

THE PROBLEM OF PERSONALITY IN PHILOSOPHICAL AND ANTHROPOLOGICAL VIEWS OF BAHA AL-DIN WALAD AND JALAL AD-DIN RUMI

Chuliyeva Vasila Erkinovna

Doctor of Philosophy (PhD), dotsent – Uzbekistan,
Navoi State Pedagogical Institute

E-mail: vasila7646@mail.ru

Abstract: The article deals with the philosophical and anthropological views of the great Sufis of their period Baha al-din Walad and Jalal ad-din Rumi where they present their own philosophical interpretations of the image of the perfect man which they associated with spiritual knowledge. The philosophical and spiritual views of the great Sufis Baha al-din Walad and Jalal ad-Din Rumi and the altruistic ideas that call humanity to perfection (*insan al-kamil*) and maturity, play a vital role in educating the young generation and ensuring the continuity and development of spiritual and educational reforms in our society. By analyzing the rich scientific heritage and anthropological views of these Islamic scholars from a philosophical point of view, we begin to get acquainted with their ideas on anthropology. Also the article presents the comparative-analogic analysis of the theologians' philosophical issues such as the human factor, human existence, human nature, and human perfection.

Keywords: mysticism, religious ideosphere, Sufism, anthropology, soul, morality, material world, spiritual world, anthropology.

The issues of the human nature, human creation, and the problems of personality have been of equal interest to people at all times. The science of anthropology has emerged in the history of science as a separate field on the basis of limitless debates, mythological, religious, and philosophical worldviews on this topic. The emergence of certain knowledge about anthropology has been associated with the formation of theoretical knowledge in this field. By the nineteenth century, the theoretical foundation of the science of anthropology had influenced the development of sciences such as anthropology and psychology and the issues such as the human factor, human existence, human perfection which were considered the focal points in the philosophical interpretations of ancient philosophers, Eastern thinkers and European philosophers. The problem of personality was also central to the philosophical teachings of Baha al-Din Soltan Walad and Mawlawī Jalal ad-Din Rumi, the great Islamic scholars of the Great East. In their philosophical views on anthropology both of the thinkers associated the image and nature of the perfect man with theology. The Surah al-Mu'minun of the Al-Qur'an Al-Kareem states: "... And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of Creators" [17. 12-14 verses]. Jalal ad-Din Rumi made his comments on these verses as follows in his book *Majāles-e Sab'a* (Seven Sessions): the humanity was first created from a sperm-drop, then it turned to a clinging clot, and then it was made into a lump of flesh. Allah commanded the archangel (angel) of mercy to show mercy towards the mother's womb and to give appearance to the creature. The archangel took the appearance (image) assigned to him from Al-lawh Al-Mahfooz (the Preserved Tablet) and began to shape it from the outside of the womb following submissively the command of Allah. When the angel finished its mission, the Almighty said, "O angel, go now, we have a secret affair with him". After that, the Creator breathed his spirit of life, and thus man became a living. No one knows what soul is. Then there came a command to write down the human deeds to be rich, happy or unfortunate" [4, 123]. In his book "In It What's in It" Mawlawī Rumi writes the following lines about the creation of man: "When the Almighty Allah created Adam from sounding clay and water, He completed him in forty days" (Hadith) and from mud He moulded the human into shape. Then Adam remained on earth for forty days. Accursed Iblis (Devil) was banished by Allah from heaven as punishment for his haughtiness, as a result Shaitan (evil spirit in Islam) entered Adam's mold and veins, observed him and claimed right after seeing his blood-stained veins and flesh: "Oh, I wonder whether this is Iblis whom I saw in Arsh (the throne of Allah) and the creature made by Originator. Maybe not! If there is Iblis, it is absolutely He". [3, 40]. In these lines Rumi refers to the Islamic teaching that man believes that the divine destiny (being in the mother's womb) is when Allah wrote down in the Preserved Tablet all that has happened and will happen, which will come to pass as written. At the same time, the

scholar points out that there are animal-like attributes in the character of man, and also cites the legends about Man and Iblis (Devil) originated in the Eastern mythology.

