



AHMAD DONISH AND HIS WORKS ON ISSUES OF REFORMING THE STATE POWER OF THE BUKHARA EMIRATE

Mukhamedjanova Lola Polvonovna

Associate Professor Bukhara Engineering and Technological Institute

ABSTRACT

The socio-political situation that created Central Asia after its annexation to Russia, the social contradictions mentioned above, could not but affect ideological trends. One of the most important ideological questions that advanced people of that time faced was the question of attitude to secular culture, primarily to Russia and Russian culture. The best and most progressive minds were aware that the terrifying reality of the disenfranchised position of the people, the oppression of the emir's despotism, the complete arbitrariness of the ruling classes, and lack of culture could no longer be tolerated. These ideas and moods took shape in the ideological movement, called enlightenment; his ancestors is Ahmad-Mahdum Donish (1827-1897), nicknamed "Kalla" i.e. "Head".

Key words – historical chronicles, poetry, manuscripts, miniatures, calligrapher, miniature painter, freedom, independence.

I. INTRODUCTION

In early childhood, Donish showed great abilities, had a penchant for poetry and painting. By the time he entered the madrasah, he mastered the basics of the Arabic language, read many historical chronicles, wrote poetry, decorated manuscripts with his miniatures. Later, the family moved to Bukhara, where Ahmad Donish studied at the madrasah. In those same years, he became famous among the Bukhara people as an excellent calligrapher, miniature painter and draftsman. He tells that he was still a 7-8 year old boy with lumps of dry clay, he painted various patterns and pictures on the walls, carefully wrote out lines of Arabic script. In the years of study, the need made young Donish seriously engage in calligraphy and drawing, which became for him the main sources of food.

II. LITERATURE REVIEW

The parents of Ahmad Donish were educated people, but it was difficult for them to live materially. As a child, Ahmad Donish from his mother learned to read and write and became addicted to books early. Nine years old, his father sent Ahmad to school to learn the Koran and receive the title of measles - a reader of the Koran.

However, the curious boy did not like school. He was disgusted by the senseless cramming of obscure Arabic texts. In addition, Ahmad Donish suffered from a congenital speech impairment - he stuttered, and the reader of the Koran should have a sonorous voice and good diction. Therefore, he was reluctant to go to school and spent most of his time in the company of storytellers and readers of historical legends.

III. ANALYSIS

“With my childhood mind,” Donish wrote later, “I felt that it was a waste of work. I saw that the reader of the Koran is only able to educate children ... I thought: “Why am I forced to do this? After all, the end result is only the noise of children and the obligation to beat them. I did not see any other benefit from memorizing the Qur'an, and no one else told me about it. Ahmad Mahdum ibn Nosir (1827-1897), statesman and public figure, enlightener and philosopher, was born in Bukhara, in the family of a poor mullah. In literature, he is most often referred to under a pseudonym as indicated above by Ahmad Donish (taj.donish – “expert, sage”) or Ahmad Kalla (taj.Kalla – “smart, big-headed”).

He received primary education in his mother’s private school, which was able to read, write and compose poetry (a fact not only for Bukhara, but also for Muslim states in the middle of the 19th century. Very rare).

In his manuscripts, the main ones being the treatise “Navodir-ul Vaqoe” (Rare of Events) and “Tajumai Ahvoli Amironi Bukhoroi Tarif” (The History of the Reigning Bukhara Dynasty of Magyts), Donish outlined his main philosophical and political views. Despite the fact that Donish remained an idealist in his philosophical views, he shared the teachings of Abu Ali ibn Sin (Avicenna) and Omar Khayyam about the eternity and inalienability of the world, which in the conditions of Bukhara reality was a monstrous heresy. His political views are set forth mainly in the history of the Bukhara emirs. This treatise is a passionate endowment of Bukhara rulers and orders in the khanate.

In the preface of A. Donish's work “A Brief History of the Mangit Emirs of Bukhara” (“Tarihi Saltanati Mangitiya”), the learned historian I. A. Najafova writes about the

manuscript repositories of Central Asia, which contains a significant number of historical chronicles devoted to the history of the Bukhara Khanate of the 16th-19th centuries[Risolai Ahmadi Donish “Tarixi Saltanati Mangitiya”. Dushanbe, “Donish”, 1967. S.3].

