ELEMENTS INFLUENCING ON AESTHETIC AND SPIRITUAL UPBRINGING IN JALOLIDDIN RUMIY’ TEACHING

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Abstract. This article studies Jaloliddin Rumi’s ideas about pedagogy, his relationship to mother, family, mentor and pupil, his ideas about man’s spiritual aesthetic upbringing and development. It shows the different methods used by our predecessors in upbringing a person. These methods are based on national identities which show characteristic features of Uzbek people. Spiritual aesthetic upbringing spent by mentor in the collective has a great influence on man’s individual independent thinking, respect in the collective. The role of mother and father is studied deeply, because as a roof and root of the family parents are first men who lead child to the new world and child’s further development is completely based on their leadership. Mentor’s activity is also underlined in the article. Formation of man is also based on teacher’s relationship and activity, on his understanding pupils and helping them to find their places in the society they are living in. All these above mentioned features are analyzed according our great scientist and mentor Jaloliddin Rumi’s sayings and pedagogical heritage.

Key words: family, mentor and pupil, perfect personality, spiritual aesthetic upbringing, conversation, word and mind.

During many centuries Uzbek people’s such kind features as spirituality, aesthetics, justice, enlightenment has been developed in a close connection with oriental philosophy and Islam religion. Nowadays, during this historical development period many changes and reforms are happening in both spiritual field and social branches of society. “To understand spirituality first of all man should be understood” (Karimov, 2011, p.29). That’s why a great attention is paid to spiritual succeeds in our country, for example, national traditions, customs and culture, religion and belief, national culture and language is regained and also we are trying to built democratic republic.

Spiritual upbringing – is an element of developing high spirituality, it is understood as a source of forming physical support, psychological, spiritual and aesthetic features of a concrete man, society, group expressing the process of practical upbringing. Our President paid great attention to the connection of society development with upbringing problems and proved that reforms of upbringing are urgent: “Spiritual and aesthetic refinement, belief, consciousness, kindness and other human features never come by themselves, the base is upbringing” (“Barkamol avlod orzusi”, 1992, p. 53).

To enrich spiritual aesthetic upbringing in meaning during educational process life and activity of our famous predecessors, their heritage is being widely analyzed. There we can classify Jaloliddin Rumi’s (1207-1273) great spiritual-aesthetic heritage and principles of educational process in the following way:

– social aspect of upbringing;
– connection of upbringing with life and labour;
– relay on positive features of upbringing;
– to humanize upbringing;
– sample, model in upbringing;
– personal approach;
– common features of upbringing influence and etc.

From theoretical point of view Rumi’s teaching is based on “I was immature, then I am riped and full of enthusiasm”, that’s to say these all express “yesterday – today – tomorrow”. Using all his predecessors heritage in his ideas and thoughts he said about the choise of today’s activity and by understanding of it to put a foundation stone for upbringing of future generation. If we put ideas and thoughts expressed in Rumi’s
teaching in one line according their meaning, there appears special book of aesthetics of perfect man and by his education he divides elements influencing man’s spiritual-aesthetic upbringing into four periods: *mother’s embryo, family, mentor and collective.*

Thanks to attention to human democratic society every new born child is brought up in current educational system in “mahalla”. In spiritual formation of a man “...when the family is healthy – society is strong, when the society is strong – country is in peace” (Karimov, 2011, p. 58).

Rumiy’s works are known thanks to their objective approach, concrete plan of works, giving instructions to researchers and didactic demands to them, putting laws of upbringing, depiction of parents’ place and activity in a family. About man and his development in internal world, that’s to say, in mother’s embryo Rumiy said followings in his “Masnaviyima’naviy”:

*Ona jismi parchasi etdi seni,*  
*Songra tadbir etdi, ajratdi seni...*  
*Onai zorni yaratdi, sutni ham,*  
*Otani esh etdi, qildi muhtaram.*  
*(You are created in mother’s piece,*  
*Then she made you apart...*  
*Mother is created and the milk too*  
*Father is close and appreciated.)*

Mother’s embryo as a foundation of human formation is considered as the first stage of spiritual-aesthetic development. Both mother and father are responsible for embryo. Father must create a suitable social surrounding for the mother and be aware of her psychological conditions, healthy child comes to the world when mother feels her future child as part of her body and as a human being. In “Masnaviyima’naviy” poet describes mothers as kind, open-hearted women and resembles them to “white milk”. Father’s image is described as a person close to family, and always in respect, mother’s kindness and father’s strictness are always main source for person’s becoming perfect. Poet wrote the following lines about it:

*Onaqornigo’dakkajonberar,*  
*Joniga ta’bu mijoz, darmon berar.*  
*Ne emish joiz – hamono tortgay ul,*  
*Ul yemish birlan badanni o’tgay ul.*

According the meaning of stanza, child is fed even in the embryo and becomes healthy. Whatever eats and feels mother, the same is eaten and felt by the child in the embryo. That’s why concretely organized activity influences on the formation of baby in the embryo. In the modern way by these entire mothers’s eating, resting, listening to music, following the rules of hygiene, that’s to say spending healthy style of life, is under the great attention. In order to improve mother’s psychological status different procedures of prevention are spent. In poet’s works attention and care to pregnant woman have a deep influence on the embryo too, at the same time the mother should upbring and prepare herself psychologically that she will give a new person to the world. When the child is born, poet thinks that the first external mentor is his mother’s milk.

