

Knowledge, Morality, And Education In The Works Of Abdurahman Jami

Karimov Jamshid To‘lqin 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 pedagogical views of Abdurahman Jami, a prominent representative of classical Eastern literature. Jami's works have long served as a source for shaping the worldview of young generations and preparing them for life and labor. The study highlights his emphasis on the acquisition of knowledge, the priority of sciences, and the development of moral and intellectual qualities. Special attention is paid to Jami's concept of the "perfect human," which integrates ethical virtues, professional skills, and social responsibility. The article also discusses the practical relevance of Jami's pedagogical ideas in the context of contemporary education, emphasizing the necessity of combining knowledge with action and lifelong learning. Through his literary and didactic works, Jami encourages the cultivation of virtuous, knowledgeable, and socially responsible individuals, making his legacy a continuous and enduring source of guidance for modern pedagogical practice.

Keywords: Abdurahman Jami, pedagogy, classical Eastern literature, knowledge acquisition, moral education, perfect human, lifelong learning, educational philosophy.

INTRODUCTION

The heritage of classical Eastern literature has for many centuries served as a primary source for shaping the worldview of the younger generation and preparing them for life and labor activities. In this regard, the legacy of Abdurahman Jami, a pedagogue-humanist of all eras, poet, mentor, and the master of masters, one of the brightest representatives of Eastern pedagogical thought, evokes particular interest. He made a significant contribution to the development and enrichment of the spiritual culture of Eastern peoples, and his works occupy a place in the treasury of universal spiritual values.

The article provides a scientific-pedagogical analysis of Abdurahman Jami's creativity, paying special attention to issues of acquiring knowledge, studying the sciences, and applying them purposefully in life. The author identifies the direction of the poet's pedagogical views and advice, as well as their enduring significance in shaping the worldview of the younger generation. At the core of Jami's

creativity lie ideas of freedom, social justice, and humanism. At the same time, the poet considers the acquisition of knowledge as the most important task and regards the study of sciences, the enlightenment of people, and, on this basis, the development of both individuals and society as a priority.

In all of his works, the poet and enlightener promotes the idea of an educated, knowledgeable person possessing a certain reserve of practical knowledge applicable in life. This idea constitutes an unbroken and indelible link that connects Abdurahman Jami's pedagogical views with modernity. In a context where all aspects of human and societal life—both spiritual and material—are rapidly renewing, and during the years of independence profound economic, social, political, and cultural transformations are taking place, tendencies have emerged to restore and apply the moral heritage of the past in educating, teaching, and socializing the younger generation, in accordance with normative-legal and program-methodological documents

adopted by the Government of the Republic of Uzbekistan.

The spiritual and cultural awakening and development of Uzbekistan cannot be imagined without studying and creatively applying the rich pedagogical experience accumulated by national and universal values, Eastern thinkers, and enlighteners. Among such thinkers, we have every right to include Abdurahman Jami. Today, the study and analysis of the pedagogical heritage of representatives of classical Eastern literature are of particular importance, as it serves as a theoretical basis for educating the younger generation and simultaneously provides practical assistance to the educational and nurturing activities of educational institutions.

For many centuries, the heritage of classical Eastern literature has served as a primary source for learning the fundamentals of science, shaping students' worldview, and preparing them for life and labor activities. In this regard, the legacy of Abdurahman Jami—a pedagogue-humanist, philosopher, encyclopedist, thinker, politician, poet, artist, mentor, and master of masters of all eras, one of the brightest representatives of Eastern pedagogical thought—arouses special interest. He not only contributed greatly to the development and enrichment of the spiritual culture of Eastern peoples but also his works have been included in the treasury of universal spiritual values.

The artistic-pedagogical heritage of Abdurahman Jami, created in the medieval period by the peoples of the East, influenced the lives and creativity of his followers and students. At the current stage of societal development, improving educational and nurturing activities within the framework of shaping the scientific worldview of the younger generation serves as a powerful means affecting their consciousness, emotions, and behavior. Undoubtedly, the works of Abdurahman Jami enjoyed great popularity among religious figures, representatives of science, literary circles, and the people. He is distinguished by humanitarian pedagogical views and occupies a special place in the general pedagogical theory and practice of Eastern peoples.

