

Pedagogical Potential of Muslim Religious Sources in Overcoming Physical and Mental and Psychological Trials

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Abstract

The article describes the educational opportunities of Muslim religious sources in overcoming difficult life situations by a person. An individual cannot claim to be completely aware of the causes of any problems, but he or she ought to learn how to develop an adequate attitude to the very fact of their occurrence. Trials should be taken as instructive lessons and not be forgotten. Besides, the moral should be drawn both from our own and others' experiences, showing gratitude for the existing goodness. An important factor of moral support to people facing trial in the form of physical abnormalities in health is to maintain a good climate in society and the inadmissibility of ridicule. It is very significant, both for the people who need special care, and for society as a whole to involve actively in society's productive life with all its components. One of the key points is that society has the right to count on support and care, as long as it supports and protects the most infirm of its members. The sources also contain practical advice the person caught in a difficult situation and experiencing personal crisis phenomena.

Key words: *pedagogical ideas and experience, Muslim sources, trial, overcoming trials, trial as goodness.*

Introduction

The majority of people agree with the idea that life is filled with a string of constantly surmounting obstacles - trials. It is curious, that some experts, who study this phenomenon, call a person "an overcoming creature" (Andreeva and Vsevolodova, 1999). The named phenomenon illustrates the law of dialectics about the contradictions as the driving force of development

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(Baytak et al., 2011; Bochkareva et al., 2017). According to which only overcoming contradictions between things in existence and what is necessary is a moving condition, and, hence, the developing one.

At the level of individual perceptions and experiences, overcoming trials can bring a man pleasure and joy, as well as cause physical, moral and psychological distress (Smilianski and Sparks, 1994). The above-mentioned gives rise to a wide variety of questions. How to treat and assess the experienced circumstances? What is the basis of human existence? And what is secondary: satisfaction and joy with "patches" of trials and tribulations or sorrow and anguish with a few "flashes" of joy and recumbence? Is there a single standard for all the people, deviation from which would serve as a cause for concern? (Kubler-Ross, 1974). What defines it, if such a "rule" exists: the human mind associated with the bodies of our perception and cognition, or something transcendent, accepted by some and rejected by the others?

These are the issues that concern not only philosophers, but also representatives of all the sciences of human knowledge, including teachers (Mukhametzyanova A.Kh., 2015: 250). It is obvious that worldview guidelines and ethical norms evolve a social order for pedagogical science (Aminov & Aminova, 2002; Cherkasov & Smigel, 2016; Gabidullina & Khaliullina, 2017; Aydarova et al., 2017). What kind of today's children would we like to see in the future? What is the base of their inner "core"? What motives will keep their moral and psychological stability? How to raise the necessary qualities, therefore?

Method

One of the richest materials to find the answers to the questions that have been raised are Muslim religious sources: the Koran, the Hadiths, the works of Islamic thinkers of different periods, historical evidence for them. Despite the ambiguity of the positions on religion in general, and the Muslim religious sources in particular, the materials of this kind have recently become the subject of increasing attention for researchers of different disciplines (Khuziakhmetov et al., 2016). There is no doubt that remaining insufficiently open to the public, they keep a large arsenal of universal wisdom (Tarman & Yigit, 2013). Do these sources happen to contain direct answers, or at least, guidelines on the issue of our research?

It should be noted that forming up the work with this kind of sources, it is necessary to take into account a number of specific methodological rules (Fedorov, 2014). Firstly, it is necessary to

consider the degree of reliability in the entire source array of religious information. The Muslims formed very clear criteria on the subject for determining the acceptable or questionable information, and the names of the Hadith collections were long distributed over scale reliability. Secondly, an important condition for the research is accounting history sources. It is known that the Koran itself, which is the main religious source of Muslims, was not received at the same time, and had been developing over about two decades. And the layer, which is represented by the Hadiths formed even longer. In addition, it is necessary to take into account that any of the authors' works, as well as historical records, are the elements of subjectiveness. Therefore, only the works of well-known and reputable scientists should arouse interest whose views passed the test of time and practice.

