

THE PLACE OF ISHOKHON IBRAT IN THE HISTORY OF UZBEK LITERATURE

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Abstract

Ibrat's life devoted to the development of the Motherland and prosperity of the country served and serves as an outstanding example for all of us.

Sh. Mirziyoyev

Enlightener Ishokhon Ibrat's influence in the field of Uzbek literature plays a significant role with his works on linguistics, scientific, historical and educational works.

Keywords: enlightenment, education, language, science, culture, new school, literary books.

Introduction

The history of Uzbek literature in the study of information about life and work of the sign plays a significant role in the beginning of twentieth century.

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. The way of life and scientific activities of our youth through the study of Ishokhon Ibrat is in the history of the Motherland, love of science, enthusiasm to the professional art and literature.

Ishak Khan Ibrat, a great thinker, scholar, poet, teacher, printer and the most influential of the Jadis, is a son of Namangan. Ishokhon Junaydullohoja's son Ibrat, is a trained linguist, one of the first typographer of our country, was born in 19th century in Turakurgan district of Namangan in the family of intelligentsia.

He is a talented teacher who has left a significant mark in the history of Uzbek pedagogy. This uniquely gifted man is an Arab and 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.

His father, Junaydullohoja, was an educated gardener who wrote poems under the pseudonym "Khodim" due to his passion for literature, especially poetry. His mother, Khuribibi, was one of the most educated and intelligent women of her time. Ibrat educated the village girls and practiced poetry himself. He read the works of Lutfi, Navoi, Jami, Bedil, Mashrab and other poets. It was in this family that the literary environment aroused Ishakhan's

interest in literature. He receives his primary education at the local madrassa and then in the hands of his mother Huribibi. In 1870, his father died, and the family's worries fell on the young Ishaq Khan and his mother. He attended a community school for five years and was unable to complete his education. Ishakhan wrote about this in his book "Mezonul zamon": "I studied at the mahalla school for 3 years with 3 teachers, I did not finish my last education, then I studied at the girls 'school, at my parents' house. Two dates I practiced well. Ishakhan was well aware of his youth and devoted his free time to the study of this art. Later, Ishakhan studied at a madrasah in Kokand and became friends with Muqimi. 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. Along with Arabic and Persian in the madrasa He also studied Russian. After moving to Kokand, he went to study at a large madrassa.

In 1886, having completed his studies, he returned to his home village, Turakurgan and opened a school in his village, where he used the relatively advanced method of savtiya. 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". Naturally, the school was closed by black groups and Ishaq Khan was engaged in writing. He created such works as "Lugati sitta al sina", "Jamul hutut", "Devoni Ibrat", "Historical culture", "About Tashkent Muslim schools".

After that, he begins to carry out educational activities among the population. At the end of the year, he opened a school that was significantly different in education from other schools. 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). 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. Later, the school gained in popularity and the rest of the local schools switched to the education system of the newly formed "Ishokhon Ibrat" school. But the school did not last long. Fanatics managed to shut it down.

In 1887, Ishokhon Ibrat went to Mecca to perform the Hajj. After leaving Mecca, he begins his journey through the countries and cities of Europe and Asia. He has been in Central European cities such as Istanbul, Sofia, Athens, Rome and lived Jeddah, Bombay, Calcutta. During his travels Ibrat will perfectly learn languages such as, Greek, English, Turkish, Arabic, Person, Hindi and Urdu. Later he also learns Russian.

Literary Review

Ishakhan was a talented and knowledgeable person. He was fluent in many languages. Ibrahim in this regard Davron wrote: "Mr. Qazi Tora is fluent in Arabic, Turkish, Persian, Hindi (he also writes Russian, French, Armenian and other letters." In 1896, after a long journey of nine years, Ibrat had extensive knowledge of sciene, culture, art of the East and Europe, brought advanced technical innovations of his time to our country.

Ishakhan Ibrat is his original name, Sign is his literary nickname. He chooses it due to signing out advanced news, the worlds science and culture created himself from his people and enjoy them live intensely in each work. By the end of the 19th and the beginning of the 20th centuries, despite the opposition of reactionary groups, the number of people interested in learning the new method, Russian-style schools, and the Russian language had increased somewhat. In addition to secular subjects and the mother tongue, Russian was taught in these schools. Ishakhan Ibrat studied Russian, as well as East and West languages close to it knew quite perfectly. He created a perfect dictionary called Lugati sitta al-sina, which contains Arabic, Persian, Hindi, Sartcha (Uzbek) and Russian words in six languages.

After many years of adventures, it was published in 1901 in a printing house in Tashkent. Ishakhan worked for a long time in the creation of this work, collecting material from abroad. The work begins with a short introduction. The work consists of two parts, the first part is vague and the next of the verbs time forms are given. The second part of the work consists of 37 stages, in which the names of other forms of verbs, horses, personal pronouns, days, mirrors, human organs, animals, birds, food, and other objects are given. Ishakhan Ibrat, which contains

more than a thousand frequently used words this work has been used in many schools. Ishakhan Ibrat emphasized the role of science in human development: "Although madrassas were a place of knowledge and enlightenment, its content was not aimed at educating the poor." Ibrat encourages the children of the people to enjoy worldly knowledge as well: The science of reading and wisdom is a great example for you. If you learn science, it will help you in all your endeavors. If knowledge does not die, the life of the ignorant is in all misery. It served as a unique guide in all Jadidist schools to learn Russian, Arabic, Persian, Indian, Turkish and Uzbek words.

