

## THE ESSENCE AND CONTENT OF FAMILY EDUCATION IN CREATIVE ACTIVITY BY MEVLANA JALALADDIN RUMI

©*Aliyeva Kh.*, Nakhchivan State University,  
Nakhchivan, Азербайджан, *xafayataliyeva@gmail.com*

## СУЩНОСТЬ И СОДЕРЖАНИЕ СЕМЕЙНОГО ВОСПИТАНИЯ В ТВОРЧЕСТВЕ МЕВЛАНЫ ДЖАЛАЛАДДИНА РУМИ

©*Алиева Х. М.*, Нахичеванский государственный университет,  
г. Нахичевань, Азербайджан, *xafayataliyeva@gmail.com*

*Abstract.* For the first time in the article, the goals and objectives of the family, as well as the concept of the family in the works of the messenger of morality Mevlana Jalaladdin Rumi, became the subject of research and analysis. The researcher notes that in his works, Mevlana Jalaladdin Rumi paid special attention to the issues of family education of children, deeply studied the historically established system of family relations and clarified many problems associated with family education that previously could not be solved by teachers, psychologists and philosophers. The researcher who developed the idea that “while the child is still in the womb, the mother’s feelings are transmitted to the child”, Rumi believes that the mother should be pure, moral, cheerful, smiling, full of happy moments, minutes, hours. It takes days and months for the unborn child to receive nourishment, fertilization and formation in this spirit. The article also examines the works of Hazrati Ali, Balasagunlu Yusif, Nasreddin Tusi, coinciding with the views and opinions of Mevlana Jalaladdin Rumi, and provides examples. It is shown that Mevlana considered the child a soul, a treasure, a wonderful good of the family, and considered the main factor to educate a child in the spirit of honesty, truthfulness and nobility from an early age, he must be accustomed to hard work, loyalty, loyalty, honesty and modesty. The article argues that the decency of parents in the formation of such superior qualities is an important factor. The pedagogical meetings of the great thinker, poet and scientist Mevlana Jalaladdin Rumi on family education were summarized by the researcher and completed with the provisions.

*Аннотация.* В статье впервые предметом исследования и анализа стали цели и задачи семьи, а также концепция семьи в произведениях вестника нравственности Мевлана Джалаладдина Руми. Исследователь отмечает, что в своих работах Мевлана Джалаладдин Руми уделял особое внимание вопросам семейного воспитания детей, глубоко изучал исторически сложившуюся систему семейных отношений и прояснил многие проблемы, связанные с семейным воспитанием, которые ранее не могли быть решены педагогами, психологами и философами. Исследователь, который развил идею о том, что «пока дитя все еще находится в утробе матери, чувства матери передаются ребенку», считает Руми, что мать должна быть чистой, моральной, жизнерадостной, улыбающейся, полной счастливых моментов, минут, часов. На то, чтобы нерожденный ребенок получил питание, оплодотворение и питание в этом духе, должны пройти дни и месяцы. В статье также рассматриваются работы Хазрата Али, Баласагунлу Юсифа, Насреддина Туси, совпадающих со взглядами и мнениями Мевланы Джалаладдина Руми, и приводятся примеры. Показано, что Мевлана считал ребенка душой, сокровищем, прекрасным благом семьи, а главным

фактором считал воспитание ребенка в духе честности, правдивости и благородства с раннего возраста, он должен быть приучен к трудолюбию, верности, честности и скромности. В статье утверждается, что порядочность родителей в формировании таких высших качеств является важным фактором. Педагогические встречи великого мыслителя, поэта и ученого Мевланы Джалаладдина Руми по вопросам семейного воспитания были обобщены исследователем и завершены положениями.

*Ключевые слова:* Мевлана Джалаладдин Руми, Коран, семья и семейное воспитание, семья и наука, самовоспитание в семье.

*Keywords:* Mevlana Jalaladdin Rumi, Quran, family and family education, family and science, self-education in the family.

