

## **The problem of human in the philosophical judgments of the Turkish thinker Celaledin Rumi**

**By**

**Zilola Khudaybergenova**

Professor, Doctor of Sciences, Bartin University

Email: [zkhudaybergenova@bartin.edu.tr](mailto:zkhudaybergenova@bartin.edu.tr)

### **Abstract**

Sufism is one of the five main directions of classical Arab-Muslim philosophy, which took shape later than others. It arose in the 8th-9th centuries. in the Arab Caliphate, has undergone significant evolution and has now become a doctrine that occupies an important place in the socio-political life of the peoples of the Near and Middle East. Sufism is above all a living, practical Islam. Literally everything that is contrary to Sharia cannot belong to Sufism. The emergence and essence of Sufism is still the subject of extensive discussion. Sufism as a philosophical trend is a rethinking of the main approaches to solving the central problems of classical Arab-Muslim philosophy, using the experience of mystical revelation. In the modern world, Sufism has become known thanks to Sufi poets, who, having learned the secrets of the universe, set forth their spiritual experience in poetic form. Thus, Sufism can be viewed as a synthesis of a number of earlier teachings about love for God and ascent to Him through spiritual self-improvement. These teachings, developed in various religious and mystical traditions, received dogmatic perfection within the framework of Islam. Sufism also had a great influence on the development of certain ideas and directions of Christian civilization, especially since the Renaissance. No mystic of Sufism is as well known in the West as Celaledin Rumi. Celaledin Rumi is a Persian Sufi poet who lived in the 13th century. He is known to many under the name of Mevlana. This is a sage and mentor, whose teaching has become a model of moral growth. He composed thousands of verses. His word has penetrated and continues to penetrate to the farthest outskirts of the world. The greatest Sufi poet-mystic, a classic of world literature, whose work, in particular, his multi-volume work Masnavi, is considered not only a perfect poetic work, but also a kind of encyclopedia of Sufism. This article is devoted to the study of philosophical judgments of the Turkish philosopher and thinker Jaloliddin Rumi, in the center of which is the problem of human.

**Keywords:** Islam, Sufism, mysticism, Jaloliddin Rumi, poem

### **Introduction**

It is known that in the Middle Ages, as a result of the emergence of the Islamic religion in the Arabian Peninsula and its spread to large areas, a certain level of scientific progress was achieved in the Near and Middle East. There is no area that is not affected by Islamic civilization. At the same time, first of all, the entire scientific heritage of the ancient peoples was carefully studied, processed, and their achievements were raised to a new level. A number of factors were of great importance when it came to the early renaissance in the Islamic world. There is a liberation of the Arab Caliphate and the emergence of independent land states, the development of relations between different peoples and countries of the Near and Middle East thanks to the only spiritual instrument - the religion of Islam in the IX-XII centuries. The increase in the importance of the "Silk Road", the increase in international trade, the development of crafts, the advance of cities, the achievements of world culture, in particular,

the achievements of ancient Greek, Indian, Iranian culture, science are not denied, but, on the contrary, continue to inherit and widely use them to such a level of progress (Khairullaev, 2001 : 12). Scientists and thinkers from Central Asia and Iran, who made a great contribution to world science during this period, were very knowledgeable. One of them was Jalaluddin Muhammad Balkhi Rumi, an incomparable master of words in the Middle Ages, a Sufi philosopher, and a poet.

During this period, we see that the Muslim world and the created civilization reached the highest peak of spiritual maturity, diversity of thoughts, development of their own civilization in the areas where Islam was spread. At that time, Movarounnahr and the Khorasan region, which were part of the Arab Caliphate, were one of the main forces that ensured and drove the cultural and educational growth that took place. This conclusion is explained, first of all, by the fact that most of the thinkers who participated in this scientific development were the children of this land (Abdukhalimov, 2004 :209-236). Throughout the Arab Caliphate, the importance of philosophy and logic grew. This, in turn, influenced the way people thought and encouraged them to think ahead.

In the Near and Middle East in the IX - XIII centuries. "living superstition" (Abdukhalimov, 2004 : 209- 236) led the ideological and theoretical basis, the natural scientific foundation of the Arab-Muslim culture to universal achievements and discoveries in the field of natural sciences and technical development.

Sufism, a doctrine that arose on the basis of the Islamic religion and Islamic truths, born of the faith of the saints and has been living for almost twelve centuries, embodies many of the noble desires and ideals of man. For centuries, Sufism has encouraged and educated people to a healthy faith, high spirituality, mystical thinking, enlightenment and culture (Kalinin, 1992). This is a vivid manifestation of the fact that Sufi views have become a single teaching and have spread widely in Islamic countries. A person who has a philosophy like this doctrine is Mevlana Celaleddin Rumi. On the eve of the Mongol invasion, this thinker left his country and settled in the city of Konya, Turkey. His humanistic ideas and unique literary heritage were embodied in the works written by Rumi. Indeed, the study of the scientific and literary heritage of such a genius as Rumi, the analysis of the problem of man in his philosophy is based on the above factors.

