

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

**Ijtimoiy-gumanitar
fanlarning dolzarb
muammolari**

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2026

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 4 (6) – 2026

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2026

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdulkaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD);

Sulaymanova Dildora Nazarovna – pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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07.00.00 – TARIX FANLARI

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AHMAD DONISH'S PHILOSOPHICAL VIEWS IN HIS WORK "NAVODIR UL-VAKOE"

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Abstract. Today, Ahmad Donish's thoughts, rich in philosophical views that provide a lot of information to various spheres of cultural life, are recognized as an invaluable spiritual heritage of our people. At the same time, Ahmad Donish's philosophical views contain valuable information about state processes, details of economic and political life, and diplomatic relations, and at the same time, they all reflect the most important aspects of cultural life in these periods.

Keywords: Navodhir ul-Vakoe, Bukhara, manuscript, philosophical, emir, socio-political, culture.

AHMAD DONISHNING "NAVODIR UL-VAQOE" ASARIDAKI FALSAFIY QARASHLARI

Rajabova Rohila Zakirovna

Buxoro davlat universiteti

Islom tarixi va manbashunosligi,
falsafa kafedrası o'qituvchisi

Annotatsiya. Bugungi kunda madaniy hayotning turli sohalariga ko'plab ma'lumotlarni yetkazib kelayotgan falsafiy qarashlarga boy bo'lgan Ahmad Donish fikrlari xalqimizning bebaho ma'naviy merosi sifatida e'tirof etilmoqda. Shu bilan bir qatorda Ahmad Donish falsafiy qarashlari davlatchilik jarayonlari, iqtisodiy va siyosiy hayot tafsilotlari, diplomatik aloqalarga oid qimmatli ma'lumotlarni jamlagan, ayni vaqtda ularning barchasi bu davrlardagi madaniy hayotning eng asosiy jihatlarini aks ettiradi.

Kalit so'zlar: Navodir ul-Vaqoe, Buxoro, qo'lyozma, falsafiy, amir, ijtimoiy-siyosiy, madaniyat.

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Introduction. Ahmad Donish, who became famous in his time under the names "Ahmad Kalla" and "Ahmad Makhdum" and had a significant impact on the renewal of scientific and literary thought, was one of the encyclopedic scholars of Bukhara in the XIX century. He was born in Bukhara in the family of a teacher. As a young man, he studied painting, drawing and calligraphy. Along with various rare manuscripts, the unique works of Ahmad Donish have come down to us in full. Sadri Ziyo, a contemporary student of Ahmad Donish, said: "Ahmad Donish is an unparalleled historian, Kamoliddin Behzodu is the second Mir Shafe in painting, Ulugbek Koragoni is the best in astronomy, Mir Ali is the best in music, Ibn Sino is the best in medicine and Hotami Toi is the most generous. In poetry, he was like Saadi Shirazi, and in prose, he was like Hussein Kashifi.

At present, 16 manuscripts of Ahmad Donish are stored in the manuscript fund of the Institute of Oriental Studies of the Uzbek Academy of Sciences. Most are his own handwritten originals. From the manuscripts of the scientist in the Bukhara State Museum-Reserve there are drafts and originals (that is, the first book of 1880) of his handwritten work "Mukhtasare az tarikhi sultanati honadoni mangitiya" (1878) and "Navodir ul-vaqoe". The Oriental Manuscripts Department of the Abu Ali Ibn Sina Regional Library also has an incomplete copy of "Navodir ul-vaqoe". In addition, there are many manuscripts of "Navodir ul-vaqoe", which are stored in the libraries of Dushanbe, Tashkent and Leningrad.

The author's work "Navodir ul-vaqoe" is a historical, philosophical, memoir written for 15 years, from 1870 to 1885 (some sources call it 1875-1882). Consisting of 23 chapters, this work is a philosophical, social, political and cultural work, but it has not yet been fully published in any language. Only some chapters of it have been published. In particular, part of it was translated into Uzbek in 1964.

