

The Issues of Human Being in the Rashhas of Abdurahman Jami

Lola Muzaffarova Karimova

Lecturer of chair of Social sciences of Bukhara Medical Institute

Abstract:

The article deal with the children of Abdurakhmon Jami the teacher of great Uzbek poet and thinker Alisher Navoi. The historical truth is clarified by comparing the facts and information about Jami descendants mentioned in “Khamsat ul-mutakhayyirin”, “Rashakhatu ayn ul-khayat” and other works. Every time a person gets up from the center of attention of thinkers, tries to understand its essence in a new historical context and from a new point of view, reinventing it again and again. Ultimately, in the science of philosophy there is no exaggeration to say that there is no subject more complicated and contradictory than a person. For this reason, in this article: Abdurahman Jami's rashhas, a statement was made about the human issue. It is mentioned about the fact that the wound, the essence and the role of man in society play an important role in the system of philosophical problems, different philosophical teachings have different interpretations of these issues, that man as a spiritual socio-historical and cultural being seeks to deepen its identity in every new historical context, to realize the human essence.

Key words: Human nature, human body and appearance, human perfection, statement of rash, human creation, human views in the interpretation of thinkers.

Introduction

In the pages 181-221 of “Rashahat” of Fakhruddin Ali Safi’s work, information was given about Mavlana Nuriddin Abdurahman Jami. 40 pages in the source “Hazrati Mahdum” q.s. in the name of “bayonida turur of the words of anfusi from the souls of musmu”, 20 rashhs of Abdurahman Jami are described. “Rashha” is a word from the Arabic language, meaning a drop, a leaky liquid.

Abd al-Rahman Jami (817/1414- 898/1492) is regarded as the last grand classical poet of Persian literature and a great Sufi of his time. Towards the end of his life, he compiled his Divan in which one can trace his life pattern that he has divide into three main phases. These include: 1) the period of his childhood and early phases of education, which is reported in Fātiḥah al-Shabāb; 2) his mid-life phase as elaborated in Wāsiṭah al-‘Aqd; and, 3) the last stage of his life, discussed in Khātimah al-Hayāt. In the latter, Jami tends to evaluate his life span in search of elixir of salvation. This search led him to an elevated stage of self-realization where he questioned his previous actions and all that which he was praised for, i.e. a prolific writer, an imaginative poet, and a distinguished commentator of Sufi thought. This spiritual self-assessment eventually directed him to the path of ‘love’ – the transforming power that reveals the essential meaning of life, realization of the inner divine self, and that which could bring about union with God.

Methods. In his treatise “Rashahat”, Fakhruddin Ali Safi said the wise words spoken by ulugpiru teachers in the teaching of Naqshbandiya were drops of rashha – water of life, noting that each of these words is life-giving. This source will be the basis for the fact that Abdurahman Jami also has 20 rashha - wise words.

Scientific analysis of these rashhas shows that Abdurahman Jami's views on the whole world, in particular on the issue of human existence, the qualities necessary for the perfection of man – purity, honesty, diligence, humanism are outstanding. In the rashhas, the damages of such ill-deeds as malice, eating dirty, drinking intoxicating drinks, drugs, which are a means of peace and stability of the human society and a pleasure for human health are justified.

In particular, the first rashha said that “one day, I will tell you that the people of Isalat is that in the sight of the study, if the sex of the ancestor of a person is umarodin and the sex of either ministers, or intrigues is regular in the silk of the oppression, maybe the Isolat is composed of husni the mineral, zoti is in man, rendered on him fitrati salim and opinions in the content are quoted (1, 205)”. Here the total focuses on the issue of human existence. In his opinion, as a result of such a husni javharedurkim, who is in the human race of isolates before the people of truth, is fitnah and immaculate.

“Isalat” is derived from the Arabic word, which means firm, firm. When total isolation is said, it understands the ore of the human race, that is, the original substance, the core of the human race, the main texture, essence, and the same husni ore know that the human fit is healthy and pure. The so-called “Fitrat” is also derived from the Arabic language, which means creation, nature, innate nature. In this way, the ore contained in the body of the total human race shows that it affects its nature. Although the pedigree of Man and the environment in which he lives affect his body, it does not constitute its essence.

