

PROBLEMS OF REFORMING THE SOCIO-POLITICAL SYSTEM OF THE BUKHARA KHANATE IN THE WORKS OF AHMAD DONISH

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ABSTRACT	KEYWORDS
This text highlights the activities of the prominent thinker Ahmad Donish in the socio-political and cultural life of the Khanate of Bukhara, as well as his progressive views on state administration, reforms, social justice, and the rule of law. Based on his work "Treatise on the Order of Civilization and Mutual Aid," the text analyzes the duties of the head of state, conditions for governing the country, issues of irrigation, economic policy, and ideas aimed at ensuring the well-being of the people.	Ahmad Donish, Khanate of Bukhara, socio-political system, reforms, state administration, social justice, law, irrigation, enlightenment.

Introduction

Аннотация

В данном тексте освещаются деятельность выдающегося мыслителя Ахмада Дониша в общественно-политической и культурной жизни Бухарского ханства, а также его передовые взгляды на государственное управление, реформы, социальную справедливость и правопорядок. На основе его труда «Трактат о порядке цивилизации и взаимопомощи» проанализированы обязанности главы государства, условия управления страной, вопросы ирригации, экономической политики и идеи, направленные на обеспечение благосостояния народа.

Ключевые слова: Ахмад Дониш, Бухарское ханство, общественно-политический строй, реформы, государственное управление, социальная справедливость, право, ирригация, просветительство.

Ahmad Donish is one of the thinkers who actively participated in the socio-political and cultural life of the Khanate of Bukhara. He communicated with the emir, regional governors, officials of the central state administration, military commanders, and other state figures. This allowed him to closely acquaint himself with the state administration system, legislation, internal and foreign policy, and the activities of state power in the Khanate of Bukhara.

The thinker witnessed firsthand the disenfranchised and destitute condition of the people living under the pressure of the emirate's administration, feudal lords, and Muslim clergy. Initially, he believed that the main source of all evils in society was ignorance, lack of enlightenment, the moral degradation of rulers, and the absence of clear legal norms limiting the arbitrariness of officials and feudal lords.

Ahmad Donish wrote the "Treatise on the Order of Civilization and Mutual Aid" dedicated to the issues of improving state and society life. This work sets forth important philosophical and political views regarding the reform of the socio-political system of the Khanate of Bukhara. The principles of state-building in Eastern and Western countries were also taken into account when creating the treatise.

In the introduction to the treatise, A. Donish expresses the following thoughts: he emphasizes that thanks to his knowledge and abilities, he had official contacts with rulers and military leaders, but he saw that they were surrounded by flatterers seeking benefits and gifts. Therefore, he considered serving in such an environment to be contrary to his scientific activity.

When called to state service, Donish states that he cannot serve like others. If the emir wants him to abandon his scientific activities and enter service in the state apparatus, he emphasizes that a certain system and order must first be introduced into state administration. Studying the principles of state administration in Eastern and European countries, he proposes that the principles of state administration for the Emirate of Bukhara be developed based on them. Ahmad Donish's views show his rational, legal, and moral approach to the relations between the state and society. He conceives of state power not as a personal interest or the unlimited will of the ruler, but as an institution relying on science, experience, justice, and law¹.

The ideas of social justice, state, and law put forward in the treatise fundamentally differed from the political order existing in the Khanate of Bukhara. As an alternative to the existing regime, Ahmad Donish proposed political and legal institutions serving to improve the living conditions of the people. One of the central issues of the work is the organization of state power and administrative bodies. It also details matters such as the legal regulation of the socio-political life of society, requirements for state officials, their rights and duties, and the procedure for appointment and dismissal from office. During this period, Ahmad Donish hoped that the emir would realize the necessity of improving the state administration system of Bukhara through reforms. In this regard, his views intertwine the ideas of enlightenment, rational state administration, and social justice².

According to Ahmad Donish, rulership is one of the most complex and honorable tasks in the world, because the development of the country and the well-being of the people largely depend on the ruler's activity. A ruler can effectively perform their duties only if they rely on science and experience, adhere to the principle of justice, and follow certain rules in state administration.

The thinker puts forward the main conditions that the head of state must follow, paying special attention to the following issues:

- Establishing a rational procedure for making state decisions.
- Establishing control over the activities of officials.
- Ensuring direct communication between the ruler and the people.
- Introducing a procedure for accepting and reviewing citizens' applications and complaints.
- Making fair decisions regarding applications and complaints.
- Involving scholars and intellectuals in state administration.

