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THE PRINCIPLES OF COMMONALITY AND SPECIFICITY IN THE PHILOSOPHICAL TEACHINGS OF BAHU UD-DIN WALAD AND JALAL AD-DIN RUMI

Abstract: *The hereby article aims at discussing the aspects of commonality and specificity in the philosophical ideas and teachings of the greatest Sufi mystics Baha ud-Din Walad and Jalal ad-Din Rumi and presenting the thorough analysis of the similarities and differences of their creative works. It is common knowledge that the philosophical teachings of the outstanding Islamic scholars such as Baha ud-Din Walad and Jalal ad-Din Rumi, their altruistic ideas that challenge to human perfection and maturity play an important role in educating the young generation as well as ensuring the consecutive development of spiritual and educational reforms in our society. By philosophical analysis of the scientific heritage and anthropological views of these mystics we also begin to become acquainted with their ideas on ontological, epistemological and ethical issues. Also, the article presents the comparative and analogic study of the vital issues such as the problem of the human and universe, social propositions, the spiritual maturity of man etc. discussed in the scholars' philosophical teachings.*

Key words: *mysticism, wahdat al-wujūd, the unity of existence, Sufism, soul, morality, material world, spiritual world, anthropology, substance, pantheism.*

Language: English

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Introduction

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The latest reforms carried out in our country at present day are being at thorough study and disseminating the scientific and theoretical heritage of our outstanding and well-known ancestors to educate our young generation in the spirit of our noble traditions. "We must make a point of embracing the invaluable heritage of our great scholars, writers, saints etc. as well as the bravery of our unbeatable commanders and leaders in the minds of youth of the country to strengthen their sense of national pride" [12.-29.12.2018]. In this regard, it is important to scientifically and theoretically analyze the essence of Jalal ad-Din Rumi's propositions on humanism, altruism etc. including the worldwide recognized

ideas such as common sense, high spirituality, mystical thinking and upbringing of a perfect man related to the child-rearing practices.

In the history of mysticism, a number of examples can be adduced for the processes by which one person directly and indirectly influences the worldview, spiritual maturity and perfection of another person, and as a result, such coincidences lead to the merge of ideological connections between their teachings. Baha ud-Din Walad, a great scholar of his time known as Sultan ul-Ulama (the name of title), was one of those well-respected people who internally and externally influenced the teachings of his contemporaries and later Sufis with his philosophical views, religious and educational wisdom and encouraged them to achieve the highest peaks of spiritual maturity.

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A number of works have been carried out around the world, especially in the United States, to study the great interest in the works of Baha ud-Din Walad and Jalal ad-Din Rumi and their scientific heritage. Particularly, R.Nicholson and A.Arberri were the first who studied and translated the works of Sufi scholars into English. Moreover, the scientific and philosophical heritage of both thinkers had been analyzed in the research of such well-known world scientists as Sh.Jan, U.Chittik, J.Baldok and K.Ernst [11, 108].

The Russian scholars V.Bartold [1, 224.] and A.Krimsky conducted their analyses mostly on the social views of Baha ud-Din Walad and Jalal ad-Din Rumi in their research, while R.Fish and D.Shchedrovitsky contributed a lot in the making of the information available to the public based on the many important historical manuscripts about the personality and life of the scholars. Also, they were honoured as the authors of historical novels about the Sufi scholars.

Also there was conducted significant research in Iran and Turkey to investigate the scientific heritage of Baha ud-Din Walad and Jalal ad-Din Rumi. The great scholars such as M. Istelami, A. Golpinarli [3, 35.], A. Zarrinkub and U.N. Tupbosh studied the Sufis' creative works by harmonizing their religious and philosophical propositions, whereas Dr. Khasan Kichik conducted his research on the history of Mawlawi *tariqa* formed by the Mawlavis, its ceremonial traditions as well as the rituals of As-Sama' dances.