Findings

The analysis of the educational potential is not only in overcoming, but also in prevention of physical and mental trials, enclosed in Muslim religious sources does not contradict; moreover, it corresponds to provisions accumulated by pedagogical, philosophical and psychological sciences (Alekseev, 2017: 225). Teaching potential of overcoming in sources is an integral system, in which one can select the target-oriented, motivational, informative, organizational and operational, controlling, corrective, evaluative and reflective components. On the one hand, the above-mentioned allows developing in the reader a certain philosophical attitude to the emerging difficult situations. On the other – it fosters the creation of a pedagogical model, prevention and overcoming various challenges that children may experience.

In psychological and pedagogical sense, studying the phenomenon of overcoming is closely connected with such concepts as "the problem of will", "the formation of will", "crisis and critical situations," "a difficult life situation", "the overcoming of difficult life situations" (Ivantsov et al., 2015; Aminov, 2014a; Abduali et al., 2017). Anyway, they are all associated with the changes in the outside environment or the internal state of a person and are manifested in crises, conflicts, stress, shocks (Rush et al., 1995). These manifestations represent three parts in human consciousness - the cognitive, affective and motivational (Šmigel et al., 2017). The cognitive side can be realized in the form of uncertainty, errors, failures, deadlocks, problems, tasks, issues. The general state of these situations can be uncertainty. The affective side of contradictions can be represented in the form of feelings, worries, concerns, fears, anxieties. The

external and internal feature of these states is anxiety. The motivational part of contradictions is represented in the form of aspirations, appeals, desires, and dreams. A common symptom here is aspirations (Andreev & Vsevolodova, 1999).

It should be noted that the experts mark dual nature of the crisis. On the one hand, the negative component is manifested in the feeling of hopelessness, helplessness, on the other - the positive side, it gives an opportunity to change, to switch to the next level of development, to find a new source of power (Bakanova, 2008; Khramova & Azamatov, 2012). Thus, any crisis can be perceived as a turning point in the development of personality.

Most curious arguments on the topic of knowledge, understanding, perception and relationship to the events are reproduced in the works of the great thinker of the Middle Ages, Abu Hamid Al-Ghazali. In one of his works he discourses upon the following:

"... Man, of course, is also characterized by the property of knowledge, but the knowledge of man is different from the knowledge of the Creator by three features:

First. However numerous and broad our knowledge is, it is limited by the capabilities of the human mind. And it is not by far infinite!

Second. Clarity and precision of our knowledge does not reach the limit of heights...

Third. Knowledge of the Creator is not drawn from existing things, but on the contrary: things derive their existence / their being / from Him. Man's knowledge about things is built on their original existence ... " (Ghazali, 2006).

Thus, the author draws our attention not only on the quantitative and qualitative limitation of our knowledge, but also on its recurrence in reference to occurrence in existence: originally objects of knowledge were revealed, and only then - man himself with his opportunity to perceive these objects and study them. Following the logic of the thinker, we can ask ourselves the question: how objective and adequate our assessment of what is happening? Can we assume that all is not desired by us certainly is negative in nature?

The Koran, which is the main religious source, clearly points at the limitation of human knowledge: "... He (Allah) knows what was before them (the people), and what will be after them, and they do not comprehend anything of His knowledge except for what He will desire..." (Krachkovskiy, 2014; sura "al-Baqara", ayat 255).

By reference to the limitation of knowledge, man cannot claim a completely objective assessment of phenomena occurring with him and around him, and, therefore, cannot judge

definitively: should he feel happy or sad (Grant, 2002). At first glance, even simple response to direct physical stimuli like cold, heat, pain, is sometimes taken by different people in a different way.

In the light of the discourse about the limitation of human knowledge, it is curious to note what factors religious sources put to use to determine its expansion. In one of these sources we encounter the following: "One who worked in accordance with the acquired knowledge, Allah gives knowledge that was hitherto unknown to him" (Muslim, 2009). Thus, the expansion of human knowledge is defined by the usefulness and using this knowledge in practice.

It is also interesting to note that the ambition to constantly expand knowledge and desire to know everything, inherent in healthy human nature, the Koran actually puts in doubt. Is it necessary for man to possess an absolute completeness of knowledge? Could it be the prerogative of only narrowly focused specialists? In one of the ayats we read: "... Do not ask about things that will sadden you, if they open to you..." (Krachkovskiy, 2014: sura "al-Maida", ayat 101). It is no mere chance that the thesis on the absence of absolute knowledge in philosophy prevails.

