

COMPARATIVIST ANALYSIS OF REPRESENTATIONS ABOUT WILL IN VIEW OF FRIEDRICH NITZSCHE AND JALALIDDIN RUMI

¹Kabulniyazova Gulchehra Tashpulatovna, ²Ruzmatova Gulnoz Mirakhrarovna, ³Madayeva Shakhnoza Omonullaevna, ⁴Fayzikhodzhaeva Dilbar Irgashevna, ⁵Karimov Rakhmat Rakhmanovich

ABSTRACT--This article is devoted to a comparative analysis of similar ideas and ideas in the philosophy of Friedrich Nietzsche and Jalaliddin Rumi. Finding such common views can contribute to the formation of a universal, humanistic worldview that could successfully oppose fundamentalist views. We study not only concepts, but also representations, poetic images in the works of both philosophers. The article reveals that Nietzsche's superman and Rumi's perfect man are creative individuals who, with the help of unconscious will, can change themselves and the world around them.

Keywords-- will, formation, creativity, eternal return, samsara, incarnation, reincarnation, spirit, matter, instinct, intuition, awareness.

I. INTRODUCTION

At one time, Nietzsche noted that the rational worldview of the Western world opened up wide scope for the development of scientific and technological progress, but left the inner spiritual world of man out of sight. Since the Enlightenment, the problem of human consciousness has been reduced to the study of intelligence and feelings, the unconscious sphere of consciousness has long remained unexplored. Even the very concept of the soul was identified with the property of the mind. For many centuries, Christian values developed by Christianity, norms and rules have lost their influence and place in the value system of Western culture. The moral values created by the Western world, which had a rational nature, gave rise to such spiritual phenomena as nihilism, individualism and selfishness.

¹ National University of Uzbekistan, Faculty of Social Sciences, Associate Professor of the Department of Philosophy and Logic, Ph.D.

² National University of Uzbekistan, Faculty of Social Sciences, Professor, Department of Philosophy and Logic, Doctor of Philosophy.

³ National University of Uzbekistan, Faculty of Social Sciences, Head of the Department of Philosophy and Logic, Doctor of Philosophy, Professor.

⁴ National University of Uzbekistan, Faculty of Social Sciences, acting Professor, Department of Philosophy and Logic, Ph.D.

⁵ National University of Uzbekistan, Faculty of Social Sciences, Associate Professor of the Department of Philosophy and Logic, Ph.D.

The outstanding German philosopher, representative of the philosophy of life in Germany, F. Nietzsche, criticizing these moral values, puts forward in their place the ideas born of his irrational worldview. The bright world of ideas and images of F. Nietzsche is in many respects similar and consonant with the images and ideas of the great Sufi poet and mystic Jalaliddin Rumi. In the West, the ideas and representations of the philosophy of life by F. Nietzsche were continued and developed by the French philosopher A. Bergson. And in the middle of the twentieth century, the German psychoanalyst Carl Jung uses the ideas and ideas of Eastern philosophy to create his own analytical psychology.

In the twentieth century, social, environmental problems, the danger of terrorism caused a crisis that could not be resolved only with the help of a rational worldview. The modern spiritual situation itself necessitates appeal to Western and Eastern irrational ideas and ideas that have great psychological strength. Expressed in a beautiful literary, and sometimes poetic form, they are available to a wide range of readers. In this article, we analyze the ideas, images and ideas of Friedrich Nietzsche and Jalaliddin Rumi about the will as a psychic power, and show their similarities and differences.

II. LITERATURE REVIEW

In this article, Rumi's books "Ichindagi Ichindadir" [1], "Masnaviyi Manaviy" [2], Shaikh Nazhmiddin Kubro "Tasavwufiy Kayayet" [3], F. Nietzsche "So Spoken Zarathustra" [4], "The Will to Power" were used in this article. [5] as well as N. Komilov "Tasavwuf" [6], "Twilight of the Gods" [7], D. Galevi "The Life of Friedrich Nietzsche" [8], Rathakrishnan "Indian Philosophy" [9], A. Danto "Nietzsche as philosopher" [10], V. Veresaev "Living Life" [11], F. Kopleston "From Fichte to Nietzsche" [12]. In a comparative analysis of the views of Jalaliddin Rumi and Friedrich Nietzsche, both the original sources and the works of authors who considered the works of these outstanding thinkers were used. We bring them our appreciation and gratitude for the opportunity to rely on their work.

Research methods

In the research process, methods of analysis and synthesis, the unity of historicity and logic, continuity and methods of comparative analysis, historical analogy and a systematic approach were used.

