THE IMPORTANCE OF JALALUDDIN RUMI'S SCIENTIFIC HERITAGE IN REGULATING THE SYSTEM OF SOCIAL RELATIONS BETWEEN THE INDIVIDUAL AND SOCIETY

Akhmedov Sohib Saimovich
Independent researcher of Navoi University of Innovations

Annotation: *This article analyzes the importance of Jalaluddin Rumi's scientific heritage in regulating the system of social relations between individuals and society from a scientific and theoretical point of view.*

Key words: *individual, society, social relations, social harmony, peace, development, decline.*

Attaining the spiritual and moral perfection of the human has been considered urgent issue at every phase of world civilization. At the current stage of advancement, where spiritual threats (dangers) and moral depravity are growing on a global scale, there is a dire need to develop people's spiritual immunity, moral qualities and effective use of the spiritual heritage of Eastern philosophers because in the works of Eastern thinkers we can find universal criteria for achieving human spiritual and moral maturity applicable for any social space and time. They are very essential in terms of up-to-date analysis and raising their application to a new level is equally important to solve the existed problems.

In the system of the socio-philosophical views of Jalal ad-Din Rumi, one of the great thinkers of Central Asia, the philosophical ideas about peace and harmony, society and state governance, interethnic harmony and humanity were also of special and high importance.

The great Sufi scholar emphasizes that everyone living in the society should serve his people and country faithfully and always should be among his people. In his philosophical teachings, the thinker puts the value and interests of man above all else. For that reason, in his time, Jalal ad-Din Rumi was on friendly terms with all the members of different religions and nationalities such as Muslims, Jews, Christians, Persians, Indians and Arabs and considered them his brothers. The scholar, regardless of language, religion, race and social status, considered man to be the most high among other creatures and promoted the idea of being nationalist among the people. Jalal ad-Din Rumi's personality and his fame as a world poet was gained due to his teachings, which put man to a high rank among other creatures, provide equality and tolerance among people, and state the idea that we are all children of one family, branches of one tree, fingers of one hand etc. Therefore, still there is a growing debate around the personality of Mawlana that he is a matter of pride. As we get to know deeper and deeper the personality and creative world of Jalal ad-Din Rumi, we become convinced that the features of social connection and relatedness to the nation dominated in his life and rich scientific heritage. Jalal ad-Din Rumi's social views also emphasize the need for people living in the same space to unite as a mutually supportive community. He believes that there should be only one leader (head) in society and that the state and the people should be governed by justice. According to Mawlana, in a society ruled by oppression and violence, there will be a constant battle between good and evil[1]. Rumi equates the category of justice with the category of truth. He said that there should be mutual

[1] Eisenstein I.A. Tyurkologicheskiy sbornik. (Turkological collection).-M.:Nauka, 1978.-p.3.

solidarity in the society, and if citizens perform their duties sincerely, it is natural for such a society to have stability. Another noteworthy aspect of his social views is that people living in a society should be led by the principles of soul unity, that is, the principles of unity and solidarity, rather than linguistic unity. Mawlana strongly condemns the use of violence and conflicts to solve existing problems in the society. According to the scholar, the existence of various riots, injustices and wars in a society causes the leave of enlightened and educated people. That is why in his social views the Sufi scholar emphasizes that the intelligentsia should always be in the full glare and support of the head of state, and in that way develops his own melioristic views. Also, in his philosophy Jalal ad-Din Rumi praises people who are always active in state and society affairs and calls them as devoted people of the country.

Reference;

1. Мамажонов, А. Т., Юлдашев, Б., & Фозилжонов, И. С. (2016). ВЗАИМОСВЯЗЬ БУХГАЛТЕРСКОГО УЧЕТА И ЭКОНОМИКИ ПРЕДПРИЯТИЯ. ИННОВАЦИОННАЯ ДЕЯТЕЛЬНОСТЬ: теория и практика, (6), 17-21.
2. Юлдашев, Б. Т., Мамажонов, А. Т., Фозилжонов, И. С., & Одилов, Ш. Х. (2016). ОРГАНИЗАЦИЯ АУДИТА НЕМАТЕРИАЛЬНЫХ АКТИВОВ. Экономика, социология и право, (6), 44-46.
3. Мамажонов, А. Т., Юлдашев, Б., & Фозилжонов, И. С. (2016). ВЗАИМОСВЯЗЬ БУХГАЛТЕРСКОГО УЧЕТА И ЭКОНОМИКИ ПРЕДПРИЯТИЯ. ИННОВАЦИОННАЯ ДЕЯТЕЛЬНОСТЬ: теория и практика, (6), 17-21.
4. Мамажонов, А. Т., Фозилжонов, И. С., Хакимов, Ш. Т., & Исамов, С. М. (2016). Методика формирования затрат и распределения прибыли в фермерском хозяйстве в Узбекистане. Высшая школа, (1), 9-11.
5. Мамажанов, А. Т. (2012). Фермер хўжаликларида ишлаб чиқариш харажатлари таҳлилини ахборот манбаси масалалари. Экономика и финансы (Узбекистан), (5), 68-73.
6. Turgunovich, M. A. (2023). THEORETICAL ASPECTS OF THE CONCEPTUAL BASIS OF FINANCIAL REPORTING AND PRESENTATION. Central Asian Journal of Theoretical and Applied Science, 4(4), 69-73.
7. Mamajonov, A. T., & Hosilov, A. A. (2023). Замонавий Таълим Ва Инновацион Технологиялар Соҳасидаги Илғор Хорижий Тажрибалар: Кейс-Стади. Academic Integrity and Lifelong Learning, 29-32.
8. Мамажонов, А. Т., Юлдашев, Б. Т., Фозилжонов, И. С., & Эркинбоев, М. Р. (2016). Вопросы оценки нематериальных активов и их классификация. Экономика, социология и право, (6), 22-26.
9. Turgunovich, M. A., Shodimukhamedovich, X. M., & Khasanaovich, K. K. (2022). IMPROVING THE ORGANIZATION OF MANAGEMENT ANALYSIS IN AGRICULTURE. International Journal of Early Childhood Special Education, 14(3).