One of the features of a person is that, along with an irresistible craving for knowledge, there is sometimes an inexplicable property to be impulsive and follow unfounded assumptions. In the Koran on this subject we read the following: "And most of them pursue only assumptions. Indeed, the assumption is in no way eliminates the truth ..." (Krachkovskiy, 2014: sura "Yunus", ayat 36). In this regard, it is very important to remind a person, faced with a difficult life problem about the necessity to return to common sense and a sober assessment of the situation.

We are often faced with the fact that man, refusing to understand and accept his unsatisfying circumstances, asks: "Why am I the one to endure so much suffering and misery! Wherever is the higher justice! Is the Creator unable to rescue us from all these hardships!". Such questions, obviously, are of the same age as mankind itself. On this occasion, the afore-named Abu Hamid al-Ghazali says:

"... You may say," What does it mean that Allah is merciful and that He is the most merciful of the ones showing mercy? It is surely known that a really merciful person who, being able to give a helping hand, certainly helps everyone in distress, exclusion or anguish. The Creator can release from any misery, remove any need and sorrow, clear out of any disease and protect from any adversity. Our mortal, cruel world is abundant with its diseases, and He can remove them. But why does He leave His servants under the weight of trials and tribulations?"

Here is the answer to your question... The Merciful certainly wishes goodness to an object of mercy. There is no such evil in the world in which there would not be some goodness. It turns out that with the removal of some evil, goodness within this evil disappears, causing thereby a greater evil... "(Ghazali, 2007).

The wisdom of the great thinker's point of view is quite clear: no matter what happens to an individual and society, no matter what hardships they have to endure - they have to assume the existence of sense, the availability of goodness in everything (Kobasa and Puccetti, 1983). Confidence in the presence of goodness and its very expectation allows one to find emotional support and get out of the crisis.

The latter is quite clearly mentioned in the Koran: "Indeed, easiness comes with cumbrance – truly, easiness comes with cumbrance!" (Krachkovskiy, 2014: sura "Al-Sharh" ayats 5, 6). It is necessary here to pay attention to the inviolability of the stated thesis, emphasized by all the means of language, which are not so colorfully as in the original version, but, nevertheless, reproduced in the translation, "indeed", "truly", repetition "easiness comes with cumbrance".

The analysed sources also pay attention to man's amazing feature to forget very quickly what seemed to be the biggest problem yesterday, for the favorable solution of which he was ready to sacrifice a lot: "And when evil touches man, he cries out to us on his side, or sitting or standing; When We remove the evil that befell him, he passes by as if he never invocated Us against the evil that touched him ... " (Krachkovskiy, 2014: sura "Yunus ", ayat 12).

There is the following curious fragment about the trials in Muslim religious sources. "Once Adam was shown all his offspring, which would appear after it. Among them he found the lepers and the blind, and many other people in anguish. Surprised, he asked the Almighty: "Oh my Lord, why have you done so with my offspring?". And the Almighty said: "For you to know how to be grateful to my mercy" (Kathir, 2012).

Thus, in the existence of physical or mental hardship the greatest moral is concluded. Firstly, a person begins to pay attention to goodness only after he or she faces with its absence or limitation. Secondly, for having goodness we ought to enclose gratitude. It is necessary here to add a very important, in our view, component, which can be attributed to the concept of gratitude: having realized that we possess and use some goodness, we have to protect it.

Returning to the question of the place and role of trials, it is necessary to mark the presence of the following significant ayats of the Koran: "We will surely make you suffer from fear, hunger,

and loss of wealth, people and fruit. Do gladden the patient ones..." (Kuliev, 2012: sura "Al-Baqara" ayat 155).

"Any misfortune that occurs on the ground and to you was recorded in the Scripture before we had done it. Indeed, it is easy for Allah. We told you this not to make you feel upset about what you missed and not to make you feel happy about what He gave you. Allah does not like arrogant boasters" (Kuliev, 2012: sura "Al-Hadid" ayats 22, 23).

