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Ahmad Donish's Testament to His Children and About Profession (Based on the Work "Nawodir Ul-Waqae")

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ANNOTATION

The article focuses on one of the most relevant issues of today - moral issues in raising a well-rounded person. The article presents opinions on the role of ethics in personal education, factors of its implementation and ways to implement this issue.

In this article, Ahmad Donish wrote down his testament for his sons Abdulkarim and Asadulla about their profession. 19th century saw the European civilization with his own eyes, at the same time, it was the legacy of the greatest representative of Eastern science on the border of Turkestan. Love for the profession, science, honesty, being away from the greed for career and wealth, benevolence to mankind, doing good in any case, Islamic morality is the main content of these wills.

KEYWORDS: morality, manners, habits, education, kindness, loyalty, sincerity, respect, thoughtfulness, love, loyalty, honesty, humanity, courage, generosity.

Introduction. Eastern Islamic pedagogy - i.e. attention and importance to children's education - has been fundamentally different in all times. Of course, the role and place of Greek spirituality and culture in world civilization is of great importance. The stages of development called renaissance in universal human civilization indicate and define the characteristics of each era and time. Bukharai Sharif has his place in these stages.

The Bukhara Enlightenment, the role and place of this Enlightenment was somewhat humiliated and ignored in the second half of the 19th century and almost the entire 20th century, especially during the colonial period. In these writings, we found it necessary to withdraw from the analysis of these processes and turn to the views of some thinkers who created in these times.

The views and ideas of Ahmed Donish from Bukhara, who has progressive views, are worthy of attention. Unfortunately, although the life path and scientific-pedagogical views of this great breed are very important, his work "Nawadir-ul-Waqoe" was published only once in 1964.

We call him Tajik, whether he is Tajik or Uzbek, he is Bukhari. A child of this mother-earth, moreover, learning the science of wisdom is a merit. It is not without benefits to study it...

It has always been difficult to think about the role and status of great people in the long history. While we are thinking about Ahmad Donish's will to his children, we thought it is permissible to think a little bit about the scholar himself.

Main part. Ahmad Donish is a prominent poet, writer, scientist and diplomat of his time. The full name of the future historian is Ahmad ibn Mir Nasir ibn Yusuf al-Hanafi al-Siddiqi al-Bukhari (alias Kalla). He wrote poems under the pseudonym "Donish" (which means "knowledge"). It is no exaggeration to say that a thinker is a natural talent. He was born in 1827 in the city of Bukhara (in some sources, he was born in Bukhara in the family of a mudarris from Shofirkon, that is, it is indicated that his place of birth is in Shofirkon district - M. Rakhmonova). He received education in schools and madrasas here and rose to the level of an advanced scientist and thinker of his time. Ahmad Donish's father brought up his son well, gave him education diligently.

Sadriddin Ainiy describes Ahmed Donish as tall, strong, and tall as follows in "Esdaliklar": "This man was tall, and the king's banaras robe, which ordinary people wore, came down from his knees. This man's body was full, so the smallness of his neck was not noticeable, and at first glance, he looked like a person of medium height. This man's neck was also long according to his height and full according to his body. But this man's head was too big and he could not lift such a big head when he was walking. The complexion of this man was wheatish, his face was full and smooth, and his face was without visible wrinkles, suggesting that he was over sixty years of age. His beard was medium and shorter, showing more whites than blacks. This man had a Russian cane (palka) in his hand. Since sticks were usually made with people of medium height in mind, the stick was a little short for a small person and when walking, the waist bent slightly towards the side of the stick holder. When this man entered the gate of the madrasa walking with dignity, the elders of the madrasa who were sitting in the miyansaray would get up from their seats, join hands and bow to him".¹

Ahmad's mother, Sakina Abdurahman, was a poor village girl who knew how to read, write and even practiced writing poetry. He took care of village girls in his house and taught them lessons. About this, Ahmed Donish said: "Before I went to school, like other children in our family, I learned the alphabet from my mother, learned to read and write, and even arranged songs. I clearly remember drawing geometry shapes on the clay wall with a pencil".²

