

The Problem of Man and His Perfection Abdurahman Jamiy in their Views

Mirzoyeva Nigora Shavkatjonovna

Uzbek-Finnish Pedagogical Institute, Teacher of the Department of Pedagogy

Annotation: This article describes the philosophical interpretation of the humanist views on the culture, way of life and social life of the 15th century by the famous scientist Mavlono Abdurahmon Jami. The main part of his creative activity is dominated by the spirit of teaching, and most of his works reveal the inner and outer world of man philosophically, mystically and scientifically.

Keywords: Humanism, humanistic view, pandnoma, ignorance, mysticism, neoplatonism, ideal society, maturity, perfect man.

At a time when the struggle for the possession of the human heart and consciousness is underway, we must shape the human mind on the basis of humanistic, national and universal values. The works of Abdurahman Jami have such power. Each of his works encourages people to think deeply and meditate without being indifferent. It encourages people to work honestly, to be a person who can benefit their people and country and contribute to its development. In the centuries of Jami, he emphasized that only a good name will remain in this world, that his name will not disappear even if he leaves this world, and that his deeds and good qualities will ensure his eternal life. We must be worthy of our great ancestors with our work for the welfare of our people and the development of our country. This requires a high level of responsibility from all of us.

The great philosopher Abdurahman Jami rose to the status of Sheikh-ul-Islam in Khorasan. Ruboiyot ”,“ Hiradnomai Iskandar ”,“ Lugat ul-asror ”,“ Haft avrang ”. According to him, man was created by God. In explaining the process of human creation, Jami takes the position of Neoplatonism (New Platonism). In other words, it supports Plato’s theory of emanation. In his Lavoyiq (The Tablets) and Sharqi Rubaiyat, Jami expressed his view that everything in

the universe (including man) gradually came from God through emanation. In particular, it identifies the five main stages of the universe originating from God. In the fifth stage of emanation, the previous stages unite, that is, the spirit and materiality merge, merge with each other, and form a single being.

Most of the works of Abdurahman Jami are devoted to scientific analysis of human spirituality, the moral world, the problems of morality in society. It should be noted that in the views of the scientist also played an important role in the social ideal of human activity. Abdurahman Jami, like other scholars, said that the first criterion of human perfection is his level of knowledge. While Tuhfatul Ahror, the first epic of Haft Avrang, also shows the importance of knowledge in human life, science shows that it helps a person to solve any problem.

In his chapter “To the Beloved Child” of his famous epic “Silsilat u-zahab” (“Golden Rows”), the scholar emphasizes the need to know every knowledge. After all, human life is so short that it should not be wasted, as well as after a certain level of knowledge, it should be followed, and science that is not applied in practice is also useless.

Jami gives such a beautiful example of human interpretation from a mystical point of view: the truth of the human race has many arts and abilities, such as books, poetry, science, and grace. But these arts and crafts are given differently to everyone. Zayd is a poet, Umar is a calligrapher, Bakr is a scholar, and Khalid is a scholar. In this case, a poet cannot be called a calligrapher, a scholar cannot be called a nobleman, or a calligrapher cannot be called a poet. All of these abilities are present in the human race in general. So, if we consider the truth of the human race instead of the divine ahadith, the arts, such as calligraphy and poetry, can be likened to divine qualities. Zayd, Bakr, Umar

and Khalid, on the other hand, are like a world that embodies these divine qualities.

So, in Jami's opinion, "Man" has two meanings:

The first is the most perfect of all created beings.

The second is the most Perfect Man in Mankind. Human reality is the embodiment of Truth and People.

Just as God cannot limit His being to the concepts of time and space, so His light is infinite and infinite. It is this light that spreads throughout the universe and reflects the attributes of God on all beings and objects. In fact, existence is the manifestation of the attributes of the Almighty. It is this divine grace that came into being from the darkness of non-existence as a result of manifestation. The divine light is manifested step by step in the status of the Perfect Man. All the qualities of the Almighty are perfectly manifested only in this state.

The activity of the thinker towards the knowledge of the external world around him is in harmony with his activity on the way to spiritual maturity, moral maturity, they pay special attention to each other. In order to unravel the mysteries of the universe, to attain truth, man is required to purify his soul, to cultivate morality. According to Jami, the main tasks of morality are: 1) the development of positive principles of life (qualities); moral laws; 2) treatment and exposure of the human spirit; 3) substantiate the compatibility between human culture and members of society. As we can see, Jami solves the set tasks and carefully examines each moral situation, showing the causes of moral shortcomings, ways to solve and eliminate them. Thus the problem of the moral upbringing of man occupies an important place in the teachings of the thinker.

Abdurahman Jami says that the first criterion of human perfection is his level of knowledge, and in his works he emphasizes that goodness is glorified as an action that expresses the essence of an important moral quality inherent in a perfect human being. For the eternal stability of good and evil on earth, the eternal struggle between them, the high sense of confidence in the victory of good and good over evil and evil, from

the most ancient spiritual monuments to all pandnoma forms the basis of works created in the genre.

Discipline can be seen as the continuous acquisition of knowledge that is so necessary to maintain a stable relationship between members of society. while caring for the development of each person's individual abilities in the work of upbringing, at the same time it is necessary to pay attention to cultivating in them a sense of responsibility towards those around them.

The scholar pits the ignorant and the wise against each other, and there is no consensus between the learned and the wise, and the ignorant and the ignorant, because such a person cannot properly assess the nature of certain actions. While promoting humility, which is considered one of the virtues of humanity, Abdurahman Jami condemns such vices as arrogance, pride, ignorance, and depravity. At this point, the scholar emphasizes that it is inevitable that arrogant, arrogant people will fall to the ground with a sickle-like blow and turn yellow, and when speaking of humble people, they will carefully throw the grain thrown on the ground. as they carry, they will be honored.

Another human quality glorified in the works of Abdurahman Jami is the idea of friendship and devotion to it. As people enter into social relationships with one another, the friendly relationship that develops between them is manifested as a shining sign of high maturity. One of the most important signs of true friendship is loyalty to a friend, not avoiding him in difficult and complicated situations, but not being able to taste anything in exchange for a compassionate friendship.

He believes that he should live in gratitude for the way of life given to him, and that he should be content with what Allah has given him. Man should live with gratitude, pride and arrogance - he should not give in to the air. This view is also exemplary for today. Dissatisfied with everything, the wax aims to go abroad to earn money, and as a result we can see many cases of deception. As we aim to bring up our youth today as spiritually mature individuals, the above views are among the qualities necessary for a person

to develop as a human being. Such high qualities are still valued today.

In short, by the twenty-first century, the superiority of material life over spiritual life is increasing. For this reason, people resort to all sorts of deceitful deeds in order to make a lot of money. This is due to the fact that human greed is plagued by lust. Jami's exemplary words and stories are aimed at such people and seem to be relevant today.

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