



PHILOSOPHICAL AND ETHICAL IDEAS OF JALALIDDIN RUMI

Jurayeva Ulmas Choriyevna - Termiz State University

Teacher of the Department of “Civil Society”

Phone: +998945850409

e-mail: jurayeva@mail.ru

Annotation. In this qualification work, on the basis of historical, religious-philosophical and socio-cultural material, the philosophical and ethical teachings of Jalaliddin Rumi, its place in the socio-philosophical, spiritual and moral teachings of the thinker in the heritage of the peoples of the Central Asian region are most fully examined.

Key words: Life and works of Jalaliddin Rumi, love and Friendship, Konya, tasavvuf, samo, Shems Tebrizi.

INTRODUCTION. At the beginning of the 13th century, the hordes of Genghis Khan were advancing like an inexorable avalanche on Central Asia and Iran. The huge empire of the Khorezmshahs could field significantly more troops than the Mongol army, but the state of the Khorezmshahs had internal contradictions and civil strife. Shah Muhammad was unable to gather his military forces to give a return battle. The rulers of individual parts of the state were separated by the Mongols, such large cities as Bukhara, Samarkand, Urgench and others were taken by storm. On September 30, 1207, in the city of Balkh (present-day Afghanistan), the great Persian Sufi poet Jalaliddin Rumi was born. He was the son of the famous Sufi theologian Bahauddin Valada. There is a legend that Bahauddin's mother was a princess from the house of Khorezmshahs and that Shah Muhammad patronized Bahauddin as an outstanding Sufi preacher. The pseudonym Rumi, under which Jalaliddin became famous for centuries, means «resident of Rum», i.e. Asia Minor, which was part of Byzantium before the Muslim conquest - the land of the «Romans» (i.e. Romans). The years of life and work of Jalaliddin Rumi coincide with historical events, the invasion of Genghis Khan to Central Asia and Iran. During the Mongol invasion, cities such as Samarkand, Bukhara, Urgench and other cities were destroyed. And therefore, shortly before the Mongol invasion, Jalaliddin's father left Balkh with his family for Mecca. On the way to Mecca they stop in Nishapur, where Jalaliddin meets the famous poet Sufi Sanoi, this meeting makes a strong impression on Jalaliddin. “At parting, Sanoi gave Jalaliddin his book “Asrornome”, which had a significant influence on the formation of the thinker’s views”.

After the pilgrimage, Jalaliddin's family moved to permanent residence in Lorendo. Here, Jalaliddin married a girl from Samarkand, Gavharkhotun, from this marriage, Jalaliddin had two sons, Sultonwalad and Aloviddinwalad. Jalaliddin's family did not live long in Lorendo, soon they moved to Asia Minor, to the city of Konya (the territory of modern Turkey), where Bahauddin Walad was invited to the court of the ruler of Konya, Alovaddin Kaykubad. There, Bahauddin Walad occupied a high position among the scholars of Konya, the rank of sheikh - a major spiritual mentor. After two years of living in Konya, Jalaliddin's father died, and the rank of sheikh passed to Jalaliddin. Jalaliddin had been studying exoteric sciences since childhood, including: grammar, the Koran, commentaries on the Koran, Sharia, the basics of legal proceedings, hadith, history, dogmatics, philosophy, theology, logic, mathematics and



astronomy. By the time Jalaliddin took the rank of sheikh, he was already a recognized expert in these areas. Therefore, it is not surprising that such an educated young man was offered to take his father's place. When Jalaliddin began his duties, he already had a good command of the Sufi technique of spiritual development and esoteric knowledge. But some sources claim that Jalaliddin Rumi systematically mastered the Sufi teachings only by 1232, by which time one of the Central Asian representatives of Sufism, Sheikh Burkhoniddin Termizi, arrived in Konya, who was Jalaliddin's teacher until his death.

After the death of the spiritual mentor Termizi, Jalaliddin Rumi became the spiritual mentor in Konya. He knew the Sharia well and at the same time continued to improve himself through spiritual practice as a Sufi.

