



Journal Website:  
<https://theusajournals.com/index.php/ajsshr>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## THE ROLE OF EDUCATION OF LUST IN JALALEDDIN RUMI'S RELIGIOUS-PHILOSOPHICAL VIEWS IN THE PROCESS OF SPIRITUAL PERFECTION OF HUMANITY

**Submission Date:** November 07, 2024, **Accepted Date:** November 12, 2024,

**Published Date:** November 17, 2024

**Crossref doi:** <https://doi.org/10.37547/ajsshr/Volume04Issue11-16>

**Zaynobidinova Naima Inomidinovna**

Namangan State Pedagogical Institute, Senior teacher of the Department of Humanities, candidate of philosophy, Uzbekistan

### ABSTRACT

This article describes the philosophical and mystical views of Jalaluddin Rumi on the ego and ways to manage it. The fact that a person needs a strong will to overcome the ego, and that a person who has overcome it can achieve true spiritual perfection, is explained by Rumi's Sharia and his thoughts in it.

### KEYWORDS

Jalaluddin Rumi, Masnavi, mysticism, perfection, self, body, spirit, soul, mind, patience, education.

### INTRODUCTION

As we all know, religion has taken an important place in human life as a holistic system of society. Understanding the creation of the universe and man in a divine way, the transience of this world, the existence of the next world, the eternity of the soul, merit and sin, interrogation, punishment or reward of man for his good and evil deeds in this world, heaven and hell are

the basis of religious worldview. Note that these aspects are common to all religions. These religious ideas regulate people's daily lives, shape their worldview and encourage people to think about the meaning of their existence. Also, religious values have a significant impact on the stability of society.



Unfortunately, not all people understand the true nature of the religion they believe in. For such people, religion remains only words and forms. That is, “He has faith, but no sincerity.” There is prayer, no prayer. She has a hijab, no modesty. He has a beard, but no piety. There is prayer, but no dhikr. There is the Koran, but no recitation. There is water, but no ablution. There is food, but no thank you. There is life in it, but no meaning. He has a job, but no blessing. He has money, but no health. He has knowledge, but no practice.” this is like. Today, globalization is taking place, and the possibilities for people to achieve spiritual maturity are expanding. In addition, the boundaries of human needs are becoming increasingly invisible, and a person becomes a slave to his ego. The taming of the soul and its education are described in many religious teachings, as well as in the Islamic religion. Great muhaddi, scientists, mystics and thinkers have discussed this a lot in their works. One of them is Jalaluddin Rumi.

The great mystic and poet Maulana Jalaluddin Rumi amazes not only Eastern countries, but also the entire world with his rich spiritual heritage. Studying the universal importance of Rumi's philosophical and mystical views from the point of view of scientific objectivity is the demand of the time. After all, "The wise and effective use of this rich heritage that has reached our time for the development of all mankind is our task with you, our duty with you" .

Jalaluddin Rumi's works, including in the teachings of Sufism, self-control and patience are considered as one of the forces that lead to perfection in the spiritual world of a person. "He is a creator who has been concerned about the spiritual world of man throughout his life, along with striving for perfection. Rumi talks about all the virtues of man, vices that lead him astray from the right path, the causes of their origin and ways to eliminate them. He expresses his thoughts not with simple words, but from the heart in a poetic, figurative way, to the extent that he can find a place in the depths of people's hearts". The inner peace of a person is created by self-restraint and patience. The main principle that frees a person from negligence, arrogance and other moral depravities is to control and overcome the ego. That is why in one of the many tariffs given to Sufism in medieval sources: "Sufism is to abandon all the desires and pleasures of the soul" - is to some extent justified. Jalaluddin Rumi also paid serious attention to this issue in his works. The mystic interpreted this matter in harmony with religious rules, requirements of faith and real life style. “Rumi said that the will given to man by God helps a lot in the matter of self-control and patience. A person chooses various activities according to his own will. Through the power of will, God transforms man into a creative form, and through this creativity, man attains perfection.



A person's willpower is known through his inner experiences, by restraining his ego and greed. Because the source of human vices and spiritual downfall is the ego. It is extremely difficult to fight against him. After all, lust draws a person into its trap like a magician. It causes a person to reach for all kinds of pleasures. Makes a person subject to the inclination of physical needs". This is what the mystic writes about this:

It's easy for you to break an idol

It is not easy to break the lust.

Let me tell you the shape of your lust,

The story of the seven doors of hell.

Lust has a secret dream,

Hundreds of pharaohs will surely drown in it,

Desires of lust built a home in my heart,

Most of all, there are many deceptions in it.

Here, the mystic refers to a narration in the verses of the Qur'an, that is, in spite of all dangers and fates, the Prophet Abraham bravely broke the idols of the Meccan idols in the Kaaba in one night, and that it is more difficult to restrain the ego, to break it, and for this it is necessary to show stronger courage. emphasizes. The soul, which has penetrated the human body into the soul, is such a dragon that it cannot be satisfied with whatever it eats, it is ready to

devour everything. It is such a hellfire that the water of seven rivers is not enough to extinguish it. Therefore, in order to overcome this scourge of the ego, a person must be brave and courageous like a lion.

As the lion broke through all ranks,

A man who conquers his ego is a real lion.

