

## PEDAGOGICAL-EDUCATIONAL SIGNIFICANCE OF JALALIDDIN RUMI'S SCIENTIFIC HERITAGE

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**Abstract:** This article reflects the study of Jalaluddin Rumi's life and scientific heritage from a scientific point of view. Jalaluddin Rumi's works had a great influence on the creativity of researchers from a scientific and pedagogical perspective and the "Masnaviyi Ma'naviy" is widespread among peoples. Scientific studies in different languages dedicated to the life and work of Jalaluddin Rumi serve to reveal the true essence of the thinker's instructions.

**Keywords:** Sufism, tarikat, dhikr, Mavlavi, Manavi Masnavi.

### Introduction

Jalaluddin Rumi (1207-1273), one of the leading figures of Sufism, a great philosopher, thinker and mystic, was a poet who wrote "Masnaviyi Ma'navi" consisting of about twenty-seven thousand verses and "Devoni Shams" of about thirty thousand verses. He was the founder of mavlaviya sect as well as a prominent sheikh who praised music as an auxiliary element of dhikr.

It is mentioned in several sources that Sheikh Fariduddin Attar predicted that Jalaluddin Rumi would enter the world of Sufism. Sheikh Fariduddin Attar met Bahouddin Valad and his son when they reached Nishapur who were on the way to Makkah. Satisfied with the teenager's conversation, he dedicates his book "Mystery" to him and prophesies to his father: "Your son will soon set fire to the hearts of all the burned in the world" [1. B. 327-328].

### Research Methodology

Jalaluddin Rumi's first conversation with Shamsi Tabrizi on November 12, 1244 is recorded in the sources as "the meeting of the two seas". Shams Tabrizi had taught Sufi to Jalaluddin Rumi for three years, whom he acknowledged in one verse: "If Attar gave me a soul, Shamsi Tabrizi held the key to spell" [2. B. 5]. However, this cooperation did not last long. Rumi, deeply affected by Tabrizi's death, started writing ghazals under the pseudonym Sharif. In particular, he wrote the work "Devoni Kabir" - "Great Devon" (the second name is "Devoni Shamsi Tabrizi"), consisting of forty-two thousand verses, which was dedicated to him. The work became well-known under the name "Devoni Shamsi Tabrizi" due to the fact that Rumi used the pseudonym "Shamsi

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Tabrizi". A few years after Shams Tabrizi's death, Jalaluddin Rumi collaborated with Salahuddin Zarqubi and Husamiddin Chalabi.

Jalaluddin Rumi's scientific and literary legacy is huge, and he left five important and valuable works to the generations after him. These are:

- Known as "Devoni Kabir", "Devoni Shamsi Tabrizi", "Devoni Shamsul Haqaiq", the work consists of ghazals and rubai;
- "Masnaviyi Ma'naviy"- an invaluable moral and educational work taking in twenty-five thousand verses
- "Ichindagi ichindadir" ("Fiyhi ma fiyhi") is a constructive piece which encompasses Maulana's conversations;
- "Mawaizi Majolisi Sab'a" is a priceless work covering the seven teachings and advices of Rumi;
- "Maktubot" is a collection composed of letters written by Maulana to his contemporaries in different periods.

Another great scientific legacy of Jalaluddin Rumi is the creation of "Masnaviyi Ma'navi" which is a spiritual and enlightening complex consisting of six notebooks mentioned above. This royal achievement has a place in the hearts of all individuals owing to its meaningful and attractive verses. "Masnavii Ma'nawii" was written for more than ten years, and it was finished before the death of Jalaluddin Rumi in 1269.

### **Analysis and results**

The greatness of "Masnaviyi Ma'navi" is that more than one hundred and fifty comments have been written on this memoir. Also, "Masnaviyi Ma'navi" is the famous among readers and noteworthy book in the Muslim world. A reader who gets acquainted with Rumi's "Masnavi" understands the essence of life, fosters self-awareness, acquires the culture of dealing, approaches every issue from the point of view of fairness and justice, learns what conscience is, what false and true are, what honor is, what halal and haram are - they become a person who can distinguish all these from each other, leaving behind actions that lead to evil and performing kindness in life. People who have developed such features are the face, pride, prestige of the society and the nation. In addition, the thinker gives many examples of the unique folklore masterpieces of the peoples of the East in the form of stories, as well as evidence from the verses of the Holy Qur'an and hadiths. "Masnaviyi Ma'navi" is a significant source that changes human thinking and glorifies high spiritual and moral education. Furthermore, the great philosopher promotes religious and ethical training views and describes communication, relationships and events between people by using symbolic birds (falcon, duck, goose, peacock, crow, rooster, sparrow, crow, parrot) and animals (camel, lion, rabbit, wolf, fox, ant, ox, cow, cat) and gave pedagogic-educational conclusions in his work. He skillfully used cities such as Sham, Iraq, Samarkand, Bukhara, India, Herat, Turkestan, Chin, Damascus to show the names of places. Furthermore, Rumi's work "Masnaviyi Ma'navi" described as "Quran in Persian" gained wide fame not only in the East, but also in the West as an encyclopedia of human spiritual life from the 17th-18th centuries. The book "Open the eyes of your heart... Wise words from Maulana Rumi" enables a reader to understand Rumi, to

