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About Human Health and Manners in the Rashkhas of Abdurahman Jami

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Abstract: When a person comes to the world, he tries to lead a healthy life, every rest to be healthy. If a person is not healthy, then the work that he planned will be difficult to carry out. For this reason, scientists and writers from ancient times paid special attention to a healthy lifestyle in their works. Among such works, Abdurahman Jami's Rashhas also touched upon this topic separately.

Keywords: healthy life, etiquette, education, perfection, harmony of person, medical concepts, historical.

Introduction

About the fact that Abdurahman has words of wisdom as a product of total thinking, Fakhraddin Ali Safi ibn Husayn Waz Kashifi Hirawi brought valuable information on 181 – 221 pages of his famous work "Rashahat". This data volume consists of 40 pages and serves as a valuable resource. In it, the author showed high respect to Abdurahman Jami and said, "Hazrat Mahdum q.s." in the name of comment, which is the word of anfusi from the soul of a musmu, The scholar described 20 rashhas combined [1].

Jami was born in a village near Jam, then Khorasan, but a few years after his birth, his family migrated to the cultural city of Herat where he was able to study Peripateticism, mathematics, Arabic literature, natural sciences, and Islamic philosophy at the Nizamiyyah madrasa of Herat.

Because his father was from Dasht, Jami's early pen name was *Dashti* but later, he chose to use *Jami* because of the two reasons which he mentioned in a poem:

در لاجرم است الاسلامی شیخ جام جرعه قلم رشحه و جام مولدم
[7]. است جامی تخلصم معنی دو به اشعار جریده

My birthplace is Jam, and my pen

Has drunk from (knowledge of) Sheikh-ul-Islam (Ahmad) Jam

Hence in the books of poetry

My pen name is Jami for these two reasons

Methods. Abdurahman Jami's rashhas had a thorough idea of human health, the factors necessary for his peaceful life. In particular, the second rashha explained that "Sayar erdiler, badnafs people when I am, if they want to say one person's guilt, those angels is present in his own breed, on will be introduced to the language. For what, it is worthy of their advice and stand closer." Through these thoughts, the scholar again clarifies the issue of the total human body, emphasizing that the perfection of the soul is primarily related to physical health.

It shows that human nature is strongly influenced by the state of his soul. He will be in two groups on the attitude of people to Nafs. 1. Good nafs, that is, people who are in the norm of the soul, exist as a power that helps its perfection. 2. Bad nafs, that is, more than the norm of the soul, are powerful people who serve evil. Total good nafs understands that people are people of the quality of those who benefit society as well as those who serve its development,

while ill-will argue that it is a great illusion for the peace and security of society

Because the body of the notorious people is in the judgment of desire, desire, they say that it is the fault of a person for his own good, on the basis of his command, order, and with this they reveal this evil that is in his seed. The language, which is part of the soul-serving body, is not rational, but rather is subject to Nafs and carries harms to other people. The body, which is in the influence of Nafs, is not subject to the mind. As a result, in such people there will not be any nonsense. It is also difficult for an illiterate person to enter the human race, because it is an illusion of society that harms all existence and humanity in its own way. In this way, it emphasizes the importance of bringing up the common sense in people, forming them as people of good nafs, in order for the total society to be stable, calm.

In another of the Jami rashhas, it is stated that one day they ask one person: “neither will you stand at work? he said: “I stand there and I beat my foot at the foot of the disaster and I die in one corner. They said: “Rest and prosperity is not his, wrap his feet in a bowl, die in a corner. I am happy, if you have passed yourself, that time whether he may or not and whether between the people [2,205].

In this rashness, which Abdurahman Jami said, one can think about the necessary basis for humanity to see a peaceful and peaceful, happy and prosperous life. Through this wise word, Abdurahman means that for a total person the real peace and tranquility is not to sit on his tunic in a corner without working, but rather to give up selfishness, to act impartially for the benefit of others. Those who have passed away from themselves, that is, have full control over their desires, who can control their desires, who renounce their human desires and act impartially and without hypocrisy, will be in a state of true prosperity - peace and tranquility.

Emphasizing that the principle of “Khilvat dar anjuman” is the basis for the existence of a person in a state of disrepair, the General asserts that in this

state a person lives in a state of disrepair, regardless of where he is. Faith is perfect – in the state of “Dil ba yor”, he honestly works for humanity to live happily, comfortably and will be at “Dast ba kor”. Not thinking about others, only being in the care of one’s own peace, not being able to deal with anything is not a euphoria, a vexation that leads to laziness, which at the end is a vexation. Through this jealousy, Jami encourages people to be in constant motion and be kind.

In another rashha, Abdurahman reveals how dangerous drug addiction and alcoholism, which is a common misconception for humanity, is for human health: “Aytur erdilar, some people land and drink strange things like khamr and narcotics. For the moment, a guarantee of untimely new relations is formed. The man, khamr is drunk, came out of the circle except Islam or darranda and became sab’e, Allah's servants are then worried.

