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HISTORICAL, RELIGIOUS, AND PHILOSOPHICAL IDEAS OF AHMAD DONISH

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ABOUT THE ARTICLE

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Abstract: This article analyzes religious studies, where religion was considered a form of social consciousness based on an inadequate, fantastic-illusory reflection of reality. With this approach, a set of immutable dogmas was developed, which function in the same way in different socio-economic and political conditions at all stages of the historical development of society. It is noteworthy that this approach was based on a purely epistemological definition of the early forms of religions, without taking into account the content and essence of the developed monotheistic religions. Yet even primitive religions, in their generic characteristics, were first of all one of the forms of man's self-consciousness, and their fantasticness and illusory nature were only their accidental characteristics.

INTRODUCTION

Ahmad Donish was a scientist and thinker who at the turn of the 19th and 20th centuries actively contributed to the development of historical and philosophical thoughts of the East. He left behind a rich scientific and literary heritage - works of natural science, philosophy, and history.

It should be noted here that the first clashes with the cultural and scientific achievements of European civilization shook the imagination of Central Asian intellectuals. Trying to comprehend these previously unknown phenomena, they defined them within the framework of their own traditional ideas and Central Asian mentality. As a kind of symbol of the primordial interaction of the two cultural worlds, Perhaps one of the most important components of the new picture of the world

is the idea of a "fiery arba" ("arobai otashi") or "iron arba" ("arobai ohani"), recorded at the end of the 19th century by one of the leading people of that time, an enlightened Bukhara aristocrat, astronomer-astrologer, philosopher and scientist Ahmad Donish (1827-1897). This expression denoted the appearance of railways in Turkestan and then in Bukhara and the movement of trains on them. At the same time, in Afghanistan, where there were no railways yet, a similar expression ("arobai motur" – "motor arba") was used to describe a car used by local rulers.

The awakened self-consciousness was accompanied by a transition from a problem-free world to a problematic world. For Ahmad Donish – the forerunner of the movement of the Enlighteners (Jadids) in Turkestan and an eyewitness to the conquest of Central Asia by the Russian Empire — the clash of civilizations is an impetus for the beginning of understanding the troubles and problems of one's own state. He was one of the first to realize how far it lagged behind Russia and the European countries, and he undoubtedly understood the true state of the "Islamic nation" (millati Islam, Donish's expression), or, in modern terms, Muslim civilization. He, like the Jadids later, considered the blatant ignorance of officials, leaders of the state, and the lack of a proper system of education and upbringing to be the cause of backwardness. Indignantly, he writes that no rational thoughts reach their ears and that they are only concerned with four things: eating, defecating, copulating, and riding horses (a rude statement, but these are the original words of Ahmad Donish: "hurdan, ridan, jamaa kardan wa asp davonidan"). Comments, as they say, are superfluous, but analogies are possible.¹ Of the above-mentioned works, "A Brief History of the Mangit Emirs of Bukhara" by A. Donish is undoubtedly the most outstanding and significant. The main attention in the work is paid to the events of the reign of Emir Muzaffar (1860-1885) and the beginning of the reign of Emir Abdalohad (1885-1910), i.e. the events that unfolded before the author's own eyes and which he witnessed. Much attention is paid to the military offensive of tsarist Russia in Central Asia, the conquest of Jizzakh and Samarkand.

"A Brief History of the Mangit Emirs of Bukhara" became known to historical science much later than the time when it was written. Now it is difficult to judge how familiar this work was to the author's contemporaries since for a long time there was no mention of this work. It is not mentioned in any of the tazkirs. Even S. Ayni does not mention this work anywhere, although he was personally acquainted with Ahmad Donish and considered himself his student. It was not until 1936 that E. E. Bertels first reported that he had discovered the manuscript of a hitherto unknown work by A. Donish, which he (Bertels) called "Risola" ("Treatise") and a brief summary of which he gives in his article. In 1946 SU. Ulug-zade also briefly described the content of this work. After the scientific community was acquainted with the work of A. Donish, a thorough search led to the discovery of several of its manuscript versions. In 1959, the first printed edition of A. Donish's work appeared in the new Tajik script, prepared by R.Kh. Hadi-zade based on one of the manuscripts with a number of abridgements².

The second edition differs significantly from the first in terms of volume. Moreover, the additional text contains a lot of new interesting material. Such, for example, is the preface by A. Donish, which gives us a lot of new things to characterize the author as a historian. In the same additional text there is new interesting information about the rebellion of the Kipchaks in the second half of the 19th century in Kokand. The author's assumptions on irrigation, on the improvement of the country's economic situation and some other details are very interesting. In 1960, M.N. Osmanov made the first translation into Russian of "A Brief History of the Mangit Emirs of Bukhara", which was published under the title Historical Treatise. The translation is made with one of the original manuscripts, on the basis of which the first printed edition was published Text. The translator did a great job and laid the foundation for translations into Russian by Ahmad Donish. It should be noted that the title "Risola, or A Brief History Mangit Emirs of Bukhara" is conditional. In the tazkir and the poems of the poets who were contemporaries of Donish or who lived after him, only poetic works of A. Donish and his famous "Navodir ul-vakoe", but there is no mention of "Risola", as mentioned above.

It is important to note that Ahmad Donish does not cite any source, from which it takes its data. Only two are mentioned in the entire Risola historical works: Tuzuk-i Timuri is a compilation work 17th century, and those additions to the Rawzat al-Safo that were written in the 19th century. According to scholars researching the historical works of Ahmad Donish, The currently known historical works on the history of the Mangits were written in early or mid-19th century by local authors.

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