



The Philosophy of Humanism and Tolerance by Jalal ad-Din Rumi

Celaleddin Rumi'nin Hümanizm ve Hoşgörü Felsefesi

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Abstract

Jalal ad-Din Rumi is the most significant representative of Sufi philosophy, a poet who lived in the eighteenth century in Asia Minor. The heart of the whole philosophical system, the ecstatic poetry of Rumi is the philosophy of love; all poems, ghazals, and the rubai are complete of internal search and are devoted to all forms of manifestation of love, starting from the rounding, universal love of God to everything, created by God. The philosophy of humanism Rumi unites the modern world in the search for the meaning of life and unity; its poetry is based on Sufi philosophy and is based on compassion and tolerance and is a manifestation of spiritual humanism. In the XXI century, there was a revival of special interest in the creative heritage of Rumi; the influence of his ideas on modern spiritual life and the role of Rumi in a global spiritual search and development is invaluable. Rumi continues to be an essential symbol of spiritual unity; his philosophy of humanism and tolerance can be the basis for the further rapprochement of cultures and peoples, can serve as the basis in the search for shared values and dialogue between various religions and cultures, which is vital in a modern ambiguous, contradictory and turbulent time.

Keywords: Rumi, Sufism, poetry, philosophy of humanism, philosophy of tolerance

Özet

Celaleddin Rumi, 13. yüzyılda Küçük Asya'da yaşamış ve tasavvufun en büyük temsilcilerinden biri olarak kabul edilmiştir. Rumi'nin düşünce dünyasının merkezinde aşk, sevgi, hümanizm ve hoşgörü yer alır. Coşkulu şiirlerinde hayat bulan bu felsefe, insanın içsel yolculuğunu ve Tanrı ile olan bağlantısını derinlemesine ele alır. Şiirleri, gazelleri ve rubailerini, sevginin evrensel gücünü ve insan ruhunun sınırsız potansiyelini yansıtır. Rumi'ye göre, aşk, yalnızca Tanrı'yı değil, aynı zamanda O'nun yarattığı her şeyi kapsayan bir anlayışı ifade eder. Bu sevgi, insanı daha yüksek bir bilinç seviyesine taşıyarak ruhsal bir aydınlanma sağlar. Mevlana'nın hümanizm felsefesi, modern dünyanın karmaşık ve çelişkili yapısında birleştirici bir rol oynamaktadır. Onun eserleri,

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farklı kültürler ve dinler arasındaki ortak değerlerin keşfedilmesine ve diyalog yollarının açılmasına katkı sunar. 21. yüzyılda, Mevlana'nın eserleri ve fikirleri, manevi yaşamın yeniden şekillenmesinde etkili bir kaynak olmayı sürdürmektedir. Özellikle, onun hoşgörüyü ve sevgiyü dayalı mesajları, barış ve anlayış arayışında olan bireyler ve toplumlar için önemli bir rehberdir. Modern dünyada artan küresel sorunlar, insanları yeniden manevi değerlere yönlendirmiştir. Bu bağlamda, Mevlana'nın birlik, kardeşlik ve sevgi temalı mesajları evrensel bir ışık olmaya devam etmektedir. Rumi'nin düşünceleri, hem bireysel hem de toplumsal düzeyde derin bir anlam taşır. Mevlana'nın mirası, yalnızca geçmişin bir hazinesi değil, aynı zamanda bugünün ve geleceğin manevi rehberlerinden biridir. Şefkat, hoşgörü ve sevgi üzerine inşa edilen bu felsefe, insanlığın evrensel değerleri güçlendirme yolunda önemli bir katkı sağlamaktadır.

Anahtar Kelimeler: Mevlâna, tasavvuf, şiir, hümanizm, hoşgörü felsefesi

Introduction

The modern world is complex, contradictory, and unpredictable. The 21st century is characterized by globalization processes, increasing migration processes, local wars, the widespread spread of extremism and terrorism, the expansion of the sphere of influence of the religious factor, and, in connection with this, the active involvement of the spiritual factor in solving geopolitical strategic tasks at various levels. In the 21st century, any ethnic, religious, or separatist confrontations always lead to bloodshed, economic stagnation, and social stress. In the modern world, the preservation and further development of human civilization are possible through science and education, the development of technology, culture and education. In the 21st century, any society's guarantees of stability and growth lie in education, upbringing, and culture. But in order to preserve these achievements, it is necessary, first of all, to develop a culture of interfaith and interethnic harmony, mutual understanding and mutual respect.