It is precisely his views on the importance of acquiring knowledge and studying sciences that elevated Abdurahman Jami to the level of “master of masters” for all periods of the East. In our opinion, the appeal of Jami's pedagogical views on the priority of learning sciences lies in his emphasis that knowledge, science, and skills are inseparable from practical life activities, which reflect a

person's behavior and worldview. This worldview is formed in the process of self-education both at home by parents and at school by teachers, as well as by the individual himself.

As noted above, the formation of Abdurahman Jami's worldview was strongly influenced by the period in which he lived and created. This era was characterized by continuous bloody internal conflicts among the Timurids, struggles for the throne, and the intensification of religious confrontations (between Sunnis and Shiites). As a result, the situation of peasants, artisans, and other lower strata of society worsened sharply. Therefore, in such conditions, the promotion of ideas of justice in the work of a great humanist occupied a special place.

As a patriotic and hardworking individual defending the interests of the people, in all his works he advanced the ideas of social justice, awakened feelings of nobility and humanism, encouraged the acquisition of knowledge, and considered the study of sciences, the enlightenment of people, and, on this basis, the development of both individuals and society as a priority. One of the most important moral qualities of an individual is the observance of etiquette and the culture of communication. In one of the stories in his work *Bahariston*, Abdurahman Jami addresses uneducated people and writes: “Whoever chooses to deal with their subordinates through the fist will eventually be crushed and destroyed by their subordinates themselves.”

Listen, O heart, to the wise words

Bequeathed to us by our ancestors:

“Whoever always bears the sword of enmity against peoples

Shall himself perish by the hostile steel [2, p. 446].”

The admonitions of Abdurahman Jami directed at rulers during the medieval period have not lost their relevance even today. Some leaders who have forgotten their high civic duties should read these lines, as the advice conveyed by a respected spiritual mentor should exert a strong influence on them. By studying Jami's lyrical poems, a person can gain a deeper understanding of their own actions and deeds, evaluate them, alter their perception of the world, and positively reshape their emotions and behavior.

According to orientalist A. Mirzoyev, “The topic of educating children is one of the most important and vital issues, and it occupies a special place in the work of Abdurahman Jami...” [3, p. 10].

Abdurahman Jami first composed his admonitions in the year 886 AH (1481 AD) in the epic *Tuhfat-ul-Ahror*, at which time his son Ziyouddin Yusuf was only four years old. Later, he continued to address advice to his son in other epics [3, p. 10]. Analysis of the poet’s epics shows that he encouraged his son, in accordance with his age, to observe moral and behavioral norms, attend school, acquire literacy, spend his time purposefully, and, in particular, emphasized the importance of learning sciences. In subsequent admonitions, the poet urged his son to master a craft, respect his teacher (ustod), learn calligraphy, adhere to rules of conduct and ethics (generosity and courage), apply acquired knowledge in life, value friendship and loyalty, appreciate the significance of books in human life, and criticized deceit and pride.

As the poet aged and became aware of his own mortality, in the epic *Xiradnomai Iskandariy* (“The Wisdom of Alexander”) he called on his son to care for the elderly, assist the needy, and live peacefully with enemies. Toward the end of his life, he created a special didactic work dedicated to his son Ziyouddin Yusuf, who was ten years old at the time.

Abdurahman Jami’s *Bahoriston* (“The Spring Garden”) remains one of the most sought-after educational works to this day. It has been translated into many languages and included in the treasury of world culture. Even among the vast legacy of classical Eastern literature, it has retained its value.

It is worth noting that the poet’s children were born in his old age, and among his four children, only the third, Ziyouddin Yusuf, survived. He lived a long life and became the meaning of the poet’s existence. Jami experienced great grief at the death of his other children and, in the epic *Salomon and Absal*, considered children the most precious gift and continuers of the lineage [3, p. 21].

It should be emphasized that in all his moral epics, the heroes—Salmon, Layli, Majnun, and especially Iskandar (Alexander the Great)—received education from childhood. Hence, it can be concluded that the poet

considered the acquisition of sciences from an early age as a priority.

The Tajik literary researcher A. Afsakhzod, who analyzed Abdurahman Jami’s admonitions, categorizes them as follows:

— Admonitions addressed to kings;

— Admonitions dedicated to his son, in which special emphasis is placed on acquiring knowledge, crafts, and professions;

— Supreme admonitions of universal significance calling for unity [2, pp. 25–32].

