



## CULTURAL HERITAGE OF THE EAST: SUFI LITERARY SAMPLES IN THE LITERARY AND PHILOSOPHICAL WORKS OF THE EUROPEAN WEST

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### ABSTRACT

*The paper considers issues dealt with Central Asian philosophical thought of the IX-XIII centuries and its interdependence and interconnection of the XIY-XYI centuries European Medieval and Renaissance philosophy. The author's main concern here is to try to prove that both Central Asian (IX-XIII cc.) and European (XIV-XVII cc.) philosophical complexes were quite indispensable parts of the cultural heritage of the history of world philosophy.*

### Introduction

The world at any stage should not be considered separately, but in its unity and integrity, in connections and common moments, in general movement, with its inherent contradictions and opposing forces. In connections and communications between parts and stages of development of the world, the problem of continuity in time and space is of paramount importance. From this point of view, we consider the line of succession of the Muslim Renaissance, going from the East to the Renaissance of the West. The historical interdependence of traditions unequivocally testifies to the conditionality of the European Renaissance by the Middle Ages and especially the Muslim Renaissance (10-12 centuries).

In this article, we pursued the goal - to trace the historical relationship between Eastern peripatetism of the 9th-12th centuries and the literary and philosophical creativity of the European

West of the 14th-17th centuries and establish its methodological significance. The historical interdependence of traditions unequivocally proves that if the dependence of the philosophical conceptual apparatus of the Renaissance on the general patterns and trends of this era is accepted, the conditionality of the Renaissance is recognized by the Middle Ages and especially by antiquity, then it is necessary to agree with the following conclusion - the writings of Arabic-speaking philosophers-enlighteners of the Middle Ages became one of the main sources by which all the outstanding philosophical minds of Europe studied this science directly or indirectly. The study of treatises of Arabic-speaking philosophers by Europeans was an obligatory stage in their mastering the basics of philosophical knowledge. This was facilitated by the school of translators, which was formed in Spain (7th-12th centuries), which not only opened the world



of ancient philosophy to Europe, but made it the property of scientific thought and the works of many scientists-philosophers of the East of the 9th-12th centuries, Muhammad Musa Khorezmi, Abu Nasr Farabi, Ahmad Fergani, Abu Rayhan Beruni, Abu Ali ibn Sina. In European countries, about a thousand translators worked on the translations of these scientists, before whom the problem of translating works from Greek, Syriac, Sanskrit, Farsi into Arabic and familiarizing the scientific community with them was brought to the fore. The works of thinkers of the Muslim East had a fruitful influence on the creativity and worldview of such brightest representatives of European philosophical thought as Seeger from Brabant, Adeliard from Bath, John of Salisbury, Clarenbald, Amalric from Ben. First of all, this influence came from three great philosophers - Farabi, Ibn Sina and Ibn Rushd.

## Main part

The influence of the East can be traced not only in philosophy, science, it is tangibly noticeable in fiction. In the literature of any European country, one can find traces of Sufi influences - the teachings of tasawwuf of representatives of Eastern peripatetism of the 9th-13th centuries. Characteristic Sufi features distinguish a wide variety of literary works, dating from at least the second millennium BC to its apogee in the eighth and eighteenth centuries AD. Sufism acquired an oriental tinge as it existed for a long time within the framework of Islam, but a real Sufi could be found both in the West and in the East in the face of a representative of any profession. "To be in the world, but not of the world", to be free from ambition, greed, intellectual arrogance, blind obedience to custom and reverent fear of superiors - this is the ideal

