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JALĀL AD-DĪN RUMI'S METHODS OF TEACHING

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Abstract:

The article deals with spiritual and moral upbringing of a person using the teaching methods of Jalāl ad-dīn Rumi. The problems as relying on systematicity in the process of educating a person, coherence of information, correct setting of a pedagogical requirement, organization of an information through words and conversation, formation and reinforcement of a material by means of question and answer are analyzed from pedagogical point of view. The teachings of Rumi deal with the development of a person, his perfection and the realization of his self essence. His views reflect that coherence of the information in education is the foundation of conveying the information clearly, completely, compactly and relying on certain requirements. The poet emphasises the possibility of reaching one's goals by giving the demand an important role, he shows bilateral demand in the organization of the education and he himself brings up his students by frequently organizing colloquys with them. Rumi deeply understands the essence of the word and reaches the soul of his reader by the power of word. Moreover, the ways and means of using Rumi's ideas in the process of upbringing a perfect generation are indicated in this article. Key words: sytematicity, coherence, demand, colloquy, word, question and answer.

It is worth paying attention that the content of education provides the formation of the world outlook which meets the requirements of the contemporary sciences and the degress of teaching in the minds of students. Taking into consideration the diversity of ideological approaches to the content of education it is important to help the students to have the right to choose their own views and ideology. The pedagogical theory of the great thinker Jalāl ad-dīn Rumi (1207-1273) on this problem has two dimensional and mutually related funtions.

First of all it is spiritual purification of a person and his acquirement of the ways to develop as a perfect person. (example)

Secondly, it is displaying one's inner world while coming into contact with people around. (talk) This is the quality peculiar to Sufi teachings i.e. it is considered to be the task of a great pedagogical and social importance as humanism, high spirituality, patriotism and industriousness. The teachings of Rumi have to do with the formation, development, perfection and the realization of the person. Because the demands of inovative educational a technologies originate from it. In the process of Rumi's pedagogical activity three qualities become apparent. They are: loving and respecting people more than loving oneself, the ability to gain knowledge and experience and the ability to impart it to students. Rumi emphasizes that upbringing of the person must have a specific goal which means that it has to be chosen aiming at human perfection, only in



this case upbringing will yield positive results in the behaviors of a student; otherwise the upbringing which does not aim at the future of the student can damage a person's development and his perfection.

The majority of Rumi's views are based on the principle of coherence and if we pay attention to the method of his teaching we can see that the qualities of things and phenomenon are used as examples to students. His views reflect that the coherence of the information in education is the foundation of conveying the information clearly, completely, compactly and relying on the certain requirements. For example: «The way clean water shows everything that is in it, the spirit of a person together with his nature can see knowledge and all invisible things». 1

The process of upbringing, its result and future is evaluated through pedagogical demand. In Rumi's views on spiritual and moral upbringing respect and demand are observed closely connected. Pedagogical demand helps a person in the process of the formation of skills, proficiency and knowledge. The poet writes as following in his «Maṭnawīye Ma'nawī»:

Garchi sust yurguvchi, gar chopguvchidir,

Izlagan kimsa magar topguvchidir.

Sen talabni ustivor et doimo,

Ki, talabdir yo'llaguvchi rahnamo.

Langu gungsen, balki tanbal beadab,

Unga yuz bur, rahnamoying qil talab.2

(Whether you are slow or you are fast, the person who seeks will definitely find, you must always put the demand on the first place, because the it is the guide that will lead you. If you are dumb, and may be you are lazy or ill-bread, Turn your face to it, demand your guide.)

The demand in education plays a significant role. Pedagogical demand is included into practical methods and it develops the feeling of responsibility and insistence in the students. The insistence is a moderate strictness and it helps to increase the effectiveness of education and is considered to be one of the ways to influence people pedagogically. It means that in Rumi's pedagogical views it is pointed up that it is possible to reach one's aim by giving priority to the demand in education and Rumi tries to show bilateral demand in the organization of education. That means the demand of a teacher and a student. Because the demand of a student a wish and a desire to know something new. If the student has no desire his future and perfection will be doomed to failure. A guide is needed to direct the demand and aspiration appropriately. It means that if we take into consideration intensive and extensive power of demand and if the process of education is organized both internally and externally it will be purposeful and yield good results. Eventually this process will turn into the main point and each person will realize the point of life. Such notions as goodness and evil, the truth and a lie, white and black will be understood and differentiated. In «Maṭnawīye Ma'nawī» (Spiritual Couplets) a tale about demand and insistence is presented. An Emir saw a man sleeping under the tree when he was passing by. A snake was creeping into his mouth. The Emir could not manage to take away the snake and woke that man and started to scold him. Emir made the man eat spoiled apples. Scolding him Emir made him run a lot. It caused the man feel nauseated and he started to vomit. As a result he spitted out the black snake. When that man looked at the snake in astonishment the Emir told him what had happened. The man became grateful to Emir.3

Through this story Rumi lays accent on the fact that the teacher must induce the student to overcome various difficulties on the way to gain knowledge and that this situation may not always be pleasant to the student. But for the sake of the student's future the teacher must increase the demand taking into consideration physical abilities of the student and eventually they will reach their goal which means that the student will realize his essence and reach perfection. The student will be grateful to his teacher.

