

ABOUT THE LIFE AND WORK OF IS'HAQXON TO'RA IBRAT, ONE OF THE GREAT REPRESENTATIVES OF THE JADID MOVEMENT

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Annotation: This article scientifically analyzes the educational activities, scientific heritage, translation school, printing works and great contribution to Uzbek cultural life of Is'hoqkhon To'ra Ibrat, one of the major figures of the Jadid movement. The study highlights the content of his works such as "History of Ferghana", Mezon uz-zamon, Lug'ati sitta al-sina, the ideas of enlightenment put forward through them, as well as Ibrat's role in the process of national awakening at the beginning of the 20th century.

Keywords: Ibrat's life, culture, work, analysis, Jadidism, school, printing, reform, science, educational activities, scientific heritage, translation school, printing works, politics.

Introduction. The Enlightenment and Jadidism movement that emerged in the territory of Turkestan at the beginning of the 20th century was characterized by large-scale reforms aimed at understanding the identity of the nation, developing science and culture. During this period, Is'hoqkhon Tura Ibrat emerged as one of the most active Enlightenment figures. He had a great influence on the cultural development of the Uzbek people with his scientific research, lexicographic activities, printing of historical works, and initiatives to open schools.

Main part. Is'hoqkhon Tura Ibrat was born in 1862 in the village of Turakurgan near Namangan. His grandfather, Turakurgan Makhdum, was a prominent intellectual in the Kokand Khanate, served as a judge in Turakurgan for many years, and wrote poems under the pseudonym "Afsus". Is'haqkhan's father, Junaydulla Khoja, was a poet and wrote poems under the pseudonym "Khodim". His mother, Khuribibi, was also an educated woman and taught village girls at home. Is'haqkhan, who lost his father in the 1870s, initially studied at a village school based on the hija method. Then he was educated by his mother and became literate. To continue his studies, Is'haqkhan went to Kokand in 1878 and entered the Mukhammad Siddiq Tunqatar madrasah. While studying in Kokand, Is'haqkhan began writing poems under the pseudonym "Ibrat". In 1922, his eldest son, Abbaskhan, was suspected of being a printing press agent and was beaten to death by Russian government soldiers. Although this information was written in Is'hoqkhon Ibrat's work "The Age of the Kurboshilar

Zamoni", in 1937, at the height of the repression, this manuscript was also destroyed in the Andijan prison. Enlightenment and pedagogical activities. In 1905, Ibrat opened a new school in Turakurgan. In this school, innovations such as: learning literacy in a new way, teaching secular sciences, learning foreign languages, introducing geography, history, and literature lessons were implemented. His views on education were in line with the progressive pedagogical ideas of the time, encouraging young people to pursue science and crafts and broaden their worldview.[1; 25] In 1885, Is'hoqkhon Ibrat graduated from the Kokand madrasa and returned to Turakurgan. When Ishoqkhon returned to Turakurgan, he studied at one of the "usuli qadim" schools based on the hijja method. opens a radically different school His school is based on the "usuli savtiya" method, which differs from traditional teaching methods. However, this school could not function for long. Fanatics tried several times to stop the school's activities and eventually succeeded in closing it. Wanting to get acquainted with foreign life and culture, Is'haqkhan set off on a journey through the eastern countries in 1887. The main purpose of Is'haqkhan Tura's journey was, first of all, to satisfy his mother's request to take him on a pilgrimage, and secondly, to get acquainted with the life and culture of foreign peoples, and to learn foreign languages. In 1892-1896, he lived in the largest port cities of India, Bombay, and later in Calcutta. During his travels, Is'haqkhan mastered 4 languages. These included Arabic, Persian, Hindi, and English. He considered it necessary to know Western languages along with Eastern languages, and studied French in Arabia, English in India, as well as ancient Phoenician, Jewish, Syriac, and Greek scripts. Is'haqkhan earned a living in these countries by painting, making seals for people, decorating the facades of mosques and madrasas and tombstones, and copying examples from books. Is'haqkhan , according to Ibrat, moved from India through Burma to China, then to Kashgar, and then returned to his homeland. Is'haqkhan brought a musical instrument called "Santur" from India, several records, and a gramophone. As one of the first printers in Central Asia, Is'hakhon Tora Ibrat purchased a lithographic machine in Orenburg in 1908, transported it by train from Orenburg to Kokand, and from Kokand to Turakurgan on camels, and established the "Is'hakiya Printing House" in his yard.