These excerpts reflect the nature of our existence clearly and eloquently. They reveal that the presence of trials is inevitable and natural (Kobasa & Puccetti 1983). They point to the necessity of the perceived and wise patience in the face of regulated. And since what is happening around us and with us does not go beyond the regulated and inevitable, commits it to avoid manifestations of excessive grief and jubilation (Saida, 2015). It is a very insightful and useful fact that regulations to show endurance promote the formation of a special motivation: hardships which we experience nobly purify from human sinfulness and raise man to new levels of spiritual perfection.

However, no matter how hard trials that befall on man may seem, everyone is given to carry what he or she is able to (qualitatively and quantitatively). The trial is prepared for each person; the one that will best show the nature of the particular individual (or society): "There is nothing Allah imposes on soul but an opportunity. For it – what it got, and against it – what it got for itself... ". And: "... We lay on the soul only accomplishable for it..." (Krachkovskiy, 2014: sura "al-Araf ", ayat 42).

Thus, nobody can even think about the fact that an excessive burden befell him or her, or the biggest trials fell to a person: individual abilities and needs sufficiently attach to each of us concerned with the need to go through the purifying redemption or show our true nature.

One of the most striking aspects of the educational presence of physical, moral and psychological trials is the proclamation in the sources that the criterion of "good - bad" and, therefore, "good - evil" is not a personal human experience. On this subject the Koran says: "... And perhaps you hate a thing and it is good for you, and perhaps you love a thing and it is evil for you, - verily, Allah knows but you do not!" (Kuliev, 2012; sura "al-Baqarah" ayat 216). Or: "... maybe there is something you hate, but Allah gave this great blessing" (Krachkovskiy 2014; sura "al-Nisa", ayat 19).

The founder of the enlightened optimism G.W. Leibniz had similar reflections. He stated that evil only highlights and shades good. After all, "...evil is not evil in itself ... yet the nature is able to make something better from the evil done, so that all the same the result is good, much better than if everything were different; otherwise, the nature would not have allowed it" (Leibniz, 1982). We assume that both the resources under consideration and Leibniz are far from fatalism, in our opinion, they are more realistic.

Not by chance, one of the great Muslim thinkers of India, Ahmad al-Faruqi al-Sirhindi in his "Letters" wrote: "Do know that all the pain and misery, which are clearly perceived by us as bitter trials are inherently sweet feeding the spiritual component of human. This is because the soul and body are extreme opposites, and something that causes pain to one component, inevitably brings delight for the other".

And: "... Delight and pain in this world below are of two types: physical and spiritual. Everything that gives delight to a physical component is detrimental to the spiritual (human) one, equally, all that is perceived painful by physicality, strengthens the spiritual component... And if one looks closely, a person will find out that without pain, shock and illness this mortal world would not worth a barley seed. Indeed, it is shock and misery that truly allow to dispel the darkness of this world, when sometimes the bitterness of trials is similar to bitterness of a useful drug in treating a disease..." (Sirhindi, letter 159 and 64).

Therefore, even the greatest pain associated with death and the loss of a loved one, the highest wisdom prescribes to endure, showing dignity and firmness: "... woe of loss for the deceased, though being very heavy sometimes, yet it requires human manifestations of contentment that comes from the Truth... Truly, we are not made for an everlasting presence in this world below: we are here only for work. And if so, then we must persist in it. And when the person passes away in relation to who we hope for charity – there is nothing to fear..." (Sirhindi letter 104).

Being surprised that human nature almost always pays attention to the only physical sensations, Ahmad al-Faruqi notes: "Verily, when a person perceives any physical infirmity or some part of his body is broken by illness, he makes all his strength for the release of weakness and escaping disease. When heart disease seizes a person entirely, which is represented as affection to something, apart from the Truth ... – he even neither thinks about how to get rid of this condition nor aspires to cure it.

And if someone does not know that such affection is a disease, he or she is a very trivial person. If someone knows about it, but does not attach any importance to this, he or she is simply a fool. To realize that it is a disease, one must have the intellect directed to eternity, because the mind of everyday life, occupied by only the knowledge of external categories, does not go on an analysis of the deep essence of what is happening..." (Sirhindi, letter 219).

