

## **Fihi Ma fihi of Rumi: From Philosophical Questions to the Political Problems**

فیه ما فیہ مولانا: از مسائل فلسفی تا مسائل سیاسی

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### **Abstract:**

The article examines the issues of spirituality in human life raised in Jalal ud Din Rumi's work "Fihi Ma fihi." It is known that Mawlana attached particular importance to spiritual life in general. Knowledge and science leading to spiritual life are also comprehensively considered in Fihi Ma fihi. That is probably why Jalal ud- Ddin Rumi gave particular importance to scholars in his work Fihi Ma fihi. Accordingly, he criticized the scientists and divided them into two groups. In this context, Rumi tries to explain the true and false scientists by discussing the battle between spiritual and material values. Jalal ud- Din Rumi raised the above issues in all his works: Mathnawi Manavi, Fihi Ma fihi, and Diwani Kabir. In the piece "Fihi Ma fihi," he shared his thoughts about spirituality with simple words and in the form of prose, as he spoke directly in front of the people. In Fihi Ma fihi, Jalal ud- Din Rumi's majlis asked various questions and got answers to them. This work can be called a dialogue between the people and the poet. The questions asked are also different topics ranging from philosophical questions to simple events that happen in everyday life. Among them are questions and answers to the most challenging and complex question of that time – The Mongol invasion. Every solution of Jalal ud- Din Rumi, who answered political questions from a philosophical point of view, deserves special attention. We can see traces of the thoughts expressed in Jalal ud- Din Rumi's work Fihi Ma fihi in the works of poets who lived in later eras. More precisely, the opinions of the Kazakh poet Abay Kunanbayev's "Wisdom words" are combined with the thoughts expressed in Rumi's Fihi Ma fihi. In the article, the literary and spiritual connection between the works of Rumi and Abay will be comprehensively considered.

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**Keywords:** Rumi, Fihi Ma fihi, Abay, Wisdom words, Spiritual value, Material value, Politics.

### چکیده:

این مقاله به بررسی مسائل معنویت در زندگی انسان در اثر «فیه ما فیه» جلال الدین رومی می پردازد. معروف است که مولانا به طور کلی برای زندگی معنوی اهمیت خاصی قائل بود. دانش و علم منجر به حیات معنوی نیز در اثر فیه ما فیه به طور جامع مورد توجه قرار گرفته است. احتمالاً به همین دلیل است که جلال الدین رومی در اثر فیه ما فیه به علما اهمیت ویژه‌ای داده است. بر همین اساس، دانشمندان را مورد انتقاد قرار داد و آنها را به دو دسته تقسیم کرد. در این زمینه، مولانا با بیان نبرد ارزش‌های معنوی و ارزش‌های مادی سعی در تبیین دانشمند راستین و دانشمند دروغین دارد. جلال الدین مولوی در تمامی آثار خود، مثنوی معنوی، فیه ما فیه، دیوان کبیر مطالب فوق را مطرح کرده است. و در اثر «فیه ما فیه» با کلماتی ساده و در قالب نثر، همان طور که مستقیماً در برابر مردم صحبت می کرد، افکار خود را در مورد معنویت به اشتراک می گذاشت. در فیه ما فیه، در مجلس جلال الدین مولوی سوالات مختلفی را مطرح می کرد و به آنها پاسخ می داد. یعنی این اثر را می توان گفت و گوی مردم و شاعر نامید. سوالات مطرح شده نیز متفاوت هستند، به ویژه موضوعاتی از سوالات فلسفی گرفته تا رویدادهای ساده ای که در زندگی روزمره اتفاق می افتد پوشش داده می شود. در میان آنها پرسش و پاسخ دشوارترین و دشوارترین پرسش آن زمان - حمله مغول - وجود دارد. هر پاسخ جلال الدین رومی که به پرسش های سیاسی از منظر فلسفی پاسخ می داد، شایسته توجه ویژه است. ردپای افکار بیان شده در اثر فیه ما فیه جلال الدین رومی را در آثار شاعرانی که در دوره های بعد می زیسته اند می توان مشاهده کرد. به عبارت دقیق تر، اندیشه های شاعر قزاق آبی قونان بایف «سخن حکمت» با اندیشه های بیان شده در فیه ما فیه مولانا ترکیب شده است. در مقاله به طور جامع به ارتباط ادبی و معنوی آثار مولانا و آبی پرداخته خواهد شد.

