

## IDEOLOGICAL FACTORS AFFECTING RELIGIOUS-PHILOSOPHICAL THOUGHT IN CENTRAL ASIA

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**Abstract.** This scientific article discusses the development of religious and philosophical thought in Central Asia in the 16th-17th centuries and the ideological factors that influenced it. It discusses the origin, types, and ideological representatives of ideological factors of this period. The scientific works that inspired the factors and their names are cited.

**Key words:** ideological factor, Sufi, science of words, thinker, influence, mysticism, sect.

### Introduction

The factors that influenced the religious and philosophical views of the peoples of Central Asia are diverse. From a historical point of view, in those times the peoples of Central Asia tried to establish cultural, economic and political ties with various foreign countries. The closest of most of the ties was with India. At the same time, they also revived trade with the peoples of China, Iran and Byzantium. This, in turn, led to cultural rapprochement.

During the development of the Babur Empire in the 16th-17th centuries, cultural ties with the Transoxiana region reached a new level. Here, progressive people from different countries shared their achievements in various fields of science with each other. In this regard, the commentary written by Qadi Shahabuddin Ahmad al-Dawlatabadi on the work of Ibn al-Khajib (d. 646/1248) "Al-Kafiya" (Kifaya), which was presented by Indian scholars on Arabic grammar, was warmly received by the general public. In addition, Sheikh al-Haddad al-Javanpuri, Sa'duddin al-Khairabadi, Abdunabi bin Abdussalam al-Ahmadnagari and other scholars wrote

commentaries on this work of Ibn Hajib. In addition, a number of scholars and poets put forward religious and philosophical ideas in their works and poems.

### **Main part**

When it comes to religious and philosophical thought, one can cite the work of Mirzo Abdulkadir Bedil, who, after Amir Khusraw Dehlavi and Abul Faiz Faizi, was a prominent figure in Persian literature in India. He continued Faizi's thoughts in his religious and philosophical work "Wahdat al-Mawjud" (The Unity of Being) and made a great contribution to the development of religious philosophy in the 17th century. Mirzo Bedil was a very talented poet, a representative of Persian literature, a scholar, and a famous philosopher. His work had a great influence on the cultural life and religious and philosophical views of the peoples of Central Asia. Because he embodied Indian, Arabic, Persian, and Central Asian science, literature, art, and philosophy. Mirzo Bedil's religious and philosophical views differed from the religious philosophy of the mutakallim and mystical Sufis of that time. Bedil, like the scholar Muhammad Sharif we are studying, puts scientific knowledge first and promotes it. On this basis, he gives the idea of understanding and perceiving the world. Through his progressive thoughts, Bedil calls on people to work, acquire knowledge, and lead an active lifestyle. In this way, he strikes at the doctrine of fate that prevailed at that time. His contribution to the development of progressive ideas in India and Central Asia is immeasurable. Bedil's services in shaping Central Asian public opinion have been recognized by all researchers. Abdulkadir Bedil's name was formed in the development of Central Asian culture as a famous poet, scientist, philosopher, and innovator of Persian-Tajik literature. In his treatises "Chor Unsur" and "Irfan", Bedil expressed his religious and philosophical views on the "unity of being" and opposed the views of Sufis and theists. In his opinion, the world always exists, is always in motion and changing.

Fano, on the other hand, says that according to the Sufis and the concept of Kalam, the body does not disappear, but passes from one form to another. He believes that existence is eternal. Bedil, like Ibn Sina, does not believe in the afterlife and the transmigration of the soul to it. He believes that the body passes from one

state to another. In this, Bedil opposes the teachings of reactionary mystical Sufis. He also expresses his thoughts on eternity, saying that eternity does not apply to everything and everyone. Eternity applies only to people who have left a mark on themselves with their work and aspirations. A person dies and turns into inorganic matter. There is no other life in a person after death. He believes that his name will remain eternal only if he has contributed to science and literature, left some kind of structure, and served the interests of the people. These ingenious ideas of Bedil have not lost their power even today.

Of course, it is no secret that the scientific, religious, and philosophical treatises of many thinkers of that time had an impact on the religious and philosophical thought of that time. As we mentioned above, the religious and philosophical ideas of Indian thinkers, including those of Transoxiana, including the treatises of the thinker Muhammad Sharif Bukhari, who lived and worked in Bukhara, played an important role in shaping public opinion in Central Asia. It is clear from their works that in the Middle Ages the ideas of the philosopher Aristotle on the theory of knowledge were widely analyzed. This is evident from the fact that in the Middle Ages only mystical views developed, the mystical direction of Sufism was in practice, and the ideas that there was no development in society and its consciousness were not confirmed.

By deeply analyzing religious and philosophical thoughts of the Middle Ages and studying works created in Central Asia, it will be possible to reveal the development of religious and philosophical thoughts in these countries, their specific representatives, the ideas they fought for, and new pages of ideological culture. This was especially important during the period of exploitation of the working people by the feudal classes in the cities of Transoxiana and the ruthless suppression of any of their discontent. Nevertheless, talented scholars were produced in the country. Because this was the demand of the time. These were Mirzajon Shirazi (16th century), Yusuf Karaboghi (late 16th century), Muhammad Sharif Bukhari (early 17th century),

When analyzing the religious and philosophical ideas of the period and the views of its thinkers in Central Asia in the 16th-17th centuries, it is necessary to pay attention to the socio-political and cultural life of the period, to the ideological roots of the era. Because, as we mentioned above, the worldviews of the thinkers of that period are understood as a continuation of the worldviews of their predecessors. At the same time, it is evident that they shaped public opinion under the prevailing ideas of their time.

