



THE LIFE PATH AND WORK OF ENLIGHTENER AHMAD DONISH BUKHARI.

Jumayev Abbosjon Akmalovich

Teacher of the Department of Social Sciences, Zarmed University

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Abstract: The full name of the enlightener Ahmad Donish (1827-1897) is Ahmad Ibn Mir Nasir Ibn Yusuf al-Hanafi al-Siddiqi al-Bukhari, and Donish is his literary pseudonym. He was a poet, thinker, writer, artist, calligrapher, scientist and enlightener who lived and worked in the Bukhara Emirate in the middle of the 19th century and became famous for his progressive ideas.

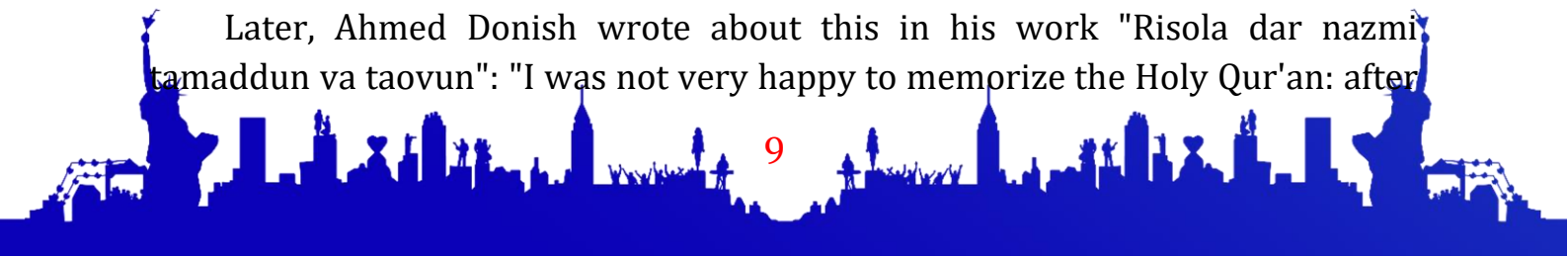
Ahmad Donish was born in 1827 (1242 Hijri) in Kochai Sangin Guzar of Bukhara city in a mudarris (intellectual) family. His grandfather (on his father's side) was a farmer, studied at the old religious school in the village, then at one of the Bukhara madrasas, and then became an imam at one of the mawzes in this city.

Ahmad Donish was given primary education by his mother, Sakina Abdurrahman, and his father, Nasir ibn Yusuf, taught him the Arabic language. Ahmed's mother taught village girls in her home, she was well aware of literature and practiced poetry. Naturally, Ahmad also received his first education in this school. A. Donish about this: before I went to school, like other children in our family, I learned the alphabet from my mother, I learned to read and write, and even to arrange songs. Loyshuvaq noted that he clearly remembers drawing geometric shapes on the wall with a pencil.

In his "Reminiscences", Sadriddin Ainiy mentions Ahmad Donish: "He was born in the family of Mulla Mir Nasir in Bukhara in 1827." Ahmad Donish's father, Mulla Mir Nasir, taught in one of the small madrasas in Bukhara. Ahmed Donish and information related to him, the "Amazing Man" section of Sadriddin Ainiy's "Reminiscences" book has a special place.

His father, who wished that his son would become a mature scholar in the future, sent him to a Muslim school in his neighborhood, wanting him to become a scholar and memorizer of the Holy Qur'an. The teacher of the school told Ahmad Mahdum's father that his son's tongue is soft, his tongue gets stuck when he speaks and reads, so he does not recite the Qur'an well even when he memorizes it, so it is better to give up this idea. Nasir ibn Yusuf reluctantly agreed to this proposal. Although he struggled to memorize the Holy Qur'an, he memorized this holy book in three years.

