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## THE SPIRITUAL HERITAGE OF JALALUDDI RUMI: IN THE INTERPRETATION OF WESTERN AND UZBEK LITERARY SCHOLARS

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### ABOUT ARTICLE

**Key words:** Jalaluddin Rumi, world literature, Sufi philosophy, ethical anthropology, spiritual self-formation, moral education, literary reception, intercultural dialogue, hermeneutic interpretation.

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**Abstract:** This article explores the spiritual and ethical foundations of Jalaluddin Rumi's intellectual, ethical thought and assesses their relevance for moral self-formation and contemporary educational thought. Using a comparative and reception-oriented framework, the study situates Rumi within world literature through an analysis of Western and Uzbek scholarly interpretations of his works. Particular attention is given to ethical anthropology, spiritual self-formation, and hermeneutic approaches to literary reception. Drawing on major translations and critical studies, the article explores how Rumi's inner spiritual experience has been variously interpreted and recontextualized within Western literary and philosophical discourse. The analysis suggests that Rumi's thought articulates an integrative model of human development based on ethical awareness, spiritual transformation, and the interaction between rational reflection and inner sensibility. This model continues to offer significant conceptual resources for moral education and intercultural dialogue in contemporary humanities research.

### JALOLIDDIN RUMIYNING MA'NAVIY MEROSI: G'ARB VA O'ZBEK ADABIYOTSHUNOSLARI TALQINIDA

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## MAQOLA HAQIDA

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**Kalit so'zlar:** Jaloliddin Rumi, jahon adabiyoti, tasavvuf falsafasi, axloqiy antropologiya, ma'naviy o'zini shakllantirish, axloqiy ta'lim, adabiy qabul, madaniyatlararo muloqot, germenevtik talqin.

**Annotatsiya:** Mazkur maqolada Jalaliddin Rumiyning intellektual va axloqiy tafakkuriga xos ma'naviy-axloqiy asoslar tahlil qilinib, ularning shaxsning axloqiy o'zini shakllantirish jarayoni hamda zamonaviy ta'limiy tafakkur uchun ahamiyati baholanadi. Qiyosiy va qabulga yo'naltirilgan yondashuv asosida tadqiqot Rumi ijodini jahon adabiyoti kontekstida G'arb va o'zbek olimlarining ilmiy talqinlari orqali ko'rib chiqadi. Tadqiqotda axloqiy antropologiya, ma'naviy o'zini shakllantirish hamda adabiy qabulning germenevtik yondashuvlariga alohida e'tibor qaratiladi. Asosiy tarjimalar va tanqidiy tadqiqotlar tahliliga tayangan holda, maqolada Rumiyning ichki ruhiy tajribasining G'arb adabiy-falsafiy diskursida turlicha talqin qilinishi yoritiladi. Tahlil natijalari Rumi tafakkuri axloqiy ong, ma'naviy transformatsiya hamda aql va ichki sezgi o'rtasidagi o'zaro aloqaga asoslangan inson taraqqiyotining integrativ modelini shakllantirishini ko'rsatadi. Ushbu model zamonaviy gumanitar tadqiqotlarda axloqiy ta'lim va madaniyatlararo muloqot uchun muhim konseptual manba bo'lib qolmoqda.

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## ДУХОВНОЕ НАСЛЕДИЕ ДЖАЛАЛИДДИНА РУМИ: В ИНТЕРПРЕТАЦИИ ЗАПАДНЫХ И УЗБЕКСКИХ ЛИТЕРАТУРОВЕДОВ

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## О СТАТЬЕ

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**Ключевые слова:** Джалаладдин Руми, мировая литература, суфийская философия,

**Аннотация:** В статье исследуются духовные и этические основания

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этическая антропология, духовное саморазвитие, нравственное образование, литературная рецепция, межкультурный диалог, герменевтическая интерпретация.

интеллектуально-нравственного мышления Джалаладдина Руми, а также оценивается их значение для нравственного саморазвития личности и современного образовательного дискурса. Используя сравнительный и рецептивно-ориентированный подход, исследование рассматривает творчество Руми в контексте мировой литературы через анализ западных и узбекских научных интерпретаций его произведений. Особое внимание уделяется этической антропологии, духовному становлению личности и герменевтическим подходам к литературной рецепции. Опираясь на ключевые переводы и критические исследования, статья анализирует, каким образом внутренний духовный опыт Руми по-разному интерпретировался и подвергся концептуальному переосмыслению в западном литературно-философском дискурсе. Полученные результаты позволяют утверждать, что философия Руми формирует интегративную модель человеческого развития, основанную на этическом сознании, духовной трансформации и взаимодействии рационального мышления и внутренней чувствительности. Данная модель продолжает выступать значимым концептуальным ресурсом для нравственного образования и межкультурного диалога в современной гуманитарной науке.

**Introduction.** Within contemporary humanities scholarship, classical literary and philosophical traditions have increasingly been reconsidered through intercultural and interdisciplinary perspectives. Rather than being approached as closed historical phenomena, these traditions are now examined as dynamic components of broader intellectual exchange. In this regard, world literature is understood not simply as a collection of national canons, but as a field shaped by processes of translation, reception, and cross-cultural interpretation. Against this scholarly background, the spiritual and literary contributions of Jalaliddin Rumi (1207–1273) assume a particularly distinctive place. Although firmly rooted in the traditions of Persian classical poetry and Islamic mysticism, Rumi's works have been continuously reinterpreted across diverse cultural and intellectual contexts. His writings have attracted sustained attention not only as literary achievements, but also as expressions of a comprehensive ethical and spiritual vision that engages fundamental questions of human existence.

