

THE ROLE OF ISHAK KHAN IBRAT SCHOOL IN NAMANGAN LITERARY AND EDUCATIONAL LIFE

Mukaddas Avazbek qizi Lutfullaeva

2nd year Master of History of Uzbekistan at Namangan state university

ABSTRACT:

The article provides information about the role and importance of the school of Ishakhan Ibrat in literary and educational life of Namangan.

Key words: Turan, Namangan, thinker, school, library, publishing house, jadid schools, Ibrat's garden, education.

INTRODUCTION:

Many sages, scholars and scientists for centuries were born and grew up in our country called Turan, and the profound way of life and brilliant scientific and literary activities of each of these great men have been deeply studied. This is an important task for each of us, especially for those of us historians. Namangan has long been a godsend for many talented people. The umbilical blood of dozens of our thinkers was shed in this ancient land, and it was in this country that they grew up as perfect individuals. One of them is the well-known Ishak Khan Tora Ibrat.

Ishak Khan Ibrat, a great thinker, scholar, poet, teacher, printer and the most influential of the Jadis, is a son of Namangan. In this regard, President Mirziyoyev's view of this great man is remarkable: "We all know that this uniquely gifted man, who was born and raised in the 19th century in the land of Turakurgan, is an Arab. He is fluent in Persian, Russian, Hindi, Urdu, English and French. He also studied ancient Phoenician, Hebrew, Syriac and Greek letters. He has visited many countries of the world, he has become acquainted with the science, culture and art of the East and of Europe, and he strives to bring advanced

cultural and technical innovations to our country" [1].

MAIN BODY:

Indeed, if we look at the life of Ibrat, we can see that he was truly a mature and enlightened man of his time. Ibrat was born in 1862 (1279 AH) in Turakurgan. His parents, Junaidullah and Khuribibi, were educated men of their time. We must particularly emphasise the role of his mother Khuribibi in Ibrat's literacy and education from a young age. Ishakhan originally attended a hijab school in the neighbourhood, but was educated by his mother. Khuribibi was a schoolgirl, and in her school she taught girls not only dry memorisation, but also writing and calligraphy. After finishing school, Ishaq Khan came to Kokand, where he studied at the Madrasah of Muhammad Siddiq Tungotar (1878–1886). In Kokand, Ibrat was in close contact with prominent figures of Uzbek literature and culture of that time such as Mukimi, Zavkiy, Furkhat, Nodim and Khazini.

After graduating from the madrasah Ibrat in 1886, he returned to Turakurgan and began his educational activities in the village, and in the same year opened a school in the village. It should also be noted that the first school of the new method in the Fergana region was opened in Namangan by Ishak Khan Junaydullohoja oglu (Ibrat). [2] His school was very different from the "usuli qadim" (old method), the "usuli tahajji", that is, schools based on the hijra method. While studying in Kokand, Ibrat sensed that the methods of teaching in Russian schools in the country were superior to the hijab and dry memorization

methods prevalent in local schools. That's why he uses the sound method (savtiya), which is considered more advanced than his school. But the school did not last long. Fanatics managed to shut it down. In 1907 he opened a second school, which also taught European languages [3]. Ibrat taught 30 village children in this school. He taught according to his own curriculum. The school was housed in a large room with bright windows and was equipped with new teaching aids. Ibrat invited Hussein Makayev, a teacher familiar with new teaching methods, to his school. Hussain Makayev and his wife Fatima Makayeva worked as teachers at Ishak Khan Ibrat School.

Ishak Khan Ibrat, along with the Jadids, is well aware that the cradle of progress is the school. Isahan Ibrat, who is based in Athens, Sofia, Rome and Istanbul, as well as in the countries of the East, has made great efforts to ensure the development of Western spirituality and science. He stresses in his article that moral education is the duty of the clergymen: "In our opinion, the clergymen are committed to reforming it by preaching from the pulpit of the holy temple and proclaiming the rules of Shariah to the people. In the ruling, in mosques and mosques, the mornings and evenings commandments are known and people are not ignorant, and even if they are advised in a language that people understand, it is always different from the daily prayers. fajr and daily prayers fajr. In particular, a sermon recited in a holy mosque will touch the heart of every believer" [4]

