

# Socio-Philosophical Views Of Ahmad Donish And His Role In The Formation Of National Ideology

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**Abstract:** Ahmad Donish tried to solve the human problem in his philosophical views. The basis of the thinker's philosophical teaching is, first of all, a person and his moral nature, secondly, a person's family life, and thirdly, issues of state management. His special merit is that, first of all, the thinker laid the foundation for the direction of enlightenment. Second, he laid the foundation stone for the Jadidism movement. Thirdly, the thinker analyzed the issue of the family. Fourthly, he justified the harmony of philosophy and history.

**Keywords:** realistic-philosophical stories, philosophical views, earthquakes occur, religious-ethical, socio-political, medieval philosophy.

## Introduction

16 treatises of Ahmed Donish and several other poems of Tazkiras, copies of manuscripts copied from the works of Ghazzoli, Jami are stored in the manuscript fund of the Institute of Oriental Studies named after Beruni of the Academy of Sciences of the Republic of Uzbekistan. Most of them are originals, written by the author himself. For example, in the manuscript known as "Majmuai kharyati Ahmadi Kalla" written in 1877, the author reflects on various historical, literary, and philosophical issues. He also wrote a treatise on the Ulughbek era, Abdurrahman Jami's teachings, and reconciliation between Shias and Sunnis. The treatise discusses the history of Islam, the reasons for its various trends, and the attitudes of sages such as Rumi, Ghazali, Jami, and Bedil to these issues. In the field of social sciences, Ahmad Donish, in addition to creating poetic works with a unique content, related to issues such as the past history of Central Asia, science, literature, statehood, and religion, also conducted continuous research on the problems of natural sciences, especially astronomy, cosmology, and wrote a number of works in this field. wrote it down. Ahmad Donish solved an important issue related to the science of catastrophe in his work "Manozir ul-Kawakib" ("Watching the Stars").

## The Main Findings and Results

Donish also wrote "Risola dar ilmi kurra" ("Treatise on the Globe"), which discusses the function of the globe and its importance for science and its practical use. In the 12-chapter work "Iztighroji bul va arzi balad" ("Measuring the length and width of places"), Ahmed Donish reflects on the issues of measuring the location of places and determining the meridian of the sky in hours.

Ahmad Donish's worldview is influenced by Ibn Sina, Umar Khayyam, Jami, Nawai, Fuzuli, Bedil, as well as classic Sufi thinkers Imam Ghazali, his works "Kimyoi saadat", "Ikhyai-ulum-ad-din", Muhiyaddin al-Arabi, Jalaluddin Rumi, Yakub Charkhi was formed under the influence of Bedil's religious-orifice philosophy.

Ahmad Donish's philosophical, socio-political, religious-ethical, economic and natural-scientific worldview is fully based on the methods of traditional Eastern philosophy and natural philosophy.

Philosophical views of Ahmad Donish are described in his manuscripts written in 1864-1887, but these works have not been studied scientifically. His work "Nawadir ul-Waqae" is

of great importance in determining the philosophical outlook of the thinker.

Ahmad Donish's contribution to the history of Uzbekistan and Tajikistan is that he discussed some important aspects of medieval philosophy. Ahmad Donish analyzes various "theories" about the eternity of the universe in a special section of his work "Nawadir ul-Waqae". It can be thought that Ahmed Donish sympathized with the ideas expressed by Omar Khayyam regarding his thoughts on existence, the eternity of the universe and its non-creation by anyone, because, firstly, he ends this section of his work with the words of Omar Khayyam, and secondly, Ahmad Donish other when speaking from a point of view, he confronts them with his critical opinions, but he never argues with Umar Khayyam.

Ahmed Donish was also a famous astronomer. In his information about astronomy, he approaches natural phenomena from a secular and scientific point of view. In Aini's "Reminiscences" it is narrated as follows<sup>2</sup>: "They (that is, the people of the assembly meeting in Sharifjan Makhdum's house) were debating about ancient Greek philosophy on the topic of whether the universe was created or eternal." Although a part of his book "Nawadir ul-Waqae" was devoted to issues of ancient cosmography, religious-philosophical views on the origin of the world, but the main part of it was related to the period in which the thinker lived.

