

Reflection of the "Law of unity and struggle of opposites" in the dialectic of Jalaliddin Rumi

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ABSTRACT--This article, based on the "Law of Unity and Struggle," analyzes the basis of the dialectic of Jalaliddin Rumi and other aspects of dialectics through the concept of "conflict." Based on the article, a comparative analysis of the Rumi dialectics with Western dialectics is taken. These conclusions are analyzed in parallel with modern philosophical dialectics. The article is important for covering the interaction of different comments in Western and Eastern philosophy. The main conclusions in this article are that in philosophy, in the views of Rumi, the dialectic of the connection between the spirit and the mind of man is obvious.

Keywords--Dialectics (universal connection), conflict (the relation of internal differences), the law of struggle and the unity of contradictions (internal and external contradictions of the attributes of individual objects), the divine spirit (the form of an absolute idea), agnosticism (objective and subjective agnostic views), heuristics (simplicity of explanation of things), maetics (extracting the truth), objective idealism (dialectics of the existence of the Absolute), differences (properties of conflict within something), "thing in itself" (limited knowledge of a person), antinomies (elements of denial and contradiction concepts), Absolute spirit (divine spirit), self-knowledge (understand oneself), evolutionary development (gradual development), ascetic (pilgrim), criticism of pure reason (basic understanding of Kant's mind), basis of action (internal conflict), qualitative changes (transition of quantitative changes in quality), the basis of the world (movement).

I. INTRODUCTION

In the East, at the end of the early Renaissance (IX – XII centuries), that is, in the XI – XIII centuries a certain growth of mysticism is observed. In the mysticism of the Muslim East, there are directions of Sufism, such as Yassavia, Kadiriya, Kubraviya, Shaziliya, Rafiya, Sukhravardiya, Mavlaviya. At the same time, such scholars as Umar Khayyam, Al-Ghazali, Abdukhalik Gijduvani, Muhiddin ibn al-Arabi and Jaloliddin Rumi lived and worked. It was at this time that the philosophical foundations of mysticism in the Muslim East became updated. In the history of the peoples of the East, this is the time when scholars and clergy interpret life and theological truths from the standpoint of their interests. The ideas of Jaloliddin Rumi are especially important in this direction. The works of Jaloliddin Rumi contain a deep analysis of the dialectical relationship of phenomena, their essence, their form, their laws, their contradictions and changes. To date, six works by the thinker have been published. The most important of these is the Masnavi-Manawi work, written in Persian between 1259-1269. The book is a real "Secret of mysticism", consisting of 6 notebooks containing 25,730 bytes, more than 270 stories and about 70 percent of the commentary on the Surahs (prayers) of the Koran (1. 2007. P. 5). This shows the influence of the ideas of Yusuf Hamadani (the relationship between God and man) (2.2018. Page 30).

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Some of the lines cited in Masnavi ..., in the form of lyrical digressions, were divided into parts and appear in formative stories (in some places there is a gap in the stories leading to the statement of the poet's relationship to the truth. And the story goes on further. Such digressions often occur in the author's stories) about human values, love of life and ideas of human activity in life. The main contradiction in these stories lies between internal and external contradictions, the essence and form of contradictions. The conflict between these elements is based on differences in life phenomena (p. 1, 2007). At the same time, it is advisable to give a brief explanation of philosophical concepts. The works give an interpretation of concepts such as existence, essence, change, interdependence and conflict.

II. MAIN PART

In ancient Greek art, dialectics are often called "disputes" or "debate". Then this concept is interpreted as a philosophical system that describes a common connection between the phenomena of the world. Dialectics is a constantly evolving scientific worldview, and not a stigmatized dogma of certain ideas.

Throughout its evolution, it went through several interconnected stages and turned from simple ancient dialectics into a more advanced systemic dialectic of the world. In it, the system of "thesis - antithesis - synthesis" of Hegel is the logical end of the process of dialectical evolution.

In ancient times, many thinkers deeply understood the importance of dialectics in understanding the world and man's place in it. They tried different ways to understand and enlighten it. Although in ancient times these methods were widespread, at the same time, dialogues and debates about the world were widely used in the dialectics of medieval Europe. In understanding the world and in understanding the truth, the use of dialectics by Jaloliddin Rumi is often based on the method of comparison.

The concept of being is at the center of this system. All things and phenomena constitute a whole system of units of different entities. The essence of existence is reflected in the lines of its relations with other substances of the world. The specificity of these relations can be traced in the following directions:

- the emergence of nonexistence from nonexistence is the beginning of the creation of the Universe and the forerunner of "intra-world relations";
- in the process of degradation and transition from existence to extinction (a regressive process), from occurrence to development (progress) from birth to progression (dynamic process) are the foundations of these relations;
- progression as a process of occurrence, existence and change, is the universal dialectic of the development of the Universe.

