



Jami and Medieval Philosophy in the Studies of Y.E. Bertels

G'ovsiddinov Maruf Nasridinovich

A teacher in Samarkand State Institute of Foreign Languages "Humanities and Information Technology"

Abstract: *The article analyzes the scientific heritage of the orientalist Y. E. Bertels and reveals the role and significance of the spiritual heritage of Abdurahman Jami in medieval philosophical science. The peculiarities of Jami's philosophical views and his contribution to the development prospects of science are discussed in detail.*

Key words: *Mysticism, Naqshbandi, Sufism, Peripateticism, theology, thought, moral and philosophical, rationalist, spiritual heritage.*

Date of Submission: 05-11-2021

Date Of Acceptance: 16-11-2021

In the fourteenth century, scientific and literary life in Central Asia began to revive. At the same time, scientific prose also developed. First of all, the role of religious and philosophical literature in the formation of philosophical ideas of this period is significant. Pure philosophical works such as al-Farabi, Beruni, and Avicenna have not appeared in modern times. Philosophy has always been closely linked to religion and theology, but it should be noted that not all works of this period were written under the influence of Islam.

If a number of philosophical works develop these tendencies, then we must pay special attention to the activities of Ibn al-Arabi's ecstatic-visual school and his successor, Sadaddin Qunavi, next to him. Echoes of these teachings are reflected in the works of the greatest poet of the XV century Abdurahman Jami. Later, Abdurahman Jami played a significant role not only in the development of literature, but also in the philosophical and socio-political views of the Persian-Tajik people. In the words of President Shavkat Mirziyoyev, "We will cherish the bright memory of our ancestors and keep it in our hearts forever. We are very proud of our teachers, coaches and contemporaries who have shown their unwavering will, dedication and courage in practice and dedicated their lives to the comprehensive development of our beloved homeland [1,5.p].

He is considered to be a follower of the Naqshbandi path of mysticism. Naqshbandi as a specific direction of religious and philosophical doctrine and mysticism in the XIV century in Central Asia, Iran, Afghanistan, Pakistan, India, in the following centuries greatly contributed to the development of socio-economic, socio-political and philosophical thought of the peoples. [2,459.p].

The orientalist E.E. Bertels published a number of studies in the field of mysticism and Sufism, which played an important role in medieval philosophy. We can conclude from so many different and rich scientific researches that the role of mysticism in the science of that time was incomparable.

The dialogue between the ideas of mysticism and peripateticism, the harmonization or convergence of mysticism, the philosophy of the word, created all the conditions for Jami and all the philosophers of later times to meet with new ideas. This is evidenced by the place and role of the socio-political and moral ideas of prominent representatives of these movements in the moral and philosophical views of Abdurahman Jami. As an example, Al-Farabi's moral and political doctrine of the Tajik people in the history of medieval social thought is very popular among all subsequent thinkers. His famous "The thoughts of the united government", Nasiriddin Tusiy's "Morals of Nasiriy", Jalaliddin Davaniy's "Morals of Jalaliy" as well as the works of Firdavsi, Nizami Ganjavi, Khusrav Dehlavi, Abdurahman Jami and other thinkers clearly reflected the classical Tajik literature [3,288.p].

Of course, it is far from true to understand or interpret Jami's moral-philosophical and socio-political ideas in close connection with the philosophical traditions of the Eastern Peripatetics. However, a careful study of his works, especially "Iskandar's Book of Quotes" shows that he believed in one way or another. M. Asimov wrote of the utopian views of Farabi and Jami: "Even Farabi dreamed of a virtuous city, which, in his view, should build an aesthetic system, based on the principles of goodness and justice, which should lead to the ways indicated by "happiness". In Iskandar's Book of Quotes, Jami also promotes the idea of an ideal society without rulers, masters, and slaves. In that place, workforce is free, harvest is divided equally and all live without hunger. There is no injustice, and therefore there is no need for rulers, for individual authority.

Jami's views on the ideal city are shared by many researchers, particularly, It has been studied by Y.E.Bertels, I.S.Braginsky, A.N.Boldirev, M.Rajabov and a number of Eastern and Western scholars. Jami puts forward sharp views against the ontological and epistemological ideas of Ibn Sina in his mysterious and philosophical poetic works- "Sea of secrets" and "The sparkle of the spirit". At the same time, in his works "Jila ar-ruk", "Lujatu-l-asror", "Tuhfat al-ahror", he demonstrates his potential for Ibn Sina's ideological and philosophical views. In the third book of "Silsilat al-Zahab", Ibn Sina is described as a great scientist, a man of unparalleled knowledge and intelligence in medicine, and a master of the art of medicine.