When we talk about the role of the great mystic scholar Jalal ad-Din Rumi in the development of mysticism, known as a "poet of mankind" and the creator of a unique independent system in the history of philosophy, we should dignify his father, the prominent scholar of philosophy, theology and jurisprudence Baha ud-Din Walad. In addition to having a strong ideological influence on the psyche and spiritual world of Mawlana, this person also contributed a lot in his son so that he could grow as his great ideological successor. Baha ud-Din Walad put much of his effort into the formation of Jalal ad-Din Rumi's unrepeatable mystical thinking and high intellectual potential. Mawlana Rumi received his initial knowledge on mysticism and the stages of gnosis from his master-father. For this main reason, we can clearly feel the influence of the religious and philosophical worldview of Baha ud-Din Walad in the teachings and philosophical propositions of Jalal ad-Din Rumi. As a result of a comprehensive analysis and study of the scientific and philosophical heritage of Baha ud-Din Walad, we begin to get acquainted with his distinctive creative development, literary direction and worldview. In the course of studying the scientific heritage of the mystic thinker, we become convinced that his philosophical ideas on ontological, epistemological and moral issues directly served as

the main foundation in the formation of the philosophical teachings of his son.

While the investigation of the common and specific features in the philosophical teachings of both Baha ud-Din Walad and Jalal ad-Din Rumi, we tried to summarize and demonstratively analyze the following parallels and dissimilarities presented in their creative works.

To begin with, we may observe some common features in the philosophical worldviews of these scholars whose main point was to express their evidential propositions on the theme universe and man being proponents of the pantheism doctrine which has served as the key object of philosophical research. That harmony formed the most basic dialectical connection in their teachings. Both Baha ud-Din Walad and Jalal ad-Din Rumi aimed at developing their philosophical teachings being consistent with the God-Nature-Man formula, and that law was central to the teaching of their disciples and preaching long sermons on various subjects. They also emphasized that the substance of all existing things in the universe depends on Allah (the unique, only deity and creator of the universe) and is at his disposal. According to the scholars, Allah has neither form nor shape and no certain material attribute. He is pure and transparent. In their religious and philosophical propositions the Sufi scholars claimed that one should not look for evidence for the existence of Allah, nor can we speak about His creation and essence [18, 316.] as the Lord is in everyone's deep heart. The views of Baha ud-Din Walad and Jalal ad-Din Rumi about the Most High differed from the visions of other philosophers in some minor respects. They advanced the following views of theirs on *wahdat al-wujūd* (the unity of existence):

First, Allah is in fact pure and absolute of all the creatures. There shouldn't be any dispute about the descriptions given to Him.

Second, the perception of Allah by man in various forms or attributes can also lead to a weakening of the divine love for Him.

Third, the created being (man) must believe in the Creator and Inventor of all things and surrender his will completely to the All-Mighty. Only in this way Man can have a blessing feeling of divine pleasure and reach peace of mind and inward peace.

The views on the qualities and attributes of Allah were originally expressed in Baha ud-Din Walad's book called "Maorif" ("Education"), where the scholar gave a very religious tone to this subject. For that reason, it was somewhat difficult for his disciples and other members of Sufi community to understand the essence of the matter as well. Jalal ad-Din Rumi then analyzed his father's views about the Most Great on the base of his own style and pantheistic worldview, and he tried to combine his teachings on the subject with secularism. Consequently, the issue interpreted in a populist and intelligible style typical

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of Rumi, had a significant impact on the worldview of a number of mystics of the medieval Muslim world.

On the basis of theological views both Baha ud-Din Walad and Jalal ad-Din Rumi masterly explained their religious-philosophical views on the unique and singular Allah as well as the relationship between the Creator and His creatures relying on their intuitive knowledge. By examining the scholars' views on this subject, we can be aware of the ideas of Platonism that strongly influenced on the formation of their philosophical worldview. The reason we all know is that the philosophy of Plato is prevailed by the epistemological views about the world of Ideas and Shadows. According to Plato, we live in a world of Shadows; very few people live in a world of Ideas because it is a world of truths. On the word of the philosophy of Baha ud-Din Walad, the human soul comes from the world of Ideas and is placed in a cage called *Wujūd* (being, existence, entity), then it begins to live in the world of Shadows [9, 188]. Only with the command of Allah, it returns to the Supreme World. Jalal al-Din Rumi interpreted this in his own way. He says that man descends from his eternal abiding place that is the Supreme World for a while into the world of dreams, which serves for him like a hotel. After living in this hotel for some time, he will inevitably return to the Supreme World. However, Rumi claims that when the man returns to the real world at the end of his journey, his presence in the world of angels or animals depends on what he has done in the world of shadows for a certain time.

