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Research Article

THE CONTRIBUTION OF AHMAD DONISH TO THE DEVELOPMENT OF EDUCATION IN THE EMIRATE OF BUKHARA

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ABSTRACT

The article analyses the philosophical views and ideas of the thinker Ahmad Donish. However, in works that are semi-artistic in form, the thinker poses and tries to solve philosophical questions, in his own way criticizes religious dogmas. So, he asks the question: "If God, creating a person, predetermined the fate of a builder for him in advance, why did he not immediately, from birth, endow the person with the ability to build? Why is it necessary, while fulfilling the predestination of God, to study any other professions?"

KEYWORDS

Original ideas, advanced character, conclusions and guesses of the thinker, ethical and political issues, the rule of religious dogmas, "deviation" from Sharia

INTRODUCTION

Education is a socio-political, literary and cultural process that tried to eliminate the defects of a certain social structure and to change its traditions, way of life and politics by the method of promoting and encouraging the ideas of general charity, justice, science and wisdom. Educators considered spirituality to be the main and decisive factor in the development of the society, the lack of education of people was the

cause of social defects. Promotion of education and enlightenment of the people was considered the most important way to get rid of oppression and tyranny.

Educational ideas have developed among the peoples of the Near and Middle East, including the Tajik people. economic and cultural backwardness, poverty and destitution of the masses, illiteracy, the rule of feudal

and religious ideology in spiritual life, political deprivation, feudal despotism, colonial exploitation in the Emirate of Bukhara, the familiarity of the country's leading intellectuals with Russian civilization were the grounds that made educators rebel. There was a fierce struggle to solve vital issues between the progressive forces, democratic elements and educators on one side, and feudal and religious forces on the other. Tajik educational thinkers Ahmad Donish, Savdo, Shahin, Hayrat, Asiri and Mirzosiroji Hakim took an active part in this struggle.

THE MAIN FINDINGS AND RESULTS

The criticism of the feudal system by Tajik thinkers had an educational character. They considered the governors to be the main cause of misfortunes, lack of education of the masses, improvement of the quality of education and training as the main factor for the people's salvation from feudal relations. Therefore, the introduction of knowledge, friendship, elimination of oppression and tyranny was their ultimate goal. As a matter of fact, their civilizational and reformist ideas did not go beyond the official ideology of Islam. However, the leading ideas of Tajik educators, despite the fact that not all of them were implemented, had a great social and cultural significance. Therefore, its advantage can be explained with several reasons:

- education in the conditions of backward economic and socio-political order of the Middle Ages, increasing influence of feudal and religious ideology was an expression of protest of leading intellectuals against the existing system;
- Tajik educationists fought to strictly change the education system, limit the influence of religion and introduce the education of secular sciences;
- Tajik educationists also demanded the study of science, lifestyle, education system and secular civilization. With this initiative, educators attacked

the position of religious fanaticism, feudal and religious ideology of the ruling classes, and created conditions for the development of freedom of thought, national self-awareness, strengthening of relations and cooperation between the peoples of Central Asia and Russia. Finally, the struggle they waged against the feudal system of the emirate was unsuccessful.

From Fawk's statement, it can be seen that the new course of Tajik education took place against the background of the acute political, social, spiritual and cultural crisis of the Bukhara Emirate, on the one hand, and on the other hand, the acquaintance of Tajik intellectuals with advanced European civilization. As a result of observing, examining and experimenting with the European civilization and other developed countries of the East, an intellectual awakening was created in them, and in comparison with the civilization of the mentioned countries, they clearly understood the lack of culture and lack of education of their people, and fell into the thought of reviving their ancestral culture, and based on this deep thinking, a process of civilization and reformism took place.

In fact, the second half of the 19th century in the history of socio-political thought of the Tajik people is considered to be a qualitative stage of transition and fate-maker, whose material, spiritual and cultural life took place on the basis of the transition from the medieval period to the modern era. The change and evolution of the philosophical and socio-political thoughts of the Tajik people took place on the basis of this legitimacy of the time and place of history, and the cultural process characteristic of this period was developed.

We can clearly observe such a characteristic direction of the culture of the transitional period in the works of Ahmed Makhdumi Donish (1826-1897) and his

followers. Ahmadi Donish as a representative of the Tajik educational process and its most famous thinker, in his valuable works - "Nawadir-ul-Waqoe", "Treatise or a summary of the history of the kingdom of the Mangitiya dynasty", "Meyar-ut-tadayyun" and others, while explaining the issues His socio-political wisdom has turned to the assessment and general philosophical issues, such as the origin of the world, the nature or existence of the world, the theory of duration, justice, status and place of man and other aspects of the wisdom of human existence.

Basically, in the conditions of the second half of the 19th century, the main topic and issue requiring research for Tajik thinkers, including Ahmed Makhdumi Donish, was not the evaluation and solution of the problems of human existence and the enlightenment of the world, but the review and analysis of social and political events, the research of ways and methods of salvation from oppression and tyranny, ignorance and illiteracy and The struggle was aimed at taking over the captivity of foreign countries. science and tyranny revolves, in which morality and spirituality are the main factors.

