

## ONE OF THE FACTORS OF PURITY OF THE HEART IS FUTUWWAT

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### Abstract:

This article discusses the socially moral views of Fariduddin Attar. Attar has written many books. In his works, he explores the mores, norms of ethics, and the nature of people. The article gives an analysis of such concepts as courage

**Keywords:** man, matter, substance, ontology, mind, knowledge.

### Introduction

One of the main categories of mystical philosophy is futuwwat. Futuwwat is an Arabic word meaning youth, to be young. Voiz Kashifi suggested that the word "Futuwwat" literally means youth, which means that a young man is called a "fatiy" [1.16]. This word corresponds to the Persian word for bravery.

Futuwwat is a set of efforts to make all people superior to oneself, to think only of the good, to show humility, to share one's possessions with others, to have good manners, to leave arrogance, and to meet the needs of the needy. The person who does this must walk cleanly in appearance and inwardly, freeing his heart from defects. Husayn Waz Kashifi describes it as "Futuwwat is not to do anything hidden from the people, but to live in peace with all people"[1.16].

### Main part

In many cities of Movarounnahr and Khorasan, the movement of heroism began in the tenth century. The people of Futuwwat follow the established rules, strive for perfection, set an example in terms of generosity and kindness no matter what they do in the neighborhoods and villages, fight against injustice, and try to protect the victims and the oppressed. They believe that the inner world of man is important, not the pleasures of the world. They saw material things as a means of subsistence.

One of the close companions of Muhammad (peace be upon him), Salman al-Farsi, said about futuwwat: "Futuwwat is to be fair to everyone and not to demand anything in return, that is, to attribute the shortcomings, the guilt, but to consider oneself outside of the events that have taken place."

In the book “Qawaidul Futuwwat” (Rules of Futuwwat), the following verses are attributed to Fariduddin Attar:

The eye of the soul is bright with futuwwat,  
And the soul garden blooms with futuwwat.

If you conquer this knowledge,

You shine like the pure sun. [1.16]

As can be seen from the definition of futuwwat given by Fariduddin Attar, the sheikh paid special attention to this concept and used this concept both practically and theoretically in the development of his philosophical and moral views.

The Courages consisted of artisans from the people, creative people, representatives of the folk theater performing in the streets, wrestlers, amateurs, doormen, and in some cases merchants and other categories. Fariduddin Attar diligently studied such people and embodied them in his work.

The people of Futuwwat had their own teacher, their own group, their own educators, their own gathering places. He swore to his master, fastened his belt of bravery, and tried to stay true to his covenant.

Fariduddin Attar says that man is a mirror of his deeds. Every good or bad deed depends on itself and is the result of the actions it takes. The issue of futuwwat, which plays an important role in the education and perfection of human beings, is covered in Fariduddin Attar's Tazkirat ul Awliyo, Futuwwatnomai manzum, and Asrornoma. The ideas in the twenty-first article of the Mystery are aimed at purifying the mind and morals from head to toe.

Junaid Baghdadi: "Futuwwat, do not be afraid of dervishes, do not fight with beys." [2.96]. In this passage from Tazkirat ul-Awliyya, Attar tried to reveal the essence of futuwwat in the person of Baghdadi.

Fariduddin Attar outlines the four levels of futuwwat.

The first is: to give what one has to others;

The second is: to free the soul from pride;

Third: to always be in the service of people, especially the humiliated, the poor;

Fourth: overcoming lust.

Courage is characterized by the concept of tolerance in modern society. The word "tolerance" has the same or complementary meaning in almost all languages. In general, "tolerance" means endurance, tolerance, tolerance, respect for different views and actions, kindness, generosity, forgiveness, kindness, compassion. In mysticism, tolerance must be understood in such a way that there is no harm to human beings or animals, and no harm to animals or plants. Even in war, in a situation where human life is in danger, it is forbidden to destroy gardens in vain, to cut down trees in vain.

In Movarounnahr and Khorasan, the main duty was to be generous to the people, to help the strangers, to be kind to the strangers, a quality of humanity, and this quality became widespread. Rabot, Zoviya and Khanaqah were always open to foreign dervishes and tourists. According to Ibn Battuta, who traveled to Iran, Afghanistan, Central Asia, and the Caucasus,

foreigners and dervishes lived in the khanaqahs as they wished, and were given food and clothing. If the stranger continues his journey, he is provided with horses, the necessary equipment, and expenses on the way.