Central to Rumi's thought are ideas of inner transformation, ethical self-discipline, and the integration of rational reflection with inner awareness. These concepts allow his works to be approached as more than poetic texts; they form the basis of a coherent anthropological and ethical perspective oriented toward moral self-formation. From this standpoint, Rumi's philosophy remains relevant to current debates on humanistic values, ethical responsibility, and spiritual education.

The present article explores Jalaliddin Rumi's spiritual philosophy through a comparative analysis of Western and Uzbek literary scholarship. By focusing on ethical anthropology, spiritual self-formation, and literary reception, the study seeks to clarify Rumi's position within world literature and to assess the contemporary educational and ethical implications of his ideas.

**Literature analysis and methodology.** The study adopts a qualitative interpretative methodology combining comparative literary analysis, reception theory, and philosophical hermeneutics. This methodological framework treats Rumi's works as an open interpretative field whose meanings are shaped through historical transmission, translation, and scholarly engagement rather than as a fixed doctrinal system.

Primary attention is given to influential Western translations and commentaries, particularly those by Reynold A. Nicholson and Arthur J. Arberry, whose scholarship established foundational paradigms for Rumi studies in Europe and North America. These works are examined not only as textual mediations but also as interpretative acts that shaped Western perceptions of Sufi philosophy.

Uzbek scholarly interpretations form a central comparative dimension of the methodology. Works by Uzbek researchers are analyzed to demonstrate how Rumi's works have been integrated into Eastern classical literary traditions, ethical philosophy, and spiritual pedagogy. This comparative approach allows for the identification of both shared interpretative patterns and culturally specific emphases.

**Results.** The analysis reveals that contemporary scholarship on Sufi literature increasingly emphasizes ethical function, symbolic depth, and anthropological significance. Within this context, Rumi's works are consistently interpreted as key texts for understanding the relationship between poetic expression, mystical experience, and moral reflection.

Western scholarship has approached Rumi primarily through translation and reception-oriented paradigms. Early Orientalist scholars framed his works in relation to European philosophical and literary traditions, often highlighting metaphysical themes such as unity of being and spiritual transformation. Later studies expanded this perspective by situating Rumi within broader discussions of world literature and intercultural exchange.

Russian and Central Asian scholarship contributed historically grounded analyses that emphasized the socio-cultural environment of Sufism and Rumi's intellectual context. Uzbek literary studies, particularly in the post-independence period, have further developed this line of

inquiry by interpreting Rumi as a formative figure in ethical education and cultural identity. Translation practices by Uzbek poets and scholars have played a significant role in integrating Rumi's spiritual ideas into contemporary cultural discourse. Scholars such as R. T. Shodiev, Mominov, N. Komilov, U. Uvatov, V. Valikhojayev, J. Kholmominov, and O. B. Bozorov have examined Rumi's works within the framework of Eastern classical literature, ethical philosophy, and spiritual education. Their studies emphasize Rumi's role in shaping moral consciousness, cultural identity, and pedagogical values.

In addition to academic research, the results highlight the importance of literary translation and creative reinterpretation in expanding Rumi's reception. Uzbek poets and writers, including Ulugbek Hamdam, Askar Mahkam, and Jamal Kamal, have played a crucial role in translating Rumi's works into Uzbek and adapting them for modern readers. These efforts have contributed to integrating Rumi's spiritual ideas into contemporary literary and cultural discourse.

**Discussion.** Taken together, the findings support an interpretation of Rumi's philosophy as a holistic ethical anthropology oriented toward the formation of a morally responsible individual. Rumi's conception of human perfection does not promote withdrawal from social life; rather, it emphasizes ethical engagement grounded in inner discipline and spiritual awareness.

A notable aspect of Rumi's ethical model is the interdependence of individual moral growth and collective well-being. This dimension is particularly prominent in Uzbek scholarship, which often situates Rumi's ideas within frameworks of moral education and civic responsibility. Western studies, by contrast, tend to emphasize philosophical and hermeneutic dimensions, highlighting the adaptability of Rumi's thought across cultural contexts.

The diversity of interpretative approaches does not indicate fragmentation, but rather reflects the openness of Rumi's texts to hermeneutic reinterpretation. At the same time, the analysis underscores the importance of maintaining a balance between universal ethical readings and sensitivity to the historical specificity of Sufi traditions.

**Conclusion.** The study demonstrates that Jalaliddin Rumi's spiritual heritage occupies a significant position within world literature as a model of ethical and spiritual human development. His thought articulates an integrative vision in which inner transformation, moral responsibility, and social engagement are inseparably connected. Comparative analysis of Western and Uzbek scholarship reveals a shared recognition of Rumi's relevance for contemporary debates on spirituality, education, and ethics, despite differences in methodological emphasis. By situating Rumi's works within a reception-oriented and intercultural framework, the article highlights their continued capacity to inform modern humanistic inquiry. Rumi's legacy thus remains a vital intellectual resource for understanding the ethical dimensions of human self-formation in a global cultural context.

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