Another common feature of the pantheistic views of both scholars is that when they both discussed the issues of Allah and matter (substance), they placed at the center of their philosophical teachings Man, who is recognized as the crown of the universe and Allah's act of creation. They also emphasize that for man everything else on earth has been created and to him and the expediency and services of his mission everything else has been subjected. As Baha ud-Din Walad states, objective existence in any material world is reflected in the appearance of absolute existence. That is, every being in existence is created by Allah and everything is only at His disposal. According to the law of physics, nothing in the universe exists from nothing, something cannot come from absolute nothing, and nothing in the universe arises spontaneously. Everything created in the universe has its own substantial basis. According to the great thinker, person's appearance, whether it has any defects or not, is not of a high importance. Every human being has the manifestation of Allah in his heart and soul and this very existence forms human's mental states such as danger (fear) and *rijo* (hope). It also creates a state of mental ataraxia and brings peace of mind for human being. Jalal al-Din Rumi, in support of his father's ideas on this subject, writes the following in his philosophical teachings: "Every action of man is a question and it will bring

answers to his joys or sorrows. It is necessary to express acknowledgments to Allah for all good answers and to repent to Allah for bad ones" [4, 160]. In his Sufistic teachings, Mawlana indoctrinates that breaking the heart a Mu'min is like breaking the Ka'bah because the Ka'bah is the building of Abraham, but the heart of a Mu'min is the sight of Allah, therefore, we must refrain from hurting or injuring it.

While discussing the Creator and the matter Baha ud-Din Walad states that everything in the universe, from man to the smallest invisible particle, is at the disposal of Allah. His manifestation is represented in the appearance of every being in the universe. Abstract concepts such as beauty, charm, and glamour in the things created in this process also reflect the grace, mercy, and kindness of the Creator. On the contrary, ugly and unpleasant looks represent the wrath of the Creator. The Sufi scholar explains that the Almighty is able to create the image and appearance of the being as He desires.

In the philosophy of Mawlana Jalal ad-Din Rumi, there is the most analyzed and interpreted idea which has been at the center of various debates and has been widely discussed among people for centuries:

*"I died as mineral and became a plant,
I died as plant and rose to animal,
I died as animal and I was human,
Why should I fear? When was I less by dying?
Yet once more I shall die human,
To soar with angels blessed above.
And when I sacrifice my angel soul
I shall become what no mind ever conceived.
As a human, I will die once more,
Reborn, I will with the angels soar.
And when I let my angel body go,
I shall be more than mortal mind can know."*

"The Creator has shown humanity these things so that it may accept and acknowledge that there are superior powers" [14, 33]. A.Schimmel, a German orientalist, interprets this anthropological idea of Rumi in the following way: "I died as a mineral and became a plant. I died as a plant and became an animal. I died as an animal and became a human. I died as a human being and went to the Almighty and the angels" [10, 288]. The Uzbek philosopher N.Juraev says: "At first sight, Jalal ad-Din Rumi expresses the brilliant idea of inevitability of the extinction of bodies and their transformation from one body into another is similar to the law of nature, but based on a high spiritual and devotional basis, and the representation of the formula "mineral-plant-animal-man" gets the status of a huge constantly rotating circle" [6, 150]. Indeed, in the system of transformation from particle to plant, from plant to animal, from animal to man, from man to angel, put forward by Rumi, it is pointed out that the absolute spirit which is considered the basis of the universe,

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moves from simplicity to complexity without going beyond its foundation. When we get acquainted with Baha ud-Din Walad's work "Maorif", we can see that the substance of the above-mentioned idea was created under the influence of that book. The appreciable difference is that Baha ud-Din Walad describes that idea in general in his work: "Man is created by a particle, and due to his virtues or vices in his nature, he is degraded at the level of an animal or raised to the level of an angel" [18, 316]. It is noteworthy that while Baha ud-Din Walad commented on this idea in a general way in his work, Jalal ad-Din Rumi explained it on the bases of the principles of logical sequence, priori knowledge and syntheses. To prove his viewpoint, Mawlana thinks from the point of reductionism on the basis of the main principles of the unity of contradictions and struggle of dialectics.

