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THE EDUCATIONAL AND REFORMIST VIEWS OF AHMAD DONISH

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Annotation: Ahmad Donish, an outstanding thinker, encyclopedist, and educator of the Tajik people, is rightfully considered one of the outstanding figures of the Bukhara Emirate of the last century. His multifaceted work encompasses many areas of the intellectual life of his time and evoked the admiration of his contemporaries. This extraordinary figure, gathering around himself a number of talented poets, scholars, and musicians, predetermined the development of various branches of culture and knowledge in his country.

Key words: valuable work, culture, progressive figures, confidence, relationship, the ideological struggle.

Ahmad Donish actively participated in the social and cultural life of Bukhara. He wrote a book about the system, government structure, and social reform of the Bukhara Emirate, entitled "Treatise on the Order of Culture" (1870-1873). In writing this valuable work, the thinker, taking into account the experience of both Eastern and Western countries, addressed the issue of advancing science and education.

The formation and development of Ahmad Donish's political and educational thought was influenced, on the one hand, by the legacy of past sages, on the other, by his familiarity with progressive Russian culture and the developed countries of Europe and Asia, and, most importantly, by his critical view of the intolerant socio-political life of the Emirate of Bukhara. He visited St. Petersburg three times as part of the delegation of the Emirate of Bukhara. Scholarly and literary sources indicate that Ahmad Donish had friendly relations with some of the advanced and progressive figures of Russia at that time. One of these was the translator Kozimbek Obidinov, another translator for the Governor-General of Tashkent, Pyotr Ivanovich Pashino. Pashino spoke with the delegation of the Emirate of Bukhara in St. Petersburg, and personally with Ahmad Donish. He also spoke with the critic, publicist, and revolutionary democrat N.A.

All of Ahmad Donish's travels to Russia and his encounters with progressive figures from Iran, Russia, and France undoubtedly had an impact on the formation of national thought, political, and social thinking. Moreover, they caused a profound evolution in his worldview, and instilled in his moral world and sensitive heart a warm and ardent love for science and the culture of the Russian and European peoples, all of which is reflected in his works. In the introduction to his work "Navodir-ul-vakoye," A. Donish, noting the decline, lack of dignity, and excellence in the Emirate of Bukhara, writes regarding the development of science and culture abroad: "And while in countries such as Iran, Istanbul, and France, more than five hundred books on science and various disciplines are published annually, the authors of which are still alive" [3, p. 21]. Now, however, not only A. Donish's worldview regarding the first stage of his journey to Russia had changed. He spoke with the emir without fear and with complete confidence, expressed his opinion on reforming the free state, proposed his project, and emphasized that if the emir approved his reform plans, he would serve at court; otherwise, he would completely sever his ties with the emir's government.

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Ahmad Donish considers the issue of respect, inheritance, and the Tsar's humanity important in military service. He writes: “The attitude of fathers towards the inheritance of the army by sons and living people who will be killed in the war or perished is entrusted so that those who are alive in the war are not weakened and in fact have something to do with it.” "...a method of benevolence.... Just in case, do not spare the usual allowance, rank, and care, so that others show interest, and so that one's wife and children are not an obstacle to courage, to whom and why this is done" [4, p. 128]. Each time, the king himself should inspect the army, those with whom he has achieved excellence, passed trials, treated kindly and shown favour, and presented a position. The king must free the elderly and appoint their children in their place, and provide a salary for the maintenance of one's wife and children.

Donish, as an educator, pays special attention to the relationship between the state and the people. The place of each member of society must be regulated by law, and the primary measure should not be people's social relationships, but their prudence and efficiency. Their protection is considered an important obligation of the state. Judges play an important role in protecting people's rights. Therefore, judges must be independent and autonomous, even from the emir. In his unfinished work, "A Treatise or a Brief History of the Reign of the Manghit Dynasty," he concludes that the only way to improve the country is through a coup, to overthrow the system of the Bukhara Emirate and the Emir's autocracy.

The influence of a thousand-year-old cultural tradition on the philosophical vision of Ahmad Donish, whose extraordinary abilities were known to his contemporaries long before his three trips to Russia, was evident. Ideas rooted in the history of philosophical thought in the Muslim East largely predetermined the intellectual life of the Bukhara Emirate and gave birth to many teachings and social movements.

Ahmad Donish is a "bright star in the dark firmament of Bukhara," and many contemporaries consider him a remarkable figure in the history of the Tajik people. As a great educator, he bridges the gap between generations separated by time.

