

The Sun, Which Lighted the Romanian way

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ABSTRACT: The article describes the relationship between the mystic Jalaliddin Rumi and Shamsiddin Tabrizi, who played an important role in the life of not only Muslims but also the spiritual world of mankind. It is stated that the meeting of Rumi and Tabrizi was not a simple meeting but a union of great souls, and their conversations changed the lives of both of them.

KEYWORDS: mind, soul, body, lust, soul, contemplation, heart, morality, spiritual maturity, material and spiritual world, divine love, Jalaliddin Rumi, Shamsiddin Tabrizi, “It is inside you”, “Masnavi”

Introduction. In today's world, the struggle for the possession of the human mind and heart is intensifying. The forces moving in this direction are making extensive use of all methods of propaganda to achieve their goal. In such a situation, we need to radically reconsider the method of preparing scientific and practical research, analytical and advocacy materials to protect our society from spiritual threats. It is necessary to form the methodological basis for combating cases of indifference to our universal, national and religious values. In the process of implementing these reforms, it is expedient to study the creativity of great thinkers.

Jalaliddin Rumi is one of such great figures of world spirituality who can be an example for all. He is a creator who cares about the spiritual world of man throughout his life while striving for perfection. Rumi speaks of all the virtues of man, his misleading vices, the causes of his origin, and the ways of overcoming them. He expresses his thoughts not in simple words, but from the heart in a poetic, figurative way, to the extent that they take place in the depths of the human heart. The reason why Jalal al-Din Rumi's words about concepts such as love, heart, and soul are so influential is that it is safe to say that the Sufi himself was the eye of the soul, the possessor of divine love and a great heart. If Rumi's heart had not become an eye, Shamsiddin would not have seen the divine light in Tabrizi, that light would not have burned Jalaliddin's heart or blinded his eyes.

Jalaliddin Rumi was considered a master of the world literature by such great figures as Hafiz Sherozi, Abdurahman Jami, Alisher Navoi, Mirzo Abdulkadir Bedil. During his lifetime, the Sufi met many sheikhs and scholars, with whom he talked and argued about the mysteries of the unseen world. One such person is Sheikh Farid al-Din Attar, who left a deep mark on his life, and the other is Shamsiddin Tabrizi, who turned Rumi into a completely different Rumi, the "Divine Love Singer." At that time, madrasas used to hold discussions among Sufis, scholars and scholars on the creation and essence of the universe and man mentioned in the verses of the Qur'an and the hadiths. But the purpose of the debate was not to analyze them, to understand the essence of the word, to reach the truth, but to reject the opinion of others, to prove that everyone was knowledgeable, wise, and to convince others that he knew the truth. Mawlana Rumi also participated in such gatherings for some reason, although he did not

want to, but the scholars were exhausted by the fact that they did not understand themselves, which is the most important thing with forty quilts. Because there are words for Rumi, there are words from the hearts, there are words from the hearts, there are words that block the truth like a veil, it hurts the hearts. The Sufi says: "Words and writings are like traps. Sweet words are the ashes of our lives. A meaningless word is an inscription written on water. If you wait for him, you will bite your finger (you will regret it) ... Conversation is like a sharp sword, it destroys crops and gardens like winter. Conversation is like spring, it blooms in all directions and bears innumerable fruits." [1]

"Everyone can be perfect, so everyone is holy. Maybe he's a beggar under that wall. Or he is a craftsman who does not patch up his shoes. Maybe he's a slave with a mark on his forehead ...

There will always be such people in every age, the soul of the world will beat in their chests. But their perfection is not visible to everyone. To see them, you have to have the heart, to be perfect.

Shamsiddin, who rediscovered the world for him, gave him a new look at man, was, of course, the embodiment of the man of his dreams. Shams means "sun" in Arabic. The poet called his friend "both a commander and an army - a king who is an army of sun and light." [2]

Shamsiddin Tabrizi had the same thoughts and ideas as Rumi. He saw and talked to some of the most famous sheikhs of his time, but he likened them to a man who watches the moon not in the sky, but in a pool of water. Tabrizi had completely different ideas, but he could not express his opinion clearly in words. Because those who did not understand the essence of his words accused him of blasphemy. So Shamsiddin set out in search of the mirror of his heart, which he understood as his own. He had heard a lot about her decades before his meeting with Rumi. Tabrizi comes to Konya in search of Rumi. The meeting of such great people has been known in history as the "Meeting of the Two Seas". Because both Sufis were possessors of knowledge as high as the sea and great souls.