Explaining his philosophical ideas about the creation of man, Jalal ad-Din Rumi claims that in fact Man is the creature made of a drop of impure water, so it is natural that his actions should also have animal-like qualities due to which the man sometimes fall below the level of the animal kingdom. According to Islamic mythology, a mortal was created out of dry clay and formed from dark mud, and Mawlawī Rumi explains the creation of human in his book *Maṭnawīye Ma'nawī* (Spiritual Couplets) with the following verses:

*Nisbati aslim shu tuproq, obi gil,
Obi gilga berdi Yazdon jonu dil.
Qaytamen tuproqqa bir kun begumon,
Sen-da tuproqqa borursan, ey falon.
Jon chiqar bulsa, taning tuproq bulur,
Tor qorongu bir qabrga joylanur [4, 456].*

In these verses the scholar states that human being is created from dry clay and blown of divine spirit by the Creator. Without any doubt, the “clay figure” one day after death goes back to his Originator and when the soul leaves the body, it turns into dust again which will be placed in a narrow dark tomb.

Baha al-din Walad, the greatest jurist and scholar of the Muslim world in the Middle Ages, combines two principles - the physical (material) and metaphysical (spiritual) basis in the interpretation of the essence of man when expressing his views on human anthropology. According to the Persian poet, the human body is in fact extremely pure and transparent. As long as a mortal creature lives in the physical world, he often unconsciously becomes a servant to materialism (appetites), that is, his sexual and sensual lusts cast him into various vices (sins). Consequently, his pure physical self becomes increasingly blurred in the path of materialized transient desires. Baha al-din Walad asserts that the Creator had created man as a pure creature, and without any qualms man must also return to Allah pure. The scholar says that we should not be deprived of the Jannah (paradise) of the eternal world because of the pretense of the mortal world. In his views on anthropology, Baha al-din Walad argues that man must first have a deep understanding of himself, his essence and the nature of his creation. If a person wants to understand his essence and identity, he must save himself from the taste of lust and greed. The scholar says that a person who strives for perfection and moral maturity attains spiritual maturity on its own. The great Sufi sheikh glorifies the idea that the essence of understanding and loving Allah should not be sought in the physical world, but one can find Him in the spiritual world.

Man is a living being in the universe. But on the other hand, human being is distinguished from other creatures by his ability to understand himself, to think about his life, his existence and to create material and spiritual values. The inner world and the psyche of man serve as the brightest mirror for the boundaries of the whole human world. All the things seen in the mirror allows man to observe and understand what is happening in the great world of human emotions, thoughts, and actions. Jalal ad-Din Rumi studying the material and spiritual foundations of man shows the superiority of the spiritual world. As he considers paying attention to one's spiritual life and practice (meaning of life) and not to one's physical nature (body) is a sign of Islamic wisdom. In his book, *Maṭnawīye Ma'nawī* (Spiritual Couplets) Rumi emphasizes that all the changes, developments and contradictions in the world exist in man, the perfecting one. At one point, he specifies that the study of the attributes and essential qualities of the human soul takes place through an understanding of the names, power and essence of Allah, the Creator of the universe and Adam. In the philosophical and anthropological teachings both scholars state that the path that leads man to perfection and greatness is the spiritual (metaphysical) world.

