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## THE POETIC-PHILOSOPHICAL VIEWS OF NIZAMI ON THE UTOPIAN SOCIETY

*Key words:* an ideal society, a social utopia, aspects of the poet's socio-philosophical views, the problem in the framework of Islamic culture

Being a common problem of all historical periods, the aspiration to build a free, blessed and just society has always made human being to think. The development of such an ideal society has occupied the mind of civilians, and individual thinkers have worked to achieve this goal. Generally speaking in order to develop an ideal society, every individual as a social being, participated actively in the process of evolution of society, and lived and created with the determination of forming a legal, independent and people's society.

The ancient Greece, India, China, Tibet, Egypt, Babylon, Judaism, Christianity, Islam and other similar grandiose civilizations of world, have fulfilled their commission in this universal process, both individually and collectively.

Over the generations, thinkers in different areas have suggested political, social, religious and philosophical teachings, theories, and utopias to build an ideal society, and on the basis of these ideas, many sects and communities have appeared and developed throughout human history.

Beyond the conflicts happening in the socio-political life of society there exist a sublime idea and goal, such as living in a humanist and just society. Even today, this desire and aspiration is a substantial need of human being.

Sheikh Abu Muhammad Ilyas ibn Yusuf Nizami Ganjavi, who wrote and created in the 12<sup>th</sup> century, was a thinker whose own hand writings in relation to solving the famous problem still remain under the name of social utopia. H.Arasly, M.Rafili, A.Sultanli, M.A. Rasulzade, M. Arif, M. Jafar, Y. E. Bertels, H. Huseynov, A.O. Makovelski, G. Aliyev, A. Rustamova, A. Abbasov and others studied the heritage of the genius poet, and conducted research on the historical and philosophical roots of the issue and problem of a just ruler, social justice, and an ideal society.

The research was done mainly in three directions:

1. The origins of the problem in the ancient Greek philosophical thought was investigated;

2. The roots of the ideal society problem was studied in connection with folklore;

3. The research was presented as a product of the poet's own imagination.

Researchers of the first group compared the utopian society depicted in the works of the ancient Greek philosophers with the description of the utopia in Nizami's *Iqbalname*, and the similarity of these views aroused great confidence in them.

H.Huseynov, A.O.Makovelski, Y.E.Bertels. J.Mustafayev, M.Arif, Sh.F.Mammadov, G.Mammadov and others are among the scholars who studied Nizami's social, political and philosophical views. They think that penetration of the idea of a utopian society into Nizami's works is connected with the poet's deep knowledge of ancient Greek philosophical thoughts (Socrates, Plato, Aristotle, etc.) (1). For instance, H.Huseynov compares the free and blessed

country described in *Iqbalname* with the utopias of Plato, the Stoichlor school of Zeno, [and Eckermann](#), and Yambul's work "Sunny Island" (for further information regarding the mentioned studies refer to: Z.A.Allahverdiveya, "Formation and Development of Nizami Studies in Azerbaijan (1940s), PhD Dissertation (2)).

The opinions of most philosophers are controversial and contradictory. Due to ideological reasons, the ideal society itself is explained based on the rules of socialism. In order to prove the richness of the poet's work in terms of his philosophical worldview, Nizami Studies are based on the principle of acceptance and admiration of ancient culture by European and Russian science, and therefore by obscuring the Islamic culture, try to show the poet's attachment to ancient culture. For example, A.O.Makovelsky considered the idea of utopian society specifically belonging to Nizami; other scholars also based their research only on the ancient Greek philosophical thought, and did not study the problem within the framework of Islamic culture; they directly referred to Nizami's work, ignoring the sources related to the religion, philosophy and history of Islam that brought up the poet- thinker.

The comparisons that J.Mustafayev has made between Nizami's theory of ideal society and Plato's theory of the utopia are interesting, but when it comes to the idea of giving Nizami an advantage in this comparison, it is undoubtedly clear that compared with the philosophy of the 12<sup>th</sup> century, the ancient time thoughts were primitive. As philosophy grew and developed in the 12<sup>th</sup> century, so did its various social problems. Hence, the ideal society described by Nizami should have prevailed.

