

## The Legacy of Is'hakhan Ibrat: Jadidism, Progress, and Philosophical Thought

*Abdullakhojaev Adkhamkhoja Isakhoja ogli*

*Namangan State University, teacher*

**Annotation:** *The article analyzes the socio-philosophical analysis of the phenomenon of Zhedad activity in the example of Ishakhan Ibrat, the son of Dzhunaidullahkhoja from Turakurgan, one of the descendants of Khoja Ahmed Yassawi, a fighter for independence, public figure, enlightened poet, scientist and publicist, progressive educator, as well as creative and creative work of a thinker.*

**Key words:** *modernity, independence, enlightenment, reform, creativity, phenomenon, ancient method, modern method, usuli savtiya, tarihi madaniyat, repression.*

One of the descendants of Khoja Ahmad Yassawi, the son of Is'hakhan Junaidullah Khoja Is'hakhan Tura Ibrat (1862-1937) is one of the leading representatives of the Jadidism movement, a supporter of independence, a public figure, an enlightened poet, a scientist and publicist, and a progressive teacher.

The sphere of activity of Is'hakhan Tura was so wide, he was a modern figure, a poet, a publicist, a publisher, a writer, a pilgrim, a gardener, a builder, a linguist, a translator, a calligrapher, a tourist, and a traveler. The thinker was famous in his time as a famous historian, philosopher, judge, researcher of Sufism, reformer and popularizer of culture. According to the description of one of his contemporaries: "Is'hakhan Tura was a pilgrim, a scholar and a noble family, a descendant of the Messenger of Allah Muhammad sallaahi alayhi wasallam, as a species of human possession also possessed the great art of calligraphic brilliance. Since you want to write a letter in the Muslim language, there are seventeen types of writing used with one pen<sup>1</sup>.

Is'hakhan Tura Ibrat not only accepted any progressive changes and innovations created by world science and culture, but tried to introduce them into the lives of his contemporaries. His constructive, creative and inventive activities also deserve high praise. The height of the colonial policy of the Russian tsarist government increased the need of the local population for the Russian language.

In large cities of the country and even in villages, Russian-native schools were opened using the "usuli savtiya" method. In these schools, along with the native language, natural subjects were taught, as well as the Russian language. Progressive-minded people, avant-garde people who understood the requirements of the new time, sent their children to Jadid schools.

Like the noble avant-garde educator Is'hakhan Tura Ibrat in 1886 opened a new free Jadid school in his village. His school differed from the old model of education "usuli qadim" ("usuli tahaji"), that is, a school based on the "hija" method, that is, "what is alif in the new school?" Those who answered the question "kaltak" with "beat" became completely literate and began to write everything down<sup>2</sup>.

"Usuli Jadid" (new method) means the original rule, modern order, new model of teaching, but this is not accepted and rejected by society. At the will of the Lord, over time, usuli jadid became relevant in itself. Is'hakhan Tura Ibrat, recalling his youth, explained how difficult it was to acquire literacy: In the

<sup>1</sup> Khaksuz (Righteous word). Khokand, Davron // Bulletin of the Turkestan region. 1908. No. 56 / Is'hakhan Turah Ibrat. Selected works. - Page 158.

<sup>2</sup> Is'hakhan Ibrat. Eski maktablar hususida (About old schools) // Bulletin of the Turkestan region. 1907 No. 72 / Is'hakhan Tura Ibrat. Selected works. - Page 55.

previous provincial school, I studied as a teacher for three years, but did not become literate, then I studied at the current girls' school in our house, under the supervision of my mother, and graduated from school. I practiced "husnihat" (the fine art of writing) with my father for two years. Look, I spent seven years of my life in a local school learning to read and write. Seeing the support of descendants for the Savtiya method, I opened a school at our mosque. In those days, many young people, even old merchants, read, took out letters and noted the ease in their households and affairs. Here the criterion of time "meson uz-zamon" is "mesoni vazn" (mass of time). Always looking at your time, you need a profession of knowledge and craft in time<sup>3</sup>.

Is'hakhan Tura Ibrat, using the new school method of sound "savtiya" (exclamation of sound), for some time defended the "method of savtiya" from supporters of the old method of teaching. However, the activities of the new school did not last long. The ignorant and fanatical people declared the new school to be a "school of infidels" and with the help of an order from the Governor General, they managed to take the children from the school to the old school and close the new school.

