American Journal of Alternative Education
ISSN 2997-3953(Online)
Vol. 2, No. 10, Oct 2025,
Available online at: https://scientificbulletin.com/index.php/AJAE

The Contribution of The Thinker Jalaluddin Rumi to The Development of Historical Thought

Ashurov Shodmon Sharopovich
Navoi State University,
Independent researcher, Department of "Social Sciences".
ashurovshodmon01@gmail.com

Article information:
Manuscript received: 13 September 2025; **Accepted:**29 September 2025; **Published:** 13 October 2025

Abstract: In this article, information about the life and personality of Jalaluddin Rumi is presented based on the analysis of a number of historical sources. The scientific heritage of the thinker, his works and their significance today are substantiated through scientific and theoretical analysis. The influence of Jalaluddin Rumi's scientific and educational ideas on the philosophical teachings of Eastern and Western philosophers after him is illustrated through examples. Quotations from the opinions of K. Barks, E. Bertels, A. Schimmel, K. Ernst and A. Zarrinkub regarding the place of Alloma's ideas and works in human civilization and his world fame. Analytical information is also given about the translations of Jalaluddin Rumi's works on the world scale and in Uzbekistan. Also, while talking about the formation and development of the Mawlavi sect, the ideas of this sect in the humanistic spirit are analyzed philosophically. These aspects serve as the main factor in the analysis and study of Jalaluddin Rumi's position in the system of the history of philosophical thought.

Keywords: mysticism, waḥdat al-wujūd (the unity of existence), Sufism, soul, morality, material (outer) world, spiritual world, anthropology, substance, pantheism.

Introduction

The Muslim history has known thousands of scholars and avliyos' (Muslim saints) names, their prophecies and a number of turuk they created in the world of mysticism. However there are not so many great thinkers among them who have taken place in the deep hearts of all mankind with their high philosophical thinking, immortal heritage, and universal ideas for several centuries. Mawlana (my master) Jalal ad-Din Rumi was one of the greatest Sufis who was honoured the status of well-recognized mystics of mankind. His great philosophical teachings, created eight centuries ago, still have been amazing, inspiring people of all faiths, religions, and nationalities, and serving a basis for fundamental research. The world's interest is growing to Eastern philosophy, culture, oriental etiquette and Islam religion day by day due to the scientific heritage of Mawlana Rumi. Abdurakhman Jami described the great scholar with the following words:

Ul Fariydundir ma'no dunyosiga,
"Masnaviy" burkhondir asl zotiga.
Men ne dey olijanob vasfida, bas,
Bor kitobi, lek paygambar emas. [5.-p.16.]

In these verses Abdurakhman Jami compares Jalal ad-Din Rumi to the Iranian mythical king and hero Fereidun who was an idol of victory, justice and generosity. He thinks that Rumi is like Fereidun in the world of meaning and also considers him the real guardian of religion.

Abdurakhman Jami is not able to find appropriate words to describe the noble scholar, he just claims that he has noble books, but he is not a prophet. In other cases Jami, a prolific scholar, praises Jalal ad-Din Rumi with such fabulous descriptions as “Mawlana calling to goodness”, “the summary of souls, the secret of candles, glass and candle pot”, “the sun of religion and truth”, “the light of Allah to the former and the latter” and “a great master of love and passion in love”.[13.-p.3.] Alisher Navoi confesses Jalal ad-Din Rumi in the following way: “Mawlana Rumi is a singer of divine love, the invisible peak of the great”, “He is a master of masters, the teacher of the secrets of truth”, “Alisher Navoi is the diver of the sea of those who know Allah”. The well-known Indian enlightener poet Mukhammad Iqbal describes the scholar with the following words: “To save the world from despair and to bring joy to humanity we need another Rumi”.

Literature Review

The mystic scholar M.Istelami described Mawlana as follows: “He is sometimes compared to philosophers such as Kant, Spinoza and Gegel. However Mawlana Rumi is unlike anyone else, he is a miraculous statue of the great Eastern thinking, who combines in himself the development of mysticism, science, wisdom, philosophy, poetry and spirituality manifested in the highest form”. I. Haqqul claims that a person who stays away from Rumi will feel frustration and one who hasn’t read Jalal ad-Din Rumi becomes selfish”.