Due to these causes, the study of the problem of "utopian society" posed in the above mentioned scientific works, on the basis of a new, scientific methodology is an important and essential issue.

Scholars who study Nizami such as Ali Sultanli, Y.E.Bertels and Ali Abbasov also belong to the first group who deeply and thoroughly studied the sources of the "Iskendername" (3). They investigated the roots of the idea of a utopian society in historical-philosophical thoughts of different cultures, for instance ancient Greece, ancient Egypt, Iran, India and so on. As an example we can mention Y. E. Bertels who claimed that the idea behind an epic about a "flourishing land" was taken from the story about the Brahman gymnosophists described in a poem of Ferdowsi's "Shahnameh". However, Niazmi added radically different elements to this concept (4).

Among the researchers belonging to the second group, we can mention H.Arasly who is distinguished by his valuable investigations and writings in Azerbaijan literary criticism and Nizami studies (5). He studied the main features of the environment in which the poet grew up, the connection of his works with folklore, and appealed to the poet's national roots.

From this point of view, J. Jahanbakhsh (6), who sought the origin of the issue in the "Dede Korkut" monument, an ancient Turkish epic story, claimed that the Turkish way of thinking was reflected in Nizami's idea of an ideal society.

Scholars who conducted research in the third group studied in detail the life, period and art of Nizami Ganjavi; they include H.Arasly, M.Rafili, M.Alizade, Y.E.Bertels, R.Azade, Rustam Aliyev (7) who are well-known academicians in the field of studying Nizami.

They described the famous episode in *Iskendername* as an original idea belonging to Nizami. Mammad Amin Rasulzadeh depicted the idea of a utopian society as "an ideal city came to life in the poet's imagination." (8)

It is well known that the strained political and social processes in the former Soviet Union, the collapse of the Soviet empire and totalitarian regime, the breakdown of the Marxist-Leninist ideology based on vulgar materialism, and the economic, political and spiritual crises in the post-Soviet space, changed the methodology of literary criticism in

Azerbaijan and created the required conditions for the study of events in the literary process on the basis of objective, scientific principles. This, of course, was reflected in the study of Nizami.

We all know that Nizami Ganjavi's worldview has been perverted for years, and he was introduced as a purely materialist, atheist thinker.

In fact, Nizami was a devout Muslim who was knowledgeable in foundations of Islam such as Qur'an, Hadiths, theology, jurisprudence, and Sufism; he was well-versed in the interpretations of the Qur'an and the history of the prophets, and read these sources in the original language. He was also skilled in the works of ancient Greek philosophers, ancient Indian and Iranian thoughts translated into Arabic (the oldest written monuments of these cultures were already translated into Arabic by the 12<sup>th</sup> century). As we know from medieval commentaries such as "Ahl-e Marifat", he was a scholar and devotee who grew to the highest spiritual position, the rank of sheikh (Muslim religious scholar).

The famous researcher Mubariz Alizadeh, who studies Nizami, characterizes the poet in this regard as follows: "Nizami used to begin each of his works with a hymn, kneeling before the creator of the universe, and plunged into the sea of thought, searched the pearls of words that could express the glory, power, wisdom and greatness of the Creator; then composed the words into verses with his unique skill and endless love; he created such an artistic and philosophical world that the reader is amazed at Nizami's mastery, as the poet marveled at the power of God. (9) (See in detail about Nizami's religious views: Ahmadaga Ahmadov. "Nizami-scientist" (Chapter IX - Nizami-Islamic studies)) (10).

In Nizami studies I am dealing with the issue of onomastic units (study of special names). While collecting encyclopedic information about Iskander in Islamic scientific, historical, geographical, religious, literary and artistic literature, I came across an interesting fact following in the footsteps of the nickname of Dhu al-Qarnayn.