Analysis and Results

In Sufi philosophical literature, patience and will are considered the main factors leading a person to perfection. Without these spiritual qualities, a person cannot achieve inner peace and control over his thoughts and feelings. By nature, a person is captive of his desires, passions, attached to material needs that pull him to the bottom of the routine of life, turn him into a consumer and a small inhabitant, close the path of his creative development.

Fear, doubts, resentment, anger and impatience are the negative forces that prevent control over your feelings and desires. To establish inner peace and harmony, a very strong will is needed, with the help of which life difficulties are overcome, complex problems are solved. Such a willpower, according to Rumi, was given to man by God and with its help a man should become a creative person. Rumi writes: "Allah did not give creative power to

either the earth, heaven, animals or plants, he gave it only to man. Oh man! Before your talent and abilities, I freeze in admiration. You turn stones into emeralds and rubies. In the mountains you mine gold and silver. You have changed the world of plants and created an Edenic paradise on earth. The earth also takes in the seed, gives a harvest, becomes a haven for a wide variety of living beings, many wonderful transformations take place in it. Also, the mountains give us a variety of precious stones. But, doing all this, they have neither talent nor creativity, they do not have a hand creating all this. Allah alone gave man creative, creative power. He exalted man over all beings, only man can become a perfect being, because only he is given creative power. And because neither earth nor heaven is endowed with it, man is the most ignorant, darkest creature in the world. If you, a person, consider yourself capable of great things, but do nothing at the same time, what is the use of your abilities, because you were created for great things.”[1, 24].

According to Rumi, will is an unconscious psychic force that lies in all natural and social processes. In the movement of rivers and seas, in the running of animals, in the growth of trees, in the rotation of planets and the earth, in all this lies unconscious psychic power, willpower. In man, the will is manifested in his internal states, in the ability to control his feelings, desires and thoughts. All this goes to a person in a difficult way, having gone through suffering, the person’s soul is purified. In his poem collection *Manavi Masnavi*, Rumi writes:

Пища для тела не будет пищей для тебя душа,
Через страдания пройдя, ты очищаешься всегда
Любовь творца тебя всегда питает,
И той любовью окрылённая душа летает[2, 18]

III. Means

Food for the body will not be food for you soul,
Passing through suffering, you are always cleansed
Creator's love always feeds you
And that love inspired wing flies [2, 18]

The spiritual perfection of man is impossible without pain and suffering. According to Rumi, in the depths of our souls lives the prophet Jesus, who accepted for the sake of saving people, for the love of them, all the pain and suffering of this world. To perform successful actions in the heart of a person must be suffering, love and aspiration. Otherwise, no goal will be achieved, no action will be successful. This is the case in everything: in life and death, in trade and in politics, in science and in art. Rumi writes: “Virgin Mary would not have approached the tree of happiness, if not for the birth pains. As stated in the Qur'an, suffering caused Mary to lean against a dried fig tree, and the tree became green, bloomed and began to bear fruit. So our soul is like the Virgin Mary, in the depths of her lives her Jesus, until she experiences pain and suffering, Jesus is born in her. Without love, without Jesus, our soul is barren, without suffering, without creative torment, there is no creativity itself”[1, 38-39].

Without suffering, there is no spiritual purification leading to the rejection of selfishness and selfishness. How can spiritual love be born in the soul if it is obscured by egoism. Overcoming his egoism, a person can embody spiritual love in himself, and only then a divine self will be born in his soul, only then will the soul contain the creator, and the person will become a creative person.

Arguing about this, Rumi writes: “The divine self cannot contain two selves. Either you say “I”, then she says “I”, one of these two “I” must die. However, the divine self cannot die; it is impossible neither in reality nor in representation.

He is eternally alive, immortal, he is so merciful that he would gladly die for you, but this is not possible. In order for two beings to disappear and only his presence in you to remain, you must die. If you tie two living birds to each other, despite the fact that instead of two wings four wings appear, they will not be able to fly, since there is duality. If one of the birds dies, the other will fly, because then the duality will disappear. The divine self is like a shining sun, which is ready to fade in front of an owl, but since this is impossible, it speaks to the owl. I'm ready to go out for you, but since it's impossible, die for me. So that I can endow you with the light of my power and transfer you from the state of blindness to the state of the radiant divine bird Anko”[1, 31-32].