He travels to the cities of Aleppo and Damascus, which at that time were considered major cultural centers of the Near and Middle East. There he improved his knowledge with the famous philosopher, historian and poet Kamoliddin Abdulkasim Umar bini Ahmad, better known under the name of Ibnul-Adim. After staying in Aleppo for several years, Jalaliddin Rumi returns to Konya, where he works as a theologian in a madrasah. But after some time, he abandons this occupation and creates a separate sect that opposes all rituals and ceremonies, all existing religious and ethical rules. The emergence of such a sect with «unauthorized» rituals caused anger among the Asia Minor representatives of orthodox Islam, who called themselves «sultans of Islam». «...The passion of the companions of Jalaliddin,» writes Badeuzzamon Firuzonfar, «for mystical dancing and singing provoked a strong reaction among the Konya faqihs, who assessed the rituals of this sect as heretical and worthy of anathema.» In his system of education, Rumi used explanations and intellectual exercises, reflection and meditation, activity and inaction. The combination of the spiritual activity of the Whirling Dervishes with the body movements performed to the accompaniment of the flute is the result of a special method devised to help the Seeker achieve harmony with the mystical reality and to transform himself with the help of this reality. Everything that an undeveloped person guesses has its meaning and application within the special context of Sufism, which may remain unnoticed until a person experiences it. Rumi writes: «Prayer has a form, a sound expression and a physical reality. Everything that is connected with a word has a physical equivalent, and every thought has a corresponding action.»

By the time Jalaliddin created the sect, the mysterious Shams Tabriz arrived in Konya. A freethinking sheikh who openly opposed spiritual authorities, including the Prophet Muhammad. One day, a meeting of all the most prominent theologians was held in Nusratiddin's cell, where they were to elect a sheikh. Each, trying to demonstrate his erudition, referred to the sayings of the prophet, verses of the Koran, etc. Only Shams sat silently in the corner. Suddenly, he stood up and exclaimed: «Everything you quote belongs to the learned men of other times, expresses their feelings and moods. Where is your own word?» As Idries Shah writes about Rumi's first meeting with Tabriz: «One day, while walking in the garden, Jalaliddin met a strange-looking man who appeared from the crowd. Dressed in a long black felt caftan and covered with a peculiar headdress, he was a person unlike other people. Finding himself near Jalaliddin, he put his lips to his hands and said: «O you, master of the test, trying gold on the whetstone of wisdom, test me and know my sample.»⁶ It should be noted that Shams Tabriz interested Rumi, he considered him his like-minded person. This meeting greatly influenced Rumi, one can say that the influence of Shams Tabrizi became decisive in turning Rumi from a sober lawyer into an intoxicated admirer of the mysteries of Divine love. Shams



and Rumi were inseparable for two years, but their meeting did not last long. Fanatical circles of Konya forced Shams to leave the city and move to Damascus. After this, Rumi tried to convince Shams to return to Konya, but around 1247, Shams Tabrizi disappeared and was never seen again. Rumi searched for his friend for two years without success. Despairing of finding his lost mentor, Rumi returned to Konya and devoted himself entirely to Sufi sermons. He did not hold an official position, but his fame and honor grew with each passing day. He enjoyed great authority among the multi-tribal population of Konya, and people of different faiths flocked to him. According to some sources, Shams Tabrizi was killed by his followers. One way or another, Shams Tabrizi remained forever in Rumi's heart. He dedicated many poems, verses, love poems to him

«Divan» named after him:

«Divan-i Shams Tabrizi»

I asked: «Where are you from?» My question surprised him.

He answered with a smile: «My land is Turkestan with Fergana. I was created from clay and water together with my heart, soul; My homeland is ancient pearls and the seashore.»

I then begged: «Have mercy, I am your blood brother!» And I heard in response: «Both brother and stranger are one to me».

Rumi's work is mostly occupied by poems, verses, parables, philosophical works such as «Fihi ma fihi» «On the thing in itself» and others. Rumi's main works are «Divan-i Shamsi Tabrizi», containing about forty thousand lines, and «Masnavi» consisting of twenty-five thousand lines. In addition, three collections of his sayings and letters have survived. «Divan» (collection of poems) includes 3230 ghazals (35,000 lines), 44 tarji'at - poems consisting of two or more ghazals (1700 lines), 2000 ruba'iyat - quatrains. A third of the poems of the «Divan» are dedicated to Shams Tabrizi, some poems, not containing the mention of any names, often end with words like: Be silent!; and some of his poems glorify Salahuddin Zarkub, Husam ad-Din Chalabi and others. Salahuddin Zarkub, like Rumi, was a student of Shams Tabrizi, but later became an admirer of Rumi. Husam ad-Din Chalabi was initially a student of Rumi, later he would become Rumi's companion in the creation of the «Masnavi».

