



PHILOSOPHY IN THE WORK OF AKHMAD DONISH

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ABOUT ARTICLE

Key words: original ideas, advanced character, conclusions and guesses of the thinker, ethical and political issues, the rule of religious dogmas, "deviation" from Sharia

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Abstract: the article analyzes the philosophical views and ideas of the thinker Ahmad Donish. 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?"

AHMAD DONISH IJODIDA FALSAFA

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MAQOLA HAQIDA

Kalit so'zlar: mutafakkirning o'ziga xos g'oyalari, ilg'or xarakteri, xulosa va taxminlari, axloqiy va siyosiy masalalar, diniy aqidalar hukmronligi, shariatdan "og'ish"

Annotatsiya: maqolada mutafakkir Ahmad Donishning falsafiy qarashlari va g'oyalari tahlil qilingan. Biroq shaklan yarim badiiy asarlarda mutafakkir falsafiy masalalarni qo'yadi va yechishga harakat qiladi, diniy dogmalarni o'ziga xos tarzda tanqid qiladi. Demak, u savol beradi: "Agar Xudo insonni yaratib, uning uchun quruvchining taqdirini oldindan belgilab qo'ygan bo'lsa, nega u insonga tug'ilgandanoq darhol qurilish qobiliyatini bermagan? Nega Xudoning taqdirini ro'yobga chiqargan holda, boshqa kasblarni o'rganish kerak?"

ФИЛОСОФИЯ В ТВОРЧЕСТВЕ АХМАДА ДОНИША**Зебинисо А. Ахмедова***Заведующий кафедрой социальных наук**Бухарский государственный медицинский институт**Бухара, Узбекистан***О СТАТЬЕ**

Ключевые слова: оригинальные идеи, передовой характер, выводы и догадки мыслителя, этико-политические вопросы, господство религиозных догматов, «отступление» от шариата.

Аннотация: в статье анализируются философские взгляды и идеи мыслителя Ахмада Дониша. Однако в полухудожественных по форме произведениях мыслитель ставит и пытается решить философские вопросы, по-своему критикует религиозные догмы. Так, он задается вопросом: «Если Бог, создавая человека, заранее предопределил ему судьбу строителя, то почему он сразу, от рождения, не наделил человека способностью строить? Почему необходимо, исполняя предопределение Божие, изучать какие-либо другие профессии?»

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 ancestor of the enlightenment movement of modern times throughout Central Asia. His works on 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 produced, according to the memoirs of the Tajik writer Sadraddin Aini, among the advanced part of the students of the madrasah "a real revolution." Aini noted that "the impact on us of his (A. Donish. - A.P.) books was so strong that our views on life at that time <...> changed almost completely".

THE MAIN RESULTS AND FINDINGS

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. There was no state budget system, officials did not receive regular salaries and "fed" at the expense of the population. Legislative power was exercised "in accordance with the provisions of the Sharia", and therefore the Muslim clergy enjoyed significant influence on the educational system and the judicial system of the country. From among the Muslim clergy came officials of judicial and administrative bodies, teachers of madrasas, imams (abbots of mosques) and mullahs.

The clergy also performed the function of overseeing the observance of moral standards, they had the exclusive right to interpret Sharia law and draw up legal decisions.

The leading place in the economy of the Bukhara Emirate at that time belonged to agriculture, about 90% of the population were peasants who carried heavy duties in favor of the state and landowners.

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 an influence on Sunni Muslims, who also lived in Russia and the countries of the Middle East (mainly the Ottoman Empire). 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.

From the 60s. 19th century began the process of accession of Central Asia to Russia. Over Bukhara, according to the peace treaty with the Russian Empire in 1868, a protectorate was established, which limited the independence of the emirate in foreign policy. There were no significant changes in the emirate's internal governance structure.

For representatives of the local intellectual elite of Bukhara (including A. Donish), it was obvious that the country's loss (albeit partially) of independence was associated not only with the purely military-technical superiority of Russia, but also with the processes that took place within the emirate itself, that is, with the crisis of power, the decline that reigned in the socio-political, economic, spiritual life of society. 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"? Having set purely practical tasks in his writings, A. Donish could not bypass the issues of ethics and politics closely related to it. 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. It was here that A. Donish had to challenge traditional views. As noted in the work of a Western European researcher, "the teachings of A. Donish have not yet been studied widely enough, but it is obvious that only a few were able to shake and shake traditional views as deeply as he did"

After the 12th century Indeed, there was a "retreat" before the Sharia, religious dogmas and the dominance of passive-mystical positions. However, since the 19th century thinkers seek to somehow comprehend, to explain the changes that are taking place. Religious dogma was clearly

not enough here. Enlighteners began to oppose the doctrine of “predestination” with the idea that a person himself, actively acting, can change his fate, and happiness is in the hands of the person himself.

In the conditions of the dominance of religious dogmas, the complete 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 on the pages of historical treatises, as well as in various essays, essays of a fictional, sociological nature, and poetic works. Creativity A. Donish was no exception here. However, in works semi-artistic in form, the thinker raises and tries to solve philosophical questions, and criticizes religious dogmas in his own way. So, he asks the question: “If God, when creating man, predetermined the fate of a builder for him, why didn’t he immediately, from birth, endow man with the ability to build? Why is it necessary, fulfilling the predestination of God, to learn some other professions? <...> If torment and suffering are predestined for a person, then why does patience and hope exist? “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 stretched out his hand 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 reflects on the issues of socio-political reality: “If a person exists in order to serve the sovereign, why didn’t God make him eternally respectful of the sovereign?”

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 (for his era) conjectures in the field of ontology and the theory of knowledge. So, in his opinion, “the basis of all things is some kind of point, which is an indivisible substance” (Essays on the history of socio-philosophical thought in Uzbekistan, p. 299). 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 lies” (ibid., pp. 298, 300).

CONCLUSION

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 solve himself and, in the words of one of the researchers, “create from the head” (A. M. Bogoutdinov. S. 299, 303). But, of course, for his era and the specific

historical situation, the conclusions and guesses of the thinker were innovative, advanced. 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.

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