

The Modern Man And Mewlana

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Abstract

In a period of high development of science and technology and new directions of thinking, new attitudes appear towards the problem of human being. The problem of man was reflected also in high and poetic and beautiful form in the outside of Jalaleddin Rumi Mewlana and we will try to present our new view of the problem of human being from his sufi prism.

Tasavvuf as one of the methods of thinking researches the human as unity of spirit and body beyond the geographic regions (East-West) and religions, discovers the divine point in the human and his way to the universal harmony and divine unity.

The Eastern, especially Islamic philosophy was a source of ideas for Western philosophy. Today for Western researches seeking humanity and high human qualities Jalaleddin Rumi Mewlana presents a perfect source and way to the perfection.

Jalaleddin Rumi knew the Islamic principles very well, followed them censoriously, presented them by the language and light of tasavvuf – sensitive poetry and invite all human beings to exaltation and purity and perfection. Besides he had a divine light and illumination discovering irrational truth. Mawlana is an embodiment of perfect man not only for eastern man and Moslems, but also for western man and Christians.

By retracing the development of irrational thinking in the context of the history of philosophy, in other words, the development of the searching of the truth using super-conscious methods, we may find the interesting and indisputable fact: from the time immemorial and hitherto the humanity is sanctified by the Divine Light, continuous, inextinguishable, unrelaxing.¹

In fact, quite a few regularities are found in the history. In that case what made us look at the issue from irrational point of view?

Irrational thinking is the necessity arising from man's belief and love for Absolute Being – Allah, it means that this is goal of man's soul which yearned to cognize the object of faith, worship and love.

¹ Prominent British philosopher of the 20 century Aldous Huxley calls it «philosophia perennis» (Aldous Huxley. *The Perennial Philosophy*. London, Chatto & Windus, 1947.)

Actually, it would just like to emphasize the significant fact: man is in position to discern the essence of being, cause-and-effect relations and, finally, the Divine Radiance as truth granted to man by Creator.

It should be noted that throughout the history of mankind the Divine Radiance had been known under different names. An eloquent testimony to these are various religions, philosophical teachings and trends. The history draws that in some cases the said Radiance and its essence have been inaccurately belonged in a specific period in which it had been discovered. Moreover, it has been tried to offer as a principle of the world outlook and in some cases they were able to succeed. It was natural that the Divine Radiance underwent distortions (regardless of any teachings or world outlook frames), which, in turn, testifies to the incomplete form of its presentation, not the essence of the truth proper. In other words, because of for a certain period of time it is impossible to completely comprehend the truth; this situation makes necessary to examine the whole background and its substance above the concepts of time and space.

Allah not only has created man, but also has provided him with opportunity to elevate through perfecting himself and thus acquainting with the Creator and comprehending the truth. In an effort to convert into reality irrationally perceived divine truths obtained from Allah through revelation, disclosure and inspiration, Prophets, wisemen and seers resorted either to science or artistic expression. In so doing, they acted as champions of ideas, a kind of guides. Works and studies which have been written in different languages, periods and contents, aim to prove the single truth: man can reveal and cognize his «Self» and the whole Universe (animate and inanimate) through the light of Divine Radiance only. In other words, it helps to unveil the human essence – the role that man of high moral standards is to play in building civilized society; to identify and cognize man as Allah's submissive slave.

One of the ways to disclose the truth in all its sublimity and grandeur is the Islamic religion. There is a lot of people currently engaged in exploring man in terms of confrontation between religions and interests concerned. This essay's purpose is to assess man on the basis of irrational thinking irrespective of geographical expanse, with emphasis being laid on Tasavvuf concept, to be precise, Maulawiyah principles.

Globalization and the problem of man

It would be no exaggeration to say that the globalization remains to be one of the most topical problem of the up-to-dateness, which embraced nearly all aspects of material and spiritual culture. Researchers are currently engaged in examining various trends of the globalization, areas it covers, its influence on the development of mankind. At the same time, they try to assay negative impact of the globalization on sciences, culture and spirituality, devise

programs and plans of actions to oppose these tendencies. In other words, the globalization is on the agenda of many scholars and researchers, and today the concerns related to this phenomenon are increasingly growing.

