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SUFI PHILOSOPHY IN THE WORKS OF JALALADDIN RUMI

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ABSTRACT

This article tells about Sufi philosophy in the works of Jalaladdin Rumi, about the work of the great philosopher, mystic and genius. The philosophical views and contribution of Rumi to the Sufi teaching are analyzed. Rumi's worldview is based on the idea that all phenomena are in a state of constant movement in search of an opportunity to become part of the divine essence - in other words, to connect with God. Adam's disobedience, which led to the fall of man, was the moment when the human soul was cut off from God, and since then we have been trying to reunite with him again and again. The force that drives this flow, Rumi called love. This is not romantic love from Hollywood movies, but an acceptance of the power of goodness that underlies the universe.

KEYWORDS

Al-Rumi's philosophy, great philosopher, mystic and genius.

INTRODUCTION

Jalal al-Din al-Rumi was born in 1207 in the city of Balkh (in today's Afghanistan), and his father was a Sufi sheikh. Ibn Arabi in Damascus, and learned from the sheikhs of Aleppo, before settling in the city of Konya (southern Turkey today), the capital of the Seljuks at the time.

The most prominent turning point in the life of Al-Rumi came when he met Shams Al-Din Al-Tabrizi, one of the most famous Sufi figures of that era. When Shams al-Din al-Tabrizi disappeared from Konya, he set out on a search for him, and the search trip ended with writing his most famous book, "Mathnawi", in which he summarized his wisdom in more than 25 thousand verses.

Jalaladdin Muhammad Balkhi entered the history of world culture as Jalaladdin Rumi (1207-1273). Rumi is an outstanding thinker of the Muslim East, the founder of Sufi philosophy and poetry. Persian poet, teacher of the Sufis (philosophical and mystical direction in Islam), one of the practitioners and organizers of his own school of murids. The name Rumi stuck to him due to the fact that he spent most of his life in the city of Rum on the territory of modern Turkey. He repeatedly changed his place of residence and, wherever he was, he always established good good neighborly relations with the locals. Rumi's teachings appealed to a significant part of the population, and his speeches were of interest and popularity. Therefore, admirers of his talent everywhere recognized and recognize Rumi

as their own: in Afghanistan they consider him an Afghan Sufi, in Iran - their sheikh, in Turkey - a Turkish sheikh, in Asia Minor - the founder of the Maulavia brotherhood.

Sufism concentrated the intellectual potential of the Islamic world. Many famous poets, writers, philosophers, scientists belonged to one or another Sufi order. The works of the Sufi poets Jami, Saadi, Rumi, Khafizi, Omar Khayam and others entered the golden fund of world culture. Sufism was discussed earlier, so this section will focus on a specific person - the theoretical and creative heritage of Rumi, his interpretation and understanding of the role of Sufis and their followers in the Muslim community.

In order to understand the worldview concept of Rumi, it is necessary to recall a general characteristic that reflects the essence of Sufism. Sufism as a mystical trend arose in the 7th century and, according to the assumptions of many researchers, was the spreader of Islam in the most intellectual circles and people "obsessed" in the Muslim faith. It is based on asceticism, renunciation of worldly goods, constant prayers and work on oneself to reveal creative abilities and physical abilities. Over time, the observance of cult rituals turned into zeal, that is, "mortification of the flesh" by the method of intense prayers and physical exercises. The Sufi way of life is a path leading to knowledge through many hours of contemplation, reminiscent of meditation. All rituals and cult actions

were designed to choose a path that would bring the believer closer to the Creator through spiritual "illumination".

A special place in Sufism is occupied by "secret knowledge" hidden from the average believer. Jalaladdin Rumi, instructing his followers, said: "The word is the clothes, the meaning is the secret hidden under it." If we approach this from modern positions, then we should take into account the factor of coding definitions, sayings, the meaning and arrangement of words, in the depths of which knowledge is embedded. However, most people are limited to external attributes, and therefore the truths of knowledge inherent in them are inaccessible to them. Deep knowledge, according to the sheikhs, could and can only be comprehended by the initiates who have reached the highest level of spiritual advancement.

