



STUDY OF JALAL AD-DIN RUMI'S EDUCATIONAL AND MORAL VIEWS AND PEDAGOGICAL ANALYSIS OF HIS WORKS

Sokhibov Akram Rustamovich

Shahrisabz State Pedagogical Instituti,

Head of the Department of Pedagogy, PhD., Professor

Email: akramsohibov59@gmail.com

ORCID: <https://orcid.org/0009-0006-2839-471X>

Qurbonova Sevara Sanjar qizi

Shahrisabz State Pedagogical Institute

Master's Student of the 2nd Year

Specialty: Theory and History of Pedagogy

ORCID ID: 0009-0000-4125-7222

Abstract

This article analyzes the educational and moral views of Jalal ad-Din Muhammad Rumi from a pedagogical perspective. The research is conducted on the basis of the main primary sources of Rumi's works — Masnavi Ma'navi, Fihi Ma Fihi, and Divan-e Kabir — and highlights the ideas of human upbringing, moral perfection, teacher–student relationships, and self-education promoted in these works. Through pedagogical analysis, the article substantiates the importance of the unity of knowledge and morality in the educational process, as well as the priority of the principles of love and freedom in upbringing. In addition, studies by Eastern and Western scholars on Rumi's heritage are comparatively analyzed, revealing the universal and contemporary significance of the thinker's pedagogical views. The research results demonstrate that Rumi's educational and moral ideas have significant theoretical and practical value in developing spiritual and moral education in the modern education system.

Keywords: Jalal ad-Din Rumi, educational and moral views, pedagogical analysis, moral education, Sufi pedagogy, learner-centered education.

Introduction

Jalal ad-Din Muhammad Rumi (1207–1273) is a prominent representative of Eastern and world spiritual thought, a great thinker and Sufi poet. The ideas presented in his works *Masnavi*, *Fihi Ma Fihi*, and *Divan-e Kabir* possess not only religious and philosophical significance but also deep educational and moral content. Rumi's views serve as an important pedagogical source in addressing issues of personal development, upbringing, and spiritual maturity. At the center of Rumi's teachings lies the human being and his or her perfection. He interprets a person not merely as a recipient of knowledge, but as a being who undergoes spiritual and moral development. From a pedagogical perspective, Rumi emphasizes the necessity of beginning education at an early age, the importance of instilling morality alongside knowledge, and the effectiveness of upbringing through love and explanation rather than coercion. These ideas are fully consistent with the humanistic principles of modern pedagogy. Rumi regards morality as the foundation of personal education. According to him, if knowledge is not harmonized with morality, it leads not to perfection but to arrogance. Therefore, he identifies the following moral virtues as the primary goals of education: honesty and truthfulness, patience, compassion, humility, and self-discipline. From a pedagogical standpoint, these ideas define the goal-oriented component of education and strengthen social adaptation in individuals. In Rumi's works, the teacher (*murshid*) is given special reverence. The teacher is interpreted not only as a transmitter of knowledge but also as a role model. According to Rumi's pedagogical views, a teacher should be patient and wise, capable of reaching the student's heart, and should educate through actions rather than words. These ideas fully correspond to the principle of the teacher's personal example, which is highly valued in modern pedagogy. Rumi does not conceive education without love. According to him, true learning arises not from obligation, but from inner need and genuine interest. Therefore, he rejects upbringing based on coercion, supports free thinking and independent decision-making, and views the learner as an active subject. This approach corresponds to the subject–subject relationship principle in pedagogical analysis.

Main Part

In today's education system, Rumi's ideas play a significant role in spiritual and moral education, in the formation of moral competencies, and in the development



of healthy relationships between teachers and students. His views are consistent with the competency-based approach and learner-centered education. Rumi does not limit the process of cognition solely to intellectual activity. In his teachings, knowledge is formed through three stages:

Apparent knowledge (book-based, external knowledge);

Experiential knowledge (acquired through practice and life experiences);

Inner knowledge (understanding through the heart and soul).

From a pedagogical perspective, these views demonstrate that knowledge is not only reproductive in nature but also reflective and creative, and they align with the constructivist approach in modern pedagogy. In Rumi's teachings, education is not confined to external influence alone. He emphasizes the importance of self-improvement and disciplining one's ego. Pedagogically, this is associated with developing an individual's internal motivation, forming responsibility and self-regulation skills, and strengthening independent learning competencies. This idea corresponds to the lifelong learning concept, which holds an important place in contemporary education. Rumi rejects the notion of educating a person in isolation from society. According to him, an individual matures within society, understands oneself through interaction with others, and develops a sense of social responsibility. From the perspective of pedagogical analysis, this underscores the importance of the socialization process, the necessity of developing teamwork skills, and the principles of collaborative pedagogy.

