

Jalaluddin Rumi's Human Essence and His Comments on the Types

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ABSTRACT

Jalaluddin Rumi explored man from all sides, his natural-material and spiritual-moral world. Its opposite and negative features, natural or hereditary and acquired qualities. With one word, one can call him the founder of the philosophy of man of the spiritual world. He distinguished all kinds of man, such as, man-sacred; half-animal man, half-angel; cannibal man; a person possessing one person and many faces; drop and sea; man is God's telescope, etc. Among the five scientific and spiritual heritages of Jalaluddin Rumi, we would not be mistaken if we say that three in particular - "Masnaviyi Manaviy", "Fihi mo Fihiy" and "Devoni Shamsi Tabrizi" are the rarest source of human philosophy. The main theme of all his works is man, human existence, his inner spiritual and spiritual world, its conflicts, harmony and disagreements, dreams, passion, love, pain, imperfection, and the ways to achieve perfection are covered with logical consistency.

In this regard, Maulana Jalaluddin Rumi's work "Majolisi Saba" - "Seven Meetings" is also important. As the name suggests, it is a work created from recording the sermons of seven meetings of Rumi. The core of the work is "drop" (man), "sea" (Allah) and "movement". In fact, from the prophet to the common people, from the genius to the doctor and teacher, from the old man to the baby, from the white person to the black person, from the king to the poor, everyone is like drops of Rumi. But the drops are different. The sea is God, the Creator. One of Rumi's greatest achievements is his indifference. If every person living on earth differs from the other in forms, in essence their needs, outlook, beliefs, desires, dreams are similar, they enrich each other. The most important thing is to accept a person as much as possible. He was able to show his positive and negative sides, his flaws and his achievements. He tries to show people the ways to open the eyes of the soul gently, without hurting their hearts and pride.

Keywords: Human existence; Supreme truth; Beautiful deeds; Divine qualities; Human soul; Divine healer.

Introduction

Human - "drop". Here Rumi expresses a wonderful idea: "Some drops get mixed in the soil, some hang on the leaf, some get mixed in the soil, some hang on the leaf, and some get caught up in evil temptations and hang themselves on the cross." Some drops are absorbed by the roots of the trees because of their tenacity"... As if Maulana was writing the situation today, how many people risk their children's lives, how many people put a knife to their throats because of an insignificant inheritance, how many people gave up their children... Those who hold fast to my Sunnah when my Ummah goes astray are another category. Everyone is a universe. "Each drop is busy with something. Someone is a tailor, someone is a shoemaker, someone is engaged in charity trade, and someone is a fan of listening to dust. Another person completely forgot about the sea because he was attached to the smell and colors. Those hundred thousand drops of floodwater gathered in one place: "Those who take the lead (even in attaining the blessings of heaven) are the ones who take the lead" (Sura "The Event", verse 10) and they flowed, leaning on each other. There are people, they support each other, they encourage each other [1]. It is probably for this reason that people are called "black-faced", "white-faced", "owners of hell and paradise", "hermits and immortals", "criminals", "infidels", "Ahl mani" means "people of faith".

Materials and Methods

The people of Surat, the lovers of appearances, are drowned in double jewels. The people of meaning are the ones who are the source of the Supreme Truth in the river of meaning. It gives a perfect answer to the question: Is asceticism rare?

Asceticism - "avoidance of speaking inappropriate words".

Is love rare? One's being is not to speak one's self.

Among the drops, there is one drop that was completely different in quality from the other drops. This drop is no ordinary drop. It represents a person who is a drop-forerunner. This man is the drop - the man who raises the fallen. Cultivator. This drop is a human drop that can be a salve for all. On the other hand, this drop is "a drop that does what hundreds of thousands of drops have done. It is no longer a drop, but a flood. Now it's not a drop, but a flood in the form of a drop. In this regard, Rumi's dialectical negation is clearly visible: the drop dialectically negated the drop, and then the flood dialectically negated the drop. He was Abraham, a leader who never deviated from the right path. "Certainly, Ibrahim was a leader - an imam who did not stray from the right path." Unity is plural. It was both a drop and a torrent. Abraham was a community to himself, and a husband, and a king, and an army. The Ummah will be a hundred thousand people. It was a thousand, maybe hundreds of thousands of people. Rumi was able to clearly explain the dialectic of the objective reality of human existence [2].

