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Research Article

ETHICS IN THE WORKS OF ABDURAHMAN JAMI

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ABSTRACT

When a person is born, he tries to live healthy life, to be healthy all the time. If a person is unhealthy, it will be difficult to accomplish what he has planned. For this reason, scientists and scholars have paid special attention to a healthy lifestyle in their works. Among such works, Abdurrahman Jami's works also dealt with this topic.

KEYWORDS

Healthy life, morality, education, perfection, human development, medical concepts, historical works.

INTRODUCTION

Fakhruddin Ali Safi gave valuable information about the existence of wise words as a product of Abdurrahman Jami's thinking in his famous work "Rashahot" on pages 181-221. This data volume is 40 pages long and serves as a valuable resource. In it, the author shows great respect to Abdurrahman Jami and says, "Hazrat Mahdum q.s. He described the 20 rashas of Mutafakkir Jami under the name "Turur"

In Abdurrahman Jami's essays, the factors necessary for a person's health and peaceful life are discussed in

detail. In particular, it is stated in the second verse, "They used to say that bad people can blame someone if they want, and that my bad deeds are present in their nature, they are introduced into their language. Because he is worthy and closer to people's understanding. Through these thoughts, Mutafakkir Jami sheds more light on the issue of the human body and emphasizes that the perfection of the soul is first of all related to the health of the body. It shows that a person's nature is strongly influenced by his ego. He divides people into two groups according to their

attitude towards lust. 1. Neknafs, that is, people who are in the measure of the nafs, who exist as a force that helps in its perfection. 2. Badnafs, i.e. people with power that exceeds the norm of their ego, serving evil. Jami Neknafs understands people as those who benefit the society and serve its development, and states that malice is a great evil for the peace and security of the society. Because the body of bad people is under the control of lust, desire, and based on his order, they blame a person for their own interests, and by this they reveal this evil that is in their nature. The tongue, which is a part of the body that serves the soul, obeys the soul and not the mind, and causes harm to other people. A body under the influence of lust does not obey the mind. As a result, such people have no understanding. It is also difficult to include an evil person in the human race, because he is a vice of society that harms the whole existence and humanity in the way of his ego. With this, Jami emphasizes that it is important to educate people's self-esteem, to form them as selfless people, in order for the society to be stable and peaceful.

THE MAIN FINDINGS AND RESULTS

According to one of Jami's rashhas, "One day they asked a man: 'What do you do at work?' said: 'I have a presence and I hit my foot at the foot of the calamity and in one day I killed the pleasure.'" They said: "I don't want peace and happiness, if he wraps his leg in his shirt and kills him in one day." I wish you well, if you have passed away from yourself, kill it in the world or in the world, and be among people." In this rasha of Abdurrahman Jami, it is thought about the basis necessary for a peaceful and calm, happy and prosperous life of mankind. Through this wise word, Abdurrahman Jami means that real peace and tranquility for a person is not to sit in a corner wrapped in his cloak without working, but rather to get rid of

oneself and act impartially for the benefit of others. People who have passed away from their ego, that is, who are able to fully dominate their ego, who know how to control their ego, who renounce human desires and act impartially and without hypocrisy, will be in a state of real happiness - a state of peace and tranquility.

Emphasizing that the principle of "Khilvat dar anjuman" is the basis for a person to live in peace without self, Jami emphasizes that in this case, a person lives in peace regardless of where he is. His faith is perfect - he is in the state of "Dil ba Yor", he works honestly to make mankind happy and prosperous, and he is in "Dast ba korlik". Sitting without thinking about others, only in the sorrow of one's own peace, and doing nothing is not leisure, it is a vice that leads to vanity and laziness. Through this rasha, Jami calls people to be in constant motion and goodness.

In another essay, Abdurrahman Jami reveals how dangerous drug addiction and alcoholism, which are evils for mankind, are dangerous for human health: "I tell you, some people eat and drink strange things, like hamr and bang." For him, there will be enough happiness. My person, he drank, he went out of the circle of Islam, or he became a saba, the servants of God are worried about him. They don't know anything other than whether I was a man, whether I was a donkey or a cow, lust and something else. There is no better mood than alertness, he is aware of his condition. My man, these things create peace and mood, and this mood is the essence of his sport, and his hard work is visible in this world, and many good people are the beneficiaries of what he does."

Inculcating this passion of Jami in the minds of the youth will help to get rid of the evils like drunkenness and drug addiction which are big evils in our society. Jami eats and drinks impure things and thus considers

himself in a good mood condemns people who eat. He also equates a person who drinks intoxicating liquor to a wild animal that has gone beyond the scope of Islam. Because such people cause anxiety to other people. Jami, the current form of the drug, compares the addict to animals like donkeys and cows, who have no other desire than to lust and eat. Jami points out that the best mood is alertness and awareness. That's why we should protect young people from the evils of drunkenness, idleness and drugs, and teach them to be alert and aware.

Also, in another rasha of Abdurrahman Jami, instructive thoughts about eating etiquette were reflected. A pious young man came to one of the meetings. They brought him food, but there was no salt pan. He said, bring a salt shaker and we will start with salt. Everyone said: "Bread has salt." They were engaged in cooking. At that time, a person said: "He broke the bread with one hand, that person said that it is makruh to break bread with one hand." Jami said: "Looking at someone's hand and mouth while eating is more disgusting." He remained silent for a while and then spoke again and said: "It is Sunnah to talk while eating." Jami said: "Talking a lot is makruh." After that, he did not speak until the end of the meeting."

CONCLUSION

In conclusion, it should be noted that manners are not for sale in the market. For a person, good manners, behavior and good upbringing are more valuable, superior and preferable than gold and any wealth. Because things that cannot be found with wealth can be found with kindness and good behavior. While wealth mainly benefits a person himself, a person with good manners benefits everyone. Some faults that cannot be covered by wealth can be covered by good manners and behavior. In this respect, morality is several times higher than wealth.

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