Also, in his philosophical and mystical teachings, Baha ud-Din Walad speaks about the balance of human spirit and body, and according to his opinion, the human spirit is a reflection of the absolute soul. He compares the human spirit to a bird in a cage. Just as a bird longs for freedom in the cage, so does a human soul (a soul bird) want to be free. As Mawlana states, man's inner world is a world of freedom [15, 113]. According to the scholar's philosophy a captive bird strikes itself on every side of the cage in the hope of freedom and without any doubt hurts its own body, so a human being strains his body in the hope of the desires of the material world, condemning it to torture. This, in turn, increases the soul's desire for freedom. Sometimes, when a person falls into a dead end under the influence of his lusts and excessive material desires, he tries to attempt suicide and becomes fed up with life. All this happens as a result of the inner rebellion of his soul. Jalal ad-Din Rumi writes the following in his famous work "Fihi Ma Fihi" ("In It What's in It"): "It is a city full of beauties and all the other desires of the heart. It is the city of human soul and body. If there are countless professions in it, and if it doesn't make any sense, it's useless. The control of the soul is the most important thing" [17, 191]. As stated by Baha ud-Din Walad, after a person's death, his soul becomes released from the cage called the "body" and starts his way to Allah. And his body returns to its real nature, that is, to the soil. From his dead body returned to the ground, other beings of the material world and various plants begin to emerge. The Sufi scholar asserts that the soul that leaves a person's body after death will live forever but it hardly speaks about the transcendent (beyond) world. However Jalal al-Din Rumi reveals his thinking about the transcendental (present) world as well as the transcendent world by presenting the opposition to Baha ud-Din Walad's views on this subject, and we can witness that in his works he mostly discusses the issues of heaven and hell as well as the Day of Judgment.

Thus, first of all, Baha ud-Din Walad compares the human body to a cage in his book "Maorif", and later we may encounter this analogy in several places in the works of Jalal ad-Din Rumi such as "Fihi Ma Fihi" and "Maṭṭawīye Ma'nawī" ("Spiritual Couplets"). This common feature demonstrates the ideological harmony of the philosophical and religious views of great Sufi scholars Baha ud-Din Walad and Jalal ad-Din Rumi.

While speaking about the logical and dialectical connection between the philosophical views of both scholars, we are convinced that there are many similarities and connections between the artistic styles of their works. The greatest common feature of their style is that such works as "Maorif", "Maṭṭawīye Ma'nawī", "Fihi Ma Fihi", "Majāles-e Sab'a" ("Seven Sessions") and "Makatib" ("The Letters") were all written in an encyclopedic genre. None of these works was created in a specific field of study, however, such topics as the creation of the universe and man, as well as religious and secular, social, spiritual-educational, moral views took a primary position in those works and in their heritage the scholars mainly discussed the universal values that lead all mankind to spiritual maturity. The works of these scholars also provide information about the ancient state system, procedures and documents in Central Asia [7, 418].

Without any exaggerations we can call Baha ud-Din Walad's "Maorif" an encyclopedic work as it contains a lot of interesting information on various topics and fields. This book helps to enrich the spiritual world of every reader, strengthen his/her faith in Allah, inform him/her about the Islamic knowledge, and convey the truth of life. In his book the scholar discusses the role of spiritual purity and morality in human perfection and provides the samples of the divine dialogues between Allah and the prophets as well as the holy verses from the Qur'an and hadiths. When the thinker speaks on a particular subject, he narrates a story relevant to the subject and to prove his idea, he arouses the reader's interest and engagement by quoting various commentaries from the holy book of Islam and hadiths. Baha ud-Din Walad also cites a number of examples from the philosophical teachings of ancient philosophers, ghazals and narrations of his contemporaries and the poets who lived before him. He also provides his readers with valuable information about the science of medicine and the properties of various medicinal plants, horticulture, in particular, the trees and flowers care tips. In some parts of the work, the readers may read some interesting stories about sexual desires, deal with various word games, get information about the events connected with the well-known people of his time and the interpretations of various dreams.

Jalal ad-Din Rumi also continued his master's tradition in his philosophical teachings and tried to follow the same structure in his works. While getting acquainted with the works of those scholars, we also

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begin to recognize Baha ud-Din Walad and Jalal ad-Din Rumi as encyclopedic scholars because in their historical written heritage, they tried to combine their knowledge of theology, medicine, astronomy, logic, philosophy, music, literature, geography, ethnography, folklore, history and jurisprudence.