III. RESULTS

The contradictions of the world to the development of the Universe are a source of the force of motion that propels it forward. If the contradictions in philosophy are mutually exclusive and interdependent foundations, then in logic there is a form of contradiction in which of the two conclusions, one is necessarily erroneous. Although in both cases they are represented by the concept of general conflict (a contradictory system), in fact, they differ from each other. This is the difference between dialectics and formal logic.

In ancient times, the concept of conflict was more clearly illuminated by Heraclitus. In it, allegism - "preference by the donkey for straw over gold" - is a simple but excellent example of the contradictory nature of the world.

The problems of world contradictions in the Middle Ages were highlighted in the works of Kuzansky and Bruno as "a system of minimum and maximum contradictions".

The interpretation of the concept of contradiction reaches its peak in German classical philosophy. And this requires a more detailed analysis of the contradiction.

Kant explains the problem of contradiction with the "antinomy of a pure mind." This explains for the first time that the composition and form of antinomies are fundamentally different from formal logic.

Fix and Schelling, who further developed Kant's ideas, in their writings mainly analyzed the nature of the contradictions of dialectics. As a result, for them in the system of contradictions, the "creative power of conflict" became a priority.

But in Hegel, the essence of the concept of contradictions is more understandable than previous systems. Hegel's concept contains the following aspects:

- The opposite is the internal state of events (internal contradiction, where the negative minus sides of the event are in conflict with its rational progressive sides). In Mavlavia this is a contradiction in the form of "one's (divine) alien (natural)" - patience and desire. Because desire (nafs) is natural body quality, and patience is a divine spiritual quality;

- The aspect of logical conflict. Here the search for the absolute "self" is seen as a contradiction between the spirit and the mind. Throughout human life in the human mind, the absolute spirit manifests itself as a process of manifestation of self-awareness. In Mawlavi, this is seen as the connection between "Allah and Mind". In this case, the priority of the irrational list approach is obvious (this is reflected in the idea of "Allogism and Irrationalism" by J. Wetter and C. Popper);

- At Hegel: the essence of "A" never coincides with the essence of "A". But they can be interconnected and cannot exist without each other. In Mavlavi it is "a manifestation of the spirit in different contradictions of the two worlds" (mortal world of Man and the eternal world of Allah);

- Contradictions - the process of exchange in the world of things and phenomena (energy exchange, metabolism and information exchange). In Mavlava this "stream of things" is considered as the movement of "his - Allah - his own Self";

- The contradictions in this world are material. What happens in this world is manifested in the objective contradictions of phenomena and the basis of their relations with people;

- The fact is that outwardly these contradictions of phenomena manifest themselves as "separate opposite poles". Although the poles of contradiction are different, they are united at the core of their problems. Basically, there is a certain material and spiritual community in them. In Mavlava, the main foundations of this are religiously spiritual foundations;

- Hegel's conditional schematic depiction of contradictions can be represented in the following form: "originality - difference - contradiction - basis - originality" (2. wikiading elephant. Ru.3. Www. Baitit.ru> filitext 4. Dick. Acade.ru> dik nsf> en wki5. Concepts. ru> taxonomy> term 6. Studfille net> preview> page)

In this case, the original returns to its original form, which is "the return of the absolute to itself".

The law of unity and struggle of contradiction is the very core of dialectics. The main thing in this law is the Movement. Because any movement is the result of mutual contradictions. Since movement is the key to life, meaning contradictions is the basis of the existence of the world. Consequently, a movement can be considered as the main unit of the foundation of all movements of this world.

No matter how many things and phenomena exist, they differ in their properties. Therefore, the difference in properties is a contradiction that expresses the specificity of the relationship between things and phenomena. The differences are divided into "significant" and "insignificant", which are associated with the degree of difference in the properties of the same things and phenomena (7. 1991.P. 120 - 125). All people want to live in a stable society, where there are fewer conflicts. In this regard, their ideas are different from each other. Therefore, in science these ideas are called "conflict". And representatives of this science are asking about the causes of the conflict and how to prevent it (1. 2007. P. 5).

In the East, the "Supreme Spirituality of God" coincides with the "Natural basis of all Existence," and at the same time they are mutually exclusive foundations of understanding the world. As a result, a conflict of interpretation arises between "supernatural" and "external". In it, the "Divine Spirit" takes precedence. At the same time, the constant religious demands of the theocratic system lead to a deviation of the population from the proper organization of economic relations, and in the long run this would have relatively negative consequences for the socio-economic development of society (8. 1978. 170-185).