According to Rumi, the creator initially created man as a perfect being, but because of his fall, man has lost this perfection and remains in captivity of his desires and passions. Can he regain his perfection? Unlike traditional Islam, Sufism gives an affirmative answer to this question. According to Rumi, the spiritual teachers of Islam –wali and nabis were sent to the earth in order to remind people of the lost initial perfection and show them the right path leading them to correct their shortcomings, to self-improvement. He writes of this as follows: “The great and merciful Allah sent to the earth the chosen souls of spiritual teachers - Vali and Nabi. They truly are like great streams of pure water. Ordinary people, like dirty streams, pour into these great streams and are purified in them. After that, they recall that once they themselves were just as clean, and their dirt has a transient earthly nature. After all, the Qur'an also says that after unity and perfection the time comes for separation and pollution, and that which Allah created perfect ceases to be like that”[1, 38-39].

Another Sufi mystic, Najmiddin Kubro, also believed that patience and will are spiritual forces necessary to achieve perfection. He, like Rumi, shares the will into a conscious one, which is formed throughout a person's life and an unconscious one, which is an innate psychic force. “Conscious will is associated with the activity of the mind, it is necessary to achieve a specific goal, while unconscious will does not set itself any goal, it is a certain state of a person's soul” [3, 240].

Unconscious will manifests itself in a borderline situation, as well as in a state of mystical ecstasy, when the Sufi stops his thoughts and feelings, establishes control over them. Rumi also criticizes the rational principle in human consciousness and believes that it impedes the approach to the divine self, which is hidden in the depths of the unconscious sphere of the psyche. In man, Rumi compares this divine self with a burning candle, and the mind with a moth. If the candle is not real, the moth will not burn in it.

The divine self in man cannot be known through the mind; he is powerless in comprehending it. In a state of ecstasy, a person behaves irrationally, he gives an example confirming this statement. Rumi writes: "One king ordered to raise the cups of wine during the feast. The servant who was closest to him, seeing the beautiful appearance of the king dropped the cup of wine from his hands, and it broke. The close associates surrounding the king who were witnesses of this event also threw their bowls and they broke. The king scolded them for this, then they objected to him that they did so when they saw the actions of his closest servant. The king replied that this servant was himself, and all the other servants were his commands. This servant was a reflection of the king himself, and his appearance was just the image in which the king himself was hiding "[1, 40-41].

Rumi believed that Allah is in the soul of man, he lives in his thoughts, if they are pure. Rumi writes about it like this: "Oh people! Cleanse your thoughts and ideas about Allah, for he lives in them, I am a servant and subject to those thoughts and ideas in which there is the light of Allah and I suffer from that truth in which there is none "[1, 53].

For Rumi, truth has a deep irrational meaning; it does not correspond to a scientific, rational understanding of truth as a correspondence of the content of our knowledge to objective reality. In rational knowledge, human consciousness reflects the world around us and as far as our knowledge adequately reflects reality, they are so true. However, in Sufism, knowledge and truth are understood differently. For Rumi, as for most Sufi thinkers, truth is manifested in the unity of the word, thought and actions of man. In this unity lies a deep psychic power, due to which knowledge becomes power, it turns into psychic willpower.

As you know, human intelligence, possessing tremendous power, has changed the entire material world surrounding us. However, the silence of the mind, its tranquility is an even greater force, it makes it possible to transfer our consciousness to a qualitatively new level. Thanks to this silence, from the depths of the unconscious sphere of consciousness, our divine self with cosmic power rises and opens. How can silence of the mind be achieved? Many Sufi and Indian thinkers answered this question in the same way. This is the path of active meditation and concentration on the object, as well as on the process of activity. For example, the famous Indian philosopher, yogi, poet and thinker Sri Aurobindo Ghosh thus explains the active form of meditation. He writes: "In everyday life, we are used to doing the same repetitive actions, so we do them automatically, not realizing, not concentrating on them. As a result, all these actions fall into the intellectual matrix, that is, by performing them, we simultaneously continue to randomly think on a wide variety of topics. At home, on the street, at work, wherever we are, we must focus our attention on the actions we take, directing the chaotic stream of thoughts to a single point. This is a very complex process, requiring a great effort of will and patience from a person. When we reach the silence of thoughts, then all our actions begin to be governed by an inner spiritual force different from the intellect, it always acts unmistakably, swiftly, victoriously. This is the power of spirit, the power of will "[13, 123].

In spiritual perfection, the Sufi passes through the stages of Sharia, Tariqah, Marifat and Hakikat. At the marifat stage, the Sufi through meditation acquires an intuitive, spiritual knowledge, which in Sufism is fundamentally different from intellectual knowledge. In Sufism, special terms have been developed to denote reason and intuition

and related intellectual and intuitive knowledge. The term *akli zhuz* or *juzi akl* denoted intelligence, the term *akli kul* denoted intuition. Rational knowledge, the source of which was the intellect, was called the *zohirii bilim*, and knowledge, the source of which was the intuition, was called the *botinical bilim*. At its core, spiritual knowledge in Sufism is intuitive knowledge, with the help of which the unconscious psychic power of a person can be comprehended. To comprehend the hidden divine self, the Sufi uses his intuition or *akli kul*.