The data presented in encyclopaedia, research studies and various publications showed that the globalization and universalization which have embraced various areas of human life tend to spread over the world scale as a natural phenomenon. S.Khalilov, he is an Azerbaijan philosopher, writes: «The globalization's process has not only influenced sciences, engineering and technologies, but also has been trying to embrace cultural-spiritual factors that determine the national identity».² Hence, the globalization is not confined to influencing external life of man; it «fathoms his spiritual life as major factor of man's shaping as personality; even better, it encourages him to act. However, there is a certain negative aspect of the matter: extrapolating from man's material, social and political status it does affect his spirituality; in other words, the materiality comes out as decisive factor.

Nowadays, the world is strongly being transformed into a large market. Both figuratively and literally, man proved to be squeezed between those selling and purchasing. Making a great fortune and growing rich at the expense of economic and material welfare, the so-called hegemony either eat up spirituality and humaneness of the unprotected and weak, or make their opponents to «voluntarily» abase themselves and become depersonalized.

Man is the embodiment of the unity of the spirit and the material body. Therefore, to examine «man» separately, bringing one attribute to the forefront and sidelining another, even ignoring it at all could be detrimental to the study of human phenomenon.

As opposed to the world phenomenon – the globalization, attempts to focus on the human soul as subject of mysticism and look at the phenomenon from its unity with the divine realm standpoint and compliance with high moral standards, seems to be light-headed and even absurd. In that case, it would be appropriate to construe the point in a different way.

As the time and conditions change, so do values, spirituality approaches and concepts that predetermine humaneness. Our standpoint is borne out by historically interchangeable and sometimes predetermined scientific-cultural developments, discoveries and wars, as well as related philosophical conceptions. For example, even though the divine religions (Abrahamic religions) based on love and purity, reconciliation and peace ideas, the Crusades and terrorist actions were done on behalf of religions. Also, instead of using the atomic energy for good intentions, there appeared the atomic bomb posing threat to the very existence of civilization.

In both cases, the parties advance their own arguments to justify themselves, talk profusely about lofty matters and consider them to be more impartial and closer to the truth. It is natural

² Khalilov S.S. *Təhsil, təlim, tərbiyə*. Baku, 2005, 406.

that for centuries the diversity of this sort, or even contradictions remain to be topical to date. On the one hand, contradictions imply the development, however, when the point is about the conflict, or even worse – about the parties' aspiration to annihilate each other, the development is out of the question. Religions are compared with each other, beliefs are opposed with each other, values depreciated, lofty ideas exploited to serve interests of one person only. In such a contingency, the principal mission of man and the basic purpose of his origin are somewhat sidelined.

It is irrefutable that the globalization and universalization are insuperable, so we are very far from opposing or disclosing its negative aspects only. On the other hand, it would be appropriate to remind that side by side with material and social aspects there is a creator of society – **man**. That's to say that man as entity combining the soul and the matter should be involved into the globalization process, look for universal ideas of humaneness and spirituality, and finally be contemplated from this summit.

The Eastern Man and the Western Man

It is safe to say that the emphasis on person's material needs as key factor of his formation as personality is influenced by his geographical location. The point is about another pressing issue of the up-to-dateness: differences between the eastern man and the western man, their world outlooks, modes of thinking and attitudes to the reality.

If one looks at the history of philosophy, it may be inferred that the location-based classification of human thinking first revealed itself in the new epoch, consolidated in the modern times and is being stabilized today. Of interest is the fact that when talked about the study of sciences in the distant countries in the ancient and medieval periods, the knowledge gained was not necessarily associated with a specific space or locality. Thus, Mohammad (pbuh) recommended to study sciences abroad; in so doing, Prophet meant genuine sciences, be that even in China; the Europeans studied philosophies of Ibn Sina, Abu Khamid Ghazali, etc. as not pertaining to the East or the West but as the wisdom that led to the truth. Z.Guluzade, who analysed generic regularities of the East and West, noted: «The specificities typical for the East and West, even despite mixed character of human history, cannot be a barrier to exploring it as comprehensive whole, to identifying common regularities of this universal process ...».³ The philosopher further adds that this regularity equally applies not only to mankind's economic development but its cultural progress as well.

As the economic and political power became a decisive factor, the peoples worldwide stratified, humans underwent classification to adapt to the process, and changes of this sort had

³ Kuli-zade Z.A. *Zakonomernosti razvitiya vostochnoy filosofii XIII-XVI v. i problema Zapad-Vostok*. Baku, 1983, 181.

their effect on the train of thought. Incontestable fact is reasonings of the Western and Eastern thinkers, even subjects of their reasonings are noted for certain differences. C. Khalilov notes that «in the East, the Weltanschauung is primarily of axiological nature; a phenomenon is assessed only, regardless of individual spirituality; it is treated either positively or negatively; then this approach is manifest either in poetical form (madhiyye or hajv) or in more unsystematic and impulsive manner at the level of consciousness».⁴

Hence, the eastener prefers to watch everything like detached onlooker; in so doing he does not notice that he has put on western clothes and thus ignored the fact that the West has already been succesful in bereaving the East's spirit.