## **Methodology**

The following methods were used in the work:

1. Induction - the movement of thought from the particular to the general, knowing individual facts, you can come to the law underlying them. Its peculiarity is that the information received, as a rule, is of a probabilistic nature, and not obviously true.
2. Deduction is directly opposite, the particular follows from the general. This chain of inferences, unlike the previous one, is logical, its links lead to an irrefutable conclusion.
3. Axiomatic, the specificity of the method - at the beginning of the process, a set of basic provisions is set, they do not require proof and are taken as explicit, in fact, they are an axiom.
4. Analysis, based on the mental decomposition of the subject into parts that make it up.
5. Synthesis combines the conclusions obtained in the course of the previous research method into a single whole. Analysis and synthesis coexist and complement each other.
6. The dialectological method is the king of universal methods of cognition. And all thanks to the principles on which it relies:

- consider the object objectively;
  - take into account all possible aspects and levels of knowledge;
  - study concrete data, not abstract phenomena;
  - explore the topic in a historical context, taking into account developments in the past, present and future;
  - be aware of the contradictions and struggle of opposites that may lie in the nature of the object being studied.
7. The hermeneutic method helps to interpret and interpret complex philosophical and literary texts that were created in other eras. The main goal of hermeneutics is to reveal and understand the meaning of what is written, given the original context. For example, thanks to the hermeneutic method, they study the Bible, the works of philosophers and ancient thinkers.

In work, they are all interconnected, organically complement each other, and necessarily meet the tasks set.

## **Results and Discussion**

Rumi is one of the literary nicknames that glorified the great Central Asian (Balkh) Sufi poet Jalaluddin Muhammad. This ratio is based on the place of residence and means "from Rum", due to the fact that the poet spent most of his life in Rum, that is, in Asia Minor. It is said that when the father of the future poet decided to leave his native Balkh forever, he went with his whole family to pray in the holy places of Mecca and Medina, and on the way stopped in the ancient city of Nishapur. There he (Walad) met the famous Persian Sufi poet Fariduddin Attar. Finishing the conversation, the poet pointed to his young son and remarked: "Your son will light the fire of the world in sad hearts." After that, he gave the boy his book "Asrornama" ("Book of Secrets"), which Rumi will re-read over and over again throughout his life, where he will find answers to the questions that tormented him (Hayrullaev, 1968 : 24).

This venerable man, whose poetic creativity and philosophical and religious views left such a deep mark on the system of literature and the views of the peoples of the Near and Middle East, was declared a saint, the more lofty and sincere he was exalted (described and described), the more fiercely Jalaluddin rejected him. Rumi, who became a living legend during his lifetime.

Our scientists believe that Shams Tabrizi played a very important role in the first step of Celaleddin Rumi in the philosophical and mystical direction (Jumaboev, 1975 : 64). Of course, he received his first knowledge from his father, thoroughly studied the basics of Sharia, jurisprudence, and theology. After his death, his students Burhoniddin Muhaqqiqi Termizi, Halab Umar, Ahmad, Hibbatullah and other sages of Damascus taught him natural and literary sciences. Celaleddin Rumi scrupulously mastered the various sciences of the word, namely jurisprudence, logic, mathematics, history, hadith literature, philosophy, mysticism and language (Arabic) until the age of forty. He consolidated this knowledge on the basis of worldly knowledge and taught more than 400 students in one of the great madrasas (universities) of Konya.

He met many scientists and increased his experience. For example, he met with Ibn al-Arabi (1160-1240), who expressed opinions that contradicted the Holy Quran and Islam (Mahmadjonova, 2007). He became acquainted with the science of the new Platonists in Damascus. From respected teachers, he once again learned the Koran, the basics of Sharia, and at the same time got acquainted with the sciences that led to factual conclusions in Greece and

Rome, and rose on the basis of them. That is, until he met Shams Tabrizi, Celaleddin Rumi managed to become a great teacher and scientist in society (Hotamiy, 2003: 34). Shams Tabrizi also filled the life of Celaleddin Rumi with the light of these meanings. Shams Tabrizi is considered a legendary and historical figure. He was a classical sage and one of the respected scholars. His work "Makolot" was written by his students after his death. This work highlights his ideas about man. Shams Tabrizi explained the perfect man in his views as follows (Fish, 1987 : 123): "The perfect man is the one who is aware of his identity and forgets himself." It is said that he did not like to write. The work "Makalot" also consisted of his dialogues with Mevlana and other murids and answers to questions. Mevlana also used his articles and stories in his Masnavi.

Jalaluddin sat in seclusion with his teacher for forty days and discussed and argued the scientific problems of Sufism. So they talked about world religions for three years, and as a result of these conversations, several narratives appeared about the conversion of Jalaluddin to Sufism (Shah İdris, 2001 : 44). Sufism was such a process that it looked at man and the world with a special look.

Shams Tabrizi really found the key to many religious and scientific problems for Jalaluddin Balkhi. He awakened in his heart literary thoughts, feelings of poetry. It is said that Mevlana did not write poetry until he met Shams, the divine love he saw in Shams Tabrizi sowed the seeds of poetry in his heart. This, in turn, made him one of the world's greatest poets. Nowadays, "Devoni Kabir" or "Devoni Shams Tabrizi" has taken a place in the hearts of lovers all over the world. After meeting with arif Shams, after forty days of chilla, he devoted himself to poetry and the dance of Samo. He completely changed leaving the mosque and preaching, composing ghazals, reciting poetry and dancing day and night as if he could see the beauty of Truth in it. Celaleddin Rumi achieved the secrets of the divine world with the help of all-conquering love, which he saw in the beauty of Arif.