The conceptual developments of the Sufis, including Rumi, are based on the Holy Book of Muslims - the Koran. The Holy Qur'an is regarded as a source of secret knowledge, the meaning of which can only be understood by insiders. Rumi talked about the external and internal content of the Qur'an, comparing it with the human body. The outside is his body, the inside is his soul. He argued that the letters of the Koran are its external attribute, then comes the internal meaning, and behind it the knowledge that fills the mind.

Rumi argued that the true meaning of Scripture is not revealed to everyone. This can explain that the sheikhs of different Sufi persuasions differed in the perception and explanation of certain provisions of the Koran, since they proceeded from the concept of the teaching of Sufism developed by them. In this regard, it should be noted that the interpretation of individual suras and verses in Sufism differed from the generally accepted interpretation by the orthodox fundamentalists of the Muslim faith.

The knowledge of the hidden meaning of the Koran was the main task of the sheikhs and students (murids), who sought to know the philosophy of Sufism. Since the interpretation of the meaning of the secret Koranic teachings was not unified, different schools began to emerge. This explains the existing structure of organizations of Sufis (dervishes). During the time of Rumi, a system of teaching the Sufi science of knowledge and cult practice took shape, brotherhoods were organized. Mastering the Islamic creed, Jalaladdin Rumi was interested in different areas of the Sufis, their teachings, and he himself built his own concept, implemented in the school he created.

The first Sufi brotherhoods - tarikat - khanaka, arose in the eastern regions of the Arab caliphate. The Manichean monasteries (which arose in the 3rd century in Iran) served as their prototype. The brotherhoods were led by mentors - sheikhs. In early

Sufism, sheikhs performed the functions of mentors, teachers, but over time their authority increased, they began to conduct the most important events and rituals. Believers began to treat them with special reverence and perceive them as saints.

Pupils - murids comprehended the theory and practice of the Sufi way - tarikat. Initially, this term was understood as a methodology for mastering knowledge, and gradually the tariqa began to be perceived as a process of all learning. In their practical and organizational activities, many Sufi communities, which included various segments of the population, began to draw closer to guild associations of artisans (we note that these communities resemble Masonic organizations). In the East, 12 most clearly defined "mother" brotherhoods have developed.

Defending his own positions, Rumi created his first Sufi community of dervishes, the basis of which was made up of artisans "ahi". The communities gradually united into the Maulawiya brotherhood, which was headed by Jalaladdin Rumi. Later, having strengthened by the XIV century, the Sufi "mother" brotherhoods gave rise to all subsequent numerous organizations - the Sufi tariqa (following the chosen path).

Rumi's teaching on becoming a member of the Sufi brotherhood is presented in poetic metaphorical form. To understand the meaning of Rumi's teachings, let's touch on his life path - becoming a Sufi teacher.

Jalaladdin Rumi grew up in the family of a famous Muslim theologian, popular preacher, Sufi, jurist Baha ad-din Muhammad Al-Balkhi. His father was the head of the main educational institution in the city of Konya, where the family moved after the birth of his son. The father was the first teacher of the son, but the son, having matured, surpassed the father in knowledge.

From an early age, Jalaladdin showed a craving for Sufi knowledge. There is a legend that the famous Sufi poet Attara met little Rumi in the Iranian city of Nishapur. He blessed the boy, handed over his poem "The Book of Secrets", and in parting, as if predetermining his life path, he said: "This boy will light the fire of divine delight for the world." Thus, the fate of the future Sufi sheikh, philosopher and poet was predicted.

Rumi was interested in various teachings, at a young age he prepared comments on the Koran, being carried away by religious quests. In his younger years, Jalaladdin said that he did not like poetry, but resorted to it to entertain acquaintances, friends and relatives. In the East, poetry served as a peculiar method of public speaking and the location of the masses. This factor was taken into account by Rumi. Over time, he said that poetry has become for him a duty entrusted to him from above.