**کلید واژه ها:** جلال الدین رومی، فیه ما فیه، آبی، سخن حکمت، ارزش معنوی، ارزش مادی، سیاست.

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### Introduction

Jalal ud- Din Mohammad, born in Balkh and died in Konya, became known to the public by Balkhi and Rumi. Jalaluddin Muhammad, who is popularly known as Maulana, that is, our teacher, and Mawlavi, that is, my teacher, is widely known as a teacher and poet of great merit. Nowadays, more websites and pages are dedicated to Mawlana in the Western world than Eastern countries. Special small centers devoted to the poet's works are also common.

It is well known that Mawlana has a collection of poems, "Mathnawi Manavi" and "Divan-e Shams." But some people know about Mawlana's "Fihi ma fihi" but not everyone knows. So far, many researchers have been looking for answers to what kind of work Fihi Ma fihi is, what issues it contains, and how valuable it is. And we will try our best to answer this question.

Fihi ma fihi is a short work written in simple prose. Dr. B. Foruzanfar prepared the text of Fihi ma fihi for the first time about the name and volume of this work and what versions are written in the book's preface (Mawlavi, 1951: pp. 6-9). Dr. Foruzanfar prepared the text of Fihi ma fihi by comparing all the oldest and most valuable manuscripts in Turkey and Iran. Apart from that, Karim Zamani, whose scientific interpretations of the work Fihi ma fihi are popular with the public, expressed a valuable opinion about the authorship, scope, and structure of the work Fihi ma fihi in the preface of his book (Balkhi, 2009: pp. 17-21). According to K. Zamani, Fihi ma fihi does not belong to a work with a special introduction, main section and ending. Indeed, Fihi ma fihi is a story or collection with various emerging themes.

Jalaladdin Muhammad Rumi's speeches in various meetings and answers to his students' questions were compiled by his son Sultan Waled or other students and written as a book after the poet's death. By reading this work, we can easily understand that Mawlavi did not write Fihi ma fihi by hand. It is often said that someone came and asked, and Mawlana answered him like this. Everyone understands that the author cannot write about himself this way. However, there is no doubt that Fihi Ma fihi belongs to Mawlana. Because everything mentioned in this work is also mentioned in Masthawi Manavi and Divan-e Shams, this is probably why some researchers believe that Fihi ma fihi is a muqaddima and not a commentary on Mathnawi Manavi (Sadighi, 1995: pp. 25). In any case, Fihi Ma fihi is a work that can be called the accessible format of the poet Mawlana's words for the people, answers to their questions or speeches, and advice in gatherings.

In this work, Mawlana discusses the most important philosophical issues, starting with the interpretation of several surahs, the secret of the creation of the human race, and the stories of the Qur'an related to it. Among them, the most important topic is the problem of the "kulli mind" and "juzi mind."<sup>1</sup> While explaining the two different categories of mind, Mawlana gives various examples. In particular, he explains with beautiful examples that the human body and soul are two separate worlds from the beginning. But by the power of God, two separate bodies and souls lived in one body, and this period is considered a person's life. It is not difficult for a human being to do what the body says, but the question is whether it is easy for a human being to do the will of the soul or whether the human mainly lives according to the desires of the flesh. In addition to philosophical questions, Fihi Ma fihi discusses many other questions in human life. They are science, education, trust, faith, friendship, work, honesty, doing everything the right way, family, women, and one of the critical political events of that time, the Mongols. In this article,

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<sup>1</sup> Universal intellect (mind) and partial intellect (a clouded, incomplete mind).  
عقل کلی و عقل جزئی

the most important question will be considered, focusing on Mawlana's view of the universal intellect and the incomplete mind and political issues and comparing the reflection of these issues in the works of the Kazakh poet Abay Qunanbaev who lived in the 19<sup>th</sup> century.