There are many scientists in the world, but do all scientists have the quality of real scientists? If that were the case, the French writer would not have written, "The more I got to know people, the more I loved animals." See how much Rumi understood the spiritual and spiritual existence of man. He is singular, he is plural. It was a drop and a torrent. White and black - struggle. "Allah is beautiful, he loves beauty" is exactly the idea that leads humanity to beautiful deeds, Mawlana. In the Holy Qur'an, the essence of man, his types, his way of life, what qualities he should have and what qualities he should be away from. In this regard, the following suras occupy a special place: "Insan", "Yasin" ("O man!"), "Mominun" (believers), "Munafiqan" ("Hypocrites"), "Lukman", "Ahzab" ("The poor"), "Maryam", "Nisa" (Women), "Nos" ("People"), "Infidels", "Khumaza" (a person who gossips behind someone's back with gestures), "Abasa" (The one who frowns), " Ghafir" (Believer), "Josiah" (kneeling), "Anbi" ("Prophets"), "Yunus", "Hud", "Ibrahim", "Yusuf", "Muhammad", "Noah" and other surahs. Surahs dedicated to the material, spiritual and spiritual world of man are counted. In fact, Jalaluddin Rumi was able to explain the outer and inner, inner essence of each surah in a very simple way, understanding the whole meaning.

If the Prophets taught people how to instill divine qualities, the Holy Qur'an deeply understood the thoughts about women in the Hadiths and instructed them to treat women with kindness and gentleness. In his verses, Jalaluddin Rumi proclaims that the Creator rules over souls and hearts. The Lord stirs even the calm and noble souls like a mountain under the influence of the fire of anger and mercy, and makes them wander in the bosom of the bods like a piece of straw. No matter how intelligent and sharp a person is, he can remain in the trap of vanity and false thoughts. God is not only the ruler of material events, but also our soul and thoughts. Apparently, this verse refers to this verse: ...*Va'lamu annalloha yahuvlu baynal mar'i wa kalbohi*". Undoubtedly, Allah occupies the space between each person and his heart. (Surah Anfal, verse 24.)

When it comes to a single woman, "obida woman", "muslima woman", "momina woman", "muallaqa woman" etc. occurs. It is called Ummah. The middle ummah means the best of ummahs. ... goodness is measured by a person's piety. But in Rumi's eyes, piety is so valuable that it embodies activity, especially activity that is free from selfishness [3].

"If you circumambulate the Kaaba on foot a thousand times,

Acceptance was not right, even if you are a dilator..."

Man is a very complex creature. I can be very active. From Jalaluddin Rumi's point of view, no aspect of the human being was overlooked. In Surah Al-Isra of the Holy Qur'an, "Wa laqad karramna bani adama" (We honored the children of Adam (Aziz wa)...we made them better than many creatures that We created).

Sufism defined man as "God's caliph on earth, the cream of two worlds." Khoja Abdulkhaliq Gijduvani in his works "Maqamoti Yusuf Hamadani" states that "People are divided into five categories: believers, infidels, hypocrites, sinners and polytheists. "Faith is real, not figurative," expressed their opinions.

Jalaluddin Rumi's human philosophy - the inner world of man, the outer world, changes, upheavals, upheavals, perfections, collapses, internal conflicts, harmonious harmony and incessant self-satisfaction, inability to find oneself, the Qur'an is the fundamental spiritual guide of Islam. it is not so difficult to understand that it was very easy to get to the essence of the sacred source, whose heritage is counted. On the other hand, we can see that they were able to explain each essence in a simpler language with examples taken from social life close to the people. Indeed, it is not an exaggeration to say that the Holy Qur'an is the main fundamental source of the Islamic religion, and it is a source that educates the human heart and leads a person to perfection.

