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JALALIDDIN RUMI'S SCIENTIFIC HERITAGE AND PHILOSOPHICAL TEACHINGS

Abstract: This article deals with the scientific heritage of Mawlana Jalaliddin Rumi, a great mystical scholar of the East, his place in the teachings of mysticism, and his philosophical ideas. The complex orifona terms and concepts in the teachings of Sufism, the metaphors and symbols associated with human nature, the topical issues of the unity and struggle of the contradictions in the universe are skillfully interpreted in Rumi's works in a popular and simple language.

Key words: mysticism, symbolism, spiritual heritage, knowledge, love, doctrine, Sufi theory, justice.

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Introduction

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As a great philosopher, Jalal ad-Din Rumi laid the foundation for his own philosophical system related to human philosophy [1:186]. Human is a focal point of all his works. Mawlana Rumi's rich scientific heritage and philosophical knowledge is important not only for those who study the theory of Sufism and philosophy, but also for all the learners who want to understand the essence of the being called "human".

The philosophical teachings and Sufistic views of Jalal ad-Din Rumi were first accepted as the representation of Sufistic teachings such as the poems of Ibn al-Fariz. The great Turkish scholar Abdul Hussein Zarrinkub writes as follows about this situation: "Ibn al-Fariz, Farid ad-Din Attar, Mawlavi (Jalal ad-Din Rumi), and Sheikh Shabistari turned poetry into a new field of philosophical teaching through their mystical knowledge. There was discovered a new field of peripatetic metaphysics in Sufism through the works and Sufistic ghazals of those scholars. Among them, the highest point in the

teachings of Islam was the religious knowledge of Mawlavi (Jalal ad-Din Rumi)[2:187]".

It is noteworthy that by the end of the seventeenth century, European people fond of reading began to recognize Rumi's personality. Through the Europeans' travels to the East, especially to Turkey, they witnessed the rituals and As-Sama' gatherings of the "whirling dervishes" (members of Sufi tariqa) which arouse great interest among the Europeans. The first translations of Rumi's works into French were made by the French Ambassador in Istanbul, J.de Vallenburg. Joseph von Hammer Burgstal also tried to translate some verses from "Maṭnawīye Ma'nawī" into the French language. Edmund Helmsky took part in As-Sama' dances in Konya several times, and under the impression of those marvelous rituals he wrote his work "Living presence: The Sufi path to mindfulness and the essential self". Philip Key Dick was also extremely interested in Eastern culture and the scholastic teachings of Islam; as a result of that interest he translated some samples from Rumi's *rubais* (a quatrain in classical Persian poetry) and *qit'as* (sections). John Hick, an expert on the history of religions, wrote his book "Philosophy of

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Religion” (1970) where he dedicated the first chapter of his work to Mawlana Rumi. Roy Caruul Deamot, the author of “The playing bird of the mystic world”, was also an expert on the history of religions. He acknowledged the mastery of the works of Jalal ad-Din Rumi and his skillful usage of the verses of the Qur’an and the hadiths in his books. Carl Gustav Jung also addressed Rumi’s works in many parts of his works and philosophical views. The philosopher Erich From studied the concepts of divine love and romance - the main ideas of Rumi’s works. In his works, he analyzed the concept of divine love which is the pearl of creation and used that concept many times in his works. R.Nicholson and A.Arberry were the first initiators who studied and applied Rumi’s works in the US. Thanks to their scientific and literary translations, the interest of Europeans in the Sufistic mystical knowledge began to grow. During their translations, much attention was paid not only to Rumi’s poetry but also his anthropological and epistemological views on life and human. They also focused on the meaning, not on the accuracy of the words in the translation. Therefore, they used a lot of metaphors in their translations. After that tendency, R.Blie and K.Barks started to deal with the translations of Rumi’s works, and they started a close collaboration with Persian orientalists to preserve the originality of the main sources. Thus, according to their “translation skills”, several copies of Sufistic works appeared worldwide. However, that tendency did not affect the prestige of Jalal ad-Din Rumi in America.