Iskander Rumi (Alexander the Great), the protagonist of the Iskandernama Masnavi (double-rhymed verses), is mentioned in verses 83-98 of Surah *al-Kahfin* the Qur'an under the nickname "Dhu al-Qarnayn" (in Arabic means "two-horned", "owner of two horns").

It should be pointed out that it is not accidental that Alexander the Great, the prototype of Iskander, the protagonist of the Iskandernama, is mentioned in the Qur'an as a prophet. The life, conquests, heroism and adventures of the great Macedonian warlord is described in detail in the works of ancient Greek and Roman historians (Arrian, Plutarch, Kvint Kurcij Ruf, etc.); Ali Abbasov, who studies these works, claims that they are strongly influenced by Greek folklore (11). Divine qualities were attributed to Alexander, and various legends around him claiming that "Alexander came to mankind by the will of God."

This idea is confirmed in Greek esoteric literature. Greek esotericism presents Alexander the Great as a spiritual figure who, like his father Philip II, was aware of the mysteries of the universe. "Undoubtedly, when he conquered all of Asia (as big as a handful of Greece and India), he (Alexander) was determined to create a world monarchy: but not as a monarchy created by the Roman Caesars, who oppressed nations, and destroyed religion and science; he was passionate about the idea of uniting Europe through a religious synthesis based on the authority of science" (12).

In his monograph "A Novel about Alexander and His Main Versions in the East", Y. E. Bertels hypothesizes that the influence of the legends about Alexander on the Arab world has been occurred in different ways. As a result of the intermingling of legends taken from Syria, Iran and other regions with indigenous legends, the form of occurrences and episodes of ancient Greek has changed in such a way that it is a difficult process to determine that they originally belong to Greece.

The succeeding destiny of the legends about Alexander in the Muslim world is related to his influence on the Quran (i.e. Islamic culture) (13).

The idea of a utopian society existing in Greek philosophical literature passed through the filter of Islamic religious-philosophical thought, and underwent a certain transformation, then penetrated the "Iskendername" of Nizami. In order to prove this we should look at the works of Islamic historians, so to solve this problem scientifically.

Collecting the stories and interpretations of the Quran, as well as the narrations of historians who wrote about the lives of the prophets, and the life of Alexander Dhu al-Qarnayn, who carried a prophetic mission and his name is mentioned in the Qur'an, it is appropriate to refer to the works that are popular in Islamic history under the title "Qisas Al-Anbiya" (Stories of the Prophets).

One of the first figures among such historians was Abu Abdullah Wahb ibn Munabbih (7th century).

The image of the free and blessed land described by Nizami in "Iqbalname" was narrated in the name of a story by Wahb ibn Munabbih. The overlap of many motives and the similarity observed in the image is of great interest.

After his imprisonment, he uttered: "God put us in prison; we increased our worship of Him" (Al-Dhahabi); these words were said about his ascetic life, which is an Islamic parallel to Job (Prophet Ayyub). It is narrated that he advised: to warn before war and controversy, and not to distance yourself from society, however to be careful with people (deaf when hearing, blind when seeing, dumb when speaking). In Abu Nu'aym's work (see Hilyat al-Awliya), his various views on wisdom, asceticism and Sufism are mentioned. These narrations, which show that Wahb was well-informed of the Torah (while mentioning the name for the stories he narrates, see IV, 38, 48, 58; for other stories, see 27, 32, 38, 50, 51, 59, 60, 67, 70, 71, 72), the Psalms (while mentioning the name for the stories see IV, 62, 67) and the Bible (see 52, 56, 61, 67) are accompanied by the hadiths he narrated (IV, 73-81).

Wahb gained mastery of the view of "destiny", "fate", "fortune" (see also Yagut, Irshad VII, 232); but he later rejected this view because it did not correspond to all of the revelations: If we look at a narration in the Hilyat al-Awliya (IV, 24), he himself said that he did not express any views on the subject of destiny and fate. There is no record of the period of his life in which he was imprisoned. Such an event may have happened in his last days of life; because Wahb died in 110 or 114 AH, after the corporal punishment ordered by the governor of Yemen, Yusuf ibn Umar al-Thaqafi.

