



## IS`HAKHKHAN TORA - ELEGANT POET AND SCIENTIST, PUBLISHER AND TRANSLATOR

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**Annotation:** Is`haqkhan Tora Ibrat left a rich legacy as a poet, historian, linguist and Islamic scholar. A skilled calligrapher who penned seventeen types of letters, he was one of the first Uzbek publishers who founded "Matbaai Is`haqiya" under his own name. Jame ul-Hutut provides information about 41 different writing systems known in the world, including forms of Arabic script such as suls, tawqe', rayhan, zulf, Humayun, turra, and at the same time, it includes husnikhat san Opinions about the horse are expressed. In this work, Ibrat emphasizes that the study of foreign languages such as English, French, German, and Latin, along with the Russian language, plays a major role in the acquisition of science and culture. He learned four languages perfectly, namely Arabic, Persian, Indo-Urdu and English. Abroad, he had the opportunity to compare the life, culture and art of the peoples of the East and the West.

**Keywords:** avon (time, era), akobir (greatest), ansab (worthy, worthy, arz (earth), aqba (difficulty), ahkom (regulation, guidance), bazla (pleasant word)

### INTRODUCTION

*Is`haq Khan Ibrat was born in 1862 in the village of Torakorgan near Namangan. His parents were among the educated people of the era of Junaydullahhoja and Huribibi. Is`haq Khan first studied in a rural school based on the Hija method, but he learned literacy under the hands of his mother.*

### MATERIALS AND METHODS

*Is`haq Khan, who has great love for literature and art, is sent to Kokan to continue his studies. In 1878, he entered the Muhammad Siddiq Tunqator madrasa, founded in the beginning of the 19th century. The years of Is`haq Khan Ibrat's studies at the Koqan*

*madrasa (1878-1886) were marked by fundamental qualitative changes in Uzbek literature, cultural life, and education. He was in close contact with the major representatives of the Kokan literary environment, Muqimi, Furqat, Muhyi, Zavqi, Nadim, Haziny, and participated in literary meetings. Is`haq Khan Ibrat did not limit himself to the sciences taught at the madrasa. During his studies, he independently diligently read the works of great oriental scientists and studied Arabic, Persian and other languages in depth.*

## RESULTS AND DISCUSSION

In 1886, Is`haq Khan Tora Ibrat graduated from the Kokand madrasa and returned to his village Torakorgan. He began his career as an advanced educator spreading enlightenment, and opened a school in his village that same year. His school was somewhat different from schools based on the "old-fashioned" method. While studying in Kokan, Ibrat felt that the teaching methods of the Russian schools opened in the country were superior to the rote memorization method prevailing in the local schools. Is`haq Khan Tora Ibrat applied sound (savtiya) method, which was more advanced than his school, and defended the "savtiya method" from the supporters of the old method. However, he could not work in this school for long. Some ignorant fanatics declared his school as a "school of infidels" and tried to turn away the children of the people from this school. They even managed to close the school with the help of the officials of the Governor General's Office.

Ibrat writes in his works "Logati sittati alsina", "Jom'e ul-hutut", "Tarihi Fargana" that in 1887, when he was 25 years old, he took his mother to Mecca for the pilgrimage. However, her mother was not lucky enough to return to her homeland. Her mother, Huribibi, died of pneumonia in Jeddah.

Is`haq Khan Tora Ibrat buried his mother in Jeddah and continued his journey through Eastern countries. At the same time, he visited the central cities of Europe, such as Istanbul, Sofia, Athens, and Rome. For a long time, he lived in the big cities of Afghanistan, Kabul, and Jeddah, Arabia. He came to India from Mecca through the Red Sea and the Indian Ocean. In 1892-1896, he lived in the largest port cities of India, Bombay and Calcutta. Here he perfectly learned the Arabic language, that is, four languages: Arabic, Persian, Indo-Urdu and English.



At the beginning of the 20th century, the height of the colonial policy of the Tsar government increased the need for the Russian language among the local population. Rustuzem schools, "Usuli Savtiya" schools began to open not only in big cities of the country, but also in villages. In such schools, secular subjects were taught, as well as the Russian language, along with the mother tongue. Progressive-minded people who well understood the requirements of the time began to send their children to such schools. However, textbooks and manuals for independent learners of Russian and foreign languages for students were insufficient or non-existent.

Although this work of the scientist was completed in the middle of the 90s of the XIX century, when the author returned from a foreign trip, but due to persecution (censorship) of the works of local authors, the work was published much later - in 1901.

## CONCLUSION

Is`haq Khan sincerely wanted his people to be knowledgeable and enlightened, and he did not spare his knowledge and energy to fulfill this wish. He reported in the work "Historical Culture" written in 1916, that in 20 years he created 14 scientific-historical, linguistic works and a collection of poems "Devoni Ibrat", which is a collection of 30 years of poetic creativity. In addition to his works on linguistics, "Logati sittati alsina", "Jome' ul-hutut", his works on linguistics, "Tarihi Fargana", "Tarihi kultur", "Mezon uz-zaman" have reached us.

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