

## Oriental Foundations Of Pythagorean Studies

Gulnoz M. Ruzmatova<sup>1</sup>

**1** - Professor, Doctor Of Philosophy, Department Of Philosophy And Logic, Faculty Of Social Sciences, The National University Of Uzbekistan Named After Mirzo Ulugbek, Tashkent, Uzbekistan. Email: [Ruzmatovagulnoz1968@gmail.com](mailto:Ruzmatovagulnoz1968@gmail.com)

### Annotation

The Article Tried To Detail The Socio-Philosophical Views Of Pythagoras, The Theory Of Knowledge, His Teachings On The Human Psyche, Oriental Motives Informing His Attitude To Individuals. In Pythagoras' Works, There Were Different Interpretations Of The Myths About The Human Soul's Afterlife. The Question Of The Eternity Of The Soul Was Of Great Importance In The Work Of Pythagoras. Our Goal Was To Analyze The Socio-Philosophical, Moral Views Of Pythagoras And The Theory Of Knowledge, His Views On Man, Based On Sources. It Was Revealed That Pythagoras Was Influenced By Ancient Myths, The Upanishads, In Creating His Works.

**Keywords:** Pythagorean Philosophy, Mythological Cosmogony, Soul Eternity, Soul Migration, Samkhya Philosophy, Neo-Platonists, Metempsychosis.

### Introduction

It Is Well Known That Philosophy Is An Ancient Branch Of Human Spiritual Life And Knowledge. For Almost Three Thousand Years, People In All Countries And Regions Had Been In Various Forms, First In The Form Of Myths. In The Form Of Specific Systems Of Theoretical Structures And Whole Concepts Crossed The Question And Tried To Answer That Question. Even At The Beginning Of The 21st Century, Many Theoretical Concepts Try To Answer The World's Questions. It Should Be Noted That Philosophical Views Of The Past And Present Differ In Many Respects. However, There Was Also A Commonality That Made It Possible To Equate These Questions With Philosophical Questions. Also, The Role Of The Spiritual Ceremony Of Our Ancestors In Educating The Younger Generation In The Era Of Globalization Was Invaluable. As President Sh.M.Mirziyoyev Noted: "In Such A Sharp And Dangerous Situation, We, Parents, Teachers, The Public, The Community, Must Further Increase Vigilance And Awareness On This Issue. We Must Bring Up Our Children Ourselves, Not Leave Them In The Hands Of Others, And In Carrying Out These Tasks, We Rely On The National Traditions Formed Over The Centuries, The Rich Heritage Of Our Ancestors "[1, 23]. Indeed, The Study Of The Philosophical Views Of Great Thinkers Would Always Be A Topical Issue.

### Materials And Methods

Scientific And Philosophical Principles Such As Structural, Theoretical-Deductive Reasoning, Analysis, And Synthesis, Historical And Logical, Comparative Analysis Were Used During The Research. The Work Of The Great Philosopher Of Antiquity, The Greek Philosopher Pythagoras, Had Been Extensively Analyzed In The Philosophical, Social, And Historical Literature, Including The History Of Philosophy, By Many Scholars In A Unique Style, In Keeping With His Time. We Cited Many Examples Of This, And From Their Genius Ideas, We Can Also Find Solutions That Could Fully Meet Today's Demand. Also, A.F. Losev [8], S.Ya. Sheinman-Topstein [12], Jmud L.Ya. [3], T.Gomperts [6], L.Yu.Shredder [5], I.D.Rojansky [14] And Other Researchers' Works, Pamphlets, Articles Can Be Cited As Examples.

## Results And Discussion

Today, There Is A Growing Interest In The Influence Of The East On Ancient Greek Philosophy. In Particular, This State Of Influence Raised As The Only Existence That Leaves No Room For Discussion, And With The Emergence Of Scientific Works In Which The Authors Strongly Advocated The Theory Of The Autonomous Emergence Of Western Philosophy (In Ancient Greece) [2, 4-5; 2, 23]. The Debate In Western Philosophy Also Applied To The Controversy Surrounding The Eastern Foundations Of Pythagorean Philosophy. In Particular, The Research Of L.Ya. Jude, The Author Of One Of The Above-Recognized Works, On Pythagoreanism Was Highly Significant.