In his writings, Jalaliddin Rumi spoke of the interconnectedness and interdependence in dialectical development (development from simple to complex and the existence of a unity of contradictions). In his works, the thinker represents the imagination and thinking of man, the emergence of human thought, the influence of life on the human mind, human consciousness, the specifics of human existence, self-deception of man, illusions and true knowledge, human experience and hundreds of different epistemological questions. This shows that Sufi ideas have a deep philosophical and broad religious system for analyzing the essence of things and phenomena (1. 2007. P. 5).

Two contradictions cannot be equalized or settled in one person's heart. But they have the basis of a contradiction in one person's heart. After the heart addresses the pleasures of the world, the glory of God and the glory of Islam will decrease. As a result, the status of Islamic consolation is destroyed and the heart of the same person becomes a place for the development and prosperity of worldly pleasures. The good foundation of God in man is fading away. For "two opposites cannot be combined in one heart."

If someone asks: "... the children of Adam are warm and cold, they do not differ from each other in satisfying their desires and desires, such as profit and loss, hunger and thirst, dressing and nudity." After all these natural inclinations, is it possible that none of them will fully comprehend Islamic truth?

Answer: May Allah make successful. Remember that eating, drinking, dressing, marrying, and satisfying one's needs are acceptable to religion and do not contradict Islamic realities. When religious affairs, Sharia obligations and Islamic requirements become a place of comfort for Muslims, their natural desires are fulfilled when it is desirable and unpleasant in the eyes of Muslims, this is a heresy in religion. If it were possible to live without the pleasures of this world, man would long ago have considered it is a necessary good. He is an adept and shares the duties of Sharia. The body is not inferior to religion. It is better than a ghazi horse and a pilgrim camel.

Feeding horses and camels on the way to jihad and hajj is a good thing. The best way to worship Allah and practice religious rituals is to feed the body, obeying the rules of Sharia and following the rules of religion (1: 200-7).

The law of logical contradiction is a law that indicates that opposing views cannot be true at the same time and in the same proportion. The objective connection between objects and events implies that one idea in the human brain cannot be used in two meanings simultaneously in the right mindset. This is one of the signs of sound reasoning and genuine discussion. The law of contradiction requires avoiding conflicting views on the development of thinking, but at the same time avoiding two contradictions concerning the same subject, that is, time and proportionality. It can be harmful to certain plants and can be useful in other cases of life. Violation of the law of contradiction can lead to confusion and prejudice (1. 2007. p. 5).

IV. METHOD

The thinker expresses his thoughts about the contradictions in religion in the following order: "Although the ways are different, the ideas are the same. Can't you see how many paths lead to the Kaaba? Who comes from Rum, who is from Sham, who is from Ajam, from Yemen, who is right and who is wrong. They all go for one purpose.

If you look at the roads you will see big differences. If we look at the goal and idea, we see that they are all directed to the Kaaba. Love is great here. For there is no understanding. When you get to the Kaaba, the noise on the roads, screams and curses will end. When they come to the Kaaba, no matter what they say to each other on the road, they forget. They understand that they have one goal. " Religious conflicts occur on the basis of various causes. When it comes to the Kaaba at the junction of these roads, the goal of everything is clear and the essence is revealed. And when this is understood, the contradictions end automatically.

"If there is a truce, productive life,
If there is a conflict, it is better to die. "

As Jaloliddin Rumi points out, all internal tension and external development in nature, the process of growth and decay, as well as miracles of the soul are present in man. Understanding the essence, name, strength and meaning of the Creator of the Universe and man also occurs through the study and understanding of the properties of a unique human spirit. Therefore, the spirit of the universe and the small world within man is always in conflict. The great astronomer Ali Kushchi, in his Introduction (which consists of three chapters: geometry, materials, nature), writes that everything in nature is simple and complex, divided into celestial bodies and earthly bodies. The celestial bodies consist of four elements (water, fire, air, earth), both stars and earth. The whole body is divided into simple and complex parts. They meet in one circle in the ordinary, and in another - in complexity, they are always in motion, in conflict. The world that surrounds us consists of material things that are simple and complex and that they are manifestations of contradictions, counteractions and interactions.

If ignorance leaves a person, it will burn out and not remain. Accordingly, ignorance is desirable (desirable, demanded), since the value of being is possible due to ignorance. Knowledge is also the reason for knowing Allah. That is, they are helpers of each other. And this is just the opposite. This is the opposite and the help of the day, because if the night was constant, there would be no work. Having a constant day also harms the human body and vice versa. But these things do not contradict and do nothing. There is nothing bad or only good in the world. "

When we spoke with the Gentiles, they said: "There are two gods: one creates good, and the other creates evil." We replied: show me good without evil, so that we can recognize the two gods who created evil and good.

