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UNIVERSAL IDEAS IN THE PEDAGOGICAL ACCOUNTS OF MEVLANA JALALUDDIN RUMI

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Abstract:

Introduction. In the article, the universal glorification of pedagogical ideas in the works of prominent enlightener, pedagogue-scientist Mevlana Jalaluddin Rumi has become the object of research and analysis. It is stressed that Mevlana Jalaluddin Rumi opened a new era in the development of the history of pedagogical thought. Because Mevlana was one of the main figures of the social-pedagogical movement from the beginning of the XIII century, he seriously fought for the solution of important pedagogical issues of his time on a democratic basis. As can be seen from the article, the study of the pedagogical heritage of Mevlana Jalaluddin Rumi is useful not only from a historical point of view but also for the modern stage of development of our time because his views on upbringing are of special importance in educating the younger generation in the spirit of noble moral qualities in independent life. In this sense, the life of Mevlana Jalaluddin Rumi, a humanist, benevolent, sincere, peace-loving, truth-loving, thoughtful pedagogue, prominent public and cultural figure, is a clear example for young people.

The article defines the essence, components, means, and methods of the upbringing process in the works of Mevlana Jalaluddin Rumi and the attitude of the author; analyzes Mevlana’s moral and educational ideas and activities from the scientific and pedagogical point of view; highlights the significance of the pedagogical ideas and views of Mevlana Jalaluddin Rumi for the modern period; learns the peculiarities of moral education within the pedagogical system; At least in part, examines and analyzes the essence, components, means and methods of the educational process in the works of Mevlana Jalaluddin Rumi based on the scientific principles of pedagogy.

Research method. A historical comparison method.

Result. Based on the legacy of his predecessors, Rumi continued the classical moral traditions.

Discussion. The purpose of the article is to convey Rumi’s thoughts in the field of education to the pedagogical community.

Conclusion. Rumi’s views, which have a special place in the history of the development of pedagogy are important in modern education. His thoughts have a great impact on the upbringing of the younger generation today.

Keywords: Mevlana Jalaluddin Rumi; the essence of his moral views; human dignity; humanism; humanity; development of mankind.
**Introduction.** First of all, it is noteworthy that the poet and thinker of the Old East, Mevlana Jalaluddin Rumi, played a key role in the history of pedagogical thought. It isn’t wrong to say that his work opened a new era in the development of the history of pedagogical thought. Mevlana Jalaluddin Rumi gave impetus to the development of pedagogy. Over time, we see the greatness of Mevlana’s genius more clearly, gain new achievements by understanding it more broadly, deeply, and perfectly. The reason is that with the genius of Mevlana, the world of hopes and dreams that we have seen for years and centuries is unfolding before our eyes. The various paths of the centuries that have been confronted, the different ways of the world with various contradictory purposes, bring to life the truth of Mevlana’s words, Mevlana’s foresight, the depth of Mevlana’s thoughts, the incomparability of Mevlana’s intellect, the human power and vitality of Mevlana’s faith.

Several monumental works about Mevlana have been written, published, and made available to our readers. However, our modern readers are still unaware of the fact that there are many untold and unread pages about this great master of words, and his services in the field of education have not yet been included in the annals of our history of pedagogical thought.

It is a general view of the history of the development of the socio-philosophical, pedagogical and psychological thought of Mevlana Jalaluddin Rumi’s work or a set of problems of our time. Respect for Mevlana and Mevlana's creativity has increased over the centuries.