According to Jami, man, in total, believes that even if he is from the generation of emirs and ministers or fisku is subjected to oppression, these can not affect his original. In this way, Abdurahman shows that the essence of Man is formed by a beautiful ore, which is the essence of his body and nature. In this way, Abdurahman Jami asserts that the essence of Man is not only his ancestry, his role in career and society, but also his living environment, but also the original ore in his nature – that is, the divine Foundation.

Jami created an all-embracing unity emphasized in a unity with the lover, beloved, and the love one, removing the belief that they are separated. Jami was in many ways influenced by various predecessors and current Sufi's, incorporating their ideas into his own and developing them further, creating an entirely new concept. In his view, love for the Prophet Mohammad was the fundamental stepping stone for starting on the spiritual journey. Jami served as a master to several followers and to one student who asked to be his pupil who claimed never to have loved anyone, he said, "Go and love first, then come to me and I will show you the way. “For several generations, Jami had a group of followers representing his knowledge and impact. Jami continues to be known for not only his poetry, but his learned and spiritual traditions of the Persian speaking world. In analyzing Jami's work greatest contribution may have been his analysis and discussion of Allah's mercy towards man, redefining the way previous texts were interpreted.

In another of the rashhas, “I would say, chivalry is that, if a person is always mahzun and anduhlağbülusa, it is better to forego the enterprise in the divine. The man, onda huzn and anduh if, then the presence of society is the heat. Type of buildings.the proportions of the well-being are visible in the light of the light.”(1, 205). This rashha is typical for the manifestations of the Hodjagon road, which is based on Abdukhalik Gijduvani, that is, the features of the people of futuvvat are characteristic, they are those who are sad, sad, in the grief of making the mudom people's pain light.

Realizing the existence world with the concept of “enterprise divine”, Jami stressed that while a person lives in this world, “being emancipated” – being in a state of disrepair is a “not good”, “dil ba yoru dil ba kor” along with “dast ba kor” should be in a harmonious, balanced, solid relationship and that people on this path should be able to walk in distress to make someone It is through rashha that

Abdurahman calls on the total people to reflect on the whole universe wide and deep, to understand the essence of the meaning of their lives. He calls on every human being to wake up, be vigilant and alert, to find his place in society and honestly fulfill his duty for the happiness and prosperity of all mankind.

One person asked them: "what is the proportion, do you say little about Hazrat Sufism?" They said "This is a time when we have reached each other (1, 206). "Boz: is a Persian word, which in sufism that means destroying its existence, passing through everything (2, 124). It was through rashha that Abdurahman had completely destroyed himself to Jami, until he reached the level of rejection of everything, his condition was different and he could talk a lot about sufism.

Entering into a mystical state, the total was no longer able to reveal its state in words. This shows that the moment "On chiz, ki ayon ast hojati bayon nest". Need Statement nes- "ul narsakim is clear, there is no need to explain it.

Abdurahman Jami covered his thoughts about the perception of man's bot and his apparent in another rashness. One day I said: today day has come down to our memory and we have no vision in place mazhar alal-haqiqat from Surati ayina muntabia turur, the same ayina ermasdur and for him, mazhar is that, the narrator is his zahir's holid and Onin avsofi and khani ul Mazhar. And the ore will cease to exist in this state of oyina. And their supply of evil has melted away something other than this word. I have represented this species (1, 207).

Bunda analyzed the philosophical concepts of total appearance and botin, form and content, and the mazhar, that is, what is apparent, the phenomenon is a picture, a form of the original reality, and at the same time it is not a mirror of the same reality. What is apparent is that the phenomenon reflects the attributes and judgments of the original reality. In the original ore it is absent. This explains in total that through rashha botin is an of a much broader essence than to zahir, that in order to understand Batin, Jami is necessitated to study zahir in every possible way.

