



PEDAGOGICAL FOUNDATIONS OF DEVELOPING SOCIAL AND CULTURAL COMPETENCE IN STUDENTS BASED ON JALALUDDIN RUMI'S MORAL VIEWS

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Abstract: This article discusses the characteristics of the moral views of Jalaluddin Rumi, one of the great philosophers of the East, and thus the pedagogical foundations of the development of social competence in students.

Key words: Socio-cultural competence, pedagogical activity, moral vision, education, educational system.

Introduction:

Among the wide-ranging reforms being carried out in our country, the time demands the study of the scientific heritage of our great ancestors and the effective use and study of the wisdom and works of our peerless scholars in the education of the young generation. In particular, our president Sh. Mirziyoyev noted: "Today, times are changing rapidly. Young people are the ones who feel these changes the most. Let the youth be in harmony with the demands of their time. But at the same time, don't forget your identity. May the call of who we are and the descendants of great people always resonate in their hearts and encourage them to stay true to themselves.¹

The figure of Jalaluddin Rumi, a great representative of Sufism in the 13th century, a mature representative of Sufi teachings, is embodied in the form of a high spiritual teacher with his life and work. It is of great scientific and practical importance to study the conditions of that time and the role of teachers in his development as such a great person and his creations have an inestimable value. Jalaluddin Rumi's real name is Muhammad bin Muhammad bin Husayn al-Balkhi. "He was revered by his friends as Maulana. He had several nicknames such as "Jalaluddin", "Rumi", "Mawlavi". Mawlana was born on the sixth day of the month of Rabi'ul-Awwal 604 AH (September 30, 1207 AD) in ancient Balkh, which is called "Ummul-bilad" ("Mother of Cities"). His father Bahauddin Muhammad (Bahoulwalad) was one of the most famous preachers of the city.

Afloki said that his father first called him "Khudovandigor". The word "Khudovandigor" means "master", "gentleman" and is used instead of the name "Khoja" in relation to people of high spiritual and social respect. The word "Mawlana" attributed to Rumi also means "lord" and "gentleman" in Arabic. The root is "mawla" and the plural is "mawli". It can be seen that the personality of Rumi is mentioned with respect among the people. Rumi left 5 important and valuable works to the generations after him: "Devoni Kabir", "Devoni Shamsi Tabrizi", "Devoni Shamsul Haqiq". , consists of ghazals and rubai." "Masnaviyi Ma'naviy" is an invaluable educational work consisting of 25,700 verses. "Fiyhi ma fiyhi" ("Inside is inside") is a philosophical book consisting of Maulana's conversations. "Mawaizi majolisi saba" - covers

¹ Sh. Mirziyoyev. From the speech delivered at the conference on the topic "Ensuring social stability, preserving the purity of our holy religion - the need of the times".

seven teachings and advices of Rumi. "Letter" is a collection of letters written by Maulana to his contemporaries in different periods. Navoi in "Mahbub ul-Qulub" about Rumi, his creativity and art of words speaking about it, he divides the people of the pen into three groups and considers Jalaluddin Rumi to be one of the poets belonging to the first category: In all his works, he glorifies God, the owner of the earth and the sky, and his caliph on earth, Khazrat Insan.

The main subject of people's aspirations and interests was cursing the Mongol invaders, endless hatred towards him and glorifying noble human qualities. This is expressed in folklore and historical works. By this century, there was absolutely no opportunity for the representatives of written literature in Movarounnahr and Khorezm to engage in artistic creation in their country. Writers, writers, poets and scientists who accidentally escaped the Mongolian massacre were forced to leave their homeland and seek refuge in other countries. Many of them went to India, Iran, Turkey, Egypt and other Middle Eastern countries. Artists from Central Asia contributed to the development of culture and literature of their people even in other countries. During this period, a large group of wordsmiths who used their pen in the field of artistic creation followed the path of Sufism and Sufism, and all scientific circles and intellectual movements were overly obsessed with providing intellectual arguments and comparisons. It has become a simple necessity for all scholars, scientific circles, to provide intellectual arguments and philosophical introductions to prove inner truths. That's why the science of words (the science of Qur'anic interpretation) and philosophy (the science of observation) of that time prevailed over all other sciences. Without these two things, the work would not be complete. Since that time, teaching literacy was carried out along with the study of the Qur'an and hadiths, assimilation of their instructions. Accordingly, the teachings of the Qur'an and hadiths influenced the work of both scientists and writers. The important features of Islam that were put forward in them: honesty, generosity, dedication, kindness, charity, shame-shame, seeking knowledge, teacher-discipleship, rules of behavior, moral standards, etc. These influenced Eastern literature, including educational and moral works. "Educational and moral works were created directly on the basis of the ideas put forward in hadiths.

When Jalaluddin was 12 years old, his parents left Balkh to escape the danger of the Mongol invasion and to perform the Hajj. In 1230, this family settled in Kunia. Young Jalaluddin studied for 7 years in Sham, Aleppo, Damascus, Caesarea and other major centers of knowledge, becoming a mature scholar of his time. In the words of the well-known Romanist Zarrinkub, "Mawlana's wonderful 68-year life was full of poetry, a beautiful, unique, unique poetry process, sound and tone." Jalaluddin Rumi's "Masnavi" describes the ways of perfection and perfection with vivid examples. Jalaluddin Rumi or Maulana Rumi is one of the world's sages, a unique poet, a unique thinker, and a noble person. He is sometimes compared with philosophers such as Kant, Spinoza, and Hegel. But Maulana Rumi is like no one else, he is a wonderful statue of the great Eastern thought, in which the development of Sufism, science, wisdom and philosophy, poetry and spirituality are united and manifested in a supreme form. His work entitled "Masnavi Manavi" consisting of six notebooks is called "Persian Qur'an".

