

The Ways Of Utilizing Jalāl Ad-Dīn Rumi'S Views In The Process Of Upbringing Of A Perfect Generation

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Abstract: The article gives information about education sources of learning personality and scientific heritage of Jaloliddin Rumi (1207-1273), his philosophical views and role in the process of upbringing, the problem of spiritual upbringing of the person in his works "Fihi Ma Fihi" (In It What's in It), "Maṭnawīye Ma'nawī" (Spiritual Couplets), "Dīwān-e Kabīr" (Great Work), "Dīwān-e Shams-e Tabrīzī" (The Works of Shams of Tabriz), "Majāles-e Sab'a" (Seven Sessions), "Makatib" (The Letters) and theoretically substantiated information about using his views during the process of education. His views on spiritual and moral upbringing in the system of continuous education the forms, methods and the means of this process are presented in the article. The impact of Rumi's views on the quality index of the sphere of education and upbringing in Higher Education is well grounded.

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1. Introduction

1.1 The actuality of the research

The spiritual perfection of a human being in society is reached by means of Pedagogics. As it is pointed out in the paragraph 2.1 of the National Programme, in order to create the National Programme of training highly qualified personnel who can meet highly spiritual and moral requirements, the main task is to educate students both spiritually and morally and to work out efficient forms and methods of instructional works and implement them. Moreover, in the paragraph 4.4 of the National Programme, it is mentioned that in the process of spiritual and moral upbringing of a young generation, it is necessary to work out efficient organizational and pedagogical forms and means based on the rich national cultural and historical traditions, customs as well as universal values and implement them (NATIONAL instruction, Republic of Uzbekista, 1997). Bringing up a person, ensuring the priority of developing his perfection consists of conducting educational works among people aiming at increasing general and pedagogical culture. In this sense the task of bringing up a spiritually perfect person forms the essence of modern Pedagogics and the task of upbringing is assigned to it.

Jalāl ad-dīn Rumi is among those great thinkers of the past who focused their attention on the words "perfection" and "spirituality". His works as "Fihi Ma Fihi" (In It What's in It), "Maṭnawīye Ma'nawī" (Spiritual Couplets), "Dīwān-e Kabīr" (Great Work), "Dīwān-e Shams-e Tabrīzī" (The Works of Shams of Tabriz), "Majāles-e Sab'a" (Seven Sessions), "Makatib" (The Letters) are of great educational and didactic value and they attract one's attention for covering universal ideas. (Muhammad Iste'lomiy,

2001) Studying and using them while bringing up a perfect person and indicating its innovative forms and methods is a pressing pedagogical problem of the present day. Jaloliddin answered in the following way:

Narsa yo'qkim, khoriji olam erur,

Har ne istarsan, o'zingda jam erur. (Fish Radiy,

1986)

(Nothing can be in the price of world's treasure
Everything you want, you have.)

1.2. The degree of studiedness of the problem.

The works created by Rumi reflect objective approach to various problems (Fish Radiy, 1986), the condition of planning one's work, didactic requirements and recommendations to scholars and the ways of establishing the laws of education and upbringing. For this reason it is important to study them from the pedagogical point of view.

Generally speaking, there have been done many researches to study Rumi's works. But they have been conducted in the sphere of Eastern studies, Literary Criticism, Sufism studies, Philosophy and partly Psychology. As a result little attention is paid to pedagogical analysis of his views. Nevertheless in the history of Pedagogics Rumi's views were highly evaluated. Because the views of the poet comprise in itself and study the period of human development and his perfection starting from the age of seven to seventy.

It would be very beneficial if we used Rumi's works and his views on spiritual and moral upbringing in the system of continuous education. The question arises here. Which means, forms and methods must be used while utilizing the views of the great thinker?

The stories of Rumi that are simple, impressive and based on symbolism can be used to develop such qualities as humanism, friendship, loyalty, generosity,

benevolence and modesty in children in the process of preschool and primary education. In the views of the poet imagery is expressed by a falcon, a duck, a peacock, a crow, a rooster, a sparrow, a bee, a raven, a parrot, a mule, a camel, a deer, a mouse, a lion, a rabbit, a wolf, a fox, a donkey, an ant, a bull, a cow, a cat, a fish and symbolism is expressed by such objects as a flute, pea, a skimmer, a tree and etc. Especially in his "Maṭṭawīye Ma'nawī" there are many stories that are based on imagery as "A Foal", "A fly and a wind", "Greed is like a wild lion", "A story of three fish", "An advice of a sparrow to a hunter", "A camel, a bull and a ram", "A mouse and a frog". There are also several stories that are based on symbolism as "The tree of life", "The sound of water", "A splendid turban", "A candle" in "Maṭṭawīye Ma'nawī" (Rumi, 2003, 2010). These stories can influence significantly on the spiritual and moral upbringing of a young generation.