Jalal ad-Din Rumi was born in the village of Wakhsh near the city of Balkh, located in the north part of present-day Afghanistan and at that time it belonged to the dynasty of Khorezm kings. Balkh was one of the major centers of political, economic, spiritual and cultural development, and had the status of “Ummul Bilod” (“Mother of cities”) and “Qubbatul Islam”. Various sources give different dates of birth of the scholar. Mehmet Under, the director of the Mawlana Museum established at the Mausoleum of Mawlana Jalal ad-Din Rumi in Konya, Turkey, quotes different historians and their assumptions about the birth date of the scholar in his book “Mawlana”. According to some facts, the historian Villai Durant Mawlana Rumi was born in 1201 and as Maurice Barres states he was born in 1203. However Mehmet Under brings another fact in his book: “Scientists who have conducted extensive research on this subject in recent years claim that Mawlana was born much earlier than 1207. He proves his idea with the evidence brought from Jalal ad-Din Rumi’s work “Fihi Ma Fihi” (“In It What’s in It”) where he speaks about the siege of Samarkand by the Khorezmshahs: “We were in Samarkand, the Khorezmshah was besieging Samarkand and fighting with worriers”.

There are a number of hypotheses in the world of science about the pseudonym of the world-famous scholar Mawlana Jalal ad-Din Mukhammad ibn Baha ud-Din Walad al-Balkhi Rumi. Mawlana created his masterpieces under several pseudonyms: for example, he was also known as “Balkhi” due to his birth place, “Tabrizi” in memory of his friend Shams-e Tabrizi and “Rumi” due to his place of living. Among all these names, however, he became more popularly known as Rumi. Jalal ad-Din Rumi, originally from Central Asia, is respected as Balkhi by Afghans, as Mawlawi by Persians, and as Rumi by Turks. Today, there is a lot of debate among various peoples and nations about Rumi’s identity. The reason for the debates between Iranians and Turks, Arabs and Afghans accepts Jalal ad-Din Rumi as their great ancestor. According to the Arabs’ claims, Rumi’s parental lineage goes back to the lineage of Prophet Muhammad (peace and blessings of Allah be upon him) and the caliph Abu Bakr, therefore, they consider him as a descendant of the Arabs. There is enough historical argument on the Arabs’ claims. The Afghans’ claims are also based on some solid evidence. According to them, Jalal ad-Din Rumi was born in Balkh, present-day Afghanistan territory, and that was a reason to take the pseudonym Balkhi. Jalal ad-Din Rumi’s works were written mostly in Persian, and they were mainly based on Persian cultural and literary traditions.

Consequently, as almost all of his works were written in Persian language, the Iranians also present their hypotheses that Rumi is their predecessor. Jalal ad-Din Rumi spent most of his lifetime in Asia Minor, that is, in Rum, and accordingly he took the pseudonym Rumi, and became famous throughout the world as the most widely read and studied Sufi poet. His pseudonym Rumi connected him with the history and culture of that country throughout his life. Jalal ad-Din Rumi also had a significant influence on the development of a number of schools of thought in the Middle Ages. The Persians call him their great poet, and the Turks glorify him as the founder of Turkish literature.

Research Methodology

The scholars put forward their various hypotheses when it comes to the pseudonyms of Mawlana. According to their assumptions, Rumi based his well-known pseudonym on the name of the Rum Empire (In European history now it is called Byzantine, Anatolia). Rumi borrowed from Arabic literally meaning "Roman", "from Rome". M.Toirov writes the following about that pseudonym: "If you take into account that the sum of the numerical equivalents of the word "Rumi" it equals to 256, it is clear that it corresponds to the meaning of the word "Nur". In Arabic, Iranian and Uzbek, this word has the meanings of "light", "ray" and "beam".[12.-p.10.]

In 1952, Professor Hamidullah Khan, a Pakistani scholar, commented on Jalal ad-Din Rumi's ethnicity by saying that Rumi does not belong to one nation; he is a poet of all humanity. In that way he wanted to stop the debate about the nationality of Rumi. However this topic is still cutting-edge among people of different nationalities and ethnic groups. Once Bake Muan puts said: "Rumi's life has a remarkable symbolic meaning: Jalal ad-Din was the one who managed to unite the Afghans, Persians, and Turks as well as unite those peoples with others. Are you interested in how he did it? All those peoples think that Rumi is theirs".[8.-p.190.] 2007 was declared the Year of Rumi by UNESCO and was widely celebrated around the world. In the official address of the international organization on this event were the following words: "Rumi will remain the greatest thinker and scholar of Islamic civilization. The peoples of Afghanistan, Iran and Turkey consider him their poet. Jalal ad-Din Rumi addressed to all mankind and called everyone to unite in the shadow of the Lord ... In one of his verses he said: "There is no difference for me between friends and strangers, relatives and non-relatives".