How Fair And Reasonable Was It To Try To Disprove The Theory Of The Influence Of The East On Pythagorean Studies? The East's Influence On The Teachings Of Pythagoras Was Based On The Research Of E. Tseller [4]. All The Evidence Could Be Grouped Into Several Points:

Proponents Of The "Eastern" View Were Accused Of Being Too Distracted By Speculation. They Were Opposed By Researchers Who Prefer Not To Believe In More Than The Inevitable Facts. Such Oppositions Were Extremely Strict.

Indeed, History Could Be Distorted By Unfounded Assumptions. Nevertheless, They Tried To Contradict The Truth Through Any Assumptions. After All, The "Cut-Off" Version Of The Interpretation Of History, If It Was Firmly Declared That There Were No Unspoken Ideas, Was Nothing But A Hypothesis In The Essence Of The Matter.

The Idea Of Comparing History With The Archaeologist Found The Statue Of A Woman Who Lost Her Head Due To An Injury Over Time, Which Was Great For A More Impressive Classification, Raised. It Would Be Ridiculous If This Statue Admitted That It Must Have A Creature's Head. Wouldn't It Be More Ridiculous If It Were Said That The Reason Why This Statue Was Like That Was That In Ancient Times All People Were Headless?

Thus, When There Was No Irrefutable Proof To Fill The "White Spots" Of History, All Logically Put Forward And Grounded Assumptions Could Be Accurate. Furthermore, Each Of Them Needed To Be Investigated Until There Was Irrefutable Evidence To "Support" Or "Oppose" It.

As One Of The Main Proofs, E. Tseller, Who Advocated The Independent Origin Of All Greek Philosophy, Acknowledged That There Were No Incomprehensible Theories And Signs That Were Alien To Him In Greek Philosophy In General, Including Pythagoreanism: "Greek Philosophy Acquires A Completely National Classification; There Is No Struggle Between Himself And The Stranger, There Is No Use Of Incomprehensible Formulas" [4, 23]. This Argument, As Imagined, Is Refuted By The Most Reliable "Criterion Of Truthfulness," That Is, By Historical Truthfulness. Consequently, Despite The Researchers' Disagreement, One Thing Is Sure: Scientists Had Repeatedly And Repeatedly Tried To Prove The Original Ideas In The Teachings Of Some Ancient Greek Philosophers, Including Pythagoras, And Assimilated Them.

L.Shreder, T.Gomperts And A.Furtvengler [5; 6; 7;], While Convincingly Pointed Out In Their Research That Pythagoras' Theory Of Metempsychosis (I.E., The Theory Of The Transformation Of The Soul) Was Different, Refuted Tseller's Contradictory Point Of View: "It Cannot Be Explained" [5, 6]. As A Result Of A Comparative Analysis Of Hindu And Pythagorean Sources, Scholars Had Concluded That The Idea That An Unclean Spirit In A Changing Body Was Expelled For Punishment Until It Was Purified Originated In Indian Soil And Completely Alienated To Greek Psyche [6, 125-126; 7, 263]. The Disbelief In The Neoplatonists' Strict Instructions In Pythagorean Creativity Researchers Could Be Explained In Two Ways. First, It Was Believed That Neoplatonist Stories, Especially Porphyry And Yamvlix, Did Not Provide Enormously Exaggerated And Reliable Information. Such Observations Were Based On Their Religious And Ideological Reasons:

