

The Spiritual And Intellectual Development Of Youth In Abdurahmon Jami's Educational Views

Karimov Jamshid To'liqin o'g'li

Independent Researcher, Bukhara State University, Lecturer, Department of General Pedagogy, Bukhara State Pedagogical Institute, Uzbekistan

Received: 30 October 2025; **Accepted:** 26 November 2025; **Published:** 31 December 2025

Abstract: This article examines the issues of educating youth and shaping moral and intellectual values in the works of Abdurahmon Jami. The article analyzes Jami's works, particularly *Tuhfat-ul-Ahror*, *Sabhat-ul-Abror*, *Yusuf and Zulaikha*, and *Layli and Majnun*, highlighting their special attention to child upbringing, acquiring knowledge, mastering skills, cultivating moral virtues, and advising youth to avoid being obsessed with wealth. Furthermore, the article presents views on the negative consequences of youth's greed for money and property in modern life, and the spiritual importance of reading and striving for knowledge.

Keywords: Abdurahmon Jami, education, youth, knowledge and learning, moral values, reading, advice.

Introduction: Indeed, in all eras, the process of education has played a crucial role in shaping human personality, and this process continues to this day. The essence of a human being is that through education, they acquire a certain amount of knowledge, skills, and competencies, as well as shape their worldview, thinking, and moral sphere. They assimilate social experience and establish their place as valuable members of society. Importantly, humans continually refine their worldview and ideas.

For this reason, studying the literary heritage of Eastern thinkers can be one of the ways to shape the intellectual worldview of children, adolescents, and youth. In this regard, analyzing and studying Abdurahmon Jami's pedagogical views is of particular importance. Analysis and research of Jami's rich legacy show that, alongside promoting moral ideas and knowledge acquisition, he also paid special attention to mastering professions and developing critical thinking. In modern society, where globalization is increasingly influential, analyzing and researching Jami's pedagogical views on learning and knowledge acquisition, and studying their impact on scientific progress and globalization, is of great importance.

Our past, present, and future life develop based on the national and spiritual values created by A. Rudaki, A. Firdawsi, Ibn Sina, Omar Khayyam, Sa'di Shirazi, Hafez Shirazi, Abdurahmon Jami, and other world-famous representatives of knowledge and enlightenment. These values are applied in practice and enriched in accordance with societal progress.

Mawlana Abdurahmon Jami is a poet, thinker, and educator for both past and present generations. All his scientific and literary works have educational and moral content. Particularly, through the figure of his son Ziyouddin Yusuf, he educates all children, adolescents, youth, and adults, encouraging them to acquire knowledge, respect parents, value friendship, kindness, honesty, good manners, and patriotism.

Scholars who have studied Abdurahmon Jami's work (Ye.E. Bertels, M. Rajabov, A. Mirzoyev, A. Afsahzod) emphasize that he was actively engaged in the upbringing of his son Ziyouddin Yusuf from his childhood. A. Mirzoyev, paying special attention to this matter, writes: "The poet repeatedly addresses this issue in his works, even composing several of his works specifically for this purpose".

One of the main issues that occupies a special place in

the works of this great thinker is the matter of child upbringing. Jami's particular attention to this topic is closely connected with his family life. During his lifetime, the poet had four sons. Three of them passed away in their youth. In response to the death of his children, Jami wrote an elegy, expressing the pain, grief, and anguish of his heart, and rendered it in the following verses:

Rextā xuni dil az didai giriyoni padar,
Rahm bar ʿoni padar n—omadat, ey ʿoni padar!
Navbahor omad—u gulho hama rustand zi xok,
Tu ham az xok baro ey guli xandoni padar!

Thus, in response to the death of his children, Jami refrained from outwardly wailing and lamenting, though inwardly he was consumed with grief. With profound sorrow and anguish, he reflects on the idea that humans, like flowers and young shoots, rise from the soil each spring, yet, alas, once a person departs, they do not return.

Abdurahmon Jami devoted special attention to child upbringing in separate chapters of his works *Tuhfat-ul-Ahror*, *Sabhat-ul-Abror*, *Yusuf and Zulaikha*, *Layli and Majnun*, and *Khiradnamai Iskandariy*. In these works, he allocated specific sections dedicated to his child's upbringing, filled with advice, wisdom, and moral guidance. These sections promote acquiring knowledge and learning, mastering a craft, cultivating friendship, honesty, noble thinking, generosity, and benevolence. At the same time, he encourages children to avoid negative traits such as deceit, envy, pride, arrogance, self-exaltation, laziness, ambition for rank, and harming others.

Abdurahmon Jami considered reading one of the best activities for children, preferring it over idleness. He consistently recommended engaging in study, emphasizing that reading liberates a person from loneliness, brings new inspiration and spirit to the heart, and he rendered these moral advices in verse as follows:

Anisi kunʿi tanhoi kitob ast,
Furʿg'i suhi dono'i kitob ast.
Buvad bemʾzdu minnat ustode,
Zi donish baxshadat hardam kushode .

