

On The Role Of The Scientific Heritage Of The Orientalist Y.E. Bertels In The Development Of Medieval Philosophy

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Annotation: The article reveals the contribution of the great thinker Abdurrahman Jami to the formation and development of medieval philosophical, socio-political ideas based on the scientific research of Y.E. Bertels. At the same time, the scientist's scientific and philosophical views are discussed. Jami's religious-mystical and educational views, their place and importance in social life are revealed.

Keywords: Y.E. Bertels, Jami, "Yusuf and Zulaiho", "ideal city" Salomon and Absol", Amir Khysrav, Navoi "Salomon and Absol", "Yusuf and Zulayha", "Layli and Majnun" and "The Wisdom of Alexander".

Introduction: Science and literary life began to recover again in Central Asia in the 14th century. At the same time, the prose genre was also developing. Most first of all religious and philosophical literature certainly played an important role in the formation of philosophical ideas of this period. Today al-Farabi, Beruni, Ibn Sina such as pamphlets pure philosophical works did not appear. Philosophy is always closely related to religion and theology, but it should be noted that not all works of this period were written under the influence of Islam. For example, the famous Khwaja Muhammad Porso's treatise "Fasl al-Khitab" is a philosophy in itself, testifies to vast knowledge, and it also contains quotations from the main religious literature, mainly commentaries and hadith collections.

One of the philosophical works part develops these tendencies, then we should also pay special attention to the ecstatic-visual school of Ibn al-Arabi and the work of Sadaddin Kunawi, his successor. The echo of these teachings is found in the works of Abdurrahman Jami, the greatest poet of the 15th century, who reflected brightly. Later, Abdurrahman Jami played a great 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 keep the bright memory of our ancestors in our hearts forever. We are infinitely proud of our mentors, coaches, and contemporaries, who have shown in practice an example of indomitable will, selflessness, and courage, and dedicated their lives to the development of our dear homeland in all aspects."¹

The pattern of universal mysticism, which is considered a supporter of the way. Patterned annual as a unique direction of religious-philosophical teachings and mysticism, it had a great impact on the development of the socio-economic, socio-political and philosophical thoughts of the peoples of Central Asia, Iran, Afghanistan, Pakistan, India in the 14th century.²

The degree of study of the subject: Orientalist scholar Y.E. Bertels published a series of studies on Sufism and Sufism, which are important in the philosophy of the Middle Ages. We can conclude from such diverse and scientific researches that Sufism had an incomparable place in the science of that time. The results of a scientist's scientific research can be approached from an epistemological point of view. This kind of 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), revealing the problem that needs to be answered, putting forward initial views on the situation. appears. E.E. On the basis of comparative studies in the works of Bertels, we can know the views and opinions of several scientists at the same time. (Including Navoi Nizami, Dehlavi, "Layli and Majnun"). At the beginning of the 20th century, in the atmosphere of competition between Western and Russian oriental studies, there is an opportunity to get acquainted with the works analyzed by the scientist, as well as the unique advantages of the ideas put forward by the scientist. According to the famous scientist I. Hakkulov, orientalist Y.E. Bertels "summarized apparently simple and simple facts and data with the support

¹ Шавкат Мирзиёев. Эркин ва фаровон, демократик Ўзбекистон давлатини биргаликда барпо этамиз. ТОШКЕНТ - «ЎЗБЕКИСТОН» - 2016. В.5.

² Камолитдинов, Б. Таджикский язык: учебник для 9 классов / Б. Камолитдинов. - Душанбе, 2007 В.459.

of a high artistic style, combined the power of science and art." At the beginning of the 20th century, in the atmosphere of competition between Western and Russian oriental studies, there is an opportunity to get acquainted with the works analyzed by the scientist, as well as the unique advantages of the ideas put forward by the scientist. According to the famous scientist I. Hakkulov, orientalist Y.E. Bertels "summarized apparently simple and simple facts and data with the support of a high artistic style, combined the power of science and art." At the beginning of the 20th century, in the atmosphere of competition between Western and Russian oriental studies, there is an opportunity to get acquainted with the works analyzed by the scientist, as well as the unique advantages of the ideas put forward by the scientist. According to the famous scientist I. Hakkulov, orientalist Y.E. Bertels "summarized apparently simple and simple facts and data with the support of a high artistic style, combined the power of science and art."³

The dialogue between Sufism and Peripatetic ideas, Sufism, the combination or convergence of the philosophy of the word created all the conditions for Jami and all the philosophers of later periods to get acquainted with new ideas. Abdurahman Jami of the socio-political and moral ideas of the representatives of this trend in his work proves its place and role.

Subject methodology: Example for Al-Farabi's moral and political doctrine of the "ideal city" is very famous in the history of medieval social thought of the Tajik people, in Nasiriddin Tusi's "Ethics of Nasiri", Jalaluddin Davani's "Akhloki Jalali" in the works of Firdawsi, Nizami Ganjavi, Khusrav Dehlavi, Abdurahman Jami and other thinkers. Classic Tajik literature is clearly reflected⁴.