The utopian society, which we will present below to the readers, can be considered the basis for Nizami Ganjavi's description of a free and blessed country described in Iqbalname.

According to a narration of Wahb ibn Munabbih, Alexander Dhu al-Qarnayn "... traveled the world, conquered countries and called everyone to worship the Only God (Allah), so that he came across a pious people, a community that ruled and judged with fairness. The members of this community shared things equally, ruled with justice, had equal rights, were compassionate to each other, and unanimous, lived in the equal position, had similar morals, followed the right path, had tender hearts (friendly), and were well-mannered. Their graves were on the threshold of their houses, and the houses were without doors; they had no commanders, no judges, and no rich and noble people (without rulers). They do not differ from each other (without differences), do not try to be superior to each other (no competition), there is no dispute (no controversy), they do not quarrel, do not insult each other, and do not kill each other (no war). There was no hunger, no famine, and they did not become enraged. Calamities did not happen to them, and they were among the longest-lived people. There were no poor (wretched, beggar, needy), rude, hard, cruel, ruthless people among them.

Dhu al-Qarnayn watched this and was amazed at their work and said: O people, tell me of your deeds. I have traveled the land and the water, the east and the west, the light and the darkness, and I have never met anyone like you. Tell me about yourself. They said: yes, ask us what you want. He said: tell me, why are the graves of your dead on the threshold of houses? They said: we do this deliberately so that we do not forget death and feel its existence in our hearts. He asked: why are your houses without doors? They replied: except pious believers (trustworthy, pure, reliable), there is no one among us who could be accused (thief, traitor, plunderer). He said: why are there no commanders among you? They said: we do not oppress one another. He asked: why are there no judges among you? They said: we are not hostile to each other (hence, do not enter into conflict). He asked: why are there no rich people among you? They replied: we do not increase wealth and property. He asked: why are there no rulers among you? They replied: we are not arrogant towards one another. He asked: why don't you oppose and argue each other and there is no disagreement between you? They said: Because our hearts are united and there are pious, believer, devout and righteous people among us. He said: why do you not insult, curse and kill each other? They said: because we have overcome our disposition with determination and do not follow our desires and illusions. He said: why are you united, and joined, and your path is straight and true? They replied: because we do not lie to each other, do not deceive each other, and we are far from slander and gossip. He said: tell me, how is it that your hearts are so similar to each other, and the path you are following is just? They said: our hearts are truthful, pure, faithful, true, and we have removed envy, ill-will, hatred, anger, prejudice, enmity, and rage from our hearts. He asked: why are there no poor, miserable, and beggar among you? They replied: because we share equally. He asked: Why are there no rude, rough, cruel people among you? They replied: from humility, obedience and generousness. He asked: what makes you live longer? They said: we act and judge with justice and truthfulness. He asked: why do you not face starvation and hunger? They said: we do not forget Istighfar (seeking forgiveness from God). He asked: Why do you not get angry? They replied: we get prepared before misfortune, so we protect ourselves carefully and vigilantly. He asked: Why do you not suffer the calamities that befall people? They said: we do not trust in anyone other than God: we do not rely on the weather, the stars; we have nothing to do with them. He said: I have heard that your fathers lived the same. They said: Yes, our fathers had mercy on the wretched, and beggars, helped the poor, forgave those who oppressed them, did good to those who did bad to them, treated the ignorant with kindness; gave amnesty to those who insulted and cursed them, and prayed for their relatives; They repaid their loans and did not betray the trusts, they prayed timely, fulfilled their vows, and kept their promises, and did not expect rewards from others, they did not stay away from their relatives, did not hate them, and did not treat them arrogantly and pretentiously.

Thus, the Almighty God put their affairs in order and organized things, protected them while they were alive, and it was upon God to protect their inheritance”.

