

A STEP TOWARDS HUMAN DIGNITY

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***Annotation:** The article analyzes the fact that from the day when the year was named as honoring human dignity, Uzbekistan began to be mentioned in the world community as a people-loving, humanitarian country. It is intended to honor state and public figures, writers and poets, scientists, mature scholars of their field who have performed many services for the development of Uzbekistan.*

***Key words:** Man, human value, people-oriented, humanitarian, perfection, rational knowledge, development of the spiritual sphere.*

ВЗГЛЯД НА СОВРЕМЕННЫЙ СПОСОБ ПРОСЛАВЛЕНИЯ ЧЕЛОВЕЧЕСКОГО ДОСТОИНСТВА

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***Аннотация:** В статье анализируется тот факт, что с того дня, когда год был назван годом чествования человеческого достоинства, Узбекистан стал упоминаться в мировом сообществе как человеколюбивая, гуманитарная страна. Он предназначен для чествования государственных и общественных деятелей, писателей и поэтов, учёных, крупных учёных своего дела, внесших немалые заслуги в развитии Узбекистана.*

***Ключевые слова:** Человек, человеческие ценности, человекоориентированность, гуманитарность, совершенство, рациональное познание, развитие духовной сферы.*

ИНСОН ҚАДРИНИ УЛУГЛАШ ЙЎЛИДА МОЗИЙГА БИР НАЗАР

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Аннотация: Мақолада инсон қадрини улуглаш деб йилга ном берилган кундан бошлаб дунё ҳамжамиятида Ўзбекистон халқпарвар, инсонпарвар давлат сифатида тилга туша бошлаши таҳлил этилган. Ўзбекистонимиз тараққиёти учун ўз вақтида кўплаб хизматларни бажарган давлат ва жамоат арбоблари, ёзувчи ва шоирлар, олимлар, ўз соҳасининг етук билимдонларини ҳам улуглаш назарда тутилган.

Таянч сўзлар: Инсон, инсон қадри, халқпарвар, инсонпарвар, комиллик, рационал билиш, маънавий соҳа ривожси.

From the day when the year was named as the honor of human dignity, Uzbekistan began to be mentioned in the world community as a people-loving and humanitarian country. For this, it would be appropriate to show, along with representatives of all sectors, the work being done in our country to support low-income, helpless families and reduce poverty.

The work in this direction is constantly getting richer in content. In particular, the declaration of 2022 by the President of the Republic of Uzbekistan Shavkat Mirziyoyev as the "Year of Honoring Human Values and Active Neighborhoods" in Uzbekistan serves as proof of our opinion. "Glorification of human dignity means ensuring the rights and freedoms and legal interests of every person living in our country," said the head of our state. Honoring human dignity means honoring not only our compatriots and contemporaries, but also state and public figures, writers and poets, scientists, mature experts in their field, who have performed many services for the development of Uzbekistan.

According to the Resolution PQ-82 of the President of the Republic of Uzbekistan dated January 13, 2022 "On additional measures to further improve the activities of Samarkand State University", scientific-technological and social development of this university, training of competitive scientific and pedagogical personnel, bringing it to the level of a flagship higher education institution issues of exit and giving this university the name of the famous state and public figure Sharof Rashidov were also shown. This is a clear proof of our above opinion and is another step on the way of this good intention. I was filled with a sense of pride while observing the meaning of this decision. The Honorable President proposed and approved the name of the state and public figure Sharof Rashidov to SamDU.

In support of these initiatives of our president, I thought that our contribution to the "Year of Honoring Human Values and Active Neighborhood" could be our proposal to give the name of the most worthy of our great scholars to the Bukhara Institute of Engineering and Technology, where we are working...

Of course, our mother Uzbekistan, including Bukhara, is famous in the world as a country rich in scientists. Great thinkers like Abu Ali ibn Sina, scholars like Imam Bukhari, philosophers like Farabi, sensitive poets like Rudaki, historians like Muhammad Narshahi, and the rich spiritual heritage of the Seven Elders, who emerged from this land, are famous throughout the Eastern and Western worlds. Bukhara Sharif is one of the cities that has been making a great contribution to world civilization for centuries. In particular, Imam al-Bukhari's book "Al-jame' as-sahih" is the holy source after the Holy Qur'an in the Islamic religion, and this book has been calling millions of people to the path of truth and piety.

The enlightener's full name is Ahmad ibn Nasir ibn Yusuf al-Hanafi al-Siddiq, and Danish is his literary pen name. Due to the sharpness of his mind, knowledge of geometry and mathematics, Ahmad Danish was also known among his contemporaries by such titles and nicknames as Ahmad Kalla, Muhandis, Makhdum, O'roq (one of the influential members of the emir's palace).

Ahmad Donish was born in 1827 in the city of Bukhara in the family of an intellectual-imam. He studied first at school and then at Mir Arab Madrasa. Ahmad Donish was not satisfied with the knowledge he received at the madrasa, but engaged in mathematics, astronomy, literature, medicine, music, architecture, calligraphy, painting, history and philosophy. He especially read a lot of works of Eastern poets and thinkers. He became closely acquainted with the works of Ibn Sina, Umar Khayyam, Nawai, Fuzuli, and Bedil, and tried to use their ideas widely in his works. At the same time, he paid great attention to studying natural sciences, especially astronomy (his teacher, Mirza Abdulfattah Khan, was an astrologer).