The following point in Jalal ad-Din Rumi's views on anthropology is noteworthy: Allah created human being from the dust of the angelic world, and man is a living being between an animal and an angel. For this reason, human nature has animal traits such as ignorance, savagery, and depravity, as well as angelic and divine qualities such as beauty, knowledge, piety, and asceticism. Heaven and hell are the great abodes of Allah. Mawlawī Rumi describes this as a divine mystery and wisdom known only to the Creator. Allah summarizes all the deeds of man, and when the mortal being returns to the Creator, one of the great abodes of Allah becomes available to him according to his deeds. According to Eastern mythology, man was created from a combination of four elements: water, fire, air, and earth. That is why man has been endowed with certain qualities from each of these elements. Water has endowed the human heart with such qualities as purity, beauty, and openness, while fire has gifted man with such qualities as jealousy, anger, and arrogance. From the air man has taken the qualities of instability and hypocrisy, while from the earth he was endowed with such qualities as humility and contentment. Jalal ad-Din Rumi claims that the essence of man is made up of a combination of these four elements, and that the features of cruelty and gentleness in man are derived from these elements. According to the scholar, the human soul is gentle, tender and beautiful, while the body of the man is rough and hard. As stated by Mawlawī, the more ignorant, savage and corrupting qualities a person has in his character, the more he goes to the level of animal kingdom (becomes animalistic), and the more meek, knowledgeable and humble a person is, the more angel-like he is. However, a

human being cannot possess merely animal and angel-like (divine) features. Because the outward creation of man is made up of a combination of opposing elements, such as water and earth, air and fire. It is natural, therefore, that these qualities exist in his character. Jalal ad-Din Rumi comments about this ideology in one of his major works *Dīwān-e Kabīr* (Great Work) or *Dīwān-e Shams-e Tabrīzī*:

*Na az xokam, na az bodam, na az obam, na az otash,
Na az Arsham, na az farsham, na az savnam, na az konam.*

The scholar's aforementioned verses can be interpreted as follows:

*I am neither dust, nor earth, nor water, nor fire,
I am neither from Arsh, nor from earth, I am not both earthly and heavenly.*

According to Baha al-din Walad, man is in fact a whole union of body and soul which are inseparable from each other. On the word of the thinker, the body and soul are present in all living beings in the universe, and man differs from them in intelligence, consciousness and thinking, and due to all these features man is recognized as the supreme creature of the universe. One can see and make a judgment about a human being on the base of the outer aspects, but to see the innate potential of human is impossible because the human soul is not only very delicate, but also very complex. Human beings have both earthly and heavenly aspects to them; they are like wolves of the earth and angels of the heaven and these attributes and qualities of human nature are reflected in the influence of his attitude to those around him and to the outside physical world. The following words of Baha al-din Walad are very remarkable: "Four birds live in the human body. They perish every night and their bodies unite again. Every morning they reborn and reunite in a cage called the human body. One of them is a duck, who is impatient and greedy; the second is a rooster - he seeks to achieve his goal through greed and occasional crows; the third bird is the peacock - he spreads his feathers with dignity, swaying and trying to attract everyone; the fourth is the crow, who makes a noise by its nonsensical cries and unpleasant voice for being heard by everyone" [14, 221-222]. At this point, the scholar tried to reveal the negative aspects of human behavior through figurative images. The human body is really like a cage which is full of various conflicting emotions. Even though people know about unfortunate events which bring distress to the spirit such as causing people various frustrations through impatience, enslaving *nafs* (selfhood) which appears due to greed, as well as causing some physical illnesses on the body, they continue to make such mistakes many times in their lives. Some people, in the pursuit of their own goals and interests, destroy the hearts of others causing suffer of their spirits and thanking them for their good deeds they have done. There is another group of people who, as a result of over-grooming, cause the rise of certain states or faculties such as sexual lust, unlawful sexual intercourse etc. by this destroying the families which are the core of society. The latter group of people, on the other hand, directly cause the conflicts between people by their insignificant gossips and various conspiracies. All the aforementioned states and attributes related to human character are connected with human soul. Baha al-din Walad compares the human body to a cage [18, 221.] and asserts that the soul bird returns to the Creator when it dies. It was another common feature of Sufis' views on anthropology of that period. Jalal ad-Din Rumi, in his fifth book of *Maṭnawīye Ma'nawī* (Spiritual Couplets), also compares the human body to a narrow cage:

*Tan – qafasdir, anda jon ovoradir,
Qul – qanoti bogli bir bechoradir [9, 575].*

These verses are interpreted as follows: *The body is a cage and the soul is anxious there because of tight ties.*

Hence, there is a consistent logical connection between the anthropological views of both well-known scholars on the nature of man. And it once more proves that Jalal ad-Din Rumi was also the follower of the practical and theoretical philosophies of his father Baha al-din Walad.