### **Theoretical Framework or Literature Review:**

Fihi ma fihi is one of the most widely studied works in Iran; after Dr. B. Foruzanfar, who first wrote the critical text and scientific interpretations of Fihi Ma fihi, many researchers prepared the essential text of Fihi Ma fihi with scientific explanations for publication. Some published the complete text, while others published a shortened version. For example, Ilahi Qumsheyi published a third part of Fihi ma fihi, with a preface written by him, with special topics (Qomsheyi, 2001). Hussain Heydarkhani has published a complete version of this work with complete information about Mawlana's biography and Fihi ma fihi (Heydarkhani, 1996). It should also be mentioned that the sections of Fihi ma fihi work differ from the previous editions. For example, B. Foruzanfar shows that the Fihi ma fihi consists of 70 chapters, M. Sadeghi divided it into 72 chapters, and K. Zamani divided some long chapters into several chapters for the convenience of the reader, so he divided them into 308 texts. In the Encyclopedia of Iranica, whose information is constantly updated, the number of sections of Fihi Ma fihi is 71 (Mojaddedi, 2014). Of course, we should consider that there are several versions (copies) of Fihi ma fihi, and each version has a different number of sections. However, this work is not extensive and consists of about seventy stories or chapters, sometimes short and sometimes long.

We have mentioned that Fihi ma fihi is very close to Mathnawi Manavi and Divan-e Shams in content, but its structure is a short work consisting of about seventy stories or parts. Regarding genre, it is a prose work belonging to the type of dialogue or simple story. As for the narrative, we feel that Mawlana is speaking in front of the people, perhaps in front of a group. As mentioned above, many sections are in the form of dialogue. That is, a person asked Mawlana, and he answered him as follows, according to the story of Mawlana. Fihi Ma fihi belongs to a work that has received little attention from people despite the simplicity of its language. Because everyone knows Jalaluddin Rumi primarily as a poet and reads his poetry. When you think of Mawlana, the first thing that comes to mind is Mathnawi Manavi and ghazals. That is probably why it is noticeable that his small prose work is left in the shadow next to the poetic works of such a famous poet. Moreover, after the death of Mawlana, the Fihi Ma fihi was collected and written. Despite these specific reasons, it is clear that Fihi ma fihi is a work that has a special place in recognizing Mawlavi's results.

The research of the *Fihi Ma fihi* and writing scientific explanations for words and concepts with complex meanings has continued since B. Foruzanfar published the text of *Fihi ma fihi* for the first time. Since the 1950s, the *Fihi ma fihi* has been studied in Iran and abroad. Generally, two different methods are used to study a work written in a foreign language. First, the researcher translates this work into his speech, presenting it comprehensively to his society. After the translation, the second tries to analyze the same position by comparing it with the results of a specific poet who wrote in the researcher's language. *Fihi Ma fihi* has also been translated into several foreign languages. As mentioned above, Mawlana has the most significant number of readers in English. This means that Mawlana's works have been translated into English and spread widely among English-speaking readers. *Fihi Ma fihi* was translated into English for the first time by Arthur John Arberry (1905-1969), an English scholar and specialist in Arabic and Persian. Through this translation, many English-speaking readers became acquainted with Mawlana's *Fihi ma fihi*, and as a result, many articles and research papers were written. Later, American orientalist W.M. Thackston (b. 1944) translated *Fih ma fihi* into English (Thackston, 1994). M. Thackston published *Fihi ma fihi* as *Signs of the Unseen: The Discourses of Jalaluddin Rumi*. With the publication of this work, it can be said that the interest of American and English-speaking readers in Mawlana's *Fihi ma fihi* and other works has increased several times. The well-known orientalist Annemarie Schimmel (1922-2003) first translated *Fihi Ma fihi* into German and presented such an excellent work to the attention of German-speaking readers (Schimmel, 1988). But apart from these translations, there are English translations of Mawlana's works *Mathnawi Manavi* and *Diwani Shams* and several other research works and articles on these works.

