

## THE PLACE OF SHAMS TABRIZI'S PHILOSOPHICAL VIEWS IN ISLAMIC PHILOSOPHICAL THOUGHT

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A B S T R A C T	K E Y W O R D S
<p>This article examines the philosophical views of Shams Tabrizi and their significance within the broader context of Islamic intellectual and philosophical thought. As a spiritual guide and mentor to Jalal al-Din Rumi, Shams played a crucial role in shaping mystical-philosophical perspectives that bridged metaphysics, ethics, and the inner dimensions of faith. His reflections on the relationship between the soul, love, and divine truth not only influenced Sufi philosophy but also contributed to the development of Islamic philosophical discourse by emphasizing the unity of existence and the transformative power of spiritual experience. The study highlights how Shams Tabrizi's teachings continue to inspire contemporary interpretations of Islamic philosophy and spirituality.</p>	<p>Shams Tabrizi, Islamic philosophy, Sufism, mystical thought, metaphysics, spiritual experience, Rumi, unity of existence.</p>

### Introduction

The title itself, which at first glance may seem somewhat strange and even absurd, may not attract much attention. However, if you think about its content, this strangeness will noticeably diminish. Shams Tabrizi can be considered the only phenomenon in the entire history of Iran, who has no equal in the field of spirituality, knowledge, mysticism and Sufism.

Regarding the title of this note, one may say: what does Shams, who is usually presented as a mad lover, restless and intoxicated with love, have to do with philosophy and philosophical thinking? After all, according to Shams and his followers, philosophizing means limiting the horizons of knowledge, narrowing existence and its boundless prospects to the limits of the finite human mind. While for true mystics there are no boundaries in contemplation and understanding of the infinite Divine Being.

They will say: what business does the Sun of Truth - Shams Tabrizi - have with philosophy? For the shining sun needs neither stars nor planets, nor philosophical proofs and reasoning. The sun shines because it shines; it illuminates and warms by itself. The existence of Shams ad-Din Tabrizi, just like the existence of the sun, "without cause and without bribe," gives closeness, love, friendship and truth. Shams not only created Mawlana, but hundreds of thousands like him rose to the heights of mystical knowledge thanks to his invisible hand [1].

One might ask: what does philosophy have to do with Shams? At first glance, nothing. But philosophy is much broader than what Shams could see in the teachings of the Islamic philosophers of his time. Philosophy is not limited to Aristotelian metaphysics. It is close to Shams at least in that philosophy never stops asking questions and striving for truth, never tires of thinking and does not abandon the pursuit of the “sun of meaning”.

## MATERIAL AND METHODS

Shams is one of those mystics who were completely free from dogmatism, fanaticism and dry orthodoxy. He was distinguished by tolerance, generosity, freedom of spirit and subtlety. Such personalities always found the opportunity to be tolerant of philosophy and philosophers. In this sense, philosophy and Shams are similar: both are boundless, like the sea.

The love mysticism of Shams Tabrizi, which arose long before him, but with his personality received a special expression, was open to all directions of philosophical and mystical thought. Unlike the ascetic mysticism of al-Ghazali and his followers, hostile to freethinking, philosophy and culture, the mysticism of Shams had the potential for the fruitful development of Islamic civilization [2].

Shams, in his *Maqolat* (Sayings), mentions some of the philosophical doctrines that have led to the accusation of heresy among philosophers: that God's knowledge extends only to universals and not to individual phenomena; that resurrection is spiritual and not corporeal. However, he himself does not accuse anyone or pass judgment. Although in other places he makes fun of philosophers, dismissively calling them «falsaf». His criticism of the ideas of «ten minds» and «seven heavens» is quite justified, since these theories were based on the outdated and erroneous Ptolemaic cosmology [3].

Nevertheless, Shams' attitude to philosophers is best shown in his interactions with his contemporaries - for example, with the philosopher Shihab Herevi (of Herat). Shams became close to him, and although he did not share his rationalistic views, he spoke of him with respect and gentleness: «Shihab was a good unbeliever... although he spoke blasphemy, he was a pure and spiritual man».

Another example is Shams's attitude to Shihab Suhrawardi. Although he did not meet him personally, he heard about his tragic fate and defended him from accusations, calling his opponents «dogs» and asserting: «How can one call someone who is so bright an infidel?»

As a result, it becomes clear that for Shams, the most important thing was purity, spirituality and the light of a person's inner world, and not labels and dogmas. If this type of mysticism had been established in the history of Iranian Sufism - open, free, tolerant - philosophy and philosophical thinking would not have found themselves in such a sad state. But the ascetic and dogmatic mystical tradition associated with Asharism prevailed, and philosophy was pushed to the periphery [4].

## DISCUSSION AND RESULTS

Shams Tabrizi appeared precisely at this historical moment, when rational philosophy had already lost its former dominance, and mysticism had acquired exceptional influence. His teaching became a kind of synthesis and response to the intellectual challenges of the era. Shams's philosophical ideas cannot be reduced to a systematic treatise. His «*Maqolat*» is a collection of sayings, aphorisms and dialogues, but conceptual foundations are clearly traced in them [10].

**Ontology.** Shams asserts the infinity of being, rejecting any attempt to limit it within the framework of categories. For him, truth is the absolute being of God, which cannot be exhausted by either rational proofs or logical schemes.

