



The Enlightenment Activity of Ahmad Donish

Bobojonova Feruza Xayatovna ¹, Jumaev Abbosjon Akmalovich ²

¹ Associate Professor of Bukhara State University, PhD in history

² Teacher of the History Department of Turon Zarmed University

Abstract: In this article, the enlightenment activities of the Bukhara enlightener, writer, artist, calligrapher, scientist Ahmad Donish are based on sources. The article also states that the great scholar Ahmad Donish in his works described the issues of history, philosophy, astronomy, served as an ambassador of the Emir of Bukhara, promoted the ideas of reform.

Key words: madrasa, classroom, library, mosque, toilet, student, room, wall, roof, dome.

Ahmad Donish Makhdom bin Nasir was born in Bukhara in 1826 in the family of mudarris and died in Bukhara in 1897. Ahmad Donish-writer, artist, calligrapher, scientist, enlightener. Nasir's son Ahmed Donish played an important role in the creation of the progressive environment of Bukhara in the 19th century. He wrote in the Tajik language. Ahmed Donish received primary literacy from his mother, then studied at school and madrasa. He independently studied literature, history, philosophy, medicine, mathematics, and astronomy. Nasrullah Khan was attracted by his knowledge of calligraphy, painting and drawing, and his knowledge of astrology. In 1857, 1869, 1873, he was the mirza of the ambassadors of the emir of Bukhara and went to Russia (Petersburg). Based on the impressions of the trip, he wrote such works as "Navodir ul-waqae" ("Rare events") and "Tarjimai ahvali amironi Bukhara" ("Biographies of the emirs of Bukhara"). He raised the issue of reforming the emirate system. In 1865, Ahmad Donish wrote a book on astronomy (ilmi nujum) called "Manozir ul-Kawakib" ("The Positions of the Planets") at the suggestion of Amir Muzaffar. In 1870-1873, he wrote "Risolai dar nazmi tamaddun va taovun" ("Treatise on culture and social order") about the reform.

1857 Amir Nasrullah sends his embassy delegation to Petersburg. The ambassadors were entrusted with the responsibility of expressing condolences to the Russian government due to the death of Nicholas I (1855) and congratulating the new emperor Alexander II on his accession to the throne, that is, to initiate agreements on the strengthening and expansion of trade relations between Russia and Bukhara. Ahmad Donish Amir will go as the secretary of the delegation of ambassadors with respect. He personally instructs Amir Nasrullah's Ahmed Donish to see and learn about state building in Russia and his life. Ahmed Donish writes about this: "I was given such a task, study the internal procedures of the country, pay close attention to the construction of the state and report it to the emir." "We know about neighboring countries only from the words of merchants and tourists." [11;172]

Akhmed Donish was in Petersburg as part of the ambassadors and had the opportunity to get acquainted with European culture and achievements in the field of science. [12;322]

Akhmed Donish gets to know the official of the Ministry of Foreign Affairs of Russia in St. Petersburg. A. Donish recognizes him as an exemplary person. Thanks to him, A. Donish gets acquainted with the life and customs of the Russian people. Ahmad Donish is respected and

respected among the ruling circles by his behavior and upbringing in official meetings and receptions. [2;13]

In 1873, on the occasion of the victory of Tsarist Russia's march to the Khiva Khanate, and the wedding of Maria, the daughter of Emperor Alexander II, with Prince Alfred of England, the Emir of Bukhara sent a delegation of ambassadors led by Abdulkadir Dodho to Petersburg with gifts and greetings. Ahmed Donish is appointed as the first deputy ambassador. Thus, Bukhara ambassadors arrived in Petersburg on January 6, 1874 and stayed there for 1.5 months.[11;82]

During the embassy, A. Donish received even greater respect from a number of Russian ruling circles. The emperor himself, in one conversation, told Donish, "I was praised as an educated, knowledgeable person who has been here 2-3 times. But why didn't you learn Russian?" Ahmad Donish told him: "When I come to your country, I will travel day and night, I will be in workshops, in the theater. I don't want to sit down and do the alphabet. "I'm thinking whether I'll come to these places again, I'm eager to see all the interesting places," he replied. [2;139]

After Ahmad Donish returned to Bukhara, Amir Muzaffar again invited him to take a responsible position in the state cabinet.

However, Ahmed Donish knows that his long life with the courtiers is a bitter experience. He long and patiently encouraged the emir to reform the state administration, that is, to appoint educated people to high and palace positions. Ahmad Donish understands that only in this way it is possible to establish order in the country, improve the country's economic situation, and improve the standard of living of the people.