With it, he discovers inner vision and inner hearing, now his soul is awakened and it has thousands of arms and legs, thousands of wings, it can connect a person with the world around him, not by reflecting reality in the human mind, but by merging his spiritual energy with energy from anywhere in the universe, because the universe also has its psychic power. In Sufism, the human soul has intuition, the center of our soul is denoted by the term *kalb*. When a person develops his intuition, the center of his soul, the *kalb*, intensifies and establishes control over our thoughts and feelings. Then consciousness becomes intuitive and acquires a special mystical power. Rumi writes: "Now man ceases to be a drop of water in the ocean of being, he becomes this ocean itself. You scooped up a jug of water from the sea and you think that the sea is located in your jug. However, it is not. It is more correct to consider that your jug has dissolved in this sea. Your mind is useful as long as you go to the palace of the ruler of all worlds, life and death, but in front of its doors drive it away, because now it is harmful, it prevents you from giving up your "I", your "ego" [1, 104-105].

At the "fano" stage, a person must overcome his "ego", which is the main obstacle to the perfect person. A spiritual state in which a person's thoughts, feelings, desires and, finally, fear of death disappear is called a fan. This is how Rumi's "fan" state describes it. "The fame of one lion spread throughout the world and reached one person. He decided to meet with the lion and went a long way to him. For a whole year he suffered from difficulties and hardships, but he reached the place where the lion lived. He had to take one step to the lion, just one step. Everyone told him that the lion allows those who are not afraid of him, and those who are afraid of him, he can tear to pieces. The traveler stopped one step from the lion, not daring to come closer to him. To take this step, a person must overcome the fear of death. But this is the destiny of only those whose souls are filled with love for God, who are ready for death for this love, for death disappears for a loving heart "[1, 110-111].

Thus, we found out that on the path of self-improvement the Sufi must go through four stages: Sharia, Tariqah, Marifat and Hakikat. Only at the last stage does he become a perfect person. In order to go through all these steps, the Sufi must display the greatest willpower and patience, without which he cannot pass the Sharia and Tariqah steps. At the stage of marifat for the Sufi, an internal source of knowledge opens, the basis of which is the *kalb* or, if we compare this term with European terms, it is the spiritual heart of man.

In Sufi literature, the concepts of patience, will, spiritual knowledge, spiritual love, intellect, and intuition are conveyed through beautiful literary images, comparisons, and ideas. Above we examined some of them. We will try to find similar views and images when analyzing some images and ideas of the philosophy of the outstanding German philosopher F. Nietzsche.

Exploring the views of many Western philosophers preceding him, Nietzsche revises their ideas and concepts that were rational. For example, he critically analyzes the concept of intelligence and contrasts the concept of instinct with it. In Western philosophy, instinct was given a value that was completely different from that which Nietzsche attached to it. It was understood as unconscious reflective behavior of humans and animals. Nietzsche, by instinct, means psychic energy, which determines both conscious and unconscious human behavior. This psychic energy is the will to power. Just like in Rumi, in Nietzsche's philosophy, the will to power manifests itself at every point in the universe, in every being. Will manifests itself in both natural and social processes. In relation to man, he understands the will to power as control over his feelings and thoughts. His Zarathustra controls himself first of all. he loves everything that surrounds him, especially he loves people, he wants to see a perfect person in each of them. As Rumi compared ordinary people with dirty streams, Zarathustra Nietzsche compares a person with a dirty stream of water. "Truly, man is a dirty stream. One must be a sea in order to receive a dirty stream and not become unclean. Look, I'm teaching you about the superman. He is the sea in which your great contempt can sink. Man is a rope stretched between an animal and a superman. What is important in a person is that he is a bridge, not a goal: in a person you can only love that he is a transition and death "[4, 8].

Both Rumi and Nietzsche compare an ordinary person with a dirty stream, and a superman with the sea. And this coincidence is not accidental. Let's look further. In Sufism, a perfect person is a person who has reached the state of "fano," this state of Sufis was also characterized by the words "anal hack". For orthodox Islam, saying "anal hack" is like saying "I am the truth, I am the god." We have already analyzed above that in the views of Rumi, God is not separated from the perfect person, he lives in his spiritual heart. We find something similar in Nietzsche, when he says: "God is dead!" May God die, alien to man, external and separate from him, God punishing. Such was the god of the rational Christian world, the god of the scholastics, the god of Aristotle. But a new god is born, he is born in the heart of man, the man in whose heart God lives, is Nietzsche's superman. Zarathustra leaves his cave in order to bring people the doctrine of the superman. His heart is filled with love for people, he brings people his wisdom, like the sun brings his earth its gold, its light. We have already quoted a quotation from Rumi, where he also compares a perfect person with the sun, in the light of which an owl must die in order to pass from the blindness of his condition into the state of the radiant bird Anko. So the Sufis called the souls of perfect people.