In the creativity of Mevlana Jalaladdin Rumi, when talking about family and love issues he gave value to the mind, highly appreciated the family founded by mind. Mevlana writes that the family is an alliance that cares about the beginning of a new life to be formed between husband and wife, the emergence of a new generation and its upbringing as a result of mutual love, trust and respect, spiritual belief, worldview. Mevlana considers father and mother as the core of society, the primary unity. If Mavlana, who highly appreciates father and mother relations, calls father as the surface of the sky, then mother is evaluated by him as the face of the earth. He wrote: “according to the mind, the sky is male and the Earth is female; this is what he throws she grows. When it is not hot, he sends it; when it is no wet and humidity, she gives it. The earth is the host; she gives birth and milk. If so, know that the Earth and the sky are clever; because they follow their mind” [2]. Although Mevlana was not engaged in the research of such problems as theoretical basis of family education, content and function in the family, types of family and its characteristics, periods and aspects, principles and methods of family education, but he commented on the level of their outlook on such issues and problems as preparation for family life, marriage, strengthening it, creating a psychological climate in the family, protecting it and so on (like “How do you understand the preparation for the family life?; What conditions are needed for marriage? What characteristic features should you take advantage of for the formation of positive relations in the family? What are the ways of regulation family relations?” and so on).

Mevlana Jalaladdin Rumi, who aimed to form the moral generation, paid special attention to the issues of family education of children in his works, deeply studied the existing family forms, became familiar with the situation of families and came to the results on the issues of upbringing which educators, psychologists, philosophers who lived before him could not gain. As we have already noted, it should be noted that Mevlana gave separate chapters on family relations as his successors Nizami Ganjavi, Nasreddin Tusi [4], Sadi Shirazi, Maragali Avhadi, Muhammad Fuzuli and others, divided children into age groups, and developed programs and tasks on children upbringing for parents. But in spite of all this, Mevlana approached the changes in family relations, including the history of family development in the field of child upbringing from the principle of deism, and dealt with assessing of such issues as family upbringing, mother, father, child love, glory, fame, property, science, homeland and others unsystematically but with great interest. We can also use the approaches in Mevlana’s work to determine the age periods as follows:

1. The period of the birth of the human race (from the embryo to the next 9 months).
2. Infancy period
3. Mental period

#### 4. The period of etiquette, culture, science (period of independent activity)

Mevlana cannot imagine the development of upbringing without parents. He saw the pattern of changing life, “creating the Spring”, any event in the correct construction and formation of family relations. Mevlana pays attention to family education as an important factor of upbringing and appreciates highly such values as moral purity, moral value, humanism, justice, honor and dignity, simplicity and modesty, honesty, diligence, heroism, patriotism, bravery, adulthood, generosity, loyalty and spirituality, friendship and companionship, perseverance and respect, to follow the promise, to help the people in a needy day, to respect the adults and parents, to take care of the little ones, the power of the mind, to respect the scientists and so on in his “Masnavi”. Mevlana writes that when “a dear child” is born, he/she should be fed with the milk of a shy and virtuous, honest and faithful, clean and pure, tidy and accurate, zealous and honorable mother. Mevlana, who advised to keep the child away from a bad, immoral, malicious, “Satan” woman’s milk, says in poetic language:

- Protect your soul from the milk of Satan,
- Try to do it, you suck the milk of an angel [3]

Mevlana shows that while the child is still in the womb, the maternal emotion analyzers are transmitted to the child as well. Thus, if the mother spends moments, minutes, hours, days, months full of pure spirit, pure thinking, cheerful, smiling, happy, the child in her womb will be nourished, feed and brought up in that spirit. But, if the mother is frowning, gloomy, pessimistic, dull, this kind of phlegmatism will be transmitted to the child, and will be reflected in him from the moment he is born.

- As long as your heart is full of black thoughts,
- Know that you are a sister, with a black demon [3].

We consider that the idea of his predecessor Balasagunlu Yusif is identical with the idea of Mevlana. Yusif Balasagunlu talked about the child’s need for “upbringing in the womb” [5]. Such thoughts of prominent thought geniuses almost completely undermine the moral value of the conversation between Aristotle and mother.

We find views and opinions similar to Mevlana’s in creativity of his predecessor Hazrati Ali and his contemporaries Nasireddin Tusi. “Hazrati Ali stated that breast milk has a great influence on the physical and mental development of the child. Breastfeeding Breast milk not only creates security, safety and comfort for the baby, but also strengthens the ties of love between the baby and the mother. Ali said: “Be carefull to those who is feeding your children with milk. Because the child will develop with her milk. Do not call a stupid woman as nurse, because milk takes over nature, temper” [6].

It should be noted that Hazrati Ali justifying the positive effect of breast milk on the mental and psychological state of the child, considered that giving milk to the child for less than nine months and a year means to torture him. It turns out that he was well aware of his psychology and the subtleties of his family's upbringing. Mevlana, who explains the development of the child in the family very gracefully writes:

- When a child is a baby, it is a habit to breastfeed,
- When he was fed up with milk, it is his quiet period.
- He does not speak for a while, he keeps his lips closed,
- He hears words from the elders, and he becomes clever [3].

