



## **ISSUES OF SPIRITUAL AND MORAL EDUCATION OF YOUTH IN THE WORKS OF ABDURAHMON JAMI**

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<b>Received:</b> 14 <sup>th</sup> January 2022 <b>Accepted:</b> 13 <sup>th</sup> February 2022 <b>Published:</b> 25 <sup>th</sup> March 2022	In this article, Abdurahmon Jami, a well-known representative of Persian-Tajik literature and pedagogy, discusses science and its role in mental and moral education, the specificity of humanism, professionalism, diligence, the promotion of high moral qualities, the application of his educational views in practice. etc. have been scientifically based on life experience.
<b>Keywords:</b> Education, upbringing, spirituality, enlightenment, morality, etiquette, Mawlana, thinker, poet, science, profession, religion, truth, kindness, consequence, sincerity, purity, correctness, hadith.	

### **INTRODUCTION:**

The spiritual and moral upbringing of the younger generation is the sacred duty, duty and dignity of every member of a healthy society. Taking this into account, the leaders of our state and government, who are laying the foundation for the bright future of independent Uzbekistan, are working hard to improve the spiritual and moral education of the younger generation through national values and traditions formed on the rich and unique and material and spiritual heritage of our ancestors. At the same time, as a result of today's globalization, there is a need to make extensive use of the scientific heritage of ancestors in improving the spiritual and moral education of the younger generation in the process of intermingling religions, national values and traditions, languages.

From the first days of independence of Uzbekistan, great attention has been paid to ensuring the spiritual and moral integrity of the younger generation from ancestral heritage, national values and traditions. To this end, the President and the Government have adopted a number of decrees and resolutions.

In particular, the President of the Republic of Uzbekistan No. PP-3160 of July 28, 2017 "On increasing the effectiveness of spiritual and educational work and raising the development of the industry to a new level", August 14, 2018 "On the system of educating young people Resolution No. PQ-3907 of May 3, 2019 "On measures to raise the quality to a new level", No. PQ-4307 of May 3, 2019 "On additional measures to increase the effectiveness of spiritual and educational work" and on this basis, The topical issues of the day are the implementation of the tasks set out in the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 No 1059 "On approval of the concept of continuous spiritual education and measures for its implementation."

### **ANALYSIS AND RESULTS:**

In carrying out this worthy work, it is necessary to study the rich scientific and spiritual-moral heritage of our ancestors and to educate the younger generation on the basis of the ideas of these priceless masterpieces.

He who does not have a deep respect for the past heritage of his people does not fully understand the essence of his genealogy, the way of his ancestors, the goals of their struggle for national independence and freedom, and is left without much[10].

The work of the first President of the Republic of Uzbekistan I.Karimov "There is no future without historical memory" is dedicated to this and is a proof of the above.

Sheikh, scientist, musicologist, thinker, poet Nuriddin Abdurahmon Jami is one of the Persian scholars who devoted his entire life to the education of the younger generation in writing scientific, spiritual and enlightenment works.

Nuriddin Abdurahmon Jami is a well-known Persian-Tajik scholar, thinker, poet and writer who shone like a bright star in the scientific and literary sky of the 14th century. The name of this well-known writer is Abdurahman, whose religious nickname is Nuriddin, and he is known around the world as Jami because he was born and raised in Jam.

Abdurahman Jami has left a rich and valuable scientific legacy to his successors, and for more than five hundred years all the peoples of Central Asia and the entire Muslim world have been using this priceless treasure in the spiritual and moral upbringing of the younger generation.

Abdurahman Jami was one of the well-known leaders of the Sufi order and devoted his entire life to the creation of scientific and spiritual-moral works.