In his works on astronomy, he explained natural phenomena from a natural-scientific point of view. "Our research is in accordance with the sect of the Greek authorities. According to all hukamos, the shape of the earth is kuravi, that is, round. The elements of the heavens hang in the middle of the valley without leaning on anything." He thought about the round shape of the Earth, the movement of the planets, eclipses of the Sun and the Moon, and earthquakes, and noted that these events can be predicted. At the same time, he tried to explain that the relationship and causes of all phenomena are in nature itself, and that nothing can exist outside of nature. According to him, earthquakes occur as a result of the movement of a hot vapor mass

located in the center of the earth<sup>3</sup>. The thinker says that the body of all things is divided into two types: simple and complex. Simple bodies have heavenly and terrestrial bodies, and complex ones are animals-fauna, flora-plants-flora and culture-minerals. "Animals, plants, and cultural creations are based on the law of decay and formation. As the beginning of the structure is from heat and wetness, the cause of destruction is from cold and dryness"<sup>4</sup>.

In his work "Nawadir ul-waqae" Ahmad Donish expresses his thoughts about the formation of mines, springs, mountains, and the structure of the Earth: "The interior of the Earth is composed of three layers. The first layer is dry soil. ...The second is a layer of sticky clay. ...The third is the desert rock layer. But the center of the earth itself is filled with hot, stinking steam, and it looks like a hollow watermelon. Continuing his thought, the thinker writes: "The way of the creation of the world of bodies with the measure of the mind is that heat always falls from the star sign, i.e., the grassy sign of the eighth star. Similarly, from its airy triangle there is constant coldness, from the watery triangle always wetness, and from the earthy triangle always dryness. But the descent of these four elements is successive, and there is no break between them. Therefore, the Earth emerges from the combination and mixing of these four elements.

S. Ayni's work "Memories" vividly describes Ahmad Donish's courageous struggle to scientifically explain the solar eclipse.

To prove this, we will show some examples taken from his astronomy information. Ahmad Donish did not doubt the objective existence of the world of things and proved that it is possible to know things, all phenomena in general, especially lunar and solar eclipses. He wrote: "If we act, the reasons will be most clearly and clearly known to us."

His travels are of great importance in the further development of his ideas about nature, the universe, and the planets. In particular, during one of his trips, the Russian nobleman M. Stremoukhov gave Ahmed Donish two globes - the Earth and the Moon - as a souvenir. This

incident gave rise to the following philosophical quatrain:

The people of cabbage give the people of the arts

He gathered and gave me the science of Kunfayakun.

In other words, you don't want to eat property and wealth.

It is as if the earth is in your hands, the wind and the sky.

There are also such verses about this: "Donish carried the world back to Bukhara with a light on his shoulder."

In "Nawadir ul-Waqa", the author reflects on many social-political, philosophical, literary, moral-educational, philosophical-educational issues as a leading intellectual of his time, and as a reformist enlightener recommends guidelines for eliminating defects and shortcomings in this field. He continues the themes of past philosophers and considers philosophical and social issues from a new perspective, based on the needs of the times and the conditions of society. The sixteenth chapter of the work provides information about the formation of rocks, mines, properties of various minerals, and earthquakes.

Ignorance of the truth of the universe, lack of understanding, distance from spirituality, causes the vice called greed in a person. "My happiness in poverty is that they revealed the truth of the world to me. Then I realized that the pleasures of the mortal world are an obstacle to the right path. In Donish's opinion, the creation and movement of beings in the universe is connected with divine powers, the eternal power of the sage. He rejects the opinion of Indian, Chinese, and Persian scientists who tried to specify the history of the world. "Indian, Chinese, and Persian governments have great faith in the antiquity of the universe. They note the antiquity of the world, and this world has never disappeared and will not disappear, this world will always exist; people have come to this world before us and will come again; perhaps we have come several times and will come again; they say this work will continue indefinitely. I read what is written in the Qur'an about the creation of the world and its end. I

wrote the answers I got from him below. Because this issue is related to the antiquity of the world.