Scientific psychology shows that when a child is born, it needs such unconditioned reflexes such as food, protection, care and so on. “It allows us to make initial contact with the outside world. At the end of the second week, the child begins to develop the first conditioning reflex. By the end

of the third month, a conditioning reflex on all analyzers makes it easier for the child to interact with the environment... At the end of infancy (from 11 months) the child begins to master the phonetic structure of speech, gradually increases the vocabulary and reaches 300-400 by the end of the third year" [7].

There is such a saying: the child grows up not by eating, but by proud. Mevlana, who calls mothers "souls", wants to say that if a mother uses "nazlama"(praisings) and "okhshamas"(pattings) when breastfeeding her baby, the mother's milk will increase, and the baby will have a period of sensitivity from an early age and will be inspired by music.

These words are like a spirit, in the breasts of "souls",

If you don't milk with a good song, there will be no milk in its place [3].

Mevlana also talks about other conditions of how to feed a baby. It compares the nutrition of the baby with the birds. It shows that each bird is fed with food that can pass through its own throat. Just as not every bird can swallow a fig, so a child who is given bread instead of milk may die. After his teeth come out, he himself will look for bread.

Every bird has its own grain, it knows the pattern,

Can figs be grain of all birds?

If to give the baby bread instead of milk,

That poor child dies, instead of being raised.

After the teeth come out, things suddenly change,

The child is looking for bread everywhere [3].

As we have already mentioned, although Rumi does not show the early age of a child, there is a similarity in opinions. The poet writes:

Learn hundreds of words, try one of them,

If a word is said, then surely it will be repeated.

If he does not listen, he will not hear those words,

He is dumb, does not talk, only sees with his eyes.

If ears do not cause the deafness,

Then there would be no dumbness, negotiations would not be lost.

Ears if were not important and initial for the speech,

They were not considered basic for learning speech.

You ask houses at His doors,

Seek sustenance from His pure presence [3].

Apparently, Mevlana sees the reason for dumbness as the problem in the hearing and, of course, in thought "Allah advised so". Deafness and dumbness in scientific pedagogy is called "Surdapedagogy". As a result of the rapid development of science in modern times, the upbringing, training, education, psychophysiological features of deaf, dumb and children with hearing problems are being studied. In fact, "in a number of countries (Russia, Belarusia, Ukraine, etc.) textbooks called "Surdapedagogy" have already been developed and delivered to special schools" [8].

Mevlana, who talks about the necessity of building a family, raising a child, and developing generation stresses the difficulty of child upbringing as well. He writes that if a bird without having wings tries to leave the nest, it would be immediately hunted by a predatory cat. When the wings comes out, it will fly and build a nest for himself. So is the child. The parents should keep the children's morality clean, keep them away from bad qualities until they realize themselves, let down the light-minded actions and selfishness, and raise in their eyes the virtues (faithfulness, kindness, truthfulness, blessing, courage, wisdom, intelligence, science, perfection, etc.), do not consider as their duty to persuade.

Mevlana, who calls a man as “a mind” and a woman as “a nafs” (desire) or a man as “grain” and a wife as “a trap”, describes it as “who knows his “nafs”, he knows the truth”. He writes, you should not give the reins of work to your own desires. If you do not give the reins to your nafs, you will reach the sun and the clouds. If you give in, then the nafs will push you down, to the animal floor, and you will fall into the deepest abyss of humiliation, just as a stone rolls from the top to the bottom of a ravine.

If anyone can kill the fire-worshiping in himself,  
His breath will reach the sun, the cloud.  
If the heart gets used to be patient and endure,  
The sun does not burn him, takes a comfortable walk [3].

Mevlana justifies the relations between husband and wife on several conditions. He writes that if a woman’s desire is under her control, she is a mother, a friend, a beloved, but a woman who cannot control her desires is a tyrant, an enemy and a thief. In addition, Mevlana along with showing the defects in an ill-educated woman’s desire (morality), he also tried in his works to show methods and ways how to avoid these bad characters.

The fire of the lust is like the to those who are dishonest,  
Protect the body from lust and seek the way of salvation.  
Fire does not harm the pure ones.  
The trashes can nopt cover the surface of the sea.  
Whoever taste the wine of Justice,  
He is not in debt to death, even if he drinks a poison [3].