Rumi’s works were first translated into English by James Redhouse. Since then, several scholars have translated Jalal ad-Din Rumi’s works into English, but the most successful translations among them belonged to R.Nicholson and K.Barks. R.Nicholson could manage to translate “Maṭnawīye Ma’nawī” into English language and create its critical content. That translated version up to present moment has been recognized as the most significant and authentic of its original source. Jamol Kamol, People’s poet of Uzbekistan also translated the work “Maṭnawīye Ma’nawī” into Uzbek from the translated version of R.Nicholson. Coleman Barks was a leading translator of the scholar’s works who has made a significant contribution to the rise of the fame among Americans. C.Barks translated a number of works of the great scholar and being inspired by the works of Jalal ad-Din Rumi he published his own book, “Essential Rumi”. His book soon became popular among Americans thirsting for spirituality. The ideas based on Sufistic Islamic traditions have aroused strong interest among Americans. In one of his articles, C.Barks pointed out that the process of translating Rumi’s works appeared unexpectedly: “...after that I started more freely to use active English vocabulary and terminology while translating Jalal ad-Din Rumi’s works because it was a good tradition in our society. Also I found answers to my endless questions which I

have been thinking for a long time such as “Where did I come from? Who am I?”[5]. He worked on the translations of Rumi’s works for seven years. “As I became more and more immersed in the translation process, I began to realize that there was a divine melody in those works. There was a magic tone! I couldn’t give it to anyone. I used to listen to the tunes, as if someone was singing inside. I didn’t want to let it go and give it up [6]”. Coulman’s translations and his research on the works of Jalal ad-Din Rumi were widely praised among Americans. In this regard, Jann Kinney states the following, “Living with the talent of Coleman Barks, the beauty, essence, and content of the chosen collection that is popular in our time is an eternal spiritual gift to all of us”. According to John Cornfield, “Rumi is the greatest spiritual master in the world. The value of his works is reflected in the words used by C.Barks”. In many parts of F.H.Hegel’s famous four-volume book “Lectures on aesthetics” the author addressed to Rumi’s scholastic works. The philosophic ideas and views related to morality were actively used in that work. F.H.Hegel also analyzed Jalal ad-Din Rumi’s ontological views and supported the scholar’s idea of “the absolute soul which is the basis of whole existence”. Rumi’s creative work was not only highly artistic, but also had a great influence with its power of logic, the richness of philosophical ideas etc. According to the German philosopher Hegel Jalal ad-Din Rumi’s views on the constant growth and change of natural and social phenomena, the disappearance of the old things and the emergence of the new ones and the “war of contradictions in the unity of the world’s conflicts” helped him create his own dialectical method [4:390]”.

When we speak about the study of the works of Jalal ad-Din Rumi conducted in Germany, we can highly praise and value the works of German orientalist Annemarie Schimmel. She devoted her works “Mystical dimensions of Islam” and “My soul is a woman” mainly to the personality and works of Jalal ad-Din Rumi. The scholar had also compiled a bibliography of works on Rumi’s life and heritage created around the world. Studying Rumi’s scholarly heritage, she stated the following words: “Jalal ad-Din Rumi wrote his works both in Persian and Arabic. Unlike other scholars of his time, Rumi made extensive use of figurative imagery in the expression of his philosophical views. Although Rumi’s works, written in Persian, were later translated into Arabic, and it was difficult for Arabs to understand the essence of his philosophical knowledge [3:301]”. Jalal ad-Din Rumi, as a great figure of the East, a Sufi poet and scholar, had a significant impact not only on the development of Eastern philosophy, but also on the development of Western philosophy through his philosophical observations, scholastic wisdom, and reflections on universal values. In short, most representatives of Western philosophy addressed to

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Rumi in the creation of their philosophical systems, and those views have been reflected in their works.

The five main works of Jalal ad-Din Rumi survived to the present days, and serve as the main source in the study of his works and scientific heritage. These are:

1. Matnawīye Ma'nawī (Spiritual Couplets; مثنوی معنوی).
 2. Dīwān-e Shams-e Tabrīzī (The Works of Shams of Tabriz; دیوان شمس تبریزی),
 3. Fihī Ma Fihī (In It What's in It, Persian: فیه ما فیه)
 4. Majāles-e Sab'a (Seven Sessions, Persian: مجالس سبعة)
 5. Maktubat (The Letters, مکتوبات)
- The complex didactic terms and concepts in the teachings of mysticism, the metaphors and symbols

associated with human nature, the topical issues of the unity and struggle of the contradictions in the universe are skillfully interpreted in the works of Jalal ad-Din Rumi in most common and simple language. A person familiar with the great works of the scholar such as “Matnawīye Ma'nawī”, “Fihe mā fihe” and “Majāles-e Sab'a” will make sure that Rumi's works created eight centuries ago are still actual and perfect enough to answer the questions about any topic of our time. The aspects described in Mawlana Rumi's works have been in the focus of attention not only of the East, but also of the peoples of the world since the VIII century. If we say with the words of the great mystic scientist N.Kamilov, Jalal ad-Din Rumi is a unique scholar who has influenced the times and epochs.

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