

# Ahmed Donish And The Problems Of Education In Past Centuries

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**Abstract:** This article presents scientific and theoretical analyses of Ahmad Donish and the problems of education in past centuries.

**Keywords:** Harmonious personality, education, Bukhara people, educational philosophy, Uzbek pedagogy, cultural and material values, moral and spiritual aspects, etc.

**Introduction:** Ahmad Donish's pedagogical views on the problems of education and upbringing have not yet been studied comprehensively, monographically. Since our research is connected with the need for a more complete assessment and description of the significance of this topic, we consider it necessary to clarify the scope of its study in domestic and foreign literary criticism and pedagogy.

The concept of Ahmad Donish's works is education. The works of Ahmad Donish contain an educational philosophy that plays an important role in raising a comprehensively developed personality in society. In our opinion, it is impossible to restore a complete picture of the history of the formation and development of Uzbek pedagogy without studying the evolutionary processes of the pedagogical views of the outstanding thinkers of the Bukhara people, in which Ahmad Donish occupies a special place.

The great thinker, a true connoisseur of Arabic, Turkic and Tajik languages, with his logically structured arguments, clearly explained to students in a clear language the way to correctly resolve their long-standing disputes.

The humanist educator Ahmed Donish tried to convey to the public the idea that religion exists not for people to submit to deprivation and asceticism, but for people to develop morally and spiritually, to acquire cultural and material values.

He does not doubt that theology is not a frozen fortress, but develops and changes in accordance with the times: "... because the Word of God is always alive

and, like a tree, bears fruit, always brings benefit. .." Also, if there is a vital necessity, some commandments and regulations according to Sharia are subject to interpretation and commentary. As a teacher-leader, Donish acts with courage, determination and prudence in unraveling many complex knots in important religious problems that require urgent solutions.

Ahmad Donish was considered the leader of the progressive enlightened elite of Bukhara, and due to his progressive views, literary and poetic circles existed, but from Ayni's words it becomes clear that Donish was not part of Sadri Ziya's circle. Ayni testifies that I often met Donish near the madrasa.

However, Abdulmajid Zufunun, Yahyokhoja and others from Ahmad Donish's circle participated in another circle and contributed to the interconnection of these gatherings. Sadiq Khoja Gulshani, a participant and successor of the Donish meeting in the Sadri Ziya's circle, Homidbek Homid and Abdulkarim Ofarini also participated in Donish's circles during his lifetime.

The issues of educating and perfecting today's generation cannot be solved without taking into account the views and teachings of past thinkers. Despite the ongoing changes in the political system and society in the East, education is carried out by adhering to many traditions and rules laid down by predecessors.

After all, the origins and foundations of education go back to that distant era when, after a person recognized himself, his consciousness was characterized by the realization of his difference from all living beings. At the same time, in each historical

period, principles were developed that served as a guide for subsequent generations in the process of education.

One of the foundations that contributed to the formation of Ahmad Donish's pedagogical worldview was the upbringing of his family and the environment in which he lived. His father, Mullo Nasir, was an intellectual. Since his mother was a literate and educated woman, she taught girls in her private school. Donish received her primary education at her mother's school. Thanks to his father's diligence, Ahmad Donish was transferred from a Quranic school, where his classes were conducted in a scholastic manner and were not at all suitable for his son, to a madrasa.

Since the school environment and teaching methods were unsuitable for acquiring knowledge, Donish has since become a staunch opponent of such a methodology. However, he did not limit himself to madrasah subjects, but mastered astronomy, mathematics, natural science, history, literature and other disciplines of his time, based on the study of the works of Eastern thinkers and scientists from other countries.

Another basis that played an important role in the formation of the thinker's worldview was the influence of Eastern philosophy, familiarity with the teachings of the teachers of all mankind - Zarathushtra, Buddha and others.