Ahmad Donish's work "Nawodir - ul - Waqae" is especially famous, - says Bobur Qabilov, head of Ark Museum of Local History. The draft and original copy of this work, written in 1880, are kept in the Bukhara State Museum-Reserve. The author's work "Nawodir ul-Waqae" is a historical, philosophical, memoir written over 15 years, between 1870 and 1885. In it, the scientist expressed his attitude to various issues. For example, the first chapter of the work "Ота-она ва фарзанд муносабатлари" ("Parents and child relations") and the rest of the chapters are very meaningful and interesting. Also, in the work, Ahmad Donish criticizes the feudal socio-political system, order and relations, which have become an obstacle to social development. Criticizing the theory of tawakkul, widespread in medieval philosophy, he writes: "If a person believes in tawakkul, does not act, does not work, and says that he is destined to live in hardship, poverty, or live in abundance, then he is wrong. So he's not smart"³.

¹ Айний Садриддин.асарлар. Эсдаликлар. 5-жилд. 1965. Б.202.

² Тошпўлат Рахмонов. Сиз билган ва билмаган тарих. "Дурдона нашриёти. Бухоро. 2021. Б.10.

³ Ахмад Дониш. "Наодир ул-вақое". Т. 1964.

Comparing the Bukhara khanate 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.

Ahmad Donish in his work entitled "Nawodir ul-Waqae" ("Rare Events") also described the "description of marriage etiquette", the conditions of marriage, "the enmity of the mother-in-law and the daughter-in-law". According to the thinker, after a person reaches a certain age, he needs to start a family and get married. Of course, during this period, a person acquires an understanding of family, family happiness, marriage, children, and parental duties. In fact, the wise man says that it is every man's duty to love and respect a woman. Family happiness is living in fulfillment of people's dreams and goals. Ahmad Donish, family happiness depends more on women, because there is no greater blessing for a man than a righteous wife. It sheds more light on the ideas that harmony, harmony, and order in the family are in their hands, as well as the motives for building a family.⁴

The meaning of life occupies a special place in the teachings of the thinker. He said that every person should do good deeds during his life, give his knowledge and skills to the country. He says that everyone should "seek to learn from both the elder and the small" and cites as an example that great teachers like Plato, Aristotle, and Socrates sometimes learned some things from their students during the course of the lesson.

Historian scientist Farrukh Temirov highly appreciates "the application of his ideas about science, work, justice, goodness as a priceless heritage in the process of education".⁵

Ahmad Donish was very sharp minded, literate, knowledgeable, he knew how to read and write very well. On his first trip to Russia (1857, the second trip in 1869, and the third time in 1874), he became familiar with their economic, social, political and cultural life. Later, these trips had a great impact on the worldview of the scientist.

He describes science as follows: "The best of all crafts is science", he writes, "After the creation of man, his inexhaustible happiness is in science and enlightenment".⁶ "When a thinker expresses an opinion about learning, good behavior, education, and human character, bad character in a person should be eliminated," he says. In his opinion, "greed and envy do not benefit a person, if a seedling of envy is planted in the chest of everyone, it will not bear any fruit other than harm". Or, when the author writes about the acquisition of a profession, he turns it into a "testament" to his sons. In fact, the writer's happy and unhappy, sweet and bitter days, life, travel memories, stories heard from friends during the trips, and lessons from these will not leave anyone indifferent. The important thing is that these examples were the testaments of the greatest exponent of the Eastern science of the time on the border of Turkestan, who saw the European civilization of the 19th century with his own eyes. Love for the profession, science, honesty, being away from the greed for career and wealth, benevolence to mankind, doing good in any case, Islamic morality is the main content of these wills. Therefore, this testament carried not only educational and moral, but also important socio-political content.