Later, Ahmed Donish wrote about this in his work "Risola dar nazmi tamaddun va taovun": "I was not very happy to memorize the Holy Qur'an: after





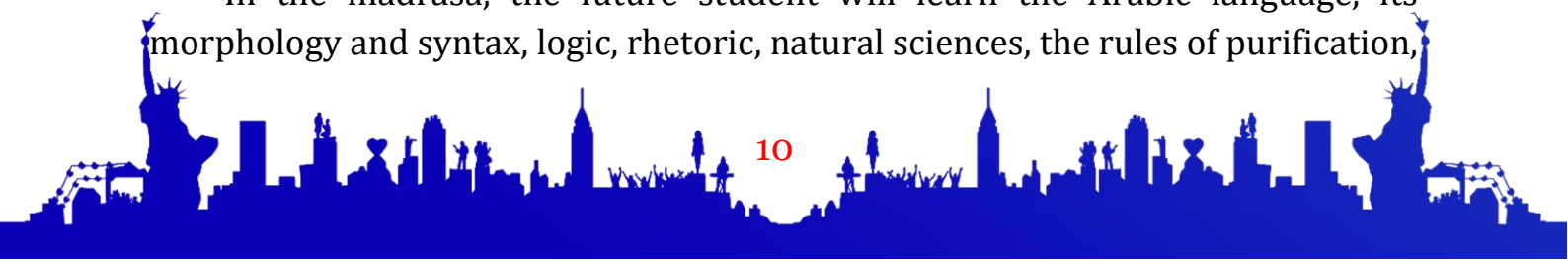
memorizing one part with difficulty, I would move on to the second part. I would write it down on a piece of paper and read it secretly from the teacher. Anyway, I couldn't get rid of the stubbornness in my heart and finally, with great difficulty, I learned the Holy Qur'an in three years. Of course, to memorize a holy book like the Holy Qur'an in three years, he memorized the Holy Qur'an at the age of 10. He wrote poems under the pseudonym "Donish" (which means "knowledge").

After Ahmad Donish learned his first education from his mother, Young Ahmad graduated from the old school in three years and received his teacher's blessing. In 1841, he entered the higher school, madrasa. In the madrasa, Ahmed Donish studied mathematics, astronomy, music, philosophy, and history along with Islamic sciences. During this period, madrasa education lasted 16-19 years. 8 years of that were spent learning Arabic grammar, and the remaining 11 years were taught natural sciences, rhetoric, and logic with the permission of Islam. While studying, he was engaged in drawing calligraphy, plates, tables and in a short period of time he became a good draftsman and a skilled draftsman. Ahmad Donish was not satisfied with formal classes in madrasahs, but studied astronomy, geometry and arithmetic on his own initiative, finding specialists. Then he studied at the Mir Arab Madrasah.

Ahmad Donish's madrasa years were fruitful, the student with a thirst for knowledge independently studied mathematics, geometry, astronomy, music, philosophy and history in the madrasa along with religious and Islamic sciences. He was not satisfied with the education given to him by the madrasahs, even though he lived in the city of Bukhara, he did not stay with his parents in his yard, he worked day and night on books in a room rented by his father. Regarding madrasa education, Ahmad Donish writes: "In Bukhara madrasahs, the teaching of the necessary subjects for school students was at a poor level. The teaching methods were also outdated."

Ahmad Donish was not satisfied with the knowledge he received at the madrasa, but engaged in mathematics, astronomy, literature, medicine, music, architecture, calligraphy, painting, history and philosophy. He especially read a lot of works of Eastern poets and thinkers. He became closely acquainted with the works of Ibn Sina, Umar Khayyam, Nawai, Fuzuli, and Bedil, and tried to use their ideas widely in his works. At the same time, he paid great attention to studying natural sciences, especially astronomy (his teacher, Mirza Abdulfattah Khan, was an astrologer).