In the 50s of the 19th century, Ahmed Donish was employed as a calligrapher and architect in the palace of Emir Nasrullah (1826-1860), and later he was promoted to the rank of chief architect (chief architect of the emirate). In the 70s of the 19th century, he left the palace service and started teaching at a madrasa.

Amir Nasrullah and Amir Muzaffar (1860-1885) took into account Ahmed Donish's wide knowledge and punctuality and sent him to Russia 3 times (in 1887, 1869, 1874) among the Bukhara ambassadors.

A trip to Petersburg, the capital of Russia, which has entered a new stage of development, had a great impact on Ahmad Makhdum's outlook. Therefore, during 1875-1882, Donish wrote a work entitled "Risola dar nazmi tamaddun va taovun" ("A treatise on culture and mutual assistance"), in which he developed a comprehensive project of reforming the political and social system of Bukhara on the basis of legality and humanity. When the emir invites him to work in the palace, Donish presents this work to the emir and openly says that he will agree to public service only if his suggestions are applied to the life of the country. However, these ideas of the enlightener did not please the emir, and in 1882 he was removed from the capital by appointing him as a judge in Guzor.

Akhmed Donish visited Petersburg three times in 1857, 1869 and 1874 as part of the Bukhara ambassadors. He had the opportunity to get acquainted with European culture and achievements in the field of science. This caused the displeasure of Amir

Muzaffar (1860-1885) and he sent Amir Ahmad Donish to Guzor as a judge. After the death of Donish Amir, he returned to Bukhara and died in 1897. His body was buried in Khoja Ishaq cemetery in Bukhara.

Ahmed Donish wrote works on philosophy, history, catastrophe, mathematics, literature, and calligraphy. In the manuscript fund of the Institute of Oriental Studies named after FA Beruni of the Republic of Uzbekistan, 16 pamphlets of Ahmad Donish and several other poems of Tazkiras, copies of manuscripts copied from the works of Ghazzoli and Jami are kept, most of them are original copies and were written by the author himself. For example: in the manuscript known as "Majmuai kharyati Ahmadi Kalla" written in 1877, the author reflects on various historical, literary, and philosophical issues. He also wrote a treatise on the Ulughbek period, Abdurrahman Jami's teachings, and reconciliation between Shiites and Sunnis. The treatise discusses the history of Islam, the reasons for its various directions, and the attitudes of sages such as Rumi, Ghazali, Jami, and Bedil to these issues. In the field of social sciences, Ahmad Donish, along with creating poetic works with a unique content, related to the past history, science, literature, statehood, and religion of Central Asia, also conducted continuous research on the problems of natural sciences, especially astronomy, cosmology, and published a number of works in this field. wrote it down. Ahmed Donish solved an important issue related to the science of catastrophe in his book "Munozir al-Kawakib" "Watching the Stars".

Donish also wrote "Risalat dar ilmi kurra" "Treatise about the Globe", which talks about the function of the globe and its importance for science, and its practical use. In the 12-chapter "Iztighroji 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 are reflected in works such as "Navodir ul-vaqae", "Risolai mukhtasare az harishti sultanati khanadoni mangitiya", "Istoriya mangitskoy dynastii". The last work is briefly called "The Treatise" 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 Abdullakhan (1885-1910).

The most important work of Ahmed Donish is "Nawadir ul-Waqoe". This work reflects on many social and moral issues. This book is considered the masterpiece of Ahmad Donish, in which the scientist expressed his attitude to various issues. In both of the works mentioned above, Ahmed Donish criticizes the feudal social-political system, order and relations that 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." 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 get out of this backwardness.

According to Donish, "the state should serve not to satisfy the needs of a group of people, but for the interests of the people, for the prosperity of the country. "We were born to prosper in the world, to explore the seas, to find underground treasures, to know all its continents and inhabitants," Donish wrote. For this, the ruler must be knowledgeable, enlightened, just and serve the interests of his citizens. No matter what issue he decides, first of all he should imagine himself in the place of citizens, and then in their place. This makes it possible to ensure justice. "When running the country," says Donish, the ruler must solve important state problems in cooperation with his advisers. Counselors should also be wise and fair people, and it is necessary to count on their opinion, because the mind of many is more than the mind of one person.

Ahmed Donish constantly searched for ways to bring his country out of backwardness. "A person is always alive as long as he protects his homeland and is with his people," says Donish. He is interested in studying the teachings of Eastern thinkers as well as socio-political teachings spread in the West. Although these teachings were not accepted by Donish, his attitude towards them allows us to see the thinker as a broad researcher and his socio-political dreams were broader. Ahmad

Donish's social ideas were important for his time. Wisdom shows that the existing economic-political system is obsessed with progress and looks for ways to remove this idea.

Thus, he was engaged in catastrophes, literature, medicine, music, architecture, calligraphy, painting, history and philosophy; He was famous among the people with the title of Engineer because he was a scholar of geometry and mathematics; In 1857, 1869 and 1874, he was in Petersburg three times as part of the Bukhara ambassadors, and got to know European culture and achievements in the field of science; Manuscripts of 16 pamphlets and several other poems are stored in the manuscript fund of the Institute of Oriental Studies named after FA Beruniy of the Republic of Uzbekistan.

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