Of course, it is far from the truth to understand or interpret Jami's philosophical-ethical and socio-political ideas in close connection with the traditions of the Eastern Peripatetics. Nevertheless, a careful study of his writings, especially The Book of the Wisdom of Alexander, suggests that he believed one way or another. M. Asimov is about the utopian views of Farabi and Jami that wrote: "Even Farabi dreamed of a virtuous city, which, according to him, should build a whole moral and aesthetic system based on the principles of goodness and justice, which, according to him, should lead to the intended paths of "happiness". Jami, "Alexander's book of wisdom" as well as rulers, masters and slaves didn't happen puts forward ideas about an ideal society. Here, labor is free, the harvest is shared equally, and all residents live well. There is no injustice, and therefore to the rulers, alone there is no need for authority⁵.

Jami's vision of the ideal city has many researchers⁶, including Y.E. Bertels, I.S. Braginsky, A.N. Boldirev, M. Rajabov and a number of G' researched by Arab and Oriental scientists. In his philosophical poetic works - "The Sea of Secrets" and "The Shining of the Spirit" - Jami puts forward strong opinions against Ibn Sina's ontological and epistemological ideas. At the same time, "Jila ar-ruh", "Lujatu-l-asrar", "Tuhfat al-ahrar", Ibn Sina's ideological and philosophical views express his point of view. Nevertheless, in the third notebook of "Silsilat al-zahab" he calls Ibn Sina a great scholar, an unparalleled scholar in medicine and incomparable in the art of healing.

Ibn Sina He was one of the first to bring to the science of philosophy views on the relationship between the body and the soul, a question that occupied a number of thinkers until the 19th century. He tried to break the tradition Ibn Sina dualistic conception and striving for a known cycle, however, it establishes an intermediate instance - the ego. ("soul"), which is the same substance, and according to its attributes it is near and present to the body. Traditionally, this concept Ibn Sina developed by This concept was developed by Abdurahman Jami in the form of the figurative legend "Salamon and Absol".⁷.

³ Хаққул И.Ч. Олимлик маъно излаш демак // Ўзбекистон адабиёти ва санъати, 2008 йил, 30 май.

⁴ История таджикской философии. Том. 2. – С.444.

⁵ Асимов М. Реальность против мифов // Дружба народов. – 975. – С.288.

⁶ Бертельс Е.Э. Джамии. – Сталинабад: Таджикгосиздат. 1949; Он же. Навои и Джамии // Избранные труды. – М.: Наука, 1965; Он же. Роман об Александре. – М.; Л. Изд. АН СССР, 1948; Брагинский И.С. Из истории таджикской и персидской литературы. – М.: Наука, 1972; Болдырев А.Н. Зайнабдин Васифи. – Сталинабад: Таджикгосиздат, 1957; Раджабов М. Абдурахман Джамии и таджикская философия XV века. – Душанбе: Ирфон. 1968; Он же. Философские и общественно-политические взгляды Джамии.

According to Y.E. Bertels, we can see the similarity between Jami's philosophical, moral and social ideas and Ibn Sina's views in his works "Bahoristan", "Yusuf and Zulayha", "The Book of Wisdom of Alexander". Ibn Sina also mentions religious books like Hidayah, but it is correct to conclude that Jami is against science in general. not, his best human friend has been great thoughts about the book just remember. According to the thinker, knowledge that does not benefit others is useless⁸.

Jami analyzes this in his poem "Salamon wa Absal" and cites four characteristics that are the basis of the conditions of dominance. They are honor, wisdom, generosity and mighty hand being they are to the rulers should be specific. Of these wisdom is more important than the rest of the attributes. These are representatives of the science of speech to Jami reasonable morals, testify to the profound influence of the ideas of the Eastern Peripatetics and Mutakallim ordinary. But, the doctrine of Sufism had a decisive influence on the development of socio-ethical ideas of the thinker. He studied his creative heritage scientist according to the majority of Sufism. He turned Jami into a great poet and a wise teacher.

Conclusion: Philosophical-ethical and mystical-poetic ideas of the Middle Ages had a significant impact on the formation of Jami's worldview. Thinker the was able to connect the ideas of the past with the actual problems of his time, choosing everything that was most valuable and necessary for his time, making full use of the huge spiritual heritage of the culture of ancient times. It was the synthetic combination of different knowledge that allowed the thinker to formulate ideas that have been preserved for many centuries. With this, Jami was able to open up a new approach to anthropological problems and perspectives of philosophical and metaphysical interpretation of moral issues.

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⁷ Бертелс Е.Э Избранные труды. История литературы и культуры Ирана. Москва. 1988. С.248.

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