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THE ROLE OF ISKHOKHON TORA IBRAT IN THE SOCIO-CULTURAL DEVELOPMENT OF THE FERGANA VALLEY

Abstract: This article highlights the role of Iskhokhon Tora Ibrat in the socio-cultural development of Fergana Valley. His works serve as a great example of achievements of Turkestan in the late 19th-early 20th centuries. The importance of the study of Iskhokhon Tora Ibrat's works is mentioned.

Key words: Enlightenment, education, history, jadid, journalism, colonial oppression, new method schools, hija method, savtiya method.

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Introduction

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Iskhokhon Ibrat was born in 1862 in the village of Turakurgan near Namangan. "Tarixi Farg'ona" (The History of Fergana), written by the historian in 1916, is a historical source that provides excellent information about the early stages of his life and work. In the "Muqaddima" (Introduction part) of the work, he writes that he was born in Turakurgan, one of the settlements of the Kokand khanate in the Fergana valley of the Turkestan Krai. This information is given in his poem "Tarixi hammom" (History of Bath), published in the "Turkiston viloyatining gaziti" (Newspaper of the Turkestan region) in 1905; in his collection of poems "Ilmi Ibrat", published in 1909. Information about Ibrat's place of birth and year of birth was later mentioned in periodical sources.

According to the collection of poems "Ilmi Ibrat", the real name of the scientist is Iskhokhon, his father's name is Junaydullakhoja, and Ibrat is his pseudonym. According to P. D. Kayumov, Ibrat is a descendant of Tora, "the grandson of the famous poet Afsus, who lived in the time of Umarchan." The part of the Tazkira dedicated to Wasfi (identified by P. D. Qayumov as not Vasfi from Bukhara) states that he was a relative of Iskhokhon and that Ibrat had a lament

about Wasfi. This mourning is kept today in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

Ibrat's "History of Fergana" highlights the current educational system in the country, the state of schools, the attitude of the population to science, the negative impact of ignorance on development, the need for modern schools: "... Unfortunately, education is not important to our nation, it is in decline ... For any culture, it is always necessary to know the developing science of the time", he wrote.

During his student years at the madrasa in 1878–1886, Ibrat regularly read the newspaper "Tarjimon" (The Interpreter), which was published in the Garden Palace. Through these publications he learned about the advantages of the new method schools, teaching methods, the structure of the classrooms and textbooks, and after graduating from the madrasa he returned to Turakurgan and in 1886 opened a jadid school.

Ibrat's new methodical school was a special stage in his enlightenment activities and played an important role in the development of the enlightenment movement of the Jadids of the Fergana Valley.

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Iskhokhon Ibrat was not limited to the sciences that the madrasa taught. During his studies, he diligently and independently read the works of great Eastern scholars, and studied Arabic, Persian, and Russian. He got acquainted with the first Russian and Uzbek-language newspapers of Turkestan, "Turkiston viloyatining gazeti" (Newspaper of Turkestan Region), "Turkestanskie Vedomosti" (Turkestan News), and Ismailbek Gasprali's newspaper "Tarjimon" (The Interpreter), which had just started to spread in Turkestan, when he was studying at the Kokand Madrasa for the first time. The Iskhakiya library, founded by Iskhokhon Ibrat, reportedly contained even the 1884 edition of the Tarjimon newspaper.

Iskhokhon Tora Ibrat graduated from the Kokand Madrasa in 1886 and returned to his village of Turakurgan. He began his career as an advanced educator by spreading enlightenment: in the same year he opened a school in his village. His school was very different from the "old method" ("method of tahajji"), that is, schools based on the hijra method. While studying in Kokand, Ibrat felt that the Russian schools in the country were superior to the hijra and dry memorization methods prevailing in local schools. Iskhokhon applied the sound method (savtiya), which was more advanced, and protected the "method savtiya" from the supporters of the old method. However, he did not work at this school for long. Some ignorant fanatics declared his school a "school of infidels" and tried to expel the children of the local people from the school. They even managed to close it with the help of the governor-general's officials.

Iskhokhon Ibrat got acquainted with the European-style cities in these countries, their cultural life and technical innovations, and understood the need to know Western languages in order to master the achievements of modern science. However, he was disturbed by the lives of Arabs, Indians, and other Oriental peoples who were unable to enjoy this cultural life and suffered under colonial oppression. Iskhokhon witnessed the horrors of colonial oppression in his homeland and realized that the life of the people in all colonial countries was equally difficult. He looked at the tyrants with hatred. Ibrat made a living in these countries by painting, stamping people, painting the roofs of mosques and madrasas, tombstones, and copying samples from some books.

