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The Human views of Abdurakhman Jami in the Interpretation of M. N. Boltaev

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Abstract

the presented article contains studies of Abdurakhman Jami's views on the meaning of human life as interpreted by the scientist philosopher M.N.Boltaev. The article provides a detailed explanation of the views that existed in history about the essence of man and the changed judgments in the present. According to M.N.Boltaev, the essence of man is not a limited concept, which largely depends on the structure of society and its moral foundations and analyzes the spiritual heritage of Abdurakhman Jami.

Key words: teaching, spiritual heritage, the nature of the essence of man, views, view, the upper world, the immeasurable essence, the divine world.

In the history of philosophical teachings, there are teachings devoted to the study of the meaning of human life, its essence, which enriches philosophical thought. The research of Muhammad Boltaev, a scientist who enriched the Bukhara Historical and Philosophical School with his philosophical works, deserves special recognition. In particular, the analysis of studies devoted to the study of the spiritual heritage of Abdurakhman Jami shows that the true essence of human life comes from its spiritual aspects. In scientific research M.N. Boltaev on the study and comprehension of the philosophical and spiritual heritage of the thinker-poet of the XV century, sage, great humanist, teacher of the people of Central Asia and the East Nuriddin Abdurakhmon Jami on the meaning of man, his life and destiny occupies a separate place. Many well-known orientalists have conducted scientific research on this topic. These include the fundamental work of E.A. Bertels "Jami", the monograph of Sh.Sh. Shomukhamedov "Abdurakhmon Jami", the scientist-philosopher M.R. Rajabov "Abdurakhman Jami and Tajik philosophy of the 15th century" and other works. They are mainly of a philological nature. It should be noted that in them, as in other scientific works, religious, mystical and philosophical views are highlighted, mainly from the standpoint of the prevailing requirements of writing at that time. Based on these principles, M. N. Boltaev conducted research on the nature and essence of man, interpreted his views on the highest stage of development of the parties based on specific considerations, continued to explain his views. According to the philosopher-scientist M. N. Boltaev (1), in the process of studying human nature, the philosopher Jami relied on a set of ideas and rules, opinions and views of Eastern and Western philosophers. In the verses of Jami, it is stated that a person belongs to the higher spiritual world and that he consists of two parts: physical and spiritual, close to the higher light. The heart is part of the common heart. He, in turn, is the real truth, the beginning of emanation is created through "Tajalliy".

However, people differ from each other in terms of spirituality, which is far from the original reality. Based on the thoughts of Sufi Abu Bakr Wasifi, Jami wrote: whoever says that he is close to the divine truth will be far from it, and whoever says that he is far from it will carry it in his heart without knowing it. Thus, according to Jami's interpretation, a person is a particle of the spirit of the world, but the degree of his intimacy is different. Man is not only a physical-spiritual being, but at the same time, unlike other beings, he is the result of his own social activity. An individual cannot exist in isolation, unlike many other living beings. In order to provide himself with the food, clothing and shelter he needs in life, he must enter into various social relationships. Thanks to this social activity, he, along with others, not only creates the necessary material goods, but also changes and develops the socio-political system of life and forms himself as a unique social being. The emergence of various devices and forms of socio-political life in the history of mankind is a matter of consciousness and labor activity. From these views, we understand that a person can never achieve any results alone. The role of the collective is great in order for it to be formed as a person. The views and ideas of the collective lead a person to creativity and change. His good deeds and deeds show that he aspires to the higher light, which elevates and develops him. It is implied that people formed outside the community are more unique, this is a category of people who differ from others and lag behind in growth and development. With the reproduction of such people, the creation of an ideal state can be achieved only as a result of intelligent human activity. For man is spiritually infinite, he is the sea, the ocean, lawlessness, the soul is the spiritual soul as a whole, and the spiritual heart of man is not limited by space and time. The highest spiritual foundation is the eternally immortal essence of man, clothed in the lower part, in the form of a material, physical body. Therefore, a person has two qualities: he aspires to the top, to the heights, to the eternal spiritual world — the main real source of his origin, and to the bottom - to the body, its desires, aspirations, physical passions, materialism. As long as man himself, every individual, man (individual, personality) does not know his true nature, his different parts, sides of his being through self-knowledge, self-deepening, spiritual thinking, he will strive first in one direction, then in another direction, then downwards - to all phenomena of the vegetable, creature, animal kingdom, imaginary, temporary and suffering, and then upwards - to the higher, spiritual, divine, eternal. It follows from this that no matter what a person does, no matter what he creates, he can achieve this, first of all, thanks to his connection with the divine heights, even if he relies on his own needs. Suppose, for example, that he intended to complete the task only if he had the power to belong to the higher divine world, that is, if he had the will, patience, perseverance and other powers. Until a person reaches the heights, he will not have enough strength for any work. Striving for any kind of work can be understood as striving for the lower world, and striving for it is striving for heights. In our opinion, the desire of the lower world is the aspiration of "nafsa". Because the soul flies to the sky, but is forced to descend to the lower world because of the material needs of the body. This can be illustrated by a simple example. For example, a student reads a book all day and strives for new ideas, but over time the body's need for material needs increases, aspiration increases, i.e. the hunger of the body causes the return of its mental flight. Through self-knowledge, deep contemplation and the manifestation of the perception of a spiritual worldview (the language of the eye), a person is able to identify, recognize and distinguish the higher eternal sides of his dual nature. To do this, he must always focus mainly on his spiritual gaze, the eye of the soul, just as a naturalist is always engaged in the subjects of his research in all circumstances and situations. Man, knowing his reality, his true nature, attains to the knowledge of his main source, the root cause, the real eternal reality - the real eternity - the existence of God. Indeed, the founder of the theory of mystical and philosophical concepts Bahauddin Naqshbandi addressed his disciples, followers and everyone who wanted to know themselves, determine their fate, have a true spiritual foundation:

