

**THE CONCEPT OF “RU’YA” AS KNOWLEDGE MANAGEMENT TOOL IN MOHAMMAD
BIN RASHID AL MAKTOUM’S BOOK “RU’YATI. AL-TAHADDIYAT FI SIBAQ
AL-TAMAYYUZ” (MY VISION. CHALLENGES IN THE RACE FOR EXCELLENCE):
LINGUISTIC AND CULTURAL ANALYSIS**

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ABSTRACT

Modern information technologies actively apply the usual elements of interpersonal communication, filling traditional concepts with new meanings and nuances so that the processes of sharing knowledge become more intense. The book, which we examined, carrying a powerful impetus to the programming of the nation's economic, cultural and social development, aimed at clarifying the concept and implementation of "vision" is a kind of mega-project of Mohammad Bin Rashid Al Maktoum having a huge scale and a high efficiency, according to concrete results of quickly and successfully implementation of many social and economic projects of the state development.

KEYWORDS: Concept, Vision, Meaning, Knowledge, Management

INTRODUCTION AND BACKGROUND

Any literary work embodies the individual author's way of perceiving and organizing the world, i.e. particular variant of conceptualizing the world. Expressed in the literary, artistic or publicist form this knowledge about the world's system of representations is directed to specific destination. In this system, along with the universal human knowledge there are unique, original views of the author. Thus, the conceptualization of the world in a text, on the one hand reflects the universal laws of the world order, and on the other - individual, unique, imaginative ideas. System concepts and semantic fields can express a certain view of the world of individual personality. In this connection it is interesting to analyze concept sphere of language person realizing axiological views of the time in the book of Mohammad Bin Rashid Al Maktoum “Ru’yati. Al-Tahaddiyat fi Sibaq al-Tamayyuz” (My Vision. Challenges in the Race for Excellence)”.

The purpose of this article is to show that the cultural and linguistic concept of "vision" is extremely important for the author (this is indicated by bringing it to the title of the book) and becomes, in our view, an effective tool for enhancing not only cultural, but also the whole economic and social life of the country, which is headed by Mohammed bin Rashid Al Maktoum and is thus transformed into a composite element of knowledge management.

As you know, knowledge management, at the junction of different disciplines is a relatively new, highly relevant in modern conditions direction, the study of which is the subject of the work of many researchers around the world. The main attention many modern authors pay to non-formalized knowledge-apprehension, understanding, intuitions, emotions, ideals. This kind of knowledge allows us to solve many important problems, gives the opportunity to see the company, and in our case-the whole nation as a living organism.

Each body is characterized by its own model of knowledge management, which takes into account the specificity of activity, magnitude, organizational characteristics and culture. Culture is a critical issue in the field of knowledge because it is the human factor (values, social position) makes or breaks a knowledge management system. Human interactions and relationships are often called "social capital", part of the overall capital. Returning to the notion of concept, we choose following definition: by concept in modern linguistics we mean semantic and aesthetic category that contains a universal experience of the individual, its worldview, value system, which promotes the formation of new artistic and social meanings

Keyword in the text plays the role of the crystallization point, it is the "center", "focus", which gradually acquires a sense, incorporating all contextual values. The study of the crystallization process allows not only to determine the basic meanings, but also to trace the process of their interaction, and sometimes crowding out some meanings by others "[2, 31].

THE RESEARCH PROBLEM AND PROPOSED SOLUTION

The object of our research is the concept of "vision." As a subject of study the semantic characteristics of the analyzed concept in the Arab world picture are discussed. The original Arabic text of the book "Ru'yati. Al- Tahaddiyat fi Sibaq al-Tamayyuz" served as material for the study. The basis of the study is the following hypothesis: the concept of "vision" is a complex mental formation. The concept of "vision" is reflected in different types of linguistic units, characterized by national feature, it is a cultural concept, i.e. has shaped the conceptual and value characteristics. This concept can be successfully applied in the branch of modern business management knowledge. In this regard, we have set these tasks:

- Define the essence of the concept of "vision" in the linguistic and cultural science perspective;
- Reveal the peculiarities of this concept as a tool for knowledge management projects in the field of socio-political activity of Dubai leadership.

These tasks determined the use of the following research methods: the method of crystallization of the concept meaning of "vision", interpretative analysis, a method of comparative and contextual analysis. Conceived as a mental entity of the highest degree of abstraction it is mainly connected with the word. Therefore, in the process of studying the cultural concept not only natural, but an urgent need is to address, first of all, to the semantics of the word. Translated from the Arabic word "ru'ya" means "vision", "visibility". Synonyms for these values are the following words: opinion, judgment, advice, mood, mental state of mind.

