



INNOVATIVE IDEAS (FOR HIS ERA) OF THE THINKER AHMAD DONISH

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ABOUT ARTICLE

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Abstract: This article is devoted to the analysis of reforms in the field of education by Ahmad Donish. And the impact of these reforms on today's education. The importance of the reforms carried out and its results.

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INTRODUCTION

Ahmad Donish, a thinker of the second half of the 19th century, lived and worked in the Emirate of Bukhara, a state that was in a state of semi-colonial dependence on the Russian Empire. However, he can be considered the founder of the enlightenment movement of the new time throughout Central Asia. His works were about the vices of the emir's power, the abuses of officials, qazis (judges) and rais (representatives of the city administration), criticism of the madrasah (the highest spiritual educational institution in the Muslim East) and teaching methods in it.

At that time, Bukhara was a feudal-despotic state, where absolute power was in the hands of the emir. The management system 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. The city of Bukhara was then considered the religious center not only of the emirate, but of the whole of Central Asia. As the "center of Islam", Bukhara had influence on Sunni Muslims. By the middle of the XIX century, the situation was such that science, philosophy, morality, social views, in general, the entire ideological life of Bukhara were subordinated to religion or connected with it.

The country's governance system was inefficient and clearly did not meet the new international realities. Ahmad Donish, who was not only a writer, but also a statesman, a diplomat, constantly posed the following questions in his works: what is the reason that his country fell into decay and was unable to respond to the challenge of modernity, and how it is necessary to organize the government of the country in order to create a "perfect state"? Even Aristotle at one time called ethics and politics "the sciences of activity." Reasoning about what should be based on and what should be political activity (that is, the activity of the ruler) in a "justly arranged state" constitutes the philosophical part of the creative heritage of Ahmad Donish.

THE MAIN FINDINGS AND RESULTS

The thinker asks purely philosophical questions, which should be considered not only and not so much within the framework of the Central Asian Enlightenment. Raising questions of an ethical and political nature, A. Donish also expresses a number of innovative conjectures in the field of ontology and the theory of knowledge. The thinker guessed about the natural, regular, and not the divine causes of many natural phenomena. So, about the eclipse of the Sun, he wrote: "If we strive for knowledge, we can find out the causes of the eclipse." Concerning the purpose of being and destiny in this world of man, Donish says this: "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 to distinguish truth from falsehood."

Of course, many of the conclusions that have already been made in Western philosophy were not familiar to A. Donish. Many issues related to the problems of being, cognition, laws and conditions of social life, he had to decide on his own and, in the words of one of the researchers, "create from his head" But, of course, for his era and the specific historical situation, the conclusions and guesses of the thinker were innovative and innovative. This is especially true of the social philosophy of A. Donish. So, A. Donish, being a statesman, initially set purely practical tasks in his writings. Arguing about a "just", "perfect state system", the thinker, however, sought to bring them under some common philosophical foundation. Let's try to show what new, original ideas are contained in the philosopher's reflections on the origin of the state, what principles should be guided by in order to solve the issue that still remains relevant and has not lost its significance, perhaps, in any modern modern state, whether it is in the East or West: how to build that same "just state" with a "perfect" political and social system?

In the most clearly developed form, the moral philosophy of Ahmad Donish is presented in one of the chapters of "Rare Events" ("The Rarest Incidents") under the title "In edification to children about the benefits of crafts and occupations." The chapter was written around 1877. In form, it is something like a will, in which the author gives a series of practical life advice to his children. A. Donish tries to make it easier for children to choose a career and, for this purpose, characterizes the most important professions common in the Bukhara Emirate: a judge, a merchant, an official, a mudarris (madrasah teacher), a doctor, an astronomer, a calligrapher, a court poet, etc. Already from this point of view this chapter, in the words of Bertels, "has absolutely exceptional significance for sociological analysis"

The philosopher reflects on the reasons for certain human actions, "trying to find out why <...> they do this, what they achieve by this", and emphasizes that he himself "acquired this knowledge, which a significant part of people are deprived of, not from books, but through long reflections on every phenomenon. That is, he sets himself the task not to confine himself to referring to tradition or someone else's authoritative opinion, but to find out through logical reasoning the goals, motivations for human actions, observing the real life of people and investigating real facts.

