

THE ROLE OF THE TEACHINGS OF FUTUWWA IN HUMAN DEVELOPMENT

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Abstract: *In this article, the process of improvement of Sufism and futuwwa in the medieval period of Central Asia, the concept of futuwwa are interpreted as one of the important aspects of human perfection.*

Keywords: *islam, muslim, tasawwuf, futuwwa, morality, human, pir - murid, dervish Central Asia.*

INTRODUCTION

The doctrine of futuwwa is a religious-educational movement widespread in the Muslim world. In the Middle Ages, Sufi teachings, like Islamic Sharia, were observed in society as a special set of laws and rules that people should follow.

We know that Sufism and futuwwa, which spread with the Islamic religion, developed in Muslim Eastern countries in the form of various tariqats depending on human thought, way of thinking, and spiritual development of society, and had a certain influence on socio-political life and the advancement of science. "Even during the initial spread of Islam in Central Asia, communities and associations of Muslim ascetics practicing self-denial emerged in the central and eastern parts of the Caliphate, mainly in Mesopotamia, Syria, and Eastern Iran" [1;6]. Such communities consisted of Sufi brotherhood associations. In different Muslim countries, they were known by various names such as teachings, tariqats, Sufism, and futuwwa-jomard. As a result of the formation and development of futuwwa and Sufi teachings, the ideas of altruism (living for others, social care, thinking of others, moral principle) began to develop.

The Sufi scholar Muhammad Iqbal, in his work "The Development of Metaphysical Philosophy in Iran," emphasized that "when studying a process, it is incorrect to ignore the external factors that influenced it. In particular, it is necessary to take into account religious, political, and social conditions and external influences in the formation of Sufi philosophy" [2;65].

Methodology

The main qualities of futuwwa are the moral improvement of a person, the striving to understand one's essence, and the aspiration to develop consciousness and intellect to a high degree. Just as society cannot exist without religion, religion cannot exist without spiritual life. People, society, and Allah will be pleased with a person of complete faith and belief. The knowledge of futuwwa and Sufism educates precisely such a perfect person. Altruism (French: altruisme, from Latin alter - other) is a moral concept based on selfless service to other people and the renunciation of one's own interests for their happiness. "The term altruism was introduced into scientific use in the 18th century by the English scientist Auguste Comte" [3;246]. In particular, in the teachings of Yassavi, during the process of solitude in asceticism, as a result of reflection on the relationship between man and society, man and the universe, the creation of man, and the essence of life, Ahmad Yassavi and his followers sought to substantiate the ontological, epistemological, and altruistic essence of Sufism and futuwwa.

Results

The people of Sufism and futuwwa were called in Arabic fuqaro, faqr, in Persian darvesh, zuhd or zohid, jomard, and in Central Asia specifically, they were known as karamatiylar and in Khorasan as malamutiylar. The researcher Majid Fakhry also touches upon this in his work "Introduction to Islamic Philosophy, Kalam, and Sufism" and emphasizes that "the economic situation of this region and the existing system further developed Sufi movements" [4;114]. In the Islamic world, especially in Central Asia, Sufism emerged from asceticism in the 7th-10th centuries and established itself as a socio-philosophical, religious-moral doctrine. As the scholar J.S. Trimingham emphasizes, "While theoretical Sufism is the object of Orientalist philosophers and religious scholars, practical asceticism should be a subject of comprehensive study by psychologists, ethnopsychologists, and medical psychologists" [5;] Therefore, in our opinion, it is advisable to research not the general content of Sufism and futuwwa, but their connection with different cultures, religious beliefs, and various teachings, and to reveal their socio-philosophical significance.

If we consider the medieval period of Central Asia, the social basis of Sufism and futuwwa in the region consisted of poor farmers, middle-class townspeople, the poor, merchants, artisans, middle and lower-class officials, religious believers, and murids. According to E.E. Bertels, "at the initial stage, the people of Sufism had a democratic, populist orientation, which they preserved later" [6;66].

Continuing the traditions of the ancient "Great Silk Road," Central Asia became a crossroads of this trade route. During this period, great scholars such as Abu Nasr Farabi,

Muhammad al-Khwarizmi, Ahmad al-Farghani, Abu Rayhan Beruni, Ibn Sina, hadith scholars Ismail al-Bukhari and Tirmidhi, Burhaniddin Marginani, Ismail Jurjani, Mahmud az-Zamakhshari, and Mahmud Kashgari, who served in Caliph Ma'mun's academy in Central Asia, emerged from the Turkestan region. Simultaneously, the strengthening of economic-political, socio-cultural, and religious ties between the Central Asian region and Muslim states played a crucial role in the emergence and rise of the Central Asian Renaissance. Transoxiana gained independence, and the Islamic clergy significantly contributed to the establishment and prosperity of the Samanid state. The Samanid capital, Bukhara, became one of the most influential centers of Islam. In the 9th-12th centuries, cities of Khorasan and Transoxiana such as Samarkand, Bukhara, Termez, Tashkent, Urgench, Nishapur, and Balkh expanded, with bookstores and various crafts flourishing in the central cities.

