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SCIENTIFIC FOUNDATIONS OF POLITICAL, SOCIAL, ETHICAL VIEWS OF FARIDIDDIN
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ABOUT ARTICLE

Key words: Education and training, spirituality, philosophy, mysticism, scientific heritage, educational system.

Abstract: This article discusses the political, social, moral views and concepts of Fariduddin Attar. Also, the theoretical characteristics of the influence of Fariduddin Attar's views on the development of young people's thinking are revealed.

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INTRODUCTION

The Middle Ages are considered to be an important stage in the history of human thought. As modern Western and Eastern scientists alike admit, this period served primarily as a revival in the Muslim countries of the East. Debates about spiritual, religious-philosophical issues gradually deepened, and a certain foundational trend and doctrines came to the fore. Mansur Hallaj, Bayazid Bistami, Abullah Ansari (1005-1088), Yusuf Hamadani (1048-1148), Sanai (1045-1141), Muhammad Ghazali (1059-1111), Ahmad Yassavi (1105-1167), Ibn Rushd (1126-1198), Ibn Arabi (1105-1167), Saadi Shirozi (1184-1298), Jalaluddin Rumi (1207-1273) matured and contributed to the development of Islamic philosophy. Farididdin Attar lives and creates in such a turbulent flood, as well as in a fiery, series of conditions full of religious, political and social conflicts.

Attar was a faithful, conscientious, intelligent and faithful representative of his time, and he expressed his views on the political, social and moral issues of the time through various forms and means. Attar's dreams about a devout, enlightened, just, righteous king are an important part of his humanist ideas.

If the king laughs at the calamity that comes his way, that is, if he makes a fool of himself, his state will be seriously damaged. The safety and security of the state is happiness for the people and a heavy

responsibility for the king. If the king is careless, if he prides himself on weak opponents, the state will be harmed. That's why the king should always be alert, watchful, guard the country and people. This is the most important condition for the king.

Suhbati har benavoyu har haqir,

Podshohg'a yetkuzur beshak haqir.

Boz avrat birla ko'p suhbat etar,

O'zini ul shoh behurmat etar.

A king who follows the advice of wise men in governing the state is wise. However, believing in the love and flattery of tasteless and uneducated people will bring nothing but humiliation and poverty to the king. Even the king, who indulges in pleasures day and night, remains in the public eye.

Qilsa gar ohangki zulm ul podshoh,

Sud qilmas anga, bil, xaylu sipoh.

Meaning: If the king oppresses the people, neither the people nor the soldiers under his command will benefit him. A tyrant king will not see any good in the country. There is a saying among the wise that "the people are pleased - God is pleased". People's approval is definitely a sign of God's favor. Not seeing good from the people means being cursed and hated by the people. Cursing and rebuke are signs of hellishness. For every slave who considers himself a Muslim (even if he is a king), there is no sin more severe than tyranny, and no punishment more severe than hell. Pride and deceit are alien to human nature, especially bad vices for kings. The loss of the king's pride and deceit is a disaster for the whole country. In essence, this is an insult to the glory of humanity, as well as spiritual darkness. The king's clothing, which looked at it with indifference, is "ano rido", that is, a garment of hardship. That's why Attar ends such verses:

Podshohlarga kerakdur adlu dod,

To raiyyat addin bo'lg'usi shod.

Qilsa gar lashkarga sulton ko'p karam,

Lashkari ham jon berur bahri daram.

Ya'ni: Podshohlarga diyonat, adolat kerak, shu bilan u xalqning diyonatiga is achieved. If both the king and his subordinates are just, the country and the king will be blessed with stability. If the king does good to his army, his army will not spare their lives for him. In short, justice is the main criterion for a king. Only when there is justice, the people will prosper and the country will be strengthened .

In his works, Attar encourages the kings to be honest, pious, to follow the path of religion, and to gain enlightenment. Because the king, who has reached maturity, can lead the nation to the path of maturity.

