

**Y.E. BERTELS ON THE ROLE OF THE COMMON SOCIO-PHILOSOPHICAL
HERITAGE IN THE DEVELOPMENT OF MEDIEVAL PHILOSOPHICAL IDEAS**

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Annotation: The article discusses the influence of Abdurahman's views on the formation of his 15th-century philosophical views based on the research of orientalist scholar Y.E. Bertels. At the same time, it reflects the views and opinions of his contemporaries about the thinker's views and works.

Keywords: Jami, Farobiy, Porso, Ibn Sina, Navoi, Bertels, philosophy, literary environment.

In the 14th-15th centuries, science and cultural life began to revive in the Central Asia. At the same time, the genre of poetry also developed significantly. Also, the role of religious and mystical literature in the formation of philosophical views of this period is important. In our time, the works of such scientists as al-Farobi, Beruni, and Ibn Sino with a philosophical content have not appeared. Most of these works were written in many cases inextricably linked with theology and religion. However, not all works created during this period were written within the framework of the influence of the Islamic religion. For example, the famous treatise "Fasl al-xitob" by Khoja Muhammad Porso testifies to the great knowledge in philosophy, in addition, it contains quotes from the main religious literature, mainly collections of interpretations and hadiths.

In the words of our President Shavkat Mirziyoyev, "We, preserving the bright memory of our ancestors, forever keep them in our hearts and minds. "We are infinitely proud of our teachers, mentors, and contemporaries who have demonstrated an unyielding will, dedication, and courage in practice, dedicating their lives to the comprehensive development of our beloved homeland".¹

Jami was considered a supporter of the Naqshbandi path of Sufism. Naqshbandiyya, as a religious and philosophical doctrine and a specific direction of Sufism, had a great influence on the development of socio-economic, socio-political and philosophical thoughts of the peoples of Central Asia, Iran, Afghanistan, Pakistan, India in the 14th century.

Orientalist scholar Y.E. Bertels published a number of studies on the science of Sufism, which was of great importance in medieval philosophy. We can conclude from such diverse and scientifically rich research that the place of Sufism in the science of that time was incomparable. The results of the scientist's scientific research can be approached from an epistemological point of view. This research method is manifested in the works of Y.E. Bertels in four stages: finding a specific problem (in most cases, he creates such phenomena by asking questions), posing a problem to which an answer must be found, presenting initial views on the situation and presenting a detailed analysis of the problem. Based on the comparative studies in the works of Y.E. Bertels, we can simultaneously learn about the views and opinions of several scientists. (In particular, Navoi, Nizami, Dehlavi, "Layli va Majnun"). In the atmosphere of competition between Western and Russian orientalism at the beginning of the 20th century, it becomes possible to get acquainted with the works analyzed by the scientist, along with the specific advantages of the ideas put forward by the scientist. According to the well-known scholar I. Hakkulov, orientalist scholar Y.E. Bertels "combined the power of

¹ Shavkat Mirziyoyev. Erkin va farovon, demokratik O'zbekiston davlatini birgalikda barpo etamiz. Toshkent – "O'zbekiston" - 2016.-B.5.

science and art, while summarizing seemingly simple and straightforward facts and information with the support of a highly artistic style"².

The dialogue between the ideas of Sufism and Peripatetics, the harmonization or rapprochement of Sufism and the philosophy of Kalam created all the conditions for Jami and all philosophers of later periods to get acquainted with new ideas. This is evidenced by the place and role of the socio-political and moral ideas of the representatives of this movement in the work of Abdurahman Jami. For example, in the works of Nasiriddin Tusi's "Akhloqi Nasiriy", Jaloliddin Davani's "Axloqi Jaloliy", Firdawsi, Nizami Ganjavi, Xusrav Dehlavi, Abdurahman Jami and other thinkers, classical Tajik literature is clearly reflected.³

Of course, it is far from realistic to understand or interpret Jami's philosophical, moral and socio-political ideas in a way that is closely related to the traditions of the Eastern Peripatetics. Nevertheless, a careful study of his works, especially the "Book of Alexander's Wisdom", indicates that he, in one way or another, believed in the traditions of the Peripatetics. M. Asimov wrote about the utopian views of Farobi and Jami: "Even Farobi dreamed of a virtuous city, which, in his opinion, should build a whole moral and aesthetic system based on the principles of goodness and justice, which should lead to the intended paths of "happiness". Jami, in the "Book of Alexander's Wisdom", also puts forward his ideas about an ideal society without rulers, masters and slaves. Here, labor is free, the harvest is distributed equally, and all residents live well. "There is no injustice, and therefore there is no need for rulers, for a single authority"⁴.