We'll refer directly to the text (hereinafter - our translation). Let us see how the author defines the genesis, the source of the phenomenon of vision: Vision for some people does not go beyond their everyday life. For others it extends to ten, one hundred years and beyond. But where a normal person can take a vision? Abilities and emotions, like large trees, have a length of roots in depth. And even if we do not know the origins of some things, and not being able to define and explain them, it does not mean that they do not have these sources. Leader can develop a vision, use his imagination to bring it to raise branches high, but the roots will stay in the earth "(1. 34). Author offers insight into the concept of "vision" as the imagination, like a tree that has its roots in the earth, that is tied in some way to the reality, but the branches rush up to the sky, aiming beyond everyday life although there is a reservation immediately that not all have such a vision, only the leader, and only, if he develops, that is, makes certain efforts.

Further, the author continues to search for the origins of the concept of "vision" in the history of his family. "My father got leadership qualities and the ability to see from my grandfather, just as he inherited them from his father. These roots have no end. I am the son of the Arab tribe, eventually, and people of the tribes drew knowledge, wisdom and vision to a greater extent in their homes than in schools. Many managers did not go to school. Life was their True school as well as closely monitoring everything that was happening around them, and their fellow tribesmen were the true teachers, that's why they are following in the footsteps of their parents and in their formation are due to environmental influences. I can say that all of Dubai's rulers, from father to son, had a clear vision of the future of Dubai, but my father's vision was ahead of the time, because my father was very ahead of his time "(1.34).

We see a new turn in the development of the concept of the author, from the imagination to world outlook, acquired through the lessons of life itself, through family education and training under the influence of the environment. Consequently, the level of education in this sense of "vision" is not as important, if not more, that does not play any role, attentive and obviously critical observation of the life of the family and fellow tribes men gave all the necessary information for future planning.

"Letting" Be dou in understanding of spirituality in this concept, Muhammad Maktoum, on the one hand, gives a certain vision of historicity, the connection with certain lifestyle of nomadic tribes in a certain historical time, the relationship with the Arab world view, and on the other hand, takes the concept to a tangible practical plane.

He says further: "Vision is not a tough formula. It can be kind of a dream, but the dream can be kind of vision. However, the vision is not a dream. The dream usually occurs unconsciously, comes to a man in a dream state, and the vision as a whole is a product of consciousness. Can be unconscious dream vision, and vision - a conscious dream? That I cannot say. Is vision a daydream? Maybe sometimes I myself dreaming with open eyes, but daydreams usually do not carry the element of determination "(1.35). Despite some words game, the author still clearly separates the concept of "vision" from the concept of "dream", which embody a special kind of imagination, a wish, the fulfillment of which promises happiness, deprived, however, expressly directed element of activity, which the author refers to the word "determination." In this situation, "vision" appears as opposed to the "dream", as a product of consciousness, as a way of thinking.

And further Maktoum reiterates this idea, which is gradually becoming more and more insistent connotation: "... but the element of determination, which is always present in it (in a vision) - is the implementation, not just the ability to implement it. Conquest of Constantinople was a clear vision for the Arabs, for which they collected and mobilized the army and all the possibilities. For the implementation of it thousands of people died, but this majestic city was not submitted to them, and the vision has become a dream. The conquest of Constantinople by the Ottomans was a dream, until Muhammad the Conqueror came, and turned the dream into a vision, assembled troops, mobilized all possibilities, and the city fell before him "(1, 35).

"Vision" is no longer just seen as a determination, that is, the ability and the ability to independently and in a timely manner to make responsible decisions, but as an exercise, as a reality. Author takes another step away from potency to act, from the product of consciousness to its embodiment in life, like suggesting to the reader that the time is changing, if before there was enough to operate ideas, symbols, images, now they need to move to action, culminating in a concrete result.

We find confirmation of this in the following quote: «The ability to implement the idea is not enough. Vision does not create civilization, is not conducive to development and progress, while his carrier does not transform his vision into reality at the appropriate time. If this does not happen, then it does not matter to people, if it's a dream, vision, waking dream, a fantasy, or even incoherent dreams.