"If The Greek Philosophers Of The Christian Era Had Supported The Thesis That Philosophy Originated With The Sages Of The East, It Still Could Not Prove Anything Because These Philosophers Had Already Lost Faith In Classical Philosophy, And Their Writings Were Inconsistent With Christian Scriptures. - Those Who Opposed" [2, 4]. For Example, A.F. Losev, While Refraining From Unfounded Opinions, His Conclusion "Sounds" In A Different Tone: "Yamvlix, Like All Other Neo-Platonists, Reformed, Purified, Inspired And Praised The Ancient Heritage As Much As Possible" [8, 171]. At The Same Time, It Was Easy To See That Concepts Such As "Purification," "Inspiration," And "Praise" Did Not In Any Way Imply A Violation Of Doctrine. When It Came To Reforming, Then It Was In This Context That Neo-Platonists Put Forward A Perception Of The World Within A Modern Worldview. In Other Words, If The Neo-Platonists Also Opposed The Christian Religious Current, It Did

Not Mean That They Have Yet Used Inappropriate Means And Distorted The Historical Evidence. The Second Aspect Of Distrust Of The Following Sources Was Reflected In The Following: Nothing Was Known In Ancient Legends About Pythagoras' Travels To The East [4, 22, 50]. It Would Be Fairer To Add A Little Clarity To This: The Legends About Pythagoras' Journey To The East Are Not Known To Us From His Contemporaries. Another Reason Was That Our Knowledge Of The Use Of Oriental Writings And Translations By The Greeks Is Insufficient [2, 4].

In This Case, The Role Of Conflicting Foundations Was First And Foremost In The Secrecy Of Esoteric Traditions In Pythagorean Studies And, Of Course, Even The Existence Of Early Oriental Sources, And Especially Pythagorean Writings, If Any [9, 141, 444]. The Second Was That Oral Oriental Traditions In The Transmission Of Knowledge Were Not Sufficiently Evaluated By Modern Researchers [7, 263]. The Latter Framework Involved A Certain Proportion Of Contradictions. On The One Hand, Scientists Studied Mathematics, Astronomy, And So On. They Unilaterally Recognized The Enormous Influence Exerted By The East On The Formation Of Such Spheres In Greece. There Was No Doubt About The Existence Of Mythology (Myth) And Mythological Cosmogony In The East's Peoples. On The Other Hand, The Peoples Of The East Could Not Comprehend The Philosophical Observations Of The Greeks, For None Of These Peoples "Had A Philosophy, Nor Did Any Attempt To Give A Natural Explanation Of What Could Serve As A Source Or Example For Greek Thinkers For Their Interpretations" [4, 33].

Admittedly, The Question Of Eastern Philosophy's Recognition Was Rare Today, Including [10; 11, 41; 12, 7; 13]. Besides, Orientalists Were Talking About The Contradiction Between The Facts Being Studied And The Facts. For Example, S.Ya. Sirkin, A Translator And Commentator On The Upanishads (Including The First, Dating To The 7th Century B.C.), Says: 14, 30]. Therefore, Given The Recent Advances In Oriental Studies, It Was Fair To Say That The Evidence That Tseller Was Studying Had Lost Its Credibility Today.

Thus, None Of The Evidence Against The Hypothesis Of The Eastern Origin Of The Pythagorean Doctrine Was Sufficient. Moreover, Tseller Himself Realized This Because His Conclusions About The Source Of Pythagoras' Knowledge Were Ambiguous: "Where He Gathered His Knowledge - It Was Unknown To Us, It Was Necessary To Calculate With Assumptions" [4, 50].

Like Intuition, The Analysis Conducted Acknowledges The Author Of This Work To Pay Serious Attention To The Evidence That Serves The Benefit Of The Doctrine's Eastern Origins. The Common Sense, Which Could Only Be Based On Historically Conflicting Evidence, Encouraged A Deeper Look At The Field Of Comparative Analysis That Many Researchers Had Already Carried Out.