Maulana Jalaluddin Rumi is one of the greatest figures of world classical literature, a great scholar who gained fame as a poet of mankind. For almost eight centuries, Maulana's name has not been lost on the tongues, Romanian lines have passed from country to country and traveled around the world. Alisher Navoi ul Zoti called Sharif the teacher of teachers, and

Abdurrahman Jami says that he is not a prophet, but he has a prophetic book. Jalaluddin Rumi is a creator who had a great influence on the poetry, intellectual and spiritual development of the East after him. Alisher Navoi honors him as a singer of divine love, an invisible peak of greatness.

From Jalaluddin Rumi's life activity, his creative example, his works about the "unity of the world and humanity", the diversity of existence and the diversity of people, we can feel and hear that Maulana fought with himself, with lust and taste for a lifetime - to achieve perfection, Rumi studies a person in his works, observes his nature and aspirations, searches for inner lusters and thrusts, soul shifts.

Rumi Jalaluddin (1207, Balkh - 1273, Konya) is a poet and thinker. The founder of the Mawlawiya order in Sufism. He wrote in Arabic, Persian and Turkish languages. His father Bahauddin Walad was a scholar of Sufis and jurisprudence. That is why Sultan Muhammad Khorezmshah (1199-1220) invited him to the palace. Beijing Valad refused his offer and was engaged in schooling and scientific-creative work. With Khorezmshah

Unable to agree, Valad left the city of Balkh with his family under the pretext of a pilgrimage. Rumi met Fariduddin Attar on the way to Mecca. In 1220, he came to Konya (Asia Minor) at the invitation of Alauddin Kayqubad I, the Sultan of Rum. R. Studied and taught in Madrasahs of Aleppo, Damascus and Baghdad.

The role of poet and sheikh Shams Tabrizi is important in the development of Rumi's personality. He teaches Rumi for 3 years: teaches philosophy, in particular Sufism. The poet himself said in one verse, "If Attar gave me a soul, Shamsi Tabrizi held the key to talisman." In 1244 R. began to use the nicknames "Shamsi Tabrizi" and "Shamsi" in his ghazals because of his great respect for his teacher. The reason why the poet's ghazals became famous under the name "Devon of Shamsi Tabrizi" is the second name of "Devon of Kabir" ("The Great Devon") of 42 thousand verses "Devon of Shamsi Tabrizi".

Rumi's work is considered the epitome of Ottoman Turkish literature. Rumi's book of poems, "Makotib", "Ichindagi ichindadir" ("Fihi mo fihi") and "Masnaviyi ma'navi" were inherited. "Inside is inside" is a prose work, a collection of the scientist's philosophical speeches in various meetings and conversations. "Makotib" consists of various correspondences - letters of the author with his contemporaries and teachers. In both works, the author's socio-philosophical, moral and educational observations, theoretical views on Sufism are expressed. The poet's collection contains more than 25,000 verses of various genres.

Rumi's poetry is mainly connected with divine love. In all his works, he glorifies God, the owner of the earth and the sky, and his caliph on earth, man. R.'s famous work is "Masnaviyi ma'naviy". The work incorporates the meanings of the Holy Qur'an and Hadith, and all issues related to human life are described in an artistic way. The first parts of the work, consisting of 6 volumes (notebook), were written down by the writer's student Hisamiddin Chalabi from his teacher and analyzed. After Chalabi's death, the author finished writing the continuation of the work in 10 years. This book, which embodies the essence of 70 percent of the holy verses of the Holy Qur'an, contains more than 270 stories and hundreds of wise words, caused the writer's name to spread widely throughout the world in its time and later. Because R. in his masnavi artistically expressed the philosophical views of Eastern and Western sages before him, Islamic duties in a simple style, poetically. If Rumi "Every morning the sick went to the door of Jesus asking for healing", "The falcon drove the ducks into the desert", "The story of

the people of Zarvan", "Majnun kissed and caressed the dog walking in Laili lake", "The jackal, who fell in love with the dyer, claimed to be a peacock", " In stories and stories such as "The Story of Horut and Morut" he brought out various miracles from the lives of prophets and promoted Islamic mystical ideas, while in other series of stories he directly depicted the daily life of a person, acquiring knowledge, and learning a craft, and encouraged him to draw deep philosophical conclusions.

Rumi's work is not only highly artistic, but also highly influential due to the power of logic and wealth of philosophical ideas. According to the German philosopher Hegel, his views on the constant growth and change of natural and social phenomena, the disappearance of the old and the emergence of the new - "the world is a battle of contradictions in the unity of contradictions" helped him to create the dialectical method.

Conclusion:

Rumi's works had a great influence on the works of many Persian and Turkic poets, and Masnavikhanism is widespread among our people. The work "Masnaviyi ma'navi" by R. is stored in the Institute of Oriental Studies named after Beruniy of the Academy of Sciences of Uzbekistan. Interest in the life and work of R. increased in the years of Sh. Shomuhamedov, A. Mahkam and other poets translated samples of poems of various genres into Uzbek. Poet Jamal Kamal completed the translation of "Masnaviyi Ma'naviy", 4 volumes of this large work consisting of 6 books were published. The work "Inside is inside" has also become a spiritual property of Uzbek readers.

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