PEDAGOGICAL CONCEPT OF JALĀL AD-DĪN RUMI’S SPIRITUAL HERITAGE
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Abstract: The article deals with pedagogical bases of study in the personality and scientific heritage of Jalāl ad-dīn Rumi (1207-1273), his philosophical views, their importance in the development of education and upbringing and the problems of a spiritual and moral upbringing of a person in his work «Maṭnawīye Ma'navī». Scientifically based information on the utilization the great thinker’s views in the educational systemizes and represeted in this article.

Keywords: body, mind, spirit, soul, faith, will, conscience.

The future of a society is closely connected with the development of people, their upbringing and socialization. This process has found its reflection in the works of scholars throughout centuries. Jalāl ad-dīn Rumi, the scholar and great thinker who lived in XIII century studies the person through his scientific heritage and views that possess deep spiritual logic. His saying “I was raw, I became mature, I burned” defines the human formation, development and perfection. In his works, the scholar explains that a human being is formed by the harmony of a body, intellect and spirit. In his view Rumi reflects that the spirit is closely connected with soul.

Contemplating on the human being the poet says: “The body resembles a hotel because the idea visitis it”[3] and this is the primary source of the formation of a person. “The body resembles a beehive because it is full of beeswax and honey”[4] and it indicates that a person is well-bred. “The body is like a bathhouse because there is the heat of spirit, intellect and lust”. [3] This heat does not come into sight without the external influence of things and phenomena and it displays the socialization of a person.

When the poet contemplates over the intellect, he points out that the intellect must always be attuned and is necessary to speak in correspondence with one’s intellect. Besides a quantitative change in the life of a person (body and intellect) the qualitative change is also of a great significance. The changes in the quality are characterized by spiritual upbringing, the purity of soul and conscience. In scientific books it is written that “The spirit is a notion that denotes the reflection of objective reality” and reflecting the reality is peculiar not only to a person but also to animals, plants, even to inorganic world. In Rumi’s work «Maṭnawīye Ma'navī» we can observe such notions as “the spirit of wind”, “ruhi mahjub”, “ruhi asliy”, “ruhi qudsiy”, “ruhi najot”, “ruhi nur”. Of course, when we define the word spirit we can understand by it the mood that reflects the inner state of a person, psychological experience, a person’s inner world from pedagogical point of view, spiritual appearance, thoughts, aims and outlook. In Rumi’s work the spirit (soul) is a symbol of vigor, purity, perfection and reaching excellence. [5] The soul becomes “vujudi ma'naviy”, [3] the symbol of reaching spiritual perfection if it can handle lust, sexual desire, ignorance and evil intentions.

In Rumi’s teachings the changes in the qualitative and quantitative formation of a person is described as following:

-A body grows old after maturity, intellect becomes shallow but the spirit is always alive; [3]
- The body is the apparel of soul, if the body is not taken care of the spirit will not develop;
- None of the human feelings can progress without an intellect and soul;
- The spirit and soul control the body; [3]

The scholar is concerned about the spiritual upbringing in the process of human development. He divides the healers who treat (educate) people into two types: the body healer and the soul healer. A person reaches physical perfection through physical exercise that is to say physical upbringing in the process of physiological changes. Spiritual upbringing develops a human’s attention, memory, reasoning, the harmony of his word and speech and helps him to reach perfection. The poet states that in the process of spiritual upbringing “a word” and “a deed” must be taken in as healing water. Each individual manifests himself as a person differently.

Each person differs from another by his peculiar features, interests, abilities, intellectual capacity, needs and his attitude towards work. These are peculiar features of each person and at the certain stage when these
features develop a human manifest himself as a person who has reached perfection. So the person is formed in the process of social relations and it is the process of the quantitative and qualitative changes. In the process of human formation the development of personal features and qualities play an important role. In order to determine the qualities of a person properly it is efficient to study them in the process of various relations. In the views of the scholar this process is defined by such aspects that influence on the person’s development as a mother’s womb, a family, a teacher and a community.

When the scholar studies humans he divides them into three groups. The first group includes people who are faithful and knowledgeable. Rumi calls them angels;
The second group: the greedy, selfish and insatiable people. The poet calls them animals;
The third group: suspicious people. They are called by Rumi as half a person and half a jackass.

