



## **THE ISSUE OF FAMILY VALUES IN THE WORKS OF JALALUDDIN RUMI**

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**Abstract:** The article emphasizes that in Rumi's works, spousal relationships should be based not on one-sided dominance, but on mutual respect and harmony. In his opinion, it is analyzed that the husband understands the heart of the wife, and the wife listens to the husband's words from the heart - this is a guarantee of peace and prosperity in the family.

**Keywords:** Masnavi, husband and wife, human, theme of love, flight, soulless coin, spiritual-moral, family relations.

Jalaluddin Rumi was born on September 30, 1207, in the city of Balkh in present-day Afghanistan, into the family of the great Sheikh Muhammad Bahauddin Valad, who had received the title of Sultanul Ulama, meaning the Sultan of Scholars. He was a descendant of Abu Bakr Siddiq, one of the four Rightly Guided Caliphs. Bahauddin Valad briefly stopped in Nishapur, where he met with Fariduddin Attar, known as the Sultan of Saints. At the age of 12, Jalaluddin met Attar, who became his teacher, and had the opportunity to converse with him. Attar presented Jalaluddin with his book "Asrornoma" as a gift.[1]. Jalaluddin Muhammad Rumi is renowned as a great Sufi poet and thinker who holds a unique place in the world's spiritual heritage. His works - spiritual treasures such as "Masnavi-ye Ma'navi," "Divan-e Kabir," and "Fihi ma fihi" - contain profound reflections on the human heart, spiritual realm, and moral education. In Rumi's oeuvre, family values, including husband-wife relationships, child-rearing, and matters of spiritual unity within the family, also occupy a significant position.

The rich scientific heritage and philosophical ideas of Mawlana Rumi are significant not only for those studying Sufi theory and philosophy but also for all readers seeking to understand the essence of the being called "Human." Jalaluddin Rumi's scholarly legacy can be conditionally categorized by thematic scope as follows: 1. National patriotism; 2. Sufism, religious philosophy, and ethics; 3. Interethnic harmony and tolerance; 4. Love and romance; 5. Enlightenment; 6. Social and domestic issues. As we familiarize ourselves with Jalaluddin Rumi's scholarly works, we begin to grasp more profoundly the fundamental themes of philosophy: ontology - the doctrine of existence, concerning God and being; epistemology - the nature of truth and ways to comprehend it; anthropology - the origin, essence, and life of humans, the discovery of one's "Self"; dialectics - his ideas about the categories of measure, cause, and effect invite humanity to engage in philosophical contemplation.[2].

Those who discover Rumi's words close to the heart feel their beauty and relevance. Nevertheless, we may struggle to express their significance, let alone explain it. Poetry can be the language of the soul, conveying things beyond material reality through imagery and metaphor. It can lead us to a place where our tracks disappear in the sea.

Rumi belongs to the honorable category of wise mentors such as Plato, Ecclesiastes, Lao Tzu, the Gospel author Thomas, Meister Eckhart, Shakespeare, Goethe, and in America, Whitman and Emerson. He can be considered equal to each of them in terms of his intellectual contribution and, perhaps, surpasses all of them in terms of spiritual depth.

According to Rumi, family is considered the primary and fundamental environment for human upbringing. In his "Masnavi," he describes the family as "an abode where souls unite and the

meaning of love deepens." He emphasizes that husband and wife should not only satisfy their worldly needs but also serve each other's spiritual perfection.

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In Rumi's analogies, love within the family is likened to life-giving water poured onto a parched flowerbed:

"Where there is no love, there is no essence of life. Where love exists, even poverty blossoms into flowers." [4].

In Jalaluddin Rumi's philosophical views, theories concerning the categories of ontology, epistemology, sociology, and ethics take prominence. The significant epistemological aspects of Rumi's work related to moral values are also directly linked to ethical issues. The Sufi's ethical perspectives address the pursuit and attainment of lofty spiritual values and positive qualities. In his views on moral values, while emphasizing the necessity of developing moral virtues, he strongly condemns immoral traits in individuals. Following the path of ancient philosophers, Rumi asserts that the struggle for goodness should begin within oneself; only then will one's words transform into actions, which will undoubtedly be evaluated by society [5] he says.

In Rumi's works, it is emphasized that spousal relations should be based not on one-sided dominance, but on mutual respect and harmony. In his opinion, the husband's understanding of his wife's heart, and the wife's sincere listening to her husband's words, is a guarantee of peace and prosperity in the family.

In "Fihi mo fih," Rumi compares the relationship between a man and a woman to a bird with two wings:

"A bird rises to the sky only with two wings. If one wing is missing, there is no flight."

Rumi considers child-rearing the highest duty of the family. In his view, children should be instilled with not only secular knowledge but also moral and spiritual principles.

In the "Masnavi," he likens a child to a blank sheet of paper, the purity of which must be preserved. If evil is inscribed upon it, it becomes difficult to erase. Therefore, parents must teach their children good qualities through their own actions and example.

In Rumi's works, love is regarded as the main pillar of the family. He emphasizes that a family without love resembles a body without a soul. Sincere love between spouses and children not only ensures peace at home but also fosters a virtuous environment in society.

Family is the first school for human development, marital relationships must be founded on respect, harmony, and love, moral and ethical principles should be paramount in child-rearing, and spiritual unity and love are the guarantee of stability for both family and society.

Such ideas of Rumi remain relevant for modern family relations, and their implementation in life serves the spiritual development of society.

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