

## THE VIEWS OF JALALIDDIN RUMI

**Babayev Otabek Abdikarimovich**  
**Chair of Translation and Lingvodidactics,**  
**Bukhara University, Uzbekistan.**

**Abstract.** The following research work is based on the historical, religious-philosophical and socio-cultural material of the most the philosophical and ethical teaching of Jalaliddin Rumi, his place in the socio-philosophical, spiritual and moral teaching of the thinker in heritage of the peoples of the Central Asia.

**Key words:** translation, translation process, intellectual, appropriateness, ability to communicate, mentality.

### I. INTRODUCTION

Among all peoples and at all times there was a knowledge of a secret, special, higher form of knowledge available to a person after passing through difficult circumstances and certain tests on the path of moral improvement. People who have passed this difficult path of spiritual search and become moral and spiritual guides for their time and environment have been in all ages and among all peoples, only they were called differently. They were called Mahatmas and Maharishi in India, in Greece-sages, in ancient Judea - prophets, in Egypt - initiates, in Christian traditions - saints and ascetics, in the Middle East they were called Sufis. And although they were called differently, they were united by one thing-that they knew that the source of all religions is one and constant, and the main basis of all religions and beliefs is one thing-the truth. They "carried the light of truth in the darkness of human ignorance."

### II. LITERATURE REVIEW

All religions, including islam, allow the existence of a supernatural force on the will, which depends on the human fate. And since Jalaliddin Rumi was a Sufi, he had a certain attitude to knowledge and knowledge of the surrounding world, characteristic of Sufism. For Sufism, it is characteristic to pay attention first of all to self-knowledge and self-improvement, which is divided into three stages. The first stage – Sharia, that is, the literal implementation of the revealed law, recorded in the Koran and the traditions of the Prophet Muhammad, is preparatory. This stage is not considered to be the entrance to the path, as it is mandatory for every devout Muslim. But it is also important for the Sufi, only after mastering the provisions of the dogma of Islam can you go further, go to the second stage – tariqa, which means the way.

### III. MAIN PART

Radiy Fish writes about this: "The first preparatory stage – Sharia-among the Sufis corresponded to logical knowledge, which was called explicit science. Without denying the meaning of logical knowledge, the Sufis argued that it is limited, because it is accessible only to signs, properties, qualities, or as they said attributes, and not substance, not essence, that is, that "through the truth, but not the truth itself". Logical cognition occurs through dissection-analysis and synthesis. But since the essence of the divine Truth is absolute, it allows neither analysis nor synthesis, and it is impossible to understand it logically. The Sufis believed that behind the perception of the mind there

is another form of perception called revelation. Attained only by the revelation of the hidden. And the knowledge gained in this way was called secret knowledge. What is comprehended by revelation is inaccessible to logic, just as the external senses are inaccessible to the comprehension of logical categories." We can say that the Sufi sheikhs were engaged in experimental psychology. As a result of the strictest self-restraint and purposefulness, through self-observation, they developed such qualities as an unbreakable will, fearlessness that allowed them to meet death with a smile, the ability to "read minds", to cause hypnotic states in themselves and in others. But what the Sufis saw as alienated, as if subconscious, is in fact nothing but the realm of the subconscious. Thus, the tariqa allowed the Sufi, in scientific terms, to master the technique of psychoanalysis and control the subconscious in himself and others. This was the path that Jalaliddin Rumi followed under the guidance of his mentor.

The image of the path, the road to the truth, according to one well-known Iranist E. Bertels, gave rise to the image of the parking – makama, each of which represented a stable mental state characteristic of a Sufi traveler on this path.

The first stop at the beginning of the journey was considered repentance ("tauba"), which completely changed the psychological orientation of the convert, who henceforth directed all his thoughts only to the truth, to the absolute. This is the same penance that Jalaliddin accepted when he knelt down in front of his tutor on the day of their first meeting in Konya. The station of penance was followed by prudence ("vara"), which is expressed in the strictest distinction between what is permitted and what is forbidden. This prudence was primarily concerned with food. From prudence followed the transition to the third stage of parking-abstinence ("zuhd"). Beginning to abstain, the traveler followed this principle more and more consistently, abstaining from excesses: from good clothing, food, from everything that can distract his thoughts from the truth, from everything that is transitory, non-eternal, expanding abstinence to the renunciation of all desire. Abstinence brought the traveler to the camp of poverty ("fakr"). Poverty as a renunciation of worldly goods resulted from a consistent abstinence. But in the future, poverty was understood not so much as material poverty, as the consciousness that everything, without exception, up to mental states, is not the property of the traveler's personality. Since poverty and abstinence are associated with unpleasant experiences, they are necessarily followed by a stand called patience ("sabr"). Here the Sufi learns to accept submissively all that is difficult to bear. From the parking lot of patience, the traveler moves to the parking lot of hope ("tavakkul"). Here the idea of life is associated with a single day, even a moment, and all concern for the future is discarded. That is why Sufis often refer to themselves as "people of the time", that is, people living in the present moment. That which has passed does not exist, that which is to come does not yet exist. There is a clear connection with the idea that the world is being created and destroyed every moment.

The last two stops bring the traveler to the end of the tariqa, called acceptance or submission ("rida"), that is, "peace of heart in relation to predestination". This is a state of mind when any blow or any luck is not only tolerated calmly, but it is even impossible to imagine that they would cause distress or joy. Personal fate, and indeed the whole surrounding reality, cease to have any meaning for him.

According to some Sufism theorists, at this stage the path – tariqa-ends and the last stage of perfection begins, called "haqiqat", that is, the real, authentic existence. Having reached it, the Sufi is called arif-the knower. He understands the very essence of Truth-intuitively. There is another name for

Sufis – "people of true being", that is, capable of intuitive knowledge of the Truth.

The three stages – Sharia, tariqa, and haqiqat-corresponded to the three stages of knowledge of the Sufis. The first stage is "confident knowledge" or logical cognition. It is explained by the following comparison : " I know for a fact that fire burns, although I have not experienced it myself." The second stage is "full confidence": "I saw with my own eyes that fire burns", usually this is the stage of experienced knowledge. And finally, the third stage of knowledge: "True confidence"; "I myself burned in the fire and thus became convinced that the fire can burn."

#### IV. CONCLUSION

Thus, the Sufis considered sensory-intuitive cognition to be the highest form of cognition in general. Therefore, every Sufi sheikh considered it necessary to develop in his students the ability to think metaphorically. This way of thinking, as a form of art, led to the fact that the Sufi idea found its highest expression in poetry. Here is what Rumi himself writes about this: "The law is like a lamp. Without the lamp, you can't move forward. If you have entered the road, your progress is the Path. And when you reach your goal, that will be the Truth."

The law can be likened to the knowledge of the art of healing. The path is the practice based on this knowledge of giving up junk food and taking certain healing potions. Then the True One can be understood as the achievement of eternal health, which makes theory and practice unnecessary. If a person has died for the worldly life, the Law and the Way are rejected and only the Truth remains... The Law is knowledge, the Way is action, and the Truth is the attainment of God»

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