We should first mention Reynold Nicholson (1868-1945). Rumi's work "*Mathnawi Manavi*," consisting of six parts (after), was translated into English for fifteen years between 1925-1940 and published with commentary (Nicholson, 1925-1940). This work was also translated into Persian, and Iranian readers still use the concepts written by R. Nicholson. After R. Nicholson, it would be better to emphasize the works of Seyid Hossein Nasr, an Iranian scientist and philosopher who worked tirelessly to introduce Rumi and other Muslim scholars to the Western world. George Washington University Professor S.H.Nasr (born in 1933) is a man who devoted his whole life to the study of Islamic values and the Eastern scholars who led to these values. S.H. Nasr also wrote a particular research on Rumi's life and works (Nasr, 2007), and articles and sections dedicated to Rumi are often found in other works (Nasr, 1987). W. Chittick (b. 1943), a disciple of S.H. Nasr, is considered one of the American orientalists who paid great attention to the study of Jalaluddin Rumi. Professor W. Chittick, in his work entitled "*The Sufi Path of Love: The Spiritual Teachings of Rumi*," comprehensively

focuses on the life and works of Jalal ud- Din Rumi (Chittick, 1983). Another monograph was dedicated to Rumi's works by W. Chittik. It is called "The Sufi Doctrine of Rumi". In this work, it can be seen that Rumi tried to introduce the verses full of mystery to the readership (Chittick, 2005). Among the American researchers studying Mawlana's works, it is worth highlighting the works of Franklin Lewis (1961-2022), who has his approach and direction. Professor F. Lewis of the University of Chicago is a scholar who has a special place in introducing the works of Rumi to the local population. His work "Rumi, Past and Present, East and West: The Life, Teaching and Poetry of Jalâl al-Din Rumi" can be called one of the most famous works among the new generation of Americans today (Lewis, 2000). Rumi's work can be considered a new step in recognition.

The translation of Jalaladdin Rumi's works into Russian and its presentation to Russian-speaking readers is a separate topic. Translating Masnavi Manavi or Sufi texts into Russian is not an easy task. However, in 1986, Mathnawi translated and published selected excerpts from Manavi by well-known Iranian Studies specialist O.F. Akimushkin (Rumi, 1986). After a selective translation, in 2007, on the occasion of the 800<sup>th</sup> anniversary of the poet, Russian orientalists began to translate the Mathnawi Manavi ultimately into Russian; as a result, this translation, which took several years, was completed in 2012 (Rumi, 2007-2012). It should be noted that a different team of translators translated each part (volume). However, until now, there is no information about the complete translation of Jalal ud- Din Rumi's Fihi Ma fihi into Russian, but there are research articles on Fihi Ma fihi in Russian.

It should be noted that Uzbek Orientalism has a special place among Central Asian countries. For example, it is known that the Kazakh Institute of Oriental Studies and Oriental Studies Faculties were established later. However, it is well known that during the Soviet Union, the only strong school of oriental studies in Central Asia, including the school of Iranian studies, was in Tashkent. If so, the works of Jalaladdin Rumi have been studied to some extent in Uzbekistan. As we mentioned above, translating first for research is better. Rumi's Masnavi Manavi was wholly translated into Uzbek language by the Uzbek writer Jamol Kamol in 1999-2003 (Rumiyi, 1999). In 2003, scientist and writer Ulykbek Hamdam translated Fihi Ma fihi into Uzbek language (Rumiyi, 2003).

### **Methodology:**

In the course of writing the article, the method of comparative literature research, that is, the process of comparative studies, was used. There are several categories and types in the comparative approach. Using the method

of comparative studies, we use the method of studying the similarity of plots, styles, themes, and dialogues. Comparative studies is a part of literary criticism and studies not only similar plots and the influence of one poet on another poet but also the relationship between nations and cultures and their influence on each other. At the same time, the comparative method comprehensively examines the similarity of the language and dreams of the people between different literatures. This article discusses similar ideas, plots, and themes in Persian and Kazakh literature that make up a unified Islamic literature using the comparative method of studying literature and culture.

### **Results and Discussion:**

Before talking about similar plots, ideas, and themes in the work of Jalal ud-Din Rumi and Kazakh poet Abay Qunanbayev, let's focus on the topic of whether Jalal ud-Din Muhammad Rumi's works have been translated into Kazakh and how familiar the Kazakh reader is. Many readers may ask whether they were familiar with the poems of Kazakh poets Firdausi, Saadi, Hafiz, and Jalal ud-Din Rumi, and if so, what is the evidence. Some famous Kazakh poets love to read and promote the works of many poets of the East and even write poems imitating them. Firdawsî's Shahnama is the most translated work into the Kazakh language. Abay Qunanbayev (1845-1904), the leading Kazakh poet, wrote a stanza imitating Eastern poets while studying at the madrasa (age 13).