Therefore, one of the important issues is to take care of Mevlana’s literary and pedagogical heritage and bring it to the pedagogical environment without any flaws. Mevlana’s work is valuable not only because it resonates with the humanist ideals of the Renaissance, but also because it is connected with the most progressive traditions of the history and culture of world pedagogical thought before him. It is clear from each of Mevlana’s works that he was acquainted with the advanced features of the previous pedagogical heritage, especially with the progressive features of the ancient world culture. Mevlana’s deep knowledge of ancient world philosophy, his close acquaintance with the basics of many foreign religions, in this regard, provides a lot of material to approach and study his work. There are many facts in Mevlana’s works that confirm that the poet was well acquainted with the history of ancient countries, ancient Greek philosophy, and the history of pedagogical thought. Finally, the wide scope of the poet's work allows us to confirm the fact that Mevlana was one of the most advanced scientists and thinkers of his time. Like all humanists who have left their mark on the history of pedagogy, Mevlana was a person with great creative inspiration and comprehensive knowledge. There is no field of universal thought, or the sciences of his time, that Mevlana did not mention in his famous treatises such as “Divani-Kabir”, “Fihi ma fih”, “Majalisi-Saba”, “Mektubat”, “Masnavi”.

The solution or explanatory analysis of any scientific problem requires, first of all, the study of the literature and sources related to that problem. The nature and formulation of the problem usually determine what materials and sources the researcher should be familiar with. No matter how great a privilege it is for powerful educators to have comprehensive creativity and deep scientific knowledge, the most remarkable quality of such educators is that they can rise to the heights of aesthetic
thinking. In this regard, Mevlana’s work has attracted the attention of readers, literary critics, philosophers, pedagogues, and psychologists for centuries. Because Mevlana was able to express his extensive knowledge and deep thoughts in a beautiful art form, he was able to turn each of his works into a precious pearl of poetic creativity. Those that are familiar with Mevlana’s works know that this great poet did not simply compose dry verses about life, did not simply compose his thoughts, and did not talk to readers in ordinary colloquial language. He was an educator-enlightener who inspired his readers, guided them to understand life and the beauty of life, explained and educated the realities of life with the miraculous power of art.

In his work, Mevalla Jalaluddin Rumi affirms the immortality of the human spirit, its creative work, and good deeds, which serve the development of society. Mevlana’s Islamic slogans such as "Know that the best of people is the most useful to people" [1, 189] are as close and clear to us as they are to their contemporaries. It is safe to say that many of the educational principles and ideas that Mevlana developed from Islamic culture were improved by Shah Ismail Khatai, Muhammad Fuzuli, Gazi Burhanaddin, Abdurrahman Jami, Molla Panah Vagif, Mirza Alakbar Sabir, and other prominent representatives who would later be considered successors.

The study of Mevlana’s works shows that he was one of the poets who carefully followed all the major socio-political issues of his time. In this regard, it should be noted that Mevlana’s attitude to the socio-political issues of his time was correctly interpreted in the work of Ilhama Ibrahimova, who is well acquainted with the poet’s work, “Mevlana Jalaluddin Rumi's work “Masnaviye ma'navi” as one of the main sources of Islamic Sufism”. Mevlana never neglected the socio-political issues of the environment in which he lived, the problems related to that environment and the poet's interests, and the themes of his works. He followed the socio-political currents of his time and, in this regard, “left a great mark on world history with his work” [2, 166].

His successors, including Mohammad Fuzuli, Abdurrahman Jami, Mirza Fatali Akhundov, Firidun Bey Kocharli, Rashid Bey Efendiyev, Abdulla Shaig, Mahammad Hadi, Mahammad Huseyn Shahriyar, and others, got acquainted with the works of Mevlana Jalaluddin Rumi. In their textbooks for children Firidun Bey Kocharli in “Gifts for children”, Rashid Bey Efendiyev in “Kindergarten”, Abdulla Shaig in “Reading book”, “Turkish wreath”, “Turkish literature” and others used the stories of Mevlana in the form of poems and prose. Even Abdurrahman Jami, the author of moral and didactic works such as “Yusif and Zuleykha”, “Baharistan”, was not afraid of the radical religious environment of his time and called Mevlana’s “Masnavi” Kuran in Persian.