This episode, narrated by Al-Tabari on behalf of Wahb, allows to study the problem of social justice in Nizami's work with reference to the Islamic religious, philosophical and historical thought that brought up the poet-thinker, which is different from the Nizami researchers who studied the problem of social justice only on the basis of ancient Greek philosophical thought. This approach prevents the formation of a number of misinterpretations and baseless assumptions (studying the idea as a product of the poet's imagination).

In “Nasirean Ethics” by Nasir al-Din al-Tusi (1201-1274), written on the basis of scientific-religious-philosophical and social views of Abu Ibn Miskawayh, Ibn Sina, al-Farabi, Aristotle, Plato and a number of other philosophers, the category of "justice", based

of concepts such as "unity", "wholeness", is defined as follows: "... the ditch has taken its water from the first beginning, which is the true 'one', that is, from the stream of light of an absolute being that has penetrated the essence of all numbered beings." (16) "... Being able to determine the middle ground in everything and not allow it to be distracted by understanding it is only achieved through equality, which is called the 'voice of conscience' (divine honor)" (17).

Referring to Aristotle, Tusi states: "... those who own divine honor, do things in such a way that lead to **equality, goodness, blissfulness, and justice**, and divine honor consent to nothing but kindness, because the will of the great Creator is directed only to good deeds. Thus, suitable to this, the "divine honor" is inclined to acts that are useful and cause happiness, and avoids corrupt deeds." (18)

Nasir al-Din al-Tusi, profiting from the ideas of the ancient Greek and Arab philosophers, defines "perfect happiness" as follows: "perfect happiness" is the destiny of such people... that through the divine light and human consciousness, becomes aware of innumerable secrets, and whoever attains this level, also attains the highest degree of happiness. Such a person lament neither for the loss of his beloved, nor for his lost wealth, and all the world's possessions, including his body which is the closest to him, become a heavy burden to him; he considers it a great blessing to be released from his body and obtain freedom. Such a person's interest in worldly possessions is only related to his body, but it is not in his hand to get rid of it, so he does nothing against the will of the great Creator, and the temptations of nature, and the degree of his lust cannot tempt him to do wrong. Then, he mourns neither for the loss of his beloved nor for the loss of his dreams; he neither rejoice when he triumphs, nor exceed the limits when is delighted. (19)

"A number of ancient philosophers believed that the body has no share in happiness: they also said that since the ego is merged with the body, the natural filthiness of body, the impurity in it, and its need for other unclean things also dirty the ego, and this is not considered "absolute happiness". That is why the body is incapable of fully discovering the truth of the intellectual categories, and the essence and nature of matter remains obscure to it; but when the ego is separated from the filthiness, and is cleansed of impurity, it begins to shine; it acquires the ability to manifest its pure essence and receive the sublime light, and then it deserves the title of "perfect intellect" (20). The story narrated on behalf of Wabb allows to renovate the missing intermediate link in the chain of the social utopia formed in ancient philosophy with ideal society, described in Nizami's "Iqbalname".

Nizami took a creative approach to the sources he read, and later leaned on in his works, and used them as an artistic means to express his thoughts and beliefs, principles of life, perspective and worldview.

Nizami's search for an ideal society and just ruler throughout the whole "Khamsa", is ended and completed in the following lines: "... he had not heard anything more interesting than this, nor had seen in the book of the kings. He said by himself: 'If you are wise, you should learn lessons from these astonishing mysteries. I will no gallop a horse in the world, I will not set a trap in every hunting ground. Anything I have collected, is enough for me. I should take into account what I have learned from these people. Undoubtedly, in the eyes of the one who studies the world, the world is in its place for these good people. For these, the world has preserved its greatness, and this people have become the pillars of the world. If the character is what I see in them, then what is our character? If these are human beings, then who are we? The motive of sending us to the seas and deserts was to pass through here, in the hope that I may stop character of the savages, and learn the rites and custom of these wise men. If I had met these people before, I would have never traveled the world. In that case, I

used to sit on the corner of a mountain, and be engaged with the worship of God. My ritual would have not deviated from this rule. I would have no religion other than this." When he saw such a religion and piousness, he did not remind the prophecy at all." (21)

As it is apparent, behind these advanced universal ideas composed in "Iskandarnama", there exist Nizami's spirituality, Nizami's intellect, Nizami's philosophical and social views, and a sublime, supreme, and spiritual being; the breath of a person is heard who is morally strong, intelligent, brilliant, mentally healthy, virtuous, and perfect.