Many people talk about "vision" of Dubai, but should rather speak of a vision, which itself is Dubai. This vision was the basis of what Dubai has become today. This does not mean that the vision took its final shape that we are at the end. We are still at the beginning, no matter what. Vision, in fact, is not a science, it is not an abstraction. This is the living continuation of its owner, pulsating life with him, growing and maturing with him, expanding along with his expanding horizons and deepening with deepening his experience, jumping for joy in success and retreated with a misfire. History is not interested in unrealized visions or their owners, as I said. My father made history because he has realized his vision and initiated an unprecedented construction, trade in Dubai "(1,35-36).

Here we have several aspects of this very capacious multi valued concept that Muhammad Maktoum lays before the reader one after the other - "vision" as "not a fantasy," and at the same time as a symbol of the country, and at the same time as "not an abstraction," as the inner nature of man, inseparable and emotionally responsive to external events, and finally, the "vision" as the belief, creed of the leader - Rashid Al Maktoum. We see a clear attempt of the Emir of Dubai to link spiritual and material in one concept "vision". The apparent contradiction between them removed if we remember that in countries such as the UAE head of state is not only the political head, but also the spiritual leader of the people, that is in the system of social relations, when he reflects his views and ideas, he creates a spiritual, perfect product, but on the other hand, in the course of practical political activity produces material relations. Society is overcomplicated system of various social relations. Understand this multidimensionality is very important for the understanding of social relations themselves, and for the understanding of society as a whole.

However, there is another very important aspect in the sense we are considering the concept, which the author does not say anything about, but he ignored that, nevertheless, can not. Recall that in the Arab world picture as a whole, as well as in the minds of every Muslim any religious meaning of the concept is inherent in the Qur'an always in visibly present. The concept "ru'ya" is present in the sacred books in surat "Yusuf" and "Victory":

"Certainly God did fulfill the vision (ru'ya) for His Messenger in truth. Surely, you shall enter the Sacred Mosque, if God wills, secure, having shaved your heads and (hair) shortened and without fear. For He knew what you knew not and He granted, besides this, a speedy victory" (48:27)

The Arabic word «ru'ya» used in the above verse also means a vision or a dream. Despite carrying its own nuances, the overlap in meaning of both the terms 'ru'ya' and 'ahlam' can be noted in verse 12:43 where a king asked his subjects for an explanation of his visions (ru'ya - 12:43). They responded by informing the king that they had no recourse to the interpretations of such dreams (ahlam - 12:44). Inspiration - The Quran and its Message quransmessage.com/ Pharaoh said: "I saw seven lean cows devoured seven fat and seven green ears of corn and seven withered. Oh, noble people! Explain my vision, if you know how to interpret dreams."

Emir Maktoum does not cite these ayats to support his concept of "vision", although the tradition of citing the Quran is extremely strong so far in Arab literature and Quranic terms are basic to the worldview of the Arabs. We think this is not done by accident. Meaning "dream" in this situation, when his purpose, as the head of state is mobilizing citizens

to perform specific programs does not fit, and even is in conflict with the control plans, aimed at action, motion, motivation, inspiration. The further develops author his views, the clearer becomes his desire to build with the help of the concept of "vision" a modern system of knowledge, business and society management from the standpoint of management and technologies to achieve the most ambitious goals and the highest results. And in this situation, "sleep" and "dream" become not just words- antonyms, but concepts- antipodes of his "vision." Here is what he wrote:

"The true vision is not a dream, but a vision of the future. Governor should stick to his vision, based on the full conviction that he sees in the future, what you do not see around, and that his vision will help to realize the intended purpose. But the leader at the same time must accept criticism of his vision and be prepared to defend it and convince others of its soundness and profitability and to overcome all the difficulties in the way of its implementation "(1.37).

Author's power of persuasion increases as he approaches his intended ambitious target - to inspire all the people of the country to development, a significant leap forward in the future, even in spite of the already achieved results in the UAE. He serves not only as a governor of the state, but as an experienced manager with a well designed system of motivating his team for the most productive and highly professional execution of the project.

But as his team in this situation the entire population of the country serves, as his company - the emirate of Dubai, as his mega-project – country's access to the first position in the world in terms of development, income and level of welfare of the people, and he himself, as we have said, serves as a top manager who does not know fear and doubt on the victory path to realize his "vision".

Through a series of simple but logically interrelated questions Emir Maktoum describes the elements of true leadership vision:" The vision should be based on specific needs and respond to important questions:

A - What is the interest for the country in this vision? What is the interest to the public? What is the interest to the business community? Who will benefit and how? How it will support and complement the advances already achieved as a result of other visions?

B – Does vision rely on specific plans or carried out blindly, without regard its steps together?

C -Is it really doable or fantastic or feasible even if there is a will, financial and human resources?