He inherited more than 50 scientific and literary works on various topics from the mosque, the most famous of which are: "Fatihat-ush-shubab", "Wasitat-ul-iqd", "Hatimat-ul-hayat". Silsilat-uz-zahab "; Salomonu Absol "; Tahfat-ul-Ahror "; Sabhat-ul abror "; Yusufu Zulayho "; Laylivu Majnun "and" Hiradnomai Iskandari ", and in the prose chapter" Bahoriston "and" Nafahot-al-uns "is inherited. Among them is Favoid-uz Ziyoya, known as Sharhi Mullo, which has been used as a textbook for teaching Arabic grammar in Bukhara madrassas for nearly 500 years.

In Jami's work, the ghazal genre comes first, and they include philosophical issues, ideas in the education of wisdom and human qualities related to spiritual and moral education. The poems "Lujjatul asror", "Jilour ruh", "Rashhi bol va Sharhi hol" were sung on the same themes and have a great educational value[11].

**Дар жавони сайъ кун, гар бехалал хоҳи амал,  
Мева бенуқсон бувад, чун аз дарахти навбар аст.**

Promoting the acquisition of knowledge and acquisition of the profession from an early age, he emphasizes that the younger the tree, the more flawless and quality its fruit will be.

To the common people, knowledge and wisdom emphasize that any wealth and money is superior to wealth[27]. He who has no money and possessions, but has knowledge and perfection, will never be despised. And he explains in the following verses:

**Гар надорад симу зар доно , манеҳ номаш гадо,  
Дар бараш дил баҳри дониш, ў шаҳи баҳру бар аст.**

Abdurahman Jami inherited 274 rubais, the main purpose and content of which are advice, interpretation, mystical considerations to the younger generation, complaints about rudeness, and so on[26]. In Jami's work there are images that are simple in meaning and structure, clear and high in content, which have not lost their dignity to this day and have a great educational value. Jami's poems express his spiritual, moral and educational ideas, and each of his poems reflects the issues of life and people's way of life[25]. For example, he quotes the following verses from the following verses:

**Ҳар писар, к- ў аз падар лофад на аз фазлу ҳунар,  
Филмасал гар дидаро мардум бувад, номардум аст.  
Шоҳи бевар гарчи бошад аз дарахти мевадор,  
Чун наёрад мева бор, андар шумори ҳезум аст.**

Young people should be proud of their profession, not only from their parents and descendants, but also from the dried branches of a fruit tree. Therefore, if you want true perfection, it emphasizes the pursuit of science without being proud of your parents and lineage[12]. They were ashamed to learn a trade and work. Jami strongly condemns such actions of the people and shows the youth that they should not praise their father and be proud of his lineage, but rather show and be proud of his grace and skill in front of the people with his honest work and morals[28]. If a human being does not have real human and moral qualities, he is like a fruitless branch of a fruit tree[24].

He had a rich life experience in the community. He guided people to do the right thing and live the right life. The poet condemned the people who did not consider himself to be of the upper class and lived at the expense of others, and loved the common people, the working people, the poor, who made a living by his labor, and created them with great love and protection[23].

He strongly condemns dishonest people who harm the people by flattering people in positions of self-interest and urges them to be honest and fair. That is why in his work he called on people to protect human dignity:

**Ба назди марди доно неъмат он аст,  
К-аз ў жонат бувад жовид масрур.  
На симу зар, ки чун гўрат шавад жой,  
Бимонад ҳамчу сангат бар сари гўр.**

He emphasizes that the greatest blessing before a knowledgeable and wise man is to do good to science and people, and that this is a monument that will last forever. Wealth is a transitory thing today in your hands tomorrow in someone else's hands. No one claims to have taken wealth with him[29].