These equipment were purchased from a local merchant, Gaufman, on the condition that payment would be made in 11 years. This printing house operated until the 1960s, and during that period a number of scientific and educational books and pamphlets, national newspapers were published there, and dozens of bookstores were established throughout the Fergana Valley to distribute them. [2; 15] In 1908, the translated book "Fikhi Kaydoniy" was published in Arabic. In 1907, his work, which was represented by 17 different inscriptions on the art of calligraphy, was awarded an honorary robe by the Governor-General of Turkestan. As a printer, Is'hoqkhon Ibrat had already established "Matbaai Is'hoqiy" in Namangan in 1908 and started

publishing books. Is'haqkhan Ibrat's work "Art Ibrat, kalami Mirrajab Bandiy" (The Book of Mufradot on the Art of Ibrat's Calligraphy, Transcribed by the Hand of Mirrajab Bandiy)", which was created earlier than "Jome' ul-Khutut", was created as a guide to calligraphy for calligraphers, but it was also used as a textbook for the "Alifbo" in the new-style schools operating in the regions and cities of the Ferghana Valley. In 1914, he opened a Russian school in Turakurgan and named it "Pupils". The school was closed in 1916 on the pretext that it was opened without the permission of the Governor-General's Administration. Is'hoqkhan Ibrat worked as a people's judge in the cities of Turakurgan and Namangan from 1898.

Printing activities. Ibrat was one of the first enlighteners to open a private printing house in Turkestan. In 1908, he published: Textbooks, dictionaries, historical and religious propaganda basics, and

Enlightenment treatises. The printing house became an important tool in conveying Ibrat's scientific ideas to the general public. In 1913, he tried to publish a newspaper under the name "At-Tujjorun Namangon" under the "Matbaai Is'hoqiya" and wrote an application for permission from the government. No matter how hard he tried, Is'hoqkhan could not succeed in publishing a newspaper. But later he organized a library in his house and called it "Kutubxonayi Is'hoqiya". The library's section dedicated to schoolchildren contained more than fifty textbooks and study guides by teachers such as S. Saidazizov, Munavvarkori Abdurashidkhanov, A. Avloniy, M. Bekhbudiy, Ismail Gaspirali, S. Gramenitsky in several copies, and hundreds of unique books on education. Ibrat also introduced a bookkeeping system for library members to borrow books and return them after reading. A paid librarian was also appointed. However, this library, which contained several thousand books, manuscripts, newspapers and magazines, was looted in 1917-1920. It was completely destroyed in 1937. As a public figure, he created a public park for the people on five acres of land left by his father, built a large stone pond with a fountain in the middle, and built an avenue of 150 junipers and ornamental trees. He built a large building in the European style, and on the arch he wrote "Welcome to Isaac's Garden".

Is'haqkhan Ibrat's poems and articles were regularly published in the newspapers and magazines "Taraqqiy", "Tujjor", "Sadoyi Turkiston", "Al-Isloh", in the magazine "Oyina" by Makhmudkhodja Bekhbudi, and in the newspaper "Sadoyi Ferghana" by Obidjon Makhmudov. [3; 45]

His great contribution to Uzbek cultural life. Is'hoqkhan Tura Ibrat was a great scholar, writer and enlightener who made a great contribution to the Uzbek people in the fields of linguistics, history, calligraphy and spirituality. He studied the history of world writings and left a scientific legacy with his works such as "Jome ul-khutut", "Tarihi Ferghana", "Shark tillari", supported new-style schools and served the Uzbek national revival.

Main contributions:

- Scientific works: He created fundamental works such as “Jome’ ul-khudud” on about 40 writing systems of the world, including various forms of Arabic script (suls, tavqe’), and studied the history of Ferghana and Eastern languages.
- Enlightenment: Striving to increase the spiritual and cultural literacy of the Uzbek people, he promoted new-style schools, and published his own works.
- Linguistics and literature: He contributed to Uzbek literature by summarizing 30 years of poetic activity in the collection “Devoni Ibrat”.
- National awakening: After the accession of Turkestan to Russia, he participated in technical integration and helped the Uzbek people to understand their identity.

