

**JALALIDDIN RUMI IS A BRILLIANT REPRESENTATIVE OF EASTERN
PHILOSOPHY**

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ABSTRACT

These theses reflect the importance of social and philosophical heritage of the peoples of the East, universal aspects of philosophy of scientist Jalaliddin Rumi, who left a bright trace in his development.

Key words: Eastern philosophical heritage, Islamic philosophy, mysticism, spiritual perfection

INTRODUCTION

The dream of achieving spiritual perfection, becoming a mature, perfect, enlightened man was a priority idea in the teachings of philosophers who lived and worked in the East. Over the centuries, scientists of the past put forward advanced philosophical ideas about the ways and benefits of achieving spiritual perfection, the role of a spiritually mature person in the development of society.

Especially today, the growing national and religious tolerance among the peoples of the East, strengthening ties of friendship and cooperation have not only increased their interest in the spiritual heritage of the past, but also changed their approach to it. Nowadays, the scientific significance of studying the social and philosophical heritage of the peoples of the East together, in interdependence, is growing, as the scientific truth cannot be achieved by studying their philosophical heritage in isolation from each other. Unique works created by the deep intellectuals of the East have a worthy place in the development of Islamic science and philosophy.

MAIN PART

Uzbekistan's international spiritual, educational, scientific and cultural ties, which are on the way to deepening democratic reforms, are also expanding and strengthening. Speaking at the seventh summit of the Cooperation Council of Turkic-speaking States on October 15, 2019 in Baku, Azerbaijan, President Shavkat Mirziyoyev noted that the most glorious pages of history were written in the ancient East: Muhammad ibn Musa al-Khorezmi, Ahmad Ferghani, Abu Rayhan Beruni, great thinkers such as Ibn Sina, Mirza Ulugbek, Imam Bukhari, Imam Moturidi, Imam Termezi, Bahauddin Naqshband, who left an indelible mark

the history of Islam, left the Turkic world. Alisher Navoi, combined with great poets such as the pride of not only people but of the whole country [1.1].

Eastern philosophy can be compared to the chest of priceless wisdom. This philosophy has for centuries amazed the world not only because of its uniqueness and charm, but also because of its divine and mystical power. There are many philosophers and thinkers who lived and worked in the ancient East. But among them there is a special place for sages such as Mawlana Jalaliddin Rumi. Rumi's philosophy is already based on truly universal values and has not lost its value so far.

Jalaliddin Rumi was born in 1207 in Balkh. His father, Bahauddin Walad, was one of the Sufi scholars of the time, and when Sultan Muhammad of Khorezmshah (1199–1220) refused an invitation to the palace, he was forced to leave Balkh with his family on the pretext of a pilgrimage. He studied in the major cities of the Roman East, such as Aleppo, Damascus and Baghdad, which at the time were cultural and scientific centers, and taught in madrassahs.

It is known from history that Rumi met Farid ad-Din Attar on his way to Mecca. Along with Attar, the poet and Sheikh Shamsi Tabrizi had a significant influence on the development of his work. For three years, Sheikh Tabrizi taught Rumi's philosophy, especially the teaching of Sufism. Jalaliddin Rumi reached the age of 66 (he died in 1273 in Konya (Asia Minor)) and left a great legacy.

The work of the poet “*Devoni Kabir*” (The Great Devon), which contains 42,000 bayts, is known as “*Devoni Shamsi Tabrizi*” (The Devon Shamsi Tabrizi). In addition to his collection of poems, he inherited his works “*Makotib*”, “*Ichindagi ichindadur*”-“*Fihi mo fihi*” (What's in it is what's in it) and “*Masnaviyi Manawiy*”.

Rumi's work and philosophy aroused special interest in the development of mysticism, which was widespread in the Muslim East in the thirteenth century. The well-known scientist Najmiddin Kamilov named XIII–XIV centuries “philosophical” period of mysticism [2: 249]. In fact, he was Ibn al-Arabi, Abu Hamid Muhammad al-Ghazali, read Attar, Azuziddin Nasafi John Suhravardiy, Abdurazzoq mansion, Rumi, Abdurahman Jami, Abdul Qadir Bedila Sufism thinkers such as “orifona”, he became philosophical. In this regard, Jalaliddin Rumi's works are of particular importance.