The scientific and literary heritage written by Jalaluddin Rumi (1207-1273) is extremely valuable for humanity. If we call it a valuable source rich in philosophical observations, dedicated to the dialectic of the human soul, and laying the foundation stone for Eastern philosophy, we will not be wrong at all [4].

"Our voice is our voice" a work written in very simple Persian. "Our voice is our voice" because the name of Amir Parwana is mentioned a lot in this book, it is also called the book "Muiniddin Parwana". The most valuable aspect of the work is that it has a comprehensive and deep analysis of the human being. All the people in the world showed Jalaluddin Rumi's human existence, pilgrimage to human hearts in such a logical consistency, clear and complex quality changes, goodness and greatness, defects, defects, evil and the factors to get rid of disgusting vices. Maybe that's why all the people of the world eagerly read his works.

A person is a very simple creature at first glance, but at the other glance it is quite complex. In humans, all organs seem to be the same. What about actually. Eyes, hearts, dreams, hopes, actions are different.

"O Messenger of Allah, there are people like that,

It's still like killing a hawk with an eye."

Just like in other masnavis, the opposite of good eyes and bad eyes reveals the essence:

"Good eyes, thank you.

But evil eye anger comes from curse..."

A person's eyes are a sign of the heart in a certain sense.и.

I. Jalaluddin Rumi gave various classifications to man in his works. Let's think about these classifications.

II. Man is a talking animal.

III. "Man is a talking animal," they say. So, he (human-S.X.) consists of two things. Since "animal" and "speaker" are of gender and season, it has essence. In this world, his animal side feeds on lustful things and dreams. The food of the human side is knowledge, truth and beauty of God. "The animal side of a person is running away from the Truth, and the human side is running away from the world," he says in another place, "The body of a person is like a hotel, and different thoughts and ideas are like guests from different districts." By means of this classification, Jalaluddin Rumi emphasizes that man differs sharply from other creatures with the combination of animal and human characteristics. Shams Tabrizi agrees with Jalaluddin Rumi's opinion:

IV. "You are an animal with your body and a angel with your soul.

That's why you will go to the earth and the sky."

It refers to both the material and the spiritual world of a person. In another place, he expresses the same idea as follows:

"You have two heads. If one is more free about the world,

The second one should be pure and spiritual...".

This phrase refers to the fact that a person is both an angel and an animal. In this verse, too, we find elements of dialectics. Man differs from other living creatures in the universe by the combination of animal and human characteristics.

V. Man is the telescope of God. Through this phrase, Jalaluddin Rumi tries to reveal the essence of the hadith, "He who knows himself knows his God." The human body is the mirror of Allah as the mirror is the mirror of the sky. Because the Creator, Almighty Allah, created man as knowledgeable, knowledgeable and a scientist, from time to time, in the midst of his existence, man sees God's splendor and unparalleled beauty in a shining state.

"A man is a person of austerity,

Qualified person is the source of mazhari" .

VI. According to Rumi, man is God's astrologer, and the whole universe is seen in this astrologer. Man reflects the unity of all beings in the universe in his spiritual being. Human existence is different from the existence of the universe. Rumi tries to explain existence as follows. Existence is spiritual in nature. This spiritual world is directly related to the second entity - the inner world of a person. The inner world of a person reflects the world outside of it, both of these worlds are the inner world. That is, a person who lives in the existence of material nature has a spiritual world in his inner world. Maulana explained the inner spiritual world of man as "the world is the world". The inner spiritual life is the jewel of the universe. Man nourishes his body, provides it with clothes and food. The body is the horse, and man is the rider on the horse. Horse fodder is not suitable for humans. A person's spiritual existence requires spiritual nourishment. Spiritual food - love for God, embodying God's attributes [5].