The issues such as the beauty and purity of the human are highly valued in the teachings of Sufism. Indeed, as Rumi points out, a heart is more beautiful than hundreds of al-Ka'bahs al-Musharrafah (sacred site in Islam). As the scholar claims, the Ka'bah is the building of Abraham, but the heart is the mirror of Allah. In the epistemological views on human Jalal ad-Din Rumi puts forward the following idea: The reason why the ignorant man cannot control and discipline his negative feelings and behaviour is that he sometimes forgets why he was created and he is ready to seek the truth from anywhere, but not from himself. Neither diligence, nor knowledge and the killing of material desires will benefit man if he neglects the most important truth. The truth is only in ourselves, not behind the mountains and not in the depths of the seas, and even, human beings simply do not doubt what a unique treasure they have [9, 163]. Rumi admitting the truth writes the following verses:

*Narsa yuqkim, olami asror erur,
Khar ne istarsen, uzingda bor erur.*

As the scholar claims, there is nothing in the world mysterious and whatever the human wants, he has it.

Jalal ad-Din Rumi, in his *Maṭnawīye Ma'nawī* (Spiritual Couplets), states that all the changes, developments and contradictions in the universe exist in man. He also points out that the study of the characteristics of the human soul are gained by an understanding of the attributes, names, power, and essential qualities of Allah, the unique Creator of the universe and Adam. Human being is the best vicegerent (representative) of Allah on earth

and according to mysticism, man should not fear Allah, but love Him and live by worshiping His existence [1, 83]. In this regard, the Turkish philosopher Abulboki Golpinarli writes the following ideas: “Since man is the vicegerent of Allah on earth, all beings are subject to his commands. This credit gave humanity superiority over other beings, making it more supreme and honourable. As the representative of Allah on earth, man is obliged to be fair and merciful to all beings” [13, 46].

According to Jalal ad-Din Rumi, the combination of two compatible objects form a third object. As an example, he speaks of the union of members of the opposite sex and the appearance of the third person from this union. The scholar explains that even though human’s physical nature is inherently contradictory, human thoughts and inner world are quite compatible. As an example, Mawlawī brings the flash formed by the friction of two matching stones. As he states, the human body is something that is nourished by substances and compounds with the help of the various forces of nature, strengthening its physical nature.

We can also observe that Baha al-din Walad and Jalal ad-Din Rumi relied on the principles of the religious ideosphere in expressing their anthropological views about humanity. The religious ideology is a world of miraculous philosophies consisting of a system of ideas that explain nature, society, human existence, their development and decline, their future destiny which is in the will of the Creator [15, 87]. As a result of the thorough analysis of the philosophical views of thinkers about human nature, in their teaching we can see the following among the peculiarities of the religious ideology:

- 1) All living and non-living beings in the world created by the will of Allah with their predetermined destiny;
- 2) The Creator gave man the status of the highly intelligent being among the living beings He created;
- 3) All people are equal before the Creator.

This ideology is considered the universalism in their philosophy which combines all universal concepts. Both Baha al-din Walad and Jalal ad-Din Rumi, relying on the doctrine of unity – *vahdat ul-vujud*, claim that all human beings are equal before the Creator, regardless of their race, religion, sect, profession, nationality or language. All this is reflected in the words of Allah “Everything will return to me” [11, 190].

Historically, the philosophy of Sufism is a doctrine related to Islam. Today as a separate school of thought it provides modern learners with a set of knowledge that expands their spiritual world. The history of Sufism is studied in harmony with Persian poetry, and its essence is understanding human identity. In this regard, man only examines himself around a specific goal. Every human seeks to discover his submissive ego in order to understand his absolute existence. We often encounter the high level of Sufi exoterics in the philosophical teachings of Baha al-din Walad and his follower Jalal ad-Din Rumi. Both of them put at the center of their anthropological teachings the idea of discovering the divine ego through worldly blessings and nafs (selfhood), passions, and ignorance of ego.