Jami's views on the ideal city have been studied by many researchers, including Y.E. Bertels, I.S. Braginsky, A.N. Boldyrev, M. Rajabov and a number of Western and Eastern scholars. Jami in his philosophical poetic works - "The Sea of Secrets" and "The Shine of the Soul" puts forward sharp arguments against the ontological and epistemological ideas of Ibn Sina. At the same time, in the works "Jila ar-ruh", "Lujatu-l-asror", "Tuhfat al-ahrar", he expresses his point of view on the ideological and philosophical views of Ibn Sina. Nevertheless, in the third book of "Silsilat al-zahob" he calls Ibn Sina a great scientist, endowed with unparalleled knowledge and intelligence in medicine, and an incomparable scientist in the art of healing.

It is known that Ibn Sina was one of the first to introduce the theory of the relationship between the body and the soul into the science of philosophy. Trying to break with the dualistic concept and the desire for a certain cycle, Ibn Sina establishes an intermediate instance - the nafs ("soul"), which is the same substance, and according to its attributes it is close to the body. According to tradition, this concept was developed by Ibn Sina. This concept was developed by Abdurahman Jami in the form of a figurative legend in "Solomon and Ibsol"⁵.

According to Y.E. Bertels, we can see the similarity between Jami's moral, philosophical and social ideas and the views of Ibn Sina in his works "Bahoristan", "Yusuf and Zulaykha", "The Book of the Wisdom of Alexander". Ibn Sina also mentions religious books such as "Hidaya", but it is not correct to conclude from this that Jami is against science in general, it is enough to recall his

² Haqqulov I.Ch. Olimlik ma'no izlash demak // O'zbekiston adabiyoti va san'ati, 2008 yil, 30 may .

³ История таджикской философии. Том. 2. – С.444.

⁴ Асимов М. Реальность против мифов//Дружба народов. – 975. – С.288.

⁵ Бертельс .Е Э.Избранные труды. История литературы и культуры Ирана. -Москва.1988. -С.248.

wonderful thoughts about the book, which is a person's best friend. According to the thinker, knowledge that does not benefit others is useless⁶.

According to Y.E. Bertels, Jami in his poem "Solomon and Ibsol" analyzes this and cites four qualities that are the basis of the conditions of rule. These are respect, wisdom, generosity and a powerful hand, which should be inherent in a ruler. Of these, wisdom is more important than the rest of the qualities. This indicates that Jami was deeply influenced by the rational ethics of the scholars of theology, the ideas of the Eastern peripatetics and mutakallim. However, the science of Sufism had a decisive influence on the development of the thinker's philosophical, socio-ethical and religious ideas. According to the majority of scholars who have studied his creative heritage, Sufism turned Jami into a great poet and wise teacher.

The thinker, having fully utilized the vast spiritual heritage of the cultures of different eras, was able to select all that was most valuable and necessary for his time, connecting the ideas of the past with the current problems of his time. It was the synthetic union of various knowledge that allowed the thinker to form ideas that have been preserved in himself for many centuries. Thus, Jami was able to open up a new approach to anthropological problems and the prospects for a philosophical and metaphysical interpretation of moral issues.

Jami Khoja Muhammad Porso tried to continue the work begun by him. As a devotee of the Naqshbandi order, the thinker made a great contribution to the development of the doctrine of "Vahdat al-vujud". In his opinion, two main ways are important to achieve the goal. First, commentaries on works dedicated to Ibn al-Arabi and his teachings, and secondly, independent writing of scientific works based on his teachings.

After Uzbekistan gained its independence, Naqshbandi studies reached a new level, and our great thinkers such as Navoi and Jami laid the foundation for it scientifically, theoretically and philosophically. It is natural that we, the compatriots of Hazrat Bahouddin Naqshband, should be delighted and satisfied to note that this scientific method is now becoming an important object of research in a number of countries, including the Muslim East.

This is one of Jami's great contributions to medieval mystical science. If Jami began studying the teachings of Ibn al-Arabi five years before writing the book "Naqd un-nusus fi sharhi nakshi al-fusus", then Jami devoted thirty-eight years of his life to a detailed explanation and interpretation of Ibn al-Arabi's views. Jami's attitude to the teachings of Ibn al-Arabi has attracted the attention of many great scholars. For example, Iranian scholar Muhsin Jahangiri, who studied the life and work of Ibn al-Arabi, considers Jami to be a follower of Ibn al-Arabi and a great thinker who made a fruitful contribution to the development of Islamic culture. He emphasizes Jami's role in the development of the philosophy of "Wahdat al-wujud" and notes that Jami is the most famous commentator on Ibn al-Arabi's teachings after Sadridin Kuniyawi⁷.

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⁶ Берте́льс Е.Э. Навои и Джами. Главная редакция Восточной литературы. Составитель и редактор. Э.Р. Рустамов. Избранные труды. Том 4. М.: Наука, 1965. -С.260

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