

*G'ovsidinov Ma'ruf Nasridin ugli**Associate Professor, Department of Humanities and Information Technologies, SamSIFL***CHARACTERISTICS OF THE FORMATION OF ABDURAHMON JAMI'S COMMON WORLDVIEW**

Annotation: The article describes the thinker Jomi's youth, his education in Samarkand, his contacts with Navoi, and the influence of scholars in the social environment of the time that influenced his views. It is precisely the process of influence of this environment on him that is revealed.

Keywords: Navoi, Jami, Sufism, social environment, Rumi, Attar, Bertels, worldview, Naqshbandi order, sheikh.

It is known that studying in Samarkand had a great influence on the formation of Jami's worldview and creative activity. At the same time, the philosophical teachings of Alisher Navoi, Fariduddin Attar, Abdumajid Sanoi, Jalaluddin Rumi, and Ibn Arabi played an important role in the formation of his worldview. A.S. Braginsky's work "Essays from the History of Tajik Literature" is of particular importance in studying the socio-cultural environment of the time when Abdurakhman Jami lived. I.S. Braginsky focuses on the study and analysis of the socio-political and cultural life of the cities of Herat and Samarkand. In his research, he tries to reveal the spiritual closeness of these great poets, namely Jami and Navoi, and their influence on the formation of Jami'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 bestowed glory and honor on people in the world, which is filled with the rays of the world, and whose personal nature has adorned the pockets of the era with pearls and filled the sea of people's hearts, is my noble Sheikh-ul-Islam Mevlana Abdurakhmon Jomi." ¹.

Y.E. Bertels draws attention to the fact that the contacts between Jami and Navoi had a great influence on Jami's worldview. The sources do not contain precise information about when Navoi first met Jami. It can be assumed that this event occurred shortly after Jami arrived in Herat in 1469. According to Y.E. Bertels, it is far from the truth that a scholar and lover of poetry like Navoi lived in Herat for a long time without seeking to meet his famous contemporary in person ².

It should be noted that Navoi considers Jami to be his teacher and sheikh. This means, according to the traditions of that time, that Navoi entrusted his will to his teacher and undertook to build his entire future life based on his views and instructions. Of course, this does not imply strict adherence to the rules of the order. We should understand Navoi's choice of this path as a symbolic act, since he emphasizes his relationship with Jami in all important matters as complete unity. It is noteworthy that such a way of life should not be understood as a renunciation of life. Jami had his own understanding and principles of Sufism. Y.E. Bertels emphasizes that the scientific and literary environment in Samarkand had a significant influence on the formation of Jami's worldview. Jami's philosophical and moral ideas are a vivid example of the development of the spiritual search of the poet and thinker. True, most of the thinkers of that time were not representatives of the Eastern Peripatetic philosophical school or any other school. However, it is known that "philosophical ideas, as the quintessence of their time" cannot be presented on the basis of logical textual analysis and

¹Брагинский, И.С. Очерки из истории таджикской литературы / И.С. Брагинский. - Сталинабад: Таджикистан 1956. -С. 266-267

² Bertels Y.E. Navoiy. Monografiya./ Tarjimon f.f.d., prof. I.K.Mirzayev. –T.: "Tafakkur qanoti", 2015. –B. 178.

treatises, "conceptual schemes" that dominated a particular period in history, but at the same time they are expressed to varying degrees in poetry, prose, architecture, music, and historical periods. In other words, they manifest themselves in universal forms and categories of the culture of the time³.

In the formation of Abdurahman Jami's worldview, the family environment played a significant role. The life of this family was determined by the tenets of Islam and was regulated by its norms and rules. Jami's family moved to the city of Herat in the Jam region. Jami spent almost the entire period of his life in Herat. According to Y.E. Bertels, the distinctive feature of the period in which Jami lived was not only the existence of the Sufi school, its widespread spread in Iraq, Nishapur and Khorasan, and the presence of initial views that influenced the worldview of poets. During this period, along with religious sciences such as religious studies, interpretation of the Quran, jurisprudence, theoretical and practical foundations of Sufism, secular sciences such as mathematics, astrology, astronomy, musicology, philosophy, ethics and the like developed. Tajik Islamic scholar N.M. Sayfullaev writes that the period in which Jami lived and worked can be described as a period of development of science, in particular mathematics and natural science. The preserved scientific heritage of Ulugbek and Qozizoda Rumi, as well as the numerous discoveries in the field of mathematics by Ghiyosiddin Koshi, Ali Qushchi, Miram Chalabi, Abdulkadir Ruyoni, Bahauddin Naqshbandi, Husayn Bayqaro, Najmiddin Kubro, Ibn Nasib, Farid Dehlavi, Savach Ajay Singh and others, can be cited⁴.