“*What's in it is what's in it*” the prose work, a collection of philosophical speeches Rumi at meetings and conversations. The book “*Makotib*” – contains various correspondence of the thinker with colleagues and teachers. In these works, Rumi enriched the mystical science with profound philosophical observations and conclusions.

The work of the philosopher “*Masnawiyi Manaviy*” consists of 6 books (volumes) and is distinguished by the richness of philosophical ideas. In this play, Rumi argued that everything in the world - from the smallest particle to the universe - is inextricably linked, that everything consists of the interdependence of opposites, that opposites are interdependent. All beings and phenomena in nature and society change and evolve from simple to complex, the world is dominated by a “war of contradictions in the unity of contradictions”, and old age is replaced by novelty, a process that is constant. Conflicts, on the one hand, require each other; on the other hand, they are in constant struggle with each other.

Understanding that nature and society were evolving was a rare phenomenon for philosophers at the time of Rumi, and it was unique to deep thinkers. The thinker not only hit hard (dogmatic) views, but also laid the foundation for the development of the dialectical ideas that followed. In particular, the great German philosopher Hegel admitted that he helped to create his own doctrine of evolution.

In a work that includes hundreds of stories, the Panda of the Sages, Rumi embodied Islamic views, as well as the artistic embodiment of the wisdom of the East and West in a very simple, understandable style. This fairy tale, parables, embodies a deep philosophical meaning.

Although Rumi wrote mainly in Arabic, Persian and Turkish, he actually knew many languages. He understood language knowledge as a sign of perfection. In particular, in the “*Parable of the Grapes*” he points out that not knowing the language would eventually lead to unpleasant situations. It is known that in Persian grapes is called “*angur*”, in Arabic “*einab*”, in Greek “*staphil*”. The parable says that a generous man presents a coin to four passengers of Turkish, Arab, Persian and Greek nationalities. The Persian-speaking passenger offers to buy grapes from the market for this money. The Arab insists he wants to spread the word. When we say we get Turkish grapes, Greek stafil means spring. Four passengers who don't understand each other end up arguing, actually they wanted something. It's not hard to understand that there's a strong logic in this parable.

It is said that when Jalal al-Din Rumi was walking with his student, he saw two dogs licking each other on the street. “Listen, Master, how kind animals are to each other and how kind people should be”, said the disciple. “Try throwing the bone in the middle and then you will come to a conclusion”, – said the teacher.

One of Rumi's wise stories says that one night a lion entered a farmer's barn, ate his cow and stretched out there to rest. The farmer woke up in the middle of the night, entered the barn to see his cow, didn't even light a candle, and felt the lion's shoulder. “Oh, you two-legged fool,

you thought I was a cow, if it was daytime, let alone touching my body, you'd be so scared”, thought the lion. The moral of the story is that “the form of things is deceiving, do not believe in it, try to know their essence” [3: 209–210], says the philosopher.

CONCLUSION

Jalaliddin Rumi is beautifully created in all kinds of poetry. In his ghazals, shirts and masnavas, philosophical, Sufi and deep ideas gained a wide place. His works directly depict the daily life of man, the study of science, the desire for enlightenment, the desire for good deeds and inspire him to spiritual purification and growth of the soul.

“After my death, look for me in the hearts of enlightened people, not in the darkness”, said Jalaliddin Rumi. Indeed, the work of a thinker, poet and philosopher is deeply rooted in the hearts of the peoples of the East and has played an important role in the perfection of late creators and philosophers. Jalaliddin Rumi is beautifully created in all kinds of poetry. In his ghazals, shirts and masnavas, philosophical, Sufi and deep ideas gained a wide place. His works directly depict the daily life of man, the study of science, the desire for enlightenment, the desire for good deeds and inspire him to spiritual purification and growth of the soul.

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