Essentially, man is a mortal being between two non-existents, that is, he was not on earth, then he was born and again disappeared. All created things in the physical world move from existence to non-existence, only the Creator is eternal. The existence of Allah is not proven; His existence is understood only by an inner feeling. As mentioned above, every creation has its end because there is no infinite thing in the universe. Understanding infinity requires infinite life, infinite time and infinite possibility. But this opportunity was not given to anyone. The task of the science of philosophy is also to study the relationship between finiteness and infinity.

The main idea that guides Jalal ad-Din Rumi's views about the nature and creation of man is as follows: “According to anthropology humankind is part of nature and has existed through evolution: creature turns into community, inanimate beings turn into plant world, plants turn into animals, animals turn into human beings, human transforms to angels, and so on. The Almighty has shown all these so that human beings may accept and acknowledge that there is superior power” [6, 288]. A. Schimmel, a German orientalist, interprets Rumi's anthropological ideas as follows: “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 heaven and the angels” [16, 288]. The well-known philosopher N. Juraev expresses his comments towards the ideology as follows: “At first glance, Jalal ad-Din Rumi expresses the ideas similar to the law of nature about the inevitable extinction of living beings, which only turn from one species to another, but the scholar proposed the formula “mineral-plant-animal-human” on the high spiritual and mental basis which occupies the status of a huge constantly rotating circle” [10, 150]. Indeed, in the system of evolution proposed by Rumi, we can see the absolute spirit, the basis of all beings moving from simplicity to complexity.

It is known that the 13th century, in which Baha al-din Walad and Jalal ad-Din Rumi lived was recognized as the most difficult and tumultuous century in history. The disintegration and internal destroy of the Khorezmshahs dynasty, the brutal battles of the Mongol invaders and various riots in social life, the oppression and violence perpetrated by social rebellions - all this naturally had a negative effect on the psyche and spirit of the people of that time. In such circumstances the sermons of these philosophers, the ghazals with the Sufi spirit, and the humanistic ideas served for giving confidence to common people in their life, the desire to live, and eventually their fame began to grow day by day. During such difficult period the scholars skillfully developed a new concept of humanity in defining the position of human life. Both Islamic philosophers, considered themselves sympathetic to the joys and

sorrows of all mankind in their philosophical and spiritual views. Through their humanistic ideas, they sharply condemned the inferior human qualities such as discrimination and cruelty.

Rumi used to compare the human body to a jug and the mind to water, according to his philosophy the jug has five holes — a mouth, two eyes, and two ears. Both human perfection and human misery depend on these five holes. He also says that Allah has given man the ability to fill the jug with any water, and on the base of that jug He will reward man. Mawlawī Rumi says that human knows the value of all things in the physical world: e.g., the value of gold, silver and silk etc., but most importantly, he does not know the value of his life, health, and dignity. He writes the following verses all about this:

Khar match narkhini ilgaydir kuzing,

Qiyatingni bilmasang, nodon using [7, 322.].

One can interpret the above-mentioned verses as follows:

You know the price of every unnecessary object, but you don't know the value of yourself.

In his book “In It What’s in It” Mawlawī Rumi writes that man is the vicegerent of Allah, faith is the sail of the ship of the human body, and if one wants to know who man is, he/she should talk to him and know what he is like. There are many similarities between human and animal body parts. The scholar says that the human body parts close to animals’ raise his sexual lust and selfhood and the body parts close to human body stimulate him to acquire knowledge and wisdom, by this bringing him closer to *Haqq* (the ultimate reality). Man is also a creature left between angels and animals. In his book “In It What’s in It” Jalal ad-Din Rumi writes the following ideas: “There are three states of man. First, he is not close to Allah, on the contrary, he serves the women, men, children, the wealth, and the things that are made of stone and dust, and he always strives for them. Second, man acquires the necessary knowledge and wisdom, and he does not worship anyone other than Allah. Third, in both cases human moves forward and remains silent. He neither confirms that he is obedient to Allah nor he is not. He is considered to go beyond both statuses. It is impossible to hear any sound from him in this world and for him, Allah is neither present nor absent, but the Divine power created both of them” [8, 219].