In Attar's eyes, the kings are actually just ordinary people. If a king takes off his royal crown and royal robes, he is no different from ordinary people. Therefore, if the king does not just sit on the royal throne, but often remembers his humanity, if he goes among the people and is aware of the state of the people, his enthusiasm will increase even more. Attar gives an example of a short story about Iskandar in the epic *Mantiq-ut-Tayr*: Jahangir Iskandar wanted to send an ambassador to a country one day. He dressed several people in the same clothes, and he put on the same clothes and set out with the ambassadors. No one knew which was Alexander and which were ambassadors. And no one else had any sign of Alexander. Even if someone said I was Alexander, no one would believe it.

And Alexander saw everyone and was aware of everyone's situation. Iskander had the ability and will to find a way to every heart. It is difficult to find a way for wandering hearts, the way of wandering is the path of wandering, heedlessness and error. Although Shah seemed like a stranger on the surface of the cell, inside the cell he was a mahram, that is, a roommate. It is necessary to briefly interpret the sentence in this passage. When the ruler enters the people or becomes a part of the community, he becomes not a king, but a normal common man. But in this way he is saved from wandering, heedlessness and getting lost, finds a way to every heart, and as a result he achieves unity with the soul in the cell of the soul. With this, Attar's philosophical views about the king become clear. The goal is to find a way to the heart of the people, to be in harmony with the people. Here is Attar's idea of a just king and the concept of a just state; it is a model of power in a democratic spirit in the conditions of the Middle Ages, based on the spiritual, political, and social values of the Islamic religion.

Attar sees compassion and generosity as important characteristics of kings. He cites such a story in "*Mantiq-ut-Tair*": The son of a king was a tall and brave prince, and all the people envied him. At the same time, a dervish fell in love with a prince. He was always looking forward to the prince's path, and when the prince rode through the streets of the city, he rubbed the horse's hooves on his eyes and smoked. The news spread everywhere, the prince was in an awkward position and told his father about it. Hearing this, the king was furious and immediately ordered the dervish to be tied to a horse and

killed. Darvish was caught and prepared for execution. Then the dervish told the king that he had one last game, and that he wanted to kill the prince by tying him to his horse. The king, impressed by such loyalty and bravery of the dervish, freed him from death and took him to his palace to accompany his son.

First of all, it should be said that the events described in Attar's works combine not one, but several layers of meaning and content. In the above story, Attar on the one hand points to the rulers by praising the king's mercy, son's gentleness and simplicity, religion, and on the other hand, love, loyalty, and loyalty show the power of courage for the happiness of man. showing loyalty without fear of lim. This spirit is part of Attar's idea of human freedom.

Ideas about generosity and dedication are one of the important points in Attar's works. From kings to every citizen, he advocates generosity and dedication. Because generosity and diligence are a sign of piety, impartiality, compassion, and also greatness. His Holiness Alisher Navoi defines generosity and dedication as follows: "Generosity is a fruitful tree of the garden of humanity and a useful fruit of this tree. Generosity is the raging sea of the country of humanity, a priceless jewel of the turbulent sea. A person without generosity is like a spring cloud without rain and a barn without a smell... If a person is one body, charity is his soul. A person without courage is not a husband, and no one calls a body without life alive.

In "Ilohiynama", Attar refers to diligence and generosity and cites the following story:

- One day, Anushirvani Adil went on a tour of the country with his ministers. He saw gardens and fertile fields. On his way to the desert, he met an enlightened old man who was carrying water and planting seedlings in a part of the desert. The old man worked with enthusiasm and pleasure. Anushirvani Adil fell in love with the old man and got off his horse and went to him.

