

Interpretation of the Categories of Justice and Equality in Jalaluddin Rumi's Socio-Philosophical Teaching

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ABSTRACT

In this article, universal conceptual ideas such as peace and tranquility in Jalaluddin Rumi's spiritual world are analyzed from a scientific and theoretical point of view.

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It is no secret that respect for universal values, inter-ethnic harmony and tolerance are one of the main political ideas of the Republic of Uzbekistan today. 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.

Jalaluddin Rumi is a great pioneer in the heart and soul of the world. His greatest aspect of human history is that, as well as the soul of men, their desire, their thoughts, desires and desires, is completely absorbed in all the burning souls.

According to Jalaluddin Rumi, all religions and sects in the world are different, but their purpose is one. That is why he says, "The paths are different, but the goal is one". It does not mean that people do not understand each other, firstly, to judge according to names, terms, appearances, and secondly, to love God and not to believe in him without discrimination, but rather to deal with the interests, rather, instead of fulfilling his wicked intentions The reason for this is that it is considered as an assistant.

Jaloliddin Rumi states this way. Everyone looks at the crock of the craftsman. Someone says it is necessary to wash the inside of the bowl, someone says that it is necessary to wash one's face and everyone else. And the essence is to purify one's body by means of water. Likewise, all human beings in the world are eager to live. Someone is a weapon of violence, someone is knowledge, someone is disrespectful, and someone else is grateful. The nature is one - full and full. The grass originally sprouting from the ground does not have the shape - it does not have the appearance. But after its enlargement, it has qualities such as sympathetic or invisible, useful or harmful. The same is true of all human beings. But they differ in their nationality, way of life, traditions, and language. But their purpose is to be willing together with their desire to live freely and freely, lively and prosperous.

The role of Shamsi Tebrizi plays an important role in the formation of humanistic and pantheistic ideas in Jalali. Tabrizy states that people around the world are not separated from one another by riches, generations, ranks, positions, even religion or beliefs. All of them are under a single title - the man is superior. Tebrizi says: "Show me the disbeliever! I'll worship him. Call me Kâfir, I will make you a tawaf. Kufr is from Ehsan, and faith is blaspheming".

The Divine Love to the Greater God is blown in all hearts. Both the Turkish and the Arabian Greek represent the divine love in essence.

This is the story of Rumi Fish, a novel by Jaloliddin Rumi. When Mawlana Rumi dies, Mu'yniddin Parvona is trying to prohibit the participation of Christians and Jews in the writings of the poet, Ota Stepheny, of the proletarian patience, says:

"He is a compassionate ruler! As the sun shines on the earth, Mevlana has revealed the whole humanity with the light of truth. The sun is the property of everyone. Indeed, Mevlana said, "The seventy-two people are learning how to learn. I would like to hear that hundreds of voices have been sounded in each of my psalms, "If we obey our people, they will not listen," the Rabbi of the Jewish community said to Hayfa:

-Mevlana is like bread! Bread is all right. My uncle, you see how hungry bread has turned away. "One force could not distinguish the believers from the unseen at this jubilee. For Mevlana, they were all equal".

That is, these rows can be described as Mevlana's call to humanity. No matter whether he is a disbeliever or a pagan, a pagan, or a Muslim, he is primarily a perfect human being. In a family of different genres and different births, as well as the birth of a whole family, as a single family, it is a lifelong endearment of the whole family of different people. Someone strives to commit a sin and then repent and realize that someone is misled by someone who is fraudulent and mischief, while someone else is doing good deeds, and others try to mislead people around him and poison his life. But everyone's last visit is a destination. Rumi has always encouraged people of different backgrounds to be vigilant and healthy in faith and to encourage people to be desperate.

Jaloliddin Rumi is a great person. The great Indian poet and thinker, Muhammad Iqbol, says, "There is another Rumi who needs this world to get rid of despair and to make people happy". A person who is away from Rumi is desperate, and a person who does not read Rumi is absorbed in him.

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