
Social and Living Factors of Personal Crisis

I. M. Jurayev

Lecturer at the Department of Foreign Languages in Natural Sciences, FerSU

Abstract: The article analyzes the interrelated and harmonious depiction of personal decline and crises in socio-spiritual life, based on the work of Russian writer Radi Fish "Jalaluddin Rumi".

Keywords: Historical reality, personal upbringing, domestic life, social life, spiritual and moral degradation, social crisis, artistic image.

The scientific works and ideas of the great sage Jalaluddin Rumi, who studied the problems of society, the relationship between individuals, the relationship between parents and children, in general, the ways of human development, are still relevant and important for centuries.

Well-known writer Radiy Fish in his historical-biographical novel "Jalaluddin Rumi" expresses the hard life and spiritual perfection of Jalaluddin Rumi and draws attention to the importance of spiritual education of the human heart today.

When a person creates something material, it stands up, one can improve it next time. Every time a human child is born, spiritual growth, spiritual maturity begins from the beginning, man is not born spiritually mature, and in his perfection the legacy of Rumi and other thinkers, in general, the history of mankind must serve as a basis.

Indeed, the question inevitably arises as to whether man's psyche, his spiritual world, his laws of perfection is so difficult. Rumi writes, "It is more difficult to understand and conquer the world of one's own spirit than it was once Alexander the Great conquered the earth. But the hardest part comes after all, if you understand everything, but you can't change it, even if it's just a little bit, by looking at the lunatics of the world! It's the hardest trade ever!

One such difficult matter in Rumi's life was the problem with the identity of his second son, Aloiddin. The worldview of the father and the child was completely different. Aloiddin had an unusual behavior. He always did the opposite, especially to his brother Valad, who loved to do things bitterly. Valad was gentle, energetic, and soft-hearted, while Aloiddin was ruthless, stubborn, and quarrelsome. Aloiddin, a gifted man by nature, barely graduated from the madrasa. He became a teacher with the help of his father, but all his actions showed that he did not care about his duty or his father's honor. His family was often left without money and food, and he spent the week in the vineyards, drinking with his friends and having fun with the maidens. [2. 293]

Rumi suffers from his son Aloiddin being helpless and turning towards ignorance and sends him a letter: "If you want to comfort your father, do not forget your home, your family. My son, get rid of the veil that covers your eyes as soon as possible, for there is nothing on the side on which you ride except the mirage. Many people rode there, but saw that there was no trace of water. No need, no need, no need, everything is here! ...

The hope of your courage, your nobility, your humanity is that you will not injure the hearts that wish for your good fortune. Your poor father went to Amir Sayfiddin and his men ten

times and stood at their door, no matter how difficult it was. Yes, I took on this problem for you. For God's sake, don't leave your home, your people... Comfort your father so that he may thank the Lord instead of writing you a letter!" wrote Rumi. But the pampering turned out to be futile. Adolescence's selfishness had become an essence in his nature. Of course, Rumi's letter of exhortation can be likened to the daily exhortations that all parents give to their children. There seems to be no exception, but the root of the recurring problems in human history seems to be here. That is, the advice given by fathers and mothers based on their own life experiences is not always accepted by the misguided younger generation.

Rumi who wrote: "There is nothing but mirage on the side where you are riding, " tried to turn his son Aloiddin from the path of ignorance and selfishness, but Aloiddin, who did the opposite of what his father had said, killed himself.

Only when an example is taken from history lessons, from the correct advice of parents, can a person's spiritual upbringing be perfected.

Why did the descendants of Rumi, the great philosopher and leader of spiritual maturity, go downhill? What is the role of the family and society in the development of the child? What is the significance of human morality? Similar questions have puzzled mankind for centuries.

In the work "Jalaluddin Rumi" the author quotes Rumi as saying, "... All knowledge is useless unless people have love ..."

So, it is clear that if there is no love in humanity, knowledge is useless to it, and the crown is a disaster. After all, one of the main pillars of a person's spiritual perfection is really love for human. Since Aloiddin had no love for human, he became a slave to his desires and committed murder, going so far as to kill Rumi's best friend and his wife, Kimya.

Jalaluddin Rumi, as a product of his experiences and reflections, concluded that "the fate of everything does not depend on divinity, man must strive for beauty and perfection with his own will."

Rumi had always emphasized the need to stay away from the snare of lust, paying great attention to the spiritual upbringing of man. His son Aloiddin entered this street of lust and faced ignorance.

The selfishness of a teenager had become essential in Aloiddin's nature. He was a slave to the selfish, the street of the soul, and eventually became a slave to arrogance. Where is the independence! He repeated his brother's and father's line movements like a puppet, but in the opposite direction, like in a mirror. [2. 294] He bleeds humanity by killing Tabrizi. At the same time he killed himself and removed his name from the list of the living and the dead forever. "Killing one person is like killing everyone. He who resurrects one person is equal to resurrecting all." When Rumi found out that his son had been murdered, he turned his back on him completely. He did not even go to her funeral. The killer's offspring died unnamed. [2.304]

Today on one of the social networks, the news that a 67-year-old mother-in-law stabbed her 37-year-old daughter-in-law to death in the chest caused quite a stir. From this, can we say that the spiritual perfection of today's people has not grown significantly from the spirituality of Jalaliddin Rumi, a great man who lived 700 years ago and called for humanity? Can't the development of science and technology contribute to the spiritual perfection of man? Is human spiritually perfect in another universe? Which way should we go? These questions definitely make us think and we need to find answers.

What is the morality and support of those who kill innocent people under the guise of religion, such as the "Islamic State"? Are they not on the path of lust? What would Rumi,

who had given up his son for murder, and who was in the grief of humanity, say to this and other selfishness?

Rumi's knowledge, high spirituality, as a legacy and gift, did not pass into the blood and consciousness of his son Aloiddin, who said that every time a human being is born, he should be nurtured as a new sapling. His perfection lies in finding his place in life, in his favorite profession, in acquiring knowledge. We see in life that a person who has mastered any profession, science, stands on his feet with self-confidence and is respected in society.

Just as an inattentive, inexperienced farmer is barren in the fall, it is clear that a society that has irresponsibly approached the upbringing of the younger generation will fall into the abyss and lose its identity. In the upbringing of the younger generation, all events are closely linked: the state economy, people's living standards, family and school, the education system and its content, literary and historical books, high-level shows and films. The state and society, the primary task of the family is to bring up spiritually mature individuals in the society. In this sense, the artistic-philosophical conclusion of the author of the work is important. "For a person deprived of spirituality, the world is a warehouse full of meaningless and confusing things. Only human spirituality can turn the universe into its own home." [2.313]

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