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# Issues Of Humanistic Education In The Pedagogical Views Of Ahmad Donish

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**Abstract:** This article presents scientific and theoretical analyses of the pedagogical views of Ahmad Donish on issues of humanistic education and problems of education.

**Keywords:** Uzbek people, pedagogy, history, humanity, upbringing, subject, education, Rudakiy, Jalaluddin Rumi, Sa'diy, Jomiy, Navoiy, Ahmad Donish, nation and religion, etc.

**Introduction:** In the history of pedagogy of the Uzbek people, the theme of humanistic education is a masterpiece of the educational process, this theme has always been one of the most important themes in the work of such great masters as Rudakiy, Jalaluddin Rumi, Sa'diy, Jomiy, Navoiy, Ahmad Donish.

Ahmad Donish occupies a leading position among the Enlightenment, Jadidists, creative intellectuals, thinkers of the 19th century and other supporters of humanistic ideas. Based on the analysis and study of Donish's scientific and literary heritage, the topics and disciplines he mastered, this thinker can certainly be called an encyclopedist.

The main content and essence of his works are humanitarian issues. The reasons for the creation of man, his greatness, sympathy for the poor, physical and spiritual development of the individual, friendship between different nations and religions, mutual respect for the place and role of women, social development, etc. are among the humanitarian issues that Donish, as a wise man, explained to both the readers of his time and today's readers. As a humanist thinker, he puts the role of the individual above all else.

Ahmad Donish always emphasizes that people can have different and contradictory knowledge and

understandings on a certain topic. Here the author may have meant the individual characteristics of each person.

According to Donish, every person is capable of living a rich and happy life, but since the concept of "happiness" has not yet been clearly defined, everyone perceives it in their own way. Some people consider a peaceful and prosperous life to be happiness. And since such a life requires wealth, these people spend their entire lives accumulating. Others consider it happiness to be close to the kings and powerful of this world and work hard for it.

Ahmed Donish instructs his children not to get close to the children of princes, officials, rich people, merchants and other wealthy classes, because he believes that communicating with them can arouse passion and interest in accumulation.

According to the author, contemplating and observing a wealthy lifestyle, a person perceives only the external gloss of wealth, sees only peace and relaxation, which in reality can be the result of wealth, after which he begins to dream of accumulating wealth. However, the inconspicuous and unpleasant nature of a life of complete luxury does not strike the eye of a person who is greedy and seeks wealth. Therefore, the author believes that initially one should not create conditions for the manifestation of such base feelings. The best way is not to get close to wealthy businessmen and merchants, not to see how they live and not to envy them. How can people overcome hopeless life difficulties if they do not hope for a happy life?

Ahmed Donish, as if answering the same question clearly, writes: "Direct all your desires towards high thoughts and moral greatness, and if you do not have them, then master them and learn them." "And the acquisition of high thoughts will lead to a righteous life and justice involuntarily; and when you endure the hardships of poverty and need, it will teach you patience." Continuing, the author advises: even if a person cannot be materially happy, he can satisfy his cultural and moral needs and become spiritually calm.

Thus, Ahmed Donish, unlike previous thinkers, not only sheds light on the questions of the harm of greed, stinginess, and selfishness, but also shows the sources of these negative phenomena, the psychological reasons for their emergence, and their stability; the difficulty of combating these phenomena, therefore, socially justifies the need to prevent such processes.

The author's thoughts on friendship are also very useful. For example, Donish, addressing his children, writes: "Since you definitely need to communicate and be closer, give preference to people who are close to

you in character, to smart people, because only smart people consider it unfair to oppress another. Smart and perceptive people are always distinguished by the fact that their good deeds and intentions always triumph over their bad and harmful habits, at least they are equal to you." Donish, analyzing any philosophical or religious movement, finds a stream of humanistic ideas in them. In his opinion, if comfortable living conditions are created for people, it is possible to increase the life expectancy of humanity. He writes: "If an integral part of society lives according to the norms of happy times, if it fulfills its duty to have a career and a position, then the life of a newborn baby will continue according to natural standards, which for ordinary people will be about a hundred, and for scientists, educators, philosophers - up to a thousand years."