They say that the throne of God is above heaven. The meaning of this sentence indicates the antiquity of the throne and its impermanence. In addition, from the verse that Allah created the earth and the sky in seven days, it is known that the throne existed before the creation of the universe and that it will remain in existence even if the entire universe is lost.

In the philosophical views of Ahmed Donish, the moral nature of a person, family life, issues of state administration are reflected. The special recognition of the human problem in the center of the thinker's philosophical views fully confirms the idea that "man is the measure of all things". The world of man is an intermediate world, and the external world is colorless and meaningless in front of the boundlessness of his heart's emotions, perception, power of thought and feelings, excitement of his emotions and passion. After all, Ahmad Donish also said "...In reality, man is a great universe. This is what he meant when he said that this world is a small world compared to him. The main goal of the philosophy of life discovered by Donish is human freedom and happiness. He observes the issues of a person's coming into the world, his place, mastering reality, choosing the right path, acquiring knowledge, learning a craft, and self-realization. According to him, a person can reach the level of perfection by realizing himself, acquiring knowledge, engaging in useful work and choosing the right path.

According to Ahmed Donish, "the world of life, living things have three different qualities. These are animalistic, satanic and malaconic qualities. They combined these three forces and created a living thing from the resulting dough, and named its horse a human being. Man "enriches the world with buildings and crops."

Indeed, man is the most perfect, the greatest creature in existence, he embodies the essence of the universe. Its main difference is in its intelligence, consciousness, and its life depends on living conditions, environment, and especially on itself. People who can only satisfy

their material needs live without high spirituality, especially philosophy.

Ahmad Donish "If you bathe in the river of thought, you will place the seven heavens in the box of your imagination; if you use the power of imagination, you can fit seven floors of the earth on the shelf of thought. Thanks to his thinking, a person reaches the inner essence of existing processes, discovers the commonality inherent in them.

In Chapter VI of the work, the thinker puts forward the idea that the more a person searches, travels, sees cities, gets to know their culture, communicates with people, the more they open their closed eyes to the world, the more they understand the essence of the world and life. Telling the story of the life of a thinker Iranian merchant, he says that a person should fight for living, overcome any obstacle for his victory, and continue life by using his own hand and ability. According to him, the purpose of human existence is to improve the world. This, in turn, is related to civilization and prosperity.

Emphasizing that the basis of human happiness and future lies in work, he says that if a person does not believe in fate and works, then he is wrong, such a person is a fool. At the same time, he said that a person can achieve his goal with his enthusiasm and action.

According to Ahmed Donish, everyone should be satisfied with his husband when he behaves honestly. Let the strong return the lands they have conquered to their owners. Giving rights to the weak from the strong is obligatory in the way of humanity. Then wars between people and enmity between countries will disappear. As a result, nations live in peace and harmony. In the work "Navodir ul-waqae", Donish expressed his thoughts through realistic-philosophical stories, that is, the stories of Haji, the adventures of Mullo Khal and Shukurbek. Just one example, Shukurbek lived in the village of Kosagaron, Vobkent district, and then came to the city of Bukhara. Shukurbek took the property of rich, usurer, officials and gave it to the poor and seekers of knowledge. There are also several narrations about him. His grave is located in John Qubot (or Jonquvad) neighborhood of Bukhara - outside the city wall, and is considered

a "holy" saint (grave) created at the end of the 19th century. People worshiped their savior as a hero, but he was later elevated to the status of a "saint".

Ahmed Donish quotes such verses: "Shukurbek was a noble person, he used to take goods from the stingy rich and give them to poor people, people of knowledge and madrasah students." Through the image of the thinker Shukurbek, he tells about humble, generous, people-loving, selfless, fair people.

Ahmad Donish's worldview is not free from contradictions and complexities, like the period in which he lived and worked. He put forward the idea that man is capable of knowing the world.

