



PHILOSOPHICAL ASPECTS OF SUFI VIEWS ABDURAHMAN JAMI

Shodiyev Rustam Toxirovich
 Doctor of Sciences (Philosophy), Professor
 Samarkand State Institute of Foreign Languages, Uzbekistan.
 E-mail: shodiyevrustam1955@gmail.com

Abstract

The article describes the views of Abdurahman Jami, a great figure of Persian-Tajik literature, a prominent representative of the Naqshbandi sect, on Sufi philosophy. Some works of Abdurrahman Jami have a religious and philosophical content, in which the poet interprets a number of issues of Islamic religion and Eastern philosophy from his point of view. Jami's belief in Sufism is pure and perfect.

Keywords: Islamic religion, Sufism, Muslim East, Naqshbandi order, Khurasan, Movaraunnahr, ibn al-Arabi, divine love, tolerance, hard work, humility, justice, perfect person.

The historical development of the world shows that the philosophical heritage of the peoples of the East plays a special role in shaping the spiritual appearance of all peoples. In particular, the Sufi heritage of the thinkers of the East has a humanistic significance in the harmonization of modern cultural processes, the preservation of universal values and creates opportunities for the spiritual and moral development of the peoples of the world. In this regard, the effective use of the spiritual heritage of the thinkers of the East, including Abdurahman Jami, to protect the population, especially the youth from such vices as “spiritual poverty” and “moral degradation” has unique methodological, theoretical, ideological, spiritual and educational significance in times of increasing moral decline in the modern process of globalization.

Conducting scientific research and studying the scientific and spiritual heritage of the thinkers of the East, in particular the philosophical essence of the Sufi views of Abdurahman Jami in the spiritual and moral social world, created a completely new teaching about man in the world philosophical and humanistic teaching. In this sense, the need to investigate the influence of modern social development on the spiritual, moral, social appearance of a person and the process of spiritual development of a human being as an integral phenomenon, based on the humanistic views of Abdurahman Jami, is a requirement of the time.

Large-scale reforms are being carried out in our country aimed at in-depth study and introduction of the scientific and spiritual heritage of the great thinkers, education of the younger generation in the spirit of noble traditions. “The preservation and study, the transmission from generation to generation of historical heritage is one of the main priorities of our state. This is extremely important because in the conditions of current globalization, new challenges arise, including such as the threat of an increasing spread of “mass culture”,



the cult of consumerism, the danger of the destruction of morality, value orientations”[1]. In this regard, there is a need to study the essence of such the humanistic ideas of Abdurahman Jami, as the spiritual perfection of man, tolerance, diligence, humility, justice, put forward in his philosophical and Sufi views.

In the modern process of globalization, the formation of a harmoniously developed generation is one of the urgent tasks, and the spiritual heritage of our ancestors has an important role in spiritual and moral education. Proceeding from this, the creative heritage of Abdurahman Jami, one of the great thinkers, has long been the object of study of philosophers, social scientists, literary critics, art critics. Since its philosophical and Sufi ideas of the thinker. At the same time, A. Afsakhzod, E. E. Bertels, A. Guliyev, A. Mirzoev, M. Rajabov, A. Kurbanmamadov and others conducted a number of significant scientific studies on the study of Abdurahman Jami's creativity in the CIS countries [2].

In Uzbekistan X. Alikulov, O. Bozorov, M. Boltaev, B. Valikhodzhaev, S. Karimov, N. Komilov, G. Navruzova, N. Safarova, R. Nosirov, M. Zhakbarov, J. Kholmuminov, R. Shodiev, M. Khoshimkhonov, A. Huseynova, A. Kayumov reviewed and studied philosophical-Sufi, socio-philosophical, socio-ethical, humanistic views of the thinker [2]. Despite the fact that scientific research has been conducted in the history of philosophy to study the spiritual heritage of Abdurahman Jami, his philosophical and ethical views, attitude to Sufism and his huge contribution to the development of humanistic ideas are still not sufficiently disclosed. Today, the appeal to the views of Abdurahman Jami, who promoted spiritual values developed by the historical experience of mankind, acquires a new meaning in strengthening spirituality and morality.

The life and work of Abdurahman Jami comes precisely to the stage of the emergence of “brotherhoods” or “Sufi tariqas” in the history of Sufism. Since the XV century, there have been many changes in the history of the Muslim East. First, the spread of Sufi tariqa Naqshbandiya from Transoxiana to Khorasan, from Khorasan to China and India, from India to Turkey. Secondly, this order began to penetrate into the life of society and various segments of the population. Thirdly, unlike other Sufi tariqas, Naqshbandiya was against the ascetic lifestyle and he promoted life in society and helped to eliminate various political conflicts.

Jami was a truly great poet, scientist, sage, philosopher, who was, according to Alisher Navoi, “equal to the whole world” [3]. He was deeply aware of the spiritual interests and aspirations of people, sensitively aware of their goodness, beauty, which were not only philosophical and ethical, but also aesthetic orientation.

Artistic and Sufi ideas were closely intertwined in his works. His critical approach allowed him to analyze the concepts of medieval spiritual and moral heritage and develop his own view on these ideas.

