

THE ROLE OF ABDURAHMAN JAMI'S ETHICAL VIEWS IN THE EDUCATION OF THE PERFECT GENERATION

Govsidinov Maruf Nasriddinovich

SamSIFL "Humanities and

"Information Technology" Department Teacher

Abstract

The article reflects on the role of Abdurakhman Jami in the upbringing of the perfect generation and its importance today, based on the researches of Orientalist Y.E.Bertels. Along with this, Jami's religious-mystical and educational views, their place and importance in social life are revealed. The thinker's anger, lust, and power of speech combine to create justice.

Keywords: Y.E.Bertels, Jami, "Yusuf and Zulaiho", Salomon and Absol", Amir Khysrav, Navoi "Salomon and Absol", "Yusuf and Zulayha", "Layli and Majnun" and "The Wisdom of Alexander".

Introduction

The works of the great thinker Abdurrahman Jami are aimed at the spiritual and spiritual perfection of a person, and they show the ways and methods of achieving perfection. These works include "Subhat ul-Abror", "Silsilat uz-Zahab", "Tukhfat ul-Akhror", "Layli and Majnun", "Yusuf and Zulayho", "Salomon and Absol", which contain Sufi-philosophical views. We can include Etti Takht", "Iskander's Book of Wisdom", as well as the world-famous, didactic work "Baharistan", "Nafahat ul-uns", "Commentaries on the Four", which combines ghazals written with Sufi motifs.

In the process of social life, a person should form real qualities that lead to spiritual perfection. For a mystic, society is a school that cultivates such virtues as will, nobility, good neighborliness, and justice. The place where the tourist (taxpayer) can show his best side is the community. He can test his ability to resist worldly passions through society. This complex theoretical connection provides an overview of Sufi views and shows how they can be guided in the direction of humanistic elevation of man, as well as how to reverse the admiration of the Sufi shaykh and the associated denigration of man. The problem of man and his dignity occupies a large place in Jami's work. As Najib Moili Khiravi noted: "Jami is admired by a worthy person and a powerful God."¹

1 Наджиб, М. Мироззрение Джами / М.Наджиб // Адаб. - 2014. -№ 4/5. - С. 61-64. (на тадж. яз.).

2 Шавкат Мирзиёев. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз . Тошкент - «Ўзбекистон» - 2017.Б.133



The level of study of the topic: Jami's poem "The Book of Wise Men of Alexander" was written on the basis of the most famous epic traditions of the Middle Ages, in which the traditions and socio-philosophical moral views of the philosophers and thinkers of ancient Greece and the East were interrelatedly reflected. In the words of President Shavkat Mirziyoyev: "We cherish the bright memory of our ancestors and keep them forever in our hearts and minds. We are infinitely proud of our mentors, coaches, and contemporaries, who demonstrated an example of indomitable will, dedication and courage and devoted their lives to the comprehensive development of our dear Motherland."²

In his research, E.E. Bertels can find elements of civil society striving for a modern democratic society based on equality, mutual understanding, mutual trust, freedom and justice in Jami's ideological views. It also focuses on the urgent issues of the family that need to be solved by humanity in the space of modern global society. To some extent, the ideological importance of the ideas expressed in terms of religious tolerance in Jami's "Book of Proverbs of Alexander" is that he rejects the theocratic way of governance, that is, the state's submission to religion, its control. In this work, the ideal ruler Alexander appears as a consultant in managing the state without needing a religious leader or leader. So, the main principle in governing the state is not religious instructions,³.

Subject method: Abdurahman Jami in his works "Solomon and Absol", "Yusuf and Zulaiha", "Layli and Majnun" and "The Wisdom of Iskandar" talks about justice and humanity, calls on kings and officials to manage the country wisely. The society described by Abdurrahman Jami in his poem "Khiradnomai Iskandarii" ("The Book of the Wisdom of Alexander") was the first bud of democracy promoted by many Eastern thinkers. From Abulqasim Firdausi's "Shahnoma" to the works of Ahmed Donish, many ideas have been put forward about ideal rulers and governors. It was a simple but remarkable dream of representatives of many sectors of society. Their tasks are not limited to poetry. These scholars, as intellectuals, are among the different strata of the people, who are responsible for morals, education,⁴.

Based on E.E. Bertels' research on the Universal Spiritual Heritage, his views on the evolution of Sufism are, in our opinion, as follows:

Jami considered the book to be a source of knowledge, a treasure of human wisdom, a person's best friend, a reflection of human experience passed from generation to generation. This indicates that he is against the doctrine of the divine origin of "science". In the words of President Shavkat Mirziyoyev: "At present, we all face a very important issue, that is, the task of spreading reading and taking our work to a new level aimed at further increasing the love of books and their spiritual immunity of our youth."⁵

"Haft Avrang" ("Seven thrones") consists of eight epics, and the poem reflects philosophical views on vices such as justice and injustice, cruelty and violence, deceit and greed, rudeness.