A great influence on the formation of the worldview and the strengthening of Rumi's Sufi concepts was exerted by Shame ad-din Tabrizi, a wandering dervish,

whom he met in 1244. Rumi recognized him as his teacher and mentor, seeing in him a "perfect man." With his speeches and lifestyle, Tabrizi gained immense popularity, which caused discontent and envy both on the part of the Muslim clergy and on the part of his students. As a result, Shame ad-din "mysteriously" disappeared. Many of his contemporaries and subsequent theologians and researchers believed and still believe that he was killed by ill-wishers. Rumi, experiencing the bitterness of the loss of his beloved mentor, completely devoted himself to Sufism and poetry. He began to sign his poems with the name of the teacher, arguing that the disappeared mentor now sits in himself.

Shortly after these sad events, Jalaladdin left for Syria, communicated with the dervishes and acquired many of his followers there. In 1249, after returning from Syria, he announced that Tabrizi had returned in the form of one of the talented dervishes, a student of the "goldsmith" Salah ad-din Faridun Zarkub. Being in charge

Lem created by his followers of the Maulawiya brotherhood, Rumi appoints Salah ad-din as his deputy in the leadership of the brotherhood.

Rumi did not create his own original religious-philosophical concept, different from his predecessors. His merit lies in the fact that, possessing versatile knowledge and a firm conviction in the

rightness of his cause, he accumulated the ideas of the Sufis, expounded them in a certain system. The idea of the "perfect man" occupies a special place in his conception. A perfect person, according to his concepts, is a mystic who has reached the highest degree of spirituality on the path of knowing the Truth.

Very important in the teachings of Rumi was the assertion that people can be followers of different religions, but everyone is equal before the Creator. Based on this, Rumi did not participate in disputes with representatives of other faiths. He put forward the idea - "God is in man himself" and, in accordance with this concept, rethought many of the provisions and prescriptions of orthodox Islam. Note that this theoretical setting resembles the tendency of the clergy to create ecumenism (a religious movement stating the existence of a single God for all people, flora and fauna), which manifested itself in the middle of the 20th century, in the middle of the 20th century.

In the "Story about how a certain master found out the merits of the slaves he bought," the idea is held about the greatness and dignity of the human soul, humanity and reliability. The negative characterization given by the first slave to the second did not correspond to reality. Having communicated with the second, who outwardly looked very unpleasant and even repulsive, the owner with "reliable vision" felt in him a good person, in contrast to the first slave, outwardly very handsome. Rumi writes: "Someone, although ugly, is

nevertheless pleasant in that he is pure in soul, although not stately. Let the cup be good, but what is more important is not its beauty, but what is in it. It is pleasant for us to look at beauty, but still it is not beauty that is important, but the essence.

Rumi means in the parable under the slaves of the disciples who receive knowledge from the master. A Sufi mentor pays attention not so much to teaching knowledge as to cultivating high spiritual qualities in his wards, their morality. A person is not self-sufficient, he can see his face in the mirror, he can understand himself, "contemplating" the reflection in his neighbors, and engage in self-improvement, being in a community of friends. In the couplet "And with the thought that is born in the hearts, one can plunge a hundred worlds into dust" contains a deep meaning that has come down to us through the centuries - a reminder to the people of the world about universal values, about the power of humanistic morality, the spiritual exaltation of the individual or the possible collapse of existence.

The works of the Sufi philosopher Jalaladdin Rumi are of undoubted interest, both in terms of the external form of presentation and the depth of content. An analysis of his works shows the logical sequence and purposefulness of the main postulates of Eastern wisdom. Familiarization and study of Rumi's heritage contributed to the education of the young man, and has not lost its relevance to this day.

Summarizing the above, it should be said that the oriental wisdom of the Middle Ages is based on the truly humanistic values of a person who is able, developing comprehensively, to live harmoniously in the symbiosis MAN - NATURE - SOCIETY. The creative perception of the views of scientists of the Islamic world on the formation and development of a person in demand by society has an enduring value.

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