According to the statements discussed above, we can draw the following conclusions:

1. The ideal society described in Nizami Ganjavi's "Iskandarnama" Masnavi enables us to discuss the problem of social justice, which is one of the aspects of the poet's socio-philosophical views.

Having studied the historical and philosophical roots of the issue, Soviet Nizami studies characterized the problem of social utopia, which has gained a universal importance, as a main line of the poet's work, and also put forward and proved that the idea of a utopian society was formed in ancient Greek philosophy.

2. Nevertheless, research based on Marxist ideology, which ascribes to vulgar materialism, takes into consideration only the ancient Greek philosophical thought, and directly addresses the Nizami's work without investigating the problem in the framework of Islamic culture, and without regarding the resources of Islamic religious, philosophical and historical thought that brought up the poet-thinker. This type of research has led to a number of misconceptions and baseless assumptions (presenting the idea as a product of the poet's imagination).

3. Iskandar-e Rumi ([Alexander the Great](#)) the protagonist of the Masnavi, is mentioned in the source of Islamic ideology, the Holy Qur'an, as Dhu al-Qarnayn, and is attributed to the series of prophets. In accordance to this, there are a number of narrations about it in the interpretations of Quran. In addition, the religious literature "Qisas Al-Anbiya" (Stories of the Prophets) contains a wealth of information about Alexander the Great.

4. The idea of utopian society originated from the Greek philosophical thought, has passed into the world of Islam through works that chronicled the history of prophets. Al-Tabari, a well-known commentator of Quran, has used in his 'Tafsir' the works of Wahb ibn Munabbih (VII), one of the Tabi'un, on the history of the peoples of the ancient world. Naturally, Nizami Ganjavi has utilized it (Tafsir) in his 'Iskandarnama'.

5. Muslim philosophers, nurtured by Greek philosophical thought, studied and developed the problem of social justice with reference to them and gave an original interpretation, which is reflected in Nasir al-Din al-Tusi's "Nasirean Ethics", one of the most worthy works of Islamic philosophical-moral thought.

Nizami, a thinker who throughout his entire creation and profession tried to find a solution to the problem of a just ruler, an ideal society and social justice, in the end of his life and after a long search, drew this issue to a close with the image of a faithful, pious, pure, devout, enlightened, and happy community and picture of Iskandar who is ashamed of his prophecy.

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**ПОЭТИКО-ФИЛОСОФСКИЕ ВЗГЛЯДЫ НИЗАМИ  
НА УТОПИЧЕСКОЕ ОБЩЕСТВО**  
**РЕЗЮМЕ**

*Ключевые слова:* идеальное общество, социальная утопия, аспекты социально-философских взглядов поэта, проблема в рамках исламской культуры

На протяжении поколений мыслители в разных областях предлагали политические, социальные, религиозные и философские учения, теории и утопии для построения идеального общества, и на основе этих идей на протяжении всей истории человечества возникало и развивалось множество сект и сообществ. Помимо конфликтов, происходящих в общественно-политической жизни общества, существует возвышенная идея и цель — жизнь в гуманистическом и справедливом обществе. Даже сегодня это желание и стремление являются существенной потребностью человека. Шейх Абу Мухаммад Ильяс ибн Юсуф Низами Гянджеви, писавший и творивший в XII веке, был мыслителем, чьи собственные рукописные труды, касающиеся решения знаменитых проблем, до сих пор остаются под названием социальной утопии.