VII. In the Holy Qur'an, it is said about man: "We have made the sons of Adam dear." Almighty Allah created man as knowledgeable, knowledgeable and scholar. Jalaluddin Rumi: "Because Allah created man as a scientist, man sees God's splendor and unparalleled beauty from time to time in the midst of his existence. "This handsome man will never leave this mirror," he wrote. Therefore, the God shines in a person's spiritual being, which is salvation

and wisdom for a person, that is, a person is saved from the whirlwind of all destruction and disasters, with the help of the light of truth in the spiritual being. From the point of view of Sufism, the light of God is reflected in all beautiful things in the universe. This is probably why Dostoevsky wrote, "Beauty will save the world."

VIII. Jalaluddin Rumi believes: "Man perceives the essence of Allah to one degree or another." "Everything is gathered in you", "He who realizes himself, realizes Allah."

IX. A person is a hall, the universe is a house. Rumi calls a person a hall and the world a house. Before entering the house, we must first enter the hall. The purpose of this idea is that before knowing the world, the whole universe, a person must first of all know himself. The whole universe exists in the inner world of man. As the Renaissance philosophy taught, man is a microcosm.

X. Man is a creator, creative, great, powerful

Rumi divides human creativity into two:

1. Mental creativity;
2. Spiritual creativity.

By mental creativity, Jalaluddin Rumi understands the creativity within the mind - finding the perspective of things and creating new things.

Spiritual creativity is the discovery of the spiritual force underlying all things in one's inner world, and through this spiritual force, merging with the whole being, attaining perfection. Only when one's heart is pure can one be aware of the essence of things.

A person should know his value, he should not sell himself cheaply.

Shams Tabrizi's thoughts about man are in harmony with Maulana Rumi's ideas, we can see in his following lines:

"Man is great and great beyond imagination. If I speak of the true value of man, both I and the world will burn. But unfortunately, man did not know his worth, he sold himself cheaply."

Yunus Emro expresses the verses in harmony with them as follows:

Everywhere you look, all you see is your face,

Whatever you see in someone is really you.

XI. Man is a "divine healer." At the core of Jalaluddin Rumi's anthropological idea, man is the possessor of a complex universe. The concepts of "divine healer" and "spy of the soul" in his teaching are synonymous concepts, and the scholar himself explains the meaning of this concept. "The divine healers know the religion and mental illness of a murid or another person from the face, the tone of words, the color of the eyes, they even see, they find a way to the hearts and tell what is going on in those places - they are the spies of the hearts, so kill with them in the status of truth and truth."

Jalaluddin Rumi's teacher and friend, Shams Tabrizi, expressed the following thoughts about man and the essence of man: "You can be anything in life, the important thing is to be "human". These thoughts of Shams Tabrizi are

consistent with Chingiz Aitmatov's opinion that "It is very difficult to be a human being every day", and this opinion decorates the walls of the airport of Bishkek, the capital of Kyrgyzstan.

Shams Tabrizi continues to write: "A human being is not considered a human being if he does not have good manners." It is this manners that separates a man from an animal. Morality is the most basic quality that distinguishes a person from an animal. A decent person has high qualities such as kindness and loyalty.

It is these common ideas that are clearly visible in the legacy of Jalaluddin Rumi, Mirza Bedil and Shams Tabrizi:

Kindness is a human quality,
Anger and lust are animal traits."

In this classification, written by Rumi, it is expressed that the soul constantly leads a person to spiritual perfection, makes a person gentle and kind, being ignorant and cruel is an animal quality, and animal qualities lead to the downfall of a person.

XII. "Man is Allah's Caliph on Earth." A world without humans is not considered alive and meaningful. For this reason, the Almighty God named a person as khalifa, i.e. vicegerent, and gave him the status of deputy. Every person has a share, even if it is small, of this substitution. But the real substitute is the Perfect Man. Francis Bacon later called this idea, blessed in the Holy Quran: "A perfect man is an angel on earth."