Most Of Them Stem From Two Of The Most Important Foundations. First, The Pythagorean Doctrine Created The Notion Of A Foreigner (Foreigner) For Greek Thought. This Idea Had Been Proved Very Convincingly And In Detail By A. Schroeder, T. Gomperts, And A. Furtvengler [5: 2, 26; 6: 125-126; 7: 263], For There Was No Need For Him To Return. Gomperts Rightly Pointed Out That "The Problem Lies In The Question Of Which Nation And Which Religion The Sage Adopted His Teachings From" [6, 126]. Second, The Similarity Of Pythagorean Views With Some Ancient Eastern Teachings Amazed Researchers. According To Gladish, The Pythagorean Worldview Had Its Origins In China, And According To Ret, According To Egypt [5, 3]. However, Retda Was A Long-Time Predecessor, And Herodotus, While Narrating The Customs Of The Egyptians, "Although They Belonged To Egypt And Pythagoras, They Endorsed The So-Called "Orfik" And "Waqf" Ideas" [9, 139].

A.Voloshinov, I.Rozhansky, And Others Were Inclined To Conclude That Pythagoras Was More Likely To Have Studied In Egypt And Babylon, So, Recognized The Eastern Influence On His Views, "Such An Option Allows Us To Describe Some Aspects Of Early Pythagoreanism" [6: 5; 14:13].

In Addition To Egypt And Babylon, Gomperts Mentioned India: "We Find Great Similarities Between The Pythagorean And Hindu Teachings About The Migration Of The Soul, Assumptions Should Not Seem Dangerous To Us" [6: 126-127].

The Author Of This Article Was Closer To The View That Pythagoras Was Familiar With The Teachings Of Several Mature Scholars Of The Time: Indian, Persian, Babylonian, And Egyptian. However, Of Course, Given The Scale Of Such A Problem, It Required Independent Research. In The Context Of This Work, It Seems Appropriate To Limit The Study Of Thought Analysis To The Relationship Between Pythagoreanism And Indian Philosophical Traditions. In Particular, The Hypothesis Of The Indian Influence On The Doctrine Of Pythagoras Gained A Large Number Of Supporters. E.P.Blavatskaya In This Direction. Several Scientists Such As L.Yu.Shredder, A.Furtvengler, T.Gomperts, S.Y.Sheinman-Topstein, V.P.Fomin Conducted Serious Researches [5-7; 12; 15; 16].

Thus, E.P. Blavatskaya Admitted That Pythagoras Is Related To The Teachings Of The Indian Brahmins And That Mony's Laws Were Somewhat Similar To The Pythagorean Numerical Theory [15, 23-24]. S.Ya. Sheinman-Topstein Spoke About The Harmonization Of The Vedas' Mystical Teachings In Pythagoreanism With The Mathematical Traditions Of Babylon [12, 34]. L. Schroeder Tried To Connect Pythagorean Philosophy With The Indian Samkhya Philosophical System [5, 52].

T. Gomperts And A. Furtvengler Emphasized Pythagoreanism's Connection With The Ancient Indian Religious And Philosophical Traditions And Substantiated The Possibility Of This Connection In General. Assumptions That Pythagoreanism Is Related To Indian Vedic Traditions Are More Plausible Today. S.Ya. Sheinman-Topstein And V.P. Fomin, On The Other Hand, Proved That The Ancient Upanishads Are Similar To Many Laws Of Pythagoreanism. The Most Detailed Work In This Direction Belonged To L. Schroeder. Admittedly, Tseller Did Not Consider Schroeder's Attempt To Prove The Successful Oriental Origins Of Pythagoreanism. One Can Partially Be Agreed With His Views: The Proofs Of The Connection Between The Philosophy Of Samkhya And The Pythagorean Doctrine, Although Extremely Interesting, Were Not So Convincing. However, It Should Be Noted That Schroeder's Proofs Of The Similarity Of Pythagoreanism With The Indian Worldview Of The Time Were Persuasive To Refute Them. To Confirm Or Refute The Validity Of This Hypothesis, It Would Be Expedient To Systematize The Results Of Research On This Subject And Doxographic Data On The Expected Connection Of The Founder Of Pythagoras With The East. Evidence From Ancient Greek Authors About Pythagoras' Travels To India Has Not Survived. There Were Recent Legends About This.