Исследования велись преимущественно по трем направлениям: исследовались истоки проблемы в древнегреческой философской мысли; корни проблемы идеального общества изучались в связи с фольклором; исследование было представлено как продукт собственного воображения поэта.

Мнения большинства философов противоречивы и противоречивы. По идеологическим причинам само идеальное общество объясняется правилами социализма. Чтобы доказать богатство творчества поэта с точки зрения его философского мировоззрения, Низами-исследования строятся на принципе принятия и преклонения перед европейской и российской наукой древней культуры, а потому, затемняя исламскую культуру, пытаются показать привязанность к античной культуре.

Согласно изложенным выше положениям, можно сделать следующие выводы: идеальное общество, описанное в маснави Низами Гянджеви «Искандар-наме», позволяет обсуждать проблему социальной справедливости, которая является одним из аспектов социально-философских взглядов поэта; изучив историко-философские корни вопроса, советские низамиведы охарактеризовали проблему социальной утопии, получившую общечеловеческое значение, как основное направление творчества поэта, а также выдвинули и доказали, что идея утопического общества сформировалась в древнегреческой философии; тем не менее, исследования, основанные на марксистской идеологии, приписывающей вульгарный материализм, учитывают только древнегреческую философскую мысль и напрямую обращаются к творчеству Низами, не исследуя проблему в рамках исламской культуры и не обращаясь к ресурсам исламской религиозной мысли, философско-историческая мысли, воспитавшей поэта-мыслителя. Подобные исследования привели к ряду заблуждений и необоснованных предположений (представление идеи как плода воображения поэта); Искандар Руми (Александр Великий), главный герой маснави, упоминается в источнике исламской идеологии, Священном Коране, как Зу аль-Карнайн, и приписывается к ряду пророков. В соответствии с этим в толкованиях Корана имеется ряд повествований об этом. Кроме того, религиозная литература «Кисас аль-Анбия» («Истории пророков»)

содержит богатые сведения об Александре Македонском; идея утопического общества, зародив - шаяся в греческой философской мысли, перешла в мир ислама через труды, в которых фиксировалась история пророков. Ат-Табари, известный комментатор Корана, исполь - зовал в своем «Тафсире» труды Вахба ибн Мунаббиха (VII), одного из табиунов, по истории народов древнего мира. Естественно, Низами Гянджеви использовал его «тафсир» (комментария в своей «Искандар-наме»; Мусульманские философы, возвращенные греческой философской мыслью, изучали и разрабатывали проблему социальной справедливости применительно к ней и дали оригинальную интерпретацию, что отражено в «Этике Насираддина» Насирад-Дина ат-Туси, одном из наиболее достойных произведений исламского учения, философско-нравственная мысли.

Низами, мыслитель, который на протяжении всего своего творчества пытался найти решение проблемы справедливого правителя, идеального общества и социальной справедливости, в конце своей жизни и после долгих поисков подвел этот вопрос к завершению, создав образ верной, благочестивой, чистой, набожной, просвещенной и счастливой общины, а также образа Искандара, стыдящегося своего пророческой миссии.

*Vəfa HACIYEVA*  
*Filologiya üzrə fəlsəfə doktoru, dosent*

## **BİR DAHA NİZAMİNİN UTOPIK CƏMIYYƏT HAQQINDA POETİK-FƏLSƏFİ BAXIŞLARINA DAİR XÜLASƏ**

*Açar sözlər:* ideal cəmiyyət, sosial utopiya, şairin ictimai-fəlsəfi baxışlarının aspektləri, İslam mədəniyyəti çərçivəsində problemin həlli