In the madrasa, the future student will learn the Arabic language, its morphology and syntax, logic, rhetoric, natural sciences, the rules of purification,





the rules of the Hajj trip to Makkah-yu-Munawwara, the rules of selling goods, buying a slave, owning a slave and selling or freeing it. rules, family and marriage, divorce, in a word, studied the rules of Sharia with great interest. He did not just study these rules in vain, but how to apply these rules to life while performing the duties of the state and ulama. While receiving madrasa education, he made a name for himself by copying books that were loved by scholars, decorating their pages and borders, especially poetic works with beautiful pictures, so as not to burden his parents.

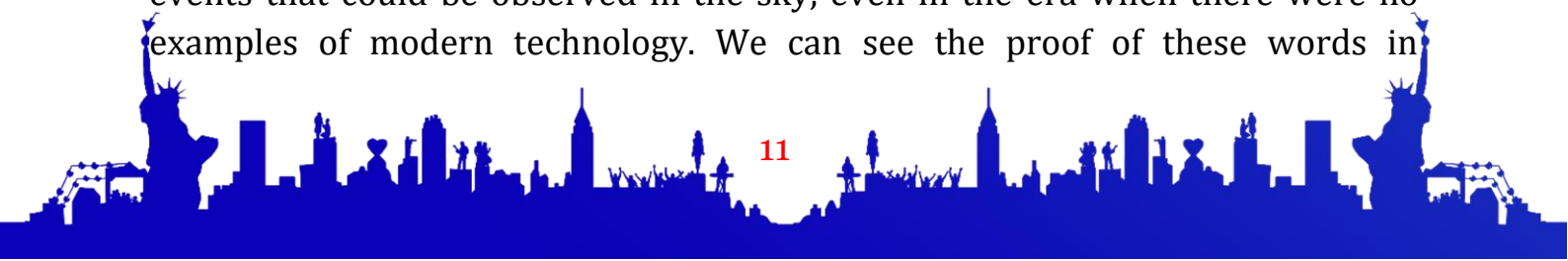
Ahmed, who has a high level of calligraphy, copied his beloved works such as "Layli and Majnun", "Yusuf and Zulayha", works of Eastern thinkers, especially Mirza Abdulqadir Bedil, who was popular in Bukhara, and lived on the income from their sales. chose his path. He himself said about this: "I would copy and write after class, I would copy Bedil's twenty-four, thirty-part book in a month, for which I would spend twenty to thirty coins. were I would have saved more of this money and used the rest for myself."

Due to the sharpness of his mind, knowledge of geometry and mathematics, Ahmad Donish was also known among his contemporaries by such titles and nicknames as Ahmad Kalla, Muhandis, Makhдум, O'raq (one of the influential members of the emir's palace).

Ahmad ibn Mir Nasir ibn Yusuf al-Khanifi al-Siddiqqi al-Bukhari was one of the mature intellectuals of his time. Ahmed, who has a unique mind, was popularly known as "Ahmad Kalla", "Donish", "Mahdum" in his time. Ahmad Donish, who was known as a mature poet, writer, historian, and philosopher in his time, had in-depth knowledge of natural and concrete sciences, so his contemporaries gave him the name "engineer".

Alloma became famous as a character due to his beautiful personality. As a student, Ahmad, who was known as a skilled hattot, was recruited into the palace service. Soon the talented young man will become the head of the emir's palace. This allowed him to get to know the emir, minister and other high-ranking officials, and directly observe the processes of state administration.

Donish, who had a strong desire to acquire encyclopedic knowledge, deeply studied the works of poets, philosophers and great thinkers of the East in general. Later, Ahmad Donish himself took a room in one of these madrasas and taught students. They studied science in the madrasah rooms and had such a strong knowledge that they studied natural phenomena and predicted the events that could be observed in the sky, even in the era when there were no examples of modern technology. We can see the proof of these words in





Sadriddin Ainy's "Memories": "Tonight the moon will be eclipsed for such and such an hour and such and such a minute, it will last for such and such a minute, and then it will begin to open. After such and such an hour and such and such a minute, it will completely open. If he wants to see this phenomenon with his own eyes, he will see it with his own eyes if he goes to the roof of the madrasa at a certain hour.

