

PEDAGOGICAL AND EDUCATIONAL SIGNIFICANCE OF THE SCIENTIFIC HERITAGE OF JALALIDDIN RUMI RAKHMONOV SUNNATILLO MAVLONOVICH

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Abstract: This article reflects the scientific study of the life and scientific heritage of Jalaluddin Rumi. Jalaluddin Rumi's works have had a great influence on the work of researchers in scientific and pedagogical terms, and his work "Masnaviy Ma'navi" is widely known among the peoples. Scientific studies in various languages, devoted to the life and work of Jalaluddin Rumi, serve to reveal the true essence of the thinker's teachings.

Keywords: Sufism, tariqat, dhikr, Mawlawi, Manavi Masnavi.

INTRODUCTION

Jalaluddin Rumi (1207-1273), one of the great representatives of Sufism, The great philosopher, thinker, and mystic wrote a poem consisting of about twenty-seven thousand verses. Masnavi is spiritual", the poet who wrote "Divoni Shams" of about thirty thousand verses, is the founder of the Mawlawi order [1. P. 327-328].

Jalaluddin Rumi's scientific and literary legacy is immense, leaving behind five important and valuable works for later generations. These are:

A work consisting of ghazals and rubaiyats, known as "Divoni Kabir", "Divoni Shamsi Tabrizi", and "Divoni Shamsul Haqoyiq";

"A priceless moral and educational work consisting of twenty-five thousand verses entitled "Masnaviy Ma'navi";

"What is within is within" ("Fiyhi ma fiyhi") – an educational work consisting of Mawlana's conversations;

"The sermon is a sermon" – A priceless work that encompasses Rumi's seven teachings and admonitions;

"Letter" – These are works like a collection of letters written by Mevlana to his contemporaries at different times.

MATERIALS AND METHODS

Another of Jalaluddin Rumi's greatest scientific legacy is the aforementioned six-volume mystical and educational work, "Masnaviy-i-Manaviy." This masterpiece has taken a place in the hearts of all people due to its meaningful and captivating verses. "Masnaviy-i-Manaviy" was written over a period of more than ten years and was completed before Jalaluddin Rumi's death, in 1269.

Another greatness of the work "Masnaviy Ma'naviy" is that more than one hundred and fifty commentaries have been written on this memoir to date [3. P. 81]. Also, "Masnaviy Ma'naviy" is the most widely read and notable book in the Muslim world. A reader who gets acquainted with Rumi's "Masnaviy" becomes a person who understands the essence of life, understands himself, acquires a culture of interaction, approaches every issue from the perspective of honesty and justice, can distinguish between what is conscience, what is falsehood and what is truth, what is honor, what is lawful and unlawful - all of these, and who abandons actions that lead to evil in life and performs actions that lead to good. Such spiritually formed people are the face, pride, and prestige of society and the nation.

Jalaluddin Rumi's "Masnavi" is not only one of the greatest works of Sufism, but also a philosophical, moral, and spiritual heritage that reflects the education of man and the idea of a perfect person. In the "Masnavi", Rumi paid great attention to the inner development of man, his spiritual purification, and his achievement of moral and spiritual perfection. This work describes the idea of a perfect man, his process of self-realization, the purification of his soul and heart, his relationship with the world around him, and his desire to educate himself to the highest level.

In the work "Masnaviy Ma'naviy", the thinker gives many examples in the form of stories from the unique masterpieces of the oral creativity of the peoples of the East, as well as evidence from the verses of the Holy Quran and hadiths. The work "Masnaviy Ma'naviy" is an important source that changes human thinking and glorifies high spiritual and moral education. Also, in the work "Masnaviy Ma'naviy", the thinker, in promoting views on spiritual and moral education and describing communication, relationships and events between people, describes symbolic birds (falcon, duck, goose, peacock, crow, rooster, sparrow, crow, parrot) and animals

(camel, lion, hare, wolf, fox, ant, ox, cow, cat) in accordance with their character, and gives pedagogical and educational conclusions. He also skillfully used cities such as Syria, Iraq, Samarkand, Bukhara, India, Herat, Turkestan, Chin, and Damascus to indicate place names.