enjoy his inner world, and the wisdoms of this classic invite a person to serious reflection and inspiration.

In "Masnavi" a number of issues related to human life, nature and society, spirituality and enlightenment are described in an artistic and mystical way, absorbing the meanings of the Holy Qur'an and Hadith. It contains six volumes, the first part of which is called "Naynama" written by Jalaluddin Rumi, and the later parts were recorded directly by Rumi's student Hisamiddin Chalabi when he was speaking with his educator Maulana. After the death of Hisamiddin Hasan Chalabi (1264), Rumi worked on this work for another ten years.

"Masnavi Ma'navi" contains the meanings of the Holy Qur'an and Hadith, and all questions of humanity are described in an artistic style. The work includes more than two hundred and seventy stories and hundreds of pieces of advices, quotations from the verses of the Holy Qur'an are given in seven hundred and sixty places, and the hadiths are used in seven hundred and forty-five places. Taking into account Jalaluddin Rumi and his art of words, Alisher Navoi, in his book "Mahbub ul-Qulub" thinks about him to be one of the poets belonging to the first category as he divides the people of the pen into three groups: "... Mavlana Jalaluddin, that is, Mavlavi Rumi, whose goals are more mystical, a diver of close sea (a diver in exact knowledge), whose goals are more divine than nazm, and no one is such Enlightened as him in an exemplary scribe". According to Navoi, Jalaluddin Rumi worships the owner of the earth and the sky - Allah, and his caliph on earth - Hazrat Man in all his compositions, and he identifies him as the enlightened thinker. [4. B. 24-25]. Research shows that the development of classical literature after Jalaluddin Rumi is closely related to Alisher Navoi's work. Studying the literary heritage of Jalaluddin Rumi and Alisher Navoi in a historical and comparative direction opens the way to a perfect knowledge of the inner world of Navoi's poetry and the correct interpretation of the essence of a number numerous complex concepts and truths in it. Despite the fact that Alisher Navoi was a direct representative and classic representative of the Naqshbandi order, he paid special attention to the works and mystical views of Jalaluddin Rumi. For example, the fact that Alisher Navoi dedicated a chapter of his work "Nasayim ul-Muhabbat" to Jalaluddin Rumi is a proof of his immense respect for him.

Alisher Navoi was inspired and referred to Jalaluddin Rumi's art of works throughout his opus, as Jalaluddin Rumi's works glorified the vitality and unlimited love for people. Apart from introducing new words and new meanings to literature, Jalaluddin Rumi's work also inherits new artistic tools and methods, which attracts research scientists and theorists. In addition, the compatibility with the vernacular language, the richness of proverbs and wisdom encouraged Alisher Navoi to use Jalaluddin Rumi as a model in his work.

Alisher Navoi relied on the accomplishments of Jalaluddin Rumi in interpreting the complex and controversial issues of Sufism in an artistic spirit. In this regard, several arguments and information are presented in his piece. In particular, the ideological and artistic power and influence of Rumi's "Masnaviyi Ma'naviy" is reflected in Alisher Navoi's epic "Lison ut-Tayr", which is unique with its mystic poems and epics and is characterized by employing stories of different contents.

Professor Ibrahim Haqqul admits that "Most of the more than sixty stories covering various topics in "Lison ut-Tayr" have not been analyzed yet", and adds that "studying these stories is equal to studying Sufism, where the secrets of going towards the absolute truth are hidden". [5. B. 150].

Although the stories in "Lison ut-Tair" show Alisher Navoi's religious views, it sheds light to Navoi's way of independent observation in interpreting them. More precisely, it can be seen that Alisher Navoi marked the views of Jalaluddin Rumi in his epic "Lison ut-Tair" in a special manner. For example, "Lison ut-Tayr" includes the story "Blind men and elephants", it displays the conflict between the imaginations and mutually exclusive views of the blind, who are unaware of the real state of the elephant. In fact, it is recognized that where all imaginations converge, the essence emerges and the shape of the elephant is formed.