As Rasul Khadizade mentioned (Rahmonov, 2007 : 171), the reason for the conversion of Celaleddin Rumi to Sufism was the interpretation of Shams Tabrizi, another reason was the influence of the sages of the XII-XIII centuries. At that time, the only way to think freely was to turn to Sufism. Because this process is reflected in philosophical and social thinking. All the sages and scholars expressed their inclination towards Sufism. Celaleddin Rumi rejected religious sects and rites and advocated that all the peoples of the world worship one universal sect, thereby contributing to the friendship of peoples.

Jalaluddin did not create his own unique system of philosophical views, equivalent to the thoughts in his mystical "suluk". His followers turned the path he walked into an even path. He knew the epics of Sanai and Attar very well, could freely navigate the works of al-Mutanabbi and al-Halloj, and he was deeply moved by the "divine ferocious fury" of Bayezid Bistami's mystical discovery. Undoubtedly, he was familiar with the works of al-Ghazali, who in his eclectic religious and philosophical system combined elements of mysticism with Islamic traditionalism and rationalism. One can only assume that, while in Damascus and Aleppo, he listened to the lectures of İbn al-Arabi, the theosophist and founder of the theory of "existential monism." But the ideas of İbn al-Arabi were undoubtedly known to him, as his Masnavi shows. In general, although Rumi avoided the concept of "mental" mysticism, he was more attracted to the Sufi practice of "suluk".

Of course, although it is difficult to call him a supporter or follower of any school of Sufism, Jalaliddin was a religious man in the truest sense of the word. He lived at a time when man understood his role and place in the world only under the influence of religion and



theology. That is why Rumi constantly tried to combine in his work the earthly and the imaginary, the human and the mystical. Like all mystics, he tried to solve one problem - the problem of the relationship between man and theology, with the help of the insight and strength of his poetic genius. You see, he was not taught that such a decision is not only real, but also imaginary. From his point of view, the perfection of creation in the world is embodied in a person who realizes the Truth, which ends one period of development and immediately begins another. But Jalaluddin was a great poetic talent. Even his hysterical feeling, reflected in poetic images, does not remind of the consistency of logical reasoning, compiled with the help of the mind. The language of his soul is inspiration and passion. This is especially noticeable in his gazelles. In this regard, R. Nicholson openly noticed this situation: "Rumi is not a poet and not a mystic, not a philosopher and not a thinker. He has no system, but he creates an aesthetic environment in which analysis touches the heart." (Mahmadjonova, 2007).

One of these worldviews was Sufism, which developed and spread widely in the East as an anti-feudal opposition of the Middle Ages. We are far from presenting Sufism here as a single system, since there has not yet been a consensus in science about this extraordinarily complex, and multifaceted Sufism that has engulfed the entire Muslim world and penetrated as far as Spain, Sicily and the Balkans. Sufism separated from secularism and turned into an independent philosophical-religious-ethical doctrine until the period that went beyond the first stage of its development (the middle of the 8th-9th centuries) did not become a single, clearly expressed and strict system of views. This especially applies to the second and last stage of its evolution (10th - 11th - late 11th - 16th centuries), during which Sufism mixed the ideas of ancient mystical-idealistic philosophy and Christian theology with local religious traditions, absorbed and adapted them. That is why it was believed that Sufism usually contains not one, but many currents, schools and the idea of a mystical "suluk" that unifies the concept of the ultimate goal, as well as a whole range of different situations. Methods for achieving this goal (such as psycho-training, physical exercises) were varied, and sometimes simply unipolar. In a word, Sufism is a separate religious and philosophical worldview within the framework of Islam, the manifestations of which are achieved through personal experience through ecstasy or enlightenment of the inner heart, which is given to a person who follows the path of God with love only for God. Such trends were not uncommon in the medieval period, when mysticism permeated virtually all major religious systems (Judaism, Christianity, Buddhism, Hinduism).

The goal of the Sufis - the Muslim mystics - was deservedly to understand the divine. All their thoughts and actions were directed towards this religious fantasy (İbrahim, 1988 : 84). Their calculated conclusion "suluk" followed from the ideas of moral purification and perfection of a person, for which the "suluk" had to go through a stable ethical, moral and energy chaste crest of a mental state that appeared as a momentary flash of light. The ideas of Sufism quickly spread throughout the Islamic world, despite the fact that the official clergy openly (somewhat violently) fought against it. These ideas are combined with the rough rationalism of implementation, they bring grainy spirituality, encourage a different view of man, his significance and place in society and nature. In this regard, many popular tend to see in Sufism not only a religious philosophy, but, as expected, a mass religious form of Islam.

The work of Celaleddin Rumi, unique in its didactic genre and an excellent example, is considered to be the pinnacle of the Sufi epic. This epic is a true example of Muslim mysticism. It was read, memorized and studied in the Near and Middle East, but it gained particular popularity in Iran, Northern India, Pakistan and Turkey. For example, until the beginning of the 20th century in Turkey, "Masnavi" was read and commented on in buildings specially built for Masnavi Khan (Bartold, 1963 : 240-275). The dervishes of the "Nakhshbandi Khojagani

Aktoglik” brotherhood in East Turkestan, a remote region of the Muslim world, considered it necessary to memorize at least seven hundred verses of the epic. Masnavi is not only a collection of Sufism, but also a source of mystical ideas that have quenched the thirst of several generations of Sufis. In his bright and charming parables, the author painted a colorful picture of the society of his time, mainly the life of the city, with bright colors.