Rasulullah (s.a.w.) said: "The Most High commanded: "I do not fit the limitless low and high." But surprisingly, I fit into the heart of a believer. If you want me, look for the hearts of believers. (A reference to the hadith: "My heavens and earth cannot contain Me. But the heart of a believing servant can contain Me.")

The purpose of creating the whole universe was to create the Perfect Man, because man is under the rule of the soul of the whole universe, and the whole universe is in his body [6].

Jalaluddin Rumi's views on man are very close to those of Ibn Arabi.

Man is the star of the universe;

Man is the apple of the universe;

Man is the apple of God's eye; (Ibn Arabi)

Man is Allah's caliph on earth;

Man is a cannibal;

Man is an angel, an angel;

Man is an animal; creature;

Jalaluddin Rumi, one of the great sages of the East, further developed Mansur Hallaj and Fariddin Attar's views on man. As Jalaluddin Rumi stated in his works, a person is a unity of body, soul and spirit. As Maulana recognized, the power that keeps all beings in the world, including man, is action. All things, events, events in the universe do not interfere with each other due to motion. Man is the most complex living creature in the world. Especially his inner world is still an unexplored reserve. Everything is written in it. But there are darkness and veils that do not allow those writings to be read. Despite this, a person can read the inscriptions in his inner world.

A person is a hall, the universe is a house; Before entering the house, enter the hall. So, before a person can know the world, a person must know himself. Not all people can always reveal their hidden abilities.

I. A person is a teacher (the power of a spiritual teacher is a hundred times stronger than the power of an ordinary person. "God did not give this creative power to the earth, nor to animals and plants. He gave this power only to man and saw his own image in him."

II. People are ordinary people. The spiritual power of ordinary people is not as strong and stable as the spiritual power of a master.

Willpower exists both in nature and in human activity. But the will power in nature is unconscious, it is not self-aware. It manifests itself in the movement of plants, animals, changes in soil, water, and air. If the owner wants, he can take his wealth to the king's chest, as it was in the beginning, it will be brought from nothing to existence. It progresses from the root of existence to the root of the community, from the root of inanimate beings to the plant world, from animal to human, from human to skill, and so on. He showed you these things so that you would accept and acknowledge that there are sons who are superior to each other.

The only difference between man and God is that man has a need for God, and God's need for man is not as strong and high as man's need for God.

Jalaluddin Rumi knows that truth can be known by three means. These are: the seat of heart-knowledge; the place of love; the place of the depths of the soul. Here the heart is considered not as a human body, but as an intuitive tool necessary for knowing. The heart is always between reason and desire, desire. Divinity is at the center of the conflict between angelic forces and demonic forces.

Yusuf Khos Hajib knows that an important indicator of humanity is moral integrity. He divided people according to their moral integrity or immorality:

1. Good people;
2. Bad people. "There is no remedy or solution for the innately evil, they will be a disaster for everyone, a disaster for the people." This category of people includes greedy people, envious people and other morally inferior people. People look for the signs of good and bad in their nature from their lineage and genetic characteristics.

According to Yusuf Khos Hajib (1016/1018 - ?), "man is a huge creature, but at the same time he is complex." In another place, he divides people into good and bad, wise and foolish, good and evil. Agreeing with the opinion of Yusuf Khos Hajib, we can conclude that bad people can be of two categories:

- 1) Innately evil people;
- 2) People who have become bad people in the course of life.

Khoja Abdulkhaliq Gijduvani in his works "Maqamoti Yusuf Hamadani" states that "People are divided into five categories: believers, infidels, hypocrites, sinners and polytheists. "Faith is real, not figurative," expressed their opinions.

Jalaluddin Rumi divides people into several groups: the pure (mehri pok), the wise (ahli dono), the fox-faced Sufis, the wicked, the divine healers or the spies of the souls, the wise, the ignorant, the devils, the cannibals, etc.

