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Paper Authors

T.Ortiqov



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"MARJA AL BAXRAIN" OR APPEARING DIALECTOLOGY.

T.Ortiqov

f.f.d prof Andijan State University, Department of Philosophy

Abstract. The article describes the dialectical principles of thinking peculiar to the greatest of all thinkers of the East Jalaliddin Rumi and Shamsiddin Tebriziy. In their philosophical talks called "the meeting of two seas" the main principles of dialectics were formed and systematized. A well known European philosopher Gheghel called Rumi his tutor.

Keywords. The article describes, the East Jalaliddin Rumi, Shamsiddin Tebriziy, the meeting of two seas

I. Introduction.

Although the socio-political, economic, spiritual and educational work begun at the beginning of the 21st century, which set in motion and deserve to become a defining feature of the country. and the society in which we live. For example, we feel that the processes of globalization are intensifying and that the governance or noosphere of the world has a significant impact on all areas. Until recently, many people might not have known that the homeland of dialectics, which was the only doctrine of development, was the East, not the West, because before independence we were taught that it was authored by the German classical philosopher Friedrich Hegel. It was said that all elements of development belong to the West, and the East belongs to a backward region. However, any civilization does not exist forever, but in one region it grows and dies. In fact, during the meeting of Jalaliddin Rumi and Shamsiddin Tabrizi, one of the leaders of civilization in the lands of Iran and Turan, during the philosophical debate, the foundation of the doctrine of dialectics was laid. Frankly, Jalaliddin Rumi's philosophy of Islam (the philosophy of man, life, essence, which is given through understanding the identity associated with it) has reached its highest point. In his views, Rumi relied on Islamic philosophy and the ideas of the Koran. The central point in Rumi's teaching, which includes the hadiths of the Prophet and the divine hadiths in his ghazal, is

that man, the condition for his perfection, is a journey within his essence.

There is knowledge that studies separately external and internal aspects. Fiqh, the science of comparison, medicine, etc., do not cover the essence, they study aspects related to the human body. "Your horse, you are a rider. A wise rider does not leave a horse without food, but he himself does not fall into this stable. Feeding horses is not food for the rider, and anyone who studies nature, society and thoughts, and understands their essence (hidden secret), realizes their own essence," says Rumi. But it is a pity that he does not know what is more important to him, close and known, that is, his own essence or "I". Fakihs and scholars have divided worldly things into impure and impure, but they do not know whether they are pure or impure, and do not know the essence "[2.240].

According to Roman scholars, on November 26, 1244, in the city of Kunya, not far from the center, at the address of the Salzhipalas Hotel, two people met. One of them was Rumi, and the other was Mawlana Shamsiddin Tabrizi. This meeting place was popularly called the meeting of two seas or "Marja-ul-Bahrain". Their conversation lasted three months. The significance of this conversation is no less than the significance of the meetings of Socrates and Plato in antiquity and the later meetings of Gotha and Schiller.

At the meeting of two great scientists, Jalaliddin Rumi was fully formed, which left a great mark on the history of science. Just as a person cannot see his face without a mirror, he

cannot know himself without the presence of another person. He can understand himself through others. The difference between a man and a raven is that it reflects and illuminates the other person.

A person can influence a person, help him understand himself, but since one person cannot be mixed with another, knowledge is relative, and truth is absolute. The relationship between two people (for example, Rumi and Tabrizi) is a complex mental (psychological) process of self-knowledge, through which knowledge is transferred from one to another or vice versa. This process is dialectical because it repeats itself over and over again. But in relationships, the word is an important tool, and Rumi compares it to a dress, and its meaning to a hidden secret.

1. According to Rumi, the process of cognition has a dialectical nature: daily knowledge is renewed, today's knowledge is more perfect than yesterday's knowledge, and tomorrow's knowledge is more perfect than today's knowledge. In knowledge and new knowledge denies the old

2. The social life of a person becomes more complicated, renewed and passes into a new status under the influence of knowledge. The reason for these changes is the relativity of man and his knowledge. Truth is absolute creation.

On such a street, there was a meeting of two mystical scientists. Gost Tabrizi asked Rumi if Muhammad was magnificent or "Boyazid Bistami". He called it fano and said that this was the purpose of the sect. Later, the Sufis made Bists the Sultan of Arifs (i.e. experts) the Sultan of the scientific world. Tabrizi moved to destination:

Why did the Messenger of Allah say: "I repent before the Lord seventy times a day," and Boyazid said: "There is nothing left in my body but the truth." I am great, I am great, I am full of glory.

It was like a sudden blow to Jalaliddin. Apparently, Shamsiddin Himself also seems to be puzzled by the relativity of knowledge and the absoluteness of truth. The venerable Rumi

looked into the eyes of his interlocutor for a long time and replied:

The Messenger of Allah (peace and blessings of Allaah be upon him) went through seventy stages of spiritual development every day. At every step he repented of the imperfection of his previous knowledge. Together with examination and repentance, he was elevated to a new status. Boyazid climbed the first step and uttered these words with dizziness ...