Mawlana Jalal ad-Din Rumi was buried on his father's head side. According to the experts' opinions, the reason for the high and sloping head side of Mawlana's tomb was Mawlana's ignorance to lie stretching his legs towards his father. They believe that he came out of his grave and therefore his tomb was in that condition. Almost two and a half centuries after the death of Jalal ad-Din Rumi, a dome named Qubbai Hazra was erected over his place of burial.

Analysis and Results

According to A.V.Gardlevsky "Manāqib ul-Ārefīn" is the valuable source giving main information about Rumi's life, and describes this book as "Reliable Memories". It should be noted that the novel "Jalal ad-Din Rumi" written by Radi Fish about the life and works of Jalal ad-Din Rumi, as well as the works of Aflaki are the main sources for research of the mystical scientific heritage of the scholar. Academician A.V.Gardlevsky testifies to the authenticity of the sources related to the name of Jalal ad-Din Rumi in the field of historical values, history, philosophy, literature and art criticism.

It is not surprising in the history of mankind that a person can influence, support or empower another person, whether socially, politically, spiritually or economically, regardless of whether he/she shares another religion, madhhab (a school of thought within fiqh) or country. However such processes sometimes lead to the realization of universal discoveries, the birth of great ideas,

and becoming “spiritual heritage” for all mankind.

As a result of the Mongol invasion in the 12th century, a number of peaceful lands were destroyed. The greatest and most talented representatives of that period were Fakhr id-Din Iraqi (688/1298), Ahvad id-Din Kirmoni (635/1271) and Farid id-Din Attar (618/1221). The role of scientific-spiritual heritage of the scholars mentioned above was great in the emergence of the unique mystical thinking and unique philosophical teachings of the great mystic scholar Mawlana Jalal ad-Din Rumi, who became famous in Konya. We would like to focus on the influence of Farid id-Din Attar who could foresee the unique talent and great future of the young Jalal id-Din Muhammad and see his divine prophecy which gave him both spiritual and ideological power and help him to reach spiritual perfection.

The family of Mawlana Jalal ad-Din Rumi left the city of Balkh, which was then under the reign of the Khorezmshahs, shortly before the Mongol invasion of Central Asia, and together with his caravan settled in the city of Nishapur, located in the province of Khorasan. In that city young Jalal id-Din Muhammad encountered one of the most famous mystic Persian poets, Farid id-Din Attar thanks to his father Baha ud-Din Walad. Attar gave the boy his “Asrārnāma”, a book about the entanglement of the soul in the material world and that book accompanied Rumi throughout his life. On the day of the meeting Farid id-Din Attar made divine his predictions about the great future of Jalal ad-Din Rumi, and that meeting had a deep impact on the eighteen-year-old Rumi and later on became the inspiration for his works. Later he wrote the following about his great spiritual master: “A person who reads and understands the works of Attar is able to understand the teachings of Hakim Sanoi, and to appreciate the essence of his words. Those who understand the essence of Sanoi’s works will understand the true meaning of our words”, by this he wanted to acknowledge Farid id-Din Attar’s influence on the creation and systematization of his ideas.[3.-p.214.]

For some period of time, Mawlana studied in Aleppo with the scholars of his time. To further strengthen his religious knowledge, Jalal ad-Din Rumi came to the Halaviya Madrassa with one of his father’s disciples, where he also studied for a while. At that time, that madrassa was the main center of Hanafi school of thought, but in 1260 the Mongols destroyed the madrassa. Mawlana started his education under the guidance of one of the great representatives of Hanafi School Kamoliddin Abulqasim, known as Adim. Jalal ad-Din Rumi soon became known as one of the renowned representatives of Hanafi School and a jurist among Ottoman (Osmanli) Turkish scholars.[11.-p.745.]

For further enlightenment and education Mawlana traveled to Damascus after Aleppo where he lived for four years. There in addition to his study at the famous Maqdisiya Madrassa, Jalal ad-Din Rumi studied the work “Hidoya” of Burhan ud-Din Marginoni, one of the greatest jurists of the Muslim world.[4.-p.86.] Mawlana also had a number of conversations with the great scholars of his time such as Muhy id-Din Ibn Arabi and Sadr id-Din Konyawi.[18.-p.24-30.]