Mevlana's words are directed at human perfection. As mentioned in "Masnavi manavi", "Makolot" and "Majolisi Saba" by Celaleddin Rumi, man is the greatest among created beings with his intellect and speech, a perfect man who, with his divine love, strives for truth and, finally, unites with it (Grebneva, 1986 : 220). And here Celaleddin Rumi put man on the highest place in the world of animals and plants. According to Mevlana, man first of all felt the need to realize and recognize his identity, and he tried to show this in his royal writings, and how much he achieved this, his research now shows. Each person is created with a special purpose and must live without forgetting about this purpose. He believes that a person is the cause of many troubles, and his suffering is due to his lack of self-consciousness.

According to Celaleddin Rumi, true spiritual knowledge lies in the human heart. Only when knowledge is understood from the depths of the heart does it enlighten the mind and the essence of truth is attained. One of the main postulates of Sufism is *wahtul wujud*, which means that God is present in the entire universe, and a reflection of God can be seen everywhere in the world, so the Sufi sees God everywhere. And in the human heart there is a glimpse of God. Mevlana said that a believing Sufi should not prove the existence of God, but should feel him in his heart (Makhkam, 2007 : 5).

In Sufism, instead of blind faith, spiritual love prevails over a strong love for God. This love is achieved at the fourth stage of Sufism. The will to dominate is one of the levels of spiritual love, that is, the level of domination over one's passions, emotions and thoughts.

Further development of the will leads to the merging of the spiritual energy of man with the cosmic energy. The soul of a person combines with the soul of being. Sufis consider the last step of a person's spiritual perfection to be the truth. Sufis understand truth in a completely different way than the ordinary rational mind. In Sufism, truth is the union of the spiritual energy of man with the spiritual energy of the whole being.

How is spiritual existence understood in Sufism? In Rumi's work, the problem of existence is analyzed in a style characteristic of Eastern philosophy. In the East, being is understood more from the spiritual side and is connected with the inner world of man. If we take a simple everyday worldview, then by existence we understand everything that surrounds a person. Basically, these are material things, whether they are natural things or things created by human hands. In addition, ideas, thoughts and concepts created by human thinking at the level of ordinary consciousness are also considered spiritual beings. In the works of Celaleddin Rumi, existence is understood differently. The difference from the ordinary level of consciousness is enormous. For Celaleddin Rumi, existence is primarily spiritual in nature and is directly related to the inner world of a person (Kabulniyazova, 2010 : 210). Therefore, representations and mental states in the human imagination are also explained as existence. For example, according to Celaleddin Rumi, “The world is an illusion, and because it is seen and felt, you think it is real. However, the world is just the light of the meanings you imagine. If you look at the opposite of the imaginary, then this is the world itself” (Jaloliddin Rumiy, 1998 : 107).

In man, the outer world is reflected in his inner world, and these two worlds are one and the same. A person who connects these two worlds radiates light into the universe with his

spiritual power, and the essence of the universe is revealed through the essence of a person's spiritual life. According to Celaleddin Rumi, "Man is the astrologer (telescope) of Yazid. All you need is an astrologer who knows this telescope. What is the use of a farmer or a grocer if he has a telescope, but he cannot use it" (Jaloliddin Rumi, 1998 : 108). A person is strongly attached to the material goods of the world and tunes his heart to a rich state. All this is transient and leads to a weakening of spiritual strength. As a result, a person breaks away from his spiritual being, he drowns in a sea of lust and greed. He compares the world with foam. The change in this foam reminds us of the transience of the world (Jaloliddin Rumi, 1998 : 109).

Scientists constantly study the appearance of some things and focus all their attention on the material, as a result of which the inner spiritual life that constitutes their essence is left without attention. This is the pearl of the universe. Man nourishes his body, provides him with food and clothing. The body is the horse and the man is the rider on the horse. Horse food is not suitable for humans (Jaloliddin Rumi, 1998 : 110).

The spiritual existence of a person requires spiritual nourishment, which is in prayer, but its essence is not determined by prayer. In this case, a person connects with the light of God even without prayer. This union with the divine light is the main spiritual food for the human body. The state mentioned here by Celaleddin Rumi can be called the state of ecstasy, in which an extremely strong spiritual energy passes through the human body, and the person forgets about everything in the world. First of all, he forgets his identity and merges with the divine light. This is exactly what Celaleddin Rumi called "Ana-l-Haqq" after Mansoor Hallaj. Human existence, the inner world merges with the entire universe and turns into light. Such a situation is observed among the Sufis during the heavenly dhikr (raksi samo). But it is difficult for all people to achieve a state of peace. They differ spiritually because they are at different stages of the process of spiritual development. This difference is reflected in the concepts of guardians, ascetics and scholars. According to Celaleddin Rumi, the spiritual power of the guardians is 150-160 times stronger than that of ordinary people. It is this spiritual force that determines creativity, which is the essence of human life. Creativity itself is a great spiritual force. God did not give this ability to the earth, nor to animals and plants. He considered only man worthy. So, the spiritual power in a person turns him into a creative creator, but a person cannot always reveal the power of creativity hidden in him.