Due to the current global situation in the 21st century, there is a revival of special interest in Rumi's creative legacy, his Sufi philosophy and poetry, the influence of his ideas on modern spiritual life, and Rumi's invaluable role in global spiritual search and development. Rumi continues to be an essential symbol of spiritual unity, his philosophy of humanism and tolerance can be the basis for further rapprochement of cultures and peoples, can serve as the basis for the search for common values and dialogue between different religions and cultures, which is vital in modern ambiguous, contradictory and turbulent times.

During the preparation of the article, authors used, previously, the works of great poets and Sufi, such as Masnavi (Rumi, 2009), Poem of Hidden Meaning: Selected Poems (Rumi, 1986), Ghazals (Rumi, 1987b). Also studies devoted to J. Rumi's life and work: I. Shah Sufism (Shah, 1994), Sufi Orders in Islam (Trimingham, 2002), Muslim Mysticism (Knysh, 2004), Jalal ad-Din Rumi: Life, Personality, and Thoughts (Zhan, 2007), In search of hidden meaning. Spiritual teachings of Rumi (Chittick, 1995), The Reflection of Maulana's Heritage in the Divan of Shams Maghrebi (Jafarzade, 2025), Rumi and the Concept of Hope: An Analysis within the Framework of Hope Sociology (Shamizikhelejan, 2025) and other studies as the field research and methodological basis.

Jalaluddin Rumi's priceless spiritual legacy is well represented in the scientific research of the Turkic world, including that of Kazakhstani scholars and scientists. This can be confirmed by the Kazakhstani Science Committee's scientific research project, "The virtue in the Heritage of Al-Farabi and Turkic Scholars: Comparative Discourse."

The article's scientific research methodology consists of diachronic and synchronous research methods, as well as the method of hermeneutics in the analysis of the text itself.

The main part

Jalal ad-Din Muhammad ibn Baha'ad-Din Muhammad Sultan al-Ulama Walad ibn Husayn ibn Ahmad Khatibi-yi Balkhi-yi Rumi, abbreviated Jalal al-Din Rumi, was the most excellent



representative of Sufi philosophy. This poet lived in Asia Minor in the 19th century. Regarding the origin of Rumi, Academician V.A.Gordlevsky writes that during his stay in Turkey, he met Veled Celebi – a descendant of J.Rumi, who talked about J.Rumi is the following: "The Mevlana family goes back to Abu Bekr, the first caliph, the successor of the Prophet Muhammad (this is on the paternal side, and according to other sources, to the fourth Caliph Imam Ali – T.A.) (Aliyeva, 2022). Rumi's contemporaries considered him their spiritual mentor and called him Mevlana ("Our Master").

Even after several centuries, Rumi's poetry and philosophy are alive and have not lost their relevance in the modern world; Rumi's ideas have inspired and continue to inspire people worldwide, regardless of their religious beliefs. Jalal ad-Din Rumi's philosophy of humanism is based on the principles of love, unity and compassion. The heart of the entire philosophical system, the ecstatic poetry of Rumi is the philosophy of love; all his poems, ghazals, and rubai are full of inner search and are dedicated to all forms of love: from the all-consuming, universal love of God to the love of everything and everyone created by God, Rumi saw the divine in all people and in everything that exists, the main directions of his work: love, unity with God, compassion, tolerance and manifestations of deep humanity, self-knowledge. One of the greatest poets of the East, Jami, calls Rumi "a mentor with a shining heart, leading a caravan of love."

The philosophy of humanism of Jalal ad-Din Rumi is based, first of all, on the all-consuming love of God; the Sufi often describes the process of the soul's striving for unity with God. This unity is possible through love, humility, and comprehension of the truth. His works, first of all, in "Mathnavi", reflect the philosopher's ideas about divine love, which permeates the whole world, and the spiritual unity of all people. Rumi's teaching provides a universal message to the world's people about the value of man, his life, and his connection to the world. Rumi's philosophy is genuinely humanistic; in his philosophy and poetry, he glorified man's inner world and his desire for love and harmony as manifestations of the highest virtue.