Jami was a commentator and an expert on the works of the thinker Ibn al-Arabi, although he was also a fan of the works of the great Sanai and Attar. In his works, Jami paid great attention to the philosophical views of Shabistari, commenting on them. In his work “Interpretation of Quatrains” in an understandable and accessible form, he gives a vision of the concept of “Vahdat ul-vujud”, here he makes an attempt to combine various Islamic ideas together. This



trend was started even under Ghazali, and with Jami it was expressed in a rather successful combination of the ideas of Sufism and Ishraqism.

In his works, Jami partially stands on the side of Israkism in the question of the philosophical interpretation of light, noting that in the process of the universe there is nothing more obvious than a single Light. This interpretation indicates that the thinker stands on the principle of monotheism. The variety of different things and phenomena appears in the understanding of Jami as a mosaic through which Light still penetrates. Passing through various color combinations, it can change its color, being initially one. These ideas of Jami indicate some connection with the teachings of Suhrawardi, as well as the reflection in the mind of the thinker of the surah "Light" from the Quran (Surah 24:35). But, nevertheless, Jami's views differ from Suhrawardi's ideas, which consist in the fact that he is not a supporter of reducing the categorical system only to light. Light, being quite an obvious perfect beginning, is still the only one. In the questions of the original and the world, Jami in the treatise "Interpretation of Quatrains" reduces his views quite close to the philosophical views of Ibn al-Arabi. "The presence of commonality with the philosophy of Ibn al-Arabi indicates that the ideas of Sadraddin Kunavia Fakhraddin Iraki played a decisive role in the formation of Sufi and philosophical views of the latter" [4].

Jami, as well as most of the Persian-speaking followers of Sufism, saw in Sufism, philosophy, Kalama and Ishraqism three different languages with which they could express their ideas about monotheism, skillfully combining them to prove the latter. Jami shows that he is a supporter of Shabistari's views, justifying the latter's views about futility philosophical methods of cognition of the truth due to the fact that being and non-being are mixed in possibly existing.

As an author who closes the classical philosophy of Sufism, in its theoretical concept, Jami brings together all that was achieved by classical Islamic philosophy at the turn of the 15th century. Abdurahman Jami is one of the largest theorists and figures of the Naqshbandiyah tariqa. Jami's Sufi views are set forth in his works such as: "Silsilat uz-zahab", "Tukhfat ul-ahror", "Lavoikh", "Sharhi ruboiyet", "Tarikati khojagoni Naqshbandi" and in a number of other works. In addition, one of his major works "Nafahot ul-uns" is dedicated to the history of Sufism, which gives the biography of more than 600 Sufi sheikhs [2]. In the long preface to this work, Jami reveals the content of the main directions of Sufism and sets out his point of view on all issues related to these currents. "Nafahot ul-uns" testifies to the author's great and deep knowledge of the history of Sufi teachings. Therefore, clarifying the question of Jami's attitude to Sufism is of great importance for determining its worldviews. Abdurahman Jami, having entered the path of Sufism, and having accepted the Sufi tariqa Naqshbandiya, chose Sauddin as his mentor Koshgari, who was at that time the great sheikh of the Sufi Tariqa Naqshbandiya in Khorasan, which we mentioned in the first paragraph of this work.

After the death of Saydaddin Kashgari (860), Jami chose Khoja Ubaydulloh Ahror Wali as his mentor. At that time he was 42-43 years old. In "Nafahot ul-uns", Abdurahman Jami assigns a significant place to the characteristic of the founder of the Naqshbandi doctrine, Bahouddin Naqshband. Jami, as a scientist - thinker, tries to continue what he started Khoja Muhammad Porso. That is, he is staying in the position of tariqa Naqshbandiya considers it necessary to



introduce the teaching of “Vahdat al-vujud” into this tariqa. To achieve his goal, he chooses two ways: To write commentaries on the works of Ibn al-Arabi and to support him concepts. To write independently scientific and theoretical works on Jami by a follower of Ibn al-Arabi and a great scientist who contributed to the development of Islamic culture. He, emphasizing the role of Jami in the development of the philosophy of “Vahdat ul-wujud”, says that after Sadriddin Kuniyaviy, Jami is the most popular commentator on the teachings of Ibn Alarabi [5]. The Iranian scientist Dr. Sodiq Khursho in the preface of his book “Zindagonia Abdurahmoni Jomi” puts Jami along with the greatest commentators on the teachings of Ibn al-Arabi, such as Kuniyaviy, Fargoniy, Kaysarium and Koshonium.

Thus, studying the ideological prerequisites of Abdurahman Jami's creativity, we come to the

Conclusion

1. Comprehensive study of the formation of Abdurakhman's worldview Jami gives us the opportunity to fully and deeply understand the poet's worldview.

2. Since Jami in the XV century in Transoxiana and Khorasan was one of the great representatives of the Naqshbandiyya Sufi Tariqa and the Vahdatal-wujud teachings, studying the role and significance of Sufism in the formation of Abdurakhman Jami's worldview will help us to correctly assess the philosophical and Sufi views of the thinker.

