



PHILOSOPHY OF THE FIRST JADID AHMAD MAHDUM DONISH

Dr. Zebiniso A. Akhmedova

Associate Professor, Phd. Bukhara State Medical Institute Bukhara, Uzbekistan

"What a pity that in our time the ears do not hear and the eyes do not see; therefore, everything that becomes known to you, you have to capture on paper, read it yourself and cry yourself! For there is no other way out"

Ahmad Donish

ABSTRACT

In the conditions of the dominance of religious dogmas, the sheer illiteracy of the population, the thinkers of the Muslim East were forced to resort to certain traditional forms of expressing their ideas. Socio-philosophical views were expressed in the pages of historical treatises, as well as in various essays, essays of a fictional, sociological nature, and poetry. The creativity of A. Donish was no exception here. 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

Ahmad Donish, a thinker of the second half of the 19th century, lived and worked in the Bukhara Emirate, a state in a state of semi-colonial dependence on the Russian Empire. However, he can be considered the ancestor of the educational movement of modern times throughout Central Asia. His works on the vices of the emir's power, the abuse of officials, kazis (judges) and raises (representatives of the city administration), criticism of the madrassah (a higher spiritual educational institution in the Muslim East) and teaching methods in it were produced, according to

the memoirs of the Tajik writer Sadraddin Aini, among the advanced madrasah students "a real revolution". Aini noted that "the influence of his books on us was so strong that our views on the life of that time <...> changed almost completely".

THE MAIN RESULTS AND FINDINGS

Ahmad Donish (1827-1897) - Tajik scientist, educator and philosopher of Central Asia of the 19th century, who had a huge impact on the development of social and political thought in the region. As a high-ranking official at the court of the emir of Bukhara Nasrullah (1827-1860), back in the 80s of the century before last, he wrote and



presented to his monarch a program of reforms in the state structure, in which, in particular, he proposed creating an advisory body in the country following the example of European parliaments. Who knows, perhaps the whole history of the region would have developed differently if the emir had listened to Donish's advice. But this did not happen - frightened by the bold ideas of the scientist, the emir removed him from the throne, and the emirate itself continued to plunge into the abyss of ignorance and obscurantism ...

Ahmad Donish should be considered the first Jadid (although in standard historiography he is regarded only as a "forerunner" of Jadidism), and the last Jadid is Sadriddin Aini, who in Soviet times distanced himself from Jadidism in every possible way. Therefore, it is advisable to end this essay with reflections on the historical fate of the Jadid movement as a whole, which unfolded at the turn of two centuries.

The second generation of Jadids began their activity with the word Najot (salvation) on their lips. The maturity of the new cohort of thinkers in their typological difference from all previous generations of spiritual and intellectual elites (udaba, ulama, urafa and fuqaha) consisted in the fact that they not only thought about the path traveled by the people, but also about its possible future.

The transformation of the intellectuals of large cities of Central Asia into the intelligentsia of the Russian model, that is, a socially active stratum of society, was especially facilitated by two factors: 1) foreign travel (Donish visited Russia, Mirzoosiroj Hakim - in Europe, Abdurauf Fitrat - in Turkey and Iran, and Mahmudhoja Behbudi - in Egypt); 2) acquaintance, albeit not systematic, with the foreign Farsi-speaking, Arabic-speaking and Russian-speaking press.

At that time, Bukhara was a feudal-despotic state, where absolute power was in the hands of the emir. The system of government has remained unchanged since the Middle Ages, the emir himself exercised legislative and judicial power, at his own discretion appointed the highest officials of the state. There was no state budget system, officials did not receive regular salaries and were "fed" at the expense of the population. Legislative power was exercised "in accordance with the provisions of Sharia", in connection with which the Muslim spiritual class enjoyed significant influence on the education system and the judicial system of the country. Among the Muslim clergy came officials of judicial and administrative bodies, teachers of madrasahs, imams (abbots of mosques) and mullahs. The clergy also performed the function of overseeing the observance of moral norms; they had the exclusive right to interpret Sharia law and draw up legal decisions.

In the conditions of the dominance of religious dogmas, the sheer illiteracy of the population, the thinkers of the Muslim East were forced to resort to certain traditional forms of expressing their ideas. Socio-philosophical views were expressed in the pages of historical treatises, as well as in various essays, essays of a fictional, sociological nature, and poetry. The creativity of A. Donish was no exception here. 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? <...> If torment and suffering are predetermined for a person, then why is there patience and hope?" "The people," wrote A. Donish, "recognize the predestination of the Almighty God



only in words. <...> If he firmly believed in this, then no one would have reached out to the craft." So A. Donish criticized the idea of predestination and assumed the existence of some other laws that determine the life and actions of a person. The thinker also ponders over the issues of socio-political reality: "If a person exists in order to serve the sovereign, why did not God make him eternally respecting the sovereign?"