The next rashha will talk about the grave – Barzakh world. Jami barzahni says that the world is the medium between the physical and the Spiritual of the world. The total spirit is said to enter the body and give it a picture, that is, give it a painting. It is a total that apparently says the quality is spiritually hidden and the quality is physically transparent. "Every person in Afradi insandingim keeps this world alive in his body, his quality is human, then he appears and his quality is hidden in Sabi'i and shahâtiy moment. The epoch, if it is mentioned Jame'maani ul musavvar in the universe, it is necessary to pervajhekim, if everyone is an adjective mubanan in the moment quality of sab'iydin.

That man is revealed in the image of ul sab'. So every month the spiritual one, the spiritual one. These two vajhidakim, as was said (for the anbiah, the saint and The Righteous believers) shall not bow." These two vajhidakim, as it was said (for the avliyas and righteous believers of the anbiah) abides (1, 208).

The nature of man in this rashha, its physical and spiritual symbols were analyzed. In it, one can understand the views of the totality on the existence of man. In several places of rashha, the word sab is used. "Sab" is an Arabic word, which means a predatory wild animal. In the opinion of the total, the individual is composed of the unity of the physical and spiritual sides, that is, in a single state (3, 167). In this case, his spiritual side is hidden, and the physical side is revealed. In appearance, it is visible in the human body. At this time, the animal sides in it are hidden.

Also, Abdurahman Jami encourages a person to be generous in his own rashhas. And every donation that he makes is dependent on his intention. The acquisition of knowledge, useful knowledge will touch on the issues of awareness and the acquisition of knowledge from youth. The fact that a person lives happily in old age and the prosperity of the hereafter is due to the fact that ilmu, obtained in

youth, tries to master human qualities by drawing skill and mathematics.

Abdurahman Jami Bahauddin Naqshalarda showed how important the principle “Vukufi qalbi” – “to be aware of the heart”, which is included in the teaching of Naqshbandiya by Naqshalarda Naqsh, is for human perfection. Jami claims that it is necessary to keep the heart clean as a mirror in his rubai, and that man will always be able to reach the community of Allah when looking at his face and being aware of it.

“One day a man asked them if the man would teach me something, and in the rest of my life I would be engaged in something ul. As I said: “one person is our hazmat Mawlana Sa’duddin q. s. religion has reached the request of that . They put their blessed hands on the left hand, pointing to the sanobari of the heart”, and said, “Be Busy with the Munga, the work will be shul, that is, keep the soul of the vukufu as it should be.” It makes sense Mutazammin becoming rubai, as stated.

Rubai:

Ey Khoja ba kuyi ahli dil manzil kun,

Dar pahluyi ahli dil dile hosil kun.

Xohi, ki biyni jamoli ma’shuqi azal,

Oyinai tu dil astu ro’y dar dil kun (1, 210).

Contents:

Ah Khoja! Do nazil to the address of the people of your heart,

Make your heart next to the people of the heart.

If you are a lover of the azal-let me see the community of Allah,

Tirib turn your heart into a mirror, focus your face on that mirror.

Conclusion. In conclusion, it can be said that the issue of human beings in the rashhs of Abdurahman Jami is revealed with great skill and these ideas are considered a life-giving step for the education of young people. Their use in the educational process serves as an important factor in the effective functioning of the work carried out.

REFERENCES

1. Ali Safiy. Rashahot: (Obi hayot tomchilari): Tarixiy-ma'rifiy asar (Tabdil va so'ngso'z muallifi: M. Hasaniy, lug'at, so'ngso'z muallifi va mas'ul muharrir: B.Umrzoq; O'zR FA Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti. - T.: Abu Ali ibn Sino nomidagi tibbiyot nashr., 2003. P. 205.
2. Navoiy asarlar lug'ati. Toshkent: G'afur G'ulom nomidagi adabiyot va san'at nashriyoti, 1972. 124-bet.
3. Farhangi zaboni tojiki (Az asri X to ibtidoi asri XX) iborat az du jild. II jild Maskva: “Sovetskaya ensiklopediya”, 1969. P. 167 .