



## **PROBLEM OF PRIORITY OF MORALITY AND EDUCATION IN SOCIETY IN WORKS OF FARIDUDDUN ATTOR**

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### **ANNOTATION**

*This article discusses the socially moral views of Fariduddin Attor. Attor has written many books. In his works, he explores the mores, norms of ethics, the nature of people. The article gives an analysis of such concepts as mind, knowledge, patience, nobility.*

**KEY WORDS:** man, matter, substance, ontology, mind, knowledge.

### **DISCUSSION**

At present, prompt development of social-economic processes requires not only searching optimal ways to solve global problems of humankind, but also development of matters such as preservation of material and spiritual values and their transfer to future generations.

As we know from the history of humankind, every society, nation, people strives for its future, for future generations to be highly spiritual, scientific and, most importantly, happy. Therefore, the development of material and spiritual values is urgent issue today.

Establishment of high spiritual qualities in society, formation of national ideology, upbringing of young people in the spirit of our rich cultural heritage, respect for our historical traditions, universal values, love for the Motherland, and devotion to ideas of independence is a decisive factor in all reforms in our country.

Fariduddin Attor is one of the mutasavvif (scientist in Tasawwuf) who contributed to the development of our spirituality. The teachings of Attor contain specific ideas about human morality. There is a manuscript of ethics belonging to Attor in Asian Museum in Moscow, which English scientist G.Ete describes this epos as "Book of Hiyatnoma or Transition". Russian researcher E.E. Bertels also said that there were several manuscripts of the epos and presented them in the form of "Hiyatnoma" <sup>1</sup>.

However, the Austrian scholar Aloes Schprenger points out that the title of the epos "Hiyatnoma" is wrong. Because if the word "hiyat" in Persian texts means "transition", it does not correspond to the essence of the work. The research is about good qualities and flaws.

Attor dedicated this epic to the life of some man. That is why it is called "Biography (Hayotnoma)". G. Ete in his work "New Persian Literature" shows "Hayotnoma" in one of 26 works that actually belong to Fariduddin Attor. E.E. Bertels in his work "Sufism and Sufi Literature"<sup>2</sup> cited the stories from "Hayotnoma" and tried to comment on them.

"Hayotnoma" consists of 10 seasons (chapters). The first chapter of "Hayotnoma" deals with tawhid (monotheism), and we witness the verses about Allah, His Oneness, and His mercy to His servants.

In the second chapter, salawats (salutation upon the prophet) upon our Prophet Muhammad (s.a.w.) are written. Mutasawwuf in the third chapter dwells on the history of writing the epos.

After the introduction, the main part of the epic is covered, and this part consists of 10 seasons (chapters). Each chapter is showing virtue or flaw enriched with stories.

The fourth chapter gives the following good qualities in man.

<sup>1</sup> Bertels. E.E. Sufism and Sufi literature. M.: Nauka, 1965, p. 422.

<sup>2</sup> shortened form of this epos is covered in E.E. Bertels's "Sufism and Sufi Literature"

**1. The first chapter describing the mind**

Attor highly rates the place of the mind. Attor says: mind is the factor that develops a person. The human mind is different from other living organisms. A wise person gets out of all unpleasant situations, even though a mentally retarded person cannot achieve the truth by acquiring knowledge.

**2. The second chapter describing learning**

In the chapter, Attor writes about the man who wrote the book on philosophy for a king who is far from science, but later admits that the king knows nothing about philosophy and names the book after another man. The king was upset and ordered him to be exiled. They call the dervish to the palace to announce the decision. No one opens his mouth. The dervish then tells the story of the mice who wanted to hang a bell around the cat's neck. The king forgives the dervish and frees him. One of the qualities that elevate a person to greatness is to be knowledgeable. Through science, man learns the mysteries of the universe and rises to a higher rank.

**3. The third chapter describing to be soft-spoken**

In this chapter, Attor wrote about an incident that happened to Ibrahim Adham: Ibrahim Adham meets an unknown passenger on the way, which asks him to show him the way to the city. Ibrahim Adham raises his hand. The passenger orders him to put aside the ridiculous jokes and show the way. Then the sheikh shows him the cemetery. Angry passenger slaps Ibrahim Adham in the face with a whip in his hand. Without saying a word, Ibrahim went to the stream and washed the blood from his face. Continuing on the passenger path, he encounters a crowd of people. They went out to look for a man, and when the passenger asked who they were looking for, the people said a dervish. People say to the passenger, "If you find a dervish, we will give you money". The passenger cried after asking about the dervish's outward signs and told about his encounter with the dervish on the way. People found Ibrahim Adham sleeping on the bank of the stream. The horseman apologized to the sheikh. The sheikh forgave him on the condition that he would not offend anyone from now on.