**Fizuli, Shamsi, Saikhali,  
Nayai, Saadi, Firdawsî,  
Khoja Hafiz all of them**

**Inspire me, o famous poets.** (Abay, 1986: pp. 10)

In addition to Hafiz, Saadi, Firdawsî, and Nizami, the name of the poet Shamsi is found among the eastern poets from whom Abay asked for inspiration. This begs the question of whether Shamsi is related to Jalal ud-Din Rumi or not. Yes, it is possible. There are several opinions about the poet Shamsi in Abay's poem, one of which is Rumi, known to the Kazakh community as Shams-e Tabrizi. At the same time, we should mention that Mawlana's works were widely distributed in Central Asia, the Caucasus, India, and Asia Minor during Abay's lifetime, and many lithographic books were published. During the lifetime of Abay Kunanbayev, the works of writing and translating the results of "Mathnawi Manavi" in Turk Language were intensively developed. Several pieces of Jalaladdin Rumi stored in the Rare Books and Manuscripts collection of the National Library of the Republic of Kazakhstan can prove these words. The rare collection of this library contains a manuscript called "Turkish Mathnawi" (مثنوی ترکی).

At the beginning of the manuscript, we find a condensed translation into Turkish of Jalal ud- Din Mohammad Balkhi's "Mathnawi Manavi" (National Library, mss: 2). There is no information about the translator. At the beginning of this manuscript, the translation of the masnavi, which begins with the Turkish "The beginning of the book of the Mathnawi," ends after 32 lines. Then, another piece begins. The manuscript's handwriting is neat; the cover is preserved. The text on each page is 13 lines; def: no end, copied time - 1298/1881. Apart from this, we can find another work of Mawlana in this collection. It is a work written in Turkish with comments on the Mathnawi Manavi. The name of the work is Mathnawi Manavi (books 5, 6, and 7). Suleyman Afandi prepared this work for publication and wrote comments. It was published in 1268/1851 by Amira Publishing House in Istanbul. The procedure for writing words is also simple: first, two lines of poetry in Persian are written, followed by a translation in Turkish, and comments are written in Turkish. The descriptions in Turkish are sometimes voluminous, sometimes few, and include the fifth and sixth books of Masnawi's six-volume book. However, due to its size, the sixth part was divided into two parts and published as a single book called the seventh part.

In addition, another Mathnawi Manavi is preserved in the Rare Collection of the National Library of the Republic of Kazakhstan. Its name is Sharh al-Mathnawi al-Manavi. In general, the work of Mawlana consists of six parts. All six pieces were written with explanations in Turkish, and six separate books were published in 1289/1872 by the Amira publishing house in Istanbul. As the title of this work suggests, it is a commentary on Mathnawi Manavi written in Turkish. It is not known who wrote the comments. The procedure for writing words is very close to the previous work. In addition, it is known that several commentaries were written in the Persian language on Mathnawi Manavi's work from very early times. One of these concepts is preserved in the Rare Fund of the National Library of the Republic of Kazakhstan. This insight was written by a person known by the nickname Bahr al-Ulum. One of these works, published in 1290/1882 from the lithography of Munshi Naval Kishore in Lucknow, is kept in the National Library (Kambarbekova, 2011: pp. 141-143), the other is kept in the Rare Collection of the Central Science Library of the Gylym ordinary (Kambarbekova, 2015: pp. 107). The books in these two libraries are one book, and only one volume is stored in the Science Library. The National Library has all volumes of this six-volume book. Another Turkish translation and interpretation of Masnavi Manavi is in the Rare Collection of the Central Science Library. Its name is Tarjoma va sharkhi Mathnawi Manavi sharif (ترجمه و شرح مثنوی معنوی شریف). The translator's name is Abidin Pasha, who translated and wrote comments. It was published in 1324/1906 in Mahmudbek lithography in Istanbul. The volume is 1318 pages; all six parts are included