The history of the main Sufi schools and the main apologists of Sufism, the founders of schools and schools allows us to fully characterize the evolution of Sufi teachings, to determine that the religious and philosophical teachings of Jalaliddin Rumi were formed during the period of development and flourishing of Sufism in the 13th century, the basis for which were special historical conditions, as the basis for the formation of existing socio-religious, philosophical and ethical ideas and values, expressed in the Sufi philosophical thought of its individual representatives. It should be noted that Rumi's worldview was formed on the basis of the Islamic religion, and then - the Mawlawi order, of which he is the founder. The poetry of Jalaliddin Rumi is highly valued for its inspiration, sensuality, imagery, colorful use of Sufi themes, philosophical and ethical thought and belongs to the legacy of many prominent literary figures. Rumi's work absorbs and processes not only the thought and creative tradition of his predecessors and contemporaries, but also sets the tone and creates the basis for the development of both the socio-philosophical and spiritual-ethical thought of the Muslim East and therefore has invaluable significance in the development of the humanitarian and socially significant content of the social thought of the East. An exceptionally important place in the philosophical views of Jalaliddin Rumi is occupied by the problem of defining God, the relationship of God with the world and man. Rumi believes that God is one in his essence and,



unlike the existing, is neither a body nor a substance. Being is either a body or a substance, and both are located in space and time.

All philosophical and ethical thought of Rumi is permeated with respect for man, recognition of his strength and capabilities, his supreme role and priority over the creations of the Universe, ideas about not causing harm and evil to man. Jalaliddin Rumi's views on the world, society and morality represent a form of Sufi philosophical and ethical thought in the best traditions of its theory, expressed in focusing on man. The world, according to Rumi's ideas, is full of love, everything is attracted to each other, and this attraction to the world is given by God.

References)

1. Aksu Ali. Mevlana'nın Mesnevî'sinde Dört Halife. Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi, – 2009. – ss. 19-41.
2. Badiuzzamon Furuzonfar. Ro'zgoré Mavlonó Jaloliddin Rumiý. – Tehron: 1984. – 186 b.
3. Gustave Le Bon. Tarih Felsefesi. Ataç Yayınları, – İstanbul: 2004. – 290 ss.
4. Джумабоев Ю. Из истории этической мысли Средней Азии. - Ташкент, 1975. – 215 с.
5. Из истории суфизма: источники и социальная практика //Под ред.академика М.М. Хайруллаева. Ташкент.: Фан. АН РУзб., 1991. – 146 с.
6. Логико-гносеологические идеи мыслителей Средней Азии. Ташкент, 1986. – 138 с.
7. Хайруллаев М.М. Культурное наследие и история философской мысли.— Ташкент, 1968. – 159 с.
8. Babamuratov, E., Ulmashon, D., & Zhurabek, Z. (2023). METHODS OF IDEOLOGICAL WORK FOR YOUTH WITH IDEOLOGICAL DEPRESSION. *World Bulletin of Social Sciences*, 27, 136-143.
9. Алламуратов, Ш., & Джураева, У. (2021). Ремесленные и торговые отношения в бекствах восточной Бухары в конце XIX–начале XX вв. *Общество и инновации*, 2(3/S), 105-110.
10. Allamuratov, S. A., & Dzhuraeva, U. C. (2021). Irrigation and reclamation works in the surkhan oasis.
11. Dzhuraeva, U. C. (2023). The Role of the Termiz River Port in the Socio-Economic Development of Surkhandarya Region.
12. Джураева, У. (2021). Термиз дарё порти тарихи. *Общество и инновации*, 2(5/S), 443-449.
13. Джураева, У. (2021). История термезского речного порта. *Общество и инновации*, 2(5/S), 443-449.
14. Djurayeva, U. C., & Begboyev, S. Q. O. G. L. (2022). O 'ZBEKISTONDA KORRUPSIYAGA QARSHI KURASHISHNING SIYOSIY HUQUQIY MEXANIZMLARI VA CHORA-TADBIRLARI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(2), 271-280.
15. Djurayeva, U. C., & Yoqubov, S. N. O. G. L. (2021). O 'ZBEKISTONDA MILLATLARARO TOTUVLIKNI TA'MINLASHNING KONSTITUTSIYAVIY HUQUQIY ASOSLARI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1(11), 901-907.