

**SOCIO-POLITICAL FACTORS IN THE FORMATION OF ABDURAHMON  
JOMI'S PHILOSOPHICAL-MYSTICAL VIEWS**

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**Abstract:** The article discusses the significant role of the socio-economic conditions and spiritual environment in the formation of the philosophical views of the great thinker Abdurahman Jomi. At the same time, the specific aspects of the spiritual closeness between Alisher Navoi and Jomi are interpreted in detail. Orientalist Y.E. Bertels, studying the literary and social environment of this period, lists the significant aspects of Navoi's place in it.

**Keywords:** Jomi, Y.E. Bertels, orientalist, philosophy, mysticism, Navoi, thinker, Herat, Ibn al-Arabi, social, political.

**Introduction.** The scientific work of Academician Yevgeny Eduardovich Bertels is characterized by Turkish, Persian-Tajik, mystical literature and a variety of topics. He is a major scientist who has done significant work on the spiritual heritage of Eastern thinkers, the history of their culture. Today, with deep respect for our history and great ancestors, it is permissible to study their scientific heritage and at the same time apply it to the present day. In the words of our President Shavkat Mirziyoyev, "We, preserving the bright memory of our ancestors, will forever keep them in our hearts and minds. We are infinitely proud of our teachers and mentors, contemporaries, who, demonstrating in practice an example of unbending will, selflessness and courage, dedicated their lives to the comprehensive prosperity of our dear homeland" [1].

Orientalist scholar Y.E. Bertels in his research tries to reveal the spiritual closeness of the two great poets Jomi and Navoi and their influence on the formation of Jomi's worldview. The founder of Uzbek classical literature, Alisher Navoi, compares the personal qualities and creativity of Abdurakhmon Jomi to the sun. "The sun, which has given glory and honor to people in the worldly existence, which is filled with the rays of the world, is my noble sheikh-ul-Islam, Mavlana Abdurakhmon Jomi, who, with his personal nature, has decorated the pockets of the era with pearls and filled the sea of people's hearts" [2].

Analysis of literature on the topic. The studies of orientalists, Islamic scholars and philosophers A. Schimmel, D. S. Trimingham, Idris Shah, who have taken their place in world science, analyze issues related to the history and philosophy of Sufism, the legacy of Abdurahman Jomi. The studies of such scientists as E. Brown, H. Dabashi, H. Masse, A. Muballig', J. Y. Ripka, U. Chittik, A. Hikmat, H. Algar, N. Khiravi are of great importance in studying the philosophical and mystical ideas of the thinker.

During the years of independence, Uzbek scientists such as I. Mirzayev, A. Khayrullayev, N. Komilov, M. Pardayeva, Sh. Sirojiddinov, B. Turobov studied the

scientific heritage of Y. E. Bertels. In particular, A. Khayrullayev, N. Komilov's views on the role of Y. E. Bertels's research in the literature and philosophy of Sufism are among the studies that have not lost their relevance even today. B. Valikho'jayev, I. Hakqul, S. Sayfulloh, M. Kenjabek Jomiy conducted research on issues related to artistic creativity of Sufism, M. Boltayev, R. Nosirov, Kh. Aliqulov, G. Navro'zova, S. Karimov, A. Huseynova, J. Kholmo'minov, B. Namozov conducted research on the historical and philosophical aspects of Sufism.

**Methodology of the topic** The analysis of the philosophical works of Abdurakhman Jami can cause a number of disputes. This is explained by the fact that he is a representative of the Sufi movement. According to A.M. Bogoutdinov, "A particular feature of Jami's philosophy is that at the initial stage of its development it was mainly concerned with ethical issues" [3.].

Y.E. Bertels explains the influence of Ibn al-Arabi on Jami's philosophical views as follows: "The philosophical basis of Jami's worldview is precisely Ibn al-Arabi's theoretical ideas[4.]. According to the German orientalist Karl Brockelmann, about thirty-five commentaries were written on the work "Fusus ul-hikam". It should be noted here that the didactic direction found in various genres is especially strongly expressed in the commentary written by Jami. According to Y.E. Bertels, Navoi's mentor and friend Jami one day presented him with his third divan, which belonged to him. Navoi, in turn, told Jami that until then only Amir Khusraw had compiled a divan specific to the seasons of human life. Jami called his divans "Fatihat ush-shabab" (Beginning or youth, adolescence), "Vositat ul-iqd" (The middle of the coral), "Hatimat ul-hayot" (The end of life). Jami also advised Navoi to name his poems in this way [5].

According to researcher Jafar Muhammad: "It is appropriate to highlight the contributions of Y.E. Bertels to the study of sociology. In particular, in his treatise "Navoiy va Jomiy", he examines the lives and works of these two great poets and thinkers, as well as the literary and scientific cooperation between them, and he specifically focuses on Jami's work and the importance of his humanitarian ideas. [6.]

Jami is a philosopher who managed to reveal the social significance of religion. Thus, Jami, with all the contradictions and limitations in his work, rose to great heights in expressing the ideas of the people. According to Jami, knowledge should be, first of all, rational-logical. No knowledge, intuition, perception, allows a person to fully describe this or that thing, to explain what it is in general. The thinker has his own idea of

knowledge about the absolute and metaphysical world, and, unlike Plato, supports the idea of an intuitive, irrational form of perception.

**Conclusion.** Orientalist Y.E. Bertels, having thoroughly studied the scientific heritage of Eastern scientists and thinkers, deeply analyzed it. He correctly assessed the place of socio-political and philosophical thinking of these thinkers in historical development. Therefore, he came to the conclusion that science developed in the Middle Ages in the East. In his scientific research, Y.E. Bertels paid attention to the specific aspects of mystical literature, the gradual development of ideological views, the mutual influence of currents and directions on each other, their integral commonality, the influence of philosophical elements and tendencies such as epistemological and ontological on the teaching of mysticism, and expressed his own thoughts and opinions on them.

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