For example, one can look at one of the issues of existential science - "hudusiyat" (being created) or "antiquity" (literature) of the world in the works of Ahmadi Donish. he looked at the solution of this problem, mainly from the position of moral and practical requirements of his philosophical system, and in his treatise "The Criterion of Tadayyun" he puts forward the following condition to determine the issue of whether "this world is ancient or a phenomenon". In the opinion of the thinker, it is necessary to understand what "an ancient proof will bring and what benefit it will give to the fate of the people" (Meyori tadayyun, handwritten manuscript. Al RSS Tajikistan, number 383, p. 8b). In other words, the proof of antiquity and

timelessness as well as the literature of the world, as the boundary of it, what value and moral judgment does it have?

This issue was also discussed in his "Nawadir-ul-Waqae". As the report of the issue suggests, the thinker was well aware of the opinions of the famous philosophers of India, China and ancient Iran. It should be noted that Ahmadi Donish denies the ideas of these philosophers about the antiquity of the world. The thinker, after explaining in detail their point of view regarding the periodicity of "the passing of the years of the world", says that "the basis of these beliefs during the history of the world is all related to the progress of the world and the analogy between the present and the absent". And when they saw that the movement of the sky is periodic, they said: There should be no beginning and no end in it, because if the movement was direct, you would have visualized the beginning and the end in it".

In his criticism of the ancient theory, Ahmadi Donish says: "All these comparisons are based on fear and suspicion, they do not express the need for it abroad" (ibid.). Here, the thinker, according to the tradition of a number of philosophical schools of the Islamic East, also limits the limits of the possibility of reason, although in other cases he did not deny the role of reason in enlightenment. In any case, he considers it impossible to know the truth about the existence of the universe through the human mind. "The question of the past and the science of the state and mood of the world is not such that the flawed human mind, which is immersed in the dust of possibilities, can find its truth and diagnose its beginning and end. Indolence is powerless to reach the end of the abundance of unmarried women".

Ahmadi Donish believes in the same religious teaching that is found in the holy books about the origin of the

world and that was reported by the prophets, that "...if a faithful reporter proclaims the truth and the book of revelation and inspiration is a bad speaker, then It is necessary to pray and believe, and one should choose the best of it". The thinker denies the theory of the ancient world because, in his view, this theory could not play a constructive, spiritual and moral role in society. Also, in the conditions in which he lived, it was impossible to imagine a source of moral origin other than religion. This is what Donish says: "Yes, if the world's age is fixed, it is gentle and suitable for most clients, especially for those who are interested in life, sleep and society. From this point of view, most rulers and rulers accepted this sect". In this way, the thinker tries to reform the sultans and governors and call them to observe social justice.

Another important philosophical issue discussed by Ahmadi Donish is the issue of justification. His argument on this subject is controversial. From the beginning of the thinker's discussion, he is a complete supporter of Jabaria. According to the preface of the chapter "In the investigation of the process of Kazuvatra...", according to his own words, he is tired of many efforts to reach a position according to his knowledge and understanding, he gives up the effort and hesitates and entrusts his fate to Kazavutra, and until that "Once again, my ego is forcing me to make futile efforts," says Donish, "I put a prelude to the process of judgment and the passing of God's judgment on the servants for the sake of praise and drew it in line...". It follows from this statement that Donish wrote this introduction in order to soothe his troubled mind from fruitless searching and even to prevent "useless efforts". If we take a closer look, Ahmadi Donish at the beginning expressed the popular modern theory on this topic "...servants should not act before the court's order such as consent and taslim, tawakkal and tafweez (delegation of authority). And in

front of the appearance of the event and the occurrence of the conflict, there should not be any punishment or phase (fear and fear) and the fact that it is going to happen and that it should not go back and forth with efforts and measures. And what is not and what is not to be, should not be a delusion"

Then, contrary to this popular theory of coercion and verbalization, using the method of conversation, he puts forward the opposite theory and expresses his understanding, which has a reformist nature. He raises the question in the name of the second person in this way: "If you say: "The quality of life and education is subject to demand and hesitation, and sustenance does not come from the sky, so that the farmer does not plant and harvest, and there is no food in the mouth." In response to this article, Ahmadi Donish says that a salary cannot be obtained without "work and hesitation" and that effort and attention to obtain it is one of the greatest commandments of civilization and compensation, and it is useful for a person. Moreover, he emphasizes that if someone in this way "indulges in laziness and indolence", he will be criticized from the point of view of virtue and futuvat, and he will be criticized and reprimanded in the language of the public.

He emphasizes the necessity of efforts for water, food, clothing and housing for man, and criticizes extravagance, gluttony and luxury. According to Ahmadi Donish, the issue of justice is not that a person should give up all his activities in life and fully rely on God and expect that all the affairs of life will be realized by themselves according to destiny and fate. From the point of view of Knowledge, the one who "sits for bread while sitting and sleeps and looks for fun, is stupid, ignorant, stupid and ignorant, and the sky will judge his disaster and defeat."