A. Donish notes that human life proceeds according to "immutable laws", where "hardships and difficulties" are constantly accompanied by "fun and pleasures", and "kings of the earth" recognize themselves as subject to this order. However, at the same time, the thinker fully admits that a person himself is free to make a choice in favor of this or that act and be responsible for it: "You are led by two strong-willed forces: commanding and forbidding. Each of them, with any good or evil deed, tells us - ^Ldo" or ^Ldon't do". Weigh the benefits of both and then choose which is preferable.

In the above-mentioned "Treatise on the Order of Civilization and Mutual Assistance", A. Donish puts forward ten conditions that the head of state should be guided by and under which he can be called fair. Among these conditions, we single out the following: what the ruler does not consider acceptable

for himself cannot be considered acceptable for others as well; the king must be modest, because without modesty there is no justice; based on the desires of only individuals, the king should not commit actions that are contrary to Sharia; act honestly and fairly in any matter, important or less important (this condition resembles one of the tasks of the head of the Virtuous City, the "ideal state", about which Abu Nasr al-Farabi wrote in the 10th century[6]); the king should associate with honest spiritual scholars, and shun the greedy; the king must be aware of the oppression of subjects by officials, he must constantly check the behavior of statesmen.

Belief in the omnipotence of reason was characteristic of both the majority of enlighteners and Donish. An unjust ruler who does not meet the 10 conditions listed, according to Donish, can in principle be overthrown by the people. However, the progress of reason, according to the thinker, will automatically lead to the elimination of despotism and tyranny, therefore, the ruler, guided by the principles of reason and justice, cannot be overthrown: "if the ruler pursues a just policy, then no one will oppose him" (quoted from : D. Tashkulov, pp. 94, 96).

In terms of its structure, the state consists, A. Donish believed, of a base (foundation) and four pillars, just as "a sofa consists of a base and four legs", or "a throne consisting of a base and four pillars". The basis should be "fairness and justice", indispensable attributes of the ruler. The ruler must constantly take care of the four pillars, pay equal attention to all four foundations. The four pillars are the army, subjects (people), water and money (treasury). If there is no fairness and justice, then one of the pillars may turn out to be fragile, then the other three will not be enough. Things will come to violence, the sovereign will force the army to serve under duress, he will forcibly take property from the people, the people will begin to leave such a country. "The army," writes A. Donish, "cannot be maintained without money, money cannot be found without subjects, and subjects cannot be left without water, since then they will not be able to grow crops"

A. Donish in his "Treatise" proposed to the emir to create a special council that would have advisory functions, discuss matters related to the improvement of the country, and control the income and expenses of officials. The presence of such a council, as Donish wrote, "is a characteristic feature of government in civilized countries." A number of researchers, referring to this proposal by Donish, believed that the thinker was a supporter of an "enlightened constitutional monarchy." Most likely, this is not so, since Donish assumed that the members of the council would be appointed by the emir himself. But Donish writes at the same time: "The Emir should choose smart and knowledgeable people from all walks of life as members of the council" (emphasis added). The final decision rests with the emir, whom Donish recommends to "listen to the correct advice of the majority". However, the idea to appoint a council from all segments of the population, and not only from representatives of the aristocracy, albeit with advisory functions, was undoubtedly new to the Muslim East.

CONCLUSION

Ahmad Donish believed that the reforms carried out by the "fair ruler" could help overcome the economic, socio-political, scientific and technical backwardness of Bukhara. The thinker tried to base the doctrine of a just ruler on the laws of "Muslim morality". An unjust ruler will face "the Last Judgment," while a just one will be "rewarded for that purpose." Proceeding from this, the thinker associated the decline, the crisis phenomena in the state with "the neglect of <emirs> to religion and negligence in its affairs." In the mind of a Muslim thinker, the problems of religion were inextricably linked with the problems of the state. "The main signs of the decay of the Hanafi persuasion in Maverannahr," A. Donish wrote, "are ignorant emirs, negligent ulema, <...> strayed from the path of the true military leaders."

As a representative of the enlightenment, A. Donish considered both ethical and political problems, guided by the category of reason. The desire for knowledge, the mastery of the sciences (both religious and secular) should be the main goal of human existence, as it should be an indispensable part of morality.

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