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REFORMIST VIEWS OF AHMAD DONISH IN THE RENEWAL OF THE EDUCATION SYSTEM IN THE EMIRATE OF BUKHARA (XIX AND EARLY XX CENTURIES)

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ABSTRACT

In the conditions of the dominance of religious dogmas, the sheer 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 in the pages of historical treatises, as well as in various essays, essays of a fictional, sociological nature, and poetry. The creativity of A. Donish was no exception here. 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?"

KEYWORDS

Original ideas, advanced character, conclusions and guesses of the thinker, ethical and political issues, the rule of religious dogmas, "deviation" from Sharia.

INTRODUCTION

The formation of a new person, his personal qualities and high morality has always been and remains in the

center of attention of the state and society, because proper education, love for the motherland, protection

of the national interests of the country, serving its goals and objectives is one of the urgent problems of modern educational space.

One of the greatest merits of Ahmad Donish, according to the dissertator, is the criticism of teaching methods in Bukhara schools and madrasahs, the work and activities of the Bukhara official representatives of the clergy, the so-called "ulema".

With his works - "Rare Events" and "Historical Treatise" A. Donish became famous as an ardent supporter of the exact and natural sciences, contrasting their study with scholastic teaching methods in schools and madrasahs of that time. Donish urged students to choose the object of their study of the phenomena of the real world.

THE MAIN RESULTS AND FINDINGS

It was recommended to exclude the study of priceless works of leading free-thinking scientists and thinkers of the past centuries from the curricula. Donish, together with his followers - educators, campaigned and insisted on the inclusion in educational programs of the study of the works of such great thinkers as Saadi, Hafiz, Bedila, mastering the basics of secular science - mathematics, geometry, geography, astronomy, etc.

The article notes that Ahmad Donish is convinced that the development of science and education in Russia is the main factor in the progress of society. He criticizes the system of education and upbringing in the emirate of Bukhara and is actively involved in the process of radical transformations and reforms of this system.

Analyzing the methods of learning languages, the author emphasizes that during his travels to other countries, the writer saw that the study of languages in other countries was at the proper level, while in the

schools of Bukhara 2-3 years were allotted for teaching only the Arabic language. Ahmad Donish advocated serious reforms in the system of language education.

Convinced that the emir and his reactionary clergy will not allow reforms in the field of education, Ahmad Donish appeals to his children Asad and Abdulkarim, in their person and other young people, with an appeal not to waste time on studying unnecessary subjects and direct their attention to independent development necessary secular sciences. So, he says to his children: "And you don't have to master the "Summary of Vikoia" at all, because the problems that the author raised have not yet received their confirmation; perhaps they can be perceived by the mind, or it is possible to assume their reality, referring to the opinion or statement of another scientist. Ahmad Donish's ignorance of one of the authoritative books used in the madrasah was in itself an open protest against the educational programs of Bukhara at that time.

Therefore, at the beginning of his educational activities, he, like other reformers of the civilized world, presented his reform program and demanded that the rulers introduce reforms into the existing system of education and upbringing. But the rulers categorically refused to reform.

After the solution of the problem of reform by peaceful means did not produce results for Ahmad Donish, the second period of educational activity began, the period of uncompromising struggle, the period of writing and publishing anti-government works containing sharp criticism, such as the "Historical Treatise".

In the history of pedagogy of that period, physical punishment of students was considered commonplace. This educational "method" was supported by such thinkers as Muhammad Gazzoli (XI

century) and Saadi Shirazi (XIII century). For example, Gazzoli in his book "The Elixir of Happiness" writes: "If a child turns 10 years old and he commits a misdemeanor, then the teacher should beat him and punish him." There was such a rule: when parents first brought their children to teachers for training and asked to teach their children to read and write, they agreed even if their sons were left with skin and bones.

But Ahmad Donish, as a thinker and educator, was dissatisfied with this system of education and upbringing, and especially with the existing "methods" of education. He expresses his dissatisfaction like this: "Why am I being forced to do this? After all, the end result is only the physical punishment of children and the obligation to beat them." The thinker considers this method unacceptable and even harmful to the mental and physical health of children. He attaches great importance to the role of play in their upbringing: "Children, as soon as they forget about the teacher's cracks, begin to play and mess around in the sand. But if this beating continues systematically, then children get sick and even die."

Ahmad Donish's style of criticism has its own characteristics. At the beginning of his literary and educational activities, the thinker expressed his critical thoughts about the weaknesses of the education and upbringing system in Bukhara on behalf of the heroes or characters of his works. In the second period, he began to express his criticism on behalf of his friends or interlocutors. At the end of his career, Ahmad Donish directly began boldly and fearlessly to present realistic criticism in his own name, an example of which we find in his Historical Treatise. Another style of Ahmad Donish's statements is his comparative criticism, which was expressed in his comparison and criticism of the economic situation, education system, upbringing and cultural life of the Emirate of Bukhara

with the economy, education system, culture of Russia and other developed countries.

As Aini said, under the influence of reading "Rare Events" in the minds of Khairat, Aini, Munzim and others, there were significant changes that can be called a "revolution of consciousness", which contributed to the growth of supporters of reforms in education.