While the answer is plausible, the philosophical question of whether claims of absolute Truth before Rumi are well founded and whether knowledge of relative nature leads to the denial of the former in each case is cross-examined. Before Rumi, no one could give a correct answer to this question [2.243].

Hazrat Rumi approached the law of denial of denial and came to the conclusion: "Every deprivation is a deprivation of ignorance, every ignorance is a deprivation" of an opportunity. The next part of the meeting continued with Rumi's close friend Mavlana Salohiddin. Jalaliddin became so attached to his master and comrade that without him the world would look narrow. His Master brought him into a world he never dreamed of. In the embrace of new knowledge, the inner knowledge of Jalaliddin was supplemented and clarified. "But the world he opened to his friend was a completely new gnosis," recalls his son Sultan Walad. Shamsiddin Tabrizi did not like sheikhs and Sufis who turned their faith into a profession: "They are bandits on the path of religion. They made their faith their goal. The knowledge and faith that scientists have acquired is a veil over truth. In fact, neither knowledge nor faith is an end, but a means to an end. For everything is subordinate to man and serves man, and man submits to himself. Remember in the Qur'an that Allah honored not the throne or heaven, but only man, and created them more than any other creature! The self-conscious person knows everything. All faces are turned to the Kaaba, and when it is filmed, it turns out that people are worshiping each other. The heart of one is the Qibla (altar) for the other! The goal is the

ideal person, that is, insani al komil. For Rumi's mysterious friend Shamsiddin, the hadith "Satisfying the Messenger of Allah with obedience was his self-forgetfulness" prompted him to promote the idea of an ideal person. Two friends came to the conclusion that the person who is aware of himself and forgets himself (abandoned) is the ideal person. Friends, who looked at the world from a monistic point of view, studied all currents of mysticism and did not follow any of them. "Everyone relies on his sheikh, and I drink water from the very source." During the conversation, philosophical conclusions are drawn: the power of the entire universe is a manifestation of the divine. The ideal person is the goal of humanity and the flower of the universe. "Man comes forward, realizes himself, forgets himself and becomes equal to the human god, connected to the world. In his Devoni Kabir, Rumi said, "Oh, you, God forbid! No need to seek God, God yourself! " He wrote. The knowledge that Shamsiddin Tabrizi passed on to his friend Jalaliddin and took his life contained pantheistic, humanistic ideas and the mood of hardworking craftsmen. For him, wealth, origin, position and even religion should not lead to categorization, division of people. In the recent past of our country and even now there are many people who love to be counted among the scientists and proudly call themselves Islamic scholars. In some areas there are even those who oppose the burial of the corpse, dividing the cemetery and declaring that "this land belongs to the eshans and saids, (the ceilings of the prophet) to the masters and mahsums, another cemetery belongs to ordinary suicide bombers."

For Mavlana Jalaliddin and Shamsiddin, they are all one and the same people. "Show me an unbeliever and I will worship him. Call me unbeliever and I will bypass you. Unbelief is in faith, and faith is in unbelief. The son of Jalaliddin Sultan Walad in his book "Dialogue" writes about his father that "he did not care: high and low."

In Rumi's poems we read: If you found a pearl of faith from the ocean of atheism, you

are a heavenly man, they even attributed a hellish fate to you.

In the conversation between the two sages, powers were revealed that were hiding in Jalaliddin, which he did not even suspect. Shamsiddin did not like scholars to "worship" idols. He understood that this was the result of their blindness to life and their fear of free emotions. Rumi used to shout at Sufi gatherings: "How long will you spend your life on the views of such and such, the views of the piston and wisdom? Where are the words that belong to you in general? Rumi, who understood Tabrizi well, called him "Sultan ul-gadoin". (The king of the beggars) Because he was not a man of luxury, but a man of truth and ruthlessness. According to Rumi, everyone can be perfect, a person is holy! Perhaps he is a beggar or a carpenter, a scientist, a poet, or a slave. According to Rumi, Tabrizi is an ideal human figure. The poet calls his friend the king of the sun and a bird of light.

At the age of 50, Rumi's creativity and philosophical thinking reached their peak. He was a master of words, knew how to write poetry in Persian, Greek and Turkish. His works quickly reached the farthest reaches of the Muslim world. People from all over the world (Samarkand and Bukhara, Tabriz and Cairo, Yemen and Damascus, Cordoba and Malaga) aspired to him like a torch. The most important belief in Rumi's philosophy is that living content with your accomplishments is spiritual death, and transcending time is real life. This conclusion can be called the dialectic of life or the dialectic of man.

I am that Ahmad, not yesterday the lion Ahmad,

Although I am a bird, I do not eat yesterday's grain

My king lives with me, kings dream of a friend

That king is me, but there is no yesterday one whom you knew!

the great dialectical poet wrote. Addressing the world and all people equally, he said: We are all branches of the same tree, soldiers of the same army.



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