Another important idea, which draws attention to Muslim sources are different abnormalities in physical and mental health. Such deviations are one of the most difficult types of both physical and moral and psychological trials, not only for a person, but also for society (Lasarus and Folkman, 1984). It is remarkable that the references of these cases in the Koran do not presuppose such direct physical meanings, but refer to moral or spiritual lameness. For instance, deafness and blindness, in particular, is used in the sense of closeness to the obvious truths.

"The visual signs from your Lord already came to you. Who saw, he went for the benefit of himself and who was blind, he hurt himself..." (Kuliev, 2012; sura "Al-An'am", ayat 104). Or: "Have not they traveled around the world, with their hearts, by means of which they could understand, and their ears, by means of which they could listen? Indeed, it is not the eyes that grow blind but hearts in the breasts" (Kuliev, 2012; sura "Al-Hajj", ayat 46).

Moreover, people in the Koran are not divided according to their physical symptoms. Saying to humanity such words as "O man!", "O people! ", "O believers!", the Creator teaches understanding of our belonging to one human family, where the criterion of superiority of one over the other is only the degree of spiritual perfection. In the proclamation of such a position, on the one hand – the support of the people themselves, overcome by illness, and on the other – the upbringing of physically healthy part of society: the physical side is only a part of an individual, and is not the crucial one.

In one of the hadiths on the subject we came across the following: "Verily, the Creator does not look at your appearance or wealth. He casts eyes upon your heart and your deeds" (Kathir 2012).

The common phenomenon, especially among young people, is an incorrect and even rude attitude towards people who are in critical condition of permanent overcoming of life's difficulties with physical health disabilities. Taunts are particularly painful and even blasphemous, as they relate to people with disabilities (Nagy and Nix, 1989). One must remember that the physical wounds are tolerated easier and forgotten faster than the wounds of the word, affecting someone's honor and dignity (Qualifications Systems, 2006). A significant

factor in this regard is a call to maintain a healthy climate in society, avoiding mockery and ridicule. In one of the ayats it is being cited: "... Let some people not mock the others, they might be better than them!... Do not disgrace yourselves and call names..." (Krachkovskii 2014; sura "Al-Hujurat", ayat 11).

Quite often Muslim sources lift the veil of the laws of existence, which simple human logic is not able to comprehend. They teach, in particular, that the degree of divine support and human destiny (rizk), manifested in the material prosperity, the birth of children, the opportunities to acquire knowledge, to enjoy the physical and mental health is directly dependent on how we support our sick and washy people. In the Hadiths the following is being said about it: "Is there any other way except through your weak people, that (divine) support and livelihood are granted to you?". In another hadith the following is being said on this occasion: "Verily, the Creator supports this society by means of the most infirm people in it: through their invocations, prayers and sincerity". And also: "Show mercy to those on earth, and then you will be shown the mercy of the One who is in heaven" (Bukhari).

These morals form a special relationship not only to people with disabilities, but also to the fact of the presence of abnormalities in the health of the people. Such trials both the physical and the moral and psychological plan are miraculously linked to the overall well-being ("divine support", "livelihood", "a manifestation of mercy") for society. It is natural in this case to educate a caring, highly ethical attitude towards the weak and helpless people (Greening, 1992).

Here are a few educational and instructive examples of ethics of building relationships with the representatives of the so-called group of people with disabilities (Magsumov, 2014, 2016).

For example in the hadiths it is said that: "One time a woman came up to Muhammad and said, "I suffer from epilepsy, and sometimes when I am overtaken by an attack, I fall and become bare. Appeal to the Creator on behalf of me!" Then the Prophet said: "If you are unable to tolerate your illness, the reward for you will be a paradise, but if you wish, I will pray the Almighty about your healing." The woman said: "I'd better endure," but then added: "Pray to God that I (at least) will not get bare while healing." And he prayed for her request" (The search for use).

Today the practice of inclusive education is being actively developed and implemented in Russia and the world (Shesterkina, 2015). But this practice has been known to mankind since ancient times. Facts testify that among Muslims people with disabilities were on purpose actively involved in public life already about one and a half thousand years ago (Aminov, 2014b). This

enabled to achieve a double effect. On the one hand, these conditions helped the sick cope with a difficult life situation, being involved in the performing of some social functions (Akhmetshin, et al.,2017). On the other hand, performing some socially important functions, by their example, they showed an instructive lesson to those who did not notice the possession of a priceless gift: just being intact.