CONCLUSION

The thinker asks himself purely philosophical questions that should be considered not only and not so much within the framework of the Central Asian Enlightenment. Raising ethical and political issues, A. Donish also expresses a number of innovative (for his era) conjectures in the field of ontology and the theory of knowledge. So, in his opinion, "at the heart of everything that exists is some point, which is an indivisible substance." The thinker guessed about the natural, natural, and not divine causes of many natural phenomena. So, about the eclipse of the Sun, he wrote: "If we strive for knowledge, we will be able to find out the reasons for the eclipse." Regarding the purpose of being and destiny in this world of man, Donish says: "We were created in order to improve the world <...>, to master the secrets of miracles hidden in nature. We are called to study all the peoples of the world and distinguish truth from falsehood."

Without rejecting the dogma of the existence of a higher mind, the Creator, Donish defended the human right to reasonable decisions and free actions, argued that the fate of a person depends on himself. The initiative of the person himself, according to Donish, is a fundamental element of his (person's) destiny. The very course of a person's life, according to the thinker, confirms this. "If the people had firmly believed in the predestination of the almighty God, they would not have extended their hand to the craft." A person is free to make a

choice in relation to this or that act, but human life as a whole has its own laws.

REFERENCES

1. Azizovna, A. Z. (2021). CULTURE OF TURKESTAN IN THE SECOND HALF OF THE 19 CENTURY. Berlin Studies Transnational Journal of Science and Humanities, 1(1.5 Pedagogical sciences).
2. Чориева, М. А. (2020). Экономика и денежное обращение (монеты) в Бухарском эмирате при мангытах (на рубеже 19-20 веков). Наука, техника и образование, (5 (69)), 53-56.
3. Azizovna, A. Z. (2020). Religious and Mystic Views of Ahmad Donish. Electronic Research Journal of Social Sciences and Humanities, 2, 273-276.
4. Ахмедова, З. А., & Чориева, М. А. (2020). ТРУД АХМАДА ДОНИША «ИСТОРИЯ МАНГИТСКИХ ГОСУДАРЕЙ» КАК ЦЕННЫЙ ИСТОЧНИК ПО ИСТОРИИ БУХАРСКОГО ХАНСТВА ВТОРОЙ ПОЛОВИНЫ XVIII-ПЕРВОЙ ПОЛОВИНЫ XIX ВВ. Наука, техника и образование, (11 (75)).
5. Чориева, М. А. (2020). СОЦИАЛЬНО-ЭКОНОМИЧЕСКОЕ, ПОЛИТИЧЕСКОЕ ПОЛОЖЕНИЕ БУХАРСКОГО ЭМИРАТА В КОНЦЕ XIX ВЕКА. Наука, техника и образование, (11 (75)).
6. Azizovna, A. Z. (2021). THE ROLE OF TEACHING PHILOSOPHY IN MEDICAL UNIVERSITY. Наука, техника и образование, (6 (81)), 44-48.
7. Ахмедова, З. А. (2018). Астрономические взгляды Ахмада Дониш. Вестник науки и образования, (11 (47)).
8. Ахмедова, З. А. (2020). HUMAN BEING IN THE WORKS OF MEDIEVAL THINKERS. Новый день в медицине, (4), 115-118.
9. Ахмедова, З. А. (2021). XIX АСРНИНГ



ИККИНЧИ ЯРМИДА ТУРКИСТОН ЎЛКАСИ
МАДАНИЯТИ. ВЗГЛЯД В ПРОШЛОЕ, 4(7).

10. Сагикызы, А., Шуршитбай, М., & Ахмедова, З. (2021). UPBRINGING AND EDUCATION AS FACTORS OF HUMAN CAPITAL DEVELOPMENT. Адам элeмi, 88(2), 18-25.
11. Ахмедова, З. А., & Турсунов, К. С. (2020). Интеграционный процесс в рамках Европейского союза. Наука, техника и образование, (5 (69)), 49-52.
12. Стариков А.А. Фирдоуси и его поэма "Шах-наме".-Фирдоуси. Шах-намс, т.1.-М.:Наука, 1957, с.529-530.