In Rumi’s works the formation of an individual as a person, his socialization in society, the types of interpersonal competence and the correlation between various things and phenomena are described. The poet presents the example of the activity of a hero, a scribe and a wise man as the aspect that influences on the spiritual and moral upbringing of a person and develops it. It has been narrated that the heroes would sit to the right of the kings because they are closer to their heart. The scribes would sit to the right of the king because the letters are written with the right hand. The wise men and sages would sit facing the king because they are considered to be the mirror of a soul. We can realize from this idea that bringing up young generation as intelligent, perfect and highly spiritual people is the criterion of perfection. In order to fulfill the criteria of an activity the poet relies on the method of oral education and influences on his students by means of a conversation and using a model. Rumi’s methods of influencing are in the form of demand, encouragement and punishment. Rumi emphasized that the demand has to be bilateral, and the relationship must be organized in the form of a subject and subject. You must always put the demand on the first place, because it is the guide that will lead you. [3]

The poet states: “Each educated person understands things as much as he is capable of and each person who serves will serve as much as he is able to.

Taking this into consideration, as a result of organizing education and upbringing from simple to complex a person who realizes his essence is brought up. In Rumi’s opinion the person who has reached self-realization is first of all “the person with intellect and healthy sense whose spirit took control of his body”. The poet sees the moral outlook of a person in his faith, tolerance, will, in the upbringing of his soul and conscience. In his works the poet sings the praises to the purity of soul, to its well-being, to its being devoid of arrogance and racism, patience, aliveness, propriety in faith, courage, determination, trust, vigilance, brotherhood, tolerance, generosity and friendliness between people and nations. The scholar states: “The faith is the establishment of the spirit in the soul”.

The scholar writes about the training of the personal will stating that “The intellect brightens the road to a strong will”. In order to develop the strong will it is necessary to manage one’s lust, not to have a desire for wealth, to avoid arrogance and egotism. Rumi considers such qualities as not envying other people’s achievements, patience, contentment, bravery, hard work, not feeling sorry for the things that have passed, not to believe in lies, use one’s intelligence, avoiding hurting other people’s souls. He puts forward such ideas as purifying one’s soul, keeping it clean, follow one’s soul before doing something, honesty, compassion, generosity, feeling regret or sorrow and repentance.

Rumi considers that if a person is brought up according to these criteria the degree of the moral development of the person will be seen through the following qualities: cognizance, pure-heartedness, compassion, benevolence, leadership, victory over ideas and darkness, judiciousness, friendship, pleasantness, oratory, gentleness, wisdom, intellect, learnedness, broad-mindedness, activeness, having a personal opinion, controlling one’s lust and desire, modesty and the realization of the essence of things and phenomena. Here we can bring the principles of pedagogical conception related to the spiritual and moral upbringing:

1. The principle of getting students interested in the process of education;
2. Raising the index of acquisition;
3. Raising the index of moral norms;
4. Enrichment of spiritual notions;
5. Increasing social activeness;
6. In the process of education the organization of self realization as an innovative approach serves to bring up the students as highly spiritual personnel who can meet the present day demands.

In conclusion we can underline that the essence of Jalâl ad-dîn Rumi’s views on spiritual and moral upbringing disclose the reflections about the world and human structure, life, society, mysteries of the world, faith and conscience with the help of meaningful and profound wise sayings and tales. They are of a great theoretical and practical importance, because:

First of all, he honors the human being defining the fact that it is important for the person to develop in the harmony with his body and soul, to grow and become perfect. Rumi raises the human to a high status and prepares an adequate foundament for his moral development.
Secondly, by expressing the harmony between the intellect and soul he emphasizes the necessity to abolish discrimination between nations and people (humiliation, insulting, limitation of rights) and puts forward cultural competence through the fact that people should live in friendship.

Thirdly, by describing the spiritual and moral outlook of a person and through the ways of strengthening national values and the values common to all mankind Rumi thoroughly defines the criteria of spiritual and moral upbringing and the aspects of their fulfilment.

References