Shams-e Tabrizi also played an important role in Jalal ad-Din Rumi’s transformation into a great thinker and scholar. Several resources provide with valuable evidence about their meeting, sympathy to each other, and mentorship relationship. Jalal ad-Din Rumi describes Shams-e Tabrizi as follows: “He is an enthusiastic Sufi who has received his high divine inspiration from the Malamati tariqa in Khorasan, dressed himself in divine love and charm”.[1.-p.26.]

They had a long conversation after that meeting, and both admitted that a new world had been discovered in their lives. Usman Nuri Tupbosh writes as follows: “Shams-e Tabrizi introduced himself and his values to Mawlana Jalal ad-Din Rumi and untied the chains on his feet because Mawlana was like an eagle ready to fly when he met the great master. Shams-e Tabrizi helped him

go out of his heart fence by releasing the chain rings on his legs. After that, Mawlana began to burn like a moth around the light in the charm of the divine representation of Shams-e".[14.-p.190.] Shams-e Tabrizi forbad Jalal id-Din to read all the books that he was reading, and took him into the world of mysticism by saying, "These books have spoken their word, now it is time to say your word". Rasul Hadizada explained two reasons why Jalal ad-Din Rumi entered the world of mystic knowledge. According to the scholar, firstly, it was the impact of Shams-e Tabrizi, and secondly, the science of mysticism was widespread during Rumi's period that is in the XII-XIII centuries when all the scholars of that time studied that science. Those hard days it was a bit difficult to openly express scholastic theology and philosophical considerations. In that process, the science of mysticism became the only way to reveal mystical vision. Shams-e Tabrizi was also aware of the Ladun knowledge (ʿilm ladunī), and therefore he never settled in one place for a long period of time. That is why he was also known as "Bird" or "Flying Shams-e" among people. But Jalal ad-Din Rumi praised him as "Sultan-ul Gadoyin" and "the king who is both a commander-in-chief and an army – the king of an army of the sun and light". Jalal ad-Din Rumi created his greatest mystical poem "Maṭnawīye Ma'nawī" (Spiritual Couplets) under the influence of the spiritual connection between him and Shams-e Tabrizi and the education he received from Tabrizi. The great mentor handed in the "key" to Rumi in solving many scientific and religious problems. According to Aflaki Ahmad Dada's "Manaqib-ul-Arifin", December 5, 1247, was the last day of Shams-e Tabrizi on earth because he was killed by his enemies that night. After that event Jalal ad-Din Rumi, mourned a lot for his best friend's death, and started living with ishq (love) to his friend for the rest of his life. The death of Shams-e Tabrizi was a mental ruin for Rumi [7.-p.93.]. When Rumi lost his best friend, he started to compose figurative and sensitive ghazals (Persian poems), saturated with mystical symbolism but filled with sincere human feelings. The historians have compared the meeting and sincere friendship of Jalal ad-Din Rumi and Shams-e Tabrizi to the meeting of Socrates and Plato, Goethe and Schiller. Jalal ad-Din Rumi paid tribute to his friend in the following way: "Shams-e Tabrizi showed me the way of truth. I am indebted to him for my faith and knowledge. There is no difference between me and Shams-e. If he's the sun, I'm a particle. If he's the sea, I'm a drop of it. The light of the particle comes from the sun. The life of a drop is from the sea". Shams-e Tabrizi also praised his friend with the following compliments and in that way expressed his big respect to him: "I have never met anyone like Jalal ad-Din Rumi. The only one I met was Mawlana".

Shams-e Tabrizi was the person who revealed his splendid talent of divine love and harmonized Jalal id-Din's passion for asceticism and riyadh (doing good deeds and abstaining from sinful ones) with outward and inward love. Overcoming the self in order to experience Allah directly is an indescribable concept. Mawlana, collecting pearls from the sea for his ghazals signed them under the pseudonym "Homush" (sad, wailful). When he expressed his divine love to the Perfect one he described his inward state as "Be like me and know this". Both Mawlana and Shams-e Tabrizi were united in the river of divine love and its manifestation. "Mawlana Rumi's love for Shams-e Tabrizi is like the love of Musa (Moses) for Khidr"[15.-p.28.]. Azmi Bilgin, in his research on the inner love between Rumi and Tabrizi, writes the following: "Although Prophet Moses had a high degree of prophetic and messenger abilities, and Kalamullah (Qur'an), he placed Khidr at the top of these ranks among the servants of Allah. Mawlana's Khidr was Shams-e Tabrizi"[16.-p.28.].

