



The Factors Influencing the Formation of Ahmad Donish's Enlightenment Views

Bozorov Shukhrat Salaydinovich

Doctor of Philosophy in in Philosophical Sciences (PhD),
Associate Professor of the Department of Humanities and Information Technologies of
Samarkand State Foreign Languages Institute (Uzbekistan)

E-mail: bozorovshuxrat51@gmail.com

Annotation: Ahmad Donish always followed the example of his spiritual teachers who lived before him and left an immortal mark on history, and initiated his educational activities. At the same time, he encouraged his students and colleagues to express their opinions openly. Ahmad Donish embodied in himself the example of hardworking service of poets and statesmen of the distant past.

The article discusses the factors that contributed to Ahmad Donish's rise to the status of an enlightened scholar. It also extensively examines the life and scientific legacy of the thinker, as well as the insights of subsequent generations.

Keywords: "Daftari Taqvim" ("Diaries"), Sadridin Aini, Sotim Ulug'zo'da, "Ahmad Kalla", consultation, ("Nodir Voqealar", decline).

In the late 19th century to early 20th century, the emergence of Jadidism in the Turkestan region accelerated the revolutionary processes in the historical and socio-political context of the area. It would not be an exaggeration to say that these revolutionary processes are deeply explored in the scientific and philosophical legacy of the enlightened thinker Ahmad Donish.

Ahmad Donish left behind a significant intellectual and spiritual legacy, which has been studied by many scholars. Notable figures such as Evgeny Bertels, Sadridin Aini, Sotim Ulug'zo'da, Sadri Ziyo, Ibrohim Muminov, and Ibrohim Haqqul have all investigated the life and scientific heritage of this thinker.

In particular, academic Ibrohim Muminov has placed great importance on Ahmad Donish's works in his research [1]. Ibrohim Muminov has studied Donish's works related to Bedil and noted his philosophical views on eternity of the universe, the eternity of the soul and its relationship with the body. Ibrahlim Muminov analyzes nearly all of Ahmad Donish's works, studying his thoughts on natural phenomena, his attitudes towards religion, the soul, life, reliance, substance and bodies, the eternity of the universe, and destiny from a contemporary perspective. He also examines the philosopher's ideas on patriotism, justice, and enlightenment, highlighting his thoughts on combating injustice in society.

Furthermore, Tajik scholars Z. Rajabov and A. Bahouddinov emphasize the importance of Ahmad Donish and his work "Navodirul-vaqoe" ("Rare Events") in their research, recognizing him as a consistent successor to the Enlightenment figures of Central Asia [2].

In the manuscript collection of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, there are ten manuscripts related to Ahmad Donish's scientific heritage, several anthologies containing his poems, and manuscript copies of works by Imam Ghazali and Abdurahman Jami. Notably, in the manuscript titled "Majmuai Hikoyati Ahmadi Kalla" (The Collection of Stories of Ahmad Kalla), written in 1877 (translated by I. Muminov), various historical,

literary, and philosophical issues are discussed in depth. This manuscript, copied by another scribe in 1902, provides detailed information about prominent figures in Central Asian history, such as Mirzo Ulugh Beg and the poet-philosopher Abdurahman Jami. Additionally, several philosophical concepts related to the science of Kalam are presented [3;179]. Ahmad Donish's contemporaries note that he wrote a significant number of works. More than a thousand verses of poetry and several of his works have survived to this day. In these works, Donish criticizes the shortcomings in the governance methods of the Amir of Bukhara and the representatives of religion. "Donish's works reflect the struggle to expand new culture and enlightenment, reform schools and the state system. For this reason, his works are considered foundational texts for the enlightened intelligentsia of the Bukhara emirate" [4;22].

Additionally, manuscripts of Ahmad Donish's works such as "Navodir ul-vaqoe" ("Rare Events"), "Tarjimai ahvoli amironi Bukhara" ("Biographies of the Amirs of Bukhara"), "Tarikhi saltanati khonadoni Mangitiy" ("History of the Mangit Dynasty"), "Daftari taqvim" ("Calendars"), "Risolai dar nazmi tamaddun va ma'ovun" ("Treatise on Culture and Social Order"), "Majmuai hikoyati Ahmadi Kalla" ("Collection of Stories of Ahmad Kalla"), "In risolai ist isloh miyoni shi'a va sunna" ("Advice on Reconciliation between Shiites and Sunnis"),

"Manazir ul-kavokib" ("Positions of the Planets"), "Risola fi a'mol al-kurra" ("Ways to Use the Globe"), "Majmui risolai nujum", "Me'yoru tadayyun", and "Bukharo'dan Peterburgga sayohat" ("Journey from Bukhara to Petersburg") are preserved in the manuscript collection.

It should be noted that the author's treatises, such as "Tarjimai ahvoli amironi Bukhara," "Tarikhi saltanati khonadoni Mangitiy," "Risolai dar nazmi tamaddun va ma'ovun," "Majmuai hikoyati Ahmadi Kalla," "In risolai ist isloh miyoni shi'a va sunna," and "Bukharo'dan Peterburgga sayohat," as well as his work "Daftari taqvim," are infused with advanced progressive ideas.

Ahmad Donish continued his interests and scientific inquiries in his work titled "Risolat dar ilmi Kura" ("Treatise on the Globe"), where he discusses the functions of the globe, its significance for science, how to use it, and the roundness of the Earth. This treatise was also discovered and studied by Tajik scholar Abdugani Mirzoev in 1949 in the manuscript collection of the Tashkent State Library [5].

Ahmad Donish's work takes a special place in the philosophical analysis of the meaning of life. The thinker teaches that every person must do good deeds throughout their life and dedicate their knowledge and skills to their community. He emphasizes that everyone should strive to "learn from both the great and the humble," citing examples of great philosophers like Socrates, Aristotle, and Plato, who learned certain things from their disciples.

Ahmad Donish's views on enlightenment and social philosophy are primarily shaped by his dreams of reforming the amirate system, establishing a legal democratic state and society, creating a legislative council comprising representatives from different strata, developing and implementing all laws and regulations in this council, and reforming the education system (schools, madrasahs) while renewing the teaching methods of sciences.

Ahmad Donish actively participates in the social-political and cultural life of the Bukhara Amirate. This allows him to become closely acquainted with the state system, legislation, and both internal and external policies of the ruling system. In his treatise "Civilization and Mutual Assistance," he puts forward his ideas for reforming the social-political system of the Bukhara Amirate. Specifically, he proposes the establishment of a "Supreme Council" composed of

representatives from various strata, where all laws and regulations would be developed and discussed, subsequently requiring the amir's approval, as well as the organization of a supervisory authority over all state sectors [6;333].

In the essay "Ahmad Kalla" by Doctor of Philology Ibrahim Haqqul, it is noted: "The emergence of a scholar, writer, thinker, and statesman like Ahmad Donish in the conditions of Bukhara in the nineteenth century is remarkable. The shallow nature of science, the wilting of the gardens of enlightenment, and the fading of freedom's light dried up the essence of Bukhara. The state and authority were subject to ideas and desires that contradicted the wishes of the people of Bukhara. In such a difficult environment where truth and correct thought held little value, Ahmad Donish served in the palace. He loved life, rejected any obstacles and resistance, and thus his works are imbued with the spirit of truth and courage" [7].

Indeed, Ahmad Donish contemplated the salvation of the people, state, and authority from decline. Therefore, he neither attempted to protect the state from ignorant, foolish, and mindless individuals nor wished to speak of any changes in the lives of the people regarding a decayed and corrupt state. His first desire was for morality and thought.

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