Evidence From Aristoxen [9, 141] Testified That Clement Alexandrinus And Diogenes Laertius Testified That Pythagoras' Ancestors Were Probably Syrians Or Phoenicians And That A. Mann's Assertion Of Pythagoras: [17, 58]. There Was Also A Legend That Connects Pythagoras' Mentor Ferekid Sirossky With The East: "In Hellas, He Was The First To Acknowledge That The Human Soul Is Immortal And Capable Of Moving From One Body To Another" [17, 51].

While T. Gomperts [6, 126-127] And A. Furtvengler [7, 263] Dwell On The Influence Of Indian Philosophy On Pythagorean Studies, There Was No Need To Assume That Pythagoras Himself Visited India Since He Assimilated These Ideas Through The Spread Of The Persians They Reach. After All, In The VI Century B.C., Through Persia (Iran), The Road Connecting Greece And India Passed. Furtvengler Recalled This Connection In One Of The Archeological Evidence While Recounting The Ancient Greek Ships Of The Seventh Century Found In Northeastern India [7, 263].

Scheinmann-Topstein Also Predicted The Possibility Of Indian Influence Through Mesopotamia: "It Is Possible To Talk About The Mutual Assimilation Of Ancient Greek And Ancient Indian Ideolog," Therefore, "Trade Between The Mesopotamian States And The Indian Valley From The VII Century B.C. -The Trade Was In Full Swing, And The Ancient Greek Thinkers Traveled To The East And Became Acquainted With Babylonian Astronomy" [12, 113]. It Should Not Be Forgotten The Option Of Pythagoras Himself Visiting India.

Thus, E.P. Blavatskaya, While Studying Ancient Laws In India, Noted That Pythagoras Learned Esoteric Sciences From Indian Brahmins, And In India, He Is Still Known As Javanacharya ("Ionian Teacher") [18, 374].

In Pythagoreanism, The Doctrine Of Metempsychosis, That Is, The Transformation Of The Human Soul Into Another Form Was One Of The Most Striking Examples Of The Indian Worldview. Schroeder States: "We Can Say With Complete Confidence That The Only People Who Believed In The Migration Of The Soul Before Pythagoras And Taught About It Were The Indians" [5, 16].

The Arguments Of Schroeder, Gomperts, And Furtvengler On This Issue Can Be Considered Perfect [5, 3-17; 6, 123-127; 7, 261-263]. Tseller Had A View Of The Possibility That This Theory Of The Pythagoreans Was Inherited Through The Tradition Of Orphism. Schroeder Flatly Denied Such An Opportunity, And There Were Good Reasons For It.

While Acknowledging The Similarities Between Pythagorean And Orthodox Teachings (Including Cosmogonic Myths And Theories About The Soul's Reshaping), The Researchers Also Acknowledged The Significant Differences Between Them. Detailed Elaboration Of These Issues Was Covered In The Works Of English Scientists F.M. Cornford And W. Gatri And A. Furtvengler, And T. Gomperts [6, 123-126; 7, 263; 20, 8].

Pythagoras' Assumptions About The Reformation Of Orthographic Ideas, Or Especially The Independent Development Of Metempsychosis Theory, Were Highly Questionable Because "The Similarity Between The Hindu And Pythagorean Doctrines Of The Transmigration Of The Soul " And In Formulas That Expressed Beliefs Such As "Circle" At Birth. Here, It Was Clear That We Are Not Just Coincidental" [6, 126]. In India, The Doctrine Of

Reformation Or Reincarnation Traditionally Existed As Early As The Upanishads, Dating Back To The Viii-Vii Centuries Bc [21, 17].

T. Gomperts Also Commented On The Significant Differences Between Pythagorean And Orthodox Approaches To Metempsychosis, Calling Pythagorean And Orthodox Doctrines "The Single Mainstream In The Representation Of Men And Women (Recognized By The Author)" [6, 123]. That Is Why It Was The Acquaintance With The Orthodox Doctrine That Led Pythagoras To Become Acquainted With The Laws Of The East In The Future.

