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THE ROLE OF SHAMS TABRIZI IN JALALIDDIN RUMI'S BECOMING A HIGH THINKER

Chulieva Vasila Erkinovna
Doctor of Philosophy (PhD)
Navoi State Pedagogical Institute
vasila7646@mail.ru

Annotasiya: Ma'lumki, insoniyat tarixida bir insonning boshqa dinda, boshqa mazhabda, boshqa o'lkada istiqomat qilishiga qaramay, ikkinchi bir insonga xoh ijtimoiy, xoh siyosiy, xoh ma'naviy, xoh iqtisodiy jihatdan ta'sir o'tkaza olishi, ko'mak yoki quvvat bera olishi hayratlanarli hodisa emas, albatta. Ammo bunday jarayonlar ba'zan olamshumul kashfiyotlarning amalga oshishiga, buyuk g'oyalarning tug'ilishiga sabab bo'ladi, jamiki bashariyat uchun "ma'naviy meros"ga aylanadi. Mazkur maqolada Jaloliddin Rumi va Shams Tabriziy o'rtasidagi do'stona muhabbat hamda ustoz-shogirdlik munosabatlari haqida so'z boradi.

Kalit so'zlar: tafakkur, irfon, tasavvuf, do'stlik, ustoz-shogirdlik, muhabbat, qadriyat, ma'naviy meros, sufizm.

Аннотация: Как вы знаете, в истории человечества нет ничего удивительного в том, что человек может влиять, поддерживать или расширять возможности другого человека, будь то в социальном, политическом, духовном или экономическом плане, независимо от того, исповедует ли он другую религию, мазхаб или страны. Однако такие процессы иногда приводят к осуществлению универсальных открытий, рождению великих идей и становлению «духовным наследием» всего человечества. Эта статья о дружеской любви и отношениях учителя и ученика между Джалалиддином Руми и Шамсом Тебризи.

Ключевые слова: созерцание, гнозис, мистицизм, дружба, учитель-ученичество, любовь, ценность, духовное наследие, суфизм.

Abstract: As you know, it is not surprising in the history of mankind that a person can influence, support or empower another person, whether socially, politically, spiritually or economically, regardless of whether he shares another religion, *madhhab* or country. However such processes sometimes lead to the realization of universal discoveries, the birth of great ideas, and becoming "spiritual heritage" for all mankind. This article is about the friendly love and teacher-student relationship between Jalaliddin Rumi and Shams Tabrizi.

Keywords: contemplation, gnosis, mysticism, friendship, teacher-discipleship, love, value, spiritual heritage, sufism.

Introduction. It is common knowledge that today a special attention is paid to the development of spiritual and educational spheres in almost all countries of the world. In particular, a number of activities are being carried out to study and research the scientific heritage of great thinkers, preserve and translate ancient manuscripts, accepted as our spiritual heritage, and form a culture of reading books among young people. Such processes serve as an important tool in the formation of the



methodology of spiritual and philosophical discourse in the system of philosophical science.

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. 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.

Literature Review. Shams-e Tabrizi also played an important role in Jalal ad-Din Rumi's transformation into a great thinker and scholar. Several resources provide with valuable evidence about their meeting, sympathy to each other, and mentorship relationship. Jalal ad-Din Rumi describes Shams-e Tabrizi as follows: "He is an enthusiastic Sufi who has received his high divine inspiration from the Malamati tariqa in Khorasan, dressed himself in divine love and charm"[1:p.26].

It was his meeting with the dervish Shams-e Tabrizi on 26 November 1244 (624 hijri) that completely changed his life. When Mawlana met Shams-e Tabrizi, he became a completely different person. Rumi was transformed into an ascetic. Fatwas and sermons were replaced by music, melodies and dances. Their first meeting place at present is located in the Saljuqpalas Hotel in Konya, in front of the Ministry of Education building, and the place is now popularly known as the "Marja al-Bahrain" – "the meeting of the two seas". Scientists who study Rumi point out that there are many legends and stories about the meeting of those two friends and the most reliable among them was the story narrated by Mulla Hindistoni.