We read in verse 9 of the Holy Qur’an, “Ash-Shams” (Sun): whoever cleanses “his soul [from sins]” will surely prosper! But he who has spoiled [with sin] will certainly suffer [1].

One of the desires, demands and recommendations of Mevlana to parents was to teach their children science, knowledge, to obtain the secrets of sciences. In order to teach the children such sciences as music [3], astrology [3], chemistry [3], medicine [3], jurisprudence [3] and so on Mevlana recommended the parents first of all to teach and study “Abjadi” [3] (*introduction to the alphabet — Kh. A.*).

The poet repeatedly emphasizes that the most indispensable blessing that every person acquires in life is the knowledge he possesses. Mevlana who says — “Science is the way to learn God” (the Italic is ours) [3] writes that man is a creature with great physical, mental and intellectual power. He is able to conquer the universe by his own force. Mevlana speaking about the forces that conquer the universe refers to prophets, Sufis and others who are considered a mirror of knowledge and also gain great authority with their simplicity. He says to his son:

The scientist’s science seems to be worth “Property of Solomon”,  
You hear, you understand, good science is worth living [3].

Mevlana addressing his son and all the young people said, the more scientific knowledge you have, the simpler and more humble you should be. He writes that in ancient times, the kings placed the wrestlers on the left side because the heart “accomodates” on the left side, and the scientific and knowledgeable people, who are called “residents of soul”, on the right side because they wrote with the pen by the right hand. Saying that simplicity and humility beautify the spirituality of a scientist, Mevlana writes in poetic language:

The pilgrims are Sufis, listen to me, oh my son,  
Teya are ample, free, clean, head down.  
Their hearts are polished, with remembrance, with thoughts,  
So, the mirror of the heart be filled, with pure images [3].

When Mevlana Jalaladdin Rumi gained knowledge, he strictly criticized if people are praising and glorifying themselves in education. He says that arrogance diminishes, ignores, and destroys the power and ability of a man of great strength. In surat “Al-Isra” (the Children of Israel), verse 37, we read: “Do not walk proudly on the earth. For you cannot create the earth, nor can raise [by height] and reach to the mountains” [1].

Mevlana considered it important to instill loyalty and fidelity to children in the family. In the first verse of Surat “Al-Maida”(the table) of the Quran, our holy book, the Creator says: “Oh, you who believe! Be faithful to the covenants ...” [1]; in verse 91 of Surat “An-Nahl” (the bee) it is said: “When you make a covenant Fulfill Your covenant given to the God. Do not break your oath after giving a firm oath to God. Indeed, Allah knows what you are doing” [1]; in verse 34 of Surah “Al-Isra” (the Children of Israel), we read: “... Please keep your covenant. Because [man] is responsible [on the day of resurrection] of the covenant” [1].

Considering that loyalty and fidelity are the law of life for every family, Mevlana writes that if any man and woman make a pact to get married, it means that there should be no doubt that they will live kindly and be faithful to each other for the rest of their lives:

Have you made a promise, you must be faithful,  
If you do not keep your promise, you will not be told [3].

Mevlana calls the old parents the school of loyalty, fidelity, honor and dignity. The poet, who has always cherished loyalty, trust and fidelity in the family, admires it, considers the fidelity as a reliable guide of the generation. Mevlana, who opened his hand to God and Creator writes:

Oh, my faithful, generous, merciful God!  
Be merciful to tormentor me, my merciful God!  
You gave me a life, every day, like that day,  
How does one live without knowing the price of those days? [3].

Today, the interests of the state are united with the happiness of each family. Therefore, every Azerbaijani family aims to develop the child’s moral consciousness to a high level, to direct his feelings and will-power in such a way that the child could not only clearly understand the goals of our society, but also fulfill its duty to him, as well as make these great deeds the goal of their personal lives, the object of their efforts and personal happiness. This means that, in the current situation, the care of children is a key factor in demonstrating the social nature of the family, which is becoming an important moral duty of modern parents.

Mevlana demands from parents to always be kind-hearted, kind-minded, kind-thoughted. Then these ideas will be reflected in the children. We read in his moral letter to his son Bahaaddin Valad: “My son Valad! If you want to stay in Paradise forever, be friends with everyone and do not be hostile to anyone. Be like ointment and wax, do not be as hard as a needle. If you don’t want anyone to hurt you, don’t be bad-minded. Because if you remember a person positively, you will always be happy. So this joy is heaven itself. But if you remember a person with enmity, you will always be sad. This is hell itself. Because just as there is a way from the heart to the tongue, so there is a way from the tongue to the heart” [9].

