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SECTION 30. Philosophy.

THE INTELLECTUAL AND COLLABORATE ISSUES IN THE PHILOSOPHICAL PROPOSALS OF JALOLIDDIN

Abstract: This article analyzes philosophical views of the great thinker Jaloliddin Rumi about the issues of consensus, religious tolerance and interethnic harmony. It also contemplates the social concepts of mutawatir on the universe and Adam.

Key words: peace, humanism, solidarity, religious tolerance, interethnic harmony, solidarity.

Language: English

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Introduction

From the beginning of humanity, the issue of perfection and spiritual perfection is of paramount importance to all at once. In the age of rapidly developing globalization, this issue has not lost its value. The essence of human perfection and spiritual perfection is based on the principles of direct tolerance and unity. It is no secret that respect for universal values, inter-ethnic harmony and tolerance are one of the main political ideas of the Republic of Uzbekistan today. In particular, one of the great figures of the medieval Muslim East, Jalaluddin Rumi's spiritual heritage, the mystical-philosophical views, inspired mankind for a healthy faith, high spirituality, strong contemplation, solidarity, harmony and tolerance. The rumor of this rumor has so far been widely acknowledged by his study of her spiritual heritage that she has lost her dignity.

Materials and Methods

If we read and analyze any of the mystic manuscripts, we will be convinced that their main idea is to encourage Rumi to live in harmony with the human and its principles of peace, harmony and religious tolerance. This, in turn, is the main reason Jaloliddin Rumi is a favorite for all nations and peoples. As Bake Muan said, "Rumi's life itself is a symbolic meaning: it unites the Afghans, the Persians, the Turks, and has united these nations with other nations. How do you say? They all think that Rumi is ours".

Jalaliddin Rumi says:

Майлига, ким бўлмагил, кел бари бир,
Дахрию оташпарастсен – бари бир.
Неча бор паймоншикастсен – бари бир.
Ноумид қўймас сени остонамиз.¹
Майлига ким бўлмагил, кел бари бир...²

Jalaliddin's ideas about tolerance and solidarity have not lost their significance in today's rapidly developing information age. Rumi's ideas of patriotism, humanism, religious tolerance and mutual peace are the same for all peoples today. In particular, the role of mutual consultation in the positive solution of various religious issues arising around the Islamic world at the moment when current social and political changes are taking place in the Muslim world. Taking into account the socio-political trends, ideological struggle against the negative ideological factors of religious fundamentalism and extremism is our main goal today. The philosophical and mystical views of Jaloliddin Rumi reveal that the main essence of the Islamic religion is enlightenment and philosophical reasoning, with both scientific and philosophical insight deeply explained.

¹ Жалолитдин Румий. “Маснавий маънавий”. Ж. Камол тарж. Т.: 2005 й., 123 – б.

Жалолитдин Румий. “Маснавий маънавий”. Ж. Камол тарж. Т.: 2005 й., 1140 – б.

² Жалолитдин Румий. “Маснавий маънавий”. Ж. Камол тарж. Т.: 2005 й., 122 – б.



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It is not surprising that the basis for which Rumi is a nation, a community, or a place that has not been for a time, is that it is valuable to everyone and to all the time, not because of the attributes and signs, but on the essence - the essence of human nature. Because, when you look at the outward appearance, people are different, their essence, their roots, their nature, their needs, and the place of destination. Therefore, when a person is explicitly interpreted in any matter regardless of the nationality, the society, the group, or the age, he / she is gathered around Rumi as his / her children. To do that, a person needs a certain preparation, a high spiritual - moral level. That is, it is very important for Rumi to understand that a burning flamethrower sparks at least a reader. And when he becomes aware of the essence of the essence, he can feel himself human!

"In the 1st book of Masnavi Spiritual Rumi, Rumi has completed the following lines:

Ҳинду турк, боксанг, гаҳи парвонадек,
Икки турк, боксанг, гаҳи бегонадек.
Ўзгадир махрам тили рӯзи азал,
Ҳамқўнгиллик ҳамзабонликдин гўзал.³
(1214-1215 байт)

If we analyze these lines from a philosophical point of view, people are more likely to look at each other as a kind of lover, but seemingly alien to each other. Because all human beings are similar in appearance, but their inner world is fundamentally different. The inner world, that is, the people closest to one another can be mutually reinforcing. It is true humanity, when people speak the same language, but live together in peace and harmony with one another, rather than quarreling, contravening one another or disputing rather than quarreling. Rumi instructs us to live in a good, wealthy life. Because Jaloliddin Rumi has always honored the idea of universalism and humanity - humanism.

