

THE VIEWS OF ABDURAHMAN JAMI ON FAMILY AND FAMILY UPBRINGING

Karimova Lola Muzaffarovna

Independent researcher of Bukhara State Medical Institute

Abstract. *In the following article the the views of Abdurahman Jami on family and family upbringing are based on the different sources.*

Keywords: *family, upbringing, peace, harmony, society, children, modesty*

Introduction. Jami was born in Khorasan in the family of the supreme spiritual judge. Having received a good education first in Herat and then in Samarkand, he became an authoritative expert in Muslim theology. Returning to Herat, to the court of the sultans of the Timurid dynasty, he devoted himself to mystical pursuits, science and poetry. The grandfather's family, along with his children and grandchildren, soon moved to Herat (the territory of modern Afghanistan). The boy was inquisitive, quick-witted, studied well first with his father, later at the Nizamiya madrasah [1]. He successfully mastered the Koran, and through it the Arabic language. His extraordinary abilities had to satisfy his inquisitive mind, and the young man, realizing that the Herat teachers were no longer able to give more than what they had done, went to Samarkand. Here the young man spent 9 years studying theology, mastering mathematics and astronomy, philosophy and rhetoric.

“And the honor of the family, first of all, the honor,
If you have a family and children.
You have given birth to children, but you should know,
How to educate them from an early age,
You have to be good at speech,
So as not to condemn them to ridicule later.
The second goal is yours on that path
Find a worthy teacher.
All above are those who do good,

But there are no rewards for good deeds...

They sacrifice everything for suffering people,

Without thinking about their own benefits" [2]

All his life, Jami lived modestly, but comfortably, surrounded by numerous students. He enjoyed the fame of the greatest scholar and poet of his time in the Muslim East. The pilgrimage to Mecca, undertaken by him at the age of 58, was a brilliant demonstration of his glory. The rulers of the regions through which his caravan passed sent honorary escorts to accompany him. He himself considered only three of his predecessors worthy of the title "prophet" or "genius" in poetry. These are Firdowsi in heroic tales, Anvari in praise and Saadi in the love gazelle[3].

The goal is to assist children in getting an education and finding a profession, as well as social support for those in need and treatment of children suffering from serious illnesses. Abdurakhman Jami paid special attention to topical issues and problems related to the reasonable organization of power, the protection of the rights and interests of people, ensuring the rule of law, legality, order and discipline in the state, the improvement of society and its further prosperity.

In the works of the great ancestor, such highly spiritual human values as morality, truthfulness, mercy are glorified. Love for a person is the ideological basis of Navoi humanism. In this regard, the study of Abdurakhman Jami's creativity is especially relevant in the New Uzbekistan, where there is a rethinking of values, as well as the search for the most optimal ways of social development based on a combination of achievements of world practice and national cultural traditions [4].

Abdurakhman Jami has always advocated peace and a unified world order created by the efforts of all the peoples of the planet, advocated a peaceful foreign policy of states, their fruitful cooperation and mutual exchange. The analysis of Navoi's creativity shows that the great ancestor was and remains the greatest thinker of the East. Navoi saw the social purpose of the state and the mission of the sovereign for the benefit of society, of all mankind [5]

Jami's poems are combined into three poetic divans: "The Beginning of youth" ("Fatihat al-Shabab", 1479), "The Central Pearl of the necklace" ("Wasitat al-akd", 1489) and "The End of Life" ("Hatimat al-Hayat", 1490-1491); among the most

famous religious and philosophical qasids are "The Sea of Secrets" ("Bahr al-Asrar", 1475) and "The Radiance of the Spirit", which condemns the rationalism of Ibn Syn.

Jami also owns several Sufi treatises and a collection of more than 600 biographies of Sufis "Breaths of [Divine] Friendship from the Halls of Holiness" ("Nafahat al-uns min hadarat al-Quds", 1476-1478). The biographical code "The Spring Garden" (1487) contains elegant edifying stories about the famous poets of Iran.

According to academician B.Gafurov, "In terms of the number of works, Jami occupies a leading place in the entire history of Tajik medieval literature. Author of the anthology "Mirat al-khayal" ("Mirror of thought") Shirhan Ludi reports that "Jami has written 99 books, which are all approved by people of knowledge in Iran, Turan and India, and no one could put a finger of objection to one or another of them." The main poetic work of Jami is his semeritsa "Haft avrang" ("Seven Thrones", i.e. The constellation of the Big Dipper), consisting of seven large poems of the type of the famous "Five" of Nizami (the poetic "answers" of Nizami are, in fact, three poems out of seven: "Tukhfat al-ahrar", "Leyli and Majnun" and "Hirad nameh-i Iskandari"). Many of Jami's works are imbued with the ideas of humanism and criticism of the arbitrariness of the ruling nobility" [3, 253- 254]. In his mystical work, Jami developed the ideas of Bahauddin Naqshband in close contact with another great representative of the leech, Khoja Ahror Wali. Although he officially considered himself a member of the Malomatiya sect in his daily life, his devotion to the great Naqshband was boundless in his labors. In his "Lujat ul-Asrar" he condemned greed when it came to Sufi morality and human education, highly appreciated the nobility

*Tomeshon az bakhr tuma peshi khar sas nihad,
Qone'nro khanda bar shahu министр страны аст.*

Its purpose is to:

The greedy are ready to put their head on a bite,

Those who are satisfied can laugh at the king and the minister of the country.

Jami has written a number of scientific works: treatises on rhyme and metrics, a book on the compilation of poetic riddles, charades and puzzles. A special place in his legacy is occupied by the "Treatise on Music" ("Risolai musiki"), which summarizes the works of Jami's predecessors (al-Farabi, Ibn Sina, Safi ad-Din, Abd al-Qadir). In the 2 main parts of the treatise (the doctrine of composition, the doctrine of rhythm), the concepts of musical intervals, tetrachords, pentachords and their compounds, the

smallest rhythmic unit (nahr), "rhythmic circles" (ostinate rhythmic formulas) are given, the arrangement of sounds of a 17-step octave scale on the strings of the oud, the fret basis of 12 makoms, the principles of combining musical and poetic rhythmic are explained.

Researchers claim that "morality is an internal morality, morality is not ostentatious, not for others — for oneself. The most important thing is to form a deep human morality. The moral education of the younger generation is based on both universal values, enduring moral norms developed by people in the process of historical development of society, and new principles and norms that have emerged at the present stage of development of society. Enduring moral qualities are honesty, justice, duty, decency, responsibility, honor, conscience, dignity, humanism, selflessness, diligence, respect for elders. Among the moral qualities born of the modern development of society, we will single out internationalism, respect for the state, authorities, state symbols, laws".

He is in solidarity with Ibn Sino and in the assessment of socio-ethical and moral issues. So, Jami very actively used "Tadbiri manzil" ("Home Economics") Ibn Sina when analyzing the problems of the family, its foundations, family relations, explaining the tasks of the family, when explaining the ethics of the relationship between parents and children, as well as didactics, when describing the moral character and qualitative characteristics of the teacher, etc.

Conclusions. Monuments to Alisher Navoi and Abdurahman Jami have been opened in Tajikistan. Presidents Shavkat Mirziyoyev and Emomali Rahmon visited the Park named after Nizomiddin Alisher Navoi, in Dushanbe. 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 Nizomiddin Alisher Navoi as a gesture 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 Navoi 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 built 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.

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