The study of books, interest in reading, and

encouragement of literacy have become one of the most important issues facing schools, the education system, parents, and society as a whole today. This matter did not escape the attention of Abdurahmon Jami either.

The great thinker advised his son that, instead of placing excessive importance on fine clothing, one should strive to acquire knowledge and learning. According to him, in all times and eras, a person's true value and status in society are determined not by outward appearance or elegant attire, but by the richness and beauty of their inner world, their high moral qualities, and virtuous deeds. Jami expressed these ideas in the following couplets:

Ba xushpʾshiyu xushxori makun xʾy,
Bitob az rohati pusht-u shikam rʾy.
Gʻaraz az ʿoma raf'i hirru bardast.

Nadorad mayli zinnat har ki mard ast .

In modern society, one can observe some individuals who adorn themselves with beautiful and elegant clothing, attempting to display pride, arrogance, and overt self-importance. Such behavior is often seen among young people from wealthy families. They try to express their uniqueness, elevate their self-perception, and showcase their material status through their outward appearance, while signaling their belonging to certain contemporary or exclusive social circles.

Abdurahmon Jami encountered such people in his own time and emphasized the harmfulness of these attitudes, urging youth not to be obsessed with money and worldly possessions but to strive for knowledge and learning.

Even today, some young people seek short-term satisfaction and happiness through material wealth, riches, and property, often forgetting the consequences of such pursuits. In these situations, they need to weigh their actions and behavior carefully, internalize the poet's wisdom and moral guidance, and apply it skillfully in their own lives:

Hush dor, ki boshad andar in roh,
Az halmatu ʿoh kanda sad choh.
Az kʾrdilā zi rah naaftā,
Chun kʾrdilon ba chah naaftā
Hush dor, ki rahzanoni taqdir,

Az sim—u zarrand karda zançir,
Zançirii sim—u zar nagardī.
Sokin nashavī zi rahnavardī,
Xush dor, ki har zi rahfitoda,
G'ylest miyoni rah sitoda.
Nogah nadamad bar sar fusunat
V—az roh nayafganad burunat,
Z—on rah ki zi poyi y nishon nest.
Bargard, ki quz haloki çon nest.

Indeed, we witness situations in which young people become so absorbed in the pursuit of money and wealth that they lose awareness, become blind to reality, and fall into the traps set by the thieves of fate, whose main goal is to seize the property and wealth of others. At the same time, they bring grief and sorrow to their families and loved ones and risk losing their honor. Conversely, attachment to wealth can enslave some young people, binding them with chains, forcing dependence, and distancing them from the right path and a dignified life. In their life journey, they experience a prison-like existence, as if chained with iron, and there seems to be no easy way out—being obsessed with money and material possessions leads a person to ruin.

From Jami's perspective, wealth may burden the body, but it does not prevent human perfection and development; rather, it can also cause spiritual harm. Moreover, wealth can serve as a source of deception even for people of lower social classes.

In our view, studying at school is the path to knowledge and wisdom, as well as the development of special skills, abilities, and talents to meet the demands of life in the modern world. School can be considered the primary educational institution, the foundation of knowledge and craft, and a center for learning professions. For this reason, in Chapter 20 of *Tuhfat-ul-Ahror*, Jami emphasizes the following advice for his beloved son:

“Toji sardi jumla hunarhosht ilm,
Quflkuşoyi hamma darhost ilm.”

Childhood is the period of adolescence and youth, spent within the walls of school, through the processes of learning and education. During this time, acquiring a craft, choosing a profession, envisioning one's future

career, and applying it in practice are extremely important for every student. From this perspective, the significance of A. Jami's pedagogical ideas is clearly and firmly expressed in the following couplet:

“Dar hunar ko'sh, ki zar chize nest,
Ganj—i zar pesh—i hunar chize nest.”

Indeed, Jami attracted the attention of the world with his sincere and enchanting works, and our pride lies in the fact that he gained fame on a global scale.

This view is reinforced by the Iranian thinker Sa'id Nafisiy, who writes:

“... Jami was extraordinarily famous in his time; perhaps few poets were as grand and respected as Jami. According to the books, all poets paid attention to him, and anyone traveling to Herat would make a special visit to Jami's house and residence; poets would recite their verses to him, and he would correct them.”

He further emphasizes that Jami surpasses several of our great poets—Firdawsi, Sa'di, Hafez, Omar Khayyam, and Nizami. Jami is considered the most renowned poet in the cultured world.

Abdurahmon Jami's educational ideas and moral wisdom remain highly significant today, serving as ethical guidance for public upbringing and the development of modern society.

REFERENCES

1. Афсаҳзод, А. А. Ҷомӣ/А.Афсаҳзод.-Душанбе: Маориф,-1978.-280с
2. Мирзоев, А. Тарбияи фарзанд дар осори Ҷомӣ/А.Мирзоев//Садои Шарқ.-Душанбе, 1964.-№12. - С. 9 – 27.
3. Ҷомӣ, Абдурахмон. Маҷмӯаи материалҳои ҷашни 550- солагии. - Душанбе: Дониш, 1973. – 360 с.