

**INTERPRETATION OF DIVINE LOVE IN THE WORKS OF JALALUDDIN RUMI: A SPIRITUAL-PHILOSOPHICAL ANALYSIS BASED ON THE WORK "FIHI MA FIHI" (IN IT IS WHAT IS IN IT)**

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**Abstract**

This article analyzes the concept of Divine Love, which holds a central place in the heritage of the great thinker Jalaluddin Rumi. Through the work "Fihi Ma Fihi," chosen as the object of study, the author's definitions of the concept of love, issues of purifying the heart, restraining the ego (nafs), and the spiritual perfection of man are explored. The article comparatively studies the transformational characteristics of Sufi love within the human psyche in relation to the meanings of Quranic verses and Hadiths, revealing the contemporary significance of Rumi's philosophy.

**Keywords:**

Divine love, Jalaluddin Rumi, Sufism, spiritual perfection, purity of heart, fano and baqo (annihilation and subsistence), education of the ego, spiritual transformation.

In the history of humanity, the issues of the heart and soul have always been at the center of philosophical contemplation. In Islamic civilization and the school of Sufism, the solution to this issue is expressed through a single concept – Love (Ishq). Jalaluddin Rumi, not only as a poet but also as a psychologist and theologian, viewed love as the sole means of rescuing man from the mire of materialism and leading him toward divine light. His prose work, "Fihi Ma Fihi," stands out for its simplicity and depth. This work is a collection of Rumi's discourses, where complex Sufi terms are explained through real-life examples. The purpose of this article is to highlight the essence of divine love, its role in human perfection, and the spiritual path proposed by Rumi from a scientific-philosophical perspective.

For Rumi, love is not merely a feeling; it is the driving force of all existence and the reason for the creation of the universe. In "Fihi Ma Fihi," he compares the human heart to a mirror. If the mirror is dusty, truth cannot be reflected in it. Love is the power that wipes this mirror and restores it to its original state. Rumi writes: "Whatever a person loves in this world, that thing becomes his guide. If he loves transient things, he will eventually reach non-existence. If he chooses Divine Love, he will join the Eternal." Here, the thinker reveals an ontological truth: a person becomes the essence of what they love. If a person's goal is worldly interest, their soul remains at the level of that interest. However, if love is directed toward Allah, man transcends the limited existence into infinity. This idea resonates with the meaning of the verse in the Holy Quran: "Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise" (Surah At-Tawbah, verse 111). In Rumi's interpretation, giving one's life is not physical death, but rather renouncing the base desires of the ego and submitting to the divine will.

In Sufism, there is a rule: "Al-majaz qantar al-haqiqa," meaning "Metaphorical love is the bridge to Truth." Rumi does not deny this concept, but he calls for not stopping on the bridge. In "Fihi Ma Fihi," metaphorical love (love for humans or the world) is compared to copper plated with gold. Although the exterior is attractive, the glitter fades over time, and the blackness of the copper—the transience of the mortal world—is revealed. True love is pure gold—it does not rust, its color does not fade, and it never loses value. Rumi warns: being attached to worldly things imprisons the soul. For the beauty of the world is but a spark of Allah's beauty. Man must not be enchanted by the spark and forget the Sun. In this process, the concept of "pain" (dard) takes center stage. In Rumi's view, love without pain is dead. "Pain is the foundation of love. The deeper the lover's pain, the closer he is to the Beloved." This pain is the pain of separation—the soul's yearning to return to its origin, Allah.

One of the main conclusions of "Fihi Ma Fihi" is that love is the shortest and most effective way to conquer the ego (nafs). Reason may struggle with the ego for years and fail, but when the fire of love appears, all base qualities of the ego are burned to ashes in an instant. Rumi calls love a "divine fire": "Love is such a fire that when it burns, it turns everything other than the Beloved into ash." This process is called fana (annihilation) in Sufism. When a person renounces their "ego," pride, and ambition, the attributes of Truth begin to manifest within them. Regarding this, a Hadith states: "The most beloved servant of Allah is the servant whose heart is pure and filled with divine love" (Narrated by Abu Muslim). According to the wisdom presented in the work, purity of heart is measured not only by outward worship but by the sincerity of intention and love. The "In" (Ichin) of man's soul is "Within" (Ichindadur)—connected to the light of Allah—and it can only be opened with the key of love.

The analysis based on Jalaluddin Rumi's "Fihi Ma Fihi" shows that the concept of divine love in the thinker's work is not just a lyrical experience, but a spiritual discipline and a complete philosophical system that fundamentally changes a person. In Rumi's interpretation, love appears as the highest cosmic power that urges man to leave his self behind and unite with the divine essence.

According to the research results, Rumi considers love as the only means of purifying the mirror of the heart. The human heart is cleansed of worldly greed and the dust of the ego only through the fire of divine love, and in this process, love serves as the shortest and most effective way to restrain the ego. At the same time, the work clearly shows the boundary and logical connection between metaphorical and real love. While metaphorical love is a bridge leading to authenticity, true happiness and spiritual eternity are achieved only through divine love. Rumi calls on man to move toward eternity rather than being bound by transience and to seek the divine essence within fleeting emotions. This concept of love is directly and inextricably linked with the idea of spiritual perfection and the "Perfect Man" (Insan al-Kamil). In conclusion, Rumi's teaching on divine love remains relevant today in saving humanity from spiritual crises, maintaining purity of heart, and restoring the spiritual connection with the Creator.

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