Nietzsche, like Rumi claims that the superman was on earth in the past, he finds his representatives among the ancient German and Scandinavian peoples, among Japanese samurai of past times. They were inherent.

The famous Indian philosopher S. Radhakrishnan also writes that in the ancient Sanskrit manuscripts, in the Vedas, there are references to the fact that in the past there was a superman on earth. "Such a man had divine fire in his heart" [9, 57], as S. Radhakrishnan writes.

The development of mankind, according to Nietzsche, does not go in an ascending, but in a descending line. Along with comfort and material attachments, a person turned into a great consumer, and his moral image was crushed to the extreme. We also found similar views above in Rumi, when he claims that perfection is lost in everything.

It is worth noting separately the fact that Nietzsche's teaching on eternal return was especially distorted by many Western scholars of Nietzsche's work. In particular, the famous Western philosophers A. Danto, N. Gillier, G. Skirbek. In their writings, considering Nietzsche's doctrine of eternal return and the superman did not connect him with the oriental doctrines of metempsychosis, incarnation and reincarnation, moreover, they connected this doctrine with the metaphysical doctrine of the cycle traditionally accepted in the West. They view this Nietzschean doctrine as evidence of his denial of development and progress. According to A. Danto, the idea of eternal return contradicts Nietzsche's idea of the superman as a carrier of creative abilities and talents. In his book "Nietzsche as a Philosopher" A. Danto tries to analyze Nietzsche's doctrine of the superman. "The superman is not a blond beast who is left far behind, while the superman is waiting for us in front" [10, 239].

Danto here cites the expression of Nietzsche himself, trying to prove his contradiction. According to A. Danto, Nietzsche's doctrine of eternal return and the doctrine of the superman contradict each other and are the biggest mysteries in his work. In order to solve this riddle, we turned to the views of modern Indian philosophers, such as Rama Charaka, Sri Aurobindo Ghosh. They believe that the doctrine of eternal return and the concept of samsara are closely interconnected. The wheel of samsara rotates all the time, life forms an eternal circle, the return of already passed situations. How can i stop the wheel of samsara? In order to have an idea of samsara, it is necessary to recall the doctrine of incarnation and reincarnation. The immortal divine spirit comes to earth in order to unite with the body and complete its evolution on earth in it. The combination of spirit and material body should raise the evolution of both spirit and matter to a higher level. Matter illuminated from within by the light of the spirit must become a luminiferous substance, gain its immortality. However, in the three-dimensional world, matter remains an ever-changing, transient substance. Her variability puts the spirit to sleep. The dormant spirit recedes into the unconscious sphere of consciousness, and the mind and intellect come to the fore, for him the existence of the other world, spiritual reality is an illusion, a deception. In accordance with the doctrine of incarnation and reincarnation, the immortal spirit of man goes through many trials on earth, which temper him, strengthen his willpower. However, life on earth is fleeting and the spirit does not have time to achieve its perfection in one life, therefore it returns to the earth again and again to achieve its perfection here. Sri Aurobindo Ghosh writes in this connection the following: "A person cannot at one time contain all the suffering and joy of mankind. Man's feelings and intellect are limited by their spatial and temporal boundaries. Spirit must go a long way on earth from a cellular being to a highly organized form of matter [14, 537].

The eternal return also occurs because the pure spirit must be freed from the heavy burden of thoughts, bad habits and delusions. Being unable to free himself from this heavy burden, the spirit of man will not be able to unite with a higher spirit, to gain free will. Only the spirit who managed to rise to the level of moksha can get out of the wheel of Samsara. through search and action he attained spiritual perfection. In Indian philosophy, the state of moksha means attainment of spiritual perfection, the spirit that has attained moksha breaks the chains of material attachment and completes the process of eternal return. In our opinion, the state of moksha in Indian philosophy is similar to the state of "fan" in Sufism. If the "last man", so called F. Nietzsche of our contemporary, thanks to his

will will move to a higher level of consciousness and achieve perfection, he will also complete the process of eternal return.