Rumi's humanistic views are based on a deep understanding of man, his being, and the unique value of human life, regardless of his origin, religious or other beliefs, or social status. For Rumi, man is a reflection of the divine, and, in his opinion, inner development and spiritual search allow everyone to reveal their true nature. In his work Mathnavi, Rumi writes that a person can gain self-understanding by striving for inner purity and spiritual perfection. His teaching reminds us that each of us is a part of a great whole and therefore, worthy of respect.

According to Rumi, it is love that is the basis and meaning of human existence, the basis of human existence: love connects a person with God, with other people and with the world as a whole. In his poetry, he praised love as a force that motivates all human vices, including those capable of overcoming selfishness and division. He said: "If you want to experience the world, love first." The essence of Rumi's teaching of humanism is that love; and spiritual connection makes a person truly human.

Rumi emphasized the importance of renunciation of ego and personal ambitions. He believed that the ego is a barrier between man and God, and only through humility and renunciation of selfish desires can one achieve true spiritual enlightenment. In this regard, one of the central themes in Rumi's work is the idea of inner search and self-knowledge, self-knowledge. He believed that through self-knowledge, a person discovers the divine nature and finds inner freedom. Rumi believed that compassion is the foundation of spiritual life and that forgiveness is an important virtue. A person should strive to forgive others and understand their pain, seeing in each a manifestation of the divine.

Rumi emphasized the importance of freedom of choice; he recognized the right of every person to their spiritual journey, self-knowledge, and the discovery of truth. For him, the path to truth is, first of all, an individual path, and he argued that each person should strive for a personal understanding of God and the universe, not obeying blind dogmas. The call not to follow blind dogmas is especially relevant today, when the world is filled with various dogmas, sometimes leading to a deep spiritual impasse, from which there is sometimes no way out when issues of freedom and individuality are paramount for every modern person.

Rumi spoke out against religious fanaticism and the prejudices of dividing people. He believed fanaticism is always a path to separation and hostility and openly criticized such views and prejudices in his works. Rumi believed in the unity of all living beings, taught tolerance, and warned against fanatical adherence to dogmas, urging people to free spiritual search and openness.

According to Rumi's philosophy of humanism, love is universal; it transcends the boundaries of religions, ethnic groups, and nationalities, binds all people, and promotes their spiritual elevation. Rumi's philosophy of humanism emphasizes the universality of love and the importance of spiritual unity, unites the modern world in the search for the meaning of life and unity; his poetry is based on Sufi philosophy and is based on compassion and tolerance and is a manifestation of spiritual humanism.

Jalaluddin Rumi's philosophy of tolerance is closely linked to his spiritual and humanistic views, in which love, respect for each person, and the pursuit of harmony occupy the primary place. Rumi argued that love is the central spiritual force that unites people regardless of their differences, and the basis of his philosophy of tolerance is all-consuming love. Love overcomes all barriers — religious, cultural, and ethnic — and unites humanity into a Single Whole. For Rumi, all religions are equal. He appeals to the whole world, all people, without distinction of race, religion, nationality, or class. Rumi says, "We are all branches of a single tree; we; are all warriors of a single army."

Rumi was tolerant of all religious beliefs, and his position was to respect all religions. V.A. Gordlevsky writes that J. Rumi had disciples and followers ("murids") not only among Muslims; listening and observing him, Christians converted to Islam. When Rumi died, Christians, Jews, and followers of other religions were among those gathered around the funeral stretcher next to Muslims (Aliyeva, 2022).

Rumi believed that spiritual unity is possible only through accepting and tolerating other people's beliefs. One of his famous sayings sounds: "I belong neither to the east, nor to the west, nor the earth, nor the sky— my place is beyond all sides." This statement characterizes his view that any framework does not limit the spiritual path; the truth is universal and common to all.

Rumi taught that all people are reflections of the same divine essence. He compared humanity to the drops of the same ocean or the leaves of the same tree, emphasizing that we are all connected and God. This understanding of unity leads to the principle of tolerance: all people should be accepted for who they are because they are part of one whole.

Rumi believed that the world consists of many different beliefs, cultures and traditions, and this diversity should be recognized and respected. For him, God manifests Himself in many forms, and truth can be achieved in various ways. In one of his poems, he writes: "Truth shines through all religions." This principle makes his philosophy tolerant and inclusive.

