

# INTERPRETATION OF EMOTIONAL STATES OF PERSONALITY IN THE WORKS OF JALALIDDIN RUMI

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ABSTRACT	KEYWORDS
<p>This article describes the views of Jalaluddin Rumi on the human psyche, the psychological aspects of his scientific heritage, and also presents the interpretation of the emotional states of a person, described in the works "Masnaviyi manaviyi" and "Fihi ma fihi".</p>	<p>Work, personal emotional states, heart, soul, mental processes.</p>

## Introduction

The scientific and literary heritage of the 13th century, left by the great nomayond of the mysticism sect Jalaliddin Rumi, has a positive effect on the spiritual perfection of even the modern person. His maturation as such a great personality, the condition of the time and the role of the teachers who taught him in the invaluable value of his works are considered important. Jalaliddin Rumi's real name is recorded as Mukhammad ibn Mukhammad ibn Khusain an-Balhiy. He was ezosized as Mavlono by his yoru - friends . "Jaloliddin" , "Rumiy" , "Mawlawi" , among others, had several pseudonyms. Rumi (30 September 1207 ad) was born in the ancient Balkh, the so-called "Ummil - know" ("Mother of cities"). His father Bahauddin Muhammad (Bakhaulwalad) was one of Shahri's most famous evangelists. Afloki says that he was originally called by his father as "the Lord". The term "khudavondigor", meaning "Prince", "gentleman", was applied to the place of the name "Khiva" in reference to people of high spiritual and social respect. It can be seen from this that the person of Rumi is mentioned with respect within the people.

Rumius left five important and valuable works to his later generations:

- 1."Devoni Kabir " ,
- 2."Devoni Shamsi Tabriziy",
- 3."Devoni Shamsul Haqoyiq",
- 4."Masnaviyi Manaviy",
- 5."Fiyhi man Fiyhi"("Ichindagi ichindadur")

## MATERIAL VA METHOD

Just as in the works of all Eastern allomas the issues of human mental processes are illuminated on the basis of figurative metaphors, this interpretation can be seen in the works of Jalaliddin Rumi. Alloma, in his "masnaviyi ma'naviyat", quotes the following bytes:

"Loyqa suv daryoga yetmoq istayur,

Loy to'sar yo'lni – borishga qo'ymas ul.

That is, you will reach your wish if the faith is firm and your intention is ungrateful. Water is a goal, River is a dream destination, blurred is all the insolent feelings that resist the goal. If you clean the ditch of mud, the water will flow smoothly and clear" [1, 24]. Through these verses, Jalaliddin Rumi argues that a person must cleanse his soul of various unpleasant feelings, that feelings such as anger, fear, hatred "blurred" the human soul, that the purity of heart causes him to stumble on the path of life. He also cites the following bytes as a logical continuation of his thought:

"Tegsa it, daryo harom bo'lgaymu hech,

Puflasa, ul oftob so'lgaymu hech?

Ya'ni, fe'l-atvoringni keng qil. Har narsadan g'ayri ma'no izlama, ranjima. Axir quyoshni puflagan bilan so'nib qolarmidi?! [1, 39].

Yelkasiga tegsa oftob kimsaning,

Tikka boqqay, qo'rquvi bo'lmas uning.

That is, whoever has a helper behind him will take a bold step, not to be afraid of anything" [1, 29]. The Thinker points out through these verses that a person is not afraid of anything if he believes that he has a protector against various dangers.

"Qo'rqmagil daryodanam, to'lqindanam,

Qo'rqmagil, deb senga amr etmish Egam.

That is to say, Thou shook thy soul for all things. Only if you do not forget one thing, your servant, is he among you" [1, 43].

Alloma points out that through the above thoughts, one always strives for the purity of the heart and believes in God in each of his actions helps to free him from various fears and anxieties.

Jalaliddin Rumi, through the concept of nafs, refers to the bad characteristics of a person, such as representatives of other mysticism teachings, including such characteristics as procrastination, self-love, anger, anger, maintaining resentment, callousness, inability to see, impatience for adversity. The intensification of these qualities underlines the lowering of human dignity.

And the work "in your drink" is a valuable work that embodies the essence of living by combining grandeur and simplicity. The work was composed of the words of Jalaliddin Rumi at various sessions, which were recorded and compiled and written down by his son Sultan Valad or one of his murids, and brought to the state of the book.

The work "ichingdagi ichingdadur" consists of sixty-one seasons, beginning with the answer of Mavlono to a particular issue or a question posed by some Murid at a meeting. Accordingly, each of the seasons is devoted to another-another topic, and the content is independent. However, they have one thing in common in terms of illuminating mavlono Rumi's mystical concepts, worldview, several religious, philosophical and moral creeds of his ERA, important events of the world and humanity, and finally, the atmosphere of the time.

The work encourages the human being to think, to understand the self through thought, and The Haq through the self-creation.

Jalaliddin Rumi, in his "inside is inside", views hope as the beginning of the path of trust. Advancing the idea that positive motivation is the basis of a person's success, he brings the following idea: always look at the head of the road, even if you do not walk along the road. Do not say, "I have done wrong things", take the right thing. There is no curvature left then.

As the author likens the straight to Moses' staff and the curvature to the magic of witches, the straight wins them all as it comes to the middle. So der, Rumi compares this situation to the fact that the bird that landed on the head of the mountain does not acquire and diminish anything of it.[3,24]

Through these thoughts, Rumi shows ways to strengthen the motivation of striving for success in a person. Alloma knows despair as a feature that leaves a person out of the way, inhibiting his capabilities, and in any case it is necessary not to quench hope.

The poet compares "man's inner self and the world's home." First into the hut, and then into the House. Everything that seems to be dahlisiz is absolutely weak even inside the House. For example, the Tarch of our house in which this sitting was first identified in the architect's brain, and then he himself came to the square. We said the world — home. Understanding and thoughts are the inviolability of this house, you need to know the fact that the inviolable existence also exists inside the House, Rumi notes that good and good deeds that appeared in the world are reflected, first of all, in the inner world of man.

"Expel a grain on the ground without a shell, it will not bruise. With its bark, the Earth sprouts at the time of the Eccia and turns into a huge tree" [3,32]. So Jalaliddin Rumi argues that the body also has a great original, this is the original meaning, which not everyone understands.

Rumius also expresses the need to reflect resistance to human trials by using the example: "when the wind blows in a palace, it lifts the edge of the carpet, it blows has-hashak into the sky, it makes the pool water ring-ring, it plays the tree, its knights and bergs. These dissimilar cases are one from the point of view of purpose, basis and reality. Because the movement of all is from one wind" [3, 35-36]. Alloma points out that through these thoughts, human trials are diverse-someone is indifferent, someone else has lost a close person, someone experiences the pain of orphanhood, and someone else is hungry – nahor. But Rumius mentions that with all this being various foggy fuss, the basis of Bari is one, that is, all a test given to a person. Just as hitting the carpet and tripping the dust is not to cause the carpet to suffer, but to clean it, the tests given to a person mention that they are sent to purify his heart.

## CONCLUSION:

In conclusion, Jalaliddin Rumi's unique masterpieces, inherited by future generations, through their wise phrases, urge people to accuracy, teranism, humanity, patience, pride. Many of the works recorded by Eastern allomas make extensive use of metaphors and metaphors, and the quoting of simple-looking Stories, which lay deep meaning in their inner essence, helps any reader to understand the meaning based on their knowledge and potential. This direction is also reflected in the works of Jalaliddin Rumi, in which the emotional states of the individual are illuminated in the beautiful USL, based on figurative metaphors.

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