While dealing with the work “Maorif” created in the spirit of mysticism and science we can see that Baha ud-Din Walad mainly uses the verses of the Qur'an and the wisdom of the hadith as the main ideological source for it. In order to prove his views, he brings quotes from a number of verses and hadiths, tries to give both jurisprudential and poetic interpretations for the quotations, and in many places refers to the works of his predecessors to substantiate his personal interpretations from the religious and scientific point of view. Jalal ad-Din Rumi also tries to follow the tradition and style of his great master. While creating his well-known works and presenting religious and socio-political issues there the scholar tries to pay attention to the verses of the Qur'an and holy hadiths as his father and addresses to his father's work “Maorif” several times. When creating his one of the outstanding books “Maṭnawīye Ma'nawī” known as “Persian Qur'an”, Jalal ad-Din Rumi very many times addresses to the conversations conducted with his father in various private gatherings and circles, and the stories and narrations he heard from him. Complementary storytelling, a rational approach, and the morals drawn from each story or parable are directly referenced to the reader's judgment, and everyone's thinking on the basis of his or her own beliefs and worldviews are also among the most important compromising aspects of those thinkers. Such processes, in turn, can serve as an evidence of the existence of mutual unity, harmony and commonality in philosophical views, mystical ideas and works of both scholars.

This fact becomes obvious if we pay close attention to the naming of the works of those scholars, i.e., the works of both thinkers such as “Maorif”, “Maṭnawīye Ma'nawī”, “Fihi Ma Fihi”, “Majāles-e Sab'a” and “Makatib” are not named within a specific field. All of these works are named within the framework of general topics where the issues of spirituality, knowledge, essence and nature of human and the uniqueness of Allah are considered central.

It is common knowledge that the first verse (ayat) of the Qur'an was “Iqra!” which means “Read!” and expresses an order. Allah's first divine address to our Prophet Mohamed was “Read!” Baha ud-Din Walad begins the first verses of his work “Maorif” with the statement “Show the true way ...” Finding the true or right way and attaining the manifestation of Allah is a state achieved directly by following the path of knowledge, wisdom and insight. It is known that three books i.e., “Maṭnawīye Ma'nawī”, “Fihi Ma Fihi”, “Majāles-e Sab'a” by Jalal ad-Din Rumi have been translated and presented to Uzbek readers. It is

worth mentioning that the prologue of all Rumi's works began with a call for getting education and acquiring knowledge. “Maṭnawīye Ma'nawī” begins with the lines “Listen to the reed...” where the word “Listen...” is synchronized with the verse of the first Qur'an's interpretation. In the preface of the first chapter of “Majāles-e Sab'a” the Sufi scholar writes the following words: “It is Allah who wishes every success to some people's work, promotes their progress, improves their living conditions and removes the veil of doubt from their hearts so that they may see His greatness and uniqueness. And also He is the One who leaves his people with their own problems and exiles them to misguidance and ignorance, deprives them of all the blessings, nullifies all their deeds, and defiles the beneficence” [5, 16]. It is well-known that the success of a person depends on his/her intellect and it is usually because of planning his/her deeds based on his/her intelligence and knowledge. However the main reason of a person's misery and ignorance, loss of his/her true way and grief for not being able to continue what he/she has started is also lack of knowledge. We can draw such a conclusion from the wisdom of Mawlana Rumi. Indeed, verse 25 of Surat al-An'am of the Qur'an states the following: “And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients” [13, 25]. Mawlana's “Fihi Ma Fihi” begins with the commentary on the hadith: “The Prophet (peace and blessings of Allah be upon him) says: The worst of the scholars are those who visit the governors, and the best of the governors are those who visit the scholars and scientists” [16, 13]. It emphasizes that scientists and scholars should be worthy of their status and should stay away from flattery and extortion, while following the knowledge they teach to others. Thus, from the given examples we can understand that Baha ud-Din Walad and Jalal ad-Din Rumi started their works with the lines from Holy Qur'an and hadiths leading and calling people to gain knowledge on the Sufistic manner. This serves as an important factor in understanding the role and essence of science in human development and explaining it to the younger generation, studying and researching the scientific heritage of our great scientists and scholars.

Baha ud-Din Walad's “Maorif” is considered a mystical work that explains the concepts of waḥdat al-wujūd, the principle of the unity of existence. In his work, the scholar states that every *salikh* who deals with the divine knowledge and mysticism, endures all kinds of hardships and sufferings, and completely surrenders himself/herself to the will of the Almighty. Also the Sufi scholar several times emphasizes the posterior idea in his works about the people who know