A similar story is found in «Maṭnawīye Ma'nawī». One master always scolded his slave. A passer by heard the way he scolded and asked that master: «Don't you fear the God? Why are you scolding a child so harshly?» The master replied: «I am not scolding him. I am scolding the vice of him».4

Using this story the author wants to say that the teachers always want to lead their student to the right path and set the demand for the benefit of students. The process of studying starts at the age of 6-8 considering the character and abilities of the student. First of all the teacher studies his student's character. He organizes the education process from easy to complex mode taking into consideration the age of the student. Sometimes due to the irresponsibility of the student the teacher has to

¹ Rumi Jaloliddin. Ichindagi ichindadur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. 40-bet.

² Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: "MERIYUS" XHMK, 2010. – 846 b. – (274-bet).

³ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: "MERIYUS" XHMK, 2010. – 846 b. – (185-bet).

⁴ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: "MERIYUS" XHMK, 2010. – 846 b. – (346-bet).



intensify the demand. Because if the teacher does not demand anything from the student and if he does not intensify this demand, the student belonging to the melancholic type won't even try to acquire the knowledge.

In the process of education the teacher first of all draws his student to himself. He will make the student love him and becomes a good example in everything. Because it is easier to learn when a person sees a live example. The first group of teaching methods include the methods of giving the information through words and accepting it by hearing-oral methods: a story, a lecture and others;

The second group of methods include giving the academic information visually and accepting it by seeing-visual methods: descriptive methods, demonstration and others;

The third group of methods include giving the academic information by practice-practical methods are organized with the help of exercises, laboratory experiments, labour activities and others.

We can observe that the literary activity and pedagogical views of the great thinkers of the East and the representatives of Sufism are related to each of the three group of teaching methods stated above. The great scholar of the Medical science Ibn Sino mostly relies on the visual method. The founder of the «Naqshbandiyyah» order Baha-ud-Din Naqshband Bukhari

relied mostly on the practical method.

The pedagogical activity of prominent man of letters Jalāl ad-Dīn Muhammad Rūmī relies on the oral method. Rumi brings up his students by frequently having colloquies with them.

The most convenient way of upbringing is colloquy, the method of oral teaching and the best means of education. In colloquy the teacher addresses the student directly, the student always learns from him. Through colloquy the student receives both knowledge and spiritual comfort.

Senga bir kimsa etarsa lutfini,

Asliga yo'l izla, mahkam tut uni.⁵

(If a person shows his grace to you, Find a way to his heart, keep close to him.)

In the «Futuvvatnomai sultonī» by Husayn Vāiz Kāshifī, and in «Hadiqat ul haqiqat» by Hakim Abdul Majeed Sanai it is stated that «a colloquy was a result of propriety, the propriety was the result of respect, respect was the result of purity, the purity was the result of the soul, the soul was the treasure of intellect, the intellect was the treasure of secret, the secret was the treasure of enlightenment. If a person reaches any higher rank, that is due to his propriety» and Mavlono Rumi instructs as following:

Ham adabdin nurga to'lmish bu falak,

Ham adabdin ma'suma pokdir malak.⁶

(Because of the propriety the sky fills with light, Because of the propriety the angel is so pure and innocent.)

According to Rumi propriety is like the light through which a person will reach innocence and purity like angels. The word «Adab» (arabic-literature; good upbringing, proper behavior) means good behavior and politeness in social and private life. For many centuries a great number of outstanding people, scholars and writers created their works inspired by rich vocabulary in Rumi's teachings which is skillfully worked out. Originally one of the types of human upbringing is realized by colloquy and by words. In his work «Fihi Ma Fihi» (In It What's in It), Rumi states that, «The point of saying a word is to bring benefit, to influence on the soul, to change the behavior and do other good deeds». He explains the essence of the word by this statement and points up «If you want to know about the person, have a conversation with him, you will learn who he is by his words».⁷

We can observe many views on the power of the word in the literary activity of the poet: «The upside of the word is that it directs you to wishing, it inspires you... All the words, sciences, crafts and arts are favored with word... All the crafts in the world, sciences and other things take life, enjoyment and temperature from the light of the learned person».⁸

It means that with the help of a word it is possible to influence on a person, to bring him up and to study him.