In the Masnavi, Rumi makes extensive use of stories, parables, and symbolic images. Pedagogically, this facilitates the understanding of abstract concepts, develops learners' imagination and critical thinking, and corresponds to the storytelling method in education. Therefore, Rumi's style can be applied in contemporary lessons as an effective means of moral and spiritual education. Rumi approaches punishment-based education with caution. He prioritizes explanation over intimidation, example and advice over punishment, and internal control over external supervision. Pedagogically, this aligns with the principles of positive pedagogy, respectful assessment practices, and motivation support. Rumi's educational and moral views represent a high example of Eastern pedagogical thought, an integral part of national spiritual heritage, and a source promoting universal human values. Therefore, it is appropriate to integrate his ideas into moral education classes at both secondary and higher education levels, to apply them in educational activities, and to study them in the process of training



pedagogical professionals. The heritage of Jalal ad-Din Muhammad Rumi has been widely studied by both Eastern and Western scholars. His educational and moral views have been examined from the perspectives of Sufism, philosophy, literary studies, and pedagogy. An analysis of the literature shows that Rumi's views mainly focus on human perfection, moral education, teacher–student relationships, and spiritual maturity. In studying Rumi's educational and moral views, the following works are considered the primary sources:

Masnavi Ma'navi — According to researchers such as Sharifjon Mahdum, Reynold Nicholson, and Abdubodiy G'olib, the Masnavi is a moral-didactic work in which virtues such as patience, honesty, humility, and love are promoted through stories. From a pedagogical perspective, the work is regarded as an artistic model of moral education.

Fihi Ma Fihi — In this work, Rumi focuses on the transmission of knowledge through the speech of a teacher and mentor, moral guidance, and understanding the psychological state of the student. Researchers consider this work an early example of the dialogical method of education.

Divan-e Kabir — This work primarily addresses spiritual and moral education, emphasizing the inner purification of the individual. In pedagogical literature, it is interpreted as a source of self-education (auto-education).

Eastern thinkers and contemporary Uzbek researchers have studied Rumi's heritage mainly from the perspective of spiritual and moral education. In the works of Ibrohim Haqqul and Najmiddin Komilov, Rumi's views are associated with Sufi pedagogy, emphasizing that the foundation of education in Rumi's teachings is the cultivation of the heart. In Uzbek pedagogical studies (Sh. Mardonov, B. Xodjayev), Rumi's ideas are integrated with the concept of spiritual education. In some academic works, Rumi's views are comparatively analyzed alongside the pedagogical ideas of Alisher Navoi and Ahmad Yassavi. In this literature, Rumi is predominantly regarded as a thinker who creates moral ideals. Western scholars have examined Rumi's heritage from philosophical and humanistic educational perspectives. R. Nicholson refers to Rumi's teachings as an “encyclopedia of spiritual education.” Annemarie Schimmel highlights that love is interpreted as a pedagogical category in Rumi's works. In contemporary Western literature, Rumi's views are associated with humanistic pedagogy and emotional-intellectual education. These studies demonstrate the universal character of Rumi's educational ideas. In pedagogical literature, Rumi's views



have been analyzed in the following aspects: learner-centered education, the formation of moral competencies, the humanistic model of teacher–student relationships, and the rejection of coercion in education. However, a review of the literature shows that a systematic pedagogical model of Rumi’s views has not yet been sufficiently developed, which increases the relevance of this topic. Rumi’s educational and moral views are presented in a fragmented manner across many sources. The primary focus has been on morality and Sufism, while pedagogical analysis has received relatively less attention. The issue of integration with the modern education system has not been sufficiently explored. Therefore, conducting a comprehensive pedagogical study on this topic is of significant scientific and practical importance. In studying Jalal ad-Din Rumi’s educational and moral views, the most reliable and primary sources are his own original works. These primary sources provide a comprehensive understanding of the thinker’s pedagogical views, moral ideals, and concept of human perfection. In Rumi’s works, issues of education and upbringing are not presented in a direct didactic form, but rather through symbolic stories, moral exhortations, and philosophical reflections.

Masnavi Ma‘navi is considered the most important and comprehensive source of Rumi’s educational and moral views. The work consists of six volumes and presents issues of human morality, education, and spiritual perfection through hundreds of stories. From a pedagogical perspective, the Masnavi emphasizes the priority of moral education, promotes the unity of knowledge and morality as a fundamental idea, and underscores that education should be conducted through explanation and exemplary behavior rather than coercion. Rumi illustrates teacher–student relationships through real-life examples, portraying the teacher as a decisive factor in personal education. In this respect, the Masnavi is regarded as a moral-didactic pedagogical source.

Fihi Ma Fihi consists of Rumi’s conversations and moral teachings, in which the educational process is carried out directly through dialogue. Pedagogically, this work is characterized by the transmission of knowledge through conversation and question-and-answer methods, attention to the student’s psychological state and individual characteristics, and the emphasis that the teacher’s role is not merely to provide information but to offer guidance. This work demonstrates the presence of a subject–subject relationship in Rumi’s pedagogical views, which aligns with modern pedagogical approaches.



Divan-e Kabir is a major lyrical work in Rumi's oeuvre, focusing on the inner world of the individual, purity of the heart, and moral transformation. Pedagogical analysis shows that the idea of self-education predominates in the work, that disciplining the ego, patience, and contentment are interpreted as essential elements of education, and that special emphasis is placed on internal motivation. In this regard, Divan-e Kabir serves as an important source of self-education and spiritual education.