It's impossible. It turns out that the creator is the only one. Allah says: "Do they not think that they will be resurrected on the Day of Resurrection in the presence of the Lord of the Worlds?"

You will shine good Anger with you sometimes makes you cry.

Do not think that his anger is against his love,

Two things and no distraction

(9. 2007.S. 56).

The law of confrontation and unity: beautiful and ugly (large universe), white and black (small universe), conscious and unconscious, night and day, strong and weak, good and evil, good and evil, love and anger oppose each other. But this is a mutually exclusive unity of the world. In contradictions, unity creates a single whole.

You are the most beautiful person in the picture,

In fact, the world of stucco is magnificent (9. 2007. 56 pp.)

The Thinker points to the fact that there is a universe in the universe and another universe in the universe.

The essence of the poetic dialectic of Jaloluddin Rumi is the desire to cause contradictions, that is, to know the Absolute truth. But it is impossible to achieve it. This is the difference between traditional mysticism, which views the Absolute Truth as an opportunity to learn.

As a great thinker, the interconnectedness of world contradictions, the commonality of contradictions ("unity of contradictions"), interconnectedness billions of objects in the world, their interchangeability is the evolution from matter into space.

He writes, considers and analyzes the causes of life and death ("reconciliation" of "conflict", "battle of death"), the mutual influence of body and spirit, man and God. Masnavi gives an accurate commentary on the 690 hadiths. Before us is a great thinker and religious man who brought the great teachings of mysticism and to the highest peak raised the foundations of the true inner asceticism of man.

From simple jokes and stories, an ascetic originates with extraordinary philosophical and Sufi meanings, the deepest thought moving from circle to circle, from level to level. He notes that "the Quran has three levels of meaning" and he consistently explains this system.

The poet's desire for an absolute, self-absorbing friendship with his friend was an attempt to find out the true nature of God and, in his own words, divine truth. But one person is absolute in relation to another, this is the relativity of the world. Until a person intervenes in the affairs of the world, his knowledge of the truth is relative. Personality is a conflict between competence and incompetence. Consequently, he is overwhelmed by the desire to overcome it.

The appearance is dark, simpleton,

Inside this is the rose garden.

He said: "One or the other, do good or evil?" Answer: there must be two things that are contradictory. Because a person cannot be against himself. In this respect, evil does not separate from good. Good is to give up evil. There is no reason to abandon evil without evil. Thus, the active one, not two. If something is not done, then the benefits are unknown. He spoke poorly of Arif and actually said that he was good. Arif avoids damage. "Objects are known

for the opposite.” Arif says: "My enemy is not the one who criticized me, but the enemy who reproached me." However, there is a wall covered with spikes.

That is why Mohamed said: "I am very funny and very murderous" (hadith). That is, he does not kill anyone with anger, for humanity there are only two things, whether they like it or not. Absolute unwillingness belongs only to Allah. Of course, a person wants one and two, because this desire encourages him to find what he does not have. Almighty Allah said to Bayazid: "O Bayazid! What do you want? He said: "Bayazid does not want anything." It is clear that a person wants this or that. He does not want anything but his own (10.2017.140-page)

The bird flew to the grass. There, a hunter with a bunch of wheat set a trap and hid with a trap.

The bird came in and began to fly around it. It seemed strange to a man to wrap himself up in such a fossil: Who are you? Why are you hiding, what are you waiting for in such a deserted place? Aren't you afraid of wild animals? They asked him.

"I'm an observer." I shocked the world. In a remote area, I eat grass and live in it, "the man said.

The man was asked a few more questions and he answered. The bird finally saw the grain.

What is it?

"This is the proportion of an orphan I have never had."

"I am very hungry. Let me eat and fill my stomach because that's what I need. " It is even allowed to eat it when necessary

. "This wheat was saved because they trusted me and it is a sin before the orphans."

But the bird was very hungry and insisted:

And he said: I pray you, let me eat this wheat and feed my stomach.

"You came up with a fatwa about yourself." If this is not so, then you are sinful. Even if you need to, it is better to be careful and avoid unclean things.

The bird could no longer resist it, and with great appetite she sank and began to eat wheat. He ate a few grains and fell into a trap. Like a stranger, to escape, he says to himself:

"He who deceives his liars by deception will be destroyed," he said.

The man who heard these words said to him:

"This is a punishment that deserves to be taken to the orphan's property," he said.