Azad, xoşbəxt və ədalətli bir cəmiyyət qurmaq arzusu tarixin bütün dövrlərində ümumbəşəri problem olaraq insanı daim düşündürmüşdür. Belə bir ideal cəmiyyətin təşəkkül tapması sivil xalqları məşğul etmiş, ayrı-ayrı mütəfəkkirlər bu məramla çatmaq uğrunda çalışmışlar. Ümumiyyətlə, ideal cəmiyyətin yaranması naminə hər bir fərd, sosial varlıq olaraq, cəmiyyətin təkamül prosesində fəal iştirak etmiş, xəlqi, hüquqi, müstəqil bir solum qurmaq əzmi ilə yaşayıb-yaratmışdır. Dünya mədəniyyətinin qədim Yunan, Hind, Çin, Tibet, Misir, Babil, yəhudi, xristian, islam və s. kimi möhtəşəm sivilizasiyaları bu ümumbəşəri prosesdə həm ayrılıqda, həm də müştərək şəkildə öz üzərinə düşmüş missiyanı yerinə yetirmişdir. Minilliklər ərzində müxtəlif regionlarda mütəfəkkirlər ideal cəmiyyət qurmaq üçün siyasi, ictimai, dini, fəlsəfi təlim, nəzəriyyə, utopiyalar irəli sürmüş və bu ideyalar əsasında bəşər tarixində çoxsaylı təriqətlər, icmalar meydana gəlmiş və təşəkkül tapmışdır. Solumun ictimai-siyasi həyatında baş verən bu çarpışmaların fəvqündə humanist, ədalətli bir cəmiyyətdə yaşamaq kimi ali bir məqsəd və məram durmuşdur. Bu istək və arzu bugün də bəşəriyyət üçün ən vacib bir mənəvi tələbat olaraq qalmaqdadır.

XII əsrdə yazıb-yaratmış Şeyx Əbu Məhəmməd İlyas ibn Yusif Nizami Gəncəvi sosial utopiya adı altında məşhur problemin həllində öz dəsti-xətti olan mütəfəkkirdir. Yunan fəlsəfi ədəbiyyatında mövcud olan utopik cəmiyyət ideyasının islam dini-fəlsəfi fikri süzgəcindən keçib, müəyyən transformasiyaya uğrayaraq, Nizami "İskəndərnamə"sinə nüfuz etməsini sübut etmək məqsədi ilə islam tarixçilərinin əsərlərinə nəzər salmaq, bu problemin elmi

şəkildə həllinə imkan verər. Quran qissə və təfsirlərinin, eləcə də peyğəmbərlərin həyatını qələmə alan tarixçilərin Quranda adı çəkilən və peyğəmbərlik missiyası daşıyan İskəndər Zülqərneyn haqqında rəvayətləri toplayaraq, "Qisəs-ul-ənbiya" (Peyğəmbərlərin qissələri) adı altında islam tarix elmində məşhur olan əsərlərə müraciət etmək məqsədəuyğundur. Belə tarixçilər arasında ilkin müəlliflərdən biri də Əbu Abdullah Vəhb bin Münəbbihdir (VII əsr). Nizaminin "İqbalnamə"də vəsf etdiyi azad, xoşbəxt diyarın təsvirinin Vəhb b. Münəbbihin adından rəvayət olunan qissənin bir çox motivlərinin üst-üstə düşməsi, təsvirdə müşahidə olunan oxşarlıq böyük maraq doğurur.

Yunan fəlsəfi təfəkküründən qidalanmış müsəlman filosofları ictimai ədalət problemini onalara istinadən öyrənmiş və inkişaf etdirib orijinal bir interpretasiya vermiş, bu da öz əksini islam fəlsəfi-əxdaqi fikrinin ən dəyərli əsərlərindən sayılan Nəsirəddin Tusinin "Əxlaqi-Nasiri" əsərində tapmışdır. Bütün yaradıcılığı boyu adil hökmdar, ideal cəmiyyət, ictimai ədalət prob -ləminin həllini tapmağa cəhd etmiş mütəfəkkir Nizami ömrünün sonunda bu məsələni uzun sürən axtarışlardan sonra mömin, müttəqi, pak, pərhizkar, marifətli, xoşbəxt bir icma təsvir ilə və peyğəmbərliyindən utanan İskəndər surətilə xətm eləmişdir.

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