

**AZERBAIJAN SCIENTIST YUSUF KARABOGI, WHO LIVES AND WORKS IN
UZBEKISTAN**

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Abstract: This article analyzes the migration of Yusuf Karabaghi, a famous scholar in the fields of philosophy, logic, and poetry, to the cities of Central Asia with his teacher Habibulla Mirzajon Shirozi due to the socio-political situation in his homeland. He lived in Uzbekistan, first in Samarkand, and then in Bukhara, where he wrote valuable works.

Keywords: Habibulla Mirzajon, medieval scholars, Yusif Karabogiy, "The Book of the Seven Gardens of Paradise", Central Asia, Bukhara, Samarkand.

Bukhara has long been considered one of the centers of knowledge. Therefore, people from different parts of the world came to this land to study science. One of such people is Muhammadjon Yusuf al-Qarabaghi. He was originally from Azerbaijan, but spent most of his life in Bukhara, and is considered to have made a worthy contribution to the development of socio-philosophical and scientific thought in Central Asia in the second half of the 16th - first half of the 17th centuries.

He was known as a great saint, educator, teacher of wisdom and theology, a mystic, and a poet, and was known as Hazrat "Akhuni Kalon". The scholar was born in 1563 in the village of Karabakh in Azerbaijan. In Shiraz, he studied the social sciences of that time, in particular jurisprudence, philosophy, and mysticism, from his teacher. He conducted research on these sciences. When he came to Central Asia with his teacher Mirzajon Shirazi (1585), he was 23 years old. After the death of his teacher Karabakh (1587), he became a disciple of Khalilullah Badakhshi, a famous representative of the Kubraviya order, in Samarkand, and learned this doctrine from him. Later, Yusuf Karabakhshi became a faithful disciple of Khalilullah Badakhshi.

Information about the life of the scholar can be found in many reliable sources, such as "Samaratul Mashoyikh" and "Tuhfat az-Zoirin". In particular, Mutribi's work "Tazkirat ush-shuaro" contains the following information about the life and work of Yusuf Karabaghi: "Mavlana Yusuf Karabaghiy Iraqi uses his pseudonym in poetry, and is a disciple of Mavlana Mirzajon Shirozi, whose teacher is known as "Mullayi Nav" ("Scientist of a New View"). In this 1013 AH (1604-1605), he is engaged in teaching in Samarkand. He gives continuous lessons in science, wisdom, and mathematics, and trains many students. He follows the path of dervishism in the Kubrawiyya order and also writes poetry for the pleasure of the soul. Mulla Saburiy brought me this ghazal of his..."

The scientist's twenty-four works on logic, philosophy, geography, Arabic language, mathematics, and lexicography have been preserved. He also had a "Divani" of ghazals. The scholar's works such as "Risalai batiniya" ("Treatise on the Inner Sciences" is also called "Seven Paradises"), "Risalai

khilvatiya", (Treatise on the commentary on "Khilvat"), "Fi ta'rifil ilm", (On the definition of science) "Risalai fi bayonil juz layatajazza", "Mafotih" (Keys) are kept in the fund of the Abu Rayhan Beruni Institute of Oriental Studies.

Yusif Karabaghi's father was a famous theologian of his time. He took his son to Iran and enrolled him in the school of the great scholar of his time, Habibullah Mirzajon Shirazi. However, the scholar could not stay long in Iran and emigrated with his teacher to the cities of Central Asia. The prominent literary scholar Hamid Arasli describes that period in his work "History of Azerbaijani Literature of the 17th-18th Centuries" as follows: "During the reign of Shah Abbas in Azerbaijan, the situation of scholars, poets, and artists became very difficult. Some of the poets and scholars who were dissatisfied with the policies pursued by Shah Abbas were killed, and those who had the opportunity were forced to flee to India and Central Asia [1.92].

Yusuf Karabaghi initially lived in Samarkand, one of the important scientific centers of the East, and then moved to the city of Bukhara. At that time, the emir of Bukhara was Imamkulu Bakhodir Khan. Since Bakhodir Khan had a high poetic talent, he also treated Yusuf Karabaghi with respect and became friends with him. Yusuf Karabaghi had a high talent and talent for writing poetry. The information provided by his contemporary Khoja Sayid Sharif Rahim in his work "History of Rahim" fully reflects the scientific influence and fame of Yusuf Karabaghi in his time: "The sultan of scholars, the proof of virtue, Mawlana Yusuf Karabaghi sat on the throne of meanings in Egypt, or rather, having fully mastered virtue under the forehead of a ring, he sat on the throne of knowledge and shone like the moon in the sky of sciences for fourteen nights. He was an unparalleled scholar of his time, especially specialized and skilled in the fields of philosophy and astrology [2.232].