Studying the history of the last Bukhara dynasty according to the available primary sources is of great interest. Ahmad Donish in the work “Rare events” (“Navodir-ul-vaqoe”, 1870–1889), especially in the chapters “On the right of children in relation to parents”, “For the edification of their children”, “On the rules of married life”, and truthfully exposes the state system of education, jurisprudence, and the economy. Particular attention deserves the period of accession of Central Asia to Russia. Referring to the primary sources of that time on the history of the Bukhara Khanate, the following works are known, including the history of Central Asia’s annexation to Russia: “A Brief History of the Mangit Emirs of Bukhara” by Ahmad Donish, “The History of Mangit Sovereigns” by Mirza Abdalazim Sami, “Salimov Story” by Mirza Salimbek and some others.

S. Ayniy wrote in his Memoirs: “The accession of Central Asia to Russia brought a new impetus to Donish’s enlightening views. The struggle for education and progress was not only of social, but also of national importance.

Educational activity, mastering the fruits of the whole culture for the purpose of national revival and development could be thought of as a call to take everything necessary from the carriers of this culture and, having mastered these weapons, achieve their own freedom and independence. But on the other hand, perceptions of Russian culture could lead to an organic merger of tsarist Russia, as a symbol of progress for the Bukhara enlighteners of the second half of the 19th century, was the Russian empire led by the king.

The first point of view inevitably led to the recognition of the national concept in its bourgeois understanding, the second to the apology of tsarist autocracy and national oppression.” [Sadridin Ainiy and his Memoirs. www.vostlit.info.]

Of these works, “A Brief History of the Mangitian Emirs of Bukhara,” or briefly titled “Risola,” which is the author of this work, A. Donish is undoubtedly the most outstanding and significant. “It was a rare satire on the history of the reign of the last dynasty of Bukhara emirs,” in which the author concludes that the dynasty’s fall in power is inevitable.

IV. DISCUSSION

The main focus of the essay is on the events of the reign of Emir Muzaffar (1860-1885) and the beginning of the reign of Emir Abdulahad (1885-1910), i.e. the events that

unfolded in front of Donish himself and of which he himself was a witness. It should be especially noted that this work has a large number of interesting and important information. These data include:

1. Details of the Chinese Kipchak uprising;
2. A detailed economic program proposed by the author to transform the country's economy;
3. The author's suggestions for improving the supply of water to Bukhara and its environs;
4. The impression of trips to Russia;
5. Description of folk performances in the bazaars;
6. General assessment of the Bukhara emirate.

The work of A. Donish "Risola" is very valuable and important for the future generation. In addition, the following works, such as "Navodir ul-vaqoe" - Rare Events, "Nomus al-Azam" (Meyer ut Tadayun) - the criterion of faith, and "Ar-risola fi amol ul ura", belong to A. Donish. "A treatise on the use of depth", "Munozir-ul-kavokib" – "Contemplation of the stars".

These works reflected the versatility of the gifts of Ahmad Donish, his passion for literature, astronomy, geography and Muslim law. The problems of history and public administration are mainly devoted to two works. This is, firstly, the "Rareest Incidents" ("Navodir-ul-vaqoe"), the main and most significant part of which is the "Political Treatise", "... because it takes both the first and the second in terms of its importance and the main place among other sections of "Navodir ul-vaqoe", and, one might say, is one of the main reasons that prompted Ahmad Donish to compile the entire book. And, secondly, "Risola", the characteristics of which are given above.

A. Donish in his "Treatise" proposed the emir to create a special council that would have advisory functions, discuss cases related to the improvement of the country, and control the income and expenses of officials. The presence of such as Donish wrote, "advice is a characteristic feature of governance in civilized countries." A number of researchers, referring to this proposal by Donish, believed that the thinker was a supporter of the "enlightened constitutional monarchy." Most likely, this is not so, since Donish suggested that the council members would be appointed by the emir himself.

But Donish writes: "The emir should choose smart and knowledgeable people from all walks of life as members of the council." The final decision rests with the emir, to whom

Donish recommends "to heed the correct advice of the majority." However, the idea to appoint a council from all walks of life, and not just from representatives of the aristocracy, albeit with deliberative functions, was undoubtedly new to the Muslim East. In the "Treatise" A. Donish talks about what should be the emir, i.e. a righteous fair judge, polite and attentive to subjects, to be modest in food, clothing, lifestyle. And in the work "Risala" he shows that the real emir does not meet any of these requirements: the emir is an oppressor, a cruel despot, rude and merciless even with his closest courtiers, depraved and intemperate. It was because of his unreasonableness and inability that the country fell into decay. From this it is concluded that the only way out is to "remove them from power several times per hour".

