



Journal Website:

<https://theusajournals.com/index.php/ajsshr>

Copyright: Original

content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## IDEOLOGICAL AND METHODOLOGICAL FOUNDATIONS OF ABDURAHMAN JAMI'S VIEWS ON THE EDUCATION OF THE YOUNG GENERATION

**Submission Date:** July 15, 2022, **Accepted Date:** July 25, 2022,

**Published Date:** July 30, 2022

**Crossref doi:** <https://doi.org/10.37547/ajsshr/Volume02Issue07-04>

**Dr. Lola M. Karimova**

PhD, Lecturer at the Department of Social Sciences, Bukhara State Medical Institute, Uzbekistan

### ABSTRACT

Nuriddin Abdurahman Jami in his "Bahoristan" and a number of other works directly focused on the education of the young generation. Jami's thoughts and approaches in this regard are not only educationally important for us today, but also serve as a methodological basis. They serve the correct formation and development of the personality. In the individual approach, care and tenderness of the educator towards children, ability to foresee the consequences of his/her actions are assumed. An individual approach requires the selection and implementation of educational activities that are more suitable for the characteristics of the child's personality and his situation at a particular time.

### KEYWORDS

"Bahoristan", moral education, counseling method (especially at the teenage age), method of persuasion

### INTRODUCTION

Nuriddin Abdurahman Jami in his "Bahoristan" and a number of other works directly focused on the education of the young generation. Jami's thoughts and approaches in this regard are not only educationally important for us today, but also serve as

a methodological basis. They serve the correct formation and development of the personality.

In the individual approach, care and tenderness of the educator towards children, ability to foresee the consequences of his/her actions are assumed. An

individual approach requires the selection and implementation of educational activities that are more suitable for the characteristics of the child's personality and his situation at a particular time.

## THE MAIN FINDINGS AND RESULTS

A single, separate approach initially involves knowing and taking into account the individual, special conditions that affect the formation of a characteristic in a person.

At the same time, it is appropriate to take into account the level of development of children. Moral education should be carried out only when children grow up and the need to learn moral issues arises. Only then will these activities be maximally effective.

It is important to form a collective, that is, social consciousness in a child. In particular, the method of persuasion is used in regular conversations with children. The fact that every opinion expressed by the child is based and proven helps the child to understand everything and, as a result, make the right decision. Persuasion should mean not only the idea, but also training to believe in one's own strength and personality.

One of the tasks that Abdurrahman Jami set before his son, who was the light of his eyes, was to value time, use it effectively for good and learn science and craft. He wrote this request:

“Don't be fools, don't be in your father's hands,

Leave the father and be a child of art!”

Contents:

Do not cling to your father like fools.

Leave your father and be a child of art.

Through these verses, Jami teaches his child that he should learn a trade and be useful to the society without being proud of his father's status, fame, and state. Jami taught his child all his life:

Every son praises his father, not his grace and skill.

An elephant is a proverb, even if it is seen by people, it is not human.

Although the leafless horn is from a fruit tree,

If it doesn't bear fruit, it's a wood count.

Contents:

If every son praises his father, not his noble profession,

Although he has an eyeball, he is blind.

Though a branch of a fruit tree,

If the branch does not bear fruit, it is considered firewood.

Abdurrahman Jami says through these verses that every son and child should be famous not because of his father's lineage, but because of his virtues, and whoever does not follow this is like a blind person. At the same time, the poet describes great people as a fruit tree, and if such a person has a child and does not have a profession, he compares such a child to a dry branch of a fruit tree and emphasizes that it is no different from its wood. With the symbol of wood, he predicts that such people's place in the hereafter will be hell, and they will burn in its fire.

It is necessary to avoid a commanding tone when using the counseling method (especially at the teenage age). Repeated advice is of little use. This method is widely used in the work "Bahoristan" by Abdurrahman Jami. According to sources on the life of Bahauddin

Naqshband, the founder of the Naqshbandi doctrine, which formed the ideological content of his works, this great man emphasized that what he achieved in his life, he achieved on the basis of great effort, and in this context he quoted the following verse: Мардони раҳаш расидаан аз ҳиммат,

There are no signs in his path.

Contents:

The valiant ones bravely took this path,

You will find his target with effort.

It is known that strong effort and perfect action were the criteria for the perfection of a blessed person like Bahaiddin Naqshband, and the original idea of Jami's story is to educate our youth in the spirit of being hardworking and always moving like these blessed people.

**Method of persuasion.** In "Bahoristan" a fair king is depicted through the image of Alexander. Jami writes in his work that they asked Alexander: "Why did you take this state and kingdom and what did you get from it?" He replied: "Removing enmity, turning enemies into friends, and strengthening friendship."