Research Methodology. In several sources the first meeting between Jalal ad-Din Rumi and Shams-e Tabrizi was recorded as a historical event because that meeting helped Mawlana to "unravel the handcuffs" of rational thought and transcend him to the world of divine enlightenment. However, it should be noted that Rumi went through the stage of internal preparation for that meeting where his master Burhan id-Din Muhaqqiq contributed a lot. He was a great mentor who could awake Jalal ad-Din Rumi's interest in the works and philosophy of Farid id-Din Attar and Sheikh Sanoi.

They had a long conversation after that meeting, and both admitted that a new world had been discovered in their lives. Usman Nuri Tupbosh writes as follows: "Shams-e Tabrizi introduced himself and his values to Mawlana Jalal ad-Din Rumi and untied the chains on his feet because Mawlana was like an eagle ready to fly when he met the great master. Shams-e Tabrizi helped him go out of his heart fence by releasing the chain rings on his legs. After that, Mawlana began to burn like a moth around the light in the charm of the divine representation of Shams-e"[7:p.190]. Shams-e Tabrizi forbade Jalal id-Din to read all the books that he was reading, and took him into the world of mysticism by saying, "These books have spoken their word, now it is time to say your word". Rasul Hadizada explained two reasons why Jalal ad-Din Rumi entered the world of mystic knowledge. According to the scholar,



firstly, it was the impact of Shams-e Tabrizi, and secondly, the science of mysticism was widespread during Rumi's period that is in the XII-XIII centuries when all the scholars of that time studied that science. Those hard days it was a bit difficult to openly express scholastic theology and philosophical considerations. In that process, the science of mysticism became the only way to reveal mystical vision. Shams-e Tabrizi was also aware of the Ladun knowledge ('ilm ladunī), and therefore he never settled in one place for a long period of time. That is why he was also known as "Bird" or "Flying Shams-e" among people. But Jalal ad-Din Rumi praised him as "Sultan-ul Gadoyin" and "the king who is both a commander-in-chief and an army – the king of an army of the sun and light". Jalal ad-Din Rumi created his greatest mystical poem "[Matnawīye Ma'nawī](#)" (Spiritual Couplets) under the influence of the spiritual connection between him and Shams-e Tabrizi and the education he received from Tabrizi. The great mentor handed in the "key" to Rumi in solving many scientific and religious problems. According to Aflaki Ahmad Dada's "Manaqib-ul-Arifin", December 5, 1247, was the last day of Shams-e Tabrizi on earth because he was killed by his enemies that night. After that event Jalal ad-Din Rumi, mourned a lot for his best friend's death, and started living with *ishq* (love) to his friend for the rest of his life. The death of Shams-e Tabrizi was a mental ruin for Rumi [3:p.93]. When Rumi lost his best friend, he started to compose figurative and sensitive *ghazals* (Persian poems), saturated with mystical symbolism but filled with sincere human feelings. The historians have compared the meeting and sincere friendship of Jalal ad-Din Rumi and Shams-e Tabrizi to the meeting of Socrates and Plato, Goethe and Schiller. Jalal ad-Din Rumi paid tribute to his friend in the following way: "Shams-e Tabrizi showed me the way of truth. I am indebted to him for my faith and knowledge. There is no difference between me and Shams-e. If he's the sun, I'm a particle. If he's the sea, I'm a drop of it. The light of the particle comes from the sun. The life of a drop is from the sea". Shams-e Tabrizi also praised his friend with the following compliments and in that way expressed his big respect to him: "I have never met anyone like Jalal ad-Din Rumi. The only one I met was Mawlana".