Indeed, Ahmad Donish's great science, his prediction of the eclipse of the moon with accurate mathematical calculations based on the observation of the movements of the stars and celestial bodies in general, was undoubtedly a great event for Bukhara in the 19th century.

Ahmad Donish sacrificed himself for the development of science and enlightenment in Bukhara. This is a sign that his outlook has grown. On Wednesdays, Thursdays, and Fridays, he held many conversations with his students and relatives at his home. Organized reading of poems. Discussions were held in roundtable discussions on topics such as changing the state education system and the sphere of administration.

Ahmad Donish writes in these conversations, "Scientists learn the Holy Qur'an by heart and feel as if they are at the top of the science. The Arabic alphabet is not the top of this science." He had a number of students who deeply respected and continued his ideas. The eldest of them was Sadriddin Ainy.

Even so, Ayniy learned a lot from seeing and observing Donish, especially from the lively stories of Donish's Hamidbek, Fayzibek, Qori Ne'mat and other constant interlocutors, especially from reading the works of his mentor. spiritually nourished.

This person, who was one of the great enlighteners of his time, was also a profoundly knowledgeable architect-architect of his time. When Ahmed Donish was still studying at the madrasa, his father Mulla Nasir took him to the famous Bukhara engineer Babame'mar as an apprentice. According to Ahmad Donish, after the death of Babame'mar, Amir Nasrullah Khan appointed him as the chief architect of the palace, gave him the title of Makhdum and set a monthly salary of 1000 dirhams. After that, Mirza Ahmed Donish will lead the activities of all engineers and craftsmen involved in the construction of the palace. Then he will go on a trip to St. Petersburg as part of the emir's ambassadors.

Ahmad Donish was the first to introduce the use of colored plaster in Bukhara. In this case, they would make a second layer of plaster with paints made from herbs on the white ganch, and achieve a variety that does not require





a lot of work. In particular, in this way, black, red, blue or green stars were painted on the white wall, and as a result, wonderful scenes were created.

Later, Ahmed Donish taught his grown-up son Karomatjon to the art of carving and painting. Years later, Karomatjon reached the level of an unparalleled architect and painter, and polished the unpreserved structures of the palace of Sitorai Mohi Khosa.

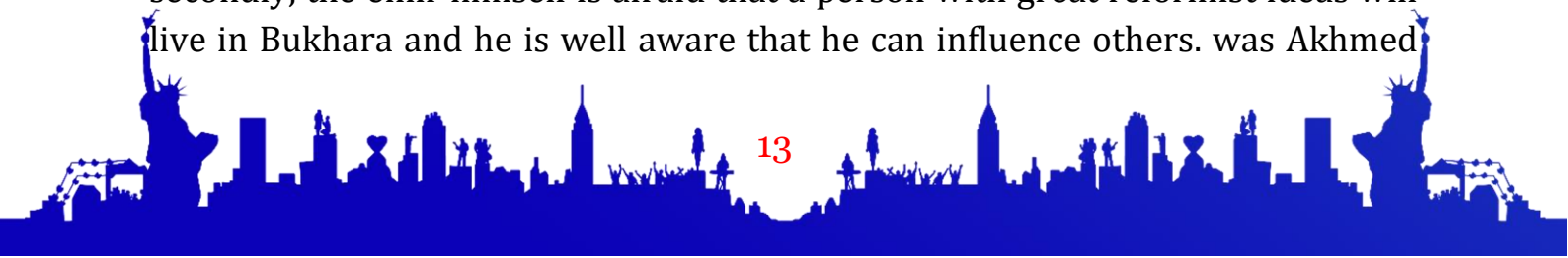
Because he is a skilled husnikhat owner, he is hired in the palace of Mangit emirs. Donish will soon become the chief minister of the emir's palace. His work in a high position in the palace of the Mangit emirs, getting to know the emir of Bukhara, the minister and other high-ranking officials, allows him to know the position, place, and lifestyle of the ruling class. He expressed his thoughts about this in the following way: "I got to know and communicate with the military class, because I was the owner of the husnikhat."