⁵ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: «MERIYUS» XHMK, 2010. – 846 b. – (274-bet).

⁶ Koshifiy Husayn Voiz. Futuvvatnomai sultoniy. Axloqi muhsiniy. Nashrga tayyorlovchilar M.Aminov, F.Hasanov. – T.: «O'zbekiston milliy entsiklopediyasi» Davlat ilmiy nashriyoti, 2011. – 376 b. – (10-bet).

⁷ Rumi Jaloliddin. Ichindagi ichindatur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. – (46-bet).

⁸ Rumi Jaloliddin. Ichindagi ichindatur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. – (53-bet).



The light and the charm of the well-educated and wise people are definitely in their words. Rumi realizes the essence of the word deeply and finds the way into the souls of his readers through the power of his word. The poet seriously prepares before making a speech to his students and tries to explain the essence of being a man by means of the following description:

«The deeds are understood through deeds, knowledge through knowledge, meaning through meaning, form through form. The deed is the meaning in the person». According to the poet «the word is the origin of everything. The word is a fruit of the tree of deeds. Because the deeds yield it».9

The great thinker writes «The faith is in the soul. But if you don't express it by words there will be no use of it.» At the same time knowing the inner feelings of his listeners he calls people to reflect: «You are abnegating yourself by saying «The word has no significance.» Because you are expressing this idea by means of a word». «The word is a shadow and a part of the truth. The word is for those who need it to understand».10

«The darkness and the might of the whole world passes. The thing that remains is the light of the word», - states the poet.11

Nowadays more attention is paid to the visual method while organizing educational process. For example, the information is passed to a listener by means of visual aids and organizers. But it is impossible to reach the objective of education completely using this method. Because the equality of the teacher and the student is set as the main objective of organizing the education. Without explaining the essence of «the word», its importance and objective it is impossible to organize this process.

In the process of upbringing the subjective and objective attitude is formed on the basis of colloquy. The method of colloquy helps to expand the information gained in the process of pedagogic observation, to evaluate the situation properly, to create the pedagogical conditions which enable finding the solution to the problem, to involve the capability of the experiment subjects in the process of finding solutions to the problem. One of the teaching methods in Rumi's pedagogical activity is the method of question and answer. The poet states as following about the rules of asking the student a question: «The person who asked a question must understand two aspects:

The first: I have made a mistake in what I have asked. There may be more except what I already know.

The second: There is a word and wisdom superior than this and worth learning, but I did not know about it».12 He also writes:

So'zdagi ilm jonlimas, bejon bo'lur,
Unga bir tolib yuzi armon bo'lur,
Garchi bahs asnosida ul ilmi kom,
Bir xaridor bo'lmasa, o'lgay tamom.13

(The knowledge in the word will be lifeless, The face of the desiring will remain as a discontentment for it, If there is no customer for it and no one discusses it, The science of perfection will lose its life.)

The greater part of the teacher and student activity passes in the way of question and answer. Because it is impossible to express it by speaking. The ability of the student to analyze the given information in his mind and to form an idea about it depends on the teacher's ability and the way he develops this skill in the student. The product of the knowledge, its result and future are organized on the basis of discussion. Discussion and debates don't take place if there is no «customer» which means if there is no asker or answerer. Because the method of question and answer consists of the process of receiving and exchanging the information and it is organized as an answer to the question. Rumi also states:» A meaningful question is half of the knowledge.»

A story about a question and answer is found in «Maṭnawīye Ma'nawī». A king received three letters from one person but he did not reply to the letters. That person wrote to the king again, stating «I have written to you for three times, either receive it or say that you won't!» The king wrote on the back of that letter «No reply is also a reply; silence is the reply to fools». Through this story Rumi talks about a wordless form of the answer. According to him «When there are too

⁹ Rumi Jaloliddin. Ichindagi ichindadur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. – (75-bet).

¹⁰ Rumi Jaloliddin. Ichindagi ichindadur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. – (107-bet).

¹¹ Rumi Jaloliddin. Ichindagi ichindadur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. – (157-bet).

¹² Rumi Jaloliddin. Ichindagi ichindadur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. 73-bet.

¹³ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: «MERIYUS» XHMK, 2010. – 846 b. – (201-bet).



many words, the aim is forgotten, and vanishes» and «Is there any need for the word for a person who can understand without a word?»¹⁴

Asking improper questions without realizing the result indicates that the person is impatient. While addressing the students the poet underlines using one's mind and patience in the process of organizing discussions.

