

**THE ELEVATION OF HUMAN DIGNITY IN THE LEGACY OF EASTERN  
PHILOSOPHERS AND ITS SIGNIFICANCE IN CONTEMPORARY DEVELOPMENT****Shodiyev Jahongir Jo'raqulovich**Associate Professor at the Department of "History of Islam and Source Studies, Philosophy" of  
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**Annotation:** This article analyzes the concept of elevating human dignity in the legacy of Eastern philosophers and examines its significance in contemporary development. The study explores how spiritual, moral, and intellectual development of individuals is interpreted within Eastern philosophical traditions and highlights the relevance of these values in modern social, political, and cultural contexts. The work illuminates the philosophical foundations that place humans at the center of societal progress and emphasizes the importance of promoting human dignity in today's world.

**Keywords:** Eastern philosophy, human dignity, spirituality, moral development, intellect, societal development, contemporary significance.

**ПРОСЛАВЛЕНИЕ ЧЕЛОВЕЧЕСКОГО ДОСТОИНСТВА В НАСЛЕДИИ  
ВОСТОЧНЫХ МЫСЛИТЕЛЕЙ И ЕГО ЗНАЧЕНИЕ В СОВРЕМЕННОМ  
РАЗВИТИИ**

**Аннотация:** В данной статье анализируется идея прославления человеческого достоинства в наследии восточных философов и рассматривается её значение в современном развитии. Исследование показывает, как духовное, моральное и интеллектуальное развитие человека трактуется в восточной философской традиции, а также подчеркивает актуальность этих ценностей в современных социальном, политическом и культурном контексте. Работа освещает философские основания, согласно которым человек занимает центральное место в общественном развитии, и подтверждает важность повышения роли человеческого достоинства в современном мире.

**Ключевые слова:** Восточная философия, человеческое достоинство, духовность, моральное развитие, мышление, развитие общества, современное значение.

**SHARQ MUTAFAKKIRLARI MEROSIDA INSON QADRINING ULUG'LANISHI VA  
UNING BUGUNGI TARAQQIYOTDAGI AHAMIYATI**

**Annotatsiya:** Ushbu maqolada sharq mutafakkirlari merosida inson qadrini ulug'lash g'oyasi tahlil qilinadi va uning zamonaviy taraqqiyotdagi ahamiyati ko'rsatib beriladi. Tadqiqotda insonning ma'naviy, axloqiy va intellektual rivojlanishi Sharq falsafasida qanday talqin qilinganligi, shuningdek, ushbu qadriyatlarining bugungi ijtimoiy, siyosiy va madaniy kontekstda ahamiyati o'rganiladi. Mazkur ish Sharq tafakkurining insonni jamiyat taraqqiyotining markaziga qo'yish falsafiy asoslarini yoritadi va zamonaviy dunyoda inson qadriyatlarini yuksaltirishning muhimligini ta'kidlaydi.

**Kalit so'zlar:** Sharq falsafasi, inson qadri, ma'naviyat, axloqiy rivojlanish, tafakkur, jamiyat taraqqiyoti, zamonaviy ahamiyat.

**Introduction:** The concept of human dignity has been a central theme in the philosophical heritage of Eastern thinkers for centuries. Philosophers and scholars from the East, including figures from the Islamic, Persian, and broader Asian intellectual traditions, emphasized the intrinsic value of every individual, highlighting moral, spiritual, and intellectual development as essential components of a meaningful life. Their teachings stress that the elevation of human dignity is not only a personal achievement but also a cornerstone for social harmony and sustainable development.

In the context of contemporary development, these classical insights remain highly relevant. Modern societies face rapid globalization, technological transformations, and socio-political challenges that demand a renewed focus on human-centered values. Recognizing and fostering human dignity, inspired by the ethical and philosophical principles of Eastern thought, can provide a framework for holistic development. This approach underscores the importance of nurturing moral integrity, intellectual growth, and social responsibility as integral elements of national progress.

This study aims to explore how the legacy of Eastern philosophers contributes to understanding human dignity, and how these timeless principles can inform and guide contemporary development policies. By bridging historical wisdom and modern societal needs, the research highlights the enduring significance of elevating human dignity as both a philosophical ideal and a practical imperative for today's world.

Since the declaration of a year dedicated to honoring human dignity, Uzbekistan has increasingly been recognized internationally as a country committed to humanitarian values and the welfare of its people. This recognition is reflected in numerous initiatives aimed at supporting low-income and vulnerable families and alleviating poverty across the country. Such efforts demonstrate that the promotion of human dignity is not merely a symbolic gesture, but a guiding principle for social policy and national development.