Shams-e Tabrizi was the person who revealed his splendid talent of divine love and harmonized Jalal id-Din's passion for asceticism and *riyadh* (doing good deeds and abstaining from sinful ones) with outward and inward love. Overcoming the self in order to experience Allah directly is an indescribable concept. Mawlana, collecting pearls from the sea for his *ghazals* signed them under the pseudonym "Homush" (sad, wailful). When he expressed his divine love to the Perfect one he described his inward state as "Be like me and know this". Both Mawlana and Shams-e Tabrizi were united in the river of divine love and its manifestation. "Mawlana Rumi's love for Shams-e Tabrizi is like the love of Musa (Moses) for Khidr"[4:p.28]. Azmi Bilgin, in his research on the inner love between Rumi and Tabrizi, writes the following: "Although Prophet Moses had a high degree of prophetic and messenger abilities, and Kalamullah (Qur'an), he placed Khidr at the top of these ranks among the servants of Allah. Mawlana's Khidr was Shams-e Tabrizi"[5:p.28].

Analysis And Results. Due to his endless love for his friend, Jalal ad-Din Rumi spent most of his time with Shams-e Tabrizi being involved in different conversations



and forgetting about his responsibilities and activities in madrassa. When Mawlana was accompanied by Shams-e Tabrizi, he was passionately immersed in the world of As-Sama' dance, *ney* (reed flute) melodies and enchantment of *rubab* (Afghan national musical instrument). Yahya Kemal describes this state of Mawlana in the following way:

*Bu damki shavq ila tobon olur ko'ngil ko'ngildin,
Birga irodu shitobni olur ko'ngil ko'ngildin.
Yetar hikoyat-u holati Shams va Mavloni,
Ne rutba mekhru-durafshon olur ko'ngil ko'ngildin.
Aql sarhadlaridan oshgan ma'naviy safarlarda,
Yongani mash'alu iymon olur ko'ngil ko'ngildin [8:p.35].*

*(It is time to reward one's heart with enthusiasm,
And take impetuosity from each other's hearts.
That's enough to listen to the stories of Shams-e and Mawlana,
It is time to have love from each other's hearts.
On spiritual journeys beyond the limits of the mind,
It is time to receive faith from each other's hearts).*
(Translated by V.Chulieva)

Communication with those who have reached the high level of perfection also helps to gain superiority of the human psyche. The more eagerly *saleh* (virtuous) people study and repeat the external knowledge, the more they will see the beauty of mystical representatives in the mirror, and will be able to converse with them [2:p.195-196].

It is known that the role of Shams-e Tabrizi was incomparable in the formation of Jalal ad-Din Rumi as a great Sufi poet and philosopher. "Dīwān-e Kabīr" was compiled in honour to him written in the aftermath of the disappearance of Rumi's beloved spiritual teacher, Shams-i Tabrizi. Rumi dedicated all his ghazals glorifying divine love, praising his master and lamenting his disappearance and adopted his name as a pseudonym [6:p.52]. In 1248, Jalal ad-Din Rumi compiled his lyric poem *Dewan* or *Dewan-i Shams-i Tabrizi* (The Works of Shams-e of Tabriz) consisting of 42,000 bytes. It contains more than 2703 ghazals and 1790 rubais.

"Dīwān-e Kabīr" was published several times in Iran, India and Turkey. It has a number of translated versions, but Dawud Samoilov's translations were recognized as the perfect ones. Raynold Nicholson, an American orientalist who was actively involved in the translation of Jalal ad-Din Rumi's works, in 1898 translated and published a collection of selective poems taken from "Dīwān-e Kabīr". In the work, also known as "Kulliyoti Shams-i Tabrizi" written by the Iranian Sufi scholar Badi'-al-Zamān Foruzānfar consisting of a total volume of 42,000 verses included 3,365 ghazals and kasidahs, 15 tarjes, and 1994 rubais. The eight-volume work was published in Tehran in 1957-1963.

Conclusion/Recommendations. Almost all of the works of Rumi evoke a discussion of various dialectical opposing ideas and complex emotions in the minds and imaginations of his disciples. According to Professor R.Nicholson, admirers and



followers of Rumi must have at least a spark of the fire built by the mystic scholar in order to perceive his simple poetry and art.

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