As noted above, as early as in 1886, Ibrat opened a new school, more advanced than the old schools. In 1907 he founded a new school "Usul Savtiya". He taught 25 village children at the school. The school was located in his own house - a bright, windowed room with equipped new teaching aids - desks, tables and chairs, new books, textbooks, notebooks, blackboard, globe. He taught according to his own program.

Iskhokhon Ibrat used the textbooks and manuals in his school from Saidrasul Saidazizov's "Ustodi

avval", Ali Askar Kalinin's "Muallim us-soniy", Munavvarqori's "Adibi avval", "Lugati sittati alsina". He used the works "Sanati Ibrat, qalami Mirrajab Bandi".

Iskhokhon Ibrat relied more on his achievements in the new methods he applied in practice to prove the advantages of the new education system. Note the following thoughts of the thinker: "I felt sorry for the ten or fifteen children, who were under my supervision, who spent their time in vain in the old school, and invited from Kazan ... a mulla (Hussein Makayev), and opened a new school. It's been less than three months since the school opened, but more than twenty children, ten or fifteen people who used to answer "A stick" to the question "What is alif?" were completely literate and could write everything. After, the students, who spent four, five, seven, and eight years in Kokand, without learning anything, were able to converse in Arabic and read every book. That's why we experimented and dedicated ourselves to this teaching."

As an advanced schooler, Iskhokhon Ibrat introduced a weekly schedule in his school. Mirzaboy Giyosov, a former student, said: "We used to prepare for school according to a pre-arranged weekly schedule. There would be a break after each lesson."

Realizing the great importance of the newspaper in the promotion of education and culture, as well as in the formation of public consciousness, Iskhokhon Ibrat in 1913 tried to publish a newspaper called "At-tijor al-Namangan" under the "Matbaai Iskhakiya" and applied to the government. The Orenburg-based newspaper "Vaqt" (The Time), which was well-known in Central Asia and the Turkic world, writes with great pleasure: "Namangan. His Highness Iskhokh Qazi applied for a newspaper called At-Tijar al-Namangan. He opened a printing house in Namangan in 1908. This year he opened a library called "Kutubxonai Iskhakiya" and borrowed books in Turkish, Tatar and Uzbek languages. Now it is time to publish a newspaper. We sincerely wish you success."

The essence of Ibrat's enlightenment work is that whether in his enlightening poems, in his journalistic, scientific works, or in his practical work, the destiny of a man comes to the fore. In his work, he writes about science and technology that serve the economic and cultural life of the people. In this regard, his works such as "Tarixi chofxona", "Madaniyat haqida masnavi", "Turkiston ahliga hitob", "Gazeta hususida", "Tabrik Namangandin", "Qalam", "Tarixi manzumi vagon Ibratdin yodgor", "Muhammasi Ibrat" are particularly noteworthy. In these poems, the poet appears as an ardent fan of advanced science and technology, culture, and sharply exposes the existing laws that lead the country and the people to backwardness.

Ibrat, who aspires to learn many languages, wanted Uzbek children to know European languages.

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To this end, he created the “Lughati sitta-al-sina”, dictionary in six languages: Arabic, Persian, Hindi, Turkish, Russian and Uzbek. After a long adventure, this work was published in 1901 in Tashkent by V. I. Ilyin. The dictionary is available in 6 languages, more complex, with Uzbek, Arabic, Persian, Turkish, Hindi and Russian translations. It is more than a thousand words long, 53 pages long, and consists of 2 parts.

Iskhokhon Ibrat's Dictionary of Sitta-al-Sina was published in Tashkent in 1901 after several years of adventure.

The method, developed by advanced educators, has been used as the only textbook for learning Russian in newly opened savti schools.

The imperfections of life, the inequality of people, and the lack of justice, which are common to all artists, made it impossible for Ibrat not to worry. He strongly condemned the evils of the society in which he lived with his sharply critical poems, such as "Shikoyati zamona", "Qoziyi qotil" and "Qarz".

The poetic potential of Iskhokhon Tora introduced him to the world, and the number of fans of his works increased. Exemplary expressions became widespread among the people. The people listened to the enlightening call of the enlightener. They began to realize that in order to save themselves from ignorance, they had to turn to books and science.

His contribution to the development of the country, the spirituality of the nation is invaluable. We are once again convinced that the study of Ibrat's creative heritage is a topical issue today. It would be useful to conduct a separate study of the 14 works of the enlightenment scholar.

In conclusion, the suggestions and comments we have made will not go unnoticed. It is obvious that if every young person, loving their country and its heritage, learns from any aspect of Ibrat, the development of our independent Motherland will increase.

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