2. Method

By narrating the stories of the poet that are based on spiritual and moral upbringing and staging his parables at the lessons and educational events can help to develop the personality of children.

The pupils can be taught the ideas of humanism and modesty by means of using the stories of the poet in such classes as Reading, Ethics, The World Around Us that are taught at elementary level of secondary comprehensive education and by using these stories at the extracurricular educational events. For example, in one of the poet's parables a mouse grasps the rope of a camel and feels itself as a lion. The camel wants to give a good lesson to a mouse and goes in the direction of water. The mouse says: "Halt, I may drown in water". The camel replies "Then don't be too big for your britches".

Another vivid example is the story "The pea" which can be used in order to develop responsibility and discipline in pupils studying at the elementary level because they have the period of passing from the stage of playing games to the stage of studying. The story runs as follows: the pea which was boiling in the pot started to cry: "Why did you put me on the fire? Why are you bowing my head with the skimmer?" The skimmer replied: "We are boiling you not because we bear grudge on you. It is not belittlement and insult. It is an examination. You have grown and flourished. Now the guest has come and you are expected to become a tasty food so that the people will taste and praise you" (Rumi, 2010).

In the upper levels of secondary comprehensive education and secondary vocational education the views of the poet on vocational direction, gaining knowledge, hard work, patience, handling one's desire and greed can be used to develop the spiritual and

moral upbringing of pupils, to develop their world outlook and aesthetic taste. On the basis of such social subjects and Humanities as Native language and literature, History and Ethics it is important to use the stories, parables and aphorisms by Rumi. In the textbook designed for the first year students of academic lyceums and vocational colleges a special section is devoted to the literary works by Jalāl ad-dīn Rumi. It would be beneficial to consider such stories and parables as "The cross-eyed student", "Getting away from oneself", "A jug of water", "A man with a tattoo", "The deaf man visiting a sick man", "The mirror of a soul", "A person is hidden behind his words", "A master and a sage", "A person with a snake in his mouth", "The love of a fool", "A cameldriver and a philosopher", "A tale of an elephant", "A jackal who claimed to be a peacock", "A person who was a prisoner of his own greed", "The preacher", "The person who lost himself because of fragrance", (Rumi, 2010) "An advice offered with deeds is better than an advice offered with words" as a valuable source to enrich the subject both in content and in quality. For example in the story about a person who became a prisoner of his own greed, a child of a rich man wastes all his money and property on debauchery and becomes down and out. One day he meets a dervish and says to him: "Make a prayer for me. I have chosen the wrong path, I have lost everything I had. Make a prayer for me and save me from this swamp, I hope to regain my previous condition". The dervish replies to him: "Your arms and legs are not bound, you are not a prisoner and no one is controlling or interrogating you. Which chains must I free you from? Of which swamp must I get you out? Fetters can be sawn, a prison may be destroyed, but many blacksmiths are helpless to destroy your fetters and set you free".

The poet demonstrates the necessity of a candle (a teacher) to defeat the darkness (ignorance) in his parable "The appearance of an elephant". The Indians led an elephant into a dark room. The people who came to see the elephant could not manage to do it as it was too dark. Each of them had a chance to pat the animal. Some touched its trunk and compared it to a gutter. Some compared its ears to a huge fan. Some of the people who patted the top part of the elephant said that it was like a table. Each of them patted one part of the animal and imagined it from what he felt while patting. This was the reason why there was a contradiction in their assumption about the appearance of the elephant.

Har birining ilkida bo'lsaydi sham,
Ixtilof bo'lmasdi zohir zarra ham (Rumi, 2010).
(If only there had been a candle in their hands,
There would not have been any disagreement.)

In the system of Higher Education, Graduate and Post Graduate Education and in the process of increasing the qualification of personnel deeply philosophical, logical and educational views of the poet on self realization, on understanding the essence of being a human and on perfection can serve as a guide for a person to realize himself and to develop as a perfect person.

