



**THE REFLECTION OF REFORMIST ISSUES IN THE WORKS OF THE THINKER
AHMAD DONISH**

Bozorov Shuhrat Salaydinovich

*Associate Professor of the Department of Humanities and Information Technologies,
Samarkand State Institute of Foreign Languages*

Annotation: This article analyzes the social and political views of the prominent 19th-century enlightenment thinker Ahmad Donish, who lived and worked during the Bukhara Emirate period. The article focuses on the expression of reformist ideas in his works, emphasizing the importance of modern knowledge and education for societal development, the need for fair governance, and freedom of thought. Ahmad Donish highlighted the necessity of reforms and outlined both the spiritual and practical foundations for improving society. His works are significant for their progressive ideas on statehood, education, and culture.

Keywords: Ahmad Donish, Reformist ideas, Enlightenment thinker, Freedom of thought, Social development, Social reform, Political views, Knowledge and education, Just governance, Modern education, State reforms, Reform concepts, Modern worldview, National revival, Education system, Social justice.

Ahmad Donish's works are thoroughly imbued with humanistic ideas and reveal the detrimental effects of the harsh socio-political and economic system of his time, which had become an obstacle to the progress of the country and the nation. He also proposed progressive ways to overcome this decline. In some scholarly studies, Ahmad Donish's work *Navodir al-Vaqoe* has been recognized as a guiding legal treatise aimed at comprehensively addressing the major problems of his era. This is because *Navodir al-Vaqoe* is considered his most significant work, in which he discusses various philosophical issues. For example, he critically examines the widespread medieval Eastern theory of *tawakkul* (absolute reliance on fate), asserting: "If a person relies on *tawakkul* and refrains from action, believing that hardship, poverty, or abundance is predestined, then such a person is mistaken. Therefore, he is not wise"¹.

Ahmad Donish calls on people to be diligent, to direct their efforts toward purposeful and beneficial work, and not to be absorbed solely in personal affairs, but to contribute to the welfare of the people by any means. He states: "No one's sustenance falls from the sky — without effort, goals cannot be achieved. If a person is lazy, does not carry their own burden, and shifts responsibilities onto others, such a person loses the dignity of humanity and falls out of the ranks of humankind."

According to Donish, the person who works only to earn a livelihood and satisfy daily needs is of the lowest ambition. One who lives idly and does not work hard will have difficulty earning respect in this world and the hereafter. In this world, there can be no comfort without labor, no blessing without worry. To live well and work honorably, one must acquire a trade or profession.

As he emphasizes: "Since the creation of mankind, his endless happiness lies in knowledge and enlightenment. If he has the will, he should not submit to ignorance and laziness, because knowledge and

¹ Дониш Аҳмад. Наводирул вақое (Нодир воқеалар). И. М. Мўминов таҳрири остида. (Форс-тожикчадан А. Хамроев ва А. Шокиров таржимаси). Т., «Фан» 1964. – Б. 121.

enlightenment are the desires of the soul, while comfort-seeking and laziness are the desires of the nafs (ego).”

In light of the above, Ahmad Donish proposes the idea that to live in this world and to be productive, one must master a profession or trade. In particular, in the section titled “*Advice to Sons*” from his work *Navodir al-Vaqoe*, he writes: “My advice to you is this: take up a trade or profession that meets the needs of the people. In doing so, you will also help society. Whatever trade or occupation you choose, let the purpose behind it be to bring benefit to the people.”

As a scholar and political thinker, Ahmad Donish also showed interest in the socio-political doctrines widespread in Western countries. Although he did not fully embrace these ideologies, his engagement with them reveals the breadth of his intellectual inquiry and the depth of his social and political aspirations.

Furthermore, Donish compared the Emirate of Bukhara with European countries, especially Russia, and demonstrated how far behind his homeland was in economic and cultural terms. He emphasized the necessity of reforming the socio-political system in order to overcome this backwardness.

Ahmad Donish continuously searched for ways to lift his nation out of stagnation. In his view, “A person remains truly alive only if he defends his homeland and stands united with his people”².

According to the thinker, “The state should not serve the needs of a select group of individuals, but rather work for the benefit of the people and the prosperity of the nation. To achieve this, the ruler must be knowledgeable, enlightened, just, and committed to serving the interests of the citizens. Whatever issue he is addressing, he must first imagine himself in the place of the common people, and view the citizens as he would wish to be seen by them. This mindset enables the establishment of justice.”

In governing the country, Donish emphasizes that the ruler must resolve important state matters fairly and in consultation with his advisors. Moreover, these advisors should be wise and just individuals, and the ruler must take their opinions into account, because, as he states, “the collective wisdom of many surpasses the intellect of a single person.”

Ahmad Donish asserts that the primary duty of the state is to care for its people. He likens state power to a person seated on a throne, saying that five essential elements are required for its stability: justice, army, people, water, and treasury³.

Ahmad Donish proposed several essential conditions for the prosperity of the country, recognizing their fulfillment as the foundation for an ideal and developed state envisioned by the thinker.

References

1. A. Donish. Journey from Bukhara to Petersburg. Stalinabad. 1960
2. Bertels B. E. Manuscripts of works by A. Koll. 1936.
3. Donish Akhmad. The history of the country (Nadir vokealar). I. M. Muminov's thoughts (Force of A. Khamroev and A. Shokirov). T., "Fan" 1964.
4. Radjabov Z. Sh. From the history of social and political thought. XIX-XX centuries.

² Бертельс Б.Е. Рукописи произведений А.Колл. 1936 г. С.14.

³ А.Дониш. Путишествие из Бухары в Петербург. Сталинабад. 1960. С.49.