Every person has been given a great blessing. This blessing is the spiritual power of creativity in him. Bringing this power to the surface is the main task of man. Many things will stand in his way along the way. The most basic of them is attachment to the benefits of the material world. Lust and greed deprive a person of spiritual food and lead him to a dead end. A person devotes his life to insignificant trifles, and a feeling of suffering arises in his heart. To overcome this feeling, according to Celaleddin Rumi, a person must devote both his life and his wealth to the path of God (Odilov, 1974).

What does it mean? A person should not envy the state of wealth that he lost during his lifetime. Otherwise, the creative activity in it will die out, and the greatest wealth in the human heart will be separated from love. For Celaleddin Rumi, following the path of God means feeling divine love in the heart and contributing to its growth (Ziyoev, 2007). It is this light of love that gives a person the main spiritual food and allows him to see the hidden beauty of everything around him, this beauty is the pattern of the entire universe, in which the beauty of God is hidden. But this beauty is hidden under a veil. Only the feeling of love in the human heart can reveal these masks. So, according to Celaleddin Rumi, following the path of God, the feeling of love in a person's heart can reveal these masks. Rendering to Celaleddin Rumi, walking on the path of God occurs through love for God in the human heart. Then the creative

ability of a person opens. A person can love different things during his life and this leads to the disclosure of his creativity (Jaloliddin Rumi, 1998 :111).

But this creativity is limited. And the power of true creativity is boundless and boundless. It gives a person great vitality, merges with life itself, becomes the force of enthusiasm that lies on the soil of life. In fact, life itself is creation. Therefore, Celaleddin Rumi separates intellectual creativity from the power of spiritual creativity (Muhammadjonova, M.T. (2007). *Philosophy of Jaloliddin Rumi*. Dushanbe. 32). Creativity in the mind is finding a reflection of things and creating new things. But this creativity is limited by the mind. And spiritual creativity consists in discovering in your inner world the spiritual power underlying all things, and through this spiritual power to merge with the whole being, to achieve perfection.

Celaleddin Rumi believes that the knowledge of scientists is limited. They know only some aspects and features of things. Even if they correctly suggest some signs of a precious ring, they will not be able to find its true form and compare it with an elusive gem. The essence of things is equal to their nature (Jaloliddin Rumi, 1998 : 121). Only the human heart knows the essence of things. But for this, a person's heart must be pure and clear. Pain and regret are the greatest spiritual forces that purify the human soul. Of course pain is different from pain. If a person endures pain without forgetting his "I", this pain will not lead him to purity. But if a person forgets that he is "I", and connects with his whole being, his body with another body, then as a result such pain and sin, that is, the pain of abandoning his "I", will lead to spiritual purity (Jaloliddin Rumi, 1998 : 121). Therefore, according to Celaleddin Rumi, the truth is not in human thinking, but in the divine light in his heart. This light is known not by the thoughts and words of a person, but by his actions, based on his spiritual strength.

Thus, according to Celaleddin Rumi, the meaning of true human existence is revealed through divine spiritual love.

Law, Path and Truth - knowledge, action and achievement of God, theory, practice and spiritual self-realization - these are the three aspects of the Sufi teachings (Muxammedxodjaev, 1990). Knowledge about God, man and the world comes from God himself. First, it is given in revelation, that is, in the Qur'an and the hadith of the Prophet. Secondly, it is comprehended thanks to "suggestion" or "removal of the veil", that is, the spiritual vision of saints - Sufis who have achieved self-realization. Thanks to this knowledge, a person sees everything in its true light (Frolova, 1983 : 84). This knowledge, fixed in the form of the Divine Law, determines the place of a person in the Universe, his nature and duties. Knowledge (theory) is complemented by practice (the Way) determined by "deeds", that is, the Sunna of the Prophet, which determines the standards of human behavior, which is subject to Divine guidance. To be a Sufi means to follow the commands and requests established by God, as they were embodied by his Prophet: "In the messenger of God there is a wonderful example for you - those who look forward to God and the day of the Hereafter and remember God many times" (Jurovskiy, 2004 : 21). "If you love God, follow me, and God will love you and forgive your sins" (Jurovskiy, 2004 : 31). Following the Sufi Way means, among other things, taking an example from the representatives of the Prophet on earth, from saints - sheikhs, spiritual mentors.

In his work, Rumi does not show an explicit discussion of the issues of stations and states that were outlined earlier, however, he analyzes in great detail the inner spiritual experience of a person on the path to God and those attitudes and states of consciousness that he should try to realize (Osmanov, 1957 : 44). In particular, many of the Divan's poems can be seen as poetic expressions of specific aspects of spiritual experience. It can be said that in his



works Rumi gives a detailed explanation of Sufi psychology, which, however, is not based on classical schemes. Distinguishing form and meaning, Rumi equally insistently points out two types of knowledge: for one there is only a form, the other comprehends behind the form and meaning. The former he sometimes calls "bodily knowledge," the latter "religious knowledge." "Bodily knowledge" refers to everything that we usually include in the concepts of "science" and "knowledge", including even theology and metaphysics, since all these disciplines require systematic study and memorization. But this knowledge, until it is born directly in the heart of a person as a result of a direct vision of the inner meaning, or God himself, remains only a shadow, not a light. Without a direct, tremulously living vision of meaning, knowledge is only a form. Of course, it remains possible to transform its true knowledge, but this requires a long spiritual training. Not every bird will carry you across the expanses of the ocean: only knowledge that flows directly from Him leads to Him»( Jaloliddin Rumiy, 1998 : 24-25).

