

PEDAGOGICAL ASPECTS OF JALOLIDDIN RUMIY AND BAHOUDDIN NAKSHBANDIY'S IDEAS

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ABSTRACT

This article shows the value and features of improving the science of pedagogy thanks to spiritual and educational ideas of XIII – XIV century Sufizm representatives Jaloliddin Rumiyy and Bahouddin Nakshbandiy.

Keywords: Spirituality, labour, word, will, inner world.

INTRODUCTION

Nowadays great changes, innovations in modernisation are seen not only in industrial , but also in educational spheres of our society life. These great changes are usually happen thanks to innovations embed into the process of teaching and education. Innovation is introducing useful elements into different branches of education coming into consideration with intensive and extensive facilities of it.

For instance, let's study ideas of spirituality and education in the subject "Theory and History of Pedagogy" which is usually taught in highly qualified in the Higher educational places. The roots of this educational case go back to Eastern philosophy and it is enriched with the ideas of folklore, "Avesto", Islamic studies and ideas of our famous predecessors. Spiritual aesthetic upbringing is organized by practical, visual and especially, oral methods. In oriental countries it is an ancient tradition to rely the problem of upbringing on mentor-pupil relationships. Young generation establishes its future position taking into consideration teachings and sayings of our famous predecessors. In organizing the upbringing mentors usually rely on samples, conversations, requests, respect to adults and other social cultural affairs.

Taking into consideration these all facts we can say that Jaloliddin Rumiyy's (1207 – 1273) teaching plays a very important role in Bahouddin Naqshband's (1318 – 1389) becoming a great hadis-sayer, founder of Nakshbandiyiya education. Among great representatives of Sufizm Bahouddin Nakshbandiy also got a spiritual support from Rumiyy's "Masnaviyi ma'naviy".

Together with Rumiyy's high spiritual ideas about upbringing we also analyzed his place and influence in other Sufizm scientists' life and creativity. Here we should say "Masnaviy" – is a didactic work which consists of six books and which "...widens spiritual support... good behaviour... high position" [2;6], it also includes 760 comments on Koran ayats, 703 samples of hadises, different national epic works, folklore works and their translations. The leading place is given to teachings of prophets, saints, sufiys, shekhs, and mentors. Spiritual heritage of Jaloliddin Rumiyy shows specific ideas about forming a spiritual upbringing process during the educational process.

11 main demands of Nakshbandiy's teaching has a great influence on spiritual development of a man and it calls for improvement of his strong will, believe, kindness, conscious, and heartily relationship, and this process is straightly connected with Rumi's sayings and teaching.

Analyzing creative life of the two great representatives of Sufizm, we may face the following questions: What is the reason of Rumi and Nakshbandiy's becoming so famous throughout many centuries and shaking the world? What sense does their creation contain that the world is amused by it? What did their creations include that world's famous writers and philosophers give preference to them?

Researches show that in Rumi and Nakshbandiy's teachings human being is in the center of their studies. They analyze a human being from all points and features; they devoted their life completely to spiritual improvement of man and call man for perfection. For example, Rumi wrote:

Sarbalanddir menki, kurgaymen baland,
Sog-omonsan, gar esang yuksakka band. [2; 488]
(I keep my head high, and see height,
And you are well, if you are in the height.)

By the word "height" in these lines Rumi means not financially being high, but he means *spiritual height, high position among people, be far from humiliation*. To achieve such results a man must have, first of all, independent thinking and says: "Why do you take others' stick? Walk on your own feet! Hadis, description, saying and other words told by you were told by others before... If you are members of those days society, what are your sayings?" [4; 22]

In his education Bahouddin Nakshbandiy said to people "Nazar dar qadam" and "Safar dar vatan" [3; 34] which meant people always should be careful, they should not be diffused and they should take care of environment, be among people, should have their own opinion about events.