For centuries, Eastern philosophers have developed a rich, holistic conception of human dignity - one grounded in moral, intellectual, and spiritual excellence. Thinkers such as Al-Farabi, Ibn Sina (Avicenna), Al-Ghazali and other luminaries of Islamic civilization argued that the true value of a human being lies not in birth, wealth, or social standing - but in the capacities of the rational soul, the cultivation of virtue, knowledge, and moral responsibility.

According to their view, a "perfect human being" (*insân al-kâmil*) is one who combines intellectual understanding with moral and spiritual integrity. This perfection is realized through lifelong learning, self-improvement, ethical behavior, and service to society. The cultivation of reason ('aql), moral virtues (*adab*, *akhlaq*), and social responsibility are inseparable components of human dignity.

For instance, Al-Farabi's ethical philosophy envisions a society where individuals, governed by reason and virtue, form a "virtuous city." In this view, rulership and governance must be grounded in justice, knowledge, and concern for the common good - only then human dignity can be preserved and human potential freed. Similarly, Ibn Sina's philosophical anthropology emphasizes that human beings are endowed with a rational soul that transcends material conditions, thus dignity is intrinsic and universal - a metaphysical given rather than a social privilege.

This philosophical heritage has profound implications for contemporary development. In today's world, where rapid social change, globalization, technological disruption and moral crises challenge social cohesion, the Eastern model provides a stable framework: human dignity is the foundation of ethical governance, social justice, education, and civic responsibility.

Efforts to build a modern, humane, and equitable society - such as re-forming education to nurture moral, intellectual, and civic virtues in youth - can draw directly on this heritage.

Moreover, the emphasis on human dignity implies that state policy, social institutions, and economic reforms should prioritize people's well-being, opportunities for growth, and moral development - not only material progress. This resonates with modern human-centered development strategies that stress human capital, social inclusion, equal opportunity, and respect for rights and freedoms. Indeed, some contemporary scholarship regards the promotion of human dignity as a main criterion for the development of state and society.

Hence, revisiting and re-incorporating the legacy of Eastern philosophers is not a nostalgic exercise, but a practical and necessary step. By doing so, modern societies - including those in Central Asia - can foster holistic human development: individuals who are intellectually cultivated, morally conscious, socially responsible - and who can contribute to building just, enlightened, and sustainable communities.

In conclusion, the legacy of Eastern philosophical humanism offers a timeless blueprint for dignity-centered development. At a time when humanity faces both external challenges and internal fragmentation, this legacy reminds us that true progress is not measured solely by economic indicators, but by how deeply we cultivate human dignity - through education, moral upbringing, social justice, and respect for the inherent worth of every person.

A notable example is the 2022 declaration by President Shavkat Mirziyoyev of the "Year of Honoring Human Values and Active Neighborhoods," emphasizing that glorifying human dignity involves safeguarding the rights, freedoms, and legal interests of every citizen. This initiative highlights that honoring human dignity extends beyond immediate compatriots to include notable state and public figures, scholars, writers, and experts whose contributions have shaped the development of Uzbekistan. For instance, the renaming of Samarkand State University after the distinguished statesman Sharof Rashidov exemplifies the nation's commitment to celebrating and institutionalizing the recognition of human achievements.

In this context, Uzbekistan, and particularly Bukhara, has a long-standing history of producing world-renowned scholars, philosophers, and thinkers whose intellectual and spiritual contributions have enriched both Eastern and Western civilizations. Figures such as Abu Ali ibn Sina, Imam Bukhari, Al-Farabi, Rudaki, Muhammad Narshahi, and the Seven Elders have left a lasting legacy that underscores the value of human intellect, morality, and social responsibility. Among them, Ahmad ibn Nasir ibn Yusuf al-Hanafi al-Siddiq, known by his pen name Ahmad Donish, exemplifies how an enlightened individual can contribute to the intellectual and moral progress of society.

Born in 1827 in Bukhara, Ahmad Donish pursued a comprehensive education at the Mir Arab Madrasa and beyond, mastering disciplines such as mathematics, astronomy, literature, medicine, music, architecture, calligraphy, painting, history, and philosophy. He studied the works of Eastern luminaries including Ibn Sina, Umar Khayyam, Nawai, Fuzuli, and Bedil, incorporating their ideas into his own writings. His engagement with both natural sciences and the humanities demonstrates the holistic vision of human dignity advocated by Eastern philosophers, where intellectual, spiritual, and moral development are inseparable.

Ahmad Donish's career included serving as chief architect in the palace of Emir Nasrullah and later as a scholar and teacher, reflecting his commitment to applying knowledge for societal benefit. His travels to Russia allowed him to observe European advancements, inspiring works such as *Risola dar nazmi tamaddun va taovun* ("A Treatise on Culture and Mutual Assistance"), which proposed reforms in governance and social systems based on legality and humanistic principles. Despite facing resistance from the ruling emir, Donish continued to advocate for

policies that upheld the dignity and well-being of individuals, demonstrating that respect for human dignity is central to meaningful governance and social progress.