Avicenna was one of the first to introduce into Iranian philosophy his philosophical views on the relationship between body and soul, a question that occupied a number of thinkers until the 19th century. Avicenna's dualistic conception of striving to break with tradition and the pursuit of a known cycle, however, establishes an intermediate instance –establishes lust. ("soul"), which, with the same substance, is close to the body in its attributes and available. Traditionally, this concept was developed by Avicenna. This concept was developed by Abdurahman Jami in the form of the figurative legend "Salaman and Absal" [4,248.p].

The similarities between Jami's moral, philosophical, and social ideas and Ibn Sina's views can be seen in his "Baharistan", "Yusuf and Zulayha" and "Iskandar's Book of Quotes". Although Avicenna also mentions religious books such as Hidoya, it is wrong to conclude that Jami is against science in general, and we remember his wonderful thoughts about the book as his best friend. The purpose of this chapter is to show that knowledge that does not benefit others is useless [5,260.p].

Jami had a significant influence on the formation of philosophical-moral and mystical-poetic views in the Middle Ages. Making full use of the vast spiritual heritage of different eras and cultures, the poet-thinker selects everything that is most valuable and necessary for his time, and then connects the ideas of the past with the current problems of his time. It is the synthetic configuration of different knowledge that has allowed the poet to form ideas that have been preserved in the thinker for centuries. In this way, Jami was able to open up a new approach to anthropological problems and the prospects for a philosophical and metaphysical interpretation of ethical issues.

As a total scholar-thinker, he tries to continue the work started by Hoja Muhammad Porso. In other words, he was in the position of the Naqshbandi sect and considered it necessary to include the teachings of “Vahdat al-wujud” in this section. He chooses two main paths to reach his goal:

- with commenting on the works of Ibn al-Arabi and the followers of his concept;
- Independently writing scientific and theoretical works based on the teachings of Ibn al-Arabi;

This is one of his great contributions to the science of medieval mysticism. The reason why if Jami starts to learn the studies of Ibn-al-Farabi before writing “ Naqd ul-ulus phi shakhri nakshi al-phusus” 5 years ago , in which Jami devotes 38 years of his life to a comprehensive interpretation of Ibn al-Arabi’s views, to the creation of the theoretical foundations of his ideas. Jami’s attitude to the teachings of Ibn al-Arabi has attracted the attention of many great scholars. For example, Muhsin Jahangiri, an Iranian scholar who studied the life and work of Ibn al-Arabi, considers Jami to be a follower of Ibn al-Arabi and a great scholar who made a fruitful contribution to the development of Islamic culture. He emphasizes the role of Jami in the development of the philosophy of “Wahdat ul-Wujud” and states that Jami is the most famous commentator on the teachings of Jami Ibn al-Arabi after Sadr al-Kuniyya [6,593.p]

According to Bertels, the first works on mysticism were found in Jullabi’s “Kashf al-Mahjub”, Kalabadi’s “Kitabat-taarruf”, and Imam al-Ghazali’s books. While many of the philosophical works that emerged in later periods developed this, the creativity of Ibn al-Arabi’s school of ecstatic vision and the views of his successor, Sadriddin Qunawi, are very evident in many of the great works of the most famous poet of the 15th century, Abdarahman Jami. [7,248.p].

List of used literatures

1. Shavkat Mirziyoyev. “Together we will build a free and prosperous, democratic state of Uzbekistan”. TASHKENT – “UZBEKISTAN” – 2016.B.5.
2. B.Kamoliddinov, Tadjik language. Textbook for 9th grade/ B.Kamoliddinov. – Dushanbe, 2007 B.459.
3. History of Tajik philosophy. Tom. 2. – S.444.
4. M. Asimov. Reality versus myths //Friendship of Peoples – 975. – S.288.
5. Y.E.Bertels.Selected Works. Navoi and Jami. Moscow 1965.g 260 p
6. Muhsin Jaxongiri. Muhiddin ibn al-Arabi is the outstanding face of Islamic knowledge. – S.593.
7. Y.E.Bertels.Selected works.History , literature and culture of Iran.Moscow.1988.S