At the end of this book, Mawlawī Rumi claims that Allah created the universe, the sky, the earth, the sun and the moon, goodness and evilness to be remembered and worshiped by human [19, 219], and Allah dedicates pain and suffering to man so that he may always remember the Creator.

The philosophical and spiritual views of the great Sufis Baha al-din Walad and Jalal ad-Din Rumi and the altruistic ideas that call humanity to perfection (*insan al-kamil*) and maturity, play a vital role in educating the young generation and ensuring the continuity and development of spiritual and educational reforms in our society. The following conclusions can be drawn from the process of philosophical analysis of the scientific heritage and anthropological views of these scholars:

- They deepen our understanding of the essence of man, his perfection, and thus prepare learners for a deeper observation of human existence and his spiritual world;
- They help to understand the essence and creation of human life and the main purpose of his living;
- They help to increase the theoretical knowledge about human epistemology, the concepts that promote knowledge, enlightenment, the role of the mind and the soul in the process of cognition, the degree and status of perception in the mirror of the heart etc.;
- They provide with the theory about the power of the human mind and heart studied from an axiological point of view.

The rich scientific heritage of Baha al-din Walad and Jalal ad-Din Rumi is an important and valuable source that helps us to further develop our views on epistemology, axiology, philosophical anthropology, ontology, dialectics, gnoseology and anthropology.

References

1. Abdulla Sher. Understanding people is getting knowledge of God. – Tafakkur // 2010. №1.-p 83.
2. V.Y. Vasechko, Purgin. Ancient and medieval oriental philosophy. – Yekaterinburg, 2017. p 163.
3. Jalal ad-Din Rumi. Majāles-e Sab'a (Seven Sessions). – T.: Yangi asr avlodi, 2018. p 123.
4. Jalal ad-Din Rumi. [Fihi Ma Fihi](#) (In It What's in It). – T.: Yangi asr avlodi, 2013. p 40.
5. Jalal ad-Din Rumi. [Matnawīye Ma'nawī](#) (Spiritual Couplets). – T.: MERIYUS, 2010. 4th volume. p 456)
6. Jalal ad-Din Rumi. [Fihi Ma Fihi](#) (In It What's in It). – T.: Yangi asr avlodi, 2013. p 288.
7. Jalal ad-Din Rumi. [Matnawīye Ma'nawī](#) (Spiritual Couplets). – T.: MERIYUS, 2010. 5th volume. p 322.
8. Jalal ad-Din Rumi. [Fihi Ma Fihi](#) (In It What's in It). – T.: Yangi asr avlodi, 2013. p 219.
9. Jalal ad-Din Rumi. [Matnawīye Ma'nawī](#) (Spiritual Couplets). – T.: MERIYUS, 2010. 5th volume. p 575.
10. N. Juraev. Theoretical foundations of the philosophy of history. – T.: Ma'naviyat, 2008. p 150.
11. N. Komilov. Caravans of contemplation. – T.: Sharq, 2011. – 190.
12. B. Turaev. et.al. Sinergetics. – T.: 2017. p 146.
13. U.N. Tupbosh. A jug of water from Matnawīye garden. – V.: SAD. 2010. p 46.

14. The sunken book. Reflections of Bahauddin, Rumi's father, about heaven and earth. – M.: Enneagon-Press, 2009. p 42. 1:221-222.
15. J. Yakshilikov, N. Mukhammadiev. National ideology is the strategy of development. – T.: Fan, 2017. p 87.
16. A. Shimmel. The world of Islamic mysticism. – M.: Sadra, 2012. p 288.
17. Al-Quran Al-Kareem. Surah Al-Mu'minun. 12-14 verses.
18. The same book. p 221.
19. The same book. p 219.