As noted above, Jami’s admonitions give special importance to a father’s call to his son to acquire knowledge, study sciences, and master crafts. Abdurahman Jami believed that knowledge illuminates a person’s life path, helps overcome difficulties and obstacles, and serves the study of sciences. Knowledge is a set of skills, abilities, and competencies necessary for mastering a craft (profession or activity), which, in turn, is a key type of activity necessary for the spiritual and material life of the individual and for the existence of society. Teaching knowledge, sciences, and crafts is the transmission of practical and spiritual values accumulated by humanity, which are necessary for human life.

Throughout human history, knowledge has always been power, serving both the general development of society and the perfection of the individual. Knowledge has always been one of the spiritual values revealing not only the human spiritual world but also intellectual development. Criticizing those who do not recognize the power of knowledge, Jami writes:

“Whoever rejects the power of knowledge is deprived of intellect,

He considers the existent around him a deceptive phantom.

But if the visible world is the product of imagination,

How can one relate to eternal truth that exists outside of us?” [2, p. 19].

In the pedagogical views of classical Eastern literature, the importance of acquiring knowledge, studying sciences, and mastering crafts from childhood is especially emphasized

(Rudaki, Ferdowsi, Sa'di, Nizami, and others). In his work, Jami develops the pedagogical views of these classical authors regarding the necessity of acquiring knowledge, studying sciences, and mastering crafts from an early age. This is because, during this period, a person has the ability to assimilate everything quickly and firmly. He compares childhood to a young tree that yields healthy and beneficial fruits [4, p. 86].

In our view, it is essential to instill confidence in the authenticity and purposefulness of knowledge acquisition from an early age, starting in school. Knowledge is a fundamental factor in the mental development of children and should gradually become a belief, as belief governs human activity. A properly chosen path to acquire knowledge is an important condition for intellectual development.

Knowledge constitutes an integral part of students' worldview, largely determining their attitude toward the environment, moral views, beliefs, and willpower. It serves as a source of interest and inclination necessary for developing abilities, fostering creativity, and choosing a profession. For modern youth, knowledge possesses educational, developmental, and formative power.

Jami's views on the priority of studying sciences and acquiring knowledge differ from those of his predecessors. First, unlike Rudaki and Sa'di, he recognizes the book as a source of knowledge. Second, he urges youth not only to acquire individual knowledge but also the collective human experience embodied in books. Third, Jami interprets the book as a mediator between the wisdom of the older generation and the inexperience of the young. Fourth, he sought to cultivate interest, love, and respect for the book, which he expressed in his poetry:

"There is no friend dearer in the world than a book;

In this abode of sorrow in our time, there is no comforter.

Every moment with it in a secluded corner

Brings a hundred pleasures, yet never a grievance." [4, p. 85].

It should be noted that, since ancient times, the Uzbek people have maintained a consistent aspiration toward books, acquiring knowledge, and learning the fundamentals of sciences. This is evidenced by the lives

and works of prominent scholars, thinkers, poets, and writers in classical literature. For instance, in medieval Europe, the encyclopedic scholar Abu Ali Ibn Sina, known as Avicenna, began his education at the age of five in a Muslim school in Bukhara, studied secular sciences with private tutors at ten, and from sixteen began independent study of various sciences. By seventeen, he gained renown among the city's physicians and full recognition. He treated the ruler of Bukhara, Nuh ibn Mansur, during a serious illness, and in return received access to the ruler's extremely rich library [5, pp. 15–18].

Abdurahman Jami believed that a person must constantly improve their knowledge. To firmly master knowledge and perfect a craft, continuous effort and hard work are required. He writes about this in his epic *Suhbat-ul-Abror* as follows:

"A spark will fade if it does not become a fire,

When one has not cared for it.

Iron and stone give birth to a spark;

It will gain a particle of life

If labor sustains its burning.

And if you add fuel to it,

You will be able to obtain a great fire.

You will see: this flame is such

That it will be difficult to extinguish.

So, the spark slumbers in the heart, flickering,

But if it engulfs all of you,

Stoke it so that it blazes brightly—

Then it will ignite, however small it may be." [4, p. 89]

As a humanist and enlightener, Abdurahman Jami emphasizes that the world has been filled with light, joy, and happiness since creation, yet humans, with their limited intellect, are not always able to fully comprehend all its delights. He expresses this idea in the following verse:

"Our world has been filled with light at all times,
To humans has been given the joy of insight,
Yet their greedy intellect comprehends only a little,
Merely a reflection over an abyss without edge or bottom."
[2, p. 196]

According to Jami, the improvement of society and the enlightenment of humans can be achieved through the path of moral perfection.

