

STUDYING JALALUDDIN RUMI'S WORK AS A PHILOSOPHICAL PROBLEM

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Abstract: This article reflects the study of Jalaluddin Rumi's life and scientific heritage from a scientific point of view. Jalaluddin Rumi's works had a great influence on the creativity of researchers from a scientific and pedagogical perspective and the "Masnaviyi Ma'naviy" is widespread among peoples. Scientific studies in different languages dedicated to the life and work of Jalaluddin Rumi serve to reveal the true essence of the thinker's instructions.

Keywords: Sufism, tarikat, dhikr, Mavlavi, Manavi Masnavi.

Introduction

Eastern and Western scholars have made significant contributions to the study of Jalaluddin Rumi's brilliant work. After Jalaluddin Rumi's death, his son Sultan Valad continued his work as his father's successor and wrote the epic "Valadnama", which reflects Rumi's life and teachings. Among the sources, this work has become the most reliable source about the life and work of Jalaluddin Rumi.

Later, special schools named "Darul Masnavi" were opened in Iran, Central Asia, India and mainly in Asia Minor, adapted to study the scientific heritage of Jalaluddin Rumi. As a result, dozens of collections were created at the same time based on the masterpiece of the thinker "Masnavii Ma'navi". Also, starting from the 15th century, all thinkers created their works inspired by Jalaluddin Rumi's work, and several hundred volumes of analyzes and commentaries were finished in Arabic, Turkish and Persian languages.

Another prominent representative of the Naqshbandi sect, the poet Abdurrahman Jami, in his work "Nafahot ul-uns min hazarot ul-quds", gave valuable information about the life and work of Jalaluddin Rumi and created a unique Herat

school of interpretation of "Masnavi" [1]. Abdurrahman Jami honoring Jalaluddin Rumi writes:

What can I say about this great gentleman,
He is not a prophet, but he has a book.

Professor Hamidulla Boltaboev Abdurrahman Jami considers these verses worthy of Jalaluddin Rumi and compares the divine book with Maulana's "Masnavi" is not correct, but taking into account that in the Islamic world the rank of sharif is applied to this book after the Hadiths of our Prophet, he admits that the definition given by Jami is appropriate.

Great Uzbek poet and thinker Alisher Navoi summarizes the information provided by Abdurrahman Jami in his work "Nasayim ul-Muhabbat" and glorifies Jalaluddin Rumi as "the teacher of teachers" [2]. Also, Navoi dived like a diver into the sea of closeness to God in the chapter of "Mahbubul-Qulub" titled "In remembrance of the sweet birds of Nazm Gulistan" and "Rumi" with his work "Masnaviyi Manavi". The purpose of this is nothing but the spelling of divine mysteries and endless enlightenment [3].

Research Methodology

By the 17th century, the services of the poet and thinker Boborahim Mashrab in translating and studying the scientific heritage of Jalaluddin Rumi, more precisely, in interpreting the work "Masnaviyi Ma'navi" in Uzbek, are incomparable. Boborakhim Mashrab Jalaluddin created his Uzbek commentary entitled "Mabdayi Nur" ("The Origin of Light") based on Rumi's "Masnaviyi Ma'naviy" [4]. The work "Mabdayi Nur" is enriched with religious-ethical and legendary stories.

The great German philosopher Georg Wilhelm Friedrich Hegel was extremely influenced by Rumi's work and praised Jalaluddin Rumi as "The Supreme Rumi" in his work entitled "Philosophy of the Spirit" and quoted Rumi's work in his work "Ethics". In his three-volume encyclopedia of Philosophical Sciences, Hegel wrote, "If in Jalaluddin Rumi, the union of the soul with the Truth is brought to the fore and interpreted as love (wahdat ul-wujud), this spiritual unity shows the exaltation of the soul, the supremacy of the natural and spiritual aspects", he noted. According to Hegel, the main idea in Rumi's poetry is love, which has the status of a philosophical

concept. At the same time, Hegel recognized that Rumi's mystical philosophy was different from pantheism, which is often confused with him in the West [5].

Reynold Allen Nicholson, an oriental scholar from England (1868-1945) devoted approximately forty-seven years of his life to the study of Jalaluddin Rumi's scientific legacy. Reynold Allen Nicholson described Rumi as the greatest theological poet of all times, and Masnavi is a mystical book [6]. Reynolds Allen Nicholson, who studied Greek, Turkish, Persian and Arabic, published his first collection based on the works of Maulana Jalaluddin Rumi, "Masnavii Ma'navi" and "Devoni Kabir" at the age of thirty. Reynold Allen Nicholson in his translation and review of Masnavii Ma'navii: "Masnavii" shows more than "Devoni Shamsi Tabrizi" the breadth of Jalaluddin's astonishing talent in poetry. Maulana's ghazals soared at the highest peaks of poetry calling for truth, pleasure and charm, turning it into a symbol of wisdom. But these ghazals walk in such a world that there is a long distance between ordinary observations of life. No one is aware of this except the unseen and the people of Shuhud. The fact is that "Masnavi" first of all looks at such issues and concepts, establishes a connection with the essence of human life and lifestyle states that [7]. Between 1925 and 1940, Reynold Allen Nicholson wrote his eight-volume commentary on the Spiritual Spiritual.