His scientific and educational activities played an important role in the development of the Uzbek language, culture, and science.

Dictionary of Sitta al-Sina 1896

- Jome’ ul-Khutut (Complex of Writings) 1912
- Mezon uz-Zamon (Scale of Time) 1928
- History of Ferghana 1916
- History of Culture 1926
- History of Freedom
- The Era of the Kurboshis (20s of the 20th century)
- Art of Ibrat, the pen of Mirrajab Bandiy (The Mufradot Book on the Art of Ibrat Calligraphy, copied by the hand of Mirrajab Bandiy) 1908 made a great contribution to the culture of the people with such works.

History of Ferghana. The author's largest and most comprehensive work, “History of Ferghana”, dedicated to the history of Central Asia, was completed in 1912-1913. Is’haqkhan Ibrat copied the manuscript of this work, which was in a draft state, to the calligrapher Inoyatkhan Toraqurgani and sent it to his close acquaintances, the historian Mulla Olim Makhzum Haji, a former employee of the “Turkiston Region Gazette” (this scholar also wrote a work entitled “History of Turkistan” dedicated to the same period), and to his close friend Ibn Yaminbek, whose brother Fansurullakhbek Khudoyorkhan uglu had died - to Tashkent. His printing house “Matbaai Is’hakiya” was seized from its owner in the first year of the Soviet government, and he was deprived of the opportunity to publish this work in his own printing house. [4; 75]

Due to the chaos and repression of the second half of the 1910s, as well as the death of Mulla Alim Makhzum, the imprisonment of Fansurullobek and his death in prison, the manuscript of the work remained in the hands of other strangers. In the process of creating the work “History of Ferghana”, the scientist, who also knew Western languages perfectly, used the works of prominent orientalists V. Radlov, V. Bartold, V. Nalivkin, Turkologist, ethnographer, traveler Herman Vamberi.

Is'hoqkhon Ibrat, writing about the first half of the 19th century - the period of the reign of Mukhammadalikhan, also extensively covers the massacre that took place in Kokand in 1842. The Bukhara emir Nasrullo invaded Kokand and plundered the city. Along with this, the work contains a lot of information about the life and activities of Nodir Begum. Historian-scientist Is'hoqkhon Ibrat chronologically describes the activities of the khans who ruled the Kokand Khanate.

Mezon uz-zamon. Is'hoqkhon Ibrat's work "Mezon uz-zamon" mainly analyzes the criteria that serve as an example for modern people, shows their problems and shortcomings, and is a scientific work in the spirit of enlightenment that calls for religious-enlightenment knowledge, professional acquisition, and unity for the development of the nation. It serves as a bell of the times.

Main aspects of the work:

- Purpose: The work is a kind of mirror showing the behavior of the era and people, and calls readers to be vigilant.
- Content: It raises issues such as acquiring scientific and secular knowledge, being professional, and ensuring unity.
- Enlightenment: The work continues the Uzbek Enlightenment tradition of Is'hoqkhon Ibrat and encourages us to abandon the vices that hinder the future of the nation.
- Modern significance: The criteria in it can also serve as an example for today's readers, encouraging them to find their place in the modern world.

Summary of the analysis:

The work calls on contemporary people to be knowledgeable, skilled and united, directs them to find perfection through religious and educational knowledge, and to eliminate shortcomings in society. "Mezon uz-zamon" is a bridge between the past and the present, and the advice in it is still relevant today.

The work "Mezon uz-zamon", which is the object of our research, is not created in an artistic style, with calm colors, but its value and level are very high. It also compares the shortcomings and vices of the era, "the previous era and the subsequent eras." This work consists of 9 criteria and an introduction, and in each criterion, a reflection is given on one of the shortcomings and shortcomings of the era. The author writes that "the criterion is a scale that makes equal... We weigh our century by this criterion,"³ and in the first criterion, the reflection is given on the good and bad deeds of the era. He also emphasizes that the Islamic people are "all quarreling over trivial words, and there is disagreement among scholars", arguing "about this mustakhab, this is mubakh... between mustakhab and makruh", fearing and avoiding things they have never seen before, calling them haram, and taking them from the first to use them when these things "become customary", and that "the scholars' command of good, charity, building good and aid, and the general public's action" are necessary, but all of them