in one book. As we can see, these are the works of Rumi that we know are stored in the listed National Library and Science Library. But considering how many manuscripts and rare books are still in private collections, we think that Mawlana's works were spread to Kazakh readers at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. And it is a great pleasure that one manuscript, two translations in Turkish and one in Persian, have been saved from the hands of the Bolsheviks and reached our hands. While analyzing these works, we will focus on the idea that they were read by intellectuals living in the Kazakh steppe. Abay Qunanbayev does not mention or write in his poems that he has read the lyrics of Mawlana, but it is impossible that he did not know Mawlana and did not read his works. The fact that Mawlana's works have reached today in handwritten and lithographic form means a lot. Mathnawi was read by Abay and many people who knew Persian and loved oriental poetry then. One is Shakerim Kudaiberdiuly (1958-1931), Abay's student and nephew. Shakerim Kudaiberdiuly, who was close to sufi literature from an early age, not only knew Mawlana well but also translated the poem called "Boyalgan Suyr" about a jackal falling into a pot filled with paint and claiming to be a peacock. A few years ago, we wrote an article about it after extensive research, and its updated version was recently published in Persian (Kambarbekova, 2023: pp. 17-24). Therefore, we will not dwell on this topic and say that there is no doubt that Kazakh poets were more or less familiar with the poems of Jalaladdin Rumi.

It is no secret that during the Soviet era, Kazakh readers were familiar with Mawlavi's works mainly through Russian translations. At that time, it was usually translated into Russian and Kazakh. During the thirty years since the independence, we can see that Kazakh researchers have more or less studied the works of Jalaladdin Rumi. Still, it is noticeable that no significant work has been done in this direction. In this article's writing, similar plots, themes, and ideas in the works of Jalaladdin Rumi and Abay Kunanbayev will be mentioned for the first time.

During a careful study of Jalal ud- Din Rumi's Fihi ma fihi, we noticed several similarities between Abay Kunanbaev's Wisdom words. Even though the two poets lived in different times, societies, and geographical regions, the similarity in their views and issues attracted our attention.

*First, let's look at some differences.*

1. There is a difference of several centuries between Jalal ud- Din Rumi and Abay Qunanbaev. Jalal ud- Din Rumi lived in the 13<sup>th</sup> century, and Abay Qunanbaev lived in the second half of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. There is a difference of several centuries between the two poets.

2. Jalal ud- Din Rumi was a poet who lived during the Mongol invasion. During the Mongol invasion, there was a time when even ordinary people who were supposed to be scientists were scattered everywhere. Abay Kunanbayev's lifetime corresponds to the end of the Kazakh Khanate and the conquest of Central Asia by the Russian Empire.

3. There is a big difference between the two poets regarding geographical location. Although Jalal ud- Din Rumi was born in Balkh, he moved away from his native place and settled in Konya after visiting several cities. Researchers often say that the Mongol invasion was one of several reasons for Rumi's migration (Qomsheyi, 2001: pp. 18). Abay Qunanbayev, a man who never left Semey (the North-East region of Kazakhstan), where he was born and grew up, lived all his life in the place of his ancestors.

Despite the significant differences between the two poets, we can see that there are also similarities. Jalal ud- Din Rumi is primarily a poet, but he has a prose work called *Fihi ma fihi*. His work, which is not significant in size and written in prose, is known by one of the people in the far corners of the world but not by others. Abay Qunanbayev is also a famous poet who founded the new era of Kazakh literature. But Abay also has a small prose work called *Wisdom Words*. The world public does not know much about this. Because Abay is first and foremost a poet, his poems come first, and *Wisdom words* are often not talked about. There are several similarities between Rumi's *Fihi Ma fihi* and Abay's *Wisdom Words*, and they are as follows.

Jalal ud- Din Rumi's *Fihi ma fihi* is a collection of speeches to his students in various gatherings, sermons, exhortations, and answers to the questions of people who participated in his majlis. *Fihi Ma fihi* was not written by Rumi himself. After the poet's death, his students, and according to many sources, his son Sultan Valed, collected them and put them on paper. As for Abay's *Wisdom Words*, the poet wrote when he had time towards the end of his life: "My words to myself." *Wisdom words* consist of 45 separate sections. Some are short, and some are long. From this point of view, it is similar to the *Fihi Ma fihi*. Rumi and Abay speak freely, clearly, and sometimes even bitterly in prose. It discusses people belonging to different groups in society, politics, and the most critical question, the mystery of the creation of the human race. The main question of philosophy: Why was man created, what is his mission in life, what happens after death and similar essential questions. These questions were asked by poets, scholars, and saints who lived in different centuries. Everyone gave their answer. Their answers are mostly very close and similar. These are the same questions that Rumi and Abay asked, and each answered in their way.