Famous philosophers A. Danto, D. Galevi, V. Veresaev, F. Kopleston, engaged in the analysis of the works of F. Nietzsche, investigated the central concept of Nietzsche's philosophy - "the will to power". In their opinion, the concept of "will to power" is based on the analysis of psychological processes in the human mind. F. Nietzsche generalized these processes and applied them to all natural and cosmic phenomena.

In particular, F. Kopleston writes the following: "F. Nietzsche, who knew A. Schopenhauer's work and his concept of will well, changed this concept, filling it with a new meaning" [12, 454]. Copleston believes that Nietzsche put forward the concept of will to power as a scientific hypothesis and made it the central concept of his philosophy. However, a prominent Russian creative researcher F. Nietzsche V. Veresaev believed that this concept has a deep irrational meaning. According to V. Veresaev, human consciousness is a limited area of life, not able to comprehend life in all its depth and complexity. V. Veresaev writes in his book "Living Life" the following: "In the sphere of human consciousness lies a deep and mysterious area. This is an unconscious sphere that perceives life not with the help of concepts and categories of the mind, but with the help of instinctive experiences and feelings "[11, 338].

According to F. Nietzsche himself, the will to power is a spontaneous, unconscious process of continuous formation. It covers all spheres of life from the level of protoplasm up to the appearance of the person himself, including all intermediate conditions. The pursuit of excellence and strength is characteristic of every center of the will. This process of continuous formation or the will to power Nietzsche contrasts with being. For him there is no other worldly being and earthly existence, just as there is no god living in the other world. Being is one, it is a living, creative process of becoming or the will to power. F. Nietzsche writes: "And the trees of the primeval forest strive for superiority over others. The will to power did not appear and did not disappear; it is an eternally abiding spontaneous process "[5, 354]. There is no joy and sadness, there is no happiness and grief, good and evil, all these are separate aspects of being. All these are the fruits of our intellect. Life is never happy or unhappy; life is devoid of purpose. All previous philosophy has tried to explain life through meaningless reasoning. Everything in life strives for the will, thanks to which everything is vital.

Nietzsche sharply criticizes Socrates and Plato for giving a rationale for ethical ideas and making ethics dependent on the mind. As a result, knowledge was reduced to rationality, and the more intelligent a person is, the more moral he is. Since the time of Socrates there has been a division into an unchanging world of truth and a changing material world. This division in its most striking form manifested itself in the New Age, especially in the views of Immanuel Kant. In Kant's philosophy, even the categories of space and time were beyond practical experience. In this divided world, the categories of good and evil are opposed to each other, morality also turned out to be relative and dual. Moral norms have become an imperative, duty and law, to which all people in society must obey. According to Nietzsche, the moral imperative of Kant does not allow the manifestation of another form of morality, deprives a person of free will, enslaves his spirit. For Nietzsche, being is a single life stream, a turbulent

river in which good and evil are not separated by banks, they are in this river, pass into each other. Another form of morality that Nietzsche speaks of, contrasting it with Kantian morality, is an irrational morality, a morality of a free spirit. Irrational morality is the opposite of rational morality; we find it in the Indian epic Mahabharata, as well as in the teachings of Rumi. Above, we have already cited an excerpt from Rumi, in which it was said that what was allowed to the king and his beloved close one was not allowed to all the other servants of the king. In this passage from Rumi, it was about the behavior of a person whose spirit is free. Indeed, for Nietzsche, the will to power is control over his thoughts and feelings. In both Indian philosophy and Sufism, such control is possible only if there is a free spirit in the process of self-improvement.

Speaking about a free spirit, Nietzsche gives three wonderful transformations of the spirit. "To win the right for new values is the most terrible achievement for the spirit of hardy and respectful. Truly, it seems to him a robbery and the work of a predatory beast. Like his shrine, he once loved "you must"; now he needs to see arbitrariness and a dream even in this shrine in order to gain freedom from his love: he needs to become a lion for this booty.

But tell me, my brothers, what can a child do, which even a lion could not do? Why should a predatory lion become a child?

A child is innocence and oblivion, a new beginning, a game, a rolling wheel, an initial movement, the holy word of affirmation.

Yes, for the game of creation, my brothers, you need a holy word of affirmation: now the spirit wants its will, the lost world finds its world "[4, 19].

The free spirit is inextricably linked with matter, it is in it and triumphs in it. Here we see the manifestation in Nietzsche's ideas of pantheism, which was also characteristic of Sufi thinkers.

"Once upon a time, the spirit looked upon the body with such contempt that there was nothing higher than this contempt. He wanted to see the body lean, hungry and powerless. He wanted to flee from the body and from the earth. This spirit itself was skinny, powerless and hungry, and therefore cruelty was his joy. [4, 27].