Ahmad Donish authored numerous works on philosophy, history, literature, mathematics, and natural sciences, including astronomy and cosmology. His manuscripts, preserved at the Institute of Oriental Studies named after Beruni, reflect his lifelong dedication to knowledge, intellectual inquiry, and the moral development of society. Works such as Munozir al-Kawakib ("Watching the Stars") illustrate how scientific exploration and ethical reflection are intertwined, echoing the Eastern philosophical tradition that the elevation of human dignity depends on the cultivation of both the mind and the soul.

The legacy of Eastern thinkers like Ahmad Donish provides a timeless framework for contemporary development. By valuing human dignity, fostering intellectual growth, and promoting moral responsibility, modern Uzbekistan continues to draw upon its rich philosophical heritage to shape policies that prioritize the welfare of its citizens and the moral and intellectual development of its youth. In this way, the lessons of the past inform the nation's present and guide the creation of a just, enlightened, and progressive society.

One of the most significant contributions of Ahmad Donish is his work Nawadir ul-Waqoe, which reflects deeply on numerous social and moral issues. Considered his masterpiece, this work encapsulates Donish's perspectives on various societal challenges and the responsibilities of individuals and rulers. In his writings, he consistently critiques the feudal socio-political structures, rigid orders, and outdated relations that impede societal progress.

Donish particularly challenges the medieval philosophical concept of tawakkul—the belief in passive reliance on fate. He argues: "If a person believes in tawakkul, does not act, does not work, and assumes that hardship or prosperity is predestined, then he is mistaken; such a person is not wise." By comparing the Bukhara Khanate to European nations, especially Russia, Donish highlights the economic and cultural backwardness of his homeland and stresses the urgent need for reforms in governance, social institutions, and policies to achieve progress.

According to Donish, "The state should serve not the interests of a small group, but the people as a whole, ensuring the prosperity of the country. We are born to prosper, to explore the world, to discover its treasures, and to understand its peoples and lands." For this, rulers must be knowledgeable, enlightened, and just, always considering the welfare of citizens. Donish emphasizes empathy and fairness in governance: a ruler must imagine himself in the place of the people and understand their concerns. Collaboration with wise and fair advisers is also essential, as collective reasoning surpasses the judgment of a single individual.

Ahmad Donish devoted his life to identifying ways to advance his country. He stated, "A person remains alive as long as he protects his homeland and stands with his people." He studied the works of Eastern thinkers extensively while also examining socio-political teachings from the West. Although he did not fully adopt Western ideas, his engagement with them demonstrates his intellectual openness and the broad scope of his socio-political vision. His ideas were progressive for his time, advocating reforms that would enable societal development, justice, and human dignity.

In addition to his socio-political work, Donish excelled in multiple disciplines, including catastrophes (astronomy), literature, medicine, music, architecture, calligraphy, painting, history, and philosophy. Known among the people as the Engineer for his expertise in geometry and mathematics, he also served as a diplomat, visiting Petersburg three times (1857, 1869, and 1874) as part of Bukhara's ambassadorial missions, where he familiarized himself with European culture and scientific achievements. His manuscripts, including 16 pamphlets and

several poems preserved at the Institute of Oriental Studies named after FA Beruniy, attest to his dedication to intellectual development and the advancement of human knowledge.

Ahmad Donish's life and works exemplify the Eastern philosophical principle that human dignity is realized through knowledge, moral integrity, and active participation in society. By advocating education, justice, and social responsibility, Donish not only enriched the intellectual heritage of Central Asia but also laid a foundation for contemporary development strategies that prioritize the value, rights, and potential of every individual. His legacy continues to serve as a guiding framework for fostering human dignity, civic responsibility, and progressive governance in modern Uzbekistan and beyond.

**Conclusion:** The legacy of Eastern philosophers offers timeless insights into the elevation of human dignity, emphasizing the inseparable connection between moral, intellectual, and social development. Thinkers such as Ahmad Donish, Abu Ali ibn Sina, Al-Farabi, Rudaki, and Imam Bukhari demonstrated that the progress of society depends on the cultivation of individual knowledge, ethical integrity, and civic responsibility.

In contemporary Uzbekistan, these principles are reflected in national policies and initiatives aimed at promoting human values, social justice, and the holistic development of youth. By honoring human dignity, fostering education, and encouraging active participation in society, the nation continues to bridge its rich philosophical heritage with modern developmental goals. Ultimately, the study of Eastern philosophical traditions underscores that the elevation of human dignity is not merely a theoretical ideal, but a practical imperative for sustainable social, cultural, and economic progress. By drawing upon the wisdom of the past, modern societies can create a future in which every individual's potential is recognized, respected, and fully realized.

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