Numerous madrasas, congregational mosques, and khanqahs were built in cities. The ideology of Islam, which held a central place in the spiritual and cultural life of the country, was led by religious and scientific leaders called "ustod."

Later, the title "sheikh ul-Islam" began to be used instead of this name.

In the spiritual life of the 9th-12th centuries, Islam occupied a prominent place and rose to the level of societal ideology. The teachings of Sufism and Futuwwa, based on Islamic ideology, began to spread widely in Central Asia from the 9th-12th centuries. Notably, Yusuf Hamadani promoted Sufi teachings in Bukhara and trained students in Central Asia such as Khoja Ahmad Yassavi, Abdulkhaliq Gijduvani, and Najmiddin Kubro, from whom new tariqats emerged in Transoxiana. In the 9th-12th centuries, Transoxiana was renowned throughout the Muslim world as the most scientifically and culturally advanced region, where hadith scholars and schools of Islamic jurisprudence flourished, and important works related to these sciences were created.

Historical evidence indicates that from the late 9th century and the 10th century, known as the first stage of the Eastern Renaissance, the tariqa of futuwwa and javonmardlik became widespread and popular in the land of Turan. Its foundation consisted of artisans, artists, tightrope walkers, comedians, soldiers, warriors, and representatives of all social strata from among ordinary citizens. Futuwwa-javonmardlik aimed at forming the perfect person through the cultivation of the human spirit, drawing nourishment from the science of Sufism and monotheism, and serving to ensure their vitality. The Arab traveler Ibn Battuta attested to this in his work "Safarnama": "In the Turkic world, brave warriors were more commonly known by the name of akhi" [8;46] Alisher Navoi, in his work "Mahbub ul-qulub," states: "A generous

person who divides a flatbread into two parts and gives half to the needy is generous, and one who gives everything to the needy without eating it himself is considered an akhi. Husayn Vaiz Kashifi said that seventeen people were the first to call themselves javonmard: "Salman Farsi, Abuzar Ghaffari, Ammar Yaser, Miqdad Aswad, Hassan Thabit, Abu Ubaidah al-Jarrah, Jabir Ansari, Suhail Yamani, Muslim Shakki, Malik Attar, Dawud Misri, Suhail Rumi, Amr bin Umayya, Saif Yamani, Qanbar Ali, Javonmard Qassab, and Abu Muhjan. The representatives of futuwwa among the people of Khorasan, Iraq, and Transoxiana trace back to Salman al-Farsi"[9;]. In the Islamic world, every person who wore a belt was considered perfect and brave.

The javonmards of Transoxiana adhered to certain rules and requirements, and regardless of their occupation, they demonstrated examples of courage and nobility. Each of them had their own community, spiritual mentor, teacher, and gathering place. The valiant disciple who pledged allegiance to the pir and made a vow before the master, tying the belt of courage around his waist, strived to remain faithful to his vow for life.

Muhsin Zakiri, in his work "The Origin of Ayyars and Futuwwa," connects the arrival of Islamic Futuwwa in Transoxiana with the "entry of Muslim military forces into Transoxiana"[10;200]. Particularly, in the social history of this period, an important role was played by the ayyars who first accepted Islam, the main part of which consisted of Muslim soldiers, guards, and night watchmen. This group also included mercenaries from major cities like Basra and Kufa.

Nobility, social idealism, human virtues, and courage were characteristic of the teachings, and their ideas laid the foundation for the introduction of futuwwa doctrine into the socio-political life of Turkestan. The features of futuwwa were adopted by dekhkans (the term "dekhkan" was used in the early Middle Ages to mean "village ruler"), among whom the shurbi and mutazalih movements emerged.

The teachings of futuwwa had flourished in Iran, then in Khorasan and Transoxiana, and entered much earlier compared to Asia Minor. It can also be observed that artisan fata representatives, working in craft workshops in cities across all Muslim countries, provided material support to dervishes and khanqahs.

Conclusion

Therefore, the expression of altruistic ideas in the Yassaviya and Kubraviya orders, which formed in Central Asia, can be seen as a practical manifestation of the Sufi-Futuwwa philosophy. In the developed Middle Ages, with the fall of the Khwarazmshah state in

Transoxiana and the Mongol invasion of the region, the teachings of Futuwwa, like many aspects of social life and spirituality, declined and gradually began to lose its role in social life.

The teachings of Futuwwa cultivate human morality, gradually elevating individuals to the level of a perfect person. Faith, belief, and worship spiritually purify a person, bringing peace to their heart and soul. Even without understanding the teachings of Futuwwa, a person who fulfills the requirements of Sharia can develop into a spiritually mature individual. The main goal of the people of Futuwwa was to promote the preservation of humanity, purity, honesty, courage, and bravery, which were disappearing from society.

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