One of the most progressive aspects of Mevlana Jalaluddin Rumi’s pedagogical views is that the thinker was far from any sense of national limitations in his works. Humanism formed the core of his creative ideas. This noble, expansive humanity is also evident in the positive images he created. In Rumi’s masnavi, beautiful human figures of different nationalities were created with equally great, overflowing love. In general, it can be said that in Mevlana’s masnavi, beautiful human qualities appear in the form of love, sincerity, kindness, peace, truthfulness, religious skepticism, and passions; on the contrary, bad and undesirable characteristics are depicted in the form
of selfishness, envy, malice, ignorance, religious bigotry, jealousy, tyranny, cruelty, and other negative passions.

Every reader will look at Mevlana’s work and see that he believed that morality comes from religious rules. Mevlana, who said in the language of the Prophet Muhammad (p.b.u.h.) that ‘religion is a reminder’ [9, 427], quoted the Bible 4 times, the Torah 1 time, the Psalms 2 times, and the verses and surahs of the Holy Quran 433 times in his world-famous “Masnavi”, along with this, mentioned the names of Hazrat Adam 92 times, Hazrat Khidr 21 times, Hazrat David 140 times, Hazrat Noah 40 times, Hazrat Suleiman 55 times, Hazrat Yaqub 17 times, Hazrat Yusif 90 times, Hazrat Muhammad 254 times, as well as Hazrat Ayyub, Hazrat Hud, Hazrat Ismail, Hazrat Uzair, Hazrat Yahya, Hazrat Yunus and others, and Imam Ali 30 times. He spoke about educational ideas and views of these outstanding people and benefited from them.

Of course, we cannot completely agree with that because religion came into being much later. Upbringing and morality are people’s behavior, norms and rules of life. Upbringing was the regulator of social relations in the tribe and clan. However, this does not mean that there was no connection between religion and upbringing or morality. Religion, referring to the existing norms of behavior among people, has polished them, expressed in the form of Sharia law, and improved them. Religious doctrines, rules united with moral rules, and encouraged people to follow those rules and norms. The words of the Prophet Muhammad, the founder of Islam, confirm this idea. The words of the Prophet (p.b.u.h.) quoted by Mevlana in his treatises such as “Masnavi” and “Fihi ma fih” call people to be honest, truthful, to refrain from evil deeds, not to betray, to follow the rules of politeness, to respect the old, the young and the women. Also, one that doesn’t pity the little one, doesn’t respect the elderly, doesn’t do good to them, doesn’t take care of them, and doesn’t renounce evil can’t serve the Islam; Seeing one’s own faults is bliss; Helping to the poor, refraining from saying unnecessary words, acting according to the law, and telling the truth are true happiness; Gossiping, lying, slandering, covetousness, greed is a betrayal against humanity; It is everyone’s duty to be kind and pleasant; The best of people are those whose deeds are beautiful; Just as fire melts snow, good character melts sins; The highest of all deeds is pure intention, care for others; It is true humanity to stay away from hatred and envy, to do good deeds, and to live by good deeds; The most beautiful woman in the world is a pure, good woman; Every tree has its own fruit, the fruit of the heart is a child, and so on. Thus, as noted by professor-educator Akif Abbasov, “It doesn’t propagate violence, calls people to science, to do good deeds, to respect the elderly and parents, to humanism, love for the Motherland, to acquire moral qualities” [10, 228].