It is known that Friday is the holy day of Muslims, Sunday Christians. But for the poet, it is all religion and sect. He is addressing all people, regardless of race, religion, nationality, or sect. "Keep me in the jungle, and enjoy the rest, so that we can overcome differences only in the church. We are all the branches of a single tree, the nobles of the only army. "

The rhetoric of Rumi on the unity of humanity was an exceptional feat during that time. The poet demanded courage from his followers, both in emotion and in thinking.

Jalaluddin Rumi is a great pioneer in the heart and soul of the world. His greatest aspect of human history is that, as well as the soul of men, their

desire, their thoughts, desires and desires, is completely absorbed in all the burning souls.

In rhetoric, tolerance, including religious tolerance, is interpreted as one of the highest levels of spiritual enrichment. Mutasavvif promotes tolerance in its ideas and the importance of peace and harmony in pluralistic mood. As you know, in the history of philosophy there are many discussions around the concept of "tolerance", "religious tolerance" and have a comprehensive social essence. In the history of Sufism, these concepts are common and well-known. In the philosophical and philosophical views of Jaloliddin Rumi, these concepts are defined as a social factor that promotes peace in the society - peace, stability, equality among people, and interethnic harmony.

According to Jalaluddin Rumi, all religions and sects in the world are different, but their purpose is one. That is why he says, "The paths are different, but the goal is one." It does not mean that people do not understand each other, firstly, to judge according to names, terms, appearances, and secondly, to love God and not to believe in him without discrimination, but rather to deal with the interests, rather, instead of fulfilling his wicked intentions The reason for this is that it is considered as an assistant.

Jaloliddin Rumi states this way. Everyone looks at the crock of the craftsman. Someone says it is necessary to wash the inside of the bowl, someone says that it is necessary to wash one's face and everyone else. And the essence is to purify one's body by means of water. Likewise, all human beings in the world are eager to live. Someone is a weapon of violence, someone is knowledge, someone is disrespectful, and someone else is grateful. The nature is one - full and full. The grass originally sprouting from the ground does not have the shape - it does not have the appearance. But after its enlargement, it has qualities such as sympathetic or invisible, useful or harmful. The same is true of all human beings. But they differ in their nationality, way of life, traditions, and language. But their purpose is to be willing together with their desire to live freely and freely, lively and prosperous.

Jalaluddin Rumi tomb, ie to the walls of Hazraj Mosque

The famous calligrapher of the sixteenth century was a crooked and smoother part of the line, which was translated into the Uzbek language by People's Poet Mirtemir of Uzbekistan. Specifically:

Яна кел, яна...
Ким бўлсанг – ўша бўл,
Хоҳ кофир, хоҳ мажусий, хоҳи бутпараст.
Майли, юз қарра тавба қилган бўл,
Майли, юз қарра бузган бўл тавбани.
Умидсизлик даргоҳи эмас бу даргоҳ,
Қандай бўлсанг – шундайича келавер. [2]

³Жалолитдин Румий. "Маснавийи маънавий". Ж. Камол тарж. Т.: 2005 й., 123 – б.

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Conclusion

That is, these rows can be described as Mevlana's call to humanity. No matter whether he is a disbeliever or a pagan, a pagan, or a Muslim, he is primarily a perfect human being. In a family of different genres and different births, as well as the birth of a whole family, as a single family, it is a lifelong endearment of the whole family of different people. Someone strives to commit a sin and then repent and realize that someone is misled by someone who is fraudulent and mischief, while someone else is doing good deeds, and others try to

mislead people around him and poison his life. But everyone's last visit is a destination. Rumi has always encouraged people of different backgrounds to be vigilant and healthy in faith and to encourage people to be desperate.

Jaloliddin Rumi is a great person. The great Indian poet and thinker, Muhammad Iqbol, says, "There is another Rumi who needs this world to get rid of despair and to make people happy." A person who is away from Rumi is desperate, and a person who does not read Rumi is absorbed in him.

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