- Peace be upon you, father, don't worry. Your beard is gray and your age has gone somewhere. Why don't you sit at home and relax, this world seems closer to you than the other. How many years will it take until the seedlings you planted turn green and produce, are you there or not? he said. The old man looked at the king and said with a smile:

- O king of the world, how many people have gone green before us. We ate the fruit. Now it's our turn. I am not planting these seedlings so that I can see my presence, but I am planting them so that people living in the future, that is, generations, will eat the fruit. Anushirvani Adil liked the old man's words. He was happy and gave a purse of gold saying that you will use it to improve this desert. "My king, you

see, the seedlings I planted have borne fruit," said the enlightened elder, pointing to the old wallet. The king was even more enraged by the old man's words and gave another gold purse as a gift.

There is no blameless person in the world, one must know the fault in order to correct the fault and reach the rank of purity. It is a great help to have someone blame you. It is like bringing you from darkness to light. The one who points out the fault is a guide for you, you should thank him with your soul and heart. Therefore, you should know the wisdom of the times, good behavior and the value of your good people who taught you this behavior.

According to Attar, a person is the basis of all social relations. Therefore, human faults are not limited to a single person, but affect all types of social relations; harms society's criteria. Therefore, in order to build a fair, harmonious and healthy society, it is necessary to start with correcting the faults of each person. Only when the behavior of each person improves, the behavior of the whole nation improves.

Good and bad are the criteria of moral responsibility towards a person. In this criterion, the direction of a person's inclination determines his moral image. A person shows his value and honor to the country by this criterion. Therefore, Attar emphasizes the concept of good and evil in his works:

Kimda bo'lsa aql va donishdin chiroq,

Yurgay u to'rt narsadin doim yiroq.

Noloyiq ishlarg'a yo'l qo'ymaydi u,

Kishilarni noumid qoldirmaydi u.

Hushyor bo'l, qilma yomonlik maylini,

Bo'lma yengil, qil omonlik maylini.

That is, whoever has a goal of intelligence, he will always be far from four things: He will not allow unworthy deeds, he will not let people down. He is alert and does not have bad thoughts, he refrains from relaxing and thinks about safety. Ishkal, doing bad things is definitely bad; it is also bad to do bad things and make people despair. In particular, it is unfortunately common to let people down, not to respect people's beliefs and hopes in various actions. Therefore, it is definitely evil.

Doimo bo'lay desang sog'u omon,

Yaxshilik ko'rsun sendin butkul jahon.

Kim birov bag'rini zulmda tildi,

U o'z vujudini yarador qildi.

That's why Attar calls out to people: If you can't do good, don't do bad, so that your body doesn't suffer from your actions. Good behavior is the basis of goodness, it attracts people's respect. If necessary, reputation is in the world, Good behavior is in a person. Attar considers a good word to be a sign of goodness:

Ey birodar, bo'lsa es-hushdin nishon,

Bo'l muloyim, boadab, shirin zabon.

In short, Attar interprets the sum of all human qualities as good, and all vices alien to human qualities as evil, by observing and analyzing the social environment of his time.

Attar's views on happiness also contain admirable content in his approach to the idea of goodness. For example, he considers three things to be the beginning of happiness: ungrateful charity, not harming others, and guiding the lost. The foundation of these three works is built only on the basis of doing good to others, showing kindness, and thinking about others, which is a universal and beautiful quality of humanity.

Attar interprets that the four things that come out of the mouth, the arrow shot from the bow, the misfortune that happened to the head, and the wasted life, do not bring any good to a person except regret because they cannot be taken back. He compares an arrow to a word that comes out of the mouth, and a wasted life to a disaster. Through this, he strongly encourages people to be aware of themselves in language and not to waste their life on meaningless things. Attar also considers the following seven actions as degrading to a person:

- 1) Going as a guest to an uninvited place,
- 2) ignorance,
- 3) quarrel,
- 4) showing off,
- 5) talking without stopping even if someone is not listening,

6) hope from the enemy,

7) pranking a woman and a child.

CONCLUSION

In summary, in the works of Farididdin Attar, the issue of morality is important from beginning to end. Because the principles of the idea of a perfect person, which is the central part of Attar's philosophy, begin with moral perfection.

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