D-What is the ideal time to nominate this vision?

E-What are the best ways to implement the vision?

F-Does the teams which will bring this vision present? Who will join it, and where will they have the skills?

G-What are the sources of funding?

H-How to convince investors to finance the vision?

I-How to promote it on the market after implementation? Who, where, when? "(1,37-38)

It is quite obvious that the vision in this passage of the text almost merges with the concept of a "business plan" on the state level. We know that all successful people have a vision of prospects. They always see with their inner eye, where should they go and they live with this vision of success.

Without a vision of the future it is very difficult to work in the present. And Sheikh Maktoum knows that very

well. He articulates what should be the vision of the leader or top manager that in his case is the same thing. He suggests the reader his characteristic, and from his point of view distinctive traits of a true vision of leadership are:

- A - The embodiment, perfect in form, content and implementation
- B - All its components are impregnated with imagination
- C - It should be universal and widespread
- D - It must be clear, it facilitates the implementation of its goals
- E - Must be to some extent causing not only for the working group, but for all members of society
- F - Its production should be impressive
- G - It must arouse in people resolution, energy, creativity, initiative, spirit of competition
- H - Avoid easy solutions, be close to impossible, but do not go over it
- I - Put forward only after maturation, binding together all the elements
- J - It should be useful for all and benefit all, and not to specific groups of people

K-It has to be positive, to strengthen people's faith in their leader, the future and each other, to maintain confidence in the country, its leadership, to deepen the sense of patriotism and nationalism" (1, 38-39).

In this" vision» little has remained of imagination and historical allusions; it becomes a system of leader's principles and national idea of the country.

Energetic, confident style of presentation, the strength of the arguments, simple, affordable and simultaneously shaped Arabic poetic language, rich traditional metaphors (images of the lion and the gazelle), quotations from the Quran ayats, hadith - all these artistic and stylistic means create text having great persuasive power, sincerity and faith in the fact that the author will be understood by his readers, will resonate in their hearts. Vision promotes motivation throughout the organization, and especially across the country only when its formula inspires everyone, experts in management say. Strategic business planning begins with the formulation of the vision. Vision provides performers with guide to action. Here's how Sheikh Maktoum describes his vision:

" **A - Work Plan:** When I put forward a certain vision of the project, my idea should be absolutely clear to all employees in its execution : this is my vision, I want to implement it as follows during this particular period, with this project I pursue this goal, it should work this way, this is the number of companies that will take part in it, this is the team involved in the project, these are funding sources, this is what I expect from the project. Get ready and start with the blessings of Allah "(1.39).

Next he lists and briefly describes the main constituent elements of strategic planning:

"**B - Stages of the Work:** Knowledge of each stage in the implementation of the vision is a decisive factor, but the manager must know its endpoint.

C - Resource Mobilization: The biggest challenge faced by managers is to mobilize all those involved in the implementation of a certain vision to achieve this common goal and focus all efforts and resources to achieve success.

My vision is not a dream, while others need to carry it for me. I can not sit in the office and wait for the miracle of embodiment of my vision. It requires an organized collective work, clear and responsible. For example, when I offered my vision of turning Dubai into the prestigious world center of finance and business in the first half of the twenty-first century, I asked all state agencies and institutions involved in its implementation, cohesion and teamwork of each on his site to turn this vision into reality.

D - Working Group: The selection of the team of bright, successful, creative, enterprising people is the shortest way to success.

E - Dates: Development plans committed does not mean anything until you made a tough schedule execution. The leader must not only set a deadline for achieving the vision as a whole, but each stage separately. The only way to realize my vision into reality is to implement it before the others. Timing plays a crucial role for the other stages - commercialization, so the delivery is extremely important, it must adhere to in all circumstances "(1, 38-41).

The concept of «vision" gets another meaning bound in the above quotation - "vision" of the project, "vision" as a strategic development plan. As an experienced leader, the head of the state, and as a professional manager, the emir of Dubai understands that encouraging country, even such a small and few in number, as his emirate is, to the constant search for innovation, the daily work with full dedication, emotional stress, patriotic zeal is extremely difficult.

The state must have "something" consolidating and directing activities of all the people.

That "something» must be symbolic, that is expressed in a simple form, appealing to which (e.g., reading) should cause a whole layer of associations. That "something» must have logical and emotional components.

That "something» should be" the root cause " of all the thoughts and actions of people.

We can say that this "something" must have the following characteristics:

- " it " should bring people together around some concepts,
- " it " should distinguish one group of people from others,
- "it" should look logically consistent,
- "it" must be believed.