In the works of Mevlana, the “Holy Quran”, the words of the prophet, including kindness, justice, speaking the truth, etiquette, education and its components, the unity of education and upbringing, mother, father, close relatives, love, respect for the elderly people, care for the younger ones, universal norms and human feelings are ideas underlying the basis and cornerstone of upbringing.
Influenced by the moral ideas and views of his progressive ideological predecessors (Prophet Muhammad, Prophet David, Prophet Yusuf, Hazrat Ali, etc.), Jalal al-Din Rumi attached great importance to upbringing in the development and formation of personality. From the earliest days of Rumi’s creativity, he was known as a moralist poet who glorified high moral thoughts, and pure human qualities, always strived to cultivate and protect such radiant qualities as courage, open-mindedness and pride, which are necessary for human dignity, self-esteem and nobility. According to Rumi, the purpose of upbringing is to bring up a person with pure morals, intelligence, perfection and patriotism. A humanist poet-educator who held human in high esteem and respected with the most sublime feelings, stressed the need to educate people in order to fulfill human duty, and saw education the way to the salvation of a nation in distress. Therefore, he tried to involve all the progressive pupils and students of the time in this work. Saying “It is impossible to rely on a child’s crying and laugh because he doesn’t have the garment of knowledge” [11, 201] Jalal al-Din Rumi rebuked those who didn’t take care of the upbringing of children and youth, and advised them to trust the people and live with great hope. This was due to his optimism as a teacher and his concern for the future of his beloved children.

Realizing that upbringing is the essence of development, a great transforming force, the poet knew that it was necessary to start this work at an early age. Read the verse in Surat at-Tin: “We have indeed created man in the best of moulds.” Hey Friend, know that the most precious pearl is the “soul”. Man is superior to the heaven in value. Man is too big to imagine. If I tell the true value of a person whose value we do not know, I’ll burn, and the world, too. There is a soul in the body, look for that soul ... There is a diamond in the body, look for the source of that diamond ... If you can, look for it, but not outside, look for what you are looking for in yourself”[12, 50].

Apparently, Jalaluddin Rumi not only promoted the work for the upbringing of the people, but also acted directly in this work. Rumi was extremely humane towards ordinary people. The poet is constantly dealing with this “lost”, “poor people” and their broken hearts, grief and sadness, whose rights aren’t protected and who have no moral support in life. The miserable condition of simple and sincere people, the social nature of the sorrow that envelops their existence like a solid darkness, became the target of the poet’s poetic observation. The study of Mevlana’s work shows that it is impossible to find a work of his that is indifferent to the idea of inculcating noble qualities and beautiful human feelings.

“Hey, people! Love each other, but love in a friendly way. Why? Love is the key to the paradise of the heart”[8, 158]. In every thought, excellency Mevlana propagates to the younger generation the idea that it is only religious, national, and racial prejudice that separates people, nations, and peoples and leads mankind to the abyss. In the eyes of an intelligent person who understands the true meaning of human life, of a person of high enlightenment and understanding, there is no Muslim, Christian, etc. there is only human.

The great enlightener Mirza Fatali Akhundov couldn’t hide his astonishment at Mevlana’s “mind, consciousness and taste” [7, 319] in his literary-critical article “On
Mollai-Rumi and his classification”. He said that along with the beauty of content, the beauty of expression is also strong in Mevlana’s works.

With his works containing the code of ethics, Mevlana educates the leading people of his time in such a way that due to this education a person begins to feel his high human dignity. By saying “Explain yourself, not the Kuran” [3, 116] - Rumi considers it an important condition for a person to be educated, developed, and perfected until the end of his life. According to him, the purpose of education is to form a person as an independent being with free will. People become mental being only through education. Discipline is a difficult and irritating struggle with oneself. He must manage his nafs (desires), suppress his anger, be patient, and be able to overcome his feelings with the help of his mind and will. That is like Imam Ali said: “A person who wants to be a tutor for someone else, must be a tutor of himself first.” [4] To do this, a person must acquire knowledge and be able to subordinate his goals to common goals. Mevlana tries to dialectically connect the history of the development of education with the history of human culture. Mevlana considers the development of each person as a point in the historical development of the universal spirit. People cannot be free outside the society in which they live, so the question is to determine the ways and means by which society and people can move towards self-realization. As can be seen, the torch lit by Mevlana Jalaluddin Rumi in the course of his life and work was so bright that the intelligentsia was able to preserve its existence through periods and times.