The man who was ass bang ass or cow oldigim, lust and emakdin something else they do not know anything else: this state of mind and mood that the horse shall leave. No other good ermasdurkim of mood sobriety, warns of his own holidin. The man, this is what makes things appear Huzur meta and mood ul ul mood also hinders its a disport and also reveals its surur affair in this universe and many good people are obsessed with what ul is. [2, 209].

The integration of this rashhass of Jami into the minds of young people helps to get rid of such vices as drunkenness and drug addiction, which is a great vagrant in our society. A total abomination condemns those who eat and drink and thereby consider themselves in a sober mood. He equates a person who drinks a khamr intoxicating drink with a wild animal that is out of the islamic circle. Because then people cause concern to other devotees. Total drug addiction is similar to animals like donkeys and cows, who ate bangs, which were in their appearance at that time, they have no other desire, except for lust and eating. Total emphasize that the best mood is vigilance and awareness. Therefore, we must also

keep young people from the drug vices of intoxication, vanity, and teach them to be vigilant and alert.

Also, in another rashhas of Abdurahman Jami is reflected in the instructive thoughts about eating habits. One pious young man came to one of the meetings. They brought him food, but there was no Salt. He said he would bring Genesis with salt shaker to bring Salt. Jami said: “there shall be bread.” They were engaged in sucking food. At this time, one person said: “Bread is broken with one hand, ul man says that breaking bread with one hand is a trick.” Jami said “looking at the hand and mouth of a person when he eats food, then he is more insidious. “He spoke again after a time when it was quiet and said: “Keep talking circumcision when the food is eaten”. Jami said: “keep speaking a lot insulting to say a lot”. After that, he did not speak until the end of the meeting [2, 209].

Concluding the above-mentioned ideas, it should be noted that etiquette is not sold in the market. For a person, beautiful manners, manners and good upbringing are golden, more valuable, superior and preferable than any wealth. Because, even with wealth, things that can not be found can be found with sympathy, beautiful treatment. Wealth is basically a person with beautiful manners, when he benefits himself, a person benefits everyone. Some shortcomings, which can not be missed by wealth, can be closed by beautiful manners, manners. In this respect, morality is several times superior to wealth.

Rashahat was written in the genre of manaqib (Arabic - افئى (and was written in 909 AH (1503-1504 AD). Although the work is dedicated to Hoja Ubaydullah Ahrar Wali (1404-1490), we see in it the life, activities and words of more than three hundred mashayiks belonging to the tariqat Khojagan sect.—Rashahat is a truly unique and unique work, despite the fact that the rules and regulations of the tariqat of Khojagan are perfectly described. For centuries, this work has served as a guide for those who set themselves the goal of

learning the basics of the tariqat of Khojagan. According to the preface of the work, Ali Safi called his work — “Rashahat aynu-hayat” in order to awaken the qasawat-i qalb (those who have a hardened heart, those who are stubborn) from the sleep of ignorance or to revive the souls of the dead who are deprived of high human qualities. arabic - سذاخ - (called —drops of the spring of life).

In the conclusion part of Rashahatll there were 2 poems in total. The first of them is a large poem dedicated to the death of Mawlana Abdurahman Jami on the death of Hoja Ubaydullah Ahrar Wali. The second poem is history (rubai) by Ali Safi, in which the completion of —Rashahat is expressed in alphabetical order.

According to Atoullah Hussein, one of the teachers of puberty, the definition of this tashbih is as follows: The speaker makes an analogy with something in his heart and does not quote the custom of tashbih (that is, something like that) in the word and interprets the word mushabbah with the word mushabbah bih (something to imitate). His shortest description is as follows: in the tashbih, nothing resembling analogy and resemblance is mentioned [5].

Discussion. While in Herat, Jami held an important position at the Timurid court, involved in the era's politics, economics, philosophy and religious life. Jami was a Sunni Muslim.

The Park is created by the Order of the President of the Republic of Tajikistan of March 5, 2018. The document provided for installation of monuments to Nuriddin Abdurahman Jami and Nizamiddin Alisher Navai as a sign of friendship between people of Tajikistan and Uzbekistan. A competition was announced for preparation of their project.

On the eve of the visit of the Head of Uzbekistan, monuments to great poets and thinkers have been erected in the park. On September 27, representatives of government and state authorities, writers and youth attended the event. Shavkat Mirziyoyev and Emomali Rahmon solemnly opened the park and

monuments. They laid flowers at the monuments to Alisher Navai and Abdurahman Jami.

This event became a logical continuation of similar activities carried out in Uzbekistan. As it is known, on March 7, 2018, monuments to Alisher Navoi and Abdurahman Jami were erected in the Central Park of Samarkand. It is noteworthy that the street adjacent to this park was also named in honor of Abdurahman Jami, and the park named after Alisher Navoi is adjacent to square named after another Persian-Tajik poet Abu Abdullo Rudaki [6].

Conclusion. There is a variety of dates regarding his death, but consistently most state it was in November 1492. Although, the actual date of his death is somewhat unknown the year of his death marks an end of both his greater poetry and contribution, but also a pivotal year of political change where Spain was no longer inhabited by the Arabs after 781 years.

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