

THE SIGNIFICANCE OF RUMI'S PHILOSOPHY IN ELEVATING THE WORLDVIEW OF THE YOUNGER GENERATION

Samatov Jonmurod

Teacher at Denau Institute of Entrepreneurship and Pedagogy

e-mail: samadov@mail.ru

Phone: +998902662477

Orcid: 0009-0008-9664-3241

Annotation. Rumi's philosophy holds great significance in shaping and elevating the worldview of the younger generation. In today's fast-paced world, where technological advancements and globalization have led to both progress and social challenges, his teachings provide essential guidance for spiritual growth, self-awareness, and inner peace. This article explores the significance of Jalaluddin Rumi's philosophical and Sufi views in the spiritual development of youth.

Key words: Masnavi, Rumi, younger generation, spiritual growth, social challenges, Sufism.

INTRODUCTION.

Jalaluddin Rumi's philosophy is based on spiritual growth, self-awareness, and the process of drawing closer to God. This teaching plays a crucial role in shaping and developing the worldview of the younger generation today. His ideas emphasize not only spiritual elevation but also moral virtues, inner purity, and serving humanity through love. By applying this philosophy in their lives, young people can develop their inner world, maintain physical and spiritual balance, and treat those around them with compassion.

Rumi's philosophy holds deep spiritual significance for young people, as it helps cultivate moral virtues and spirituality. His teachings encourage youth to engage in self-discovery and embrace high values such as love, patience, and honesty. To elevate the worldview of young people and support their spiritual growth, Rumi's teachings are particularly important in the following aspects:

MATERIALS AND METHODS.

According to Rumi's teachings, a person's true wealth lies within, and discovering this inner wealth enriches one spiritually. This teaching is crucial for young people in realizing their self-worth, as through exploring their inner world, they can understand their true purpose and values. Rumi describes the human inner world as a «guiding light», which, in his words, leads a person on the right path:

«A person's true wealth and dignity lie within. If one does not recognize the value of their own heart, the riches of the external world will never bring satisfaction» [2].

Rumi's teachings encourage young people to explore their inner world more deeply and understand the purity of the heart and soul. This process is not only essential for spiritual elevation but also plays a significant role in fostering self-respect and understanding one's true worth. Rumi's philosophy plays a significant role in shaping moral values such as honesty, love, patience, and compassion. In his teachings, love stands at the center of human life, as it serves as a means to purify the soul and improve relationships with others. Rumi's concept of love extends beyond human relationships to include love for God, nature, and the entire



universe. He states: «Love is the light that God has placed in our hearts. If a person carries love in their heart, they will look at everything around them with kindness, thereby elevating their spiritual state» [3].

For young people, moral values are of great importance today, as they help build positive relationships in society and maintain peace and stability. Rumi's philosophy encourages youth to develop their moral stance and teaches them to interact with others with honesty and kindness. Rumi urges young people to find peace within themselves and strive for spiritual stability. In the modern world, young people are often under external pressures—societal expectations, competition, stress, and other factors that may lead to inner turmoil. Rumi's philosophy guides them toward achieving inner peace and maintaining spiritual balance. This process is realized through purifying the heart, detaching from worldly distractions, and embracing divine love. In his famous words, Rumi describes inner peace as follows:

«When a person cleanses their heart from the impurities of the world and feels the light of God within, they attain true tranquility. This peace is not only beneficial for the individual but also for society as a whole» [1].

This teaching inspires the younger generation to seek inner peace, freeing them from stress and worries while helping to shape a positive worldview. Rumi's philosophy encourages young people not only to strive for their own spiritual growth but also to positively impact the society around them. He emphasizes that the spiritual elevation of each individual contributes to the overall betterment of society. If young people work toward their spiritual perfection, they will, in turn, have a positive influence on their communities. Rumi's teachings encourage young people to discover true freedom. True freedom is not only about external independence but also about understanding one's inner world and achieving spiritual growth. For Rumi, true freedom means liberation from worldly desires and filling oneself with inner peace and divine light. Rumi states:

«True freedom is not found by wandering across the world, but is hidden within the universe of your heart. If a person frees their heart, they will be released from all the chains of the world». This teaching inspires young people to discover their inner strength, helping them become resilient, independent, and self-confident individuals. Through this, they gain control over their lives and choose the right path for themselves [4].