In his memoirs, S. Aini, the founder of modern Tajik literature, notes that it was the work of Akhmad Donish that left a lasting impression on him and fundamentally changed his worldview. After reading his work, "Rarest Incidents," the writer began to reflect on the shortcomings of the political system of the Bukhara Emirate, the decline of morals, and ways to overcome them. Focusing on the personality of Akhmad Donish allowed Aini to provide a comprehensive picture of the social and cultural life of his era. This period holds particular significance in the history of the Tajik people. Akhmad Donish documented the most significant events of his public life in his major work, "Rarest Incidents," which played a significant role in the spiritual life of society. For this reason, S. Aini not only explores the human qualities of this figure but also shares his thoughts on his philosophical views and literary preferences.

Researchers of their works include S. Aini, R. Khodizode, A. Kh. Vildanov, and G.S. Kunafin notes that the thematic uniqueness of Donish 's work reflects the characteristic features of the thought of the time and is closely connected to the historical context of real life, primarily in the deployment of the entire arsenal of literary and folkloric means in the service of Enlightenment ideas, ultimately linked to the formation of democratic literature and changes in language. The need to address pressing educational issues while reaching a wide variety of audiences required Donish and Akmulla to be flexible in pursuing a particular form of literary thinking. Accordingly, the Enlightenment literature of all the peoples of the East, the Volga region, and the Urals by this time had not risen to the level of putting forward and addressing radical demands.

The creative paths of many poets and writers, including Akhmad Donish, are filled with the emotions and spiritual richness of an artistic exploration of the world. He is an all-powerful genius in

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education... Only above both slander and vile gossip is the mind of a genius, I'll tell you in passing. And yet, having recognized a genius, you won't die. Having experienced the mind of another, you won't become stupid.

In their works, Akhmad Donish devote more attention to the way of life and everyday life, the worldview of their people, their patriotic feelings, the formation of reformist views, which became particularly acute after their travels and acquaintance with Russia and its acute political conflicts, the establishment of friendly relations between Russia and Bukhara, and the clashes and struggles of forces of different orientations. He sees that, with the obvious connivance of their "master," the nukers are robbing and murdering innocent people. Seeing these atrocities, Akhmad Donish concludes that reforms are necessary. Only reforms, in his opinion, can lead the country out of its deep abyss.

Under the influence of the historical events of the 19th century and the development of traditions, ethics, aesthetics, and the philosophy of folk art, the fusion of which alone could produce a literature capable of further development, exerting a profound influence on the development of social thought among the peoples of the Volga and Ural regions.

Situated in the midst of the ideological struggle of his time, Akhmad Donish's literary interest and concerns focused not only on this powerful figure but also on the customs and daily life of nearly all classes of the Bukhara Emirate, as well as on representatives of the Russian people who contributed significantly to the development of relations between Russia and Bukhara.

Akhmad Donish, like no other of his contemporaries, were well versed in the way of life of the emir's court, urban artisans, peasants, poets, musicians, and others, as evidenced by his creative legacy, which presents their thoughts on many pressing issues of their era. Akhmad Donish is presented in the same way in the circles of the Bukhara Emirate: a highly educated man (not without reason he was nicknamed "kala" - "head") and a far-sighted, insightful politician. Due to the will of fools, he is unable to even manage his own life, for all his endeavors, which he undertakes with great enthusiasm, are thwarted.

In their works, Akhmad Donish come to the idea of the need to reform the state. Life itself leads them to this point of view: for many years, they were tormented by a feeling of helplessness at the sight of the suffering of their fellow citizens – from simple peasants to educated people. The recognition of the necessity of reform emerges gradually, gradually, as a result of his long-term interactions with the emir's dignitaries and Russian officials, with his friends and family members. The wide circle of acquaintances of both thinkers and their intimate knowledge of the living conditions of nearly all social strata of the last century allow for a complete and clear picture of life in the Bukhara Emirate and the social thought of the peoples of the Volga and Ural regions. In their works, they were able to penetrate deeper into the essence of the historical processes of the second half of the 19th century.

Akhmad Donish's work and creativity are "the dignity of a man and enlightenment," which calls for "my Bashkirs, we must learn," "we all need enlightened people, there are many ignoramuses, education is rare," "not the Holy Spirit, not magic, but knowledge," "Let the soul be pure, Strive for purification—Without it, there is no benefit in your enlightenment," calls for the acquisition of knowledge, reform of the education system, and education. food, amazingly and beautifully reflects a deep understanding of the historical processes of his time and an artistic exploration of the world.

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