⁴ Ахмад Дониш. "Навоидр ул-вақое". Душанбе. 1989. Б.339.

⁵ Темиров Фаррух. Бухоролик алломалар. (Ўқув-методик қўлланма). Б.2022. Б.62.

⁶ Ўша жойда. Б.69.

The thinker tells his sons a wise word in his will:

“After the creation of man, his inexhaustible happiness is in knowledge and enlightenment. If he has the will, he should not bow down to ignorance and laziness, because knowledge and enlightenment are the desires of the soul, and pleasure and laziness are the desires of the soul”⁷, he admits. In another wise saying, he says the following about lazy people:

“No one's sustenance falls from the sky, one cannot reach the goal without action. Being lazy, not carrying his own burden, but putting it on others, such a person loses the honor of humanity and goes out of the ranks of human beings”⁸.

Ahmad Donish says, “If a person is not attached to a picture, but to a meaningful love, that is, if he is interested in knowing everything with his truth, in acquiring knowledge and skills for the people, then this is the best love”⁹.

Already in the 50s and 60s of the XIX century, Ahmad Donish strongly put the issue of radical reformation of teaching and learning methods in Bukhara schools and madrassas on the agenda.¹⁰ He bequeathed to his children, “If I don't teach you manners and morals until you reach youth, I still don't have all the necessary equipment for travel and danger”. Even so, it is necessary for the father to take care of the child's upbringing. Teaching manners to a child, teaching knowledge, is first by telling and showing them. If the children do not listen to it, hitting and cursing are also used”.¹¹ Ahmad Donish continued his thoughts, “First of all, I will tell you the most necessary things. I will show you good ways to make your world and hereafter better, and then I will hand you over to Allah. If you are happy, you will walk this way, if not, I have no choice. Then you will excuse me...”¹².

Ahmed Donish's “Bequest to Children” describes the benefits of the profession, and gives some valuable ideas and advice on human behavior and attitude to work.

The thinker's valuable thoughts about working in the work “Nawadir ul-Waqae” says that a person who spends his days in laziness without working will not gain prestige in this world or in the next. Then, in another part of the work, he expressed his thoughts about working: “It is impossible to find pleasure in the world without effort, and blessing without worry.”¹³

Ahmad Donish, continuing his opinion, puts forward the idea that in order to live and work in the world, one should master a profession. The thinker “Nawadir ul-Waqae” states the following in the “Bequest to his sons...” section: “...My will to you is that you take up a profession that fulfills the needs of the people. In this way, you will also help the society. Whatever craft or profession you want to do, the expected goal of it should be to bring benefit to the people. Intend to fulfill the needs of the countrymen by studying science and

⁷ Аҳмад Дониш. “Навоидр ул-вақое”. Т. 1964. Б.215.

⁸ Ўша жойда.

⁹ Ўша жойда.

¹⁰ Л.П.Мухамеджанова, Ю.А.Шукруллаев, Т.Т.Сафаров. XVIII аср охири – XX аср бошларида Бухоро. “Дурдона” Нашриёти. Б. 2020. Б-27.

¹¹ Аҳмад Дониш. Наводир ул-вақое. (Нодир воқеалар). И.Мўминов таҳрири отида. Т. 1964. Б-324.

¹² Ўша жойда.

¹³ Наводир ул-вақое. Т. 1964.Б.27.

acquiring a profession”¹⁴ As he continues his opinion, it is obligatory for every Muslim to study the sciences he needs first, and after that he should learn a trade for his livelihood. Any science and craft that educates the mind and soul of a person, such science and craft will support its owner in this world and in the next.

Conclusion. Concluding our thoughts, Ahmad Donis’s “Bequest to Children” statement about the benefits of profession has not lost its value yet. Days, months, years will pass, but the golden heritage left by our compatriot Ahmed Donish, his manuscripts will serve as a program for the future generation.

We believe in it!

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¹⁴ Ўша жойда. Б.28.