3 Сафарова Н.О. Терроризм. –“ Ношир” нашриёти . Тошкент, 2009.й, 153.б.

4 История таджикской философии. С древнейших времен до XV в. - Душанбе: Дониш, 2013. -Т. 3. - 65 с.



According to E.E. Bertels, this name was not given by Jami himself, because in the prologue of the last saga, Amir mentions that he wanted to create a work like the famous "Khamisa" of Khisrav, Navoi and Nizami. The scientist even compares the names of Jami's five epics with the names of other poets. Porso Shamasiev draws attention to this and puts forward the following opinion. "...entering into a debate with his competitors, "Khamisa" wrote "Haft Avran" consisting of seven epics, not "Five". With this, he left an immortal work like his "Khamisa" contemporaries.⁶

E.E. According to Bertels, Jami filled his poems with ideas glorifying man. In all seven of his poems, the theme of kindness occupies a central place. The poet looks at the characters in his works with great sympathy. The poet, who is committed to humanistic ideals, creates a wise, just king Alexander from the historical figure Alexander the Great, raising him among the ideals of the rulers of his time. The poet openly criticizes the ignorant kings in the poem "Iskander's Book of Proverbs" and is a wise hero to them. He opposes his image: "If the king is mired in ignorance, unless he is a wise man, he cannot elevate the state by means of the crown alone. He cannot do anything for the people."⁷.

E. According to Bertels, the problems of "good" and "choice" are central to Jami's moral teaching, however. From Aristotle, in contrast, they are practical in the life of society and the state. To apply more emphasis is felt. This is the poet explains the ideas of generalization by "teaching the rulers". In his time, there was a great demand for the political, legal and moral genres available. Abstract-theoretical knowledge about personality and social behavior is not important for Jami. He prefers to analyze the behavior and lifestyle of the head of state and his relations with the subjects, didactic problems, and study the rules of etiquette.

Aristotle. For all supporters of Jami's ideas, who were influenced by the moral views of Aristotle, the subject of science is the human heart, and man is the most important of all creatures. Aristotle admits that the science which studies his soul must also be the noblest of all arts. That's all point of view with, which supports the superiority of politics over other disciplines. From Aristotle, in contrast, moralism input it in place.

Conclusion

Thus, the thinker comes close to the moral assessment of the state he forms and establishes the idea of the "moral state", the implementation of which is strict adherence to the entire moral set, a wise government principles and requirements (generosity, nobility, honesty, truthfulness, concession, kindness, etc.). With this, Jami supplemented other evaluation values that he defended, contributed to the norms of moral criteria, (along with his predecessors,

5 Мирзиёев, Шавкат Миромонович. Танқидий таҳлил, катъий тартиб-интизом ва шахсий жавобгарлик - ҳар бир раҳбар фаолиятининг кундалик қоидаси бўлиши керак.. Тошкент: «Ўзбекистон», 2017. – б.49.

6 Порсо Шмасиев. Абдурахмон Жомий ва Алишер Навоий. Ўзбекистон ССР фан нашриёти. Тошкент 1996. б. 5. 152. бет.



contemporaries and followers) the formation of the consciousness of positive evaluation of the state in the public, thanks to this approach, began to evaluate the state positively as a blessing.⁸. All of Abdurahman Jami's works are logically and meaningfully interconnected. In his "Haft Avrang" (Seven Thrones), he gives special importance to the development of human virtues and stresses the primacy of knowledge in life, while advocating for the idea of a just ruler. In his "Treatise on Music," Jami explores the role of music in human life. It is important to note that music, which has been recognized since ancient times, is not only an art form but also a way to understand the world and develop spiritual and moral values. Jami's treatise on music is believed to be based on the philosophy of ancient Greek scholars such as Pythagoras, Aristotle, and Euclid, as well as the teachings of Abu Ali Ibn Sina⁹.

Jami's views on the "Perfect Man" are also based on the theory of "Wahdat ul-Wujud". According to the great thinker, "Perfect Man" is the goal of the entire universe, and everything on earth is for him. The perfect man is the center of the universe and everything in the universe revolves around him. He writes in his book "Naqd un-nusus" that "When God created man, he gave him qualities so that he could understand many things." Total "Vahdat ul-wujud" develops its doctrine, placing God at the center of all things, while acknowledging the creativity of the Creator. For the thinker, the goal of knowledge is man, his care for him, love and friendship, fair treatment of himself and others, this is the whole philosophy, poetry, the real, covering humanity. humanity is the idea.

Summary it is appropriate to say that, the rich creative heritage left by Abdurahman Jami has not lost its importance with the change of centuries. This is a spiritual heritage influenced the human inner world, mind, feelings, called people to moral maturity.

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