In Jalaluddin Rumi's view, some people were created as pure as water, kind-hearted, sincere, beautiful morals, and some were stone-loving and rude. Mavlonov writes: "...there is a person who does not like the seas, there is a person who is satisfied with a drop of water, the excess will harm him. This is true not only in the world of meaning, that is, in knowledge and wisdom, but in everything. The world's wealth, gold, precious stone mines are endless. But they come at a price to man. And he goes crazy when he can't handle the excess." It is pointed out that the idea in this regard is one of the manners of living in the winter world - to know the necessary (rational) need of a person and to act on it.

In the fourth book of Masnavi, people are divided into three categories.

Jalaluddin Rumi divides people into three groups from the point of view of the issue of faith:

We said in that hadith,

People - the world were created by three groups.

In one group, the whole mind is a great science,

They are angels, only the moon is falling...

There is a group, they are animal quality,

Eat, drink, sleep and get fat only...

The third group is the human race.

Half human, half donkey.

If we analyze this verse, Jalaluddin Rumi is considered to be a master of knowledge and faith.

I. Human –qualification.

1-Category: Malak - people who belong to these strongly believe in the existence of God, the creator of all phenomena and events in the world, their guardian (hafizi), the existence of the soul, and the inevitability of punishment and reward after death ("badal mawt"). In other words, he called such people malak. Qualities are human beings. It was Hegel who replaced the "perfect mind" with the "mind of God".

2-People belonging to the 2nd category - (human-animal) those who deny the existence of the human soul - they are munkirs. They claim that a person is a creature consisting of a single body, "after his death, the composition of his body is completely dissolved and he undergoes complete decay." They reject spirituality and the hereafter. The possessors of anger and lust, or those of this category, are called animals, because they have only lust, and no reason to prevent them from doing evil.

3- "He who belongs to the race of bad people, that person

In the work "Ichindagi Ichindadur", such a category of people is mentioned in the phrases "firewood of the fire of hell", "those who are drowned in the world", "those who are too careless" and illuminates the essence of such people. Those who killed their parents, children, spouses, or the cursed ones who took their loved ones to the point of suicide.

Mahmud Zamakhshari says: "Just as water extinguishes a smoldering fire, the flames coming from ignorant people are extinguished by wise people."

The real (essence) of a person is the soul, which distinguishes it from other creatures in nature. The soul is kind and gentle. Rumi writes: "The soul is such a story that it comes from the unseen world, it is the basis of life and even higher than life, the soul is the commandment of God." So, the soul is a gentle force that enters the heart from the unseen world. That's why they call it a joke.

According to Rumi, the more ignorant a person is, the more animalistic he is, far from grace and kindness. "In the ignorant, Rumi says, two characteristics are clearly visible: one is the desire to rule over intelligent and possessive people, and the other is to show mercy to ignorant and rude people like himself, and to unite with them." In other words, the low leads to the low, the noble leads to the noble. Jalaluddin Rumi cannot tolerate this. According to him, one should not pity animals (including the soul and body) and people with animal nature. Only the soul and spiritual life deserve protection and mercy. The thinker writes that the protection of the soul is the protection and maintenance of human perfection:

Have mercy on the day of Jesus.

Tabra bar akli khud sarvar makun.

That is:

Have mercy on Jesus, not on donkeys

Do not let nature (the body) guide your mind.

Jesus is the spirit, the donkey is the body. The body is the shell of nature, the material aspect of a person, and the soul is the substance of the mind, the essence of a person. So, human power comes from the soul. So, since the levels of humanity are determined by the levels of development of the soul, it is inevitable that spiritual and spiritual superiority will win over cruelty, ignorance, and low nature.

II. Poor people - those who are made of mind and lust.

People belonging to the 3rd category are poor people, that is, people who are made up of mind and lust. People of this category are skeptical about the above issues. They do not have their own independent thoughts, the suspects are half human and half donkeys.