You need Sikandar's kingdom, as he is enjoying the prosperity.

Make enemies friends, friends more friends.

Contents:

Iskander's property should have such a beautiful behavior that

Let the enemies be friends and let the friendship of friends be even stronger. It is known from this story in the third stanza of "Bahoristan" that a just king should

conduct such a policy in his country that his people should forgive their enemies and be friends with each other, the relationship between friends will be stronger, and the people of the whole country will be in harmony, understand each other, and have harmony. and should make living in union and peace their way of life. Peace and tranquility prevail in an environment of friendship and cooperation. As a result, the economy improves, crafts and agriculture develop, and prosperity increases. In such an environment, people become physically and mentally healthy and start to live comfortably. Alexander's idea in the play is: "To make peace with enemies and to make good covenants with friends." In fact, the harmonious and cooperative living of the people of the society is a constructive principle that leads to its development.

**Method of explanation.** Reasonably explain the consequences of the child's misbehavior.

"Avoid unclean things - you will be the most pious among people. Be satisfied with the sustenance given by Allah - you will be the predecessor of people. Do good to your neighbor - you will be at peace. Show people what you love - you will be healthy. Don't laugh too much. Laughing too much kills the heart."

**Methods of behavior formation.** The game is one of the important conditions of the educational process. The game prepares children for thinking and activity. National games play an important role in the formation of national ideology in children.

The habituation method. This involves the formation of simple daily self-management skills in the child, that is, the organization of the daily routine based on a certain regime. Habituation takes the main place in the process of strengthening the will of a person.

**Method of teaching.** It involves the careful organization of children's life, work, and rest, as well as teaching children to follow the rules of walking and standing in order to form basic moral norms.

Teaching is carried out by means of choosing actions, knowing national values, learning moral norms.

For example, Maulana Abdurrahman Jami quotes the following verse:

Tell the truth, tell the truth, stand up straight,

Speak right, listen right, walk right.

**Method of training.** Various exercises play an important role in education. These exercises themselves are directly related to learning. In educational work, exercises are used to develop students' skills and abilities. In some cases, exercises are used in education to teach something.

**Demand method.** This method can be used only if the child sees that his request will be fulfilled by the educators.

In the eighth stanza of the work "Bahoristan" there is a story about an ant and a grasshopper. An ant is seen girding its waist to lift a grasshopper ten times its size. Surprised by this, they say: "Look at this ant, he is carrying a heavy load even though he is not strong enough." The ant laughs at this and says: "A real man carries the load not with the labor of his body, but with the strength of his efforts." Jami then writes the following stanza:

It's a time when the sky and the earth are covered,

The body and soul of the victim is difficult to compensate.

The strength of courage is the day and the strength of love is love.

K-on barro ba power effort compensation kashid.

Contents:

The burden that heaven and earth refused to bear,

It is difficult to lift the body with the support of the soul.

With the help of love's guidance, strive hard,

The load can be pulled by effort.

Abdurrahman Jami, with this story, first of all calls a person to be hardworking like an ant, and secondly, he shows that the ant should act with great effort without fearing the difficulties that lie ahead, depending on the way the ant acts. In this way, he tells the young people that they should act with strong passion and effort without fear of difficulties in order to achieve the noble goal in front of them. These beautiful verses are very rich and deep in meaning, describing the human race as a beautiful species capable of performing a divine task that Eru Heaven could not carry. With this, he points to the fact that man is a great being with a divine essence. Young people who understand the essence of the story will have a sense of identity and will be ready to act with strong passion and steadfastness.

Today, the history of the developed countries of the world shows that purposeful, continuous spiritual education serves as the human capital of development. In this case, the commonality of educational values turns the will of the people into a driving force and prepares them to serve the common goal. As we rely on the legacy of our great grandfather Alisher Navoi in terms of education, we believe that it is not appropriate to do this without directly studying the



work of his mentor, Abdurahman Jami. Ustoz Nuriddin Abdurrahman Jami's work "Bahoristan" is a work written directly while raising and educating their children.

Today, as we aim to raise the young generation to be enthusiastic, courageous, brave and patriotic, it is important to make them loyal to our values, identity, and ancestors. Also, today it is appropriate to observe the life of the peoples of the world, study their experience, analyze and apply the positive ones. For example, in determining the qualities of citizens in accordance with the requirements of the time, in the US citizen education, whatever a person achieves, whatever status he acquires, he achieves this only with his own intelligence and talent, not to turn his back on someone and something, but to rely on his own strength, qualities such as confidence in the "American dream" and leadership. we'll see what he did.