A special feature of the Ibrat school is that Ishaq Khan distributed textbooks to the pupils of his school. In 1910 Ibrat opened a large library called "Kutubxonai Ishoqiya". A newspaper known in the Turkic world, Fatih Karimi's "Vaqt", published in Orenburg, wrote: "Namangan. Judge Ishak of Mutabarindin demanded the publication of a newspaper called Altijor an-Namangan. In 1908 he opened

a printing house in Namangan. In that year he opened a library called "Kutubkhonayi Ishaqiya" and borrowed books in Turkish, Tatar, Uzbek and other languages. The time has come to publish a newspaper. Sincerely wish you success" [5].

The list of books in the library archive confirms that the library had many books on education and teaching written in Uzbek, Turkish, Tatar, Russian and Persian-Tajik. In the section of the library devoted to schoolchildren were "Khojai Sibyon" Ismail Gaspirali, Saidrasul Saidazizov's "Ustodi avval", Munavvarkori's "Adibi avval", "Adibi soni", Mahmudhodja Behbudi's "Asbobi ta'limi savod" and "Kitobat-ul aftol", educational booklets that were used not only by him, but also by villagers.

Ishak Khan Ibrat took 10-15 copies of almost all textbooks published in Tashkent to the school library and gave them to schoolchildren. Notably, almost all of these textbooks were actually printed on paperback and replaced by hardboard at Matbai Ishakiya's cover shop. This created the possibility of long-term storage of the textbooks.

For many years the library was headed by Mullah Iskandar domla Abdulwahob oglu (1880–1969), a disciple of Ishakhan Tora [6]. The library also had notebooks of participants for receiving and passing on books, and Ishaq Khan himself supervised the reading of books by the youth. "Matbaai Ishaqia" played a significant role in the annual growth of the library's book collection. The periodicals of the library included: "Turkestan viloyatining gazeti", "Turkestanskie vedomosti", "Tarjimon", "Vaqt", "Oyina" by Mahmudhodja Behbudi, magazines by Rizo Fakhridin "Shuro" [7]. Unfortunately, many rare editions of this library were destroyed during the massacres of 1918–1920, during the mass repression of 1937, and the rest were sent to

the Andijan prison together with Ibrat Ishakhan.

It is noteworthy that Ishakhan Ibrat worked closely with a number of Jadids to develop a new method of education, visited schools founded by several Jadids, and became acquainted with their activities. In particular, at the invitation of Munawwarkuri, he participated several times in the examinations of his school in Tashkent. In 1907 Munawarara wrote a letter of invitation to Ishak Khan:

"Dear Mr. Ishak Khan!

In May 1907 the annual examinations of the pupils at the "Khonia" School of Tarnovboshi mahalla in Tashkent began. We respectfully assure you that teachers and pupils would be pleased if you would attend the examinations with the principals of the Jadid schools of your penitential method.

YOUR BELOVED ENLIGHTENED ONE. MARCH 15, 1907:

According to this proposal, Ishak Khan Ibrat will be in Tashkent for a few months with his relatives, the advanced teachers Hussein Makayev, the teacher of Mullah Iskandar Abdurahob oglu. They will be in Tashkent not only in Methodist schools but also in ancient Methodist schools. The newspaper "Turkestanskije novosti" published a series of articles about the "Usuli Jadid" and "Usuli Kadim" schools of Ishak Khan Ibrat.

If we look at the school founded by Ishak Khan Ibrat in Turakurgan, the school had a system of education based on the "usuli jadid" (savtiya method), which was quite new and effective for that period. From the conversation between Ishak Khan Ibrat and Mulla Khusankhoja, a schoolboy from Tashkent, we see that during this period there was an acute struggle and contradiction in school education between the "modern method" and the "ancient method". In 1907, he came to Tashkent at the invitation of Ishak Khan Ibrat

Munavvar Khori and for several months visited the Methodist Jadid schools in the city, as well as Methodist schools, including the school of Mullah Khusankhoja, where he was introduced to his work. The discussion between Mullah Khusankhoja and Ibrat was published in the Turkestan regional newspaper. Mullah Khusankhodzha, a teacher, slightly reformed his school, declaring it a "Jadid school" and encouraging the children of his people to attend his school.

