

The Place and Importance of Ahmad Donish's Works in the Educational Process

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Abstract: This article presents the methods and stages of further development of science, as well as the pedagogical ideas of thinkers that are instructive and important in the development of science and technology. Some views are presented from the story "O'g'illarimga pand nasihat" (A word of advice to my sons) in the work "Navodir ul-vaqoye" by Ahmad Donish.

Keywords: "Soul and its relationship to the body", the position of tanosukh, "Navodir ul-vaqoye", humanity, youth, 3 seasons, translator of the works of Jalaluddin Rumi, Ghazali, Bedil, muhak toshi (poem).

Introduction: "At a time when our country is entering a new, high stage of its development, we need mature personnel who, like our ancestors, have been educated in the spirit of national values, along with the achievements of Western science, like water and air," said President Sh.M. Mirziyoyev. "Navodir ul-vaqoye" is a major philosophical, scientific, moral, aesthetic, artistic and publicistic work by Ahmad Donish, a famous writer, thinker, and remarkable person who lived and worked in Bukhara in the second half of the 19th century. This work describes the socio-political, scientific, philosophical-moral, aesthetic, etc. issues of its time. This book is written in an artistic-publicistic style, in a simple, understandable, and popular language; it contains many stories and anecdotes in the form of interesting short stories. This further increases the value of the work and makes it easier to read.

The pedagogical, moral-ethical, philosophical and reformist worldview of Ahmad Donish was formed on the basis of family upbringing and its living environment, the best traditions of the common culture of the peoples of Turkestan. Scholastic teaching methods in Bukhara schools dampened the enthusiasm of students for continuing their education. Young people studied only religious sciences and Arabic grammar for 20 years, deprived of the opportunity to get acquainted with other subjects. Almost all secular subjects were excluded from the curriculum. The travels of a number of thinkers of our people, such as Ahmed Donish and others, to Europe, Russia, Iran, Turkey and other developed countries also served to broaden their worldview and awaken new progressive thinking. After returning from their travels, they intensified their activities in the development of science and technology and called for reform of the old education system.

As a thinker and educator, Ahmad Donish was dissatisfied with the scholastic system of education and upbringing, especially with such "methods" as corporal punishment of students. One of Ahmad Donish's greatest contributions was his criticism of teaching methods in Bukhara schools and madrasas, and his criticism of the official representatives of the Bukhara clergy, the so-called ulema. Ahmad Donish's formation as a great scholar-encyclopedist occurred not only

because he studied in the traditional schools and madrasas of Bukhara, but also, first of all, due to his unbending will, not being satisfied with the knowledge he received in the madrasas, and independent study. Relying on his life experience, the thinker encourages his children and followers to follow the path of acquiring the knowledge and sciences that he has determined.

Ahmad Makhdum Donish saw and evaluated many contradictions and inconsistencies in that era and society within the framework of his worldview. His educational ideas, despite all their limitations, were undoubtedly new, progressive ideas for that era, and also served the progressive forces of society. Ahmed Donish, talking about building and strengthening a family, choosing a life partner, sets a number of conditions for a man. First, the husband must have some kind of craft and his own home. Only after that can he think about marriage. In a stable and strong family, the ability of a husband and wife to listen to each other's advice, to conduct conversations and conflicts correctly plays a big role. Therefore, the thinker calls on men in this matter not to be rude and stubborn like camels, but to sow the seeds of joy and bright hope in the hearts of wives, resorting to kindness and kind words, so that the woman wants to build a family based on mutual trust from him, and as a result, their love will grow stronger.

In this regard, the writer considers the situation of the authorities and emirs to be pitiful. According to him, they were not afraid of their teachers in childhood, but on the contrary, the teachers were afraid of their anger. Because at that time, education was primarily carried out on the basis of severe punishment or beating (physical pressure). Therefore, they not only lost the benefits of proper physical education, but also did not receive proper moral education.

As for the formation of Ahmad Donish's patriotic views, here the influence of Firdawsi and his "Shahnama" plays a big role.

In order to determine Firdawsi's patriotic views, in our opinion, it is enough for the researcher to analyze one of the poems of the "Shahnama". However, in order to analyze Ahmad Donish's patriotic views, it is necessary to involve both "Rare Events" and the writer's "Historical Treatise" in a comprehensive study. The content of Ahmad Donish's patriotic reflections includes issues such as the search for ways to awaken a high sense of patriotism in the minds of children and youth, the education of youth and soldiers in a physical and military-patriotic spirit - the defense of the Motherland, criticism. The methods of governance of the Mangid emirs in comparison with the states of the Aryan peoples, the problems of developing and irrigating the country, the prevention of an unequal war that brings misfortune and destruction to the people, caring for one's homeland, etc. The thinker considers these questions in more detail in the second and third chapters of "Rare Events" and "Historical Treatise".

Ahmed Donish saw one of the ways to awaken a sense of patriotism in recognizing the merits of brave warriors, in providing social support to the children and other family members of soldiers who died in battles for the defense of the Motherland. According to the writer, the sons of fallen soldiers should, if appropriate, be appointed to the positions of their fathers. If they do not write letters, "even so, do not provide them with material benefits, scholarships, and jobs, so that they arouse interest in others, so that they do not worry about their wives and children, and so that they do not suspect, for what and in whose name they sacrifice their lives?" ("Navodir ul-waqoye", 142-b). Indeed, such an attitude, on the one hand, was able to awaken in the hearts of orphans and other children feelings of pride in the heroism of their ancestors, love for their homeland.

The thinker saw another way to increase the sense of patriotism in the need to give him a pension of five hundred dirhams upon entering military service. After learning to shoot, increase the payment to six hundred dirhams... Finally, when a warrior reaches the rank of commander and receives higher military ranks, his salary should be at least 12 thousand coins, he emphasizes ("Navodir ul-waqoye", 135-b).

According to Ahmad Donish, if the emir slightly reduces the payment for service, this will lead to laziness of the soldiers and a weakening of military discipline.

In addition, the thinker suggests that rulers encourage not only warriors, but the entire people to master the art of shooting during wartime. “This means that when men prepare weapons for shooting, women also acquire some skills in this regard. Thus, if necessary, they will be ready to act against the enemies of the homeland ...” (“Navodir ul-vaqoye”, 25-b).

This belief in the courage of women by the wise is directly related to the perception of the image of women as defenders of the Motherland in Firdawsi’s “Shahnama”. In each of the works of the thinker, we find many concepts that have the necessary content. In his views, along with truthfulness and justice, we can also observe patriotism and loyalty to the concept of family.

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