After getting acquainted with the economic and political life of Russia, Ahmad Donish understood that he could not achieve his goal without changing the existing system in the Bukhara Emirate. Ahmad Donish showed the emir the work he had written, "Treatise on State Building and People's Relations", and said that if you want me to take this position, he will fulfill the following requirements. In the introduction of the treatise, Ahmed Donish writes as follows: "while writing these lines, relying on my pride and knowledge, I communicated with rulers and military commanders on business matters. And I saw that they were surrounded by liars, people who are trying to get rich, so it is very difficult to serve among them, and I distanced myself from them. If the emir wants me to give up my academic work and serve in the government office, he should establish a clear system of government like other countries. Of course, it is difficult to establish order among the Uzbeks (manghit), so I am writing a pamphlet that expresses the principles of state management of European countries and the Emirates. If they follow this (pamphlet), I will go to the palace every day and work there for 4-6 hours as much as I can. If they don't agree with this, forgive me." [4;104]

Thus, Ahmad Donish considered it necessary to introduce some of the principles and structures of the state system of some leading European countries and Russia into the state system and management procedure, to focus on the state management procedure, and to recognize the parliamentary system as appropriate.

But unfortunately, Ahmad Donish's political views were not liked by the officials in the emir's palace. It is known that in the history of the emirate at this stage, old beliefs prevailed in all spheres of political, economic, and spiritual life, and at that time Bukhara became the center of religious fanaticism in Central Asia. "sinful" people are punished. Such persons were declared infidels and hated by the people. As a result, Ahmad Donish also became one of the "victims" in this current of time. [7;13]

Amir and his entourage listened silently to Ahmed Donish's proposal. For them, that is, for the rulers of Bukhara, this bravery of wisdom was perceived as rudeness and ungratefulness. Now Amir is trying with all his might to remove Donish not only from the public service, but also from the palace surroundings, even from Bukhara itself, saying angrily: "If I send him to Russia as part of the embassy, he is trying to teach me. I will not feel sorry for him anymore," he said. When Donish heard this, he said to his friends: "I don't want to serve them anymore."

After that, the popularity of Ahmed Donish increased, his progressive ideas and thoughts were manifested in his works, and they began to spread quickly and widely among the leading scientists and poets of that time. The emir, who was afraid of this, looked for a way to expel Ahmed Donish from Bukhara. Because Amir Ahmed was afraid that Donish's influence on others would increase with his reform ideas. 1882 Ahmad Donish was sent to Guzor as a judge. In 1885, he went to Narpay as a judge. Then he was removed from the post of judge and appointed the director of Zafarkhoja's library. He worked in this position until September 1889. After the death of Amir Muzaffar, Ahmad Donish returned to Bukhara and completely immersed himself in creativity.

Ahmad Donish was also interested in the history of Uzbek tribes. In one of his letters, he reports that he has collected information on the life and history of 92 different Uzbek tribes. [8;290]

Important information about Ahmed Donish's biography and work is given in his diary "Daftari Taksim". In the social sciences, Ahmad Donish, along with creating poetic works with a unique content, related to the past history, science, literature, statehood, and religion of Central Asia, also conducted systematic research on the problems of natural sciences, especially astronomy, cosmology, and in this field a number of wrote works. [12;323]

In particular, Ahmad Donish enriched his knowledge with the achievements of Russian science in Petersburg. In his memoirs, Sadriddin Ainiy writes the following about Ahmad Donish: "One evening, when the students and the teacher were sitting on the steps of the main gate of the Miri Arab Madrasa, a tall man entered from the street. He stepped heavily onto the stage of the madrasah. As soon as he appeared, the mutawalli and teachers who were sitting at the entrance stood up and greeted him politely.[1;61]

Ahmad Donish wrote a work called "Nawadir-ul-Waqoe" and tried to show this work as a guiding law for solving all problems. "Navodir-ul-waqae" is the largest work of A. Donish, in which the thoughts of the thinker on various issues are described. The thinker wrote his masterpiece throughout his life.

Ahmad Donish writes about this in the introduction to "Nawadir-ul-waqae": "...I did not like what the people of the time did, their actions. When I was very depressed and my heart was narrowed, I used to go to my friends with a pen and scribble on the paper in order to release my sorrows. [3;34] From blacking out these paper pages, clear and obvious meanings were coming out. ... Those who know my client, seeing these written scattered pages and unorganized stories: " ... if these written things remain like this, they will be blown to the wind, will burn in the grass, will flow into the water, so let me separate my writings from other people's words and put them into a book, this is from you it will remain, it will be a memory for your friends, you will be there when you are not, and you will be resurrected when you die. I scattered what I wrote in a book for the sake of my friends. I named this book "Nawadir-ul-Waqae".[3;35]

Ahmad Donish's "Nawadir-ul-waqae" is a great philosophical work. Donish talks about many issues of philosophy and tries to solve these issues. For example, criticizing the theory of tawakkul, which is widespread in medieval philosophy, he writes: "If a person does not believe in tawakkul and acts, if he says that he is destined to work and suffer, to live in poverty or to live in abundance, then he is wrong. So he's not smart." [3;121]