Based on this, Jalaluddin Rumi calls on his reader to deeply understand the essence of life philosophically, to correctly understand the essence of things and phenomena and to live accordingly. At the same time, Jalaluddin Rumi expresses the interpretation of the concepts and norms of ethics with verses and hadiths, that is, with a specific purpose, all of which show the extremely urgent importance of the moral problems he raises, ensuring that the work is very influential.

RESULTS

The work "Masnaviy Ma'navi" combines the meanings of the Holy Quran and Hadith, and all issues related to human life are described in an artistic style. The work contains more than two hundred and seventy stories and hundreds of wise sayings, with seven hundred and sixty verses from the Holy Quran quoted, and seven hundred and forty-five verses from Hadith used.

In his work "Mahbub ul-qulub", Alisher Navoi, reflecting on Jalaluddin Rumi and his work and art of speech, divides the people of the pen into three groups and considers Jalaluddin Rumi to be one of the poets belonging to the first category: "... Another great Masnavi, whose diver is close to the sea (a diver in the exact knowledge) is Mawlana Jalaluddin, that is, Mawlavi Rumi, whose goals are beyond poetry, whose secrets are divine purity and enlightenment are beyond the reach of the unfathomable spell." Navoi also describes the enlightening virtue of the thinker's personality by saying that Jalaluddin Rumi glorifies Allah, the Lord of the heavens and the earth, and His earthly caliph, Hazrat Man, in all his works [4. P. 24-25].

One of Rumi's main tools in education is conversation. For him, conversation is not just communication, but a meeting of hearts, a transfer of educational energy from one heart to another. When a student asks a question, he gives an answer not according to a ready-made scheme, but in a way that corresponds to the spiritual need of the moment. This approach is close to today's constructivist education, transforming the student from a passive receiver into an active subject. When the

student feels that his question is valued, his internal motivation to study increases, and the lesson acquires personal meaning. Thus, Rumi's dialogical education humanizes the lesson: in it the student participates not as a number or an "average", but as a person with his own voice and feelings. Rumi sees education not only as an individual spiritual work, but also as a collective experience. In his opinion, human maturity occurs faster in the circle of conversationalists, that is, those who strive for spiritual awakening. In modern education, this idea can be revived through small group teaching, spiritual and educational clubs, social service projects, and teacher-student mentoring. In such group work, students support each other, learn empathy, and personally contribute to creating a kind environment. This forms mutual respect and responsibility, which are important conditions for humanization.

Jalaluddin Rumi studies human nature and inner world in his works. He analyzes the evils that can arise as a result of human ego and behavior and explains the ways to get rid of them. Jalaluddin Rumi, as a person fighting for human perfection, encourages people to realize their own identity in his works. He teaches them to hate evil and be proud of the good they do. Rumi compares essence to a sea urchin and says that as a person understands the essence of things and events, he begins to understand himself, his own identity. A person who understands himself is a happy person. Understanding oneself is achieved through the heart. He also admits that the soul of a person who understands his own identity guides his body [7. P. 97].

DISCUSSION

The pedagogical and educational value of Jalaluddin Rumi's works lies in the fact that he promotes the idea that is unique for all, and glorifies faith, purity of intentions and deeds. In all his views, Mevlana Jalaluddin Rumi promotes the equality of all before the Creator. Also, Rumi's literary work is based on pedagogical and educational observation, and regardless of the grandeur of the world, he brings human dignity to the forefront, saying, "Stop considering yourself small, you are a world in which you can walk."

One of the remarkable qualities of Jalaluddin Rumi is that he does not encourage others to follow a path he has not trodden. Also, Rumi's views have a high spiritual content, and the ideas in them call on a person to become a person of

high morality, regardless of race, nationality and religion. It unites all the paths leading to the human heart and, discovering the eternal essences, leads humanity to tolerance and spiritual perfection [8. P. 59].

CONCLUSION

The pedagogical and educational significance of Jalaluddin Rumi's legacy plays an important role in the formation of a person's spiritual and moral upbringing. The basis of his creative activity is such mystical rules as guiding a person on the right path, studying science, overcoming ego, and being patient. Since the thinker sees the development of society in spiritual and moral perfection, he puts forward his own unique views that lead people to spiritual perfection. Also, if the ideas and views put forward in the works of the thinker are arranged in a certain order according to the expressed meaning and content, a special moral book is created that educates a perfect person.

List of used literature:

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