Rumi considers divine knowledge to be an inner knowledge hidden in the human heart. His thoughts on this can also be found in his Inner Inside and Masnavi. Rumi points out that the inner voice, the ability to see spiritually, is not given to all people. Rumi calls individuals with this ability sages. God speaks to us through their hearts. The heart of the learned is related to the heart of Allah. Therefore, divine knowledge is opened in their hearts. It is a spiritual power that comes from the heart of God. Such power arises in the state of warmth in the sages. This spiritual power unites the sages with the whole being, and their body merges with the being. The spiritual power that also exists in existence illuminates the inner world of the sages. Nature and man are inseparable spiritual beings. We can also see this in the relationship between Rumi and Shamsiddin Tabrizi. Shamsiddin Tabrizi, who is united with the whole being, becomes a spiritual sun for Rumi and illuminates his inner world, helping him to find the same sun in his inner world. Соя тундек кўзга уйқу келтирар,

Шамс* чиқса, бас иншаққул қамар.**

Шамдек ушбу жаҳонда шамс йўқ,

Шамси жон боқийдир, унга амс*** йўқ.

Гарчи шамс фарддир**** жаҳонда мен атай,

Унга монанд Шамсни***** ҳам тасвир этай[3].

* Шамс – қуёш.

** Иншаққул қамар – ой сўнади.

*** Амс – завол.

**** Фард – ягона.

***** Шамс – Шамсиддин Табризий, дейилмоқчи.

After meeting Mawlana Shamsiddin, his secular knowledge did not expand or increase. But after this mysterious encounter, Rumi's true inner, divine essence was revealed. Before this meeting, the thinker was an ordinary teacher, a scholar, and after the acquaintance, he became a true sage and a divine love singer.

Shamsiddin taught Rumi that divine love could be achieved not by the mind, but by the light of the heart, by the complete overcoming of the nafs, by being completely mortal, that is, by surrendering oneself completely to Allah, by being destroyed in His being. Tabrizi introduced Mawlana to himself and the divine sciences he knew, and tore off the shackles on Rumi's legs, which seemed to deprive him of flying. After that, Jalaliddin began to fly in the space of divine love and burned like a butterfly in the divine light of Shams.

“All sources and researches emphasize that the influence of the great poet and sheikh Shamsi Tabrizi is strong in the development of Jalaliddin Rumi's personality. Rumi himself says in a poem, "If Attar had inspired me, Shamsi Tabrizi would have held the key to the spell." Zeroki came to Konya in 1244, and Rumi studied with him for three years: he mastered philosophy, especially Sufism, and passed it on to his psyche. Therefore, when Shamsi Tabrizi disappeared during a revolt in 1247, Rumi began to use the nicknames "Shamsi Tabrizi" and "Shams" in his poems. That is why the poet's ghazals are known as the Shamsi Tabrizi's Devon.”[4] This "Great Devon" contains works of ghazals, rubais and other poetic genres of thirty-six thousand bytes. The reason why this great work became famous as "Shams Tabrezi's office" is that, according to various narrations, Hazrat Mawlana did not write poetry until he met Shams. All the works in this great divan and all the poetic works of Mevlana, amounting to 70,000 bytes, were written in the last years of his life, that is, during the period of acquaintance and separation from Shams Tabrezi. Mawlana mentions Shams Tabrezi in many of his poems in Devoni Kabir.”[5]

Jalaliddin Rumi loved Shamsiddin so much that Tabrizi's death opened another creative path for the thinker. Mawlana Shamsiddin's love was burning with the pain of separation. 26,000 Egyptians dedicated the Masnavi to him and his friendship. In the play, Rumi sang of his heartaches, the tortures of exile, the absence of any other divine Shams that illuminated his heart. Therefore, the main verse of "Masnavi" begins with the following verses:

“Тинглагил, най не ҳикоят айлагай,

Айрилиқлардан шикоят айлагай”[6].

"Masnavi" is a compliment written by Mawlana's divine travelogue with Shams in a way that people can understand. It is also a letter from Hazrat Mawlana, full of heartache. He always cries for his friend Shams, who is separated from him because he can't find a soul to open his heart with this sigh.

Shams Tabrizi taught Mawlana to realize that he is "nothing" in the face of divine glory in order to avoid the evils of the nafs, and to know the nafs, and that the path to enlightenment can only be attained by heart life and divine love. "[7]

Thus, Shamsiddin Tabrizi illuminated Jalaliddin's life and creative path like the rays of the sun. He revealed to Rumi the secrets of divine knowledge and led him to divine love.

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