

Ahmad Donish's work "Risola" covers the history of the Mangit period

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Abstract

Ahmad Donish Bukhari wrote "Risolai dar nazmi tamaddun va taovun" about the reform in 1870-1873 ("Culture and the order of society"). However, the emir did not like the ideas in it and removed him from the palace (1874). Ahmad Donish served as a judge in Bukhara districts for a certain period of time. After the death of Amir Muzaffar, he returned to Bukhara and taught in one of the madrasals.

The 100-year rule of the Mangit dynasty was written in the work "History of the House of Mangitiya", known as "Historical Risolai".

Key words: Ahmad Donish, "Historical risola", "History of the Kingdom of Mangitiya", "Tarzhimai ahvoli amironi Bukhara" ("Biographies of Bukhara emirs"), Sadridin Ainiy "Memories", Bukhara emirate, "Risolat dar ilmi kurra" ("Treatise about the Globe")

Introduction. If the Emir wants me to leave my scientific work and enter the affairs of the state apparatus, it is necessary that he introduce a certain system in the management of the state, as in other countries... I will write a brochure in which the principles of management of the emirate and the state apparatus are described, as in European countries...»

It was the preface to Ahmad ibn Nasir's 1875 treatise "on culture and mutual assistance", known in the 19th century not only as Bukhara or Movarounnahr, but also throughout the East as Ahmad Makhdum, Ahmad munajjim, Ahmad kalla or Ahmad Donish.

«...Being a ruler is one of the most proud things in the world, the work says. - A ruler can cope with all his duties only if he relies on science and experience... To be fair, the ruler must act under the following ten conditions.

Main part. The first condition: the king must place himself in the place of that citizen when discussing and reviewing the work of his citizen, and imagine him in his place. In both cases, the decision made will be favorable, and the verdict must be distributed to citizens. What is not acceptable for itself should also be considered unacceptable for others. Otherwise he would have committed treason...»

So who is Ahmad Donish himself, who went to the point of putting a condition on his ruler? What was the reason for this courageous step, putting his own life at risk...

In particular, in his work "Munozir al-Kavokib" ("observing the Stars"), which addressed an important issue of falakiyot Science, in his 12-chapter work "Iztighroji bul and arzi balat" ("measuring the length and width of places"), Ahmad wisely meditates on the issues of determining the celestial Meridian in hours to measure the position of places.

Ainiy testified that Ahmad Donish calculated and accurately determined the dates of the solar and lunar eclipses. It has also advanced scientific hypotheses on the periodicity of the formation of

Planet Earth.

The work "Mukhtasare az tarikhi sultanati khanadoni mangitiya" dedicated to the history of Bukhara emirs (the book is also called "Risela" and "Tarikhcha") begins with the description of the planets, and in the following places Bukhara mangit management and military policy of the emirs, dedicated to memories of a trip to Russia.

Risolai dar nazmi tamaddun va taovun ("Treatise on Culture and Mutual Assistance") states the following points: If the emir wants me to leave my academic work and enter the work of the state apparatus, as in other countries, I will not be able to manage the state. It is necessary to introduce a system. Because it is very difficult to establish order among the Uzbeks (Mangits). I will write a treatise on the principles of administration of the emirate and state apparatus, as in European countries...

Being a ruler is one of the proudest jobs in the world. A ruler can fulfill all his tasks only if he relies on knowledge and experience... To be fair, the ruler must act on the basis of the following ten conditions.

The first condition: the king must put himself in the place of that citizen, and imagine him in his place, while discussing and considering the case of his citizen. In both cases, the decision is acceptable and the verdict should be distributed to the citizens. What is not acceptable for oneself should be considered unacceptable for others. Otherwise, he would have committed treason...

Second condition. The king should never make people who come to him with one or another wish to wait. A Muslim should not engage in other activities without fulfilling his wishes, because the wishes of citizens take precedence over other activities...