**Epistemology.** According to Shams, knowledge is achieved not so much by rational analysis as through love, intuition and spiritual insight. However, this does not exclude reason, but only places it at the service of the heart.

**Anthropology.** Man is a mirror of the divine, in which the light of truth is reflected. But for this light to manifest, it is necessary to overcome the boundaries of the ego and achieve the state of «fana» - self-destruction in God. Thus, the philosophy of Shams is a metaphysics of love, in which rational knowledge gives way to transcendental experience [5].

Love (ishq) occupies a central place in Shams's worldview. For him, love is not just an emotional feeling, but an ontological force that connects man with God. Love surpasses reason, it leads to knowledge of truth more reliably than logical proofs. Shams argues that philosophers limit themselves to abstract reasoning, while a true mystic experiences truth directly. This concept had a tremendous influence on Rumi, whose poetry became the embodiment of the philosophy of love. Thus, Shams's teaching on love can be seen as a philosophical and anthropological concept, affirming the primacy of heartfelt experience over rational knowledge [9].

In «Maqolat», Shams often speaks harshly about philosophers, calling them «falsaf». He criticizes such positions as the doctrine of the «ten minds» or Ptolemy's theory of the seven heavens. However, this criticism is not negative, but rather purifying: Shams rejects schematism and dogmatism, but not the desire for truth itself. It is significant that he respected contemporary philosophers such as Shihab Herevi or Shihab Suhrawardi. Although he did not agree with their rationalistic or epistemological views, he appreciated their sincerity and spiritual purity. This demonstrates Shams's special philosophical tolerance [6].

Shams Tabrizi's place in the history of Islamic philosophy is dual. On the one hand, he is a critic of rationalism, opposing it to mystical experience. On the other hand, he opens up new horizons for philosophy, pointing to the need for a synthesis of reason and heart, logic and intuition. Through Rumi, his ideas entered a broad cultural tradition, influencing not only mystical poetry, but also philosophical discussions about the nature of truth, being and knowledge. Thus, Shams became a link between philosophy and mysticism, ensuring their productive dialogue [7].

Shams Tabrizi's philosophical views occupy a special place in Islamic intellectual history. Despite his apparent antipathy towards philosophy, he did not reject it entirely, but rather rethought it, emphasizing the limitations of the rational approach and the need to supplement it with mystical experience. His teachings on love as an ontological force and on the heart as the center of knowledge opened up new horizons for Islamic philosophy. Thus, Shams Tabrizi became not only Rumi's mystical teacher, but also a philosopher sui generis, whose ideas enriched Islamic thought and continue to be relevant to contemporary philosophical and religious discourse [8].

## CONCLUSION

Shams Tabrizi is one of the most striking and original figures in the spiritual and philosophical heritage of Islamic civilization. His philosophical views are based primarily on spiritual experience, mystical

knowledge and the concept of love as the main path to God. Analyzing his worldview, we can say that it occupies a special place at the intersection of the Sufi tradition and Islamic philosophical thought, forming a unique synthesis of the rational and the irrational, the external and the internal, the earthly and the divine. Unlike classical philosophers who tried to explain the truth through logic and reason, Shams Tabrizi believed that divine truth is revealed primarily through the heart and spiritual insight. For him, love was not just a feeling, but the highest form of knowledge, capable of destroying the boundaries between man and the Creator. This is his fundamental difference from many thinkers of his time: Shams argued that true knowledge is impossible without internal transformation and spiritual experience. His ideas had a huge influence on Jalaluddin Rumi, who, under the influence of Shams, transformed from a scholar-theologian into a great poet and mystic. This fact in itself testifies to the depth and power of Tabrizi's philosophical views: his teaching did not remain an abstract theory, but was embodied in a living spiritual experience capable of changing a person and giving a new vector to entire traditions of Islamic culture.

Shams' philosophy is also distinguished by the fact that it destroys formalism and ritualism, affirming the authenticity and sincerity of the inner state. He criticizes blind adherence to the letter of the law without penetrating its spirit. In his opinion, a person can achieve true knowledge and closeness to God only when he is able to go beyond external forms and turn to the essence, to the heart of religion. Shams' views occupy a special place in Islamic philosophical thought, as they contributed to the establishment of a mystical approach to the knowledge of truth. His concept of love as an all-encompassing force brings him closer to the great representatives of world mysticism, but at the same time remains deeply rooted in the Islamic tradition. Thus, Tabrizi became a kind of bridge between rational philosophy and mystical intuition, opening up new horizons for Islamic spiritual quest. The modern significance of his philosophy lies in the fact that it reminds humanity of the primary role of spirituality and inner perfection. In the context of globalization, the crisis of values and the growth of materialism, Shams' ideas sound especially relevant. His call for purification of the heart, sincerity and love as the basis of all relationships can serve not only as a spiritual guide for Muslims, but also as a universal message for all humanity. Thus, the philosophical views of Shams Tabrizi occupy an important place in Islamic philosophical thought. They are inextricably linked with the Sufi tradition, but at the same time have independent significance and originality. His teachings on love, on the inner transformation of man and on the superiority of spiritual experience over rational knowledge had a huge influence on the development of Islamic thought and remain relevant in our time. Shams Tabrizi showed that true philosophy consists not only in the search for abstract truths, but above all in the change of man himself, in his spiritual rebirth and connection with the eternal divine reality.

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