Donish's attitude towards religion is also unique. He opposes the opinion of the leaders of Sharia that a person should renounce this world and work to earn the love of God. According to him, every person should live a good life in this world, for this he needs to acquire knowledge and be able to use it in his work. "Some people don't act because God provides for people. But it is the nation itself that produces material wealth," says Donish. In the chapter "Dar navodiri holate kasone, ki az jangi sibo' rahoi joftand" of "Nawadir ul-Waqoe" he wrote, "If we sit hand in hand in the madrasa room, bread and wheat will never rain from the sky." Therefore, a person should work." Although Ahmad Donish expressed his own opinion on some issues, his faith was Muslim.

If a person entrusts everything to fate and fate and is lazy to find the things necessary for his life, then the things that are necessary for me, including housing, clothes and food, are written in the fate, even if I do not work, I will be a state by itself. if he thinks that it will come, "such a person is one of the lowest level idiots in the world who does not know his way", because finding these things necessary for life will not happen by itself. For this, first, it is necessary to determine its means and related causes.

It is not appropriate to interpret the human being as a creature that has come to this world astray, because without it, "so many powers and arts of God would have remained hidden under the veil without coming to the surface". A person reaches

the level of perfection through social activity and intellectual enthusiasm. Ignoring fate and indulging in laziness ultimately brings a person and, moreover, society to a crisis.

The thinker writes about human life: "If a person follows the rules of food consumption, hygiene, he can certainly live one hundred and twenty years and more."

Donish does not oppose religion, on the contrary, he emphasizes its important role in the development of the Motherland. He says that religious propaganda can be used to implement democratic changes in Bukhara. The thinker said that the religion of any nation should not be insulted. Even today, this topic is relevant, and in Article 31 of the Constitution of the Republic of Uzbekistan, that is, "Human freedom is guaranteed for everyone. Everyone has the right to believe in any religion or not to believe in any religion. Forced indoctrination of religious views is not allowed" and Article 3 of the Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations", i.e. "Freedom of conscience is a guaranteed constitutional right of citizens to believe in any religion and not to believe in any religion", in Article 4, i.e. "Citizens of the Republic of Uzbekistan are equal before the law, regardless of their religion".

The thinker states in the chapter of "Nawadir ul-Waqa" entitled "About Crafts" that learning the basics of Sharia is the most honorable craft, it is a science that enlightens our mind and soul. In addition, he expresses his opinion about the sciences and professions practiced by the people of kalam, namely jurisprudence, religious law, fatwa science, writing legal documents, evenness, medicine, mirzalik, astronomy, poetry, teaching. According to Donish, they educate social thought, human mind and spirit. Donish's attitude to religion was clearly described in the work "Nomus-ul-azam" ("The Great Law"). This work provides information about the main sects of Islam, Sunni and Shia, their differences and similarities.

In "Nawadir ul-Waqa" he quotes the following thoughts: "Heaven is for Muslims and Hell is for infidels, but among Muslims there are

even worse perverts and hypocrites than infidels."

The thinker tried to find the causes of religious conflicts. Mullahs do not care about the people, they try to get rich with the property of the people. "Everyone must obey the imam and obey his orders. This is the basis and meaning of the struggle between Shiites and Sunnis." With these thoughts, the thinker criticizes religious leaders who are enslaved to lust and indulgence. Even today, there are several evils in the world that threaten security, such as religious extremism, fundamentalism, fanaticism, fanaticism, whose real purpose is to gain power by masking religion. President I.A. Karimov expresses his opinion about these currents as follows: "Islam is the religion of our ancestors, let's not forget that it is faith, morality, religion, and enlightenment for us."

According to Ahmad Donish, the value of any religion is determined by the fact that it serves the mutual cooperation and harmony of peoples. In his work "Admonition on Reconciliation of Shias and Sunnis", he touches on the history of the formation of mutual relations between the two currents in Islam and its reasons. In his opinion, the real purpose of religion should be to encourage mutual tolerance, not to intensify conflicts between representatives of different sects. Based on his beliefs, the thinker condemns the opposition of different religious sects to each other and thinks about solving the differences between them with intelligence.

Donish writes: "...laws of the Sharia were created to reveal the command of the merciful power in the human heart, and to block the demand of the satanic power." In another place, he writes, "The provisions of the Qur'anic verses are said according to the customs and beliefs of the Bedouin tribes, which constitute the majority of Arabs."