¹ Дониш А. *Рисола дар назми тамаддун ва таовун*. – Душанбе, 1976. – Б. 2.

² Раджабов З. Ш. *О «Политическом трактате» Ахмада Дониша*. – Душанбе, 1976. – С. 38.

- Limiting the influence of self-serving palace officials in state administration.

The thinker's ideas were extremely bold and progressive in the reality of Bukhara. The fact was that in the Khanate of Bukhara, there was no definite procedure for state administration, control over the activities of officials, strict procedures for accepting complaints and applications, rules for making decisions on them, and other such norms. The historian D. N. Logofet wrote: "A country of disenfranchisement and wild lawlessness". The Khanate of Bukhara can be described in these few words. Therefore, naturally, the issues of rights and fair justice for the country's citizens were merely insignificant and empty words³.

Ahmad Donish also details the rights and duties of the head of state. According to his views, state power should not be a personal authority with unlimited powers, but a responsible institution serving the interests of society.

The thinker points out the main duties of the head of state as follows:

- Timely reviewing of the people's complaints and appeals;
- Exercising control over the system of administering justice;
- Supervising the activities of officials;
- Dismissing and punishing officials who oppress the people;
- Complying with the requirements of the law and Sharia;
- Protecting citizens' rights and property from dishonest officials;
- Caring for the poor and orphans;
- Improving and developing the country (infrastructure);
- Strengthening the country's defense capability;
- Developing friendly relations with neighboring states;
- Promoting the country's internal and foreign trade.

In these views, Ahmad Donish puts forward the issue of the social responsibility of state activity. That is, the main goal of state power should not be to protect the interests of the ruler or officials, but to ensure the well-being of society and the people.

Ahmad Donish indicates that one of the important tasks facing the state is to involve all able-bodied people in useful labor. In his opinion, certain people should not be allowed to live at the expense of others without working. They should be engaged in works such as building roads, bridges, large buildings, and other public facilities, and paid wages in return. Otherwise, such people may turn to theft, gambling, and other negative activities⁴.

Assistance from the state treasury should be allocated to individuals who cannot engage in a specific trade or labor due to physical disabilities. At the same time, it is advisable to involve them in learning a trade suited to their capabilities and skills.

These ideas show that Ahmad Donish focused not only on the political governance of society, but also on organizing it based on the principles of social justice and social responsibility⁵.

Ahmad Donish points out that one of the primary duties of the head of state is the construction of canals and other irrigation structures, and ensuring the country has sufficient water for agriculture.

This problem was extremely urgent for the Khanate of Bukhara, because agriculture in the region directly depended on artificial irrigation systems, canals, and other irrigation facilities, in addition to

³ Логофет Д. Н. *Страна бесправия. Бухарское ханство и его современное состояние*. – СПб., 1909. – С. 50.

⁴ Ахмад Махдуми Дониш. *Рисола ё мухтасаре аз таърихи салтанати хонадони мангития*. – Сталинобод, 1960. – С. 48-49

⁵ Ахмад Махдуми Дониш. *Рисола ё мухтасаре аз таърихи салтанати хонадони мангития*. – Сталинобод, 1960. – С. 132.

natural water sources. Rational and collective use of water was considered an essential condition for the sustainable development of agriculture.

The rulers of Bukhara collected large sums of taxes from the population for the construction and repair of irrigation facilities. However, a large portion of these funds was spent on maintaining the emir's palace or was embezzled by officials. As a result, peasants suffered from water shortages first of all. Moreover, the interests of feudal lords were often given priority in the water distribution process.

Calling on the state to establish order in this area, Ahmad Donish puts forward the important philosophical conclusion that state duties must be subordinate to the interests of society.

Thus, in Ahmad Donish's views on the state and society, the essence of state power is linked to the concepts of justice, legality, enlightenment, social responsibility, and the well-being of the people. In his opinion, the power of the state is not manifested in the unlimited authority of the ruler, but in a fair governance system that rationally organizes the life of society.

In this regard, Ahmad Donish's socio-philosophical views play an important role in the formation of ideas for rationalizing state administration, strengthening public order, ensuring social justice, and reforming society through enlightenment in 19th-century Bukharan social thought.

FOYDALANILGAN ADABIYOTLAR RO'YHATI:

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