

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

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Abstract

This article discusses the role of Abdurahman Jami, one of the great thinkers of the Middle Ages, in the upbringing of today's generation, focusing on his spiritual legacy and the importance of his ethical views in the moral development of young people. The study is based on the works of Orientalist scholar Y.E. Bertels, which highlights the role of Jami's ethical teachings in the spiritual and moral growth of youth.

Keywords: Jami, Bertels, Sufism, ethics, spirituality, the perfect person, Orientalist, tariqa, justice, Sufi.

Introduction

Abdurahman Jami, one of the greatest philosophers of the Middle Ages, holds a significant place in the spiritual and intellectual heritage of the East. His works, especially those dealing with ethics and spirituality, continue to have a profound impact on the moral and intellectual development of individuals and societies. The role of Jami's ethical philosophy in shaping the upbringing of a perfect generation is an area that deserves special attention. Jami's concept of the "Perfect Human" (Komil Inson) stands as a central idea in his philosophical and ethical works. He believed that the path to moral and spiritual perfection is achieved not through withdrawal from society but through active engagement in it, where individuals are tested and nurtured. His teachings emphasize the importance of virtues such as justice, wisdom, and integrity, which contribute to the individual's moral growth and, in turn, the development of a morally and spiritually enriched society. In this article, we will explore the significance of Abdurahman Jami's ethical teachings and their relevance to the upbringing of a virtuous generation. By examining Jami's thoughts on moral development, this paper aims to highlight the importance of these ideas in modern society, where the cultivation of personal virtues and social harmony remains crucial. We will also look at how these teachings can contribute to the spiritual and moral education of today's youth.

Abdurahman Jami developed his ideas on the concept of the "Perfect Person" in his philosophical works. According to his viewpoint, a Sufi achieves spiritual perfection by eliminating carnal desires, because society is the place where the Sufi's abilities, willpower, and intellect are tested. If a Sufi can live in society and be perfect, it indicates his capacity for further development. According to Jami, fleeing from society and being unable to live in harmony with the surrounding environment is a sign of spiritual illness and imperfection. According to Y.E. Bertels, a Sufi's spiritual journey is not enough on its own; to reach the ultimate goal, one must not be distracted by various disturbances and must combine living in harmony with society with the ability to be beneficial to others.

In social life, a person must develop true virtues that lead to spiritual perfection. For a mystic, society is a school that nurtures qualities such as willpower, nobility, good neighborliness, and justice. A traveler (solik) can show his best qualities in society. Through society, he can test his ability to resist worldly desires. The issue of human dignity plays a significant role in Jami's works. As Najib Moilyy

Khiravi emphasized: "Jami is an exemplary person who, in his intellectual and educational views, stands above all historical values and is capable of improving history."

According to Bertels, in the Sufi's concept of "Vahdat al-Wujud" (Unity of Being), a human being holds a unique position between God and the world, integrating divine and earthly virtues. If the universe is the macrocosm, then a human being is the microcosm. This suggests that through spiritual development, a person can understand the divine essence. However, in order to achieve this, one must pass through specific stages of spiritual growth and reach the level of the "Perfect Person." The concept of the "Perfect Person" is a broad one and is considered the highest stage of human development in Sufism.

As President Shavkat Mirziyoyev has said: "We will continue to honor the bright memory of our ancestors and keep it in our hearts, demonstrating steadfast will, self-sacrifice, and courage in practice, and we are immensely proud of our mentors, contemporaries, and those who dedicated their lives to the prosperity of our dear homeland."

Jami's ideas on the ideal state are reflected in his work. The thinker expresses his key social views in his works. According to Bertels, Jami describes people's relations in society based on his philosophical views. The poem "Xiradnoma-i-Iskandariy" (The Wisdom of Alexander) written between 1485-1490 reflects these ideas. From the content of this poem, it is clear that Jami aimed to curb immorality in society and protect people and society from injustice. The poet discusses the elevation of human dignity, the qualities of a just ruler, and various other human virtues. Through the thoughts of Greek philosophers, Jami reveals the essence of the "virtuous city" and presents philosophical, social-political, and ethical issues. As noted by the famous Sufi scholar N. Komilov, "...the tariqat, as a social phenomenon, served the development of society. The good and ideal society ideas based on Sufism emerged through this tariqa. For example, Jami's 'Xiradnoma-i-Iskandariy' and Navoiy's 'Saddi Iskandariy' talk about a society of virtuous people without kings, that is, a society of righteous people. Sufism believes that such a society can only be achieved not by force or revolution but through the ethical education of each individual."

Bertels emphasized that Jami's works suggest the possibility of finding elements of modern democratic society in his ideas of equality, trust, and freedom. Additionally, Jami pays attention to the crucial issues facing families in modern global society. In his "Wisdom of Alexander," Jami expresses views on religious tolerance, with ideas that significantly impact modern ideological thought, rejecting the theocratic system and advocating for a ruler who does not need religious leaders or guides to govern. In this view, the primary principle in governance is not religious commands but rather enlightenment and justice.

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 Sina.

In works like "Salomon and Ibsal," "Yusuf and Zuleikha," "Layli and Majnun," and "The Wisdom of Alexander," Abdurahman Jami discusses justice, humanism, and encourages kings and rulers to govern

their nations with reason and wisdom. The society depicted in his "Xiradnoma-i-Iskandariy" is one of the earliest expressions of democracy as understood by many Eastern philosophers, from Firdawsi's "Shahnameh" to Ahmad Donish's writings. These works represent the hopes of many for a just society, where leaders, teachers, and citizens work together in the pursuit of knowledge, virtue, and ethical values.

Jami considered books to be sources of knowledge and treasures of wisdom passed down through generations, affirming his belief in the divine origin of knowledge. As President Shavkat Mirziyoyev has pointed out, one of the most important issues we face today is expanding reading culture and increasing the spiritual immunity of our youth through a deep love of books.

Jami's "Haft Avrang" consists of seven sections that address the philosophical views on justice, injustice, cruelty, violence, deception, greed, and rudeness. Bertels notes that Jami himself did not name this collection, but in the preface of the final work, he mentions the idea of creating a collection similar to Nizami's and Amir Khosrow's "Khamsa," suggesting that he wanted to create a comprehensive work, contributing to the intellectual traditions of his time.

Jami's worldview also evolves in his book "Bahoriston" (The Spring Garden). As M. Zand emphasized, "In this book, Jami takes on the role of a skilled Sufi teacher, just as he does in his other works."

Bertels noted that Jami's ethical teachings focus on the problems of "good" and "choice" but place more emphasis on their practical application in society and governance. His teachings aim to educate rulers and officials on the virtues of justice and ethics. In his time, there was a great demand for philosophical, legal, and ethical works. Jami's ethical views are closely related to the nature of the human soul and its capacity for moral development. Unlike Aristotle, who argued that ethical traits must be cultivated through actions, Jami emphasized the importance of spiritual and ethical purification to attain perfection. His teachings suggest that virtue requires balance, and excess in any aspect of life can lead to harm.

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