Mullah Husankhoja did not "reform" his school and did not make many positive changes. At the same time that Saidrasul Saidazizov's textbooks Ustodi Avwal and Munavwarkori's Adibi Avwal were published on the basis of the "savtiya" method, very popular in the education of children of the people, this teacher taught the psychology and psychology of young children. He teaches books such as "Haftiyak", "Kalomi Sharif", "Chor Kitab", "Islamic faith", which are not suitable for his level and age. Understanding the essence of this school, which is not significantly different from the old scholastic schools, Ishak Khan Ibrat is very angry at the "jadid maktabdor" (serious schoolmaster) Mullah Husankhodja, who sees his school as one open to deceive the children of the people and attract more people. children and earn more money. In schools like those of Mullah Husankhodja at that time, the basis of education was dry rote learning, textbooks far removed from the demands of the times. That is why Ishak Khan Ibrat deeply regretted that such schools ruined the lives of the people's children: "The teacher under the pretext of beating and beating our poor dear children for five or ten days looked up to the sky and shouted: "Alif bezawar, alif bazawar",. It was only a matter of time before they would squander their lives without a single instruction" [8].

Ibrath strongly opposed the easy reform of such schools, whose teaching methods were totally unsuitable. That is why, in his article against the schoolgirl, his school and the old education system in general, he compares the old schools to insect nests: "By dividing children into communities with the old schools, they are beaten and flogged. It is absolutely necessary to reform the flogging issues. But the books to be read are the old insect nests, and they are useless even if they are reworked a thousand times [9].

Ibrat was bothered by the fact that people's children licked the ground of the old school and madrassah for ten or fifteen years and eventually became illiterate or illiterate. Hence the publicist articles on popular education are full of bitter words against the old schoolchildren and teachers. Ishaq Khan did not simply criticise such schools or suggest ways of correcting or reforming them, but rather abolished them altogether and replaced them with new, modern, up-to-date science. He made the slogan of organising schools. He exposed the ignorance of school teachers, their inability to educate and bring up children of the people and demanded that they should not be brought closer to educational work, forced to physical labour: "If we discuss with conscience, honestly, without hesitation and doubt" it is necessary to destroy our old schools and preach in schools where a new method, knowing order and discipline, is under the protection of teachers. It is pertinent to mislead our old schoolchildren to start farming. This is my last word to our mullahs, our old and new teachers "[9].

Ishak Khan's method suggests appointing Russian teachers or people fluent in Russian to teach Russian in Russian schools: "If you need to know Russian science, you should keep Russian teachers in those schools. The course would greatly benefit from the teaching of Russian science and language"[9].

The thinker applied these ideas to his practice. He invited Abdulrauf Shahidi and Hussein Makayev, a leading teacher and Tatar, fluent in Russian and German, to the school he opened and worked with them in teaching people. Ishak Khan Ibrat, as one of the leading pupils, introduced the weekly schedule in his school and was one of the first to introduce physical education lessons in his school. This lesson took place in the form of a movement game in Isaac's Garden. Ishak Khan worked as a people's judge of the Turakurgan district for more than 20 years. This responsible position greatly contributed to the consistent continuation of his work in the field of education and enlightenment.

CONCLUSION:

From the above, we can conclude that Ishak Khan Ibrat was a true son of Namangan, a true propagator of enlightenment and education. During President Sh. Mirziyoyev's last two visits to Namangan Province, the special views of Ishak Khan Tora Ibrat draw attention: "Our great ancestor did not choose the nickname Ibrat for nothing. It would be wrong to say that his selfless life for the development of his homeland and country serves not only in his time but also today as a real 'example' for all of us "[10].

Today, in order to perpetuate the sacred name of Ishak Khan Ibrat and to bring his rich heritage to the people, at the initiative of President Islam Karimov the "Ibrat Garden" and a school for teaching foreign languages have been built in the centre. The Turakurgan district is in full swing.

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