Indeed, compliance with the norms of work and rest time, balanced nutrition and drinking contribute to a long life. Of course, we must also take into account the physical and mental state of a person. The problem of increasing life expectancy is the main task of civilization. The physical and mental capabilities of a person are unlimited.

Ahmed Donish's belief in the physical and mental capabilities of a person indicates that the thinker was well aware of the new directions of science and technology of his time. Therefore, he highly appreciates the power of the human mind: "Do you not see that a person uses special devices to call a bird to the ground, cunningly catches fish from the river, with his hand he tears the skin of a tiger in anger. .. He builds high palaces to reach the sky, and creates a ballista to enter the orbit of the planets".

Indeed, today humanity has achieved more significant successes in penetrating the depths of the universe than the thinker predicted. There is a more valuable idea about the power of humanity in Ahmad Donish's *The Problem of the Perfect Man*. Interesting and valuable information on the problem of the perfect man is contained in the works of Ibn Arabi "*Fusus-ul-hikam*" ("*The Regret of Wisdom*"), Abdulkadiri Chile "*Al-inson-ul-kamil fi-marifat-il awohir*".

Aristotle called man a social animal. Emmanuel Kant considered the main problem of philosophy to be the question "What is humanity?" Ludwig Feuerbach assessed humanity only from the perspective of anthropology. Friedrich Nietzsche considered human strength to be its wealth and considered it the basis of social progress.

Ahmed Donish, as an opponent of human hermitism, explains the backwardness of Eastern society in the laziness of the Eastern people, and the progress of Western society in the desire for action and the need for

action, calling people to hard work, desire and action.

According to Ahmed Donish, a real person has no moral right to enter the service of rich influencers, greedy and ignorant tyrants for a piece of bread. In his opinion, there is a group of ignorant people who have turned another group into servants and slaves, and this group of oppressed people elevates them to the level of gods for the taxes they collect from those ignorant people.

He describes this human weakness and oppression as a kind of immoral shamelessness: "Even among donkeys and dogs, no matter how low and humiliating his position, each person feels independent and does not submit to anyone else, does not show weakness and powerlessness." Ahmad Donish believes that, unlike traditional Islam, a person can exercise freedom of choice in his good and bad deeds. In the chapter "On the Reasons for the Deprivation of the Wealth of the Wise" (from "Rare Phenomena"), the thinker calls on people to study science, learn crafts, and become educated. After all, as he believes, this will allow us to become teachers and educators who will guide others on the right path in the future. The value of a perfect person is determined in the social environment. According to the thinker, a person should always be in search of something new, that is, an innovator. A person should help people achieve their inner, ultimate goals, he should be a researcher, not an imitator; Here, for example: "Do not repeat the path of action of your fathers and ancestors, for you also have talents and abilities, be a researcher, not an imitator."

Indeed, Ahmad Donish's Perfect Man is much freer than the Perfect Man of traditional Islam, more innovative and militant than the Sufi Perfect Man, more compassionate and knowledgeable than Friedrich Nietzsche's superman, and more kind in his teaching.

Ahmad Donish's pedagogical, moral-ethical, philosophical and reformist worldview was formed on the basis of family upbringing and its living environment, the best traditions of the common culture of the peoples of Turkestan.

Ahmad Donish, as a thinker and educator, was dissatisfied with the scholastic system of education and upbringing, especially such "methods" as corporal punishment of students. One of Ahmad Donish's greatest services is to criticize the teaching methods in Bukhara schools and madrasas, to criticize the official representatives of the Bukhara clergy, the so-called ulema.

The formation of Ahmad Donish as a great scholar and encyclopedist occurred not only due to his education in traditional schools and madrasas of Bukhara, but

also, first of all, due to his unbending will, his dissatisfaction with the knowledge he received in madrasas, and his independent study. Relying on his life experience, the thinker encourages his children and followers to follow the path of acquiring the knowledge and sciences that he has determined.

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