People of the first and second categories have no choice, says Mavlano, but those of the third category - "poor people" - have a choice. So man is half lust, half beast, half snake, half fish. The fish part pulls him to the water, the snake part drags him to the ground. It is this category of people that shows the possibility of a person's choice through the "mirror" of the struggle of contradictions and contradictions.

Qualifications - common sense is the priority. Unable to live without prayer

peasants; Those who are close to God, he drowns in him;

People of meaning and inner people - Moses (pbuh), Jesus (pbuh), Muhammad (pbuh);

Idol worshipers - Pharaoh's people;

Bad people (unbelievers or animals) - a bad person is determined by his badness, sees that good people have reached the state, turns into a devil, gets jealous and prevents good... For example, the person who burns the threshing floor wants others to burn the threshing floor. If I suffered, let others suffer too, if my house burned, let others' houses also burn.

A person has angelic, satanic and barbaric qualities. Angelic characteristics: faith, compassion, obedience, happiness and self-improvement.

Satanic Trait: There will be forbidden lust, lies, deceit and mischief.

Character of brutality: there will be anger, violence and oppression.

Many people, although they look human on the outside, are actually devils on the inside. Although they pretend to be people of truth, in reality they attract simple people to their house. Jalaluddin Rumi says, "You should know what kind of hand you are given before shaking hands."

III. The devil is a man. Jalalidn Rumi does not give a "hand" to the person he meets, but urges all people to be aware again and again:

Oh, you're a devil,

So, it's a good start.

Shaytan is a giant,

Z-on ki, andar bandi offer ast-u rev".

Content:

There are so many demons with human faces.

So, to each hand (as sheikh, pir)

It is necessary not to give up.

The hand of a defective sheikh is the hand of a devil and a giant.

Because this is a takeover offer and a trick.

The literal meaning of the verses written by Jalaluddin Rumi is "devils with a human face" - those who put their own interests above everything else; lovers of the material world; those who do not match the form with the content - those who say one thing and do another, selfish, unbelievers, hypocritical landlords who use tricks and collect murid; he meant those who were not real scientists, sheikhs and sages who did not fear Allah. Defective sheikh is the hand of the devil and the giant.

According to the commentary on the last verse of Surah "Nas", he considers false sheikhs as "devils among people" who pretend to be righteous and ascetic, accumulate wealth, and do not prevent their murids from eating haram, devils among people, enemies of religion.

IV. Cannibals. Another category - according to Rumi - a group of cannibals:

Most of the people eat people

Hello, I'm sorry.

Most humans are cannibals.

Do not expect much safety from their greetings.

Khonai dev ast dilhoi hama

Kam pazir az devi mardum damdama.

Their hearts are the den of the devil.

Expect less loyalty from devils with human faces.

Everyone's desire is huge

Vaz adduvvi dostro tazimu rev.

Everyone in the world is tempted by Satan

And bowing and deception from enemies who appear to be friends

Dar rohi islam bar puli sirat

Dar saroyad hamchu on har az habot.

In the way of Islam, he is like a donkey when he has money.

Yuztuban falls.

Results and Discussion

According to Jalaluddin Rumi, not all good people live in one place, and not all bad-natured, animal-natured people live in one place. "In the depths of the sea precious jewels are found mixed with ordinary stones (evil-natured, animal-natured, human-faced devils - S.H.). Praised things (talents, lovers, benefactors, guardians - S.X), fault - defects are among them..." In space and time, all types of above people live together. Indeed, in one part of a small society working together, we see all kinds of people: generous and noble, miserly and mean, loving and unloving, learned or falsely learned, those who deal with others sincerely or on the contrary just superficially, with different words, different hearts, etc. Life is so cruel that sometimes the fools rule over the wise, and the fools or fox-faced people get promoted [7].