V. COMMENTS

The effect of this story at first glance seems weaker. In front of our eyes we see a man who sets a trap for birds and tells a lie. But Rumi relies on what he wants to say at the height of the incident. The hunter, who introduced himself as a "stranger," describes this world, comparing it with worldly life:

"Children like the game, but at night they drag them by the hands and take them home. The boy was so interested in the game that he took off his jacket, cap and shoes. A thief comes and takes them. The boy is so passionate about the game that he does not even remember his clothes. Even if it's too late, he will not leave the game and will not think about returning home. " Rumi reminds us of the Qur'anic verse: "The life of this world is just one game" (An'am, 32; Ankabut, 29; Muhammad, 36)

“But you were a player, throwing your clothes into the crowd and now you are scared. Look for your clothes until it gets dark and waste your time on rumors.” At the same time, Rumi shows the nature of repentance:

Look at the brunette

Do not waste your day ...

Repent and set the horse

Chase the flesh and steal it.

The tide of repentance is strange;

In an instant, it rises to the celestial body.

Thieves, thieves, all of a sudden

Do not call as if you were in the ganda.

This is not good for a person who claims to not know what is hiding in the bushes and says:

And the bird said: do not live quietly;

In Ahmed, a tarahub is not pleasant.

You must not bid for this novelty, OFizuli (from the 8th of 2010 2010)

Any conflict, if it is not resolved in time, will have negative consequences no matter what happens in the future.

“Man in himself” is the dialectic of the soul, human phenomena, understanding, needs and requirements, suffering and torture, conflict and conformity, struggle and victory, absence and presence,

untruth and truth, body and soul, etc.

The opinions expressed are so deep and vivid that

I can't believe that these ideas were said seven hundred years ago

As they say today.

Not only the high value of Rumi's work, but also the power of his logic,

his wealth in philosophical thoughts also greatly affects modern inference systems.

This is a very strong philosophical influence. His explanations of nature and processes in society are constant.

In the world, everything grows, changes, loses the old and the new appears.

The opinion of the German philosopher Hegel that the world is a process of “battle for the unity of conflict”

He admitted that he really helped advance the dialectical method of explaining the world.

The philosophy of Hegel and Marx, Schopenhauer and Kant,

those who studied with Nietzsche and Freud in the whole theory of these people come from the idea of Jalaliddin Rumi.

We already have everything

It is natural to say (12. 2010. 8).

VI. CONCLUSION

Based on the above data, we can note the following conclusions of the contradiction of the Mawlaw system:

- Mevlavia, like any religious movement, has its own system of religious and philosophical views.

- In Mavlava, Allah is the main one in "Relations with the Universe" and the emergence of the universe takes place in the form of emanation;

- Mavlavi relations "Allah-man" are in physical and subcultural forms with the effect of "fatalism";

- The effect of the Mawlavian idea of "knowing oneself" is reflected in Hegel's "Return to the Absolute Idea" teaching.

On the idea of agnosticism "from within" one can feel the influence of the idea of Mavlava "inside us". One such commentary was written by American orientalist Devin Davis. According to him, the first commentary by Hussein Khorezmi (1368-1435) on the subject of "Jawahir ul-Asror and Zawahir ul-Anwar". (13.1966. V. 2. - S. 820-839.) Is considered primary. In this work it is written that only 14 notebooks were commented on in the years 1430-1431, since this was the last work of Hussein Khorezmi.

According to the poet "Mozholius un nafois" by poet Alisher Navoi, he is a student of Jalaliddin Rumi - Hussein Abulwafo Khorezmi, "a student in the field of obvious knowledge and murida in Batin's knowledge". "Spiritual Masnavia" Jaloliddin Rumi and the famous in the Islamic world "Qasida Burda" commented on the Khorezm and Turkic languages. Morality and virtue are worthy of his high position in mysticism";

- The idea of "growth from a particle to the general" in Mavlava to some extent influenced the formation of the dialectic "from simple to complex" (14. 1983. P. 69);

- The interpretation of the concept of "conflict" in Mavlava is mainly considered in aspects of "internal conflict";

- It is desirable that the interpretation of the "difference" in the Mawlaw express primary and secondary differences;

- Mavlavi system of contradiction: the moon and the sun; day and night; heaven and earth; Right and wrong; profit and loss; dark and light; fight and victory; absence and existence; body and soul; so thoroughly and comprehensively was illuminated. We can assume that Rumi is the man who laid the foundation of classical philosophy (15,2019 - 4).

In any case, Mavlava played an important role in the development of world civilization as a system of a peculiar teaching in philosophy and religion (16 1991.5 - 671 p.). And Jalaliddin Rumi occupies a unique place among the great philosophers of all mankind.

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