At the end of the 16th century and the beginning of the 17th century, the spiritual state of society was superior to that of its predecessors, and it was not uncommon. Of course, the dominant Islamic idea in this regard was the kalam. As we have emphasized, political and ideological struggles, the emergence of various currents could not fail to have their impact on public opinion. This, in turn, also affected the thinkers of the Middle Ages. Therefore, the views of the thinkers of that time in social life and politics were diverse. If the socio-philosophical views and ideas of scholars are deeply analyzed, it can be observed that they are in harmony with Islamic beliefs. This is an objective situation, and it is fair to say that the basis of society is connected with the Islamic religion, and the views and works of thinkers-philosophers living and working within its influence are based on religious ideas.

It should be noted that the rich heritage of the scholars of Transoxiana, India, and Greece who preceded them played an important role in the worldview of the thinkers of that time. The sphere of influence of Plato, Al-Farabi, Ibn Sina, and Al-Biruni was especially strong. In this, they relied mainly on the works and religious and philosophical views of Abu Nasir Al-Farabi. Because Al-Farabi objected to Plato's philosophical ideas about science, which were widespread in the East in the Middle Ages. Al-Farabi criticized Plato's ideas that science is neither a feeling, nor correct thinking, nor the connection of correct thinking with content.

Scholarly research shows that Eastern Peripateticism reached its peak in the religious and philosophical views of Ibn Sina. Ibn Sina paid great attention to the rational understanding of nature, to the objective role of the human mind. As for Al-

Farabi, his views were pantheistic. The pantheistic direction has its roots in the ideological views of the peoples of the East - Central Asia, India, Iran.

Scholars have proven that Al-Farabi's religious and philosophical views were pantheistic in nature. However, Eastern pantheism was very complex, had various currents, and was widely rooted in Central Asia, Iran, India, and the countries of the Near and Middle East.

The ruling classes of that time tried to strengthen their positions by using Farabi's ideas and his reputation in their main ideas. They sent his ideas to serve the Muslim worldview. "Because nature is the first product of the created world, nature is independent in its own way, and its process is true," he says.

Ibn Sina also continued Al-Farabi's ideas, saying that God is a product of the world, and the world is eternal "as its result." In this regard, the work on logic by the 15th-century thinker Mir Said Sharif Jurjani had a great influence on the works of medieval thinkers. According to Jurjani, the human body contains everything that exists in the universe. The properties of God are also present in man. Because he understands man as a product of existence. He says that the soul does not enter until the human body is formed, and it does not pass from one body to another. In this way, he develops the religious and philosophical views of Al-Farabi and Ibn Sina.

In the 16th-17th centuries, Central Asian thinkers played a prominent role in the development of science and culture. The services of Mirzo Ulugbek and Navoi were also great here. Their ideas differed from the dominant ideology. In addition, the works of the encyclopedic scientist Nasriddin Tusi and Jalaliddin Davvoni (15th century) also played an important role in the formation of public opinion. Davvoni showed clear directions in matters of morality and acquiring knowledge. He promoted medicine, astronomy, and mathematics as the main sciences. Davvoni, like Muhammad Sharif, described the khagans and said that if the khagan took an unjust path, his subjects would become accustomed to lies, greed, and meanness. However, Davvoni relied on pantheistic views. He considered everything to be from God. He believed in the existence of the afterlife. But he says, "Man should strive to

live a happy life in this world, use its riches, and devote his energy to understanding nature."

Davwani was famous in the East for a number of his philosophical works, among which the treatise "Akhlaq Jalaliy" (The Morality of Glory) was widely distributed.

### Summary

In conclusion, Sufism is a stream that left an indelible mark on the spiritual life of that time and on the works of all medieval thinkers. But Sufism did not affect all thinkers equally. Some followed the theoretical requirements of Sufism, while others preferred to follow the requirements of the Sufi order. Because in those times there were four rules in Sufism, and most Sufis worked based on these rules. This is Sharia, Tariqat, enlightenment and truth. Although Sufism seemed to be a single stream, there were different directions within it. Some of these directions were even aimed at loving nature and living an honest life. Some of them advocated a global trend. In this, they gave an example of Muhammad's life in Makkah.

At that time, one of the famous Sufi sheikhs of the Kubrawiya order, Khoja Abdul Wafa, wrote in his treatise: "I even have something that I am always searching for" (truth). This was a thought close to Mansur Hallaj's words, "I am the truth."

From the above information, it can be understood that the main factors that influenced the religious and philosophical thought of Central Asia during the 16th-17th centuries were the development of cultural ties of the peoples of Central Asia with neighboring countries, the strengthening of scientific ties, and ideological closeness. The religious and educational views of society and their productive use in the development of society played a significant role in the formation of the social thought of the people.

The continuation of the cultural heritage of the Eastern Renaissance, the strengthening of the religious factor, and the creation of new local cultural trends indicate that development continued in the 16th-17th centuries.

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