Studies By Schroeder, Gomperts, And Scheinmann-Topstein On The Connection Of The Pythagorean Doctrine [5; 6; 12] With The Traditional Indian Doctrines, The Migration Of The Soul, And The Individual Responsibility Of Man For His Actions (According To Indian Terminology, The Doctrine Of Rewards For Reincarnation And Karma), Blood Sacrificed, Vegetarianism (Not Meat), And The Detailed Similarity Of Ideas About The Existence Of Particular Methods Of Preparing The Body And Soul For The Correct Comprehension Of Valuable Knowledge (Memory Exercises, So-Called Pythagorean Prohibitions, Etc.) And The Existence Of Esoteric Verbal Traditions Of Knowledge Transmission.

Besides, L.Yu. Schroeder Defined Pythagoreanism As Related To The Teachings Of The Brahmins In Some Extensive Fields Of Knowledge. Thus, Based On Vedic Literature, Especially Brahmanical Literature, As Well As Cantor's Research On The History Of Mathematics, Schroeder Said That "Brahmins Of The Vedic Period Knew Pythagoras' Theorem And Explained It According To Euclid's Method... Concluded [5, 37-38]. It Was In The Brahmins That Schroeder Found Pythagoras Had Invented The "Concept Of Irrational Quantities That The Greeks Believed To" And The Technique Of Turning A Right Angle Into A Gnomon [5, 39].

Another Similarity In Pythagorean And Indian Knowledge Is Reflected In The Teachings That The World Consists Of Three Worlds And Five Elements [5, 45-56, 61]. Finally, Schroeder Acknowledges The Mystical-Symbolic Classification Of The Pythagorean System, Which Is In Many Respects Similar To The Methods Of "The Science Of Sacrifice That Has Come Down To Us In Yagkurveda And Brahmins, The Ancient Brahmanic Observation" [5, 62-64].

### **Conclusion**

Thus, According To The Hypothesis Based On Research Systematization, Much Evidence Testified That Several Pythagoreanism Rules Are Consistent With The Ancient Indian Teachings. Consequently, The Hypothesis Of The Oriental Origin Of Pythagoreanism Is, In Many Cases, Based On Convincing Evidence. This Assumption, Therefore, Had More Of An Unquestionable Right To Exist Than That Of Its Opponent. Therefore, There Is A Need To Reconsider The Reliability Of Some Subsequent Sources To Try Again To "Read" The Pythagorean Doctrine.

Within The Research Framework, Conclusions Can Be Used To Expand Socio-Philosophical Thinking, Write Monographs, Relevant Sections Of Textbooks, Form An Independent Opinion, Form A Positive Attitude To The History Of Philosophy, The Theory Of Knowledge. Today, The Study And Analysis Of Various Doctrines, The Ability To Draw The Correct Conclusions Following Our Time's Requirements And Use Them To Expand The Scientific And Spiritual Worldview Of Our Youth, To Develop Them Into Harmoniously Developed People.

### **Conflict Of Interests And Contribution Of Authors**

The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On Each Author's Contribution.

### **Source Of Financing**

No Funding Was Required For This Research.

### **List Of References**

1. Mirziyoev Sh.M. The Rule Of Law And The Protection Of Human Interests Are The Keys To The Country's Development And The Well-Being Of The People. - T.: Uzbekistan, 2017.
2. Reale J., Antiseri D. Western Philosophy From The Origins To The Present Day. Antiquity. - M.: Thought, 1997.
3. Zhmud L.Ya. Pythagoras And His School. - L., 1990.