Diligence and learning, in that world give bodily knowledge; after death, a person receives religious knowledge. He who has realized the truth "I am God" has bodily knowledge; who has embodied the truth "I am God" possesses religious knowledge(Jaloliddin Rumiy, 1998 : 228-235). Whoever sees the light of a lamp or a fire has been given bodily knowledge; religious knowledge is given to those who have been swallowed up by the radiant fire of the lamp. All vision belongs to religious knowledge, pure knowledge belongs to bodily knowledge. On the contrary, only here all their knowledge will acquire spirit. All knowledge is like a painted image. Finding a spirit for them is the same as becoming animate for a lifeless body. The root of all knowledge lies There, they are simply transferred to the world of sounds and letters from there, where there are no letters, no sounds(Jaloliddin Rumiy, 1998 : 156, 163-164).

Considering the stages of cognition of Sufism, we also paid attention to the methods of cognition of the theoretician of Sufism Ibn Arabi(Daftari, 2006 : 72). Ibn Arabi distinguishes three methods of cognition, which differ from each other in the method of implementation (technology for obtaining knowledge), the tool (the bodily organ - the tool of cognition) and the results (the content of the knowledge obtained). All three types have a common object - the world, man and God in their relationship. The first type of knowledge is rational. Its tool is the mind, the method of its implementation is logical constructions in the form of conclusions of the investigation through arguments. Ibn Arabi believes that rational knowledge is necessary for the human soul, since it moves its body and controls it, rational knowledge is an indispensable element of knowledge about the world. Ibn Arabi believes that one can speak about God in the language of the mind, receiving correct knowledge(Gryunebaum, 1988 : 54). The second is state knowledge, which includes both emotional experiences and non-ordinary states of consciousness, when a person believes that he perceives something higher, but cannot use it. The third is true knowledge, called Knowledge of Reality. A person who has this kind of knowledge is able to discern what is right and true beyond the boundaries of thought and feeling.

The movement of thought that forms rationalistic philosophy starts from the idea of the unconditional existence of a single God and turns towards two other types of knowledge. "The most concise formulation of this thesis, which Ibn Arabi repeatedly repeats as a reminder, is scattered throughout the text of the "Gems of Wisdom", it sounds like this: "God, in his self-essence, does not need worlds" (Smirnov, 1993 : 217). "There is no need for worlds for the Self-existence of God" (Smirnov, 1993 :119) ... ".

The content of the word "needless" includes all three attributes of the divine essence arising from the first kind of knowledge. In order to approach the Sufi Path, the Seeker needs

to understand that it is mainly frozen ideas and judgments, and partly also automatic reactions. formed as a result of other people's influences. A person is deprived of the freedom that he thinks he has. First of all, he needs to give up the belief that he already understands something and try to get closer to real understanding. But a person has already been taught that he can understand everything with the help of one and the same method - the process of logical thinking, and this conviction greatly hinders him. "You set an example of illogicality if you use the same methods with which you were taught, only because you inherited them."

Knowledge of religion and what the great religious teachers taught is part of Sufism. The fact that Sufism uses the terminology of ordinary religion in a special way has always aroused the wrath of the saints. Generally speaking, Sufis believe that the faith of any religious teacher, and especially his very life, symbolizes one aspect of that Path, whose name is Sufism, "Jesus is within you," writes Rumi, "seek his support. But do not try with the help of Moses, who is within you, to satisfy the desires of the Pharaoh» (Jaloliddin Rumi, 1998 : 235).

By saying that Jesus' path was one of fighting loneliness and overcoming lust, Rumi is describing a method that Sufis see as a symbolic expression of various religious paths. The path of Muhammad required living among ordinary people. Rumi writes: "Follow the path of Muhammad, and if you cannot, take the path of Christianity(Bertels, 1965 : 220)." This does not mean that Rumi is inviting a choice between these religions. He points to the methods by which the Seeker can reach completion, the completion that comes from understanding what the paths of Jesus and Muhammad are.

In the same way, when the Sufi speaks of God, he does not mean the deity that a person brought up in the traditions of theology thinks about. This deity is accepted by the pious and rejected by the atheists. In fact, all this is a refusal or acceptance of what the clergy offer people. This does not mean that the Sufis are suggesting that the development of the faculty of logical thinking be abandoned. Rumi explains that the intellect is very important, but it must perform its functions. If you need clothes, you go to a tailor. The intellect tells you which tailor to choose, but after that it will be confused. You will have to completely rely on your tailor, that is, trust that he will finish the work properly. The teacher says that logic leads the patient to the doctor, but after that he becomes completely dependent on him. The mind is that which constantly acts along the path of divine revelation, although the truth of God is not comprehensible, inaccessible to any mind (Jaloliddin Rumi, 1998 : 37).

One of the reasons why Sufis do not preach their teachings publicly is that religious people or materialists will not understand them: "The royal falcon sat on the ruins of the house where owls lived. They thought that the falcon had flown in order to drive them out of their dwelling and seize it himself. The Falcon said: "These ruins may seem like a fine place for you, but I like to sit on the King's hand(Xayrullaev, 1968 : 34)." At this some of the owls cried out: and illustrations like this one are very common among the Sufis, and Rumi uses them perhaps more than any other.