Analysis and results

The school of English Roman studies started by Reynolds Allen Nicholson is continued by his student Arthur John Arberry (1905-1969). John Arberry, who translated the Holy Qur'an into English, translated several Rubai'is of Rumi and about four hundred ghazals into English, studied the work "Inchingdagi inchingdadur". Also, John Arberry wrote "Maorifi Baha Walad". According to Professor Jafar Kholmammad, the works of Reynolds Allen Nicholson and John Arberry increased European people's interest in Jalal al-Din Rumi and his mystical legacy [8].

John Arberry on Jalaluddin Rumi "By God, I don't know any other poet than Geoffrey Houser and William Shakespeare who compares Maulana" puts forward controversial opinions. Also, John Arberry notes that some of the stories in Giovanni Boccaccio's Decameron are similar to those in Rumi's Masnavii, and that Rumi's stories are imbued with deep philosophical and mystical content and ideas.

Indian scientist Idris Shah (1924-1996), who lived and worked in Great Britain, philosophically analyzed the life and work of Maulana Jalaluddin Rumi in his works. Idris Shah, one of the murids of the Naqshbandi sect, provided information on Jalaluddin Rumi's brief biography and mystical views in his book *Sufism*, which won the UNESCO award and was reprinted several times. Idris Shah in his "A hundred stories from wisdom. Jalaluddin described Rumi as a "saint" and "teacher" in his work entitled "Life, Teachings and Blessings of Rumi" and acknowledged that he "gives education through the power of influence" [9].

Jalaluddin Rumi's scientific legacy, which glorified the love of life, inspired Western poets and writers. In particular, the famous German Islamic scholar and Oriental scholar, doctor of philology, Professor Annemarie Brigitta Schimmel (1922-2003) conducted research on Jalaluddin Rumi's work for more than forty years. Annemarie Schimmel to Jalaluddin Rumi "In the West, none of the Islamic sages is as well known as Jalaluddin Rumi. Rumi's thought, which served as a springboard for Hegel's theory of dialectics, occupied a high place in European literature, philosophy, and spiritual life in general" gave the rate [10].

The famous Iranian mawlaw scholar Muhammad Istelami Jalaluddin Rumi said, "He had exchanged the madrasa for the house, the sermons for the heavenly gatherings, fanatical thinking for Sufi love, and wise modesty for Sufi frenzy", he describes [11].

Jalaluddin Rumi's work is widely studied in India and Pakistan, and the famous Pakistani poet and philosopher Muhammad Iqbal called Rumi "Pir, Khizr the guide" in his works. It is clear from this that Rumi's teaching and his "Masnavi" had its value in all regions and times. During the invasion of Tsarist Russia, Jalaluddin Rumi was recognized as a "mystical poet" and his work "Masnaviyi Manavi" was banned. However, it is recorded in the sources that when the emir of Bukhara, Amir Olimkhan, asked for help from the ruler of Afghanistan, Amir Habibullah Khan, in the war against the Bolsheviks, he presented him with a number of rare works, as well as "Masnavi" by Jalaluddin Rumi as the most valuable gift [12].

In addition, many Turkish poets, such as Nazim Hikmat and Yunus Emro, used Jalaluddin Rumi's poems in their works. Commentaries on Rumi's stories are

presented in the work "Bir koza su" by Osman Nuri Topbosh, a well-known mystic scholar of the 20th century. It is emphasized that having a pure and pure heart like them can only be achieved through the upbringing of a perfect murshidi who is the successor of the prophets. Usman Nuri described Rumi's "Masnavi" as a great reward for humanity by placing the adventure of the world of meaning, which the Mawlana had lived and felt, in an animated book. Also, Osman Nuri deeply studied the life and scientific heritage of Rumi, and concluded that "Human life begins with the pain of a mother in labor and the cry of a baby. The human soul leaves the body and goes on an eternal journey. There is suffering both in his birth and in his death. Between these comings and goings, life is full of endless pains and sufferings and all kinds of illusions. Life is a test, and death is a shabi arus, i.e. a vision, only for great beings who tear off the shirt of ignorance and are aware of the realities of the world they were born into. Hazrat Maulana had been waiting for this moment all his life, gave the conclusion that

Conclusion/Recommendations

Maulana Rumi is such a universal character, whose works had a great influence on the work of many Persian and Turkic poets, and Masnavi Khan is widespread among our people. Rumi's "Masnaviyi Manaviy" is stored in the Institute of Oriental Studies named after FA Beruniy of Uzbekistan. During the years of independence, Rumi's life and work, as well as samples of his poems in various genres, were translated into Uzbek. In the works of Maulana Jalaluddin Rumi, the necessary teachings for both material and spiritual life of a person are perfectly artistically expressed.

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