But what about the West? According to Wilfried S.Smith, famous philosopher Mohammad Iqbal was shocked by two facts in Europe: indifference to humans and dehumanization (estrangement from humaneness).⁵ Summing up views of the modern western philosophers, A.Ozturk wrote: «The West assured emphatically to solve the problems of mankind, provide the world with economic and social prosperity, and it did in the form of materialist and liberal conception; on the other hand, it put forward a type of man suffering from avidity, aimlessness and insatiability».⁶

As is seen, man struggles to cope with two opposite poles: the eastener is drawn into exorbitant individualism, the westener into excessive liberalism, postmodernism and other “isms”. The eastener is in no position to estrange himself from the spiritual world and become socialized, considering it not necessary to perfect his material body as bearer of spirituality. Meanwhile, the westener is socialized to such a degree that ignores the inextricable link between the body and the spirit, as well as the divine truth that forms their unity. The most deplorable is the fact that the point of contact is accentuated in “westernizing”, or rather “Europeanizing” all the geographical expanse.

Obviously, the above being of somewhat generalized nature notwithstanding, it, nevertheless, remains to be the truth. At the same time, there is a unified truth shared by philosophers in the parts of the world, commencing from time immemorial: Allah is One and Only, and He created the world to comply with the universal harmony and unity. From this it follows that there does exist a clue to lead from negative point to the above unity, so the compliance with this clue is sure to lead to the unity above.

Paths Leading to Universal Islam-Based Concepts

⁴ Khalilov S.S. *Təhsil, təlim, tərbiyə*, 411.

⁵ Fahri M. *İslam felsefesi tarihi*. Terc. K.Turhan, Istanbul, 1998, 352.

⁶ Mevlananın düşünce dünyasından. Haz.: N.Shimshekler, Konya, 2005, 227.

There are various ways of identifying and perceiving the path which predetermines the essence of objective reality and leads to universal harmony and unity irrespective of geographical expanse. One of the ways to contribute to this path are divine messages, sage dicta and scriptures.

Holy books illustrate the history of belief in Allah: from the very outset to the doomsday. In other words, the point is about the role of faith into One God to play in the creation and development of human race, its flowering and decay; the importance of faith. Throughout the “history” societies, nations and systems changed; unaltered remain the faith in Allah. Note that the religion plays a dual role in the life of mankind: spiritual and material. In the first case, the religion comes out as means of regulating the life of society or state, a sort of “opium” for the people; in the second case, it matters as powerful factor to influence the spiritual world, thinking and morals of man, to fuel him with integral and pure ideas and thus shape an integral world outlook.

Islam is the last religion that embraced previous beliefs with no distortions henceforward and simultaneously bandied in every way, unjustly accused of transgressions actually rooted in economic and political reasons. In analysing the relation of western thinkers to Islam, S. Khalilov writes: «As a rule, western philosophers coming nearer to the concept of the idea of Unity, demonstrate, nevertheless, their independent attitude to the religion with reference to Islam, not their indigenous religion, and thus run counter their own views».⁷

Islam is addressed not to a specific people but all those believing and serving Allah while Koran is predestined to serve as knowledge source and proper morality and thinking guide. Koran is Shari'a book which teaches people to live in line with certain laws, as does it the Torah (the Old Testament), and to improve spiritual world of man and educate him properly, as does it the New Testament. In short, Koran is a source of lofty universal ideas going back to man's material and spiritual world.

Let's now consider a next section of our research, i.e. Tasavvuf – mysticism, the Islam-based way of thinking and exponent of the perfection process.

It should be noted that, on the one hand, from the very outset Tasavvuf as historically rich and philosophically profound teaching has been, a way of thinking that embraces the truth of Islam and forms its pivot as life experience; and on the other hand, it has become an instrument that is used to distort the very essence of Islam. In saying so, one proceeds both from creative activities of outstanding Sufi thinkers who cognized all subtleties of Islam and brought their life experience into conformity with system theory, and from those who added Islamic principles to their personal views and created a religion inside a religion to idolize their Sheikh: the point is about Bidat Sufi sect and their representatives.