Ahmad Donish urges people to be motivated, to focus on the intended useful work, not to get involved in their private affairs, but to bring benefit to the people in any way. According to Donish, the person who measures his effort, earning his bread alone, and feeding his stomach daily, is the least diligent person. [3;124]

Enlightenment scientist Ahmed Donish quotes the following thoughts about work: a person who spends his days lazily without working somewhere will not find honor in this world or in the next. Then Ahmad Donish, as if concluding his thoughts about working, writes: "There is no pleasure in the world without labor, no blessing without worries." Ahmed Donish continues this idea and puts forward the idea that in order to live and work in the world, one should master a profession.

Ahmad Donish writes the following in the "Bequest to Sons..." section of "Nawadir-ul-Waqoe": "... my will to you is that you take up a profession that will meet the needs of the people; in this way, you will also help the society... Whatever trade, whatever profession you want to do, the expected goal of it should be to bring benefit to the people".[3;325]

In Ahmad Donish's views, especially in the work "Navodir-ul-Waqe", philosophy and history are combined. On the one hand, he fully expressed the history of the period in which he lived in his works, on the other hand, he analyzed every event philosophically and enriched it with scientific conclusions. Historical events and their observation, analysis, that is, history and philosophy, these two directions complement each other, help to understand research processes and logically require each other.

According to Ahmad Donish, the first task of the state is to take care of the people. Donish compares the government to a person sitting on a throne. To see it, you need 5 things: justice, army, people, water, treasure. [2;49]

Ahmad Donish, in his another major work, "A Brief History of the Bukhara Emirs", wrote that Russian and other foreign merchants and tourists were not welcomed when they visited Bukhara, instead they were arrested, their property confiscated and seized, as a result of which the Bukhara merchants Writing about his arrest in Orenburg and a number of other negative consequences, he notes that all this was done by order of an ignorant and arbitrary minister.[5;64]

Ahmad Donish advises Amir Muzaffar and his officials about the construction of the Amudarya canal. But nothing will come of it, because the plan to build a canal in the country was not in the plan of the emirate government. [9;192]

The thinker scientist Ahmad Donish in his writings repeatedly stressed the need to fundamentally reform the existing schools and madrasas, and wished to have a European education system in Bukhara, and regretted that science and technology were lagging behind.[6;95]

Ahmed Donish regretfully admitted that many children in the country need education, and if they do not receive education, their bodies may harm the religion and the Motherland [6;3]. In his work entitled "Travel from Bukhara to Petersburg", he noted that "high-ranking people are limited to the education given by the primary school teachers working under the mosques, and then by the madrasa mudarris". [2;226] However, these views of contemporary progressives were ignored by the government.

Ahmad Donish expressed his opinion about the hardships of the teaching profession: "during the day, the teacher is busy with his students, and in the evening he prepares for the next day's lessons, so he studies all his life and does his profession continuously, without a break".[2;224]

At the end of the 19th century, Ahmad Donish came up with the idea of reforming education in schools and madrasas. As Sadriddin Aini remembers, "Akhmed Donish, the shining star of Bukhara, sharply criticized the official mullahs in his book, exposed the chaos between the ulama and umara, revealed the defects of the teaching methods and the worthlessness of the lessons taught in Bukhara madrasas without fear of anyone" [1;198]

Ahmad Donish appeals to Amir Muzaffar in his "Treatise on State Building and Interpersonal Relations" and calls for reforms in the country. But the emir and his relatives do not consider it necessary to respond to his reformist ideas. Ahmad Donish's ideas are supported by a number of his contemporaries, such as Mullah Karomat, Dilkash, Muhammad Salih, Mullah Iskandar, Qori Kamal, Muztarib and Mir Otajon, among the leading intellectuals of his time. His book "Nawadir ul-Waqa" was also filled with these ideas.[2;16]

In conclusion, it can be said that Ahmed Donish's social ideas were very important for his time. Wisdom shows that the existing economic-political system is obsessed with progress and looks for ways to remove this idea. Ahmad Donish, a great scholar and enlightener, came up with the idea of reforming the Islamic religion in Bukhara and created certain programs. The socio-political views expressed by Ahmad Donish in his works are of particular importance in the development of the

country. He clarifies the relationship between the state and mind, the state and property, defined the tasks of the state, put forward the issue of changing the state management system, developed the measures that should be implemented for the development of the country, developed the idea of a just and enlightened ruler, showed his obligations and tasks, religious and expressed his positive attitude to worldly affairs, fought for a happy and prosperous life. The name of our ancestors, who dearly loved, loved, selfless and enlightened their country like Ahmad Donish, will remain in the memory of our nation forever.

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