Although the ruthless wars caused the Mevlana family to cross the lands, mountains, plains, valleys, villages, and cities and to move to other places, he had an optimistic outlook on life. The inexhaustible passion for knowledge, science, learning, education, answering questions that make him think, naturally, played a role in the formation of Mevlana’s character as a wise and perfect man. His life and activity, the sharpness of his ideas will amaze his contemporaries and different generations in the distant future.

Mevlana Jalaluddin Rumi shows that one of the most widely used methods of education is moral conversation. In this sense, as a pedagogue-enlightener, Mevlana widely used many moral conversations (The story of the grocer and the parrot; The fable about the wise man; Interpretation of the verse “God forgives the souls at the time of death”; “The Jewish king brought a woman with a child, threw him into the fire, and the child spoke in the middle of the fire; The twitch of a rude and arrogant person’s mouth when he mocks with the name of the Prophet; “Azrael looked at a man, he fled to Solomon’s palace, declared a change in the organized effort, and tried and worked for it; “The story of Adam (peace be upon him). The accident closed his eyes of insight, and he denied that the forbidden one; Omar's dialogue with the emissary of the Roman emperor and so on) in his work as a method of education. When we read his commentaries, stories, fables, adventures, statements, we see that Mevlana conducted scientific-literary, legal-pedagogical-psychological researches for a long time, took advantage of what was said and written before him, but did not repeat them, created originality in thought and art. The essence of his moral views is clearly reflected in the didactic philosophical-moral masnavi, the names of which we have enumerated and others that we couldn’t. Although Mevlana’s works are
translated, we can say that the style of interpretation and the level of generalization in his thoughts are clear and fluent. Written in readable language, it has a perfect effect on the reader's feelings and emotions, the formation of moral qualities.

Mevlana, the herald of morality, who considers the human race to be the "honor of the tribes", "the possessor of insight", and humanity as the "bright jewel of humanity", makes humanity the object of study by drawing parallels with kindness, and goodness. According to the thinker, who considers kindness and goodness to be the embodiment of moral qualities and attributes, actions, and behaviors, everyone should make kindness and goodness his goal of life. Because kindness is inseparable from sincerity, and goodness is inseparable from honesty. "Kindness and goodness are inseparable signs of humanity and benevolence." Let’s take a look at some of his advice: "Do good, do not postpone it till tomorrow"[5, 87]; "There is much good in a bad night; life is equal to darkness"[5, 263]; "The condition of coming with kindness is to do good; it is to bring goodness to the divine presence"[5, 335]; "When the doomsday comes upon us, when does it cast a shadow over our heads? How can this resurrection be lower than that resurrection? That resurrection is like a wound or an ointment. Those who see and create this ointment are safe; every evil person who sees this beauty does good"[5, 355]; "In return for evil, give good"[5, 379]; "I am not your enemy. If you follow me, it will be good"[5, 391]. Apparently, Mevlana Jalaluddin Rumi teaches that everyone who wants the doors to be opened everywhere should be accustomed to kindness and goodness from time immemorial.

Mevlana widely used the different methods of upbringing in his work such as advice, counsel, appreciation, applause, admonition, persuasion, and ignition. As a wise man with a mixture of science and gnosis and poetic feelings, he was closely interested in the daily life of society and provided convincing solutions to the problems of the human spirit"[5, 38].

There is a saying among the people: "Don’t mock anyone and bow your mouth, your mouth will be crooked." In this sense, in the examples of his upbringing, Mevlana considered it both a sin and a disgrace to ridicule or "bow down" to anyone. Also, in his words, Mevlana considered such people to be rude and naughty. "The mouth of a rude and arrogant person who mocks the name of the Prophet Muhammad twitched”[6, 76], “The crow's mockery of Shanapipi”[6, 110] or the Jewish king's rebuking the fire by saying "Why don't you burn?"[6, 77] and the other moral conversations in his stories are clear evidence of what we are saying. It should be noted that the herald of morality Mevlana benefited from the legacy of Nizami Ganjavi ("Treasure of Mysteries") in his works. He also saw the language of animals, birds, or the way of the elements as a means of educating people. Mevlana shows that the work of evil-minded people is only to ridicule, mock, ridicule, and cold the pure ones. He calls them incompetent, ignorant and thinks those people have fallen out of God’s sight.