Often Rumi expresses the same thought in different ways, trying to get it deeper into the mind of the reader. The Sufis believe that an idea can penetrate the conditioned (closed) mind only if it is expressed in such a way that it manages to slip through the veil of conditioning.

A Sufi must remember all the components of self-development, otherwise a simple concentration on one thing will lead to an imbalance, and therefore to a loss(Djumaboyev, 1975 : 215). Different people can develop at different rates. Rumi says that some understand

everything by reading just a line. Others fully know something only if they themselves are witnesses of it. The ability to understand develops in parallel with the spiritual progress of man.

Rumi's reflections include some important insights to help the Seeker understand that he is temporarily separated from the true reality, although ordinary life may seem to him to be such a reality. "The Sufis believe that everything we see, feel and experience in ordinary life is just a part of a great whole. Some dimensions we can achieve only as a result of effort. They are real, as the underwater part of an iceberg is real, but under normal conditions it is impossible to perceive them. Comparing them again with the invisible part of the iceberg, we can say that their dimensions are much larger than the visible part (Shax İdris, 2001 : 112). Of course, in order to understand the Sufis, you need to delve into this, perhaps even take the path of Truth, become a Sufi. As for Rumi, he was talented from God and was brought up in a Sufi environment:

And the flame with the knowledge of lit candles  
Only the truth can save.  
The Lord's seal always lies  
On the gift to see or listen  
Only God and our ear and eye

Grants hearing and sight, though not immediately (Jaloliddin Rumi, 1998 : 134). In contrast to the official religion, which preached the fear of a punishing God and a terrible judgment, the mystics taught their followers to love God, to His Absolute, everlasting Beauty. The mystic seeks to comprehend the Highest Truth without demanding anything in return. The highest goal of mystics is mystical reunion with God. "We are not afraid of hell and we do not want heaven," said the Sufis (Kalinin, 1992 : 15).

It is also worth noting another rather important detail of Sufism, the characteristic sound "Sama". On this occasion, I. Kalinin writes: "Sama' for the Sufis is a sound that changes the internal state of the listener. Sama' is the flight of the human soul towards its original basis, which the traveler succeeds only through real, inner ecstasy. Among the Sufi authorities there were different opinions regarding the permissibility of participation in sama', but, summarizing everything, we can say that only those who have a good heart and mortified flesh are allowed to engage in sama' (Kalinin, 1992 : 15). Those who are deprived of these signs should engage in prayer and fasting. Later the dance was added to the sama'. Sama' was used not only at the meetings of the dervish community, but also at the so-called "majlis" (open meetings held in khanqahs). Such meetings were held on certain days of the week, at certain times, the verses read there had to be chosen in such a way that they were understandable to those present and corresponded to their tastes and habits. Sufi sheikhs begin to widely use rubais (quatrains) in their sermons, i.e. that poetic form, which was of folk origin. As a rule, these were love lyrics, but the emphasis was on the love of God. The sheikhs warned against such singing, which could cause purely physical passion instead of spiritual delight, and therefore, the sheikhs used such verses that could easily be interpreted symbolically, so there is a need for special poetry, not forcibly interpreted symbolically, but already conceived as symbolic poetry. At the same time, the songlike nature of Sufi lyrics, its sincerity, intimacy remains a distinctive feature throughout its development right up to modern times. In addition, speaking at the majlis in front of the broad masses of the people, sheikhs actively used parables, fairy tales, folk anecdotes. Such conversations captivated the listeners, at the same time, the sheikhs brought the theoretical basis they needed to the story, the parable, interpreted it in relation to the main topic of their sermon and ensured that it was the interpretation they needed that became the main interpretation of the parable for the widest circle. The Sufis showed skepticism towards faith, knowledge, imposed from the outside by the authority of the theological tradition.

Faith, knowledge born in the experience of a "loving heart" were opposed to them. "... Everyone knows about God only what he concludes from himself." "Renounce unbelief, religion, good and evil, science and practice, because beyond them there are a significant number of levels of perfection. If you reach even for a moment the level of love, then it will become obvious to you that apart from love, everything is superstition" (Kalinin, 1992 : 15). Thus, it should be concluded that the Sufi doctrine already in the 9th-10th centuries. turned into a complex system. In the same period, a peculiar social organization of the Sufis arose. The passage of the tarikat required special knowledge, without which a person who tried at his own peril and risk to achieve higher, spiritual insights could pay dearly, losing his health and mind. Therefore, already in the early epochs, a custom was established according to which anyone who wished to devote himself to this way of life had to choose a spiritual mentor who bore the title of sheikh or pir, which means "old man". The path of a Sufi was not easy, a person who entered under the leadership of a sheikh was called a murid, who in essence subdued his will to the sheikh. First, the murid went through a series of tests, then the murid did many ascetic exercises, fasted, stayed awake at night, read the Koran, spent forty days in meditation and prayer, being completely alone. The sheikh rebuilds the murid's thinking into figurative, symbolic thinking and begins to develop in him again the perseverance and will that can overcome any obstacles. In turn, the sheikhs, being engaged in experimental psychology, developed in themselves such properties as reading thoughts, the ability to induce a hypnotic state in the murid, etc. Such properties caused a huge increase in the authority of the sheikh and contributed to an increase in the number of his followers. When the sheikh saw that he could not teach the murid anything new, he gave him permission (ijaz), which gave the murid the right to gather students and continue the work of his teacher. Thus, Sufi literature begins to emerge, which, ultimately, goes back to the Majlis, follows from it, and thereby determines the main and common features for all this literature. As a result, I would like to note that the poetic gift and personal popularity of Rumi attracted numerous admirers to the teachings of the Sufis, and Konya was turned into the Mecca of Sufism.