Third condition. The king should imitate the past caliphs in eating and dressing. There is no justice without humility. Lavish dress and food should be avoided.

The fourth condition. A king should be polite when pronouncing a sentence and there should never be any reason for rudeness. When considering each case, it is necessary to thoroughly examine all the documents and evidence related to the case, and patiently listen to the testimony of witnesses related to the case under consideration. You should not be ashamed to talk to weak and poor people.

The fifth condition. The king should not act against the rules of Sharia based on the wishes of individual people. At the same time, when announcing the verdict, the ruler should not be indifferent, indifferent and hypocritical, he should know that the verdict cannot satisfy everyone's wishes. If the decision is fair, the ruler should not be afraid of the anger of the disaffected party.

The sixth condition. The king should not alienate (annoy) his subjects with his pride and arrogance. On the contrary, he should win the love of his citizens with fatherly care and kindness.

The seventh condition. The king should not forget that the country and the government are in danger. He should understand that the task (position) of the ruler is like a tool (a tool - emphasis is ours) with the help of which one can achieve happiness - happiness and goodness in this world and the next. At the same time, the king should not forget that with the help of this tool you can be cruel and absolutely disgraceful. The king, who is the ruler of today's country, must choose the path of truth in solving any issue, regardless of whether the issue is very important or not very important, he must act from the point of view of truth and justice.

The eighth condition. The king should always communicate with spiritually pure people and listen to their advice. Because selfish scientists praise the ruler and make him happy, and with their tricks they try to accumulate wealth.

The ninth condition. The king should be aware of the treachery of officials and oppression of citizens. He should not entrust power to wolves in human form. When the criminal acts of officials become known, they should be punished in such a way that it serves as a lesson to other high-ranking officials and statesmen. The king should enjoy the fact that he is not oppressing the people and that he

is establishing justice and truth. He should always encourage those around him towards truth and justice. The ruler should be fully responsible for the activities of state officials. The oppression of the people by the officials is the oppression of the people by the king. At the same time, the high-ranking officials of the state should not be indifferent to the king's oppression of the people.

The tenth condition. The king must avoid arrogance, conceit, and not knowing what to do. He should be gentle and unassuming, but not vain in love, otherwise worthless people will understand it differently.

Because of the king's arrogance and self-conceit, people should not meet him. Cruelty calls for revenge on people and causes a person's mind to become dull. Therefore, when the king performs his duties, he should be patient, kind, and forgiving of people's mistakes and sins. Let the king know that if he is kind and forgiving, he will reach the level of a prophet and a saint. If a king rules a country with cruelty, the king is no different from a stupid man, a camel or an evil animal.

It is known that citizens, society and regions are needed for the formation of the state and the organization of the state government. For this, the country must be prosperous and have a certain number of troops. Because without them, a country cannot live. A king cannot live without an army, and an army cannot live without the treasury. If the country is not prosperous, the state treasury cannot be enriched. If the country is not prosperous, it is impossible to create a society with loyal citizens. Prosperity of the country depends on the proximity of mountains, abundance of water in rivers, wells and springs.

State power is like a person sitting on a throne, whose structure cannot be without the following five things. First of all, conscience and truth are the four pillars of the throne itself, army, people, water and treasure. If there is no one of these, the others cannot be saved either, because the army cannot be saved without the treasure, the treasure is collected from the people, and the people cannot grow crops without water. The result is the destruction of the king and the government.

The king is like a spring, others are like the streams that draw water from the spring, if the water in the spring is sweet, the water in the streams is also sweet, if the water in the spring is bitter, the water in the streams is also bitter. Therefore, the king must have just and good moral qualities, so that others will follow him.

The king must form a great council. Because this is the characteristic feature of the management of developed civilized (cultural) countries. Council members should be intelligent and wise people who receive salaries from the public treasury and are selected from different strata of the population.