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the level of their *nafs* (selfhood), and leave themselves at the disposal of Allah. Another noteworthy aspect of the philosophical ideas of the scholar is that making friends with people who are ill-natured, fanatic and have other similar vices can lead them to ignorance and humiliation any time. In his philosophical teachings Jalal ad-Din Rumi states the following about this particular idea by approaching to it from a praxiological point of view: "Making friends with dissimulators can even humiliate and degrade the mu'mins (believers)" [2, 42]. The real salikh should keep himself away from such people's company. Help to the people suffering from cruelty and violence. The most superior and noble qualities of humanity is respect for oneself and other people, not using violence, avoiding divisions into small communities that make people hostile to one another, not hating one another etc. We can notice that such ideas of spiritual and moral values presented in Baha ud-Din Walad's "Maorif" are directly reflected in the philosophical teachings of Jalal ad-Din Rumi as well, and a number of such mutual principles determine the significant influence of the scholar on the philosophical teachings of Mawlana Rumi. While saying, "Those who understand the essence of my father's words will understand mine too" Jalal ad-Din Rumi indicates that his father's role is incomparable in the formation of his philosophical and spiritual ideas and in the creation of a unique dialectical system in the history of philosophy.

According to the scholar Abulbaki Gulpinarli, most of the stories of "Maorif" consist of religious-spiritual content, and sometimes one can find some stories full of jokes and word plays. However, while getting acquainted with the works of Jalal ad-Din Rumi, we often come across various funny parables and narrations. Such stories are sometimes presented in the form of ideas and parables on religious and sometimes domestic issues. Those stories had been widely used by Mawlana Rumi mostly to entertain his readers and give them a clear and concise idea of the discussed subject.

Along with a number of religious and philosophical works, Baha ud-Din Walad's "Maorif" also played a key role in the creation and compilation of Jalal ad-Din Rumi's outstanding work "Maṭnawīye Ma'nawī". Some of the stories of that work were repeated in "Maṭnawīye Ma'nawī", while others had a strong influence on the psyche of Mawlana Rumi, and as a result, those stories or parables impressed the readers as a logical continuation of the stories written by his father. Rumi considered his father as his great master, and for that reason, in all his works, he tried to describe the human qualities and mystical thoughts of that great scholar. In addition to highly appreciating the philosophical views of Baha ud-Din Walad, the artistic and aesthetic value of his work "Maorif", created in the religious-mystical spirit, Jalal ad-Din

Rumi also caused his readers and admirers to have a unique idea about his father.

It is worth noting that in the works of both Baha ud-Din Walad and Jalal ad-Din Rumi, there were many aspects that did not repeat each other and were fundamentally different from each other. For instance, although the stories of Baha ud-Din Walad were shorter in size than the ones found in Mawlana's works, the complementary stories that came within a particular story had separate and different titles. Jalal ad-Din Rumi, on the other hand, tried to give various names for his short complementary stories. Baha ud-Din Walad based his stories mostly on religion, while Jalal ad-Din Rumi used an allegorical approach to religious issues basing his ideas on a secular point of view. Such differences evidence that Mawlana had his own personal position and direction in creating his works, despite the fact that while his creative work he often addressed to his father's heritage.

When it comes to the principles of commonality and specificity in the philosophical views and teachings of both scholars, it should be noted that the formation and development of their philosophical worldview were greatly influenced by the same people. In particular, when analyzing their works, we can notice the elements of traditional teachings of such philosophers as Najmiddin Kubro, Ghazali, Ibn Arabi, Sanoi, Shahobiddin Suhrawardi, Khusayn Khatibi and Farididdin Attar, who had a strong ideological influence on them. Both Baha ud-Din Walad and Jalal ad-Din Rumi used the same sources in creating their literary heritage. Accordingly, the principles of commonality were more prominent in their writing approaches than specificity. Baha ud-Din Walad inherited a rich library of rare books from his father Khusayn Khatibi, and under the influence of those sources, the scholar became Sultan ul-Ulama of his time. When Baha ud-Din Walad left the city Balkh with his family and relatives, he loaded all the books from the library on camels and took them with him. After his death, those valuable books were inherited by his son Jalal ad-Din Rumi. Those unique books served as the main source in Jalal ad-Din Rumi's creation of his independent philosophical teachings. Thus, obviously, the reading of those rare works, serving to enrich the worldview and increasing the intelligence of both scholars, helped to create a chain of common and logically linked ideas in their philosophy. The difference in their teaching was that while Baha ud-Din Walad emphasized mainly religious ideas in expressing his views and opinions, Jalal ad-Din Rumi tried to expand his father's religious views through secular sciences. While the ideas in Baha ud-Din Walad's "Maorif" were given in more generalized form, Jalal ad-Din Rumi divided and synthesized most of his father's ideas into individual and general concepts in his famous works. As a result, the language of Baha ud-Din Walad's work was considered complex and difficult to understand at first