Literature review. In this play, the author analyzes some of the philosophical views of the philosophers who preceded him, primarily Bedil. He sought to solve the problems of his time [1:14]. In terms of significance, this work can be compared to Nizamulmulk's "Politics", written in the XI century and dedicated to the history of the Seljuk dynasty. The main content of the work is to call the people to enlightenment, to propagate the ideas of humanity. It is no exaggeration to call "Navodir ul-vaqoe" an encyclopedia of its time [2:70].

It is also speculated that the work was written between 1868 and 1873 after Ahmad Donish's second visit to St. Petersburg. However, it was not published due to the lack of a printing house in Bukhara. During the writing of the book, he gave some of its pages to his relatives to read without editing. Ahmad Donish himself says: "I did not like the actions of the people of the time. When I was very upset and my heart was pounding, I would take a pen to my friends and scribble on a piece of paper to relieve my grief. Those who know my client have arranged these scattered pages of writing, looking at the stories: separate your writing from the words of others and turn it into a collection of books" [3: 8].

There are different opinions about the date and chapters of this work. "Navodir ul-vaqoe" is a work consisting of 23 chapters, with an introduction, 3 chapters and an introduction.

Research Methodology. "Navodir ul-vaqoe", with its critical and complex style of writing, marked a turning point in the political and social life of the time. Donish's educational ideas reflected in "Navodir ul-vaqoe" had a great influence on the spiritual life of that time. On the other hand, the writing style and artistic style of "Navodir ul-vaqoe" played a very important role in the emergence of realistic prose at that time and in subsequent periods.

This work introduced the author to the people of that time as a powerful writer and thinker. In this play, Ahmad Donish analyzes and describes many new philosophical and social issues that have been the subject of judgment of philosophers and thinkers of the past from a new perspective and in a context of conflict with European civilization.

Analysis and results. While Donish reveals the flaws of social and economic life, the issue of taxes is also highlighted. At the beginning of the reign of Amir Muzaffar, the districts paid 10-15 thousand tenge in taxes, but later this figure reached one hundred thousand tenge. These receipts are, of course, various taxes and levies which are compulsorily collected from the working people. And this thing has been growing in the emirate year after year. Many lands have been devastated by the forced introduction of many taxes by tax collectors. There is not a

single prosperous village around Bukhara except Gijduvan. Excessive taxes lead to the destruction of farmers' homes and the destruction of fertile land. Irrigation networks in the northern districts of Bukhara are out of order. The situation of the working people in Russia is deteriorating, especially after the Russian invasion. Tsarist Russian officials began to come to Bukhara frequently under various pretexts. These visits certainly required unexpected expenses. Amir Muzaffar was afraid of them, thinking of his peaceful life, forcibly collecting taxes from the people and giving them to the Russians as bribes. Ahmad Donish, quoting the above points, sympathizes with the working people and condemns these actions of the emirs and officials.

In general, in "Navodir ul-vaqoe" political issues: the way of governing the Emirate, the state's relations with the people, the law enforcement agencies of the two countries; economic issues: Central Asian agriculture and Russian industry; cultural: publishing newspapers and magazines, publishing houses, alleys, concert halls, magnificent buildings, decoration of cottages and houses, etc. Some of the stories and chapters are devoted to ethical and educational issues and have very interesting content. The author's thoughts are very well expressed in story and fiction. The thinker expresses his purpose through artistic images. In this chapter, the author argues that traveling the world enriches a person spiritually. During his many travels, the scientist became acquainted with the education, science and culture of the cities. He compares the muddy streets and squares of Bukhara, the crooked roads, the cluttered and muddy buildings, especially the fact that the streets are dark and scary at night, with the situation in other developed countries. And he describes them all vividly in his work.