Although each of the ten components of education (development of worldview, moral education, labor education, ideological and political education, physical education, aesthetic education, legal education, economic education, ecological education, mental education) found a place in Mevlana’s work (in a relative sense) here we mainly focus on the views of society and collective, mental, moral, labor
education and so on, and identify such ideas and views. Mevlana sees the behavior rules in the attitude of a person towards each other in the family, society and collective, in the nature of the relations that regulate the rules of behavior. In principle, it reflects the initial state of mankind, its basic roots and mainly systems of theories. In the categories of morality, he generally analyzes the spiritual relations between people, between people and society. He expresses moral categories such as goodness, justice, debt, honor, dignity, conscience, happiness, and so on in all his works.

In Mevlana studies, the educator (Mevlana) educates the student (his student or reader) by means and methods arising from the power of the word. Considering the word “man’s eternal friend” and “milk in the breast”, Mevlana gave great value to the word and gave his valuable advice on the importance of knowing its value. He connects the word, its essence, style of expression with human psychology, outlook on life, attitude to people, considers the word to be the interpreter of the human heart and expresses his opinion in this context. If you feel the wave of words with pleasure, you will see its benefits, very transparently because in science, ideas are always fluctuating. From words voice, the image itself emerges [6, 104].

As we have mentioned, Jalaluddin Rumi in his works gave a wide place to the issues of upbringing and worked on it almost comprehensively. He spoke extensively about mental, moral, religious, family, aesthetic, friendship, music, art education, and spoke about each of them, separately in the history of pedagogical thought. As an educated master, educator, Rumi’s views on behavior, human attitude, friendship, companionship, good and evil, lies and honesty, enmity and hypocrisy, envy, despair, hope, trust, and other negative or positive moral qualities are still fresh. When we look at Mevlana’s work, we see that he wanted to see all people pure and clean. Therefore, he advised everyone, first of all, to be pure, to avoid hypocrisy and deceit. Mevlana used to say, “A perfect person is a person who is not offended by someone else’s harm. A brave man is one who doesn’t offend even those who deserve to be persecuted”[13, 215].

As we have noted in the original works of Jalaleddin Rumi, moral education has a special place. He also gave wide coverage to the issues such as family education, aesthetic education, labor education and so on., one of which complements the other. Jalaluddin Rumi praised the role of the family and the social environment in the formation of moral qualities. The poet and teacher of mankind, who was dissatisfied with his time and his educational system, not only watched the drowning of the people in the world of spiritual hardships, but also looked for a way out. One of the most important ideas of Mevlana was to bring up the young generation in the spirit of noble qualities, to instill in them positive morals and cultural habits from an early age. This was due to Rumi’s view of young people as the future of the country and the people, a reference point, a beacon of hope. He believed that the future would be created by highly cultured young forces. Therefore, the sensitive poet put forward the difficult task of educating the children of mankind and raising them to be high-spirited, pure-minded people who will take care of the people and the motherland in the future.
First of all, the difficulty of this work was due to the period of Jalal al-Din Rumi and the abnormal social environment. He lived in such a situation that it was not so easy to deal with the upbringing of children and youth, to bring up people with high ideals because, inevitably, the period and the social environment hindered this work, or had a negative impact. But in spite of all this, Rumi still turned his face to the youth and expressed his moral advice as follows:

- Be like flowing water in generosity, helping.
- Be like the sun in compassion and mercy.
- Be like night to cover the shortcomings of others.
- Be like a dead man in anger and rage.
- Be like earth in humility and openness.
- Be like the sea in tolerance.
- Either look as you are, or be as you look ... [12, 43].

