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**ABDURAHMON JOMIY VA ALISHER NAVOIY QARASHLARIDA
IJTIMOIY TUZUM VA AXLOQIY QADRIYATLAR TADQIQI**

**ИССЛЕДОВАНИЕ ОБЩЕСТВЕННОГО СТРОЯ И
МОРАЛЬНЫХ ЦЕННОСТЕЙ ВО ВЗГЛЯДАХ АБДУРАХМАНА
ДЖАМИ И АЛИШЕРА НАВОИ**

**STUDY OF SOCIAL SYSTEM AND MORAL VALUES
IN THE VIEWS OF ABDURAHMAN JAMI AND ALISHER NAVOI**

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Annotatsiya: *Maqolada Temuriylar davri mutafakkirlari ijtimoiy-axloqiy qarashlarini tadqiq etishning nazariy-metodologik asoslari, ijtimoiy-axloqiy qarashlarining germenevtik asoslari, Yangi O'zbekistonda Temuriylar davri mutafakkirlarining ijtimoiy-axloqiy qarashlarining tarbiyaviy ahamiyati o'rganilgan. Shuningdek, Abdurahmon Jomiy va Alisher Navoiy qarashlaridagi ijtimoiy tuzum va axloqiy qadriyatlar tahlil qilingan.*

Аннотация: *В статье рассмотрены теоретико-методологические основы исследования социально-этических взглядов мыслителей эпохи Тимуридов, герменевтические основы их социально-этических взглядов, воспитательное значение социально-этических взглядов мыслителей эпохи Тимуридов. Также проанализировано общественного строя и моральных ценностей во взглядах Абдурахмана Джами и Алишера Навои.*

Abstract: *In the article, the theoretical-methodological foundations of researching the socio-ethical views of the thinkers of the Timurid era, the hermeneutic bases of their socio-ethical views, the educational significance of the socio-ethical views of the thinkers of the Timurid era in New Uzbekistan are studied. Social order and moral values in the views of Abdurakhmon Jomi and Alisher Navoi was also analyzed.*

Kalit so'zlar: *Temuriylar davri, tarixiy, ijtimoiy-madaniy shart-sharoit, ijtimoiy muhit, ijtimoiy-axloqiy qarashlar, falsafiy, adolat, ilmiy-metodologik asos, tarbiyaviy, faoliyat, germenevtik asos, tarixiy-falsafiy tahlil.*

Ключевые слова: *Эпоха Тимуридов, исторические, социокультурные условия, социальная среда, социально-этические взгляды, философская, справедливость, научно-методологическая основа, образовательная, деятельность, герменевтическая основа, историко-философский анализ.*





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Key words: *Timurid era, historical, socio-cultural conditions, social environment, social-ethical views, philosophical, justice, scientific-methodological basis, educational, activity, hermeneutic basis, historical-philosophical analysis.*

INTRODUCTION. During the later stages of the Renaissance in Central Asia, several prominent thinkers of the Timurid era—such as Abdurahman Jami, Alisher Navoi, Husayn Vaiz Kashifi, Jalal al-Din Davani, and Ibn Khaldun—made significant intellectual contributions. Their works encapsulated enduring socio-ethical ideals that continue to be esteemed today. Influenced by the prevailing socio-political and cultural-spiritual conditions, these scholars reinterpreted the theories of their predecessors regarding the origins of human societies. They argued that for a society to thrive, inter-state and inter-ethnic wars, religious conflicts, and interpersonal disputes must be eliminated. Instead, cooperation, unity, trust, and mutual understanding should be upheld as fundamental principles.