⁷ Khalilov S.S. *Fəlsəfə: tarix və müasirlük (fəlsəfi komparativistika)*, Baku, 2006, 204.

The above gives cause to assert that it is the fault of the second. Bidat sect that erroneous views had been circulated for years about Tasavvuf, especially as the latter was mostly associated with poverty, outward appearance, asceticism, etc. In other words, a notion of Tasavvuf superseded the whole system of thinking. Tasavvuf in question is a form of thinking enabling man to cognize himself, to unveil the genuine purpose of his creation; a means of perception to return him to the inborn perfection; world outlook and supreme thinking. In other words, Tasavvuf is, in the first turn, a theoretical system and an experience, in the second turn, to mirror a certain part of it.

Islam is destined to Allah believer, to him who believes and serves the Most High whereas Koran is a knowledge source and proper morals and thinking guide for the same man.

In other words, Islam has the virtual side titled Shari'a which is a subject of scrupulous attention of Hadith-researchers and Faqihs who seek to bring this mine of wisdom to humans' notice. Islam has the spiritual side which is a subject of Tasavvuf. It should be added that the spiritual side starts with the virtual outer side – Shari'a, i.e. proper morals and decency. In fact, morals are a basis of thinking, while the latter gives proper impetus to morals. In holding that the soul and spiritual world of man are object of its consideration, Tasavvuf combines the virtual and spiritual sides of Islam.

From this it would follow that Tasavvuf is a form of thinking, or rather experience which tends toward the innermost or the concealed as one of the key principles of the universal religion of Islam. In other words, it mirrors all spirituality-related aspects of Islam, its essence and thus bears out its universality.

Maulawiyah as Symbol of Perfect Man

Among Sufi thinkers who favored the world of culture with brilliant works on science and literature there are figures who turned into symbol of Tasavvuf. In other words, under Tasavvuf we mean the figures above, and, in the first turn, Jalal al-Din Rumi.

Note that Jalal al-Din has been referred to much, yet, much has still to be said. The article seeks to approach him differently and acquaint readers with his views on humans.

According to the history, Jalal ad-Din Rumi was prominent figure of his epoch, excellent poet and scholar, devout Moslem who strictly stuck to Sharia. At the same time, he contributed greatly to the development of Tasavvuf and created his own, specific Sufi school. In doing so, this essay aims to study Maulawiyah's views on the human as major aspect of his world outlook.

It would be appropriate to note that Maulawiyah was instrumental in exploring the phenomenon of man down to the smallest details: in society and family, anger and joy, love and hatred, morality and immorality, etc. The article looks at a key aspect of the point to comply with

its line: a distinctive feature of man that distinguishes him from other entities – his mind and spiritual development.

According to Koran, the Almighty who created man from His spirit and introduced him as His deputy on earth, taught him names of all things (Koran 2/30-31). It is the motive, i.e. cognition of sciences, that helps not only distinguish man from other creatures, but also turned man into object of worship after Allah.

However, despite his belonging to the divine world man is a resident of the material world, and his inextricable link with the materiality contributes not only to pursuing assigned purposes but also to neglecting of the above. Rumi stressed: «Man is great, everything is engraved in him. However, curtains of dark shade him from learning sciences. Creature comforts, earthly engagements and desires account for what is called curtains of dark».⁸

Guided by Holy Books, the spirit acts as the mediation-free expanse linking Allah and man. According to Rumi: «Like mountain torrent, there is the spirit closely interwoven inside us».⁹ Account has to be taken of the fact here that Allah added all sciences into human's spirit.

In saying so, Rumi singled out the key science to perfect man, for the remaining ones are none other than “useless burden” (1/3447)¹⁰ and “unmeaning thing”. He warns against «attempts to bear burden of knowledge for lust and desire purposes only, so that man could scrutinize the well of learning inside himself» (1/3451).¹¹

Koran notes: «We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish» (Koran 33/72). Different views on the *Trust* are referred to in numerous commentaries. We are prone to admit that *Trust* is a sort of radiance ray which helps to uncover perspicacity eyes of man. Rumi writes: «A drop of substance fell into the soul; Allah granted the substance to no seas, nor the universe».¹² The store of knowledge makes it possible to infer that spirits harbor certain truths with which to materialize themselves. Hence, the difference is not in their origin, but in their essence and their truth, so the degree of the spirit's perfection is directly attributable to unveiling this truth.