In Tazkirat ul-Awliyya, Fariduddin Attar, in the person of the dervish-kalanders, showed the following external features of futuwwat.

- protect the language from false, fake, useless words;
- hide the ear from inappropriate words;
- protection of hands from unclean things;
- pull the foot from dangerous places;
- protection of members from adultery.

By the thirteenth century, futuwwat and the sect had merged. This process began in the X-XI centuries. The sheikhs of Khorasan, Iran and Movarounnahr, who lived in these periods, tried to educate their disciples in the spirit of courage and devotion, generosity and patience, and to turn bravery into the motto of the sect. For example, in the teachings and activities of Fuzayl ibn Ayaz, Zunnuni Misri, Sufyan al-Sawri, Dawud Tay, Abu Sulayman al-Darani, Marufi Karhi, Mansuri Ammar, Abulhasan Nuri, Abu Abdullah Fazl and others in Fariduddin Attar's Tazkirat ul Awliya. is a clear manifestation. According to them, the main virtue of mystics is to benefit the people, to be a beacon of enlightenment.

Sufism and futuwwat complemented and helped each other. We know that the great sheikhs themselves set examples of heroism and bravery. Fariduddin Attar chose poverty, distributing all his wealth and property to the poor. and he lived a humble life. He fought ideologically against the Mongol invaders and did not submit to them. The great Sufi showed heroism, was martyred by the Mongol sword. If Fariduddin had been an ordinary man, he could have saved his life, quietly stepped on the path of old age, left Nishapur, and saved his life. But as a patriot, he put forward the idea of not bowing to the savage, and the death of the sheikh led the Nishapurs to fight with all their might for freedom. The Mongols faced great resistance in Nishapur. The death of Fariduddin Attar was a supreme example of bravery and patriotism.

All the sheikhs of the sect of bravery were exemplary in generosity, kindness, humanity, bravery. Fariduddin Attar's shop, inherited from his father, considered himself poor even though he had enough wealth. From the epic "Mantiq ut tayr" he says that "when a person reaches the same valley, the memory becomes forgetful, dumb, dumb, deaf and unconscious from worldly affairs," and he set an example and spent all his property for the benefit and needs of others.

This is why the ideas of futuwwat and mysticism are compatible. Both Futuwwat and Sufism promote the purification of the inner world of man, showing compassion, generosity and courage. The requirements of mysticism, such as repentance, patience, contentment, varah, and inner ablution, are accepted by futuwwists and transformed into practical rules of life.

In Fariduddin Attar's Tazkirat ul Awliyya, the requirements for futuwat are as follows. Always respect and value the teacher's opinion, pay attention to every word that comes out of your mouth, do not gossip, do not laugh or make fun of people, do not pass a word from one person to another, do not laugh without a reason, do not break a promise, do not talk about deceit, do not be jealous, do not commit adultery, introduced ideas such as non-betrayal. The fact that a brave man should be a person who remembers the name of Allah and is always engaged in worship has been repeatedly stated in Fariduddin Attar's works such as "Tazkirat ul Awliyya", "Mantiq ut tayr", "Asrornoma". In the words of N. Kamilov, "Sufism saw the practical and social application of lofty ideas in futuvvat, while futuvvat found a theoretical and religious basis in mysticism." [3.110]. The Futuvvatists, including Attar, did not give up the practice, accepting the ethics of mysticism, walking among the people and being active in doing good deeds. This was one of the values of generosity, because from the time of the origin of generosity, goodness was aimed at generosity, activism and kindness.

## Conclusion

In short, futuwat is the science of courage, mutual aid, kindness and compassion, devotion and devotion. Fariduddin Attar was a musician of the sect of valor and succeeded in developing futuwat both theoretically and practically. Based on the teachings of Fariduddin Attar, it can be said that the words, deeds, intentions and thoughts of a brave man should be pure. They play a great role in educating the morals of our people. The morality of the Javanmards must become our national ethic, as many aspects of futuvvat still live among our people. The hospitality, humanity, and courage of the people is an inherited continuation of that ancestral tradition. There are people like that even now, they are many. Because of their generosity and grace, our lives are useful and blessed.

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