4. Zeller E. *Essays On The History Of Greek Philosophy*. - Spb., 1996.
5. Schroeder L.Yu. *Pythagoras And The Indians // Journal Of The Ministry Of Public Education*. - 1988. - No. 10-11.
6. Gomperts T. *Greek Thinkers: Per. With Him. D. Zhukovsky And E. Gertsyk / Scientific. Ed., Comments, Approx. And Foreword. A.V. Tsyba: In 2 Volumes. Vol. 1.- Spb., 1990.*
7. Furtwängler A. *Die Antiken Gemmen*. Iii. 1998.
8. Losev A.F. *Dictionary Of Ancient Philosophy*. - M.: Thought, 1995.
9. *Fragments Of The Early Greek Philosophers. Part 1 / Ed. I. D. Rozhansky*. - M.: Thought, 1989.
10. Lukyanov A.E. *Formation Of Philosophy In The East (Ancient China And India)*. - M.: Thought, 1992.
11. Radhakrishnan S. *Indian Philosophy. T. 1: Per. From English*. - M.: Thought, 1956.
12. Sheinman-Topstein S.Ya. *Plato And Vedic Philosophy*. - M.: Nauka, 1978.
13. Shokhin V.K. *Brahmanical Philosophy. Initial And Early Classical Periods*. - M.: Thought, 1994.
14. Rozhansky I.D. *Early Greek Philosophy // Fragments Of Early Greek Philosophers. Part 1 / Ed. I. D. Rozhansky*. - M.: Thought, 1989.
15. H.P. Blavatsky. *Isis Unveiled: In 2 Volumes. T. 1*. - M.: Antiseri, 1993.
16. Men A.V. *History Of Religion: In Search Of The Way, Truth, And Life: In 7 Volumes. Vol. 4: Dionysus*.
17. *Logos, Destiny: Greek Religion And Philosophy From The Age Of Colonization To Alexander*. - M.: Nauka, 1992.
18. Stolyarov A.A., West M.L. *Early Greek Philosophy And The East // Modern Foreign Studies In Ancient Philosophy*. - M.: Thought, 1978.
19. *Hp Blavatsky Theosophical Dictionary*. - M.: Antiseri, 1994.
20. *Pythagorean Golden Poems With A Commentary By The Philosopher Hierocles: Per. From Ancient Greek. I. Peter*. - M.: Thought, 1996.
21. Syrkin A.Ya. *Early Upanishads And Briharadanyaka // Briharadanyaka Upanishad*. - M.: Thought, 1992
22. Ruzmatova G. *Eastern Melodies In The Text Of Plato // International Journal Of Recent Technology And Engineering*. Vol. 8, Issue-2s6, July, (2019). –P.P. 444-448. Ijrte. Issn: 2277-3878.
23. Ruzmatova G. *Comparativist Analysis Of Representations About Will In View Of Friedrich Nietzsche And Jalaluddin Rumi // International Journal Of Psychosocial Rehabilitation*, Vol. 24, Issue 04, 2020. Issn: 1475-7192. –P.P. 3215-3227.
24. Xojaev M. *The Religious-Philosophical Legacy Of Ahmed Zaki Validiy. The Light Of Islam 2019 (4)*, P.122.
25. Mi Xujaev. *Historical Philosophy Of Ahmed Zaki Validi. Scientific Bulletin Of Namangan State University 1 (12)*, Pp.126-132.
26. I Saifnazarov, Mi Xujayev. *Economy And Society*, 2018 P.P. 55-57.
27. Muminjon Xojaev. *The Religious-Philosophical Legacy Of Ahmed Zaki Validiy. The Light Of Islam*. 2019. P. 26.
28. . Xujaev Muminjon Isoxonovich *Bashkir Turkish Studies. Epra International Journal Of Research & Development Development Monthly Peer-Reviewed & Indexed International Online Journal Volume: 5, Issue:8, August 2020*.
29. Muminjon Xujaev. *Mahmudkhuja Behbudiy As A Leader Of Jadid Reforms. The Light Of Islam*. 2020. 3 Pp. 39-47.
30. Xujaev Muminjon Isoxonovich. *The Roots Of The Religious And Philosophical Heritage Of Ahmad Zaki Validi. Interscience 2018. Vol.33. № 21 (33)*. - P. 177-182.