In the "Political Treatise" the following issues were addressed as follows:

- The establishment of a fair government ensuring the independence of the country, i.e., reform in the field of governing the country;
- On the basis of the expansion of the irrigation system for the development of agriculture, the provision of comprehensive assistance to handicrafts;
- Achievement of scientific achievements;
- Training of national personnel.

Ahmad Donish believed that the reforms carried out by the "fair ruler" can help overcome the economic, socio-political, scientific and technological backwardness of Bukhara. The thinker tried to base the doctrine of a just ruler on the laws of "Muslim morality".

F. Khodjaev wrote: "... Studying the life of the Russian people, he came to the conclusion that it was necessary to eliminate the age-old backwardness of Bukhara through a series of reforms. The transformation program put forward by him in his work "Rare incidents" ("Navodir-ul-vaqoe") was bourgeois-democratic. Not finding sufficient strength and soil for the implementation of these transformations in Bukhara, Donish doubted the possibility of implementing this theory in general. However, Donish subsequently overcomes reformist illusions and comes to the understanding that the establishment of a new social order is possible only through the struggle of the people themselves"[F. Khojaev. Selected Works. T. 1970. Volume I. P.454].

V. CONCLUSION

Ahmad Donish saw in the enlightenment of the people. He criticized the rule of the Bukhara emir, the idle life of the rich and the higher clergy. Each person, said A. Donish,

must work and live on the funds received from his own labor. He called for learning and mastering knowledge. Thus, in Bukhara in the second half of the XIX - early XX centuries. a special cultural life was formed, which had a progressive democratic direction. National traditions created by many generations of talented masters were preserved and creatively developed.

REFERENCES:

1. Donish Ahmad. Travel from Bukhara to Petersburg. Favorites from works of A. Donish. Stalinabad, 1960.
2. A treatise by Ahmad Donish "The history of the Mangyt dynasty." Transfer, perword and notes by I.A. Nadzhafova. Dushanbe. 1967.
3. Fayzulla Khodjaev. Selected Works. T. 1970. Volume I. P.454.
4. Sadriddin Ayniy. Memories.
5. Mukhamedzhanova L.P. Monograph. The History of Political and Social development of the Bukhara emirate. Development of a democratic movement in Bukhara 1908-1920 T. 2001.
6. Mukhamedzhanova L.P. About the history of the Jadid movement in Bukhara. B. Publications of the Durdon. 2019.S. 154.
7. Muxamedjanova L.P. Diplomatic and commercial relations of Bukhara with Russia in XVI-XVIII centuries / International Scientific Journal // ICJ Theoretical & Applied Science Philadelphia, USA. Issue 02, volume 82, published February 29, 2020. -P. 206-208.
8. Akhmedova Mehrinigor B. Typological Aspects of Adequate Translation Methods of "Spirituality" Nominative Units into English. - Psychosocial Rehabilitation journal. Volume 24, Issue 3, UK, 2020.-P. 386-393
9. Lektorskiy V.A. Philosophy, science, civilization. - M., 1999.- S. 284-292.
10. Asmolov A. Historical culture and pedagogy of tolerance // Memorial.- M., 2001.- No. 24.- P.61-63.
11. Law of the Republic of Uzbekistan "On the State Youth Policy" September 14, 2016
12. Strategy of action in five priority areas of development of Uzbekistan in 2017-2021.
13. Hamdamova M.Z., "Uzluksiz ta'lim tizimida barkamol shaxsni tarbiyalash texnologiyasi", Republic of Uzbekistan, Fanlar akademiyasi "Fan", 2008
14. Kurbonova G.N. "Yoshlarda ijodkorlik va kreativlik qobiliyatlarini rivojlantirish muhim yo'nalishlari", Pedagogy, 2019№3

15. Yuldoshev U.R., Kurbanova G.N., Yuldasheva M.M., Dolzhikova V.A. Lysykh O.A. “Ways to improve the effectiveness of teaching Russian to medical students using interactive technologies in the Russian language classes.” 207 p.