Despite his great fame in his time and the widespread distribution of his works after his death, at the beginning of the 20th century, the author of the first comprehensive study of Yusuf Karabaghi, a well-known orientalist, A.A Semyonov, speaks of him as a "forgotten philosopher of the 17th century." The scientist tried to restore Yusuf Karabaghi's scientific biography based on the sources he had obtained and extensively analyzed his work "Risolahul-Khalvatiya". In his scientific work, A.A Semyonov notes that Karabaghi was a philosopher with a wide scope, deep philosophical knowledge, and extensive scientific reading. His work was closely connected with the life, lifestyle, and spirituality of the peoples of the Near and Middle East, especially Azerbaijan, Iran, and Central Asia, and was therefore formed on the basis of the cultural traditions of those peoples. His worldview was essentially Sufi-pantheistic. Such a worldview, undoubtedly, was a way of thinking that reflected progressive tendencies, which did not correspond to the Islamic ideology that prevailed in the Muslim East in the Middle Ages. Yusuf Karabaghi's doctrine of being indicates that he was a pantheist (a philosophical idea that accepts the universe as a single God). Yusuf Karabaghi considers being, first of all, an object of philosophy and says that it exists in complete unity. This, according to the thinker's belief, is similar to the relationship between nature and man, who is a part of it. Unity and plurality, a particle and the whole of being constitute a single whole. According to Yusuf Karabaghi's doctrine, being is an expression of a single, unified whole. The common features between individual objects and phenomena are proof of the uniqueness and complete equality of those existing things. From this he concludes that everything is everything. Since Yusuf Karabaghi was more and more associated with the idea of the unity of the world, he considered the acceptance of the world of unity, not the world of duality, to be intellectual perfection. Although in Yusuf Karabaghi's pantheistic worldview the issue of the formation of existence from a single substance is not scientifically proven, and the fact that the

material world is in constant motion, change and development is not shown, the barriers between all beings - minerals, plants, animals, humans - are removed and the issue of the unity of the world is put forward. Yusuf Karabaghi's ideas about motion, space, time could not go beyond the metaphysical framework. Yusuf Karabaghi also has merits for his time in the fields of knowledge and logic. In analyzing and developing the science and theory of logic, Karabaghi, like the Peripatetics, mainly turned to the theory of knowledge and logic of ancient Greek philosophers, in particular Aristotle. His views on perception and logic were commented on in the works and treatises "Honagoh hoshiyalari", "Hoshiyya on Tahzib sharhi yala hoshiyya" and partly "Haft behisht". Yusuf Karabaghiy positively assessed the role of sensory knowledge in the perception of the world and repeatedly emphasized it, which made him stand out as a unique philosopher of his time. The philosopher tried to characterize external and internal sensations as the primary sources of our knowledge and factors connecting a person with the environment. According to Yusuf Karabaghiy, the true human being is the highest power of the soul. The philosopher often considered reason to be the force that leads the human soul to abstract thinking and general understanding, and reason as a means of acquiring knowledge[3.138].