It became apparent that the spirit as room for *vahyu* (for divine message; for irrational knowledge – K.B.) is also a medium to get it to man. If one may put it that way, prophecy, wisdom and ignorance are manifest in the spirit proper. Rumi maintains: «The soul of this brilliant image is missing. Go and find this scarce entity».¹³

⁸ Rumi J. *Fihi ma fihi*, terc.: A.A.Konuk, Istanbul, 1994, 48.

⁹ Mawlana Jalal ad-Din Rumi, *Mesnewi*, terc.: Tahiru-l-Mewlawi, Istanbul, p. 568.

¹⁰ Ibid.

¹¹ Ibid.

¹² Rustamov Y.I., *Mawlana Jalal ad-Din Ruminin sufilik felsefesi*, Bakı, 2002, 143.

¹³ Mawlana Jalal ad-Din Rumi. *Mesnewi*, 568.

The point is about the very core that helps man to return to his genuine «space», «motherland», i.e. unity. Rumi describes this “return”, or rather “elevation” as follows: “it is the misfortune that guides man in all his strivings. Until man imbues his mind with difficulties of the work he has to do and, hence, imbibes the love and passion for this work, he should not take it up; even if he does, he will face difficulties on this track. Long live the universe, the beyond, the carpentry and the science ».¹⁴ Hence, the light inhaled into the spirit by Allah shows the path toward exploring its own essence and thus becoming perfect, i.e. attain the unity.

In other words, the genuine essence of man lies in his spirit and materiality, so «man is fed by the divine light; he is not worthy of animal food»,¹⁵ - says the philosopher. Koran maintains that «...There hath come to you from Allah a (new) light and a perspicuous Book. Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight» (Koran 5/15-16). It is natural that “the light”, as referred to in Koran, is commented differently, including its interpretation as the divine, irrational knowledge unveiling man’s essence.

It has to be kept in mind that truths as set forth by Allah are pertaining to the grade of the spirit, i.e. its ability to adopt truths. Hence, the spirit champions not blindly, it acts designingly as rational being. Rumi meant this as saying: «Allah implanted a kernel of sense into everybody’s spirit, so that he could separate the certain from the uncertain »¹⁶.

When the spirit is manifest in man’s being and towers above the materiality, it thus perfects itself and contributes to man’s cognition process, hence, the perfection is the improvent of man’s spirit. At the same time, the phenomenon is noted for its specific form characterized by spirit’s residence inside the body.

At first glance, there can be find inconsistent idea. In the essay was insisted insist that the spirit perfects itself in rising to the top of materiality, on the one hand, and that the materialized spirit only is potent to do that. The answer is simple: the perfection aptitude is typical for man, and this runs no counter to the materiality; on the contrary, that means the mediation role of the materiality for the spiritual development. With that end in view, Rumi maintains that «...spiritual superiority and genuine loftiness are inherent in pure spirits »¹⁷, i.e. the materially estranged spirit tending toward its authentic essence.

Extrapolating from the integral whole between spirit and material body, thinkers classified spirita into different types. Guided by the same idea, Rumi lays an emphasis on two distinctions of man: humane and bestial. While the animal’s room is within the limits of the material world,

¹⁴ Rumi J. *Fihī ma fihī*, 22.

¹⁵ Mewlana, *Mesnewi*, II. Terc.: V. Izbudaq, Istanbul, 1995, 83.

¹⁶ Mewlana Jalal ad-Din Rumi. *Mesnewi*, 568.

¹⁷ Ibid.

the human's room is on the top of the material world to form divine unity following an impetus given by the conscious spirit. As Maulawiyah put it, «Should the water penetrate into the boat, the latter sinks; should the water penetrate under the boat, the latter floats».¹⁸

The evolution of man from animal organism to spiritual creature is the sacred process. To be precise, the perfection is none other than the improvement of the spirit, while the improvement is the disclosing of the spirit's level.¹⁹

The spirit as product of the divine realm integrally linked with heavens (this is vividly echoed in spirit's overwhelming desire to return there) may, under certain circumstances, depending on space and time, manifest itself either as plant, animal or human being. Besides, subject to the level of its essential ability to comprehend innate truths, the spirit may be realized either in the ordinary man or the sage. Rumi stresses: «Product of earth, Adam learnt knowledge from the Most High, so he was successful in raising the science to the seven heavens».²⁰

In using a word “man”, Jalal al-Din Rumi prioritizes his soul, for man's essence is concealed in his spirit to rise to the divine world as genuine homeland from the material world through the sense in his soul. In other words, it rises from the animal state to the human height and thus perfects himself. Rumi points out: «I wish I had spirit as pole of the universe. The soul of man's soul is spirit».²¹

In appreciating man's spirit, Rumi would often say «Come, whoever you are, do come ...» thus appealing to the humans irrespective of their geographical location, religion, beliefs, called them to join the unity before their spirits settling down inside the body.