Similar story is mentioned in Jalaluddin Rumi's work "Masnaviyi Ma'navi", in which it is introduced in the form of the assumption that there is an elephant in a dark room, but not blind people. People who want to know what it looks like catch the elephant in the dark room and give their own conclusions. Jalaluddin Rumi expresses his reasoning that if only one of the people in this dark room had a candle in his hand, the matter would have been clarified. It indicates that a person can give scientifically based opinions when he gets knowledge, since lack of knowledge and ignorance results in irrational behavior. The candle is reflected in this story as an interpretation of the truth, and the moral of both stories is the same, however, it should be recognized that both authors approached the topic from different angles. Such instances are common in the legacy of Alisher Navoi, and the identical tale to the question of the birds in "Lison ut-Tayr" to Hudhud about the "difference between real love and metaphorical love" is close to the content of the story "King and Concubine" in Jalaluddin Rumi's "Masnaviyi Ma'navi".

Academic Yevgeny Bertels also recognized the interpretation of Jalaluddin Rumi in the work of Alisher Navoi. In particular, Bertels admits that these stories are extremely interesting, "the knot and solution of the stories in certain ways reminds of the ones in Jalaluddin Rumi's Masnavii Ma'navi, though he notes "the processing of the topic is more distinctive"[6. B. 47]. From this, we can come to a scientifically based opinion that even in the works of Alisher Navoi, metaphorical love is not completely denied, nevertheless overcoming ego and sensual needs are glorified. In order to achieve real love Both Jalaluddin Rumi and Alisher Navoi call people to be responsible towards the people of pure love.

Jalaluddin Rumi explores human nature and inner world in his books. He analyzes the evils that can be caused by the human's greed and behavior and explains the steps to get rid of them. Jalaluddin Rumi appears as a fighter for individual excellence and spurs people to realize their identity. His works instruct us to hate badness and to be proud of the goodwill.

Rumi compares the Spirit to a pearl in the sea, and says that the more a person understands the essence of things, the more he begins to understand himself and his identity. A self-aware person is a happy person. Self-awareness is realized through the soul. He also admits that the soul of a person who realizes his identity guides his body. [7. B. 97].

Man has always sought to know who he is and what he is. In all countries, in all social systems, a person is the supreme virtue. History and historical development are based on human activity. A

person with the highest value is that who strives for material, spiritual, socio-political, national and universal values; makes nature healthy, creates beautiful and prosperous society; sets peace and true justice as a rule of life; and endeavors for a life worthy of a human. He comprehensively analyzed man's attitude to the world, the ways and methods of changing his environment, even himself, and the fact that he is a great being who determines his own destiny. He created various ideas and teachings about himself and his spiritual development. What is more, people's ideas about themselves have altered over time.

Jalaluddin Rumi's pedagogic-educational perfection lies in the fact that he puts forward an idea that is the only one to all religions, namely, glorifying the love of God and faith in His power, and praising purity of man's intentions and actions. An illustration of this is that the thinker writes: "The paths may be different, but the ultimate goal is the same - to go to God". [7. B. 14]. Maulana Jalaluddin Rumi preaches equality before Allah in all his views. Besides, Rumi's literary work revolves around pedagogical and educational observation, and regardless of the glory of the world, he puts the dignity of a person in the first place, saying, "Stop thinking small of yourself, you are a world that can walk".

One of the great qualities of Jalaluddin Rumi is that he does not encourage others to follow the route he has not taken. Rumi's views have a high spiritual content, and the ideas hearten people to have high morals, regardless of their race, nationality and religion. It unites all the ways leading to the human soul and discovering the eternal beings, leading humankind to tolerance and spiritual excellence. [8. B. 59].

Jalaluddin Rumi affirms that the role of graceful and pure behavior is of paramount importance in the spiritual and moral formation of a person. While keeping the Eastern traditions the characters of teacher and student, father and son, love, humanity, youth, and wisdom are skillfully interpreted in the images presented through stories and poems. In particular, he states that the pedagogue should first of all be well-educated, inculcate knowledge in the heart of the student, and love his learners.

### **Conclusion/Recommendations**

Jalaluddin Rumi's inheritance occupies a vital place in shaping non-material and moral education of an individual. The basis of his creative activity is mystical rules such as directing a person on the right course, learning science, overcoming the ego, and being patient. Since the thinker sees the development of society in inner and moral supremacy, he proposes remarkable views that steer people to spiritual accomplishment. If the philosopher's views and ideas were placed in a certain order as specified by the expressed meaning and content, a special virtuous book would be created which could educate a perfect person.

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