As the object of the research was to disclose the ways of utilizing Jalāl ad-dīn Rumi's spiritual and moral views we tried to approach this process thoroughly. In the process of the experiment conducted in the system of higher education the poet's spiritual and moral views helped to develop the ideas of self realization in students and to enrich the quality of the aim of the law "On education" and "National programme for cadres training" to bring up a person with high spirituality.

2.1. The connection of the article with the state programs and the plans of scientific research: The following research is conducted according to the plan F1-of fundamental research of the Uzbek statesmanship history, cultural heritage, national ideology, spiritual values which is the part of the tasks and scientific-technical programs of the state aimed for 2012-2016.

The research work wholly complies with the trend of scientific research works of Bukhara State University. It is being conducted within the sphere of the problem "The scientific and pedagogical grounds of using the legacy of ancestors to bring up the perfect generation spiritually and morally" which was confirmed in the report of the first meeting of the department of Pedagogics at BSU held in August 26, 2011.

3. Results

The reforms that are taking place in the system of continuous education are requiring not only modernization of the content of education, but also a new approach to the organization of the process of education and upbringing. Nowadays we can see traditional and innovative approaches to the organization of pedagogical work. It would be good to use Rumi's works and to organize pedagogical work on the basis of these two approaches in order to disclose the essence of spiritual and moral upbringing in the system of higher education. The importance of this was recognized while teaching such subjects as "The history of pedagogics", "Social pedagogics", "Comparative pedagogics", "Pedagogical expertise", "The literature of the Turkish people", "Sophism and the bases of classic poetics", "Historical studies", "Philosophy", "The bases of spirituality" and other subjects. A positive result was achieved when Rumi's ideas were used to enrich "The views of the Eastern

thinkers on the teaching methods and upbringing a perfect generation", the part of the academic program "General theory of pedagogics and practice" registered on December 26, 2012 by the number № БД5110000 - 3.02 and which is taught at pedagogical educational institutions of Higher Education. Moreover Rumi's ideas may be used to enrich the content of upbringing methods, the part about self management, and spiritual and moral upbringing.

4. Discussion

It would be beneficial if we add the theme "The role of Jalāl ad-dīn Rumi's "Maṭnawīye Ma'nawī" in the process of human perfection" to the chapter of the program devoted to history of pedagogics called "The development of upbringing, school and pedagogical idea starting from the VII century to the first half of the XIV century".

In the textbooks of "The History of Pedagogics" the works of poets and writers who created their works in Persian, Tajik, Turkic and Arabian languages can serve as an invaluable scientific source. In the periods stated above creating literary works in Persian was common in the scientific and literary circles. This is the reason why many poets and writers wrote in Persian. Basing on this in order to improve the development of the history of Pedagogics it is important to use the works by the poets who wrote in Persian as Saadi Shirazi, Lutfi, Abdurakhman Jami and Jalāl ad-dīn Rumi.

Using Rumi's works in the "Pedagogical expertise" part may help to fulfill the requirements set to the students' knowledge, skills and expertise. This fact was proved in the course of an experiment.

Because the spiritual heritage of Jalāl ad-dīn Rumi, especially his work "Maṭnawīye Ma'nawī" is a valuable source to develop free thinking, self realization, willpower and pedagogical abilities, to increase the expertise in the process of education and to approach to the pedagogical work creatively. It can serve as a methodological basis to define the term spirituality in the process of education and to form the image of a person with high spirituality.

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.

Each of the above mentioned works reflects in itself the general and specific aim related to the utilization of Rumi's spiritual and moral views in the system of higher education. In the course of experiments a special attention was paid to the organization of these works on the basis of a particular project.

First of all, the works and spiritual and moral views of this scholar comprise in itself folklore, many quotes from "Avesto", "Panchatantra", Koran and Hadith, references originating from many religions, simple narrations with the explanation of complex philosophical views of Sophism teaching and historical events. This is the reason why it is important to use his views in the process of continuous education.

Secondly, the views of the poet can be widely used to enrich the content of spiritual and moral upbringing. Because in his works the ways to bring up a person spiritually and morally are described together with the appearance of a spiritually perfect person and

his features. The poet criticizes immorality that brings damage to the perfection and he explains that in the process of upbringing negative qualities must be avoided.

In the present day pedagogical process the works of the poet are considered to be a valuable source to develop education technologies targeted at the person on the basis of the technology directed to the relationship of a teacher and a student. It is important to use the views of the poet based on humanism, cooperation, equality, union, free thinking, esoteric (internal, spiritual) thinking.

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