of the Sufi [7]. How closely this echoes the ideal of the English Renaissance! It is in vain to look for chance here. It seems to us here to talk more appropriately about the continuity of history in this respect. For example, the Legend of William Tell appears in the "Parliament of Birds" (12th century) long before its appearance in Switzerland, but that members of the German archery guilds (according to the "Malleus Maleficarum", a witch-hunting manual, 1460 .) were fired at symmetrically arranged apples "in the name of the Devil", suggestive of Muslim influences. Although Don Quixote (the Aragonese and Provençals pronounce "Quixote") seems to be typical of all Spaniards, Cervantes himself admitted that he used some kind of Arabic source when creating this image. Indeed, the narrative of Cervantes very often resembles an incident from the life of the legendary Sufi teacher Sidi Kishar, including the well-known case when he mistook mills, though not windmills, but watermills, for 11 giants. Raymond Lulli, a mystic and martyr from Mallorca, admitted that his poem "The Tale of the Lover and the Beloved" (1283) was written according to the Sufi model. The Catalan Christian mystic brother Anselm of Turmeda was also well known as the enlightened Sufi sage Abdullah al-Tarjuman, i.e. "The Interpreter"[2, p.473-477]. The English monk and scholar Roger Bacon, who lectured in philosophy at Oxford, studied in Muslim Spain. Fearing to irritate university authorities, he carefully avoided direct references to the "enlightened" (i.e. Sufis - K.Sh.) and called this way of thinking simply "Eastern".

Professor Asin from Madrid and his colleagues traced the connection between Roger Bacon and the school of the enlightened in Córdoba. It is also



established that St. Francis of Assisi founded the Franciscan order, which Roger Bacon joined in 1247, while experiencing the great influence of Avicenna (Suleiman ibn Yahya ibn Jabriol in Muslim, and his real name is Solomon ben Gebirol - 1021-1058), who is the most prominent representative of the "enlightened" (Sufi) school in Cordoba, founded by Ibn Massara (883-931). An excerpt from one of Roger Bacon's works in Latin is directly related to the Sufi evolutionary theory: "Neither natural philosophers, nor all Latin authors together, know about this. Since the majority of scientists do not know this science, they also do not know what depends on it and is related to inanimate objects, and to plants, and to animals, and to people; not knowing the previous, they will inevitably not know about the next" [4, p.12-15].

The Sufis of the enlightened school taught Roger Bacon that there is a difference between the accumulation of information and knowledge by means of a real experiment: in his *Opus Majus*, where Sufi authorities are quoted, he writes: "There are two ways of knowing: with the help of arguments and with the help of experience. Arguments lead to inferences and force us to admit their correctness, but they do not lead to certainty and do not destroy doubts so that the mind can not doubt the truth, if this is not supported by appropriate experience. 22.]. Geoffrey Chaucer - the founder of English literature - was also influenced by famous Sufi poets. Averroes and Abu Bakr (Abubatzar) enjoyed great

prestige in Christian universities. And they, in turn, referred to the Sufi works of Al-Ghazali (1058-1111), known in Europe under the name of Algazel and recognized as the highest authority of the Muslim world in matters of theory, thus deserving the title "Shaykh-ul-Islam" (Support of Islam). ).

## Conclusion

It is no coincidence that Francis Bacon in his early utopia "New Atlantis" called the island of happy people in the Arabic manner "Bensalem", and their king - Al Tabin. It is believed that the deeply philosophical novel of the Englishman D. Defoe "Robinson Crusoe" was written under the strong influence of Ibn Tufeil and his book "The Romance of Haya" [5], similar in name to the philosophical treatise of Avicenna, where Ibn Tufeil suggested that intellectual happiness must be sought alone [3, p.80]. The treatise of Ibn Sina tells about the meeting of Avicenna with a mysterious old man, as old as the world, but forever young and forever wandering, not knowing peace and rest. The elder teaches Avicenna, talking about his wanderings, and sets out the structure of the physical and spiritual worlds in the form of a kind of geography, constantly bringing the listener to the most secret depths of the empyrean. In other words, here we find, as it were, a sketch of the main motive of Dante's Divine Comedy, with the only difference that Virgil's functions are performed by Hay, who does not lead his student, but only describes this difficult path to him [1, p.246].

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5. It is known that Ibn Tufeil himself admitted that he borrowed the idea from Ibn Sina ("Hayy ibn Yakzan"). In the introduction, Ibn Tufeil emphasizes the ideological connection of his work with the works of Avicenna (See: Badawi. Histoire de la philosophie. V. 2. 1972. P. 724).
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