

## THE EDUCATIONAL IMPORTANCE OF FAMILY STABILITY ISSUES IN JALALUDDIN RUMI'S TEACHINGS

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**Annotation.** This article focuses on Jalaluddin's views on the educational importance of issues of family strength in Rumi's teachings.

**Key word:** education, knowledge, generosity, honesty, truthfulness, responsibility, love, trust.

With these ideas, Jalal ad-Din Rumi acknowledges that the rights of women and men are equal in society, and he confesses that these ideas are firmly enshrined even in the ayats of the Holy Qur'an. The Mawlawi tariqa, founded and developed by Mawlana Rumi, differs from other tariqas with its popularity among women who comprise the majority among the representatives of this Sufi order. According to the reliable sources, women who had gone astray in their time and entered the path of depravity could turn away from that path and married a pious person under the influence of Mawlana and his teachings. For example, a woman named Tovus, who danced in taverns and collected a lot of money and property due to that business, released her employees at the invitation of Rumi and gave up her bad habits by participating in As-Sama' dances organized by Mawlana and the group of Akhis. Similarly, a woman named Fakhriniso wore the garment of piety and followed the path of purity under the influence of Mawlana Rumi. It is known from the biography of Jalal ad-Din Rumi that the "light-hearted girls" converted to Islam and began to live a Sufi life under the influence of the great scholar<sup>1</sup>. Gumej Khotun, the Queen of Georgia and the wife the chief minister Amir id-Din Mikail Parvana used to gather the women of the palace and sang Mawlana's ghazals and recited his poems. According to A.Schimmel, a German Islamic scholar, "Rumi had some kind of magnetism that attracted women of all classes".

The scholar adds: "Love built on prejudice is always temporary. It looks like a rotten rope. If you try to hang on to it, it will break up<sup>2</sup>" and by this he strongly condemns marriages for financial benefit. Rumi always associates love to the sun, which always spreads light to people. A person who has love in his heart does not approve of evil to his wife and those around him. The Sufi scholar emphasizes that as a result of loving and marrying a worthy person, a person can strengthen the bonds of love in the family. Mawlana highly honors the woman and applauds the love for the woman. Jalal ad-Din Rumi's father, Baha ud-Din Walad, gives the following description of a woman in his book "Maorif": "A woman is like glass. Don't be hard-hearted, you may break the glass, and don't be tender-hearted, you may slip out of the glass like a drop of wine".

Whoever looks at others' wives with greed and wilderness, of course, others will look at his wife with the same eyes. As proverb says you will get back what you did, because Allah punishes you in this way and puts a fire of jealousy in your body. Also, the thinker says that there are some men who have feminine nature and act like women by showing off themselves too much in the public,

<sup>1</sup> Schimmel A. Jonon mening jonimda (A beauty in my deep heart).-T.:Sharq, 1999.- p.155.

<sup>2</sup> Jalal ad-Din Rumi. Majāles-e Sab'a (Seven Sessions).-T.:Yangi asr avlodi, 2018. Session 1.-p.68.

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and there are some masculine women who are as rude and offensive as men and do not care about their physical appearance, the scholar considers them neither women nor men, such people according to his opinion are vagrants in this bright world.

“The intertwinement of two strangers in a single table wishing to make up a family, the bond of love and blessing that arises between them, may be an expression of divine power that must be seriously understood. All beings strive for unity according to the divine law<sup>3</sup>”.

These qualities, recognized by Mawlana eight centuries ago, are still considered the most important and necessary factors in the strength and stability of modern families.

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<sup>3</sup> Usmon Nuriy Tupbosh. Masnaviy bogchasi dan bir ko'za suv (A jug of water from Masnawi garden).-M.: SAD, 2010.-p.190.