However, now the spirit finds joy and peace in unity with matter, the will to power is the strength of the spirit, which manifests itself in matter, in the body. The process of formation cannot be explained with the help of the categories of the mind; in life there is no goal or meaning, it is an eternal play of many individual wills. In discussing the relationship between body and spirit, Nietzsche believes that the will to power is also manifested in the body itself. These thoughts of Nietzsche can be supported by the arguments of the outstanding Indian philosopher Sri Aurobindo Ghosh. He also believed that the play of psychic forces is observed both at the highest level of development of the spirit, and at the lowest level of development of matter. He writes: "If we go through all levels of material development, overcome its rudeness and roughness, then at its very bottom we will see the light of a radiant spirit. Spirit is present everywhere: both in moving and motionless bodies, both at the highest and at the lowest level of development of matter, both in the low and the high, both in darkness and in light - this is the case everywhere" [14, 540].

Some Western philosophers, evaluating Nietzsche's work, did not pay attention to the irrational nature of his doctrine of the will to power, for example, G. Skirbek and N. Gillet. They tried to compare it with the founder of the

philosophy of pragmatism, C.S. Peirce. However, Peirce's teachings are not irrational. As you know, Peirce put forward the concept of doubt - faith, while the concept of the will to power is not based on faith and is not reduced to the usefulness of the active principle in man. G. Skirbek and N. Gillet also tried to compare the concept of formation in Nietzsche's philosophy with the concept of chaos and order. However, in our opinion, these concepts do not have the deep irrational meaning that Nietzsche has [15, 535].

In the work "The Antichrist," Nietzsche writes of a person with a strong will. She opposes the opinion of the crowd. This opinion, far from true truth, has risen to the level of moral values. These values oppress the free will of the individual, the free spirit and moral values of society oppose each other like earth and sky. A free spirit is striving towards heaven, and the crowd is trying to keep it on the earth [16, 15].

Another force opposing will is doubt. Doubt and fear are forces that weaken the will. As you know, in the history of philosophy the method of doubt was developed by the French philosopher Rene Descartes. Doubt, weakening the willpower, undermines the active creative power of man, harms the active principle in him. Nietzsche also speaks of intuition, which he sees as the memory of the soul, the simplest manifestation of willpower is instinct, at a higher level it manifests itself as intuition. Intuitive thinking is inherent in Buddhism, which deals with the discipline of the spirit. Nietzsche writes: "Buddhism does not constantly strive to achieve perfection in a person's spiritual development; on the contrary, for him spiritual perfection is an ordinary state of mind" [16, 646].

Buddhism is not characterized by the opposition of the spirit of matter to the body; it does not preach a rejection of lively pleasures and pleasures; such a rejection is more characteristic of Christianity. To achieve the level of the superman, a very strong will is required, considering the evolutionary theory of Charles Darwin, Nietzsche criticizes its application to the explanation of social processes and introduces his concept of willpower or will to power. If available, there is no need to adapt to the environment. Usually, people mean by force only physical strength and do not pay attention to the strength of spirit. According to Nietzsche, strength of mind is the will to power, which he understands as control over his thoughts and feelings. Without such control, it is impossible to change yourself, to transform your shortcomings

The will to power as a creative process of becoming is an irrational concept. The process of the formation of the world has no purpose or meaning, it cannot be expressed by any rational concepts, even the concepts of evil and good transform into each other, forming a relative truth. Life as a continuous process of formation is a game of various forces, each of which has its own center of will. Each life form tries to show its will to power and rallies around itself similar forces to it. Life is devoid of any meaning and purpose, however, this does not cause Nietzsche any pessimism. Since he believes that life itself is a source of joy and pleasure. There is no happy island in the ocean of life, but merging with this ocean and dissolving in it itself is happiness. This statement of Nietzsche resembles the concept of expanded consciousness in Indian philosophy.

In the twentieth century, the prominent Indian philosopher Sri Rajneesh also regarded life as a great ocean of psychic energy, hence his nickname is Osh, that is, the oceanic one that he gave himself. Osh believed that every person is born like a Buddha, but then our mind hinders the realization of human abilities. Reason encloses all

thoughts and feelings of people in a certain framework, not allowing to reveal the talents and abilities of a person. Reason makes it possible to best adapt to the world.

In the process of reflecting the surrounding reality, he creates copies of all things. He bases his knowledge of the present on past experience; he does not see the changes taking place in an ever-living and changing world and cannot give a correct assessment of these changes. The mind is far from a sense of spontaneous joy, rooted in the depths of the human soul, and it does not even know this causeless joy. Therefore, most often smart people are most prone to neurosis, doubt, jealousy and depression. A means of salvation from all this, from mechanical behavior and reactions, Osh sees in meditation, it is the only way to awaken consciousness, the path to awareness.