Now, if we pay attention to the points where the thoughts of Rumi and Abay are very close, first of all, both scholars expressed excellent views in their prose about the difference between man and animals and between human beings and other creatures. Rumi presents the same idea in *Fihi Ma fihi*. For example, in his book *Fihi Ma fihi*, Rumi emphasizes that man is a creature that can speak (Balkhi, 2009: 225) and gives several examples of his words. It is repeated in several places that there is animality in human beings and that man consists of two parts: angelic and animal. And Abay, in the 28<sup>th</sup> part of his *Wisdom Words*, explains that a person consists of a soul and a body and that the nature of both is different: "Well, if that's the case, look at all creatures, look at yourself, he gave us all the soul. Has he made the light of the soul equal to all of us?" After that, Abay explains the difference between the soul given to man and the soul given to animals and ends the thought by asking whether it is not known that the human being owes worship to the creator who gave such a privilege (Abay, 1986: pp. 124).

According to Abay, what would happen if the skills and intelligence given to humans were also given to animals? In his work *Fihi ma fihi*, Mawlana compares a man and a donkey, i.e. an animal, and says that a human being is worse than a donkey when he is a baby: «چون آن طفل را که از خر بتر است حق تعالی: «If the god who made man a baby who always carries his excrement from a donkey to his mouth, how amazing it is that he made a donkey a man, nothing is surprising in the eyes of God" (Balkhi, 2009: pp. 299).

As we can see, at first, a human being is not even an animal, but gradually, he can become a sultan thanks to the wisdom and blessings given by God to thousands of animals. Such privilege is given only to human beings. Human beings should know their worth. Abay Kunanbaev says that the human race owes worship to the creator who gave him so much intelligence and reason and made him superior to other creatures. Yes, it is true that no matter how much he worships God, no matter how much he worships God for his delicate and unique soul and intelligence given by the creator. Mawlana and Abay also mention this repeatedly in several places. At the same time, both scholars said that there is lust for the body and that human beings should always fight against it. Apart from that, words and deeds are two different worlds. In Mawlana's *Fihi Ma fihi*: «آخر این عمل نماز و روزه نیست. و این ها صورت عمل است،» «معنی است در باطن». The problem is not in the appearance of prayer and fasting; it is all a picture of them, and the meaning is inside. Mawlana said: "And faith is in the heart." If you don't say "slave," it's useless, and prayer is an action. If you don't read the Koran, it won't be right" (Balkhi, 2009: pp. 300). Yes, faith is in the heart. Prayers and fasting are useless if there is no faith in the heart. Abay Qunanbayev repeats the same idea in several places. For example, in *Wisdom's words No:10*, he talks extensively about conversion to faith and

what is needed for it. And in the Wisdom Word 38, he says prayer is a gesture. That is, every action in prayer is a gesture. For example, he explains that the motion of two sajdah during namaz means that he was created from dust in the first one and returns to that dust in the second sajdah (Abay, 1986: pp. 154).

Now, in addition to soul and body, faith and worship, and his wisdom, the prose works of Mawlana and Abay also talk more or less about politics. We mentioned above that Mawlana's time coincided with the Mongol invasion. Therefore, it is natural to ask whether the poet criticized the Mongols and his attitude towards them while living in such a difficult period.

Mawlana did not avoid the topic of Mongols. In several parts of *Fihi Ma Fihi*, we find the question about the Mongols from Mawlana and his answer to him. The first story related to the Mongols is about Muyinaddin Parwana, who said he served the Mongols. In the section where Muyinaddin Parwana takes care of Muslims while serving the Mongols, we know that he was not free from serving the Mongols.

Moreover, in this section, we read about Amir Parwana, who dreams when he comes to Mawlana and listens to his beautiful speeches. Mawlana does not directly blame the Mongols. It is said that the creator himself helped the Mongols to win, otherwise they would not have been able to conquer so much land. At first, they were destitute, barefoot, poor, and needy in the fields far from the people. Only a few came to the province of Khorezm Shah to trade and buy clothes to cover the body.