The poet states that it is important to prevent asking questions on the abstract thing in one's imagination hurriedly and without listening to the statement till the end.

Judging from the ideas above we can divide Rumi's methods of upbringing into the following groups:

Colloquy (explaining, teaching, forming a habit, practicing)

A good example (giving an advice, apologizing, a good example, edification)

It is necessary to make a good use Rumi's methods of upbringing in the process of spiritual and moral development of an individual. The main aspect of Rumi's literary legacy is that it wholly coincides the meaning of «case study» and problematic teaching technologies that are used in the present day educational process. «Case study» is the method of analyzing and solving teaching technologies. Problematic teaching is a teaching method that encourages the process of active acquirement of knowledge and forms the method of logical sequence. The essence of these education technologies is that the participants will be asked to reflect on the lifelike situations and on the account of this situation not only a practical problem, but also the academic material which must be studied in the process of solving a problem are expressed. According to these methods the learners are given a piece from lifelike situation or literature, culture, science, art and together with it some theoretical aspect is also offered. As a result of discussions and debates the problem is solved.

The similar situation is common in «Maṭnawīye Ma'nawī». At the beginning of the discussion a folk tale, a real situation or an anecdote is presented. Having realized the situation at high extent, the author expresses his theoretical views according to complex matters on the basis of divine and humane teachings. In other words, even an insignificant life experience of a person is used as means of education by Rumi. Therefore Rumi writes about the anecdotes which he used in his works and which he took from the informal traditions of the Eastern people as following: «The anecdote gives a lesson, take it seriously»¹⁵

In the preface of the third book of «Maṭnawīye Ma'nawī» Rumi writes about upbringing: «The knowledge and wisdom are the army of Allah. The Almighty gives energy to the souls of the students and by means of them, purifies the knowledge from ignorance, the justice from oppression, fortitude from hypocrisy, mildness from foolishness...» and he also says: «Science and wisdom are a pair of wings, doubt and suspicion have only one wing, they cannot fly, in the science there is an example both for doubt and the certitude».¹⁶ While reflecting on knowledge and studying a human nature Rumi writes about the organization of teaching methods:

«Each educated person will comprehend as much as he can, each person who serves will serve as well he can».¹⁷ The poet says that people are brought up in the similar way, but each person accepts it according to his world outlook:

Ul qamishlar bir ariqdan suv ichar,

Bittasi bo'm-bo'sh, birida qand, shakar.¹⁸

(Those reeds are watered from one creek, some of them are hollow, and some are full of sugar inside.)

When a person experiences the process of coming into existence, growing up, maturing and perfection he can accept phenomenon as much as his mental and physical capacity can take. He cannot perform more than that. Each person has an individual character, therefore mental and physical capacity are not limited, they can be marked only taking into consideration the age of the person. Nowadays the process of education is organized on the basis of the state education standards and educate a person considering his age.

As a conclusion it is important to note that Rumi has left his precious ideas to the future generation aiming at the human benefits, future and perfection. The studies of his rich pedagogical legacy show that Rumi created a complete system of

¹⁴ Rumi Jaloliddin. Ichindagi ichindadur: Falsafiy-ma'rifiy nashr / Ulug'bek Hamdam tarj. – T.: Yangi asr avlodi, 2003. – 200 b. – (29-bet).

¹⁵ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: «MERIYUS» XHMK, 2010. – 846 b. – (720-bet).

¹⁶ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: «MERIYUS» XHMK, 2010. – 846 b. – (289-bet).

¹⁷ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: «MERIYUS» XHMK, 2010. – 846 b. – (244-bet).

¹⁸ Rumi Jaloliddin. Masnaviyi ma'naviy / Forsiydan O'zbekiston xalq shoiri Jamol Kamol tarj. – T.: «MERIYUS» XHMK, 2010. – 846 b. – (16-bet).



pedagogical and didactic methods which consists of the problems of a human and his upbringing, the aims and problems of upbringing. And Rumi became a great theorist and practitioner of Pedagogics and Didactics of the Medieval East.

First of all Rumi's views serve as a valuable source in the spiritual and moral formation of a person. Because in the teaching methods of Rumi such qualities as human feelings, conscience, purity of the soul and strong will are taken into consideration.

Secondly, using the teaching methods of Rumi in the process spiritual and moral development of a person, it is possible to teach the students to think independently, to develop their creative thinking, to make the process of knowledge acquirement active, to find solutions to the problems and to form their skills and expertise.

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