Ahmed Donish read the works of Ibn Sina, Omar Khayyam, Nawai, Jami, Fuzuli, and Bedil with great interest, and sometimes their influence was evident. On the question of the eternity of the universe, Umar agreed with Khayyam, but he used Bedil's views in his doctrine of the soul and body.

When Ahmed Donish examines the relationship of the soul to the body, his various philosophical thoughts are more strongly manifested. Ahmed Donish first admits to the idealistic, scholastic philosophy of the Middle Ages. At the same time, he mentions that solving the problem of the soul's relation to the body is a difficult task, because in order to solve this problem, it is necessary to first explain what the soul is and where it is. But later Donish continues his opinion and criticizes the medieval scholastics. He thinks like this: "If someone asks you what the ninth star is, you answer it is the throne. If you ask about it, you won't get an answer. Because the mind cannot find a way to express what is higher than itself. The thinker continues his thought and says: "The mind perceives the things below itself and can answer about them like a burro. Therefore, there is no limit to the mind to speak from above the throne. According to him, the soul has two forms: "One of them is simple without content, and the other is complex. The primordial light of life that descended from God to the entire universe is called simple spirit. Spirits that have moved from under the throne to the heavens, stars, moon and suns in order to create the world of Anosur and bring the original goal of man to the earth are called complex spirits. Ahmad Donish comes to the following conclusion: "With this tool, the world of elements, i.e. grass, water, earth and air, appears, and to show its power and art, it creates a human being from these four elements. Now they enter the human body from the most excellent and purest seed of this complex soul.

He criticized the mystical teaching about the transmigration of the soul from this point of view. "If a person is foolish and foolish and looks at the affairs of the Hereafter with a blank eye, his soul will enter the body of a donkey. Thus, it is said that the souls of those with bad morals will go to such evil and monstrous animals. ... The essence of the Tanosukh sect is also based on the antiquity of the universe. Their aim is nothing but to mislead the masses. People of this sect have no practical work except empty words. It must be said that his criticism was

superficial, incoherent and simplistic in nature, but this criticism had a positive value in its time.

In addition, philosophy and history are combined in Ahmad Donish's views. On the one hand, he fully expressed the history of the period in which he lived in his works, and 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 the development processes and logically require each other.

If the thinker in his time tried to build a just society, to study the issues of man and society, today, as we move from a legal democratic state to a civil society, these issues are again in the focus of the public's attention.

President I.A. Karimov repeatedly emphasizes the need to strengthen ideological immunity. For this, it is necessary to establish a healthy attitude towards the Motherland, our rich history, and the holy religion of our ancestors in the hearts of the young generation. Comments close to these thoughts can also be found in Ahmed Donish: "A person is always alive if he protects his homeland, if he is with his people", "... every child should love his homeland, learn the history of his ancestors."

Ahmad Donish emphasizes that in order to achieve enlightenment, it is necessary to reform the education system, learn a language, acquire worldly sciences and scientific achievements of other countries. His enlightened views served as an ideological source for the thinkers of the next period, especially the representatives of the Jadidist movement.

Ahmad Donish also paid attention to personnel issues. He emphasized that there should be educated and experienced people in the state management and production system, it is important to correctly select people for tasks in the field of state construction and management. Understanding the identity of a thinking person, knowing about his ancestors, respecting his language, applying our national values to the educational process, the role of the family in the development of society, learning worldly knowledge, learning the language and culture of

other peoples, their achievements in science, the friendship of peoples, enlightenment in the formation of human worldview. expresses his opinion about the importance, the role of women in development and in raising perfect human beings. These issues, considered by Ahmad Donish and forming the basis of his works, are expressed in our national ideology.

## Conclusion

The Law on Healthy Generation is in harmony with Ahmad Donish's issue of mentally and physically healthy children. Ahmad Donish emphasized not to insult the language, religion, culture, and traditions of different nationalities and peoples. In his opinion, everyone should know and protect their rights. When the rights and freedoms of citizens are ensured, it becomes a truly legal and civil society. Today, special attention is paid to the above-mentioned issues when creating the concept of national ideology.

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