Communication with those who have reached the high level of perfection also helps to gain superiority of the human psyche. The more eagerly saleh (virtuous) people study and repeat the external knowledge, the more they will see the beauty of mystical representatives in the mirror, and will be able to converse with them [19.-p.195-196.].

Conclusion/Recommendations

Mawlana was considered the second Imam al-Ghazali of his time [17.-p.189]. His fame did not fade even after his death; on the contrary, Jalal ad-Din Rumi began to serve as a divine spring for souls thirsting for spirituality. Over the years, the number of disciples and followers of Sufistic knowledge began to increase. They started to imitate Mawlana's intellectual and emotional aspects. One of such persons and Rumi's companions was Muhammad Devona Chalabi. In many sources he was examined as a descended of Jalal ad-Din Rumi. Conversely, Abulboki Golpinarli categorically rejected those views and claimed that that person was compared to Mawlana only due to divine coincidence.

The interest and attention in the works of Jalal ad-Din Rumi is growing year by year, attracting people with their mystical features. Over time, people are discovering more hidden content in the concepts and meanings of his philosophical teachings and scholastic religious knowledge and those works are encouraging modern people to debate and think more deeply about that knowledge. For that reason, Rumi's works have been constantly investigated in Europe, and Western people claim that Jalal id-Din's words are the words of Allah, not the words of the earth".

References

1. Azmi Bilgin. Mevlana ve Çevresi. – Baki: Og'uz Eli, 2008. – p.26.
2. Alisher Navoi. Nasayim-ul-Mukhabbat. – A complete collection of works. – Tashkent, 2013. – p.356.
3. Ahmet Eflâki. Menâkibu'l-Arifin-Ariflerin Menkibeleri, çev.:Tahsin Yazici, Kabalci Yayinevi. – Istanbul, 2006. – p.214:369.
4. Orif Usmon. Jalal ad-Din Rumi // Muloqot (Communication), 1997. – №6. – p.39.
5. Taşköprizade Ahmed Efendi. 1331. Mevzü-âtül-ulüm, trc. Kamaliddin Muhammed. – Istanbul. – p.745.
6. Toirov M. Do'l toglari va yetti osmon (Haily Mountains and Seven Heavens). – Tashkent: Uzbekistan, 2015. – p.10.
7. Tyulemisov M. Sokrovishya vspominaniya (Treasures of remembrance).v – Moskva: IIFDIABLTD, 1998. – p.3.
8. Norqobilov, M. (2021). THE NOTIONS OF FREEDOM OF THE WILL AND ETHICAL (MORAL) CHOICE IN THE WORK "SHARH AL-AQEED" OF SADEDDIN TAFTAZANI. The Light of Islam, 1, 71-81.
9. Usmon Nuriy Tupbosh. Masnaviy bogchasidan bir ko'za suv (A jug of water from Masnawi garden). – Moskva: SAD, 2010. – p.190.
10. Norqobilov, M. X. (2022). SA'DUDDIN TAFTAZONIYNING "SHARH AL-AQOID" ASARIDA "ISHBOSHILARGA ITOAT" MASALASI JAMIYAT BARQARORLIGINI TA'MINLASHNING MUHIM OMILI SIFATIDA. Oriental renaissance: Innovative, educational, natural and social sciences, 2(1), 865-873.
11. Norqobilov, M. X. (2020). THE IMPORTANCE OF SOCIAL ENVIRONMENT OF TEMUR AND THE TEMURIANS PERIOD AND THE PERIOD HE LIVED IN THE SCIENTIFIC WORK OF SA'DUDDIN TAFTAZANI. Theoretical & Applied Science, (3), 319-322..
12. The same work. – p.28. The same work. – p.189.
13. Ferüdün Sipehsâlâr. 1325. Risale-i Sipehsâlâr. nsr. Said-I Nefisi. – Tahran. – p.24-30.
14. Fürûzanfer. Mevlana Celâleddin (Çev.Feridin Nafiz Uzluk). – Konya, 2005. – p.195-196.