LITERATURE REVIEW AND METHODOLOGY

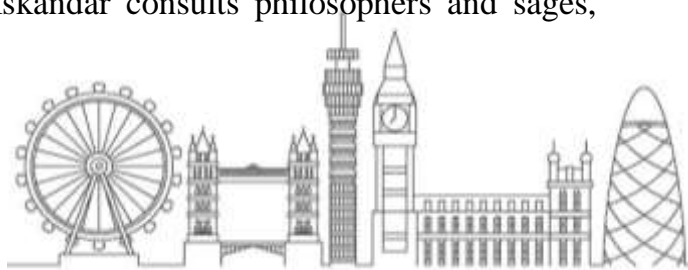
The socio-philosophical perspectives and intellectual legacy of the Timurid scholars have been widely studied by researchers such as A. Arberry, A. Kraft, Charles Schefer, V. Perch, O. Omer, M. Rajabov, A. Afsahzod, A. Mukhammedkhodjaev, Y. E. Bertels, A. N. Boldyrev, A. D. Knish, H. Alikulov, Y. Jumaboyev, Sh. Mamidova, R. Mahmudov, N. Komilov, and A. Madraimov. Additionally, monographic studies on these scholars have been conducted by B. Valikhodjaev, I. Haqqul, Sh. Sirojiddinov, S. Saifullah, M. Kenjabek, M. N. Boltayev, R. Nosirov, G. Navruzova, S. Karimov, R. Shodiyev, A. Huseynova, and J. Kholmuminov.

RESULTS AND DISCUSSION

The social and ethical views of Abdurahman Jami, Alisher Navoi, and Husayn Vaiz Kashifi emphasized a society where relations among individuals were based on mutual agreement, where inter-ethnic and inter-religious animosities were abolished, and where justice was the foundation of governance. These ideals were vividly illustrated in literary works such as Jami's *Hiradnama-i Iskandar* and Navoi's *Saddi Iskandariy*.

For instance, in Jami's work, Iskandar (Alexander the Great) arrives in a city where all citizens are equal, live in harmony, and have never known war—especially religious conflicts. In both Jami and Navoi's narratives, the ruler Iskandar is depicted not as a religious zealot but as a wise and just leader who values knowledge, enlightenment, and fairness above all else. Given that these thinkers were devout followers of Islam, their ideas remain profoundly relevant not only to the medieval period but also to contemporary society.

Navoi's depiction of Iskandar as a ruler who relies not on religious leaders but on scholars and philosophers from various fields is particularly significant. His advisory council includes Aristotle, a figure revered in Eastern philosophical traditions as a symbol of wisdom. In governing the state, Iskandar consults philosophers and sages,





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particularly Aristotle, who imparts knowledge on governance and human nature. As noted by the prominent Orientalist Y. E. Bertels, in Eastern thought, the association between Iskandar and Aristotle symbolizes the fusion of political, military, and philosophical-ethical considerations.

It is essential to highlight that Jami, Navoi, Kashifi, and other thinkers sought to integrate their ideas on justice and governance with Islamic teachings and Sharia law. However, their interpretation of Sharia was not rigidly doctrinal but rather pragmatic, considering social realities and human interactions. This aligns with the views of the renowned Islamic scholar Y. A. Belyaev, who emphasized that Islamic law evolved in response to the socio-economic and cultural conditions of the regions it governed. Accordingly, Navoi and his contemporaries upheld the principle that “a just non-Muslim ruler is better than an oppressive Muslim ruler,” advocating for fairness and ethical governance regardless of religious affiliation.

Moreover, historical realities influenced legal frameworks in Muslim societies. As noted by A. Ziyov, while Sharia was based on Quranic and Sunnah principles, it primarily served as a broad ideological and ethical foundation for jurisprudence (fiqh). Consequently, practical governance in Central Asia historically combined Sharia with established legal traditions (Tuzuk) to address contemporary social needs.

These scholars also addressed the issue of war from a humanistic perspective. They did not advocate for religious warfare (jihad) in their writings; instead, they condemned war as a source of immense suffering. Navoi, for example, strongly criticized the destructive nature of military campaigns, particularly those conducted under the guise of religious expansion. He described invading armies as ruthless entities that ravaged lands and devoured resources like locusts. He argued that such aggression, even if justified in the name of Islam, was fundamentally contradictory to the religion’s core values. His insights remain politically and ideologically relevant in today’s world.

CONCLUSION

One of the most significant aspects of Central Asian thinkers’ perspectives on war is their complete avoidance of advocating religious conflicts. In the works of Jami and Navoi, the ideal ruler, Iskandar, does not seek to impose a particular faith on conquered lands. Instead, his mission is to eradicate oppression, establish justice, and ensure prosperity and peace for all citizens.

The great historical contribution of Jami, Navoi, and other thinkers of the Timurid era lies in their ability to convey these profound ethical and political ideas through artistic imagery. They not only depicted the moral foundations of governance but also provided a vision for a just society. Their works continue to offer valuable insights for contemporary discussions on political ethics, religious tolerance, and social harmony.





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