Culture as long as the instrument of finding and walking is science, then science will be with the school. Without a school, the world would be a mess, and everything would be ruined. Now it is necessary that culture is with science, and science is with school ... Without school, culture cannot exist in this world. Ishakhon Ibrat's thoughts about the Madrasa, a place of knowledge and enlightenment, and about the school.

In 1907, Ishakhon Ibrat organized a new school "Usuli Savtia", in which he taught rural children and further he opened in the name "Library of Isaac". 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. The school was free, based on a new sound method. The school was provided with textbooks and manuals. In this school, Ishakhon Ibrat used his textbooks and manuals in his works "Lugati sitta al-sina", "Sanati Ibrat kalami", "Mirrajab Bandi" and They use such textbooks as Saidrasul Azizi's "Ustadi avval" and Ali Askar ibn Baygamali Khalini's "Ta'lim us soniy".

The Tsarist government paid great attention to the expansion of the Russian-style school in Central Asia. In 1902, a small school was opened in the village of Turakurgan. The local people did not send their children to this school as a school of infidels.

As one of the printers in our country, Ibrat bought a lithographic machine in Orenburg in 1908, took it by train to Kokand, then on camels to Turakurgan and opened "Ishokiya" printing office in his house. Scientific-enlightenment books, brochures, a national newspaper published there, dozen of book-stores were opened for their distribution throughout the Fergana valley.

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.

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. 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", "Turkestanские vedomosti", "Tarjimon", "Vaqt", "Oyina" by Mahmudhodja Behbudi, magazines by Rizo Fakhridin "Shuro". 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 1912, Ibrat finished his work on the history of writing languages under the name “Jome ul-Khutut” and published a book in the editorial under the name “Matbaai Ishokiya”

In his pedagogical activity, Ishaq Khan paid special attention to calligraphy in the process of literacy. He called it his "Art Example, Pen Example." Based on his poems. In his radifi poem "Bolubdur" he described the situation in some madrassas as follows: Within the madrassas, many conspiracies unite, and every day there are ten kinds of wars and white turbans. Butchers and slaves, fierce battles. The so-called Pentecostals ate from the beginning of the house. Proud of his career as if he were a khan. In so doing, he condemns inequality and injustice. Ibrat attached great importance to the teaching profession, which shines the light of enlightenment and culture. He praised the teaching profession and said that it should have the following qualities: science and enlightenment knowledgeable in teaching mysteries, children's loving salvation to be independent, enlightening, highly moral. In a poem dedicated to the teacher, he writes: Science opened the eyes of the ignorant on the way, He gave the light of knowledge into his hands and showed the way teacher.

Results

In the next twenty years of his life he writes 14 scientific, historical and linguistic books. Among them there are such books as “Tarixi Farg’ona”(History of Fergana), “Tarixi madaniyat”(History of culture), “Mezon ul-mezon”(Periods in details) are especially known. During this time he also combines all his verses accumulated over 30 years of poetic life in a collection titled “Devoni Ibrat”. Ishokhon Ibrat promoted science, education and culture in the articles which published in the newspapers such as “Sadoi Turkestan” and “Sadoi Fergana”.

The most terrible time of Uzbekistan of the state, that is, the enlightenment of his people in the year 1937 his entire life, who gives prospects for a 75-year-old poet on the stand of Andijan prison and can not withstand two months of life, eyes closes. The burial place is still unknown.

Ishakhan Ibrat left a rich legacy as a poet, historian, linguist and Islamic scholar. He is one of the first Uzbek publishers to write Matbaai Ishaqiya under his own name. “Jome ul-Hutut” provides information on 41 world-famous writing systems, including the Arabic forms suls, tavqe, rayhan, zulf, humoyun, turra. Opinions are expressed. In this work, Ibrat emphasizes that the study of foreign languages, such as Russian, English, French, German, and Latin, plays an important role in the acquisition of science and culture. He was fluent in four languages: Arabic, Persian, Indo-Urdu and English. Abroad, he was able to compare the life, culture and art of the peoples of the East and the West. He studied the advanced sciences of Europe and collected valuable materials for his scientific works. He considered it necessary to know the languages of the peoples of the East as well as the languages of the peoples of the West, and studied French in Arabia, English in India, as well as the most ancient Phoenician, Jewish, Syrian, and Greek scripts. His contemporary Ibrahim Davron writes: "Mr. Fazoili insoniyadin maoda qazi tora (Ishaqkhan) knows Turkish, Persian, Hindi, Russian and is good at writing letters in Russian, French, Armenian and other languages"

Conclusion

In conclusion, it should be noted that, the work of Ishakhon Ibrat plays an important role in the history of science, culture and education. During President Sh. Mirziyoyev's last two visits to Namangan Province, the special views of Ishak Khon 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 ". The works of Ishakhon Ibrat are being republished.

To honour the name of the enlightener the 14th secondary school in the Turakurgan district of the Namangan region and a street in Toshkent are named after the poet's name. A large-scale creative work was carried out over the past period in the memorial complex Ishakhon Tura Ibrat. The complex includes the garden, in the centre of which there is a monument to Ishokhon Ibrat, a printing house, a musical fountain, a specialized-400-seat-boarding school in learning foreign languages and a museum located in historical architectural building. The

museum will acquaint visitors with the life and multifaceted works of Ibrat. All these objects, united in a single complex, will play an important role in promoting the great merits of the enlightener and studying his heritage.

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