*Tangri haq ul ikkisin bor etdi chun,*  
*Bola yig’lab ona sut bersin uchun.*

Medicine says that mother’s milk is main in child’s healthy growing and bringing up. Thanks to mother’s milk a child changes in the surrounding world both in quantity and quality. While growing in the family, parents and other family members are responsible for child’s upbringing. In his ideas Rumiy resembles parents to heart and says that those who understand themselves and do their works by heart are really happy people. Rumiy also gives following lines to show that the measures of upbringing should not be destroyed in the family:

*Ona nafs ermish, ota – aqli rod,*  
*Boshda mushkul, okhiri bergay najod.*

Poem says that because of mother’s kindness and worry the child becomes capricious and spoilt. Father’s strictness in the family usually gives good results, to overcome difficulties of the family threatening the future of the baby family guard – father’s role is incredible. Child studies what is “difficult” for him, practices on it and this shows his future and establishes his features for him. Thus, every member of the family has his/her own role in the process of upbringing. Parents should bring up their children together and support each other. Because as poet said:
Tinglaguvchi – parchaetuustixon,
Anglaguvchi – qalberur, birtomchiqon.
(Listener is a piece of meat and bone,
Who understands it is heart and drop of blood.)

Child, who is up brought in family warmth in some time, joins the collective society. First he goes to kindergarten, and then begins to visit school. Since that time multisided relationships with social life began to develop. Describing young children’s characteristic features, poet gives the following lines:

*Yosh bola maktabni aslo istamas,*
*Foydasidan chunki ul ogoh emas.*
*(A young child never wants to go to school,
Because he never understands the value of school.)*

A young child never understands practical value and profit of school. That’s why he should not be scolded for what he does not understand and you must not make him to go to school. A value of school must be explained to a young child with the sweet words suitable for his age, only in this case his outlook will accept the school positively. There are many wise sayings connected with this situation in Rumi’s activity, that they teach us specific features of age character, and help us to form correctly upbringing process.

Poet also underlines a great role of mentors in spiritual aesthetic upbringing process of a man. For example, one mother who did not understand her child’s language came to a wise mentor and said that her child’s head was in the tube, he didn’t come to her even she called, or mimed and “Please help my child to take his head out of the tube healthily” – she said. Then wise man said: “Take his friend up to the roof, and seeing his friend your son will take away his head from the tube”. When mother took up her child’s friend up to the roof, the child turned her head and his head was out of the tube. Because his friend speaks in his language and they are representatives of one and the same period.

In every point of poet’s creations we can see that mentor’s role in a man’s formation is invaluable. During the process of education teacher pays great attention not only to developing knowledge, skills and qualification, but also humanistic features from the aesthetic and spiritual point of view. Mentor, calling his pupil to the great life by his pedagogical influence and conversation, forms such features as respect between each, friendship other, support of each other, naivety, independent thinking. Assessing mentor’s activity Rumi says: “a teacher should teach pupils whatever he knows, but be kind to those who are passive in the classes, don’t insult those who are ignorant, must not be proud that he knows everything, don’t be rude with those who try to know everything and who are active in the classes” (Rumi Jaloliddin, 2010, p. 245).

Teenagers can choose any direction or specialty which they want after special education at school and they will have another world outlook in the process of education. First, it can be his becoming young and having different physiological changes, for the second he begins to search solutions to the problems connected with social, cultural and educational branches of life. His outlook about surrounding world and men changes. While thinking about person and collective, he must be equal in it, should choose race and nationality, shouldn’t destroy the rules of collective and must know the rules of speaking and keeping conversation in the collective. Rumi advises to bring up a child according seven features connected with Islam religion. They are the followings: health and physical activity, mental upbringing, conscious upbringing, religious psychological upbringing. Showing spiritual aesthetic upbringing features of man, poet speaks about humanity, justice, patriotism, belief, consciousness, patience, wisdom, kindness, friendship, naivety, good deeds, virginity and shy. Teaching methods created by Rumi according the relationship between collective are classified as following:

1. Conversation (explaining, teaching habits, practicing);
2. Sample (giving advice, apologizing, example, taking lessons of good behavior). Rumi thinks that by these methods of teaching one can have deep spiritual aesthetic knowledge.

Secondary special education helps to step in to the real life, in this stage a man can be accepted to higher educational place by being tested or he can continue his activity in another way. During higher education process a man can develop not only professional but professional-humanistic features also. In the result of it society can have a man who understands himself and his value. “How long will you accept others’ support? Stay on your ground! Every wise words and hadises are sayings of those who had some position in society before you! If you are men of this period, common, say or own wise words!” says poet to those who are on the stages of life to come up (Muhammad Istelomiy, 2001, p. 22). Of course, “one
cannot reach everything looking at history and admiring our predecessors’ heritage” (Karimov, 2011, p.50). That’s why our country has chosen its special national ideology suitable for modern society and at the same time based on great heritage of our predecessors for its independence.

In conclusion we can say that mother should follow healthy lifestyle in upbringing psychologically and spiritually well-bred man, should begin introducing external world to her child even when he is in her embryo, should make him get used to external world. Mother’s kindness and father’s strictness are very important in family’s positive development. Spiritual aesthetic upbringing spent by mentor in the collective has a great influence on man’s individual independent thinking, respect in the collective.

References