According to Jalaluddin Rumi,

"If the inside of a person is more valuable than the outside,
his name is "Valy",

If the inside and outside of a person have the same value,
his name is called "The Scientist",

If the surface of a person is more valuable than the inside, it is "Ignorant"
the stamp will be printed," says Alloma.

I. People who say, "My threshing floor has burned, let someone else's threshing floor burn as well." In 2017, AIDS infection was detected in a girl. A prostitute who knew that she had a very dangerous disease, knowingly infected 40 men with her disease. Most of these men are married, so this terrible disease has also infected their honest partner - wife. This prostitute, who lives in Bukhara, was sentenced to six and a half years in prison (Article 4, 113. That is, for deliberately spreading skin-genital diseases).

When a person lives in this world, he feels as if he is standing on a field prepared for testing: will he listen to advice such as this is "halal", this is "haram", this is "possible", this is "impossible", this is "right", this is "unjust". "Honest", "true", "possible" - these are the standards that exist in human existence;

"Forbidden", "invalid", "impossible" - this is the abnormality of human nature.

II. "Man is like the sea" Jalaluddin Rumi in this phrase is known to look at man from the point of view of essence and phenomenon. "Man is like the sea. Only the top is known, what it hides underneath, it does not say what riots are going on inside. It just flows silently without a sound...". Man is changeable, changes from moment to moment. The soul inside the body changes from picture to picture.

III. Man is strong and weak. "Man is like a lion locked in the cage of the world," writes Maulana. And the chest is locked. He pretends to be tired and exhausted. But one day, he bursts into tears and breaks the chest. For now, it looks weak and weak. But that's when you see how strong and powerful a person is. Man is extremely weak when he is enslaved by worldly goods. He will be very strong if he gets under his feet...". Through the above lines, Jalaluddin Rumi says that if a person is not a slave or subordinate to the blessings of the material world, then he can be the strongest person. When he cannot overcome his ego, he is powerless. Philosopher-poet conveys this simple, priceless truth to people in popular language.

To be a Muslim is to be a perfect person, and to be a Muslim is not easy. Jalaluddin Rumi was able to correctly explain the dialectical negation of adjectives in this process. Opposite qualities, contradictory qualities, divine qualities, angelic qualities, animal qualities, etc. The struggles of quality in the human inner world, the dialectical negation of qualities, especially divine qualities, and animal qualities, its priority, and the rise to the level of stable quality are reflected in life examples.

Mawlana writes:

"Hazor sola roh ast az tu mo Muslimy,

Hazor's tax is as low as human."

Translation:

There is a thousand-year journey from you to Islam,

There is another thousand years to the era of humanity.

Conclusions

So, the goal is clear, Maulana calls everyone to be a true Muslim, a believer, on the other hand, he calls to know the limit. The world would be a light if each of the nearly eight billion people on the planet lived knowing their limits,

conflicts, bloodshed, environmental crises, ocean, sea, river water pollution, deforestation, extinction of species, hunger and spiritual crises would never happen. would not give.

From the above, it can be concluded that Jalaluddin Rumi divided people into the following groups and fully explained their essence:

1. Man is a talking animal;
2. Man is a talent, an angel;
3. Man is poor (man is made of mind and lust);
4. Man is a cannibal;
5. Man is heedless;
6. Man is a drop and a flood;
7. Man - weak and powerful or weak and strong;
8. Man has one and a thousand forms;
9. A person is a house and a hall, (A person is a small world);
10. Man is half angel, half creature;
11. Man is God's messenger;
12. Man is a devil with a human face;
13. Man is a scientist and a prince;
14. Man - wise and ignorant;
15. Man - loving and unloving;
16. Man is guardian;
17. Man is unity of form and content;
18. Man is divine;
19. Man - Perfect man;
20. A person is dressed, a person is undressed;
21. A person is faithful, loving, and a person is unfaithful, unloving, etc.

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The authors declare that there is no conflict of interest regarding the publication of this paper.

Consent for Publication

The authors declare that they consented to the publication of this study.

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