Acquaintance with "Rare Events" was the beginning of a critical view against the existing political system and reminded the above-named writers and others of the uselessness of most of the subjects and lessons that they studied in the madrasah, so they talked a lot about the reform of education at school and social reform at the meeting of their circles. society. Donish's teaching resembles a sea in which one wave rolls after another.

Another basis that played a significant role in shaping the thinker's worldview was the influence of the philosophy of the East, acquaintance with the teachings of the great thinkers - Zarathushtra, Buddha and others. Islamic culture had a huge influence on the development of the writer's edifying and ethical views. Expressing his educational and moral views, he relied on the ethical side of the works of Persian-Tajik, Indian, Arab and Greek thinkers of the past. So, for example, in the well-known work of the writer "Rare Events" one can observe the author's digressions to "Bahoriston" ("Spring Garden") of Abdurahman Jami, "Guliston" ("Flower Garden") of Saadi Shirazi, "Nasikhatnoma" ("Book of Edification") Unsurulmaali Kaikovusa, "Badoe-ul-vakoe" ("Amazing Incidents") by Zainiddin Mahmud Vosifi, "Nicomachean Ethics" and "Eudomian Ethics" by Aristotle.

Service at court, familiarity with the methods of government of the emirs and the opportunity to use the privilege presented were also factors that

influenced the development of the worldview and the formation of Donish's aesthetic and pedagogical views.

Another significant basis that affected the development of the psychological and pedagogical views of Ahmad Donish and the radical changes in his thinking was the influence of the thinker's three historical and fateful journeys to Russia. Acquaintance with the economic, cultural and political life of this country was the most important factor in the formation of Donish's critical views on the need for reforms and transformations in the system of education and upbringing in Bukhara.

These trips provided Ahmad Donish with the opportunity to get acquainted not only with the economic, political and cultural life of Russia, to study the advanced views of the Russian people regarding the study of secular sciences and improve the methods of school education, but also to get to know high-ranking educated personalities.

The high authority and worthy position of the thinker among the advanced intelligentsia of Bukhara, especially the laudatory words of the emperor of Russia, politicians, scientists and journalists of this country against Donish, contributed to the fact that the ruling elite of Bukhara and even the emir himself treated him with great care.

Having laid the foundation of the educational trend, he rallied around him a significant number of like-minded people and followers from among the progressive intelligentsia of his time. They sought to find ways to develop science and culture, update the education system, in order to familiarize themselves with the world's achievements in science and technology, and restore justice in the Bukhara Emirate.

According to Ahmad Donish, the main reasons for the backwardness of education in the Emirate of Bukhara were the existing system of government of the Mangits, feudal relations and the lack of education of the emirs themselves and the ruling elite of the state.

Travels of a number of thinkers of the Tajik people of those times to Europe, Russia, Iran, Turkey and other developed countries also contributed to the expansion of their worldview and the awakening of new advanced thinking. After returning from travels, Donish, Vozekh, Abdurahmon Mustajir and other famous personalities stepped up their activities in promoting science and technology, calling for reforms in the education system.

S. Aini writes: "Although to this day I had a poor idea of the state of modern press and literature, the dream of reform in schools and madrasah undermined my consciousness, and the innovations promised by my circle turned me out. This dream and this disgust came to me after reading a book called "Rare Events" by Ahmad Makhdumi Muhandis Donisha Bukhoro'i and "Books of Ibrahimbek's Travels" (book by Zeynal-Abedin Maragai).

The appearance and distribution of new newspaper publications, and the opening of schools with new teaching methods in foreign countries prepared good ground for the realization of the cherished dream and aspirations of Ahmad Donish and his followers. The first school with a new teaching method was opened, according to Aini, in 1883 in Bogchasaroy (Bakhchisarai) and began to operate with the support of Ismailbek Gasparinia Kirimi (Gasparinsky). The distribution of the newspapers Tarjumon (Translator), Khabulmatin (Inseparable Ties, published in India), Parvarish (Sprouts, published in Egypt) played a significant role in inspiring the reform of the madrasah.

The first school with a new method of teaching in the Tajik language was opened in Samarkand in 1901 on the initiative of the educator Abdulkodir Shakuri. In Bukhara, Mullo Juraboi Pirmasti opened the first new school in 1900, but it did not last long. After getting acquainted with the new school of Abdulkodir Shakuri in Samarkand, on the initiative of the followers of Ahmad Donish - Mirzo Abdulvohid Munzim and Sadriddin Aini, on November 5, 1908, the first Tajik school with new teaching methods was established in Munzim's courtyard. To facilitate the learning process, Sadriddin Aini was forced to personally write the following books for schoolchildren: "Tahzibussiben" ("Education of Children", 1909), "Tartilul-Kuryon" ("Correct Reading of the Koran", 1909) and later "Zaruriyoti Diniya" ("Religious Obligations", 1914).

CONCLUSION

As adherents of the teachings of Donish, Aini and Munzim sought to spread literacy among the common population by educating children from poor families for free. After the closure of the new school of Munzim and Aini by the Emir, supporters of schools with a new teaching method rallied even stronger, which led to an organized Jadid movement.

The educational, educational and political views of Donish already at the end of the 19th century gained fame in Bukhara, Samarkand, Fergana, Tashkent, Khiva and other regions of Central Asia and served as a guide not only for his contemporaries, but also for subsequent generations of enlighteners, Jadids and supporters of revolutions.

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