Or in Japan, the system of educating citizens - "moral education" serves as "education aimed at character formation", "activities aimed at educating moral qualities acceptable for the state", "educating the basics of civic ethics". In China, virtues such as goodness, righteousness, purity, wisdom and trustworthiness are identified and practiced as the five main pillars of Confucian ethics. Youth education was organized on the basis of the idea of "serving and being loyal to the Motherland". Young people were taught to balance personal and national interests. In South Korea, on the basis of the national idea, the minds of young people were instilled through customs and moral ideals. In preparing young people for life, special attention was paid to family and pre-school education. Today, in the average Korean family, 56 percent of the total budget is spent on human capital.

## CONCLUSION

Creative ideas in our spiritual heritage have a great role in educating the young generation in a perfect human spirit. Especially, the spiritual legacy of Maulana Abdurahman Jami and Hazrat Alisher Navoi, the great representatives of Eastern literature, the idea of a perfect human being in it is a spiritual source of great importance in today's education.

In Jami's many works, such as friendship, harmony, justice, peace-loving, industriousness, generosity, dedication, truth and honesty in the work "Bahoristan", constructive ideas are of great importance in raising young people to become well-rounded people.

## REFERENCES

1. Muzaffarova K. L. THE VIEWS OF ABDURAHMAN JAMI ON FAMILY AND FAMILY UPBRINGING //INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429. – 2022. – T. 11. – C. 90-94.
2. Karimova L. M. The Role of the Ideas about Human Qualities of Thinker Abdurahman Jami in the Education of Youth // "ONLINE-CONFERENCES" PLATFORM. – 2021. – C. 30-32.
3. Karimova L. M. About Human Health and Manners in the Rashkhas of Abdurahman Jami //CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE. – 2021. – T. 2. – №. 9. – C. 24-27.
4. Karimova L. M. The Issues of Human Being in the Rashhas of Abdurahman Jami //Middle European Scientific Bulletin. – 2021. – T. 16.
5. Karimova L. M. Abdurahman Jami's views on Humanity (Source Study). – 2021.
6. Karimova L. M. The Issues of Human Being in the Rashhas of Abdurahman Jami //Middle European Scientific Bulletin. – 2021. – T. 16.

7. Karimova L. M. Abdurahman Jami's views on Humanity (Source Study). – 2021.
8. Karimova L. M. ABDURAHMON JOMIY GUMANISTIK QARASHLARINING YOSH AVLODNI TARBIYALASHDAGI O'RNI //Oriental renaissance: Innovative, educational, natural and social sciences. – 2021. – T. 1. – №. 8. – C. 448-455.
9. Каримова Л. М. «ДРУЖБА» КАК ВЫСШАЯ ФОРМА МЕЖЛИЧНОСТНЫХ ОТНОШЕНИЙ В НАСЛЕДИИ ДЖАМИ //Наука, техника и образование. – 2021. – №. 6 (81). – C. 48-51.
10. Каримова Л. М. АБДУРАХМОН ЖОМИЙ ФАЛСАФИЙ ДУНЁҚАРАШИ ШАКЛЛАНИШИНИНГ ГЕНЕЗИСИ //Scientific progress. – 2021. – T. 2. – №. 5. – C. 273-282.
11. Muzafarovna K. L. ABDURAKHMAN JAMI IN THE DESCRIPTION OF KAZIZADA RUMI //EPRA International Journal of Multidisciplinary Research (IJMR). – T. 15. – C. 452.
12. Akhmedova Z. A. REFORMATIVE VIEWS OF AHMAD DONISH IN MODERNIZATION EDUCATIONAL SYSTEMS IN THE EMIRATE OF BUKHARA (XIX AND EARLY XX CENTURIES) //Journal of Social Research in Uzbekistan. – 2022. – T. 2. – №. 01. – C. 42-51.
13. Akhmedova Z. A. ANALYSIS BY AHMAD DONISH ABOUT THE STATE ADMINISTRATION OF THE MANGYT RULERS //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – T. 2. – №. 12. – C. 122-129.
14. Azizovna A. Z. SPIRITUAL AND MORAL VALUES IN THE VIEWS AND ACTIVITIES OF AHMAD DONISH //European International Journal of Multidisciplinary Research and Management Studies. – 2022. – T. 2. – №. 06. – C. 174-178.
15. Akhmedova Z. A. AHMAD DONISH'S IDEAS ON IMPROVING PUBLIC ADMINISTRATION //Oriental Journal of Philology. – 2021. – T. 1. – №. 2. – C. 9-17.
16. Azizovna A. Z. Religious and Mystic Views of Ahmad Donish //Electronic Research Journal of Social Sciences and Humanities. – 2020. – T. 2. – C. 273-276.
17. Gadoeva L. E. QUALITY OF LIFESTYLE SOCIO-PHILOSOPHICAL CATEGORY //Oriental Journal of Social Sciences. – 2022. – T. 2. – №. 03. – C. 62-66.
18. Gadoyeva, L. E. "Voprosy gumanizma v rabotakh akademika I. Muminova." Mezhdunarodnyy zhurnal gumanitarnykh i yestestvennykh nauk 5-2 (2018).
19. Гадоева Л. Э. Вопросы гуманизма в работах академика И. Муминова //Международный журнал гуманитарных и естественных наук. – 2018. – №. 5-2. – C. 11-12.
20. Choriyeva M. A. EPICS OF THE SHOHNOMA. DESCRIPTION AND ANALYSIS OF FIRDAVSI'S POEM "SHOHNOMA" //Oriental Journal of Philology. – 2021. – T. 1. – №. 2. – C. 1-8.
21. Choriyeva M. A. THE LIFE OF THE AUTHOR OF THE GREAT POEM "SHAHNAMEH" //American Journal Of Social Sciences And Humanity Research. – 2022. – T. 2. – №. 03. – C. 9-14.
22. Aliyevna C. M. FIRDAUSIYNING "SHOHNOMA" ASARINING MIFOLOGIK ASOSLARI. – 2022.
23. Choriyeva M. A. SOCIO-POLITICAL, CULTURAL AND SPIRITUAL LIFE OF CENTRAL ASIA AND IRAN IN THE X-XI CENTURIES //Journal of Social Research in Uzbekistan. – 2022. – T. 2. – №. 01. – C. 52-63.
24. Choriyeva M. A. HISTORY OF CREATION "SHAH-NAME" FIRDOUSI //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – T. 2. – №. 12. – C. 45-48.