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reading, so therefore his “Maorif” was a work that could be read and understood by a small circle of people. Jalal ad-Din Rumi's works quickly became popular at his time because he was able to express his ideas in a simple and quite easy way, which was equally understandable, interesting and enjoyable for all. This is one of the main reasons that Mawlana's works still have retained their world fame among all mankind and they still have served as spiritual nourishment for souls thirsting for spirituality. Baha ud-Din Walad's “Maorif” was a magnificent collection of sermons and advice that he delivered at various meetings and public gatherings, which was considered one of the unique works written in the mystical and moral spirit. The work, created in a mystical way in terms of its name, style of writing and ideas, served as a fundamental basis for the creation and improvement of the system of ideas of Jalal ad-Din Rumi in the field of philosophical history.

Also both scholars, with their unique philosophical teachings had a strong influence on the formation of the ideas of pragmatism in the followers of Sufi and Mawlawi *tariqas*. It is those principles that were one of the main reasons helping the scholars to achieve the dialectical harmony and the scientific genetic connection between their ideas. Such ideological links, in turn, were considered one of the important aspects that ensured the development of Sufi philosophy and the Mawlawi *tariqa*. Moreover, they served to provide the developmental stages of philosophical thinking in the Near and Middle East and allowed the formation of a rationalist worldview.

Baha ud-Din Walad's philosophical ideas had a significant impact not only on the worldview of his son Jalal ad-Din Rumi, but also on all members of the Mawlawi *tariqa*. That *tariqa* was originally composed mainly of members of the Sufi community, including the followers and disciples of Baha ud-Din Walad. That fact provided with valid evidence that Sultan ul-Ulama also made a worthy contribution to the formation and development of the Mawlawi mystical school.

Another similarity which we notice in the philosophical teachings of Baha ud-Din Walad and Jalal ad-Din Rumi relates to their historical and cultural environment. Their ontological and epistemological views were also very close to each other. Both scholars placed love at the highest level when it came to matters of intellect and love. They both believed with the help of mind and love one can understand the essence of existence and events. In his epistemological views, Baha ud-Din Walad taught that the main object of knowledge is Allah and the subject is Man, and wrote that those who seek and

those who are sought should be both in harmony [19, 7]. Jalal ad-Din Rumi, in his epistemological teaching, also supported the ideas of his father. He believed that one will not find anything unless he searches it [20, 193]. In another place, Mawlana writes the following wise verses:

*Ayo siz jabr chekib izlarsiz ilohiyini,
Ani izlashga hojat yo'q –
Ilohiy – siz
Ilohiy – siz!*

*(You will look for the divide and suffer
No need to search for that
Because divine is you
Because divine is you!)*

According to the scholar, man is in fact a hidden treasure in his heart, but he always thinks in the sense that he cannot fully realize his inner potential.

In conclusion, it should be noted that when we make a comparative analysis of the scientific heritage and philosophical views of Baha ud-Din Walad and Jalal ad-Din Rumi, we can clearly notice that there is much harmony and commonality in their worldview and even style of writing. The scientific and spiritual heritage of these Sufi scholars has been playing a vital role in human civilization for centuries. Each of them is a scholar with a unique and appropriate direction, their own word and independent worldview.

When we analyze the philosophical ideas and teachings of both scholars in terms of commonality and specificity, in fact, we can see that all these aspects form a perfect integrity in their worldview providing with a complementary correlation to each other. The chain of thought in their works points to the supremacy of the will, interests, and rights of a higher being called man over all that exists in the universe. A deeper study of the life and work of such prominent figures, who have a worthy place in the development of the history of philosophical thought, a deeper understanding of the essence of their philosophical ideas will undoubtedly inspire any person to spiritual maturity and peace of mind. The philosophical teachings of Baha ud-Din Walad and Jalal ad-Din Rumi, their altruistic ideas that lead all humanity to perfection and maturity, play an important role in educating the younger generation, ensuring the progress and development of spiritual and enlightenment reforms in our society. The rich scientific heritage of Baha ud-Din Walad and Jalal ad-Din Rumi is an important source that helps us to further develop our views on epistemology, axiology, philosophical anthropology, ontology, dialectics, epistemology and anthropology.

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