Muhammad Maktoum made his concept of " vision" that meets all the above criteria this versatile element, because he used not only layers of meaning and shades, existing in it, but also expanded the concept, gave it a new face, developed to the level of national idea, turned into knowledge, society and individuals management tool, being able to convince them of the sincerity and purity of his vision of the ultimate goal - the good of all and for everyone. "Vision is development, but it's also motivating and creating the impossible," he writes (1, 216).

Leader of the country believes in its people and is confident that his people identify themselves with the country. Thanks to his large-scale projects, public speaking, thanks to this book, they should know what their government their ruler do and what is the benefit of their activities. And if they know the answer, and the answer is positive, then on an emotional level they are willing to contribute their efforts to achieve the goal. Since now they have a vision of things. And they identify themselves with this vision. That is why he is optimistic about the future of the country:

What will happen with the vision if one who has this vision disappears? Nothing. My vision would be the vision of the Dubai, and so it will continue, because Dubai will continue to exist "(1, 218)."

Sheikh Maktoum hopes that his personal "vision" is transformed into a legacy for future generations; he can pass it to his children, as once he got it from his father. Naturally, this heritage didn't remain unchanged, on the contrary.

He managed to develop his vision to global scale, introduce it to many of the leaders and representatives of other countries, to attract the attention of experts and analysts who study the process of rapid development of the United Arab Emirates, experience and professional management tools, planning incentives and perfect implementation.

Thus in the analysis and interpretation of the text, we have identified in the semantic space of concept "Ru'ya" the following meanings:

- Vision as the imagination
- Vision as outlook
- Vision as a product of consciousness
- Vision as opposed to the "Dream"
- Vision as not a "sleep"
- Vision as a way of thinking
- Vision as the implementation
- Vision as not a "fantasy"
- Vision as not an "abstraction"
- Vision as the internal nature of man
- Vision as a symbol of the country
- Vision as the business plan of national importance
- Vision as a system of principles
- Vision as a national idea
- The vision of the project
- Vision as a strategic development plan
- Vision as motivation and development
- Vision as a legacy

Of these semantic elements of the concept we see fourteen values indicating what "vision" is and four values that define what "vision" is not - not a «dream», not a "fantasy", not a «sleep», not an "abstraction". This clarification shows us the development of semantic components of the concept in the dynamics, "aging", discarding unnecessary from the

author's point of view, senses and enriching it with new, modern and pragmatic elements and nuances that arise under the influence of new economic, political, social and cultural phenomena in the surrounding world.

CONCLUSIONS

Conceptual conclusions are the following provisions: 1. The concept of "vision" is not only cultural, but also ideological, economic concept, the main content is reduced to the following features: subject- shaped side of the concept is a generalized image of man's and the surrounding world relationship,

- Conceptual side of the concept is linguistic designation of certain ideas, goals, planned and implemented human actions,
- Values side of the concept is socially accepted system of national spiritual and material values and objectives.

In terms of knowledge management, the essence of this concept is the creation, transmission, gathering together, integration and exploitation of knowledge as assets.

Based on the significant theoretical provisions and using linguistic and cultural analysis, we found the following: the concept of "vision" is ethnically, economically, culturally conditioned, complex, structural and semantic, verbalized formation, based on the conceptual framework and includes in its architectonic image and evaluation. Conceptual component is formed by textual information about the vision as a real phenomenon, serving as a basis for concept formation. Shaped component of the cultural concept of "vision" is connected with the way of reality understanding, and it includes all the views that exist in the minds of the Arabic-speaking individuals concerning this concept. The results confirm the legitimacy of allocation of linguistic and cultural concept of "vision" in the Arabic-speaking world picture.

Linguistic and cultural analysis was carried out on the basis of semantics crystallization methods, applied to the text. Another important observation led to the conclusion that modern information technologies actively apply the usual elements of interpersonal communication, filling traditional concepts with new meanings and nuances so that the processes of sharing knowledge become more intense. In connection with this the president 's appeal to fellow citizens, in the form of books, carrying a powerful impetus to the programming of the nation 's economic, cultural and social development, aimed at clarifying the concept and implementation of "vision" is a kind of mega-project of Mohammad Bin Rashid Al Maktoum having a huge scale (Dubai - UAE - Arabic world) and high efficiency, according to concrete results of quickly and successfully implementation of many social and economic projects underlying the strategy of development of the state. Leader's vision clarifies the notions of order and direction of the country, raises the prospect, gives meaning and value of daily activities, and impels people to action.

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