The fact that Ahmed Donish was well-mannered, well-versed in subjects such as geometry, history, and philosophy increased his fame among the palace servants. The emir of Bukhara personally consulted with him on many issues. The fact that Ahmad Donish worked as a chief architect (architect) in the emir's palace at certain times shows that he had excellent knowledge in the field of architecture for his time. About this, he himself cites sentences like: "architects and illustrators started working after my instruction."

While working in the Amir's palace, Donish learned scientific knowledge, this tireless work and study led him to become a famous scientist of his time. Ibn Sina, Alisher Navoi, Mirza Ahmed Donish, in the formation of his political and philosophical views, made frequent trips to Shafirkon, Vobkent, and Gijduvan after he rose to the level of a statesman in the court of Amir Muzaffar. During these trips, he saw that the country was suffering from lack of water. developed. This project was rejected by Amir Muzaffar. This project shows that Donish was farsighted at that time and was the first founder of the current Amu-Bukhara canal project.

During 1857, 1869, 1874, Ahmad Donish went to St. Petersburg, Russia, as a mirza of the ambassadors of the Bukhara emir. Ahmad Donish, whose relations with Amir had deteriorated, left the service in the palace and for some time engaged in scientific work.

The emir of Bukhara knows very well that leaving such a great person as Ahmed Donish without a job in the city will damage his reputation, and secondly, the emir himself is afraid that a person with great reformist ideas will live in Bukhara and he is well aware that he can influence others. was Akhmed





Donish sent him as a judge to Guzgor province in 1882, taking into account that he could expose every wrong step taken by the emir. With this, the emir, first of all, took into account the great merits of Ahmed Donish and allegedly encouraged him and, not being afraid of anyone who is dangerous for him, analyzed the social, political and economic life of the country and called him a progressive thinker. He had achieved his goal of keeping the person who would deliver to the people away from the capital.

From 1885 he worked as a judge of Narpai. Ahmad Donish, who was a tireless fighter for establishing social justice in the society, was released from this task in 1887 and was appointed the director of the library of Jafar Khoja, and left there in the fall of 1889. Wherever he worked and in whatever position, Ahmad Donish patronized scientists, got close to enlightened people, and protected the most ordinary poor people.

For example, "This man was tall, and the king's Banoras robe that touched the ground when ordinary people wore it came down from his knees. Because of his excessively large head, he was nicknamed "Kalla". People called him "Ahmed Mahdum". They call themselves "Ahmad Mahdumi Donish", "Ahmad Mahdumi Muhandis", "Ahmad Mahdumi astrologer" or "Ahmad Kalla" for short. No matter what they say, I am still Ahmadi Porinaki budam, hastam" (I am that bulturgi Ahmad, I am still the same)" he said.

Continuing these thoughts, he said, "This man had a Russian club in his hand. Since clubs were usually made for people of medium height, the club was a little short for a small man, and when he walked, he bent slightly towards the side of the slave holding the club. He also emphasizes that when this man entered the gate of the madrasa walking with dignity, the elders of the madrasa who were sitting in the miyansarai would get up from their seats, join hands and bow to him.

The fact that the sage has encyclopedic knowledge increases his fame in the palace even more. Because of his deep knowledge of geometry, he even served as the chief architect in the palace for some time. Donish was also a highly skilled calligrapher and architect. Therefore, in the 50s of the 19th century, he was hired and served as a calligrapher and architect in the palace of the emir of Bukhara, Amir Nasrullah (1827-1860). Later he was promoted to the rank of chief architect (chief architect of the emirate). In the 70s of the 19th century, he left the palace service and started teaching at a madrasa.