**4. The fourth chapter describing gratitude**

Mutasawwif states that the slaves of Allaah can attain a high rank through gratitude, and mentions the condition of a sinner in prison. In the prison, he sees a man tied up with a dog and eating from a bowl. The dog dies and the dog's corpse is not removed. Seeing this incident, he thanks Allah that it did not happen to him. Attor shows the following three types of gratitude. 1. Science 2. State 3. Practice.

**5. The fifth chapter describing patience.**

Attor pointed out three types of patience: 1. Patience when facing the failure, 2. Patience in

listening and doing good deeds, 3. Patience in preventing mistakes. In the time of our Prophet, the eighteen-year-old son of woman named Ummu Abdullah fell ill and died. When her husband came home from work and asked his son, she said, "He is asleep, don't wake him up". In the morning, the woman said to her husband, "I had a strange dream last night, when something was rented to our neighbors, and the owner came and asked them to return their belongings. Then they cried and complained". Her husband said his neighbors had done something wrong and that they had gotten rid of the obligation on their necks. Then the woman told the story of her son. Seeing his wife's patience, the husband bravely overcame this grief (story from Rumi) Alisher Navoi in "Nasoyim ul-muhabbat" emphasizes patience among the qualities of avliyas (saints).

**6. The sixth chapter condemning corruption.**

According to Attor, the first of the assaults is corruption. In the time of Sultan Mahmud, an old man had a plum tree. He did not permit to take the fruits of the tree neither himself nor his relatives. He put the fruit in a basket and went to Sultan Mahmud to receive the reward. On the way, he saw Shah Mahmud and gave him the basket. The king took the basket and ordered the old man to be arrested. The king forgot the old man and he stayed in prison. Mahmud became ill and the medication had no effect. The king thought that his illness was because of his injustice. Sultan Mahmud regretted what had happened and ordered the old man to go to his treasury and get what he wanted. The old man chose a diamond axe, went home, and cut down the plum tree that had caused him trouble.

**7. The seventh chapter condemning envy.**

In this chapter, mutasawwif thought that various calamities would befall people because of jealousy. Ibn Sina says, "One should not be afraid, laughing at a jealous, a liar, and a needy person".

**8. The eighth chapter condemning avarice.**

Attor brings the following story about the consequences of avarice. In the time of Isa, a young man met a girl and married her. The girl had no hand and Allah accepted her prayers and returned her hand. While a dervish was asking for alms, the woman tried to give the dervish two loaves of bread. However, her husband would not allow it. When the woman was upset that her husband was greedy, he said, "These two loaves of bread are not enough for the dervish. Give him the whole bread". Rejoicing in her husband's generosity, the woman told about her life: "One day my husband was not at home. At that moment, I gave the chicken to the beggar who was asking for alms. There is a precious ring inside the chicken. When my husband heard that I had given him a chicken, he cut off one of my arms and drove me out of the city". When her husband heard about



this, he said that he was the beggar and that he had made a fortune by selling the ring. In the doctrines of Naqshbandi, values such as honesty, diligence, integrity, helping others, generosity, faith and conviction, and compassion are of great importance<sup>3</sup>.

As long as a person lives in a society, he should do for others what he wants to do for himself. Vice versa, he is ignored by society because of avarice.

9. The ninth chapter condemning covetousness.

Attor cites the following story when he writes about covetousness. The merchant gave the judge to store a sealed bag containing gold coins. Ten years later, he asked to return the bag. The seal was untouched, but inside the bag were iron coins instead of gold. The deceived merchant addressed the king. "You have no evidence, so the judge is innocent", said the king. Nevertheless, he said he have to think of situation. The king torn off the corner of his pillow and went out hunting. The cleaner cleaned the house, saw the torn pillow, and took it to weaver. The weaver saw the pillow so that the torn area was not visible. The king ordered the weaver to be brought, so that the weaver admitted that he fixed the bag at the request of the judge. The judge was punished and the gold was returned to the merchant.

10. The tenth chapter condemning arrogance.

Attor dwells on arrogance – one of the sins, and divides it into seven: arrogant scientists, arrogance of asceticism, arrogance of wealth, arrogance of lineage, arrogance of power, arrogance of beauty, arrogance of close relatives

Perfection is not spontaneous phenomenon or talent, but the ability of person to control his desires because of study. Attor opposes the wrong ideas of this society, and laughs at the filthy people of his time, trying to point out mistakes in their behavior. He emphasizes the need for all people to work honestly, to be enlightened, and to be spiritually and physically healthy.

As conclusion, we can say that

-Fariduddin Attor includes mind, learning, to be soft-spoken, gratitude and patience into the characteristics that lead the person to perfection.

- Meanwhile, he includes corruption, envy, avarice, covetousness and arrogance into the characteristics that lead to the degradation of man. Education the young generation with the characteristics that Attor mentioned helps to be harmonious perfect person.

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<sup>3</sup> Navruzova G.N. Bahouddin Naqshband. Monograph. B.: Institute of Philosophy and Law, 2009. p 141.