Thus, Muhammad one of his modest contemporaries named Abdullah ibn Umm Maktoum, put in charge of muezzin who carried his mission with honor and responsibility to proclaim the call to prayer. Moreover, despite his blindness, the Prophet repeatedly left him to act as a governor of Medin during the Prophet's absence.

Or choosing the most appropriate representative of his community to the role of an ambassador to the inhabitants of Yemen, the Prophet stopped on the individual Mu'az ibn Jabal despite his lameness. In an accompanying letter, about this man, he writes: "I am sending to you the most dignified person of my surroundings".

The famous teacher Abd Allah ibn Abbas has been engaged in pedagogical activities for many years, despite his blindness. Teaching a huge number of students the tricks of interpretations of Scripture, he says: "Let my eyes do not emit light - it is shining now with words. I am given bright mind as a reward and the ability to strike speeches ..." (Islamic view on people with special needs, Source from Web site).

It is curious that the whole galaxy of famous scholars in the Islamic world became history by reference to their physical features. To what extent is the practice of such manifestations wise when physical features are linked to the outstanding achievements of a person, against which any illness loses all meaning. How serious is the support for those who is also examined by such illnesses! These examples form their sense of self-confidence and the ability to serve the society on an equal basis with others.

It is also important to note that the sources we study also contain practical advice to man caught in a difficult life situation and experiencing the individual crises in this state, which are often expressed in outburst of emotions. In one of the hadiths the following recommendations are found to curb, in particular, attack and anger. "If the anger invaded any of you, sit down. If after that the anger did not pass away, then lie down". Or, "Truly, the anger comes from Satan. Satan was created from fire, which is extinguished by water. So when the anger invaded any of you, let him perform an ablution" (Search for use).

Discussion, Conclusion and Implications

The sources indicate that a person cannot qualify for the integrity and objectivity of his or her knowledge, comprehension of simple cause-and-effect relationships of all the circumstances happening to him or her. In these circumstances, an individual must learn to develop an adequate attitude towards the fact of the presence of the hardships and troubles when they would be perceived as an inevitable part of being called upon to play the role of a trial and purification.

Complex circumstances perceived by a person as something unsatisfying, inevitably embody some kind of good. Moreover, the types of benefits may not be apparent, except by passing the "painful circumstances." In other words, "there would be no happiness in disguise."

Trials must certainly be seen as an instructive lesson which must not be forgotten. And the moral must be drawn both from their own and others' experiences, showing gratitude for the goodness available and preserving it. In this case, a person should be sure that trials fallen on him do not exceed his abilities and are intended to show his nature, which may be unknown even to the person.

Religious sources teach that the real value of a person is not associated with physical perfection, it is evident in his moral character and spiritual component. An important factor in the moral support of people facing trial in the form of physical abnormalities in health is to maintain a good climate in society and the inadmissibility of ridicule. It is very significant both for the people who need special care, and for society as a whole is active involving in full life of society with all its components. One of the key points is that society has the right to count on the support and care, as long as it supports and protects the most infirm of its members.

Muslim religious sources contain practical advice to man caught in a difficult situation and experiencing the individual crises in this state, which are often expressed in an outburst of emotion.

It is necessary to note that recommended in religious sources measures to overcoming emotional outburst coincide with the recommendations of modern educators and psychologists, one of the first components of which are also relaxing procedures. These procedures are connected, in particular, with alternating physical loads and relaxation, changes in body position and the use of water treatments. An educational potential of sources in general and possible ways of overcoming physical and moral and psychological trials, in particular, are manifested quite

visibly, widely and comprehensively. Reflections on the set in the problem lead to the conclusion that the ideas drawn in the Muslim religious sources do not conflict but correspond with the statements accumulated by both pedagogical and psychological sciences.

In addition, the positions concerning the theory of knowledge and the foundations of ethics, the sources of human knowledge, the adequacy of human perception and the criteria of evaluation of events, the boundaries of knowledge and the factors that could expand them, questions of good and evil, harm and benefit, norms and deviations, are very interesting. There is no doubt that the experts' knowing on such issues with the point of view of the discussed sources, will make a positive contribution to the development of both basic and special studies.

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