According to Y.E. Bertels, a large number of Jami's manuscripts have survived to us, and the main part of his works was compiled in the 16th century, when he lived. This is not surprising, since he was a famous person of his time. As it is mentioned in the work "Ash-shaqoiq an- numannix", one day a debate took place among scholars in the palace of the Ottoman Sultan Mahmud Fatih about the philosophical aspects of the concept of existence. Its participants could not come to a consensus and decided to turn to Jami. According to the Orientalist scholar, Jami had a deep knowledge of Persian-Tajik and Arabic grammar and syntax, exact sciences, mathematics, rhetoric, astronomy, the foundations of religion, philosophy, Peripatetic philosophy, Platonic philosophy, cosmography, hadith, reading and interpreting the Quran. Therefore, Jami could easily defeat all his opponents and their teachers during scientific debates⁵.

The direct influence of the era in which he lived and worked was of great importance in the formation of Jami's worldview. During this period, internecine wars, bloodshed, and the struggle of the Timurids for the throne, as well as religious conflicts intensified, as a result of which the situation of peasants, artisans, and other poor segments of the population in the country worsened. Therefore, the idea of promoting great humanism and justice occupied a special place in Jami's work. In a number of his works, the thinker puts forward his socio-political ideas as a person who advocates fair governance, protects the interests of ordinary people, is a patriot, a lover of freedom, a hard worker, and a freedom-loving person. He encourages noble, generous, charitable deeds, and at the same time, calls for a deep acquisition of knowledge, considering human education, social development, and the spiritual well-being of man as the main priority.

In his youth, Jami was distinguished by his freethinking and pride. It was customary at that time that when a respected scholar or scholar went from his home to the madrasa, his horse or mule

³Мухаммадходжаев А. С., Джонбобоев. Введение к кн.: История таджикской философии (с древнейших времен до 15 в). Под общей редакцией А. Шамолова. -Д. 2011. - С. 46-47.

⁴Сайфуллаев Н.М. Наука в эпоху Абдурахмона Джами // Материалы международной конференции в честь 600-летия Абдурахмана Джами. - С.59.

⁵Бертельс Е.Э. Навои и Джами. Главная редакция Восточной литературы. Составитель и редактор Э.Р.Рустамов. Избранные труды. "Наука". Том.4. -М.: 1965.-С.213.

was surrounded by all his students, and they accompanied him on foot. Despite the disapproval of his teachers, Jami never participated in ceremonial performances during his studies and did not bow to the houses of the mudarris. This was one of Jami's personal qualities, and it was this quality that motivated him to think freely and focus on the spiritual existence of man in his scientific life.

Jami met the sheikh of the Naqshbandi order, Xoja Ahrar Vali, in Samarkand. It is recorded in the sources that Hazrat Jami later came to Samarkand twice more precisely in order to communicate with the sheikh, and at his invitation he visited the holy places in Tashkent⁶.

According to Y.E. Bertels, Jami was primarily attracted by the people's and humanistic features of this path. The poet liked the main motto of this teaching. The initial stage of Sufism was, first of all, humility, the renunciation of one's own will and its surrender to the hands of a mentor⁷.

According to the Naqshbandi doctrine, all people are equal, because they are a particle of divine substance. Therefore, this teaching spread widely not only in Transoxiana, but also throughout the East. When Jami returned to Herat in 1451, he began to engage in the promotion of this teaching and even led it for some time. He also studied the theory and history of Sufism, wrote treatises, and compiled an anthology of Sufi poets and figures. It should be noted that the teachings of Sufism had a strong influence on the work of the thinker. Jami's creative heritage is distinguished by its versatility. Jami tried himself in creating almost all genres and forms of Persian-Tajik literature. The main part of the poet's oeuvre consists of odes, ghazals, masnavis, rubaiyats, tarqiband, tarjiband, murabba, farz, mishlaba, stories, and parables.⁸ Y.E. Bertels, emphasizing the diversity of the poet's work, wrote the following: "We see in Jami almost all literary genres that existed in the 15th century. Jami seems to have deliberately sought to test himself in different directions"⁹.

I.S. Braginsky, who agreed with Y.E. Bertels, wrote that Jami's aesthetics are balanced, preserving those achievements of poetry that were so brilliantly achieved by his predecessors¹⁰.

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⁶ Mirziyoyev. Sh. Xalqimizning roziligi bizning faoliyatimizga berilgan eng oliy bahodir.-Toshkent: O‘zbekiston 2018.- В.335

⁷Бертельс Е.Э. Навои и Джами. Главнауа редакциуа Восточной литературы. Составител и редактор Э.Р.Рустамов. Избранные труды. “Наука”. Том.4. -М.: 1965. С. 213.

⁸ Раджабов М. Абдурахман Джами и таджикскауа философиуа XV века. – Душанбе: 1968. -С.23.

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¹⁰И.С. Брагинский 12 миниатюр. изд. «Художественнауа литература», М.1966. -С. 276.

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