In his doctrine of knowledge, Yusuf Karabaghi, following a number of Arabic-speaking philosophers, including Al-Farabi, Ibn Sina, Bahmanyar and others, considered the mind to be an organ of the soul for the assimilation of concepts, categories and universals. It is clear that in Karabaghi's theory of knowledge there is a connection between sensualism and rationalism. It is clear from the philosopher's ideas that without sensory information, mental, logical, volitional activity, the formation of concepts, the drawing of mental conclusions, etc. is impossible. A study of Yusuf Karabaghi's important works shows that in his work he, although not systematized, separately touched upon moral issues. Yusuf Karabaghi's judgments on morality were related to his general philosophical judgments. Like his chroniclers, Karabaghi saw all the beautiful moral qualities that people acquire, their achievement of happiness and prosperity, enjoyment of life, etc. in the study and understanding of truth. That is why such important features as free thinking were reflected in his moral views. The philosopher even preferred respect for people, kind attitude and compassion, and even religious customs such as visiting the Kaaba, which was considered the most sacred and most meritorious deed at that time. He wrote in his work "Seven Paradises": "Conquer the hearts of people, for this is the greatest worship, conquering one heart is a thousand times better than visiting the Kaaba." These words of the thinker reflected the similar ideas of his predecessors, in particular, the famous pantheists of the East, Mansur Halloj and Mahmud Shabustari. The work "Yusuf Karabaghi" also contains motifs that call for optimism, joy and happiness in life. For example, "Be a bird that guards the egg of the heart, because joy and happiness are born from the egg of the heart." It is said that Yusuf Karabaghi highly valued human intelligence in his moral views, considering it one of the main means of educating intelligent people. The philosopher highly values intelligent and intelligent people, repeating the saying of the great thinker of the East, Sa'di Shirazi, "It is not age that shows the greatness of a person, but intelligence." That is why one of the issues that attracted attention in Yusuf Karabaghi's moral views was justice. In this regard, the thinker mainly took the position of Sufi pantheists, including Mahmud Shabustari. In Yusuf Karabaghi's moral views, such beautiful moral qualities as preserving people's dignity and living with honor occupy a worthy place. He slandered negative moral qualities that were against honor, calling them lowliness and shame. The thinker also considered loyalty and selflessness in life to be the best moral quality of a person: "It is good if loyalty is seen from everyone, even from a dog." The thinker tried to present the idea that a person should be loyal, firm and unyielding in friendship, that no one and nothing can shake this friendship [4. 7/44/297].

The most important contribution to the study of Yusuf Karabaghi's life and work was undoubtedly made by the Azerbaijani researcher AA Aminzoda. He first wrote an article about Yusuf Karabaghi for the collective work "Essays on the History of Azerbaijani Philosophy", and later devoted a separate chapter to him in the monograph "From the History of Philosophical and Socio-Political Thought of Azerbaijan", opening a wide discussion of the philosopher's life and philosophical heritage. In his work, he notes the mass exodus of many scholars and poets during the Safavid era, the main reason being the atmosphere of ideological unrest and religious intolerance in the country. Along with Sunnis, Sufis were also severely persecuted under the patronage of the Safavid rulers, who made Shiism the basis of power, and for this reason, an analysis of the works of Yusuf Karabaghi shows that he was forced to go to Central Asia with his teacher Shirazi. He lived for some time in Samarkand, where he was engaged in teaching, gaining fame under the name "Buyuk Akhund". At the same time, he joined the "Kubraviya" order, named after the famous Sufi sheikh Najmiddin Kubro (1145-1221). Later, Yusuf Karabaghi moved to Bukhara, where he was engaged in fruitful scientific work. A. Aminzoda, based on the manuscripts of the Institute of Oriental Studies of Uzbekistan alone, mentions up to 20 works of the scientist. Most of these works are in Arabic. The treatise "Haft Jinan" is the most important work of Yusuf Karabaghi written in Persian. It is not for nothing that A. Aminzoda interpreted the philosophical views of the scientist on the basis of this treatise. But for some reason, both in "Essays on the History of Azerbaijani Philosophy" and in his monograph, he indicated the name of the work as "Haft Behisht" ("Seven Paradises"). The manuscript of this work is given as "Kitobi-haft Jinan" ("The Book of the Seven Gardens of Paradise"). This is also completely logical, since the treatise consists of seven chapters, each of which is called "jinnan", and they, in turn, are divided into several "chamans" (for this reason, the treatise is also called "Chamaniya"). Yusuf Karabaghi wrote about the reason for writing his work: "... Despite official obstacles and being busy with daily work, my heart ¹took the pen to write a treatise consisting of seven gardens of paradise (if you add the jinn, the sermon (preface), there will be eight, so it can be called eight paradises...)[5]. There are more than twenty manuscripts of Yusuf Karabaghi in Uzbekistan, most of these works are written in Arabic, some in Turkish and need translation. Turkish scholar Abdurahim Goz al notes in his manuscripts that there are seven works of Yusuf Karabaghi in the Sulaymaniyah Library.

In conclusion, in the works of thinkers who lived and worked in the 15th-16th centuries, humanistic ideas were expressed in a way that was inextricably linked to the socio-political changes of their time. For example, Yusuf Karabaghi, focusing on the problems of social life and issues of morality, condemned injustice, violence, arbitrariness, cruelty, disrespect for people and arrogance in society, and considered listening to the opinion of reason, striving for happiness, physical and spiritual perfection to be the meaning of human life.

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