Of course, Jalaluddin Rumi also tries to show the reasons why people give in to lust. The mystic says that since a person is a unity of body and soul, the desires and needs of the body often try to rule over the desires and needs of the soul. Man, by nature, is created in such a way that the pleasures of satisfying bodily needs fascinate and enchant him. He tries to obey his will.

However, Rumi says that giving in to lust and its false pleasures is actually burning the body in fire, falling into the cage of a bird caught in a hunter's trap, or a fish caught on a hook.

You turned your soul into a bonfire for the body,

You burned your soul, you turned your body bright.

As long as there are fish in the water.

They keep falling prey to their ego.

Maulana emphasizes that lust, greed, even though it burns like fire with praise, its origin is black and ugly. After all, black coal is also pleasant to burn. The blackness of a person's face is also hidden in the fire



and will be revealed after the fire is extinguished. Just as black and ash remain after burning coal, so after the end of a person's lust, the blackness of his face remains.

A burning fire is burning,

Coal is also good when it is on fire

Although the blackness of your face is not visible in the fire,

It will be clear when the fire is over.

What is left of your work when the fire of lust is gone?

Ash will remain, coal will remain with ash .

According to Sufism, man is not spiritually created in the status of angels, but in a status between animals and angels. But the human soul can rise to the status of angels and even prophets by rising to spiritual maturity. But the human soul, afflicted with lust and lust, the mystic says, can fall into the state of base sexuality, that is, of an animal.

Although many people attribute the qualities of kingship, emirship, and leadership to people who are unworthy of these qualities, in fact, who is a branch, who is a prince, who is a citizen, and who is the chief of a leader? A person who is not a slave to his ego is a branch, a prince, and a cedar, and most importantly, he is free. According to the mystic, groping for the sake of lust is gadolik.

The mystic's opinions about the essence, reasons and its social, domestic and moral harms of ruju have not lost their moral and educational importance not only for the Middle Ages, but also for our present time. After all, even in our society at the present time, there are some people who are suffering from the evil of self, and as a result of this, they are reaching various spiritual depths. For example, there are those who engage in fraud and various crimes in order to gain wealth, those who are not afraid of any immoral behavior in lust and luxury, and even those who betray their country for the sake of their ego and interests. There is no doubt that the above thoughts of the mystic in using the methods of spiritual and moral education for them will have their positive effect from the ideological and spiritual point of view. The above ideas of Rumi indicate that the issue of spiritual maturity and moral depression has its own historical and ideological foundations. If we look at the history of humanity and the development of its thinking gradually, we will see that there has been a struggle between the good ideas and teachings that call people to perfection and high goals in life, and evil and harmful ideas, and this struggle continues today. Into this struggle between good and evil ideals can be added Rumi's views on the control and restraint of lust. The mystic says that in order for a person to achieve spiritual maturity, it is necessary to kill the ego first of all. After all, to enter the path of the soul is the abyss, its qibla is the bottom, its qibla is the wealth of the



world, and the wealth of the world is the corpse, and the place of the corpse is the grave. Lust is a thorn as sharp as a blade, it kills when it stings. You kill him before he kills you. Because he deserves it.

We think that these ideas of Rumi will have an educational value as a lesson for people who have forgotten their spiritual side in our present time.

## REFERENCES

1. Speech of the First President of Uzbekistan, Islam Karimov, at the opening ceremony of the international conference on the topic "Historical heritage of medieval scholars and thinkers of the East, its role and importance in the development of modern civilization". - Tashkent: People's word, May 16, 2014.
2. Usman Turar. History of Sufism. -Tashkent: Istiklal, 1999. -B. 17.
3. Maulana Jalaluddin Rumi. Masnavi is spiritual. The first book. - Tashkent: A. People's heritage named after Qadiri, 2001. -B. 88-89.
4. Jalaluddin Rumi. Masnavi is spiritual. The third book. - Tashkent-Tehran: Science, Al-Hudo, 2003. - B. 152-153.
5. Maulana Jalaluddin Rumi. Masnavi is spiritual. The fourth book. - Tashkent-Tehran: Science, Al-Hudo, 2003. -B. 103-104.
6. N. I. Zaynobidinova. A heart turned into an eye. Practice of communicative behavior in social and humanitarian researches materials of the iv international scientific conference on December 1–2, 2015.
7. Zaynobidinova N. Jalaluddin Rumi and human spiritual maturity. Monograph. Fan Ziyosi publishing house, Tashkent, 2021.
8. Zaynobidinova N. Ibn Sina's "Hayy ibn Yaqzan" and Jalaluddin Rumi's "Masnavi" works the relationship between mind and soul. UzMU messages. Tashkent, 2021. - P. 271-275.
9. Zaynobidinova N. The Sun, Which Lighted Rumi's way. International Journal of Culture and Modernity. 13. -P. 106-109. <https://ijcm.academicjournal.io/index.php/ijcm/article/view/204>
10. N. I. Zaynobidinova. Issues of greed and its nurture in the views of Abu Hamid Gazali and Jalaliddin Rumi. Scientific Bulletin of NamSU. 2023, No. 5.
11. N. I. Zaynobidinova. Views on the sustainable development of society in the teachings of ancient philosophers and their socio-philosophical analysis. Scientific newsletter of Namangan State University. No. 2 of 2024.