After the death of his mentor, Ahmed, who was engaged in decorating the borders of new books in the palace, was appointed as the chief artist of the





palace, but in 1869-1870, Ahmad left his position at his own request. In his memoirs, he commented on this incident: "...serving the rulers is one of the most useless things..." Ahmad Donish wrote in the Tajik language.

Of course, the participation of a person with deep knowledge and thinking, who has seen the world and has a decent reputation among the members of the White House, is of great importance in the socio-economic development of the state. Therefore, after the death of Amir Muzaffar Khan Donish, he returned to Bukhara and died in 1897. His body was buried in Khoja Ishaq cemetery in Bukhara. Ahmed often organized gatherings in his home, together with his close friends, he discussed new researches, works and treatises.

The important socio-political views of Ahmad Donish in his works make him one of the leading enlighteners and modernists of his time. Ahmed Donish criticizes the feudal socio-political system, order and relations, which have become an obstacle to social development. Comparing the Emirate of Bukhara with European countries, especially Russia, Donish shows that his homeland is economically and culturally backward, and emphasizes the need for reforms in the socio-political system in order to overcome this backwardness.

According to Donish, "the state should not serve to satisfy the needs of a group of people, but for the interests of the people, for the prosperity of the country. "We were born to prosper in the world, to explore the seas, to find the riches of the earth, to know all its continents and people," wrote Donish. For this, the ruler must be knowledgeable, enlightened, just and serve the interests of his citizens. No matter what issue he decides, first of all he should imagine himself in the place of citizens, and them in their place. This makes it possible to ensure justice. "When running the country," says Donish, "the ruler must solve important state problems together with his advisers." Counselors should also be wise and fair people, and it is necessary to count on their opinion, because the wisdom of many is greater than the wisdom of one person.

Ahmad Donish constantly searched for ways to bring his country out of backwardness. "A person is always alive as long as he protects his homeland and is with his people," says Donish. In addition to studying the teachings of Eastern thinkers, he is also interested in socio-political teachings spread in the West. Although Donish did not accept these teachings, his attitude towards them allows us to see the thinker as a broad researcher and his socio-political dreams are broader.

Ahmad Donish was the ideological leader of the religious and educational reforms that took place in Bukhara in the late 19th and early 20th centuries. His





views on beautifying the country, ensuring people's well-being, turning Bukhara into a prosperous country were important for his time. At a time when the society of Bukhara was facing a political, social and cultural crisis, he delivered the ideas of his predecessors and contemporary enlighteners to his compatriots, enriching them with new content. He showed the people of Bukhara that it is necessary to look critically at the life of the society and try to change it in a positive direction, and he became an example for them in this regard. Ahmad Donish is the author of about 20 scientific and artistic works, in which he expressed his views on the reform of society.

"Ahmed Donish," says Academician Ibrahim Mominov, "was the founder of the socially progressive and progressive movement of Bukhara in the second half of the 19th century, and a great enlightener." Being an enlightened person, he was against the feudal and emirate system. Ahmed Donish served to spread European and Russian culture to Bukhara; fought for the interests of the people in a unique way. He tried to justify his advanced political views in the historical conditions of that time through the rules of theoretical and philosophical thought. He was admired as a talented scientist, philosopher, great thinker, and a wonderful figure."

Our compatriot, philosopher-academic I.M. In Mominov's words: "Ahmad Donish was a progressive and well-educated person of his time, a loyal son of his people, a rare representative of his historical circumstances. In the last days of his life, Ahmad Donish lay ill and died in Bukhara in March 1897.

Conclusion: Ahmad Donish works in the palace of Mangit emirs in high positions, he could live comfortably with the allowance given in the palace. He sacrificed himself for the people, for the country, for the homeland. This courage and bravery in him is an example. Ahmad Donish is a selfless person who gave his whole life to improve his native city, he is a humanistic encyclopedic scientist, he deeply studied and analyzed all aspects of society's life. He is looking for ways to understand the miserable life of the people. For this, he gives open recommendations and advice to the emirs of Bukhara.

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