Jalaluddin Rumi's philosophy serves as a rich spiritual resource for the younger generation. His teachings encourage young people to recognize their spiritual worth, develop their inner world, and cultivate a positive worldview. Through Rumi's philosophy, young people can shape moral values, attain inner peace, and contribute to positive changes in society. Rumi calls upon youth to understand themselves and the world with love, patience, and honesty, and his teachings serve as a crucial tool for their spiritual and moral development.

Jalaluddin Rumi's teachings emphasize the importance of self-development, spiritual growth, and the pursuit of knowledge as a means to achieve inner peace. According to Rumi, life is an inner journey, during which a person discovers their true essence, understands their place in the world and in relation to God. As an inseparable part of this process, a person must strive for knowledge, self-improvement, and inner tranquility [5].

In Rumi's philosophy, self-development is considered one of the most important processes in a person's spiritual journey. Self-development is deeply connected to inner exploration, self-awareness, and spiritual elevation. According to Rumi, a person begins to



develop themselves only after understanding their true essence. In this process, one must strive not only for growth in the external world but also for progress within their inner world. Rumi speaks about self-development as follows:

«A person cannot develop without knowing themselves. True development is the purification of the heart and striving for spiritual elevation. This process is realized through an inner journey» [6].

In Rumi's teachings, self-development is linked to inner purification and strengthening of spiritual power. During this process, a person defines their goals and strives to overcome the internal obstacles within themselves. Rumi emphasizes that self-development should be achieved through spiritual purification, love, patience, and honesty. A person who develops themselves benefits not only themselves but also society, transforming into an individual who positively influences others. In Rumi's philosophy, acquiring knowledge is an essential tool for spiritual elevation and the journey of self-discovery. Rumi does not limit knowledge to worldly sciences but also includes spiritual seeking. According to him, true knowledge is that which illuminates a person's inner world, purifies their heart, and helps them understand God.

Rumi expresses his view on knowledge as follows: «True knowledge is the one that enlightens the soul. This knowledge does not come only from books but from the heart, from the divine light. The one who understands themselves discovers true knowledge» [7].

CONCLUSION.

In the process of gaining knowledge, Rumi emphasizes that the purification of the heart and spiritual elevation should be the main goal. Knowledge is not only related to external factors but also includes the internal wisdom discovered through self-awareness. Such knowledge brings a person closer to God and contributes to their spiritual growth.

LIST OF USED LITERATURE

1. Chittick, W. C. (2005). *The Sufi Path of Love: The Spiritual Teachings of Rumi*. State University of New York Press.
2. Corbin, H. (1998). *The Man of Light in Iranian Sufism*. Omega Publications.
3. Lewis, F. D. (2008). *Rumi: Past and Present, East and West: The Life, Teachings and Poetry of Jalal al-Din Rumi*. Oneworld Publications.
4. Schimmel, A. (1993). *The Triumphal Sun: A Study of the Works of Jalaloddin Rumi*. SUNY Press.
5. Nicholson, R. A. (1978). *Rumi: Poet and Mystic*. Oneworld Publications.
6. Goleman D. *Emotional Intelligence*. Bantam Books. 1995.
7. Husserl E. *Ideas: General Introduction to Pure Phenomenology*. Macmillan. 1913.
8. Jung C. G. *Psychological Aspects of the Self*. Princeton University Press. 1953.
9. Maslow A. H. *A Theory of Human Motivation*. Psychological Review. 1943.
10. Rumi J. *Masnaviy-i Ma'navi*. Translated by E.H. Whinfield. 2004.
11. Saidov, S. (2022). "TADBIR UL-MANZIL" RISOLASI-OILAVIY MUNOSABATLAR UCHUN DASTURULAMAL. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(5-2), 894-897.
12. Saidov, S. (2023). THE SIGNIFICANCE OF MUNJIK TERMIZI HERITAGE IN THE DEVELOPMENT OF ISLAMIC SCIENCES. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3(5), 5-8.



13. Ugli, S. S. A. (2020). Philosophical and moral significance of IBN'S work" Al-adab Al-kabir". Asian Journal of Multidimensional Research (AJMR), 9(2), 261-264.
14. Saidov, S. (2023). "TARIXI GARDIZIY" ASARINING TARIXIY QIYMATI. Oriental renaissance: Innovative, educational, natural and social sciences, 3(2), 842-847.