All these thoughts of Osh are similar to Nietzsche's, in particular, this is how Osh describes awareness. "What is awareness? It is the emptiness and peace between our thoughts. To achieve it, you need to focus on one point. And this is meditation "[17, 46]. Rajneesh put forward 112 types of meditation, almost all of them are dynamic. Rajneesh considered the absence of thoughts, emptiness as a true state of consciousness, it makes it possible to achieve a state of peace and awareness.

Many Rajneesh meditations are similar to those used in Sufism. In all these meditations, the flow of thoughts ceases, consciousness enlightens, in the unconscious sphere of consciousness, reserve energy awakens, the so-called "kundalini" power, with the help of which the potential creative abilities of a person are revealed. And this is, according to Osh, the main meaning of human life. Human creative abilities can be used in a wide variety of activities, and this, in turn, makes our life bright, interesting, filled with meaning. Thanks to the disclosure of creative abilities, a person changes both his life and the life around him, turning everything into a flowering garden.

These ideas of Rajneesh are similar to the ideas of Sufi thinkers, as well as to the views of Nietzsche. Indeed, in Sufism, and in Indian philosophy, and in Nietzsche's philosophy, the main force that reveals a person's talent, turns him into a creative person is precisely willpower. Above, we already examined how Rumi and Nietzsche understood the idea of will and we were able to find a number of similar features, images and ideas in their views.

IV. CONCLUSIONS AND RECOMMENDATIONS

Summarizing all of the above, we came to the following conclusions. The views of Rumi and Nietzsche are irrational, the will is considered by them as psychic energy, characteristic not only of man, but of all nature. Without a strong will, a person cannot achieve true spiritual freedom, without which the disclosure of creative abilities and talents is impossible. A person with a strong will is a creative person, capable of changing both himself and the world around him. Nietzsche's superman and Rumi's perfect man are a creative person who has an unconscious will, intuitive consciousness, with which you can change yourself and the world around us for the better

REFERENCES

1. Roman J. Inside is inside. - Tashkent: Eastern, 2000.
2. Roman J. Spiritual. - Tashkent: Tehran, 2004.
3. Sheikh Najmiddin Kubro. Mystical Life. - Tashkent: Movarounnahr, 2004.
4. Nietzsche F. So said Zarathustra. - St. Petersburg: ABC, 1996.
5. Nietzsche F. Will to power. - Minsk, 1999.
6. Komilov, Tasavvuf–Tashkent: MOVAROUNNAHR, 2009.
7. Twilight of the gods. - M.: Political literature, 1990.
8. Halevi D. Life of Friedrich Nietzsche. - St. Petersburg, 2005.
9. Rathakrishnan S. Indian philosophy. - T.I. - M.: Foreign literature, 1957.
10. Danto A. Nietzsche as a philosopher. - M.: Idea Press, 2000.
11. Veresaev V. Living life. - M.: Republic, 1999.
12. Copleston F. From Fichte to Nietzsche. - M.: Republic, 2004.
13. Satprem. Sri Aurobindo Ghosh or Journey of Consciousness. - St. Petersburg, 2005.
14. Шри Sri Aurobindo. The synthesis of yoga. - M.: Nikos, 1993.
15. Skirbek G., Gillier N. History of philosophy. - M.: Thought, 2010.
16. Nietzsche F. Antichrist. - M.: Thought, 1991.
17. Razhnish B. Awareness. - M.: IG "All", 2004.
18. Sharifi, N., Fararouei, M., Hasanzadeh, J., Akbarzade, M. Risk factors for cardiovascular diseases among Iranian women: Reanalysis of a case-control study with Bayesian post stratification method(2018) International Journal of Pharmaceutical Research, 10 (2), pp. 216-221.
19. SherlinShobitha, G. (2019). Survey on Design of MAC Protocols for Wireless Sensor Networks. Journal of Computational Information Systems, 15(3), 162-166.
20. Dr.KusumaKumari,E. (2019). Prototype of slotted microstrip patch antenna for multiband application. Journal of Computational Information Systems, 15(3), 167-171.
21. Luigi, Benjamin, C. Particle Swarm Optimization (PSO) based Algorithm for the Optimal Location and Setting of FACTS Devices to Improve Voltage Stability (2017) Bonfring International Journal of Power Systems and Integrated Circuits, 7 (1), pp. 13-18.
22. Brindha, M.S. A Survey on Cross Layer Distributed Topology Control in Mobile Adhoc Network (2017) Bonfring International Journal of Networking Technologies and Applications, 4 (1), pp. 1-3