3. The study of the philosophical and Sufi heritage of Jami, gives the opportunity to understand the real essence of the teachings of “Vahdat ul-vujud” Ibn al Arabi.

Литература

1. Мирзиёев Ш.М. Уверенно продолжим путь национального развития на новом этапе. I. Ташкент, “Узбекистан”, 2018. - С.27.
2. Шодиев Р.Т., Бахриева Д.Х. Суфизм в духовной жизни народов Мавераннахра. Монография. - Самарқанд, СамДЧТИ нашр-матбаа маркази, 2018. –С.15-18.
3. Шодиев Р.Т., Бахриева Д.Х. Ҳамкории эҷодии Абдурахмони Ҷомиву Алишер Навоӣ ва нақши он дар рушди фарҳангӣ // Материалы международной научно-практической конференции на тему «Актуальные проблемы общественных наук в современном мире» посвященной 30 – летию государственной независимости республики Таджикистан и 20 – летию образования факультета философии ТНУ (часть 1) / 2021 йил 27-28 октябрь. Душанбе, Тожикистон. – Б.91-95
4. Бертельс Е.Э. избранные труды. Том 4. Навои и Джами. М. Наука. 1965.
5. Masse H. Djammi. Le Baharistan. - Paris, 1925.
6. Ҳайдар Алиқулов. Гуманистик мерос ва шахс маънавий камолоти. -Т.: “Фалсафа ва ҳуқуқ институти нашриёти”, 2006
7. Комилов Н. Тасаввуф ёхуд комил инсон ахлоқи. Биринчи китоб. -Тошкент, 1996.
8. Холмўминов Ж. Жомий ва ваҳдат ул-вужуд таълимоти. -Тошкент, 2008.
9. Шодиев Р. Т., Кушакова Н. Философские концепции соотношения языка и мышления // ФИЛОСОФИЯ В СОВРЕМЕННОМ МИРЕ. – 2017. – С. 261-267.



10. Tohirovich S. R., Adirasulovich K. S. Explanation Of Lust And Patience In" Hikmats" Of Khoja Ahmed Yasawi //Journal of Positive School Psychology. – 2022. – Т. 6. – №. 9. – С. 229-233.
11. Шадиев Р. Суфизм в духовной жизни народов Средней Азии в IX–XIII вв.: дис.... докт-ра. филос. наук.–Самарканд, 1993.–С. 120 //Э. Наджибулои. – 1993.
12. Шодиев Р. Т. Суфизм в духовной жизни Средней Азии (IX-XII вв)[Sufism in the spiritual life of Central Asia (IX-XII centuries)] //Автореф. Докторской диссертации. – 1993.
13. Шодиев Р. Т. Критический анализ нравственных норм среднеазиатского суфизма. – 1983.
14. Hamdamova M. Fundamentals of Spirituality T //Science and Technology. – 2008. – С. 15.
15. Khandamova M. RENESSATION EVENTS ON THE BEAUTY AND BEAUTY IN FAMILY RELATIONS //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 12. – С. 93-98.
16. Akramovna K. M. ABU RAYHAN BERUNI'S VIEWS ON SOCIAL EXISTENCE AND KNOWLEDGE //European Journal of Interdisciplinary Research and Development. – 2022. – Т. 9. – С. 29-33.
17. Akramovna, Khandamova Marifat, and Turobov Bekpulat Nusratullayevich. "Classification of Sciences in the Works of Abu Raykhan Beruniy." *Open Journal of Philosophy* 10.03 (2020): 411.
18. Хамдамов И. Мирзо Улуғбек даврида илм-фан ва маданиятнинг юксалишининг ижтимоий-фалсафий омиллари //Общество и инновации. – 2021. – Т. 2. – №. 6. – С. 40-47.
19. Хамдамов И. А. ИЛМ-ФАН ТАРҚАҚҚИЁТИДА МИРЗО УЛУҒБЕК ИЛМИЙ МЕРОСИ ВА “ЗИЖИ ЖАДИДИ ГУРАГОНИЙ” АСАРИНИНГ ТУТГАН ЎРНИ //ФИЛОСОФИЯ И ЖИЗНЬ МЕЖДУНАРОДНЫЙ ЖУРНАЛ. – 2022. – №. SI-1.
20. Amridinova D. Инновацион таълим самарадорлигини оширишда жадидчилик таълимотининг ахамияти //Scienceweb academic papers collection. – 2022.
21. Amridinova D. Самарқанд жадидчилигида миллий ўзликни англаш ғоялари //Scienceweb academic papers collection. – 2012.
22. Samadov A. R. Philosophical Analysis of the synthesis of Morality and Aesthetics in Spiritual Life //CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY. – 2021. – Т. 2. – №. 3. – С. 1-7.
23. Самадов А. Р. ЗАДАЧА ЕДИНСТВА ЭСТЕТИЧЕСКИХ ПОТРЕБНОСТЕЙ И ФАКТОРОВ В РАЗВИТИИ ЭСТЕТИЧЕСКОГО СОЗНАНИЯ ЛИЧНОСТИ //ФИЛОСОФИЯ В СОВРЕМЕННОМ МИРЕ. – 2017. – С. 165-168.