A literate and educated person should be appointed as the chairman of the council. The members of the council should take into account the interests of the people and the country when discussing and considering this or that issue. The decision of the council on the development of the country and people's interests should be submitted by the chairman to the ruler. If he approves of the decision, he must confirm it and implement it in life. The unanimity of intelligent people prevents the occurrence of mistakes in work. If the council meeting is opened in the presence of the king, some members of the council cannot tell whether this or that decision is right or wrong because they are afraid of the king, the decision being made is wrong. even if it is, they act according to the king's will. In such a case, if the king does not insist on his point of view, he must listen to the advice of the majority of the council members.

The sultan must choose two wise ministers after consultation with the consent of the majority of the people and the famous and respected people of the state. One of them should be engaged in accounting of incomes, and the other should be engaged in accounting of state expenses. They should be above all other officials with their positions.

If the position and place of each sage is clearly defined, if the sultan's reception is clearly

defined, no sage will avoid the sultan's conversation. If these affairs are strictly managed, all scholars and experts will gather in the Sultan's palace and each of them will demonstrate their art. Then the country will flourish and become rich. As a result, the state will be stable and strong. For this, of course, a regulation on the implementation of state power and the organization of state power courts must be developed... persons who do not comply with the requirements of this law must be removed from state power courts.

If the people are dissatisfied with the state procedures and government policies and riot, neither the army nor the treasury can save the king. If the people are happy and interested in the ruler, let him know that no one will raise his head against him. If a man raises his head, he will be defeated.

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This text is given in D. Tashkulov's pamphlet called "Knowledge". Translated from the title "Traktat o poryadke sivilizatsii i vzaimopomoshchi" with some abbreviations. A. Wise thoughts are always useful and a lesson for society and people. Ahmad Donish, known as Ahmadi Kalla, lived and worked in Bukhara during the reigns of Amir Nasrullah, Amir Muzaffar, and Amir Abdulahad. During his life, the great enlightener Donish sacrificed himself for the sake of the people and serving the people of the kingdom in Bukhara. A ruler who is a symbol of justice was his constant dream. It burned with this noble dream and illuminated the East as a torch. Sadriddin Ainiy did not for nothing express such lofty opinions about this figure: "It rained like a bright star in the period when the sky of Bukhara was covered with darkness...".

Donish also wrote "Risolat dar ilmi kurra" ("Treatise about the Globe"), which talks about the function of the globe, its importance for science, and its practical use. In the 12-chapter work "Iztigraji bul va arzi balat" ("Measuring the length and width of places"), Ahmed Donish reflects on the issues of measuring the position of places and determining the celestial meridian in hours.

His socio-political views were reflected in works such as "Navodir ul-vaqaye", "Risolai mukhtasare az tarikhi sultanati khanadono mangitiya". The last work is also briefly called "Risola" and is dedicated to the history of the Mangit dynasties in the Bukhara Khanate and includes the history from the reign of Amir Daniyol (1758-1785) to the reign of Amir Abdullah (1885-1910). takes (Introduction, commentary and translation by I. A. Najifova, "History of Mangitskoy dynastii". Dushanbe, 1967).

Also, his treatises such as "Majmuai kharyati Ahmed Kalla" ("Collection of stories of Ahmad Kalla") (1877), "Islah miyoni shia va sunn" ("Advice on the reconciliation of Shia and Sunni"), "Daftari al-Qaland" ("Diaries ") is also important. At the end of his life, Ahmed Donish wrote the book "Tarikh Risola". On the one hand, he analyzed the reasons for the progress and decline of each state, using the example of Amir Temur, Husayn Boygaro, Abdullah Khan, Subhonquli Khan, Shahmurad, and on the other hand, the kingdom of Amir Muzaffar. He considered the first group as mujaddids (purifiers of religion and state).

These works are distinguished from their predecessors by their simple and lively language and style of expression. Sinchkov's scientific judgment, critical and analytical thinking gives them a special spirit. Propensity to dramatization in the image and expression, effective use of dialogue makes it easier for the author's thoughts to reach the mind of the reader.