By his saying:
Qiymati hamyon magar oltinda ul,
Ul quruq bo`lsa, bahosi ikki pul.
(The value of the purse is in the gold in it

But if it is empty, it is nothing), – he expressed the estimation of a human being, [2; 318] Bahouddin Nakshbandiy in his "Vukufi zamon" says that a man must have an account of his past days, he must know how many of them were spent for virtue and how many for evil. [6; 181]

Jaloliddin Rumi, saying "close your eyes and let your heart be your eyes", calls human being to understand himself, Nakshbandiy says "khilvat dar anjuman", which means that a man externally should be with people, internally with God. [6; 181]

Religions and nationalities are never defamed in Nakshbandiy's and Rumi's teaching, every person is called to live in brotherhood. Because, Islam religion was built on real kindness, pure belief, brotherhood, friendship, great human features, aesthetic quality and education literary works of Rumi and Nakshbandiy ennoble person from weakness, ignorance, distrust to the rock of love and conscious, science and brevity as in "Koran" and "Hadisi Sharif".

Their ideas free people from greed, useless favour and slavery. Ideas, sayings and senses avoid lacks and others which can stand between human's love to God and becoming close to him. Everything depends on accepting and understanding meaning, symbolic truth expressed in it.

In upbringing a highly educated man Rumi says that one should be brought up by feeding not the body, but spirituality. From the point of view of Rumi, everybody has his heart and consciousness, and he acts according to it. Consciousness is not separately used in Rumi's creations. Consciousness is usually given together with belief, and heart.

In "Masnavi" one man becomes very greedy because of his weak will, he wastes everything to bad women and loses everything, has no appreciation between friends and even enemies. One day he meets a pilgrim in the street and says: - Please, pray for me, I had done something very bad, lost everything, even my way of living. Pray for me and save me from this moor, let me achieve my previous position." Then pilgrim said: Your hands and feet are not tied, you are not imprisoned and no one is trying to manage you. Where and whom, which moor should I save you from? Chains can be cut, jail can be destroyed, but many blacksmiths are nothing before your chain." [2; 293]

Naqshbandi teachings are about kindness – to do good to all people, not to be addicted to wealth, to live thanks to his hand work and eye sight, help others in their bad days, be kind to everybody, to be very open-hearted, and achieve perfection by his labour.

To develop spirituality and strong will in his heart one must work heart and consciousness, mind and hand. Labour is a great mentor. It strengthens one's will. During work time all positive features of man – his behaviour, patience, cooperation, friendship and brotherhood, tolerance is usually formed.

In Rumi's teachings man's upbringing depends on his naivety, straight saying. He also paid great attention to profession, craft, and practice. Rumi says that a man should be serious, and must have patience in choosing work, craft or profession. He thinks that hardworking is the main feature which makes a man happy and respected.

Bas, tiriklik o`lmagu mehnatdadir,
Obi hayvon izlasang, zulmatdadir. [2;748]
(Death and working is the base of existence
If you look for water, it is in the darkness.)

This two scientist philosophers by these features speak about the spirit and body development and soul develops together with the body, if we don't care about the body soul cannot develop. Middle ages' scientists these sayings and methods can completely substitute principles of today's pedagogy. The main role of today's pedagogy is based on upbringing youth as developing and perfect people.

If we pay attention to teaching methods of these two scientists Jaloliddin Rumi's saying is as following: "The aim of saying a word is giving profit, influencing on soul, changing behaviour, and doing other kindness", if he upbrings on oral method, Bahouddin Nakshbandi says: "Dil ba yoru dast ba kor" (heart with God, hand in work), by it he tries to up bring a man by practical method. Rumi and Nakshbandi tried to change some sufistic

approaches as mysticism and pilgrimage, to reform some theory of Sufism, and tried to highlight these features to ordinary life and human existence.

Rumiy:
Odamiy gar shu jahonning naslidir,
Lek sifot ichra jahonning aslidir. [2; 499]
(Man is the continuation of world,
But he is the main in quality.)

As a conclusion we can say that development of society is completely connected with well-natured people, in enriching educational process Rumiy's and Nakshbandiy's teachings can play a leading role.

We always have spiritual support from teachings of these two great predecessors in order to have our own position and be a good-natured person in life.

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