



JAMI OF SUFI PHILOSOPHY

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ABOUT ARTICLE

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Abstract: This article is devoted to the analysis of the Sufi philosophy of Abdurahman Jami. In his writings, he shows interest in the metaphysics of Sufism. His large prose treatises in prose are devoted to this topic, among which is a commentary on the Lightning Lightnings (Lama'at) of the famous Fakhraddin Iraqi (died in 1289), a small treatise composed by the latter under the influence of the lessons of Sadruddin Konyavi.

INTRODUCTION

The poetic heritage of Mulla Nuraddin Abdurrahman Jami, an Iranian from Khorasan, who was born in Jam in 1414, is also saturated with symbolic forms. days in 1492. According to Brown, "He was one of the most remarkable geniuses born of Persia, at the same time a great poet, a great scientist and mystic." He belonged to the Naqshbandiyya Sufi tariqa. Its sheikh was Saaduddin Mohammed Kashgari, a disciple and successor of Khoja Bahauddin Naqshband (d. 1388), the founder of the order.

In his writings, he shows interest in the metaphysics of Sufism. His large prose treatises in prose are devoted to this topic, among which is a commentary on the Lightning Lightnings (Lama'at) of the famous Fakhraddin Iraqi (died in 1289), a small treatise composed by the latter under the influence of the lessons of Sadruddin Konyavi. Iraqi was a typical wandering dervish (qalandar) who did not care about his reputation and paid special attention to human beauty as a mirror of eternal beauty. Jami also owns a large collection of Sufi biographies (Nafahat al-uns, "The Breath of Divine Intimacy"). His minor works include commentaries on the works of Ibn Arabi and Sadruddin Konyavi. Jami's poetic creativity is represented by the "septenary" (Haft Avrang, "Seven Thrones"). Of the seven components, three mystical epics are of particular interest: "Yusuf and Zuleikha"; "Leila and Majnun" ("Tristan and Isolde" of the Persian mystical epic); "Salaman and Absal". There are two versions of this last mystical story: one belongs to Avicenna, we know her from a summary of Nasiraddin Tusi; the other is of hermetic origin. Jami did the processing of the hermetic version.

THE MAIN RESULTS AND FINDINGS

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.

CONCLUSION

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."

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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