As has been noted above, Jalal al-Din Rumi was Sufi sheikh with Tasavvuf being manifest in its most perfect and supreme form in his world outlook. In other words, the lack of physical (space, religion, etc.) distinctions between men at the level of perfection is widely echoed in Tasavvuf. The latter forms the pivot of Islam; it is a form of thinking and world outlook. Hence, such an attitude to man is typical for Islam.

The East, particularly, Islam is known to have played a role of ideological source for the Western philosophy. At present, Jalal al-Din is the primary, even top-priority source of humaneness concept for the West. Evidence of this are comments and references to his works in the numerous research studies and Internet pages. Rumi's influence on the intellects of the age. Suffice it to cite some.

Proceeding from ideas of Jalal al-Din Rumi, great German philosopher Hegel wrote: «If anybody desires to look at the One and Indivisible and cognize its loftiness and stoutness, suffice

¹⁸ Ibid.

¹⁹ Bünyadzadə K.Y. *Şərq və Qərb: ilahi vəhdətdən keçən özünüdürk*, Bakı, 2006, 51-53.

²⁰ Mewlana Jalal ad-Din Rumi. *Mesnewi*, 568.

²¹ Rustamov Y.I., *Mewlana...*, 143.

it to appeal to Mohammedans».²²

Another German thinker I.W. Goethe describes the Rumi's world outlook as follows: «His aim is to study and elevate the spirit; as a whole, his teaching of Unity disapproving hardships and privations notwithstanding, it, nevertheless, admits these (hardships) in holding that everyone, sooner or later, would plunge into depths of the divine being and be enlightened by it».²³ In turn, Goethe adds that «Jalal al-Din Rumi declines from building the reality on false and dubious principles; he is eager to clear up the mystery of internal and external phenomena to comply with spiritual tenets; for this to happen, sharp intellect is required».²⁴

Delighted by Tasavvuf, distinguished researcher A. Arberry conveys his feelings as follows: «Seven hundreds years ago Maulawiyah had been successful in guarding the world against the great turmoil. His works and ideas are the only means to save Europe today. From now on, I shall live my life through exploring Maulawiyah's works, for they contain consolatory formulae and spiritual remedies to cure sores of the epoch».²⁵

In carrying on a comparative analysis of the creative work of Abu Hamid Ghazali and Jalal al-Din Rumi, British orientalist R. Nickolson pointed out that the former expounded his views in plain, systematized manner, while the latter did it in allegoric, ulterior form. In other words, poems of Rumi are designed for Sufi readers, while Ghazali's address those willing to cognize Tasavvuf, i.e. broader audience.²⁶ It would be opportunely to add a few words to the Nickolson's excerpt: even despite the allegoric language of Rumi works, they are addressed directly to the human spirit; with wakeful spirit and permeated with the divine light, man detects their profound wisdom to comprehend the innermost properly.

That said, it would be appropriate to review the question above once again.

As a result of aforementioned ideas, the western philosophers, conversant with the Islamic religion and yet, incapable of apprehending the perfection of Ilam, grasped Tasavvuf with their mind and benefited from it to the maximum. These words may be applied to millions of westeners who resorted to Tasavvuf. In other words, the spirit and the will of man incapable of escaping officialy recognized religious dogmas are sure to appeal to the divine entity, and they do through Jalal al-Din and the new Tasavvuf as mediators. This can be construed as triumph of Islam exemplified in Tasavvuf.

Jalal al-Din Rumi was perfectly proficient in principles of Islam, followed them strictly, called humans to seek summit, purity, perfection; at the same time, he stuck to the Divine Light

²² Hegel G.V.F. *Filosofiya duxa* / Ensiklopediya filosofskix nauk: v 3-x t. T. 3, Moskva, 1977, 400.

²³ Rustamov Y.I., *Mewlana*, 5.

²⁴ Ibid.

²⁵ Mevlananın düşünce dünyasından, 223.

²⁶ Nicholson R.A. *The idea of personality in Sufism*, Cambridge: 1923, 51-52.

as means of cognizing irrational truths. In other words, Jalal al-Din Rumi is the role model of Perfect Man both for the eastener and westener: Christians, Buddhists and Muslims.

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