Ahmad Donish emphasizes that all legal and other matters relating to human life are in accordance with Islamic law, and examines matters very sensitively in this regard. In the chapter on child rearing, he said, "Parents are grateful for a just destiny, and they are kind to their children and seek their well-being. That is, the words and deeds of the parents should not contradict the Shari'ah. Then the children must do everything they say and command in order to get their consent." [5] The fact that such exhortations are based on Islamic law in the play is proof that Ahmad Donish mastered Islam perfectly.

"Navodir ul-vaqoe" also has epic themes. For example, in Chapter XVIII the story of the brave hunter Mullah Kholmuhammad Boysuni is told. His encounters with wild animals, such as lions, bears, etc., testify to the courage and bravery of Kholmuhammad, who survived, sometimes by force, sometimes by deception. Ahmad Donish narrated the story of him even carrying his horse to a tree in a very rhythmic way.

Conclusions. In general, Ahmad Donish's "Navadir ul-vaqoe" covers many controversial topics in politics, socio-economics, science and culture, as well as history and literature, the clash of cultures and civilizations, and man and society.

Along with reading the work, a person who is well versed in science, education, culture, history, politics, poetry, literature, religion, national civilization and wisdom will appear in the reader's eyes. That is, it turns out that the author of this book is a person who is fully aware of politics, economics, science and culture. At the same time, he is well acquainted with European politics, economics, science and culture. That is why Ahmad Donish compares Bukhara and its territory with Russia and thus with Western Europe.

In "Navadir ul-vaqoe", Ahmad Donish also raises important philosophical and social issues that have been the subject of great debate in the past. Review them. The fourteenth

chapter (before the political pamphlet) is devoted to the most important issues - Islamic philosophy and the moral norms of Islam. These sections analyze issues of human society, human well-being, protection of social justice and its ways.

In general, although the chapters of “Navadir ul-vaqoe” are devoted to various topics, it is important that they focus on the sole purpose of the author - that is, how to organize a person's social life and personality.

In his book “Navadir ul-vaqoe”, Ahmad Donish condemns such vices as jealousy and greed. The play states: "Failure to see one's achievements leads to a decrease in love and affection between people, the world's fabrics are equally distributed – to violate and try to break this norm leads to greed, and greed leads to unhappiness." [5]

The idea that friendship is not measured by wealth and that such friendships do not last long, that they break up quickly, is elaborated in the play, and Donish speaks of the fact that no one loves a greedy man and that such a man can never be respected. Ahmad Donish says, "Respect for the individual is an important pillar of human culture, regardless of religion or nationality." [5]

Not only Ahmad Donish, but also other historians have expressed negative opinions about Amir Muzaffar. The scholar expresses his attitude to the current system in the age of "Navadir ul-vaqoe" and proposes a reform of public administration in the Emirate of Bukhara. Ahmad Donish describes the amirs from Amir Daniel to Abdullah (except Shah Murad) as unruly rulers who cared not only for the welfare of the state and its citizens, but only for their own interests [6: 8].

Based on the analysis of Ahmad Donish's “Navadir ul-vaqoe”, we can draw the following conclusions:

1. In our classical literature, the subject of morality has become a tradition for all scholars and historians in the XVIII-XIX centuries. Each of them advocated the issue of morality from their own point of view. “Navadir ul-vaqoe” was also one of the sources on morality.

2. Ahmad Donish condemned the deliberate encroachment on someone's rights and property. He described the greedy, the wicked, and the lowly as the worst virtues.

3. Ahmad Donish calls on humanity to preserve nature and prevent harm to all beings. Moreover, he believes that we should not only be harming, but we should not be neutral in torturing anyone or anything and try to save them.

4. Ahmad Donish, in writing his work "Navadir ul-vaqoe", covered not only the direction of instruction, but also historical events in the form of travelogues.

5. "Navadir ul-vaqoe" is a work of educational value, enriched with poetry, which describes the life of the emirs and their rule and the state, and the events that took place during their time.

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