

ON THE ROLE OF THE PHILOSOPHICAL IDEAS OF THE MIDDLE AGES
IN THE FORMATION OF THE SOCIAL WORLD VIEW (EXAMPLE OF THE
RESEARCH OF Y.E. BERTELS)

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Annotation: *The article examines Jami's spiritual heritage based on the researches of the famous orientalist Y.E. Bertels, and talks about the role of the thinker in the formation and development of social and philosophical ideas of the Middle Ages.*

Key words: *Y.E. Bertels, Jami, Sufism, philosophy, social, science, Fasl al-Khitab, Ibn al-Arabi, Naqshbandism.*

In the 14th century, science and literary life began to recover in Central Asia. At the same time, the prose genre was also developing. First of all, the role of religious and philosophical literature is important in the formation of philosophical ideas of this period. Purely philosophical works such as the treatises of al-Farabi, Beruni, and Ibn Sina have not appeared today. 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" testifies to his great knowledge in philosophy, besides, it contains quotations from the main religious literature, mainly from commentaries and collections of hadiths.

If some of the philosophical works develop these tendencies, then next to them we should pay special attention to the ecstatic-visual school of Ibn al-Arabi and the work of his successor Sadaddin Kunawi. The echo of these teachings was clearly reflected in the works of Abdurrahman Jami, the greatest poet of the 15th century. Later, Abdurrahman Jami played a huge role not only in the development of literature, but also in the philosophical and socio-political views of the Persian-Tajik people. played. 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 teachers, coaches, and contemporaries, who demonstrated in practice an example of indomitable will, selflessness and courage, and dedicated their lives to the comprehensive development of our dear homeland." [1,5.b]

Jami was considered a supporter of the Naqshbandi way of Sufism. Naqshbandism, as a unique direction of religious-philosophical teachings and mysticism, 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. showed. [2,459.b]

Orientalist Ye.E. Bertels published a series of studies on Sufism and Sufism, which are important in medieval philosophy. We can conclude from such diverse and scientific researches that Sufism had an incomparable place in the science of that time. The results of the scientist's scientific research can be approached from an epistemological point of view. This kind of research method is manifested in the works of Ye.E.Bertels in four stages. Finding a specific problem (in most cases, he creates such phenomena by asking questions), revealing a problem that needs to be answered, and putting forward initial views on the situation are clearly manifested in the work of a scientist. On the basis of the comparative studies in the works of Ye.E.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 well-known scientist I. Hakkulov, the orientalist Ye.E. Bertels combined the power of science and art while summarizing apparently simple and simple facts and information with the support of a high artistic style.. [3,12.b]

The dialogue between Sufism and Peripatetic ideas, the combination or convergence of Sufism and the philosophy of the word created all the conditions for Jami and all the philosophers of later periods to get acquainted with new ideas. This is proved 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, Al-Farabi's moral and political doctrine of the "ideal city" is very famous in the history of the medieval social thought of the Tajik people, Nasiruddin Tusi's "Ethics of Nasiri", Jalaluddin Davani's "Akhlaqi Jalali" Firdavsi, Nizami Ganjavi, Khusrav Dehlavi, Classical Tajik literature is clearly reflected in the works of Abdurahman Jami and other thinkers.[4,444.b]

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 close study of his writings, especially The Book of the Wisdom of Alexander, suggests that he believed one way or another. M. Asimov wrote about the utopian views of

Farobi and Jami: "Even Farobi dreamed of a virtuous city, based on the principles of goodness and justice, which, according to him, "happiness" should lead to the intended paths, should build a whole moral and aesthetic system. In "Iskander's Book of Wisdom", Jami also puts forward his ideas about an ideal society without rulers, masters and slaves. Here, labor is free, the harvest is shared equally, and all residents live well. There is no injustice, and therefore there is no need for rulers and sole authority.

In short, the philosophical-ethical and mystical-poetic ideas of the Middle Ages had a significant impact on the formation of Jami's worldview. The thinker was able to make full use of the huge spiritual heritage of the culture of different eras, choose everything that was most valuable and necessary for his time, and connect the ideas of the past with the actual problems of his time. It is the synthetic combination of different knowledge that allowed the thinker to form 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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