According to Ahmad Donish, as a "Khalifat-ul-Allah fi-l-arz", a person is obliged not to spend his life on vacation and to live a life that is useful for the people. Knowledge does not raise the issue of profession and practice only for the purpose of seeking immediate benefits, but considers human social activity as one of the necessities of civilization and prosperity.

Ahmadi Donish compares the issue of the relationship between human occupation and divine judgment to the act of farming in the hope of fruit. That is, regardless of what the wind and weather conditions will be, the farmer cultivates in the hope of a harvest, and whether or not he gets a harvest depends on the weather conditions.

Also, in any case, a person should strive and make efforts to achieve the highest human goals, although "achieving fruit depends on the will of the people".

This theory of Knowledge can be considered as the source of his subsequent reform theory in matters of justice. Ahmadi Donish considers a person to be sovereign in choosing a career: "everyone knows that this path leads to good and evil, and this path leads to great wrath".

In his works, Ahmadi Donish spoke about the issue of man, the reason for his nature, his position, position, responsibilities and obligations from the position of Islam. However, in the investigation of this issue, the trend of liberalism and the disagreement of his views with formal and traditional theology can be observed. Essentially, the disagreement of Ahmadi Donish's point of view with traditional Islamic wisdom is related to social issues, the originality and mission of man and his constructive and creative role.

He, like the imitative and superstitious spirituality of Bukhara, does not put in the first place the issues of

worship, hard work and piety, leaving the world and being a dervish, but the issues of social justice, the formation of a perfect human being and his activity, strength, perseverance and innovation. The thinker says in relation to the same issue: "Know that the essence of existence is eternally based on its ancient science, which is the source and source of perfection. And all these wonderful and strange things, which in the world of the highest and the lowest have been established through discovery and science, and have been expressed and expressed, and everything after this has been asked by the inventor of the industry and the innovations that reach the minds of the saints and saints. to reveal all this. Tamhid made a lot of introductions from the people of Ukul and Aflako Anjum. These spirits and bodies are simple and luminous, and through this, the world of elements and materials came into existence. These are evil and evil spirits and bodies. From the gentle soul and body, nothing but darkness should be revealed, and from the ugly soul and body, nothing but darkness should be expressed. So the discovery of light and darkness remained. Taqazo Hubbi stated that this truth of light and darkness should also be revealed".

In these reflections of Ahmad Donish, the same philosophical understanding of the Middle Ages is expressed. According to it, Allah, who is "Wajibul-Wujud", that is, "Its existence is obligatory in His being" means that He should appear and His appearance is with the effects of it can be done, it can be done, just as the object can be found in the object.

In the philosophy of Ahmed Donish, man is the symbol of the struggle between light and darkness. In other religious works of this period, such a problem cannot be observed. In any case, Knowledge considers the reason for God's creation of man to be the need to reveal the truth of light and darkness.

Therefore, he says: "Therefore, it was necessary for a person's existence to be complex from light and darkness. And that person is a perfect human being, a true creator of light and darkness. According to Ahmed Donish, a perfect human being is a unity of two forces closely related to each other." And the nature of a human being is complex from the noble mind and the self-esteem and blasphemy, the needs of his nature, and his needs and his enmity and tools, and each one is victorious at a time and defeated at a place."

It is interesting that Donish considers disbelief as the primary necessity for researching the material world, and faith in his philosophy is belief in God. In the philosophy of Ahmad Donish, the "celebration of disbelief on faith", that is, the development of the aspect of disbelief in human nature, is considered a kind of manifestation of the legitimacy of the new educational process. Therefore, in the expression of Ahmadi Donish's thinking, the issue of the tendency of disbelief and its role has gained a major position and has become a separate theory. The thinker paid close attention to the decline of Islamic civilization and the development of European civilization and expressed the irregularity of the development of human civilization as a whole, on the one hand, the decline of faith, that is, the crisis of spirituality, and on the other hand, the development of disbelief had reached its extreme. This situation is the turning point of time, social upheaval and the period of human spiritual tragedy.

According to Ahmed Donish, the balance of faith and disbelief does not depend on true faith, because a perfect human being manifests itself in "leaving the world", and although "leaving the world" is the way to save a person, it destroys the wisdom of civilization and the world. Therefore, the balance of disbelief and faith in Mahmoud's disbelief can be achieved, because

even though Mahmoud's disbelief is based on "love of the world", this command is done in order to manifest faith, and practical wisdom depends on it. So, it makes perfect sense. According to the thinker, the life of a person can be manifested in his natural desires and life aspirations, and his real happiness can occur in this context.

CONCLUSION

Ahmadi Donish approached the European civilization mainly from the position of universal civilization and found the lost traditional cultural elements in this civilization. Therefore, in the educationalist opinion of Ahmadi Donish and his followers, the reality of the Russian and French peoples was taken into consideration, because in the eyes of their people, the power of reason and wisdom and the strength of humanity are clearly manifested and contribute to their self-awareness.

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