Always with whoever you are
 In any situation and condition
 Turn your heart to the Creator!
 As if in response to his teacher , Jami wrote:
 Wherever and with anyone,
 Anyway, I miss you with all my heart,
 I imagine you with the look of my heart.(2)

The wise philosopher - Jami, reflecting on the nature, essence of man, the meaning and purpose of his life, came to the following conclusion: he provided his natural need, his life support and his vital activity through animals, innate qualities, instinct. This means that a person's ability to properly and wisely use the benefits granted to him, in addition to the fact that it depends on his innate qualities, is also the result of reality.

At birth, he needs help, his life purpose and meaning are not defined. This is how it differs from other creatures. Philosopher-scientist M. N. Boltaev is a scientist who has studied Jami's ideas about man, body and soul, determined the purpose of a person's birth, the meaning of life, his aspirations and the essence of his ascent. Man has been and remains one of the main points and the center of attention of the whole society. Because when a person is born, he has many clear, natural, human talents and abilities, but he does not have any skills, natural instincts, like an animal child, although children have these abilities, human abilities, skills may be different. In this regard, the Head of State Sh.M.Mirziyoyev in his election programs "For the dignity of man" and in many meetings and speeches stressed that the question of the unique role of man in society is always and remains an urgent issue and stressed the need to solve existing problems in our society for the comprehensive development of man, improving his standard of living. The announcement of 2022 as the "Year of ensuring Human Interests and the development of the Mahalla", the introduction of laws on the life, work and service of every person living in our country, is an example of this. After all, attention to a person is attention to society. A person growing up in society will develop in all respects, will improve and will have good qualities. Human qualities and morals are formed in the work of spiritual development, in particular, in the activities of collective life, through training, family education, guidance by a teacher-coach, a life guide-murshid. In other words, man remains at the level of the animal, moreover, he often descends to the lowest, lowest stages of evolution, because, as mentioned above, he has the properties, desires given to the animal, and in many cases the latter may be more and infinitely in man. In this respect, Jami, like many Sufis, was a prophet of almost all the ideas and positions of modern philosophers, especially existentialists. (3) Like his great predecessors - Plato, Rudaki, Farabi, Ibn Sina, Ansari, Rumi -Balkhi and many others, Jami paid enough attention to this problem, relying in his spiritual activity on thoughts and ideas about universal nature and life without pure, great love without meaning, considered the existence of emptiness unreasonable. These views and thoughts can also be understood from his inspiring lines about love. All levels of the philosopher's figurative love are described in detail in "Leyli and Majnun" and other similar works. However, according to Jami, human physical love is not the highest form of love. Great love is spiritual, it is a person's love for his eternal spiritual absolute founder - creator. They say," writes Jami, "that the prophecy of the Creator says: "Whoever loves with pure and humble love, he will die without sin" (4). From the research of M. N. Boltaev it is clear that pure feelings and love are acceptable for a person. Such love is hidden by shame in the human heart in divine purity. However, the main passion of animal lust is only the natural quality of the animal,

natural for a pet. Such a loving person can never be called a person, but rather an animal. The thinker reveals the various properties of love and gives the following example: Two wise men talked about love. One said that the constant feature of love is suffering and exile, and the constant feature of love is suffering and sorrow. Another said, "Shut up, it's clear from your words that you've never tasted the sweetness of reconciliation after a quarrel and have never tasted reunion after a divorce. There is no one in the world higher than those who love with their hearts, and there is no one in the world who does not know what love is, even a deaf person. Based on the analysis of life examples, the thinker comes to the conclusion that people are not born with the same, equal spiritual and moral qualities and inclinations. Some of them need enlightenment, education, and as a result they can develop human qualities and attributes, because such people need someone's help, that is, people who help them find the meaning of life and understand their true purpose. In conclusion, we will quote from the golden lines of Jami and the words of the universe of humanity - the greatest humanists of the East, the great poet and philosopher of Central Asia Abdurakhman Jami, who somehow theoretically or practically repeated the wisest ideas. My friend! - Jami addresses the people. Courage is always inherent in the earth, only a real brave man can be a real man and he will always be fearless, brave and heroic," explained Jami. It teaches that a person should be pure-hearted, modest, open-minded and never have other, evil intentions. The fact that the evil of the heart leads to evil intentions and mistakes leads a person to ignorance. It has been said for many years that no matter how many difficulties there are in life, no matter how many riddles, one should always refrain from slander and quarrels, and vice versa. From here it can be seen that good and evil have always been close to man. Only these two concepts distinguished us from each other. But no matter how much evil is happening in the world, good people are in a hurry to do good deeds. Because this is a clear sign of a real man.

My friend! Learn from brave partners!

Learn manhood from scratch!

Do not pollute the heart with evil from evil!

Save your mouth from slanderous scandalous words!

Pay for good with good!

Evil has broken luck with this evil!

From him - if there is a good habit

Expect only one good thing from everywhere!(6)

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