Following Jami's advice, a person, while acquiring knowledge and mastering a craft, should not be content with attained results but must constantly strive for new achievements:

"When you embark on the path of knowledge,
Always work conscientiously—not out of fear,
Otherwise you will shrivel like a worm from boredom
And be known... among the foolish scholars." [2, p. 188]

Like his predecessors, Jami also expressed many of his pedagogical ideas in a philosophical form. At the same time, he sought to align his advanced views on the power and significance of knowledge with the philosophy of Sufism and the ethical requirements of Sufi morality. He writes:

"Whoever rejects the power of knowledge is deprived of intellect,

He considers the existent around him a deceptive phantom,

But if this visible world is the product of imagination,

How can one relate to eternal truth that exists outside of us?" [2, p. 196]

An analysis of Abdurahman Jami's pedagogical views on prioritizing the study of sciences shows that the poet purposefully and creatively employs folklore genres—proverbs, sayings, parables, and clever expressions of language—to develop moral thinking and intellectual abilities (through analysis, synthesis, comparison, generalization, drawing conclusions, abstraction, etc.).

A crucial aspect of Jami's creativity is that the poet and thinker calls for applying acquired knowledge in practical activity, since knowledge unused in life is like poison, which cannot be absorbed [3, p. 16].

In our view, Jami combines knowledge acquisition with mastering a craft. He believes that all knowledge and skills should be directed toward preparing the younger generation for life, labor, service to people, and contribution to society.

Jami's views fully correspond to the requirements of modern pedagogy. The activity of all educational institutions should be directed toward teaching the foundations of contemporary sciences, developing skills to apply knowledge in practice, consolidating acquired knowledge and skills, and acquiring new knowledge, while also taking into account the development of science and technology.

It is especially noteworthy that the concept of the "perfect human" occupies a special place in the pedagogical views of classical Eastern literature.

The "perfect human" is a universal, broad concept expressing the general goal of the educational process aimed at personal development.

Researcher G. N. Volkov emphasizes: "The formation of the perfect human is the main theme of national education. Perfection itself has undergone historical evolution along with human progress. If we look at national traditions, the most reliable and vivid evidence is that a human is 'the highest, most perfect being, constantly striving for perfection'" [6, p. 231].

In Abdurahman Jami's concept, the idea of the "perfect human" confirms the necessity of acquiring knowledge, prioritizing the study of sciences, possessing high moral qualities, mastering a profession, and serving the people. A human becomes strong through knowledge:

"Whether you live freely or in slavery, accept one piece of advice:

Without knowledge, you are essentially like a small ant; with knowledge – you are a ruler!" [3, p. 21]

The poet values intellect, knowledge, sciences, honesty, truthfulness, goodness, generosity, courage, humility,

patriotism, diligence, and other moral human qualities, contrasting them with pride, arrogance, and other negative traits.

The striving of a person toward perfection is natural. This very striving provides an internal impulse for manifesting goodness, generosity, and humanism.

To achieve perfection, modern youth need not only moral and aesthetic virtues such as goodness, generosity, charity, courage, justice, and sincerity, but also knowledge and skills that benefit people, the country, and all humanity.

Thus, in conclusion, it can be stated that Abdurahman Jami's pedagogical views on the priority of knowledge and sciences are significant not only historically but also practically. In all his works, the poet and enlightener develops the idea of an educated, knowledgeable human being possessing certain knowledge and a reserve of sciences. This idea serves as the continuous thread linking Jami's views to modernity.

REFERENCES

1. Афсаҳзод, А. А. Ҷомӣ/А.Афсаҳзод.-Душанбе: Маориф,-1978.-280с
2. Джами А. Лирика. Поэмы. Весенний сад /Составители А.Афсаҳзод, С.Ховари. Душанбе: Адиб, 1989. 624 с. 3.
3. Мирзоев А. Абдурахман Джами о воспитании детей // Садои шарк. -Душанбе, 1964. - №4. - С. 9-28.
4. Арипов (Орифи) М. Из истории педагогической мысли таджикского народа: в 2 ч. Ч. 2. Душанбе: Ирфон, 1975. 191с.
5. Рахимов С.Р. Ибн Сина. Психолого-педагогические взгляды Абу Али Ибн Сина. Ташкент: Укитувчи, 1979. 168 с.
6. Волков Г.Н. Этнопедагогика. Чебоксары: Чувашское кн. изд-во, 1974. 376 с.