We can observe the similar elements and identity between the “Letters” conversation of Mevlana Jalaladdin Rumi with his son Sultan Valad, where Rumi tries to lighten of the misunderstandings and dark thoughts remaining in the mind of Valad, at the same time in the conversation of the prominent pedagogue-scientist Johann Henrikh Pestalozzi with his son Jacob-Jakeli, the son, the same elements of harmony in the description of nature, people, and, even of God. Later, Pestaluzsi’s fame spread far beyond borders, he showed his countless pupils the

methods, ways and means to achieve moral and mental development, to be blessed with stupidity and prejudice, to be raised by man only and only by the power of his labor [10].

Summing up Jalaladdin Rumi's creativity, his views and meetings on the upbringing of preparation for family life, we come to the conclusion that:

1. Mevlana Jalaladdin Rumi highly valued the necessity of building a family, upbringing of children, generation, working together in the family, mutual assistance of family members to each other;

2. Mevlana Jalaladdin Rumi, who admired his readers, considered being faithful in family education as the main factor, called her child ore and beautiful blessing in the family;

3. Mevlana considered it necessary for a mother and a woman to have intelligence, chastity, modesty, honor and control of desire;

4. He created a description of effective ways to bring up the qualities of halal education in the family;

5. In Mevlana's masterpiece "Masnavi" he also gave great importance to moral purity, purity of conscience, loyalty, and also advised parents to teach children from a young age to honesty, truthfulness, conscientiousness, He argued that it was important for children to be generous and humble in the family as well.

#### *References:*

1. Koran (1992). Baku.
2. Mevlana Jalaladdin Rumi (2012). Masnavi. II. Nakhchivan.
3. Mevlana Jalaladdin Rumi. Masnaviyyat Masnavi. Baku: 2007, 35 s.
4. Nairaddin Tusi (1980). Moral'no-nasiri. Baku.
5. Kamal Dzhamalov (2019). Razvitie pedagogiko-psikhologicheskoi mysli ot predshestvennikov k preemnikom. Baku.
6. Kamal Kamalov (2009). Vzgl'yady Khazrata Ali na nauku i obrazovanie. Baku.
7. Seidov, S. I., & Khamzaev, M. A. (2017). Psikhologiya. Nakhchyvan.
8. Farakhim Sadygov (2012). Psikhologiya. Baku.
9. Mevlana Jalaladdin Rumi (2000). Ankara.
10. Iogann Khenriks Pestalotsti (2011). Izbrannyye pedagogicheskie trudy. Baku.

#### *Список литературы:*

1. Коран. Баку: Азарнешр, 1992. 720 с.
2. Мевлана Джалаладдин Руми. Маснави. Т. II. Нахичевань: Аджамии, 2012. 612 с.
3. Мевлана Джалаладдин Руми. Маснавийят Маснави. Баку: 2007. 35 с.
4. Найраддин Туси. Морально-насири. Баку: Эльм, 1980. 253 с.
5. Камал Джамалов. Развитие педагогико-психологической мысли от предшественников к преемникам. Баку: Наука и образование, 2019. 222 с.
6. Камал Камалов. Взгляды Хазрата Али на науку и образование. Баку: АДПУ-Пресс, 2009. 82 с.
7. Сеидов С. И., Хамзаев М. А. Психология. Нахчыван: Аджамии, 2017. 608 с.
8. Фарахим Садыгов. Психология. Баку: Адилоглу, 2012. 552 с.
9. Мевлана Джалаладдин Руми. Анкара, 2000. 594 с.

10. Иоганн Хенрикс Песталоцци. Избранные педагогические труды / Составитель и научный редактор профессор Агахасан Рзаев. Баку: Маариф, 2011. 368 с.

*Работа поступила  
в редакцию 01.06.2021 г.*

*Принята к публикации  
09.06.2021 г.*

---

*Ссылка для цитирования:*

Aliyeva Kh. The Essence and Content of Family Education in Creative Activity by Mevlana Jalaladdin Rumi // Бюллетень науки и практики. 2021. Т. 7. №7. С. 425-432. <https://doi.org/10.33619/2414-2948/68/60>

*Cite as (APA):*

Aliyeva, Kh. (2021). The Essence and Content of Family Education in Creative Activity by Mevlana Jalaladdin Rumi. *Bulletin of Science and Practice*, 7(7), 425-432. <https://doi.org/10.33619/2414-2948/68/60>