In this regard, the content of human education, the call to justice and fairness in the works of Jami have a special place[22]. We can see the poet's moral thoughts in his great gem, Bahoriston. For example, he urges young people to acquire knowledge and wisdom, to refrain from the evil deeds of the time, to stay away from foolish and ignorant people, to consider the ignorant as enemies of the people and to be more in the conversation of wise people, and in the following verses If you can't be around, avoid rude interlocutors:

**Дило зи қайди ҳарифони беҳирад бигрез,  
Ту мурғи зираки, аз доми деғу дад бигрез.  
Қабули сўҳбати некон агар наи боре,  
Яке бикўш, аз ҳамсўҳбатони бад бигрез.**

The poet spoke about human upbringing, the restoration of patriotism and devotion in the hearts of young people, criticizing bad human qualities and many good thoughts[13]. He spent almost 50 years of his life writing scientific works, writing poems on spiritual and moral education and telling wonderful stories. One of the most important issues raised by Jami in Bahoriston is to know and promote human dignity[21]. The great poet puts the

value of art and crafts above wealth, and says that man should be valued not by wealth, but by his profession and skill:

**Қиммати мард на симу на зар аст,  
Қиммати мард ба қадри ҳунар аст.**

It doesn't matter a person's appearance, he says his inner appearance should be rich. The work is done with a vision, not a picture[20]. That is, pay attention to the interior, not the exterior, as shown in the following verses.

**Таъна бар ман мазан ба сурати зишт,  
Эй тиҳи аз муруввату инсоф !  
Тан бувад чун ғилофу жон шамшер,  
Қор шамшер мекунад, на ғилоф !**

The teacher of public morality calls on the youth to make a good name as the true worthy possessor of good and worthy human qualities, and stressed that the only thing that can be inherited from man to the people is to do good to his works and the people.

Jami considers the issue of not harming and virtue to be worthy human qualities along with walking with the intention of always doing good to people.

According to him, it is one of the best human qualities not to harm people and to do good is a means to an end, but if you cannot do good, you will not do evil[19].

Jami says that anyone who makes such an effort in cultivating his psyche should be truthful and respect the salt of the people, the right to goodness and kindness. Respecting the non-salt-eating table and returning people with kindness and gratitude is considered one of the most humane phases[14].

He claims that encroaching on one's rights and inflicting moral harm on that person is one of the lowest characteristics of human beings[18]. Giving one's hand to another's food makes people angry, and this feeling is one of the most shameful and immoral acts of man, which is explained in the following verses:

**Зи хони ҳар касе олои ангушт,  
Дар озори вай ангуштон макун мушт.**

In the process of observing a person's spiritual state, he sees honesty and integrity as necessary and obligatory for man, among other good qualities, and makes his spiritual existence more beautiful and attractive with this beautiful moral ornament[17]. Therefore, he repeatedly praises truth, purity, truthfulness, and justice, and considers it a source of pride, dignity, peace, and security, and promotes it as a means of rescuing all mankind from danger: promotes correct speech, correct hearing, and correct sitting.

**Рост чў, рост нигар, рост гузин,  
Рост гў, рост шунав, рост нишин.**

Hama advises to choose the right place and avoid the curve.

**Аз кажи хезад ҳар жо халалест,  
"Рости- расти "неки масалест".**

## CONCLUSION/RECOMMENDATIONS:

Loyalty and fidelity, harmony of words and deeds, happiness and generosity, courage, dignity, morality, obedience to the leader, respect for parents, elders and children, knowledge and recognition of their territory, patience, reputation to protect, to be generous, to be content, to be cheerful, to deal with the enemy, to fight for peace, striving to reconcile, to remain silent where necessary, and to avoid misunderstandings; Being aware and paying attention is one of the most important human responsibilities[15].

As a teacher of morals and human qualities, he encourages the younger generation to engage in good deeds and to strive to give useful moral guidance to man and to devote all his efforts to spiritual and moral upbringing[16].

He emphasizes that there are pros and cons to human relationships, follows the good, avoids the crooked, and comments on the following verses:

**Аз қачиву қачрави андеша кун,  
Ростии ростравон пеша кун.**

Jami's educational and moral ideas are based on life and social experience, and the leading part of his worldview is closely related to real-life events. These philosophical ideas have not lost their educational significance even today, and in today's globalization process, it is expedient to use them in solving current problems related to the spiritual and moral education of the younger generation.

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