## Conclusion

The memory of the great is eternal. Every genius has every right to such a definition. Because I think that the meaning of greatness is to know yourself and not forget others, to live and create for yourself and others, illuminating today for the future of others. In order to be great, a perfect person must have such a heart that he can understand with this heart all the joys and sorrows of the world, a strong mind must solve all the problems of life and convey them through fluent language to his relatives, friends and, finally, society.

Celaleddin Rumi made all these qualities his motto. This humanistic superstition still makes scientists the center of thought of every conscious person in society. So far, much research has been done, his writings have been translated and analyzed in several languages, but no matter how many aspects of it are revealed, much of this volume remains mysterious. The reason is that, as he himself stated, it is difficult to immediately understand the true meaning of his works, and his works are not separated from each other. Among them are "Masnavi manavi", "Fihi ma fihi", "Maktubot", "Majolisi saba", "Devoni kabir" mentioned in the dissertation.

Mevlana Jalaluddin found his way to all hearts through his masterpiece and eloquent words, and he himself was always looking for the Perfect Man in existence. He considered man to be a great creation of Almighty God. In his opinion, he did not distinguish between people created by God. For him Muslim and Christian, Jew and Hindu were the same. He saw the



well-being of existence in peace and harmony, in the spiritual maturity of a person, in fraternal unity, in equality. Such masterpieces of his philosophical reflections reach the point that heaven and earth need each other in shelter and it is impossible to imagine them without each other. In all his works, he expressed his disrespect for the hypocritical religious people, liars and intriguers of his time, and in his works he praised such qualities of a perfect person as philanthropic generosity and openness.

Celaleddin Rumi teaches people to recognize their identity. He guides people on the right path. In all his works, love and love always guided him and he interpreted them for everyone.

## References

- Abduhalimov, B. A. (2004). "Bayt al-hikma" va O'rta Osiyo olimlarining Bag'doddagi ilmiy faoliyati: (IX – XI asrlarda aniq va tabiiy fanlar). Toshkent: TIU nashriyot-matbaa birlashmasi. 209-236
- Bartold, V.V. (1963). *İstoriya Turkistana, Sochineniya, T.II*, Moskva, Nauka.
- Bertels, Ye.E. (1965). *İzbrannie trudi. Sufizm i sufiyskaya literatura*, Moskva.
- Daftari, F. (2006). *Tradisii ismailizma v srednie veka*. Moskva.
- Djumaboyev, Yu. (1975). *İz istorii eticheskoy misli Sredney Azii*, Tashkent.
- Fish, R. (1987). *Djalaliddin Rumi*. Moskva, Nauka.
- Frolova, Ye. A. (1983). *Problemi veri i znaniya v arabskoy filosofii*. Moskva, Nauka.
- Grebneva, N. (1986). *Poema o skritom smisle. İzbrannie pritchi*. Moskva, Nauka.
- Gryunebaum, G.E. (1988). *Klassicheskiy islam*. Moskva.
- Hotamiy, S.M. (2003). *İslom tafakkuri tarixidan*. Toshkent, Minhoj
- İbrahim, T. K. (1988). *Filosofskie konsepsii sufizm, Klassicheskiy islam: tradisionnie nauki i filosofiya*. Moskva.
- Jaloliddin, Rumi (1998). *İchingdagi ichingdadir*. Toshkent, Yozuvchi.
- Jurovskiy, A. (2004). *İslam*. Moskva, Ves mir.
- Kalinin, İ. (1992). *Sufizm*. Novosibirsk.
- Mahkam, A. (2007). *Ma'naviy Masnaviy. Kulliyot*. Toshkent, Yangi asr avlodi.
- Maxmadjonova, M. (2007). *İbn Arabi i Djaloluddin Rumi, İzvestiya AN Respubliki Tadjikistan*. Dushanbe, -№3.
- Muxammedxodjaev, A. (1990). *Gnoseologiya sufizma*. Dushanbe
- Odilov, N.F. (1974). *Mirovozzrenie Djaloliddina Rumi*. Dushanbe, İrfon.
- Osmanov, N. (1957). *Djaloliddin Rumi*. Moskva.
- Qabulniyazova, G. (2010). *Mutafakkirlar F. Nisshe va A.Bergsonning hayot falsafasida İnson muammosi*, Toshkent, Falsafa va huquq instituti.
- Rahmonov, Sh. (2007). *Jaloluddini Rumi va Shamsi Tabrezi, Oftobi ma'rifat. Majmo'ai maqolot baxshida ba 800-min zodro'z Mavlono Jaloliddin Balxi, Murattib va muharir: Alii Muhammadii Xurosoni*, Dushanbe.
- Shax, İdris (2001). *Sufii*. Moskvab Lokid-Press.
- Smirnov, A.V. (1993). *Velikiy sheyx sufizma*. Moskva, Vostochnaya literatura.
- Xayrullaev, M.M. (1968). *Kulturnoe nasledie i istoriya filosofskoy misli*, Tashkent.
- Ziyoev, X. M. (2007). *Sufiyskiy orden mavlaviya*. Dushanbe.