One of the key elements of tolerance in Rumi's philosophy is the call not to judge other people for their beliefs or actions. He believed that each person is on his path to truth. The path of seeking truth is individual. Instead of condemning, Rumi advised showing empathy and understanding.

In the story about grapes, Rumi clearly and convincingly shows that even if there are common goals and desires, if there is no understanding of each other, this can lead to discord, sometimes even hostility between close people.

Story about grapes

That's how misunderstandings sometimes are

It can replace friendship with enmity,

How can anger be engendered in the hearts of the same thing in different languages?

A Turk, a Persian, an Arab and a Greek walked together. And here is some kind man



I gave a coin to my friends

And so he started a quarrel between them.

The Persian said to others, "Let's go to the market and buy angur!"⁵

"You're lying, you rascal,— the Arab interrupted him angrily, "I don't want angur! I want einab!"

But the Turk interrupted them: "What a noise, my friends! Isn't üzüm better!"

"What kind of people are you! — The Greek exclaimed to them. - Let's buy a staph and eat it!"

And so they agreed on the decision.,

But, not understanding each other, they fought.

They did not know they were discussing the same thing when naming grapes.

Ignorance inflamed their anger, and caused damage to their teeth and ribs.

Oh, if there were a hundred speakers with them, He would reconcile them with one word.

"With your money," he would tell them, "I'll buy what all four of you need.",

I'll quadripartite your coin.

And I'll make peace between you again!

I'll take it into account, although I won't divide it, I'll completely buy what you want!

The words of the ignorant bring war,

My words are unity, peace, and silence" (Rumi, 1987a).

Issues related to his occupy one of the key positions in the philosophy of the great poet and Sufi, for one of the main reasons for intolerance was the human ego, which strives for superiority over others. Overcoming the ego, humility before the divine will, and awareness of one's limitations allow one to be more tolerant and compassionate towards others. Rumi calls for humility and the renunciation of ego in the name of love and human unity, mutual understanding, and mutual respect.

The Grammarian and the Boatman

Once upon a time, a grammarian boarded a boat,

And the self-conceited man turned to the boatman

And said, "Have you read the grammar?" — "No," the helmsman replied. "You've lived half your life in vain!" the other said.

The worthy boatman became heartbroken with sorrow, but he remained silent and refrained from answering at the time.

Then the wind blew up like mountains, hurled the boat into a whirlpool,

⁵ Angur — grapes in Persian; einab — in Arabic; üzüm — in Turkic; staph — in Greek.

And the boatman of the pale grammar asked:

"Did you learn to swim?" He said in great trepidation: "No, O well-spoken, handsome man!"

— said the boatman: "Your whole life is gone to naught: the ship is sinking in these whirlpools!" (Rumi, 1987c).

Rumi shows how arrogance, intolerance, and the desire to surpass do not lead to mutual understanding; only the realization of one's mistakes and the pacification of one's ego allow one to be more tolerant and compassionate.

Rumi's tolerance is based on humility; he believed that humility allows a person to be open to others, find the truth, and understand that human differences are not a reason for strife. In his poems, he emphasized: "You are not better than others; they are not better than you."

Conclusion

Rumi's teaching is relevant to the modern world. His philosophy of love and tolerance can answer many contemporary challenges facing society. In globalization, where conflicts often arise based on cultural and religious differences, Rumi's ideas about spiritual unity and respect for others seem particularly significant. His teaching helps to overcome boundaries, find common ground, and achieve harmony.

Rumi's philosophy is imbued with the ideas of humanism and tolerance. The key principles of Rumi's philosophy and poetry are love and respect for people, tolerance for other people's views, and freedom of spiritual search. His teaching is a hymn of love for God and man, reminding us of the value of every human being and the importance of humility and compassion. Rumi's philosophy remains essential for modern society, calling for unity and spiritual search, inspiring people to mutual understanding and peace.

In his writings, philosophical discussions, and poetry, Rumi has repeatedly emphasized that true tolerance goes hand in hand with love, humility, and the understanding that each person carries a divine spark. This philosophy is especially relevant in the modern world, where people strive for harmony and mutual understanding despite differences. Rumi's philosophy and poetry are based on two pillars: the philosophy of love and tolerance, and it is these two foundations of human existence that will save and preserve the world and human civilization.

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