The influence of Islamic culture was also of great importance in the development of the writer's educational and moral views. Expressing his educational and moral views, he relied on the moral works of Persian-Tajik, Indian, Arab, and Greek thinkers of the past.

It is known that he rose from a student to a teacher, covering all areas of knowledge of his time. Taking into account the comprehensive worldview of Ahmad Donish, they tried to involve him in solving various problems. It was precisely because of his breadth of worldview and high education that he made three official visits to Russia as part of the Bukhara ambassadors.

Another important factor that influenced the development of his moral and pedagogical views and fundamental changes in his thinking was the influence of the thinker's three historical and fateful trips to Russia. Acquaintance with the economic, cultural and political life of this country was the most important factor in the formation of Ahmad Donish's critical views on the need to reform the education and personnel training system in Bukhara.

The thinker's high prestige and worthy position among

the advanced intellectuals of Bukhara, especially the praiseworthy words spoken by the Russian emperor, politicians, scientists and journalists of this country in the name of Donish, served to increase the authority of the ruling elite of Bukhara and even the emir himself. He treated him very carefully. The emir and his officials, despite their dislike for Ahmad Donish for his reformist ideas, honesty, and enlightenment, were afraid to punish him.

Donish's fame and high prestige also served to further develop and activate his progressive views and educational views, which was among other factors in the renewal of the thinker's educational system and the formation of his worldview.

In such difficult and dangerous times, great personalities are often born who, by the will of history, take upon themselves the task of finding solutions to the pressing problems of society.

The first thinker who advocated changing the education system, and in general, radically changing the way his country was governed, was Ahmad Makhdum Donish. Having founded the Enlightenment movement, he gathered around him many like-minded people and followers from among the advanced intellectuals of his time. They sought to develop science and culture, renew the education system, join the achievements of science and technology, and seek ways to establish justice in the Bukhara Emirate.

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

In those days, the travels of a number of our people's thinkers to Europe, Russia, Iran, Turkey and other developed countries also served to broaden their worldview and awaken new progressive thinking. After returning from their travels, Donish, Vozeh, Abdurakhmon Mustazir and other famous figures activated their activities in promoting science and technology and called for reforming the old education system. They saw their main task in educating the entire population of Bukhara. These thinkers realized that spiritual freedom, and then socio-political independence, could be achieved only through universal literacy and education of the people.

True enlighteners, led by Ahmad Donish, promoted science to eradicate fanaticism, firmly believed that establishing new schools of thought and updating curricula in schools and madrasas would lead the people to a broad path of happiness and enlightenment.

The study of the invaluable works of progressive free-thinking scholars and thinkers of past centuries was excluded from the curriculum. Donish, together with his followers - the enlighteners, advocated the inclusion in the educational programs of the works of such great thinkers as Sa'di, Hafiz, Bedil, as well as the study of secular sciences such as mathematics, geometry, geography, astronomy, and others.

Ahmad Donish, convinced of the development of science and education in Russia, realized that the main factor in the development of society was, first of all, the improvement of science and education. The thinker, who criticized the education and upbringing system in the Bukhara emirate, took an active part in the process of radically changing and reforming this system.

During his travels to other countries, the writer witnessed that language learning in other countries was at the proper level, while in Bukhara schools 2-3 years were devoted only to teaching Arabic. For this reason, Ahmad Donish was a supporter of major reforms in the education and training system. Describing this activity of Ahmad Donish, Sadridin Aini in his work "History of the Bukhara Revolution" wrote: "Ahmad Donish mercilessly criticized the official representatives of religion, exposed the corruption that reigned among the rulers and nobles, and fearlessly wrote about the shortcomings of education.

Convinced that the reactionary clergy would not allow reforms in the field of education and that the emir was not capable of implementing such changes, Ahmad Donish appealed to his sons Asad and Abdulkarim, and in their person to other young people, calling on them not to waste time studying unnecessary subjects and to focus their attention on independently mastering the necessary secular subjects.

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