Rumi's works consistently promote the following moral virtues: love and humanism, humility and patience, honesty and justice, tolerance and forgiveness. These virtues constitute the goal-oriented component of personal education in Rumi's pedagogical views. The heritage of Jalal ad-Din Rumi has been systematically studied by Eastern scholars for centuries. He is interpreted as a thinker who harmoniously integrated Sufism, morality, philosophy, and issues of education and upbringing. Eastern researchers have mainly analyzed Rumi's views within the framework of spiritual and moral education, purification of the heart, and the concept of the perfect human being (*insan al-kamil*). In classical Eastern thought, Rumi's ideas are regarded as a continuation of the Sufi-pedagogical tradition. Abdurrahman Jami described Rumi's творчество as a "school of spiritual perfection," emphasizing that moral education occupies a leading position in his works. According to Jami, in Rumi's teachings, human upbringing begins with the purification of the heart. Alisher Navoi highly valued Rumi in his works, portraying him as a symbol of spiritual maturity and moral education. Navoi considered Rumi's ideas to be among the foundational principles of humanistic pedagogy. These views demonstrate that Rumi's heritage has become deeply embedded in Eastern literary and pedagogical traditions. Eastern scholars specializing in Sufism have analyzed Rumi's views in close connection with the pedagogical process. Najmiddin Komilov emphasizes that the primary goal of education in Rumi's teachings is the formation of the perfect human being. He notes that in Rumi's works, moral education is placed above knowledge. Ibrohim Haqqul evaluates Rumi's views as a theory of the education of the heart and connects his pedagogical ideas with modern spiritual education. In these studies, Rumi is interpreted as a founder of moral-normative pedagogy. Contemporary Uzbek pedagogical scholars have also paid particular attention to studying Rumi's views from the perspective of the education system. Sh. Mardonov identifies Rumi's ideas as the historical roots of



the concept of spiritual education. B. Xodjayeve emphasizes that, in Rumi's views, teacher–student relationships are built on the principles of humanism and mutual respect. These studies serve as an important scientific foundation for revealing the pedagogical significance of Rumi's heritage. An analysis of Eastern scholarly research shows that Rumi's views occupy a central place in issues of moral education, interpret Sufi upbringing as a pedagogical process, and aim at guiding the individual toward spiritual and social perfection. Therefore, Rumi's heritage is regarded in Eastern pedagogical thought as the theoretical basis for educating the perfect human being.

Western scholars began to pay serious attention to the heritage of Jalal ad-Din Rumi from the late nineteenth to the early twentieth century. In their studies, Rumi's works are interpreted not only as Sufi and philosophical texts but also as sources of pedagogical ideas related to humanism, moral education, and personal development. Western researchers mainly examine Rumi's views within the context of humanistic pedagogy, moral education, and emotional–spiritual development. R. Nicholson introduced Rumi's works to Western scholarship through academic translations and commentaries. According to him, the *Masnavi* is an “encyclopedia of moral education,” containing the idea of guiding the human being toward perfection step by step. He evaluates Rumi's teachings pedagogically as an educational model oriented toward spiritual maturity. A. J. Arberry emphasizes the issue of moral–aesthetic education in Rumi's works, interpreting Rumi's poetry as a means of developing moral sensitivity and aesthetic thinking in individuals. Annemarie Schimmel is one of the leading Western scholars who studied Rumi's heritage deeply and systematically. She interprets love as the central pedagogical category in Rumi's views, the teacher as a spiritual guide, and the student as an active subject of spiritual development. According to Schimmel, Rumi's pedagogy is based not on punishment but on inner transformation, which brings it closer to modern humanistic pedagogy. In Western studies of the late twentieth and early twenty-first centuries, Rumi's views have been compared with humanistic educational theories. Rumi's ideas are considered close to the learner-centered education concepts of humanistic pedagogy and psychology representatives such as C. Rogers and A. Maslow. Researchers note that Rumi's teachings contain ideas of personal freedom, internal motivation, self-awareness, and self-development. These aspects demonstrate the universal and contemporary character of Rumi's pedagogical



views. Western scholars also pay special attention to emotional education in Rumi's teachings. According to them, the education of emotions occupies a central place in Rumi's works; love, compassion, and forgiveness are interpreted as essential factors of personal development; and these views correspond with modern theories of emotional intelligence (EQ). According to the conclusions of Western scholars, Rumi's pedagogical views constitute an important source for developing intercultural education, addressing issues of moral education, and creating educational models aimed at developing the individual's inner world.

Conclusion

Eastern studies examine Jalal ad-Din Rumi's pedagogical views within Sufi and moral contexts, emphasizing spiritual perfection, purification of the heart, and teacher-student relationships. Western studies, on the other hand, evaluate his ideas from humanistic, learner-centered, and emotional-psychological development perspectives. Comparative analysis shows that Rumi's pedagogical views remain relevant not only within Eastern traditions but also in global education systems. His educational and moral ideas are regarded as an effective model for developing individuals through internal motivation, moral virtues, and spiritual maturity. At the same time, Rumi's heritage can be widely applied today as a pedagogical tool in the processes of spiritual and moral education.

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