25. Khamdamov B. K. PHILOSOPHICAL AND ETHICAL IDEAS OF JALALIDDIN RUMI //Oriental Journal of Social Sciences. – 2022. – Т. 2. – №. 03. – С. 67-72.
26. Xabibovich, Hamdamov Behzod. "BUXORO AMIRLIGIDAGI MADANIY HAYOT." (2022): 188-196.
27. Hamdamov B. K., Temirova S. V. THE POLICY OF RESETTLEMENT OF RUSSIANS TO THE TERRITORY OF TURKESTAN, TURNING IT INTO A RAW MATERIAL BASE FOR COTTON //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – Т. 2. – №. 12. – С. 113-121.
28. Hamdamov B. K., Temirova S. V. FROM THE HISTORY OF BUKHARA FOLK MEDICINE //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – Т. 2. – №. 12. – С. 52-55.
29. Ҳамдамов Б. THE HISTORICAL HERITAGE OF ABU ALI IBN SINA-A NECESSARY TREASURE IN THE SPIRITUAL AND EDUCATION OF YOUTH //Новый день в медицине. – 2020. – №. 4. – С. 143-145.
30. Rakhmatov N. N. THEORIES ON LABOR SOCIOLOGY AND THE IMPORTANCE OF THEIR POSITIVE ASPECTS IN THE RATIONAL ORGANIZATION OF THE LABOR PROCESS //EPRA International Journal of Multidisciplinary Research (IJMR). – 2022. – Т. 8. – №. 7. – С. 327-331.
31. Rakhmatov N. N. ATTENTION TO SPIRITUAL AND MORAL EDUCATION OF STUDENTS IN HIGHER EDUCATION INSTITUTIONS OF UZBEKISTAN AND TUTORING ACTIVITY //Oriental Journal of Social Sciences. – 2022. – Т. 2. – №. 03. – С. 205-214.
32. Рахматов Н. Н. ПРОФЕССОР-ЎҚИТУВЧИЛАР МЕҲНАТ САМАРАДОРЛИГИГА ТАЪСИР ЭТУВЧИ СОЦИОЛОГИК ОМИЛЛАР //Журнал Социальных Исследований. – 2021. – Т. 4. – №. 4.
33. Рахматов Н. Н. МЕҲНАТ ФАОЛИЯТИДА ПРОФЕССОР-ЎҚИТУВЧИЛАРНИНГ СОЦИОЛОГИК МУАММОЛАРИ ТАҲЛИЛИ (КУЗАТИШ МЕТОДИ АСОСИДА). – 2022.