are “working for the benefit of the world, building and beauty, without being idle in the service of their own selves”. Ibrat describes the reason why the people are so afraid of progress and innovations, and find it very difficult to incorporate them into their lives, as “ignorance and ignorance”. While urging his contemporaries to seek knowledge, to study, he gives examples from the verses of our holy book, the Holy Quran, and hadiths. For example, he quotes the hadiths: “Al ilm-u izzud-dunya wa sh-shaarafu-l-akhirati”, “Utlubu-l-ilma wa lav kana bi-s-Siyn” 4 (Seek knowledge even if you have to go to China) and teaches that seeking knowledge is also obligatory. The writer, who knows well how important schools and madrasas are for children’s education, writes: “If there is knowledge and crafts, schools and madrasas are necessary. Since we do not have any of these tools of knowledge, we have been in our lives for a long time. Now, if the pleasures of this world and the hereafter are knowledge, why not teach them, since our generations after us have not been in pleasure?” [5; 41]

Lugat sitta at-sina. Is’hoqkhon Ibrat’s “Lugati sitta al-sina” (“Six-Language Dictionary”) is an important lexicographic work composed in Uzbek, Arabic, Persian, Hindi, Turkish, and Russian, with a total of more than 1,000 words. It was published in 1901 and was used as a guide for studying oriental and Russian languages in Jadid schools. The first part of the dictionary is arranged alphabetically, while the second part is divided into topics (verbs, nouns, names of days, months, animals, birds, etc.), and provides translations of words in different languages.

Analysis of the work:

- Language: Mainly consists of translations of Uzbek words into Arabic, Persian, Hindi, Turkish and Russian.
- Structure:

First part: Arranged in alphabetical order, with separate sub-chapters for each letter.

Second part: Consists of 37 chapters, covering topics such as verbs, nouns, names of days, months, human organs, animals, birds and names of food. In this part, the words are first translated into Arabic, then into Persian, Turkish, Hindi and Russian.

- Purpose: To help students in Jadid schools learn many languages, especially oriental and Russian.
- Significance:

Lexicography: An important dictionary showing the relationship of the Uzbek language with Arabic, Persian, Hindi and Turkish languages.

Spiritual and moral: It served to oppose the policy of Russification of the Turkic peoples, to preserve the wealth of the people in their own language.

Jadidism: It was part of the multilingual education policy of Jadid schools, aimed at increasing the spiritual literacy of the people.

- Features: It was written in the Arabic alphabet, which also contradicted the policy of that time, and aimed at educating the people in their native language.

Is'haqkhan wrote the work "Lug'ati sitta al-sina" in the 90s of the 19th century, after returning from a trip abroad. However, due to strict control and persecution, this dictionary was published much later and was published in 1901 at the V. I. Lenin Printing House in Tashkent. The dictionary is six-language, complex, and consists of translations of Uzbek words into Arabic, Persian, Hindi, Turkish and Russian. It contains more than a thousand words, consists of 53 pages and two parts. The creation of this dictionary by Is'haqkhan Ibrat in the Arabic alphabet also contradicted the policy of Russification of the Turkic peoples. The first part of the dictionary is arranged alphabetically, with separate small chapters allocated to each letter. [6; 45] The second part of the work consists of 37 chapters and includes other forms of verbs, nouns, personal pronouns, names of days, months, human parts, animals, insects, birds, food and other objects.

Conclusion. This part first presents Arabic, then its Persian, Turkish, Hindi and Russian translations. Death. Is'haqkhan Tura Ibrat was removed from all positions in 1935 and was arrested in March 1937 as a result of repression by the Soviet government. Ibrat's collected manuscripts and lithographed books, a privileged letter from Fayzulla Khojayev, were placed in 4 large sacks and taken away. His winter home and household appliances were auctioned off, and his family and children were evicted to a dry land of 3 acres. He was sent to Andijan prison, where he was held for five to six months. In prison, he was subjected to not only physical but also psychological pressure. According to some sources, Is'haqkhan Ibrat died in prison in 1937 during the repressions.

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