Ahmad Donish is not only an active public figure of his time, a master of natural sciences, but

also a very famous author of philosophical, historical works. Ahmad Donish is the author of 16 books. His "Navodir ul-waqaye" (Rare events), "Tarjimai akholi amironi Bukhara" (Biographies of the emirs of Bukhara), "Meyori tadayyun", "Risola fi amal ar-hurra" (Ways of using the Globe), "Resolai dar nazmi" Tamaddun wa Taovun" (treatise on culture and mutual assistance) are rare examples of the spiritual heritage of our people.

Ahmad Donish put forward such progressive ideas in the "Story of Farumushkhana" in this work. These ideas are visible in all his stories. "Why does a person die? It is necessary to think about it so that he does not die! A person cannot fly in the air, it is necessary to invent such a thing (apparatus) so that a person can fly in it!" - such as unimaginable thoughts at that time are also presented. That's why

the mudarris and mullahs of the time took him to the dahri.

Ahmad Donish paid special attention to the history of the Bukhara Emirate and the emirs who ruled it. Ahmad Donish's "Brief History of Bukhara Mangit Amirs" and a number of other works are available. The work is undoubtedly an important source for the study of the history of the rule of Mangits in Bukhara.

The work mainly covers the history of the last Mangit rulers. The author describes the abdication of this dynasty as irresponsible. The work focuses on the beginning of the reign of Amir Muzaffar and Amir Abdulahad. The author directly describes the events he witnessed. The work focuses on special coverage of issues such as the occupation of Central Asia and mainly Jizzakh and Samarkand by Tsarist Russia.

This resource can be conditionally divided into two parts.

In the first part, the author described the events that were available only in written sources and that he heard. It describes the last years of Amir Daniyal's reign and the three amirs Shahmurad, Haydar, and Nasrullah Khan. But Donish did not rely on a specific source in giving the information. He cited only two sources in this part of his work. These are "Tuzuki Temuri" and "Ravzat as-safo".

The first source is interested in him as a work that contains an example of a perfect ruler. He makes the following comment about this source in the introduction to the treatise (of the work). "Amir Temur Koragony is the ruler who renewed 800 years. Anyone who wants to clarify this can refer to "Amir tuzuklari" and "Ravzat al-Safo" was mentioned only in one place of the work.

In the second part of the work, Ahmad Donish reflected the historical events he saw, mainly the events of the era of Amir Muzaffar and Amir Abdulahad. Ahmed Donish may have used the works of a number of local historians such as "Tuhfat ul-Fani", "Gulshan ul-Mulk", "Mirza Shams Bukhari's correspondence" in writing this work. The information in these sources corresponds to the events in the work of Ahmed Donish.

The second part of the work differs from the first part in the breadth and brightness of information. For example, he expressed the following thoughts about Amir Muzaffar's accession to the throne: "After Amir Muzaffar ascended the throne, he pursued a brutal policy against anyone who might oppose him. Even Nasrullah Khan's grandson had to flee Bukhara and hide." The army and the people were dissatisfied with these actions of the emir. From these opinions of Ahmad Donish, it is known that he used an objective and critical approach in creating his work, unlike other historians of his time.

Conclusion. Writing about the occupation, the author turns it into a "testament" to his sons. And through this, great interest and passion arises in the student. In fact, the writer's happy and unhappy, sweet and bitter days, life, travel memories, stories heard from friends during the journeys, and lessons from these will not leave anyone indifferent. The important thing is that these lessons were the testaments of the greatest representative 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 ethics are the main content of these wills. Another thing worth noting is that Ahmed Donish wrote about farang sages, "political rulers". He informed that they "deeply studied the history of revolts and revolutions" and found the cause of all injustice and injustice in "state affairs being in the hands of the tsar alone".

In fact, this testament had not only an educational and moral, but also an important socio-political content.

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