

NEW EDUCATION IN TURKESTAN AND THE PERSONALITY OF AHMAD DONISH

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Abstract. *This article provides a scientific theoretical analysis of Ahmad Donish's pedagogical views.*

Keywords: *perception, ideals, human existence, education, upbringing system, development, cultural-enlightenment, traditions, continuity, interpretation, values, etc.*

НОВОЕ ОБРАЗОВАНИЕ В ТУРКЕСТАНЕ И ЛИЧНОСТЬ АХМАДА ДОНИША

Аннотация. *В статье дается научно-теоретический анализ педагогических взглядов Ахмада Дониша.*

Ключевые слова: *восприятие, идеалы, человеческое бытие, образование, система воспитания, развитие, культурно-просветительская деятельность, традиции, преемственность, интерпретация, ценности и т. д.*

The unique traditions of human upbringing and education are formed based on the perception and enrichment of the cultural-enlightenment traditions of Central Asia. Education and upbringing in Central Asia, particularly in Turkestan and Bukhara, are based on millennia-old experiences left as a legacy by the great thinkers of these regions.

In the context of radical changes in ideological theories, social views, and overall ideals and human existence, education and upbringing play a stabilizing role, helping individuals adapt to new living conditions.

During critical historical transformations, the necessity arises to ensure the continuity of cultural-enlightenment traditions while preserving the existing value system and national identity. The necessity of the topic we intend to interpret stems from this logic.

Ahmad Donish's pedagogical views align with the teachings of pedagogues such as Charles Fourier, Robert Owen, and Henri de Saint-Simon, who set out to fundamentally change the education and upbringing system. In our opinion, without studying the evolutionary processes of the pedagogical views of the prominent thinkers of the Bukhara people, where Ahmad Donish held a special place, it is impossible to restore a complete picture of the formation and development of Uzbek pedagogy.

There were various perspectives on Ahmad Donish's pedagogical and reformist views during his lifetime, leading to heated debates that did not subside even after his death. Various statements confirm this.

The humanist educator Ahmad Donish sought to convey to the public the idea that religion exists not for people to be subjected to deprivation and asceticism but for their moral and spiritual development, as well as for acquiring cultural and material values. He did not doubt that theological knowledge is not a rigid fortress but evolves and changes according to the times: "... for God's Word is always alive and bears fruit like a tree, always bringing benefit."

Furthermore, if necessary, some commandments and regulations are subject to interpretation and explanation according to Sharia. As a pedagogical leader, Donish acts with courage, decisiveness, and caution in resolving many complex issues in crucial religious matters that require immediate solutions. He does not accept baseless and illogical imitations in either religious movements or everyday life, believing that a person should worship not based on others' advice but with their own intellect. He reinforces this idea with the words of Imam Abu Hanifa: "Abu Hanifa, may Allah bless his soul, said: Do not imitate me or Imam Malik, but take rulings from where they are derived."

Based on such facts, Ahmad Donish openly expresses his thoughts on some unsolvable issues. He answers questions such as: what should be done if an existing verse or hadith interferes with a mandatory religious commandment depending on the situation? Additionally, he analyzes questions like: what should be done if fulfilling a religious commandment contradicts another religious order?

Ahmad Donish's reflections on one of the fundamental conditions of Sharia—the pilgrimage to sacred places (Hajj)—remain relevant today. During his time, those who performed Hajj could be counted on one hand, but their authority was immense. Nevertheless, the thinker outlines specific requirements and criteria that future pilgrims must meet. The point is that while Hajj today lasts about a month, in Donish's time, it lasted several years.

Ahmad Donish seeks to find virtues that serve human peace in all foundations of Sharia. At the same time, he plays the role of an uncompromising critic of baseless myths and legends in which ordinary people believe. Such thoughts and reflections are found in the third chapter of "The Measure of Piety" and in Ahmad Donish's manuscript, also known as "Bayazi Mansur" ("Nasr Manuscript"), on pages 53-57. The thinker scientifically substantiates that due to people's ignorance of the essence of the original religious foundations, some representatives of the clergy mislead them for personal gain.

In Donish's teachings, many similarities can be observed with the teachings of 18th-century French Enlightenment thinkers and Russian Enlightenment figures of the 1840s-60s. As Rasul Hodizoda stated: "Undoubtedly, Donish was unaware of the works of French writers and Enlightenment thinkers of the 18th century, as well as Russian Enlightenment figures of the 1840s-60s."

Ahmad Donish had the opportunity to obtain information from Orientalist thinkers and Russian statesmen, such as P.I. Pashino, V. Grigoryev, Kozimbek Obiddinov, and several other figures whose names remain unknown to us. Thus, on the one hand, the thinker encouraged the younger generation to master crafts and various professions for the prosperity of the world, while on the other hand, he prioritized human destiny. He believed that every human action depends on God's will. In such cases, we assume that Donish's views were influenced by Muhammad al-Ghazali's Sufi thoughts. Donish believed that human actions throughout life should be based on principles such as repentance, patience, gratitude, fear, hope, humility, restraint, reliance, and love.

Ahmad Donish was one of the greatest thinkers of his time, whose works not only influenced the restoration of the aesthetic thought of the Bukhara people but also contributed significantly to its development and improvement. Donish was not only a theorist and promoter of aesthetic views but also belonged to a group of thinkers who were well-versed in and mastered many crafts and arts, using them as examples in expressing their aesthetic views.

The Masonic teachings played an important role in the development of Donish's Enlightenment views, although some critics do not attach much importance to this. During that period, especially between 1858-1897, Masonic teachings were widespread in neighboring Iran.

Under the influence of these teachings, the famous Iranian educator Mirza Malqumxon founded organizations called "Human Society" and "Masonic Lodge," advocating for educational reform and criticizing the existing political system. Subsequent progressive and enlightened Iranian figures striving for constitutional movements were also inspired by Masonic teachings. The emergence of progressive and educational ideas in neighboring Iran under Masonic influence undoubtedly impacted Donish's worldview as an educator. Donish considered the study of calligraphy, ornamentation, drafting, and architecture essential for several reasons: first, due to their benefits to society; second, because all these art forms play an important educational role in shaping young people's aesthetic worldview; and third, as they fulfill human aesthetic needs.

However, it should be noted that Ahmad Donish's pedagogical views on education and upbringing issues have not yet been fully studied in a monographic manner. Our research is related to the necessity of a more comprehensive assessment and description of this topic.

Therefore, we consider it necessary to clarify the scope of its study in domestic and foreign literary and pedagogical sciences. Determining the general laws and specific features of the formation and development of Ahmad Donish's pedagogical views, as well as his place in modern pedagogy in Central Asia, remains an urgent issue in contemporary education science.

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