We have mentioned above that Mevlana Jalaluddin Rumi attaches great value to man and says, “Hey friend, know that the most precious pearl is the soul.” Man is superior to the heaven in value. Man is too big to imagine. If I tell the true value of a person whose value we do not know, I’ll burn, and the world will, too”[13, 231]. We see in Rumi’s work that he is so sensitive to human relations that he welcomes those who make mistakes with heartache and prays day and night for their forgiveness: “Let’s control ourselves and pray to God to be a decent person because those who aren’t decent will be deprived of God’s grace ”[13, 212].

Rumi rises like a snowy mountain peak among the geniuses who shone with their intellect in the history of mankind. He revealed the centuries-old ideas of human destiny, illuminated the ways of overcoming social inequality, opposed polygamy, and proved that it was possible to escape from the chains of laws, oppression, and violence that insulted human name and human dignity; showed with scientific evidence what forces should be used in the creation of the new world; marked the right path to victory.

**Materials and research methods.** Historical-comparative method, analysis-composition method.

**Result.** Mevlana, as both a poet and a scientist, continued and developed the classical moral traditions, and in part and in thought was connected with the historical background of all-Eastern pedagogical thought. Mevlana based on the healthy heritage of his predecessors, both in his artistic and moral inventions and scientific considerations, at the same time enriched our traditions with his original and interesting educational and scientific examples and gave a great impetus to intellectual development.

Mevlana Jalaluddin Rumi influenced his successors not only with his great poetry, but also with his scientific method of judgment and concrete scientific conclusions. The essence, components, tools and methods of education are the basis of his creativity

**Discussion.** The determination of descriptive methods of moral thoughts and upbringing tools in Mevlana’s works and delivery of Rumi’s ideas and thoughts in the field of education to the pedagogical community.
**Conclusion.** For the past eight centuries, Mevlana Jalaluddin Rumi has always been accepted by world poets, writers, thinkers, architects, painters as a living participant of artistic-pedagogical-psychological-aesthetic art. From this point of view, Mevlana studies open wide horizons such as “Mevlana and the development of mankind”.

As well as:
- Poet and thinker of the Old East Mevlana Jalaluddin Rumi was one of the main figures of the socio-pedagogical movement from the beginning of the XIII century, played an important role in the promotion of pedagogical humanism and opened a new era in the development of pedagogical and psychological thought;
- Mevlana Jalaluddin Rumi, the author of several monumental works such as “Divani-Kabir”, “Fihi ma fih”, “Majlisi-Saba”, “Mektubat”, “Masnavi”, didn’t simply recite dry verses about life, didn’t write his thoughts in a simple poetic way, didn’t talk to readers in ordinary colloquial language. Mevlana inspired his readers, guided them to understand life and the beauty of life and was a pedagogue-educator who interpreted and educated the realities of life with the miraculous power of art;
- Throughout his career, Mevlana Jalaluddin Rumi defined the essence, components, means and methods of the educational process and expressed his attitude to all of them;
- Mevlana Jalaluddin Rumi discovered opportunities and ways to use his thoughts and ideas related to self-education, friendship, family, labor education in his works;
- Mevlana Jalaluddin Rumi considered the upbringing of the young generation in the spirit of noble qualities, instilling positive morals and cultural habits in them from an early age as one of the most important ideas, and regarded the youth as the future of the homeland and the people, a beacon of hope;
- Mevlana Jalaluddin Rumi studied the thoughts of prophets, philosophers and poets who lived long before him, as well as put forward many ideas, opinions and theories about it, created a perfect and complete, tolerant upbringing, determined and affirmed the notions of beauty, goodness and justice, from the point of view of humanism, and most importantly, believed in the immortality of man and soul;
- Mevlana Jalaluddin Rumi analyzed his spiritual and moral ideas and activities from the scientific and pedagogical point of view;
- For the first time in the development of pedagogical thought, the progressive ideas of Mevlana Jalaluddin Rumi’s works, which resonate with modern times, have been studied by us at the level of scientific articles.

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