Khorezm Shah used to ban them and order to kill their merchants, exact more taxes from them, and not allow their merchants to come there. Then the Tatars go to their king to complain and say they are ruined. Their king asks them for ten days, goes to the bottom of the cave, fasts, and prays for ten days. A voice says, "I have accepted your request, come out." You will win wherever you go! So, he went out and won with the command of the truth and conquered the world, he said (Balkhi, 2009: pp. 191).

They say that the religion of the Mongols and their desire to associate with Muslims is a lie and impossible. On another occasion, when asked whether we worship the Mongols and consider ourselves Muslims, he answers from a religious-philosophical point of view: «اشياء با ضدشان آشكار آيند» that is, "things are seen through opposite things." Now, let's talk about Abay Qunanbayev and what opinion he expressed regarding evil and injustice as a person who saw the policy of colonization of Russia. Abay wrote in part 25: "You need to study Russian, wisdom and wealth, art and science – everything is in Russian. One should know the language, study, and science to avoid harm and share in the

benefits. If you know his language, your eyes will be opened". But he warns that when learning science and education, we should learn with the intention to be a guard for Kazakhs, to become a nation, to learn what people know, and to take care of joining the people. (Abay, 1986: pp. 119-120).

Abay also did not disregard the political events of his time. Although he did not directly condemn Russia's colonization policy, he paid much attention to the factors that led to a problematic situation. Laziness, indifference and idleness, lack of education, and lack of art destroy the country, he often repeats in his poems and his Wisdom words. The most essential condition for being a country is to be organized and educated. It is repeated in several places that you should work together to learn art, and only then will you not be trampled under anyone's feet. He said he learned the language and skills of the Russians, who entered the Kazakh environment and became equal to them. When reading Mawlana's *Fihi Ma fihi* or Abay's Wisdom Words, there is no talk of going against the enemy, picking up weapons, or fighting. On the contrary, we have many exhortations to fight through education and art, strengthen faith, and be selfless and honest in whatever we do.

### **Conclusion:**

Summarizing our article on comparing Mawlana's thoughts on philosophical thoughts till political issues in *Fihi Ma fihi* and Abay Qunanbayev's Wisdom words, who spoke to him a few centuries later and whose opinions are similar, we come to the following conclusion. First of all, regardless of time, society and geographical location, we notice that common problems of human beings are continually repeated. Just because times have changed, the issues common to the human race have not changed. It is natural to ask why. This is because the name of the state, consumer goods, and houses, i.e., things made by the hands of the human race, have changed, but some things do not change. Changing things is directly related to the desire of the body.

We will make sure that things do not change about the wishes of the soul by comparing and analyzing the works of these two scholars. What does not change is related to the inner soul of a person. If, in the society in which Mawlana lived, people were fond of lies, gossip, flattery, spreading wealth, and boasting, then Abay suffered from these behaviors, which pulled back the human race. Perhaps some nations and great nations faced great difficulties because of their lack of character. And what about today? A lot of time has passed since Abay's time.

Has humankind, including Eastern and Western society, changed from the problem of lust in the time of Abay and Mawlana to the state of following the desires of the flesh? Only the appearance has changed. The exterior of our city, the products we consume, and the clothes we wear have changed.

However, the cultivation of the soul of the human race and giving more importance to the desires of the body, and because of this, the wars, conflicts, various sufferings, and difficulties of the countries that come and have not changed. In Mawlana's time, people called this great tragedy the irreligious, narrow-eyed majujes Mongol invasion, and in Abay's time, it called the colonization of infidel, blue-eyed, yellow-haired Russians.

However, there is an answer to the question of how to name the suffering of the human race today and how it differs from the sorrows of the past. But whether there are people who will listen, understand, and act on it is uncertain.

In conclusion, the two poets discussed in the article discussed critical philosophical topics in their prose works, i.e., the universal mind, the incomplete mind, the relationship between the body and the soul, the secret and importance of the creation of the human race, the power of the reason given to man and many other vital issues. They answered the questions in the minds of many in the form of poetry and prose. At the same time, they also covered the political issues of his time. However they looked at political issues differently and made a different assessment. They stated several problems as a way to resolve the political tension. In other words, the prose works of Mawlana and Abay can be called "anthropological" science. We believe it is essential to study, analyze, and create such works for the needs of today's society for social studies, including human studies. That is why, no matter how much time has passed, the results of Mawlana, Abay, and other poets and scholars have not lost their relevance and importance.

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