Is'hakhan Tura Ibrat established the production of baked bricks. The bricks are made in floral and pentagonal style. For example, in 1896 he built a mosque from this brick in the center of Turakurgan. The mosque has two rooms and a porch. In 1916 it was expanded with a rectangular hall and an extension of about twenty meters. The hall has four columns, which are decorated with examples of carved art. Calligraphy work in the mosque was carried out by Is'hakhan Tura Ibrat himself. The mosque was used as a school during the Soviet regime, and later as an administrative building and for other purposes<sup>4</sup>. The mosque today is an active place of worship for Muslims.

Ishaqkhan Tora launched the production of baked bricks. Bricks are made in floral and pentagonal style. For example, in 1896, he built a mosque in the center of Toraqorgan from this brick. The mosque has two rooms and a front porch. In 1916, it was expanded with a rectangular hall and an extension of about twenty meters. The hall has four pillars and the pillars are decorated with examples of carving art. The calligraphy work in the mosque was carried out by Ishaq Khan Tora himself. The mosque was used as a school during the Shura era, and later as an administrative building and other purposes.

Is'hakhan Tura Ibrat created a "gulbagh" (flower garden) on his three tanab plots of land left by his father, and built a fountain in the middle of the "gulbagh" square. Russian and European ornamental trees, as well as 150 firs, are planted on the alley. Is'hakhan Tura Ibrat built the building in the European style and wrote on the top the arch "Welcome to Is'hakiya Park!" "Gulbag" was liked by the villagers. Gulbag was transferred to state registration during the Soviet era, and residential areas were built in its place. But "Gulbag" is still called "Iskhakia Park" or simply "Gulbog".

Ibrat's curiosity had no obstacles. He surprised not only his people or population, but also those who heard living legends about him. Wherever he traveled, he not only wanted any discovery or invention to be in his country for the development of his nation, people, national thinking and culture, he bought them. For example, Is'hakhan Tura Ibrat brought a refrigerator, a camera and a movie camera from Orenburg. He gathered the villagers and showed films made during that period. Is'hakhan Tura Ibrat took photographs of interested residents and gave lectures about the lifestyle of people in developed cultural cities. Nevertheless, his work did not please narrow-minded fanatics, but, on the contrary, outraged them. They slandered Is'hakhan Tura Ibrat, calling him an "infidel" and persecuted the school opened by Is'hakhan Tura Ibrat as a "school of infidels".

<sup>3</sup> Is'hakhan Tura Ibrat. Mezon uz-zaman (Libra of time) / Is'hakhan Tura Ibrat. Selected works. - Page 176.

<sup>4</sup> In 1990, the mosque was renovated and expanded, and two additional rooms were built. It is still used as a Jame' mosque, where 200 worshipers perform their prayers.

Is'hakhan Tura Ibrat built a Turkish bath at his own expense in 1905. Even "Vedomosti of the Turkestan Region" published his poem about the bathhouse. Fanatics declared the bathhouse "haram" (unclean).

Is'hakhan Tura Ibrat, who steadfastly resisted the blows of fate, ignored persecution and slander and continued his educational activities even in difficult conditions. As a person with a perfect mind, Ibrat "...although he died a little from countless worldly labors and sorrows and reproaches of his group, he did not feel sick".

Is'hakhan Tur Ibrat's attitude to changes in time is deeply reflected in his work "Tarihi Madaniyat" (History of Culture). Our attention was drawn to the list of works, in the final part of the work "Tarihi Madaniyat" (History of Culture), dedicated to science, education and culture, development, our attention was attracted to the list of works dedicated to science, education, culture and progress.

Among them "... the benefits of new works for the nation and school, for example, the first book "Tarihi Farganai Umroni", the second poem "Tarihi Hurriyat", the third book "Mezon uz-zaman", the fourth treatise "Lugati sitta as-sina", the fifth brochure "Jame ul-khutut", the sixth work "Kurboshilar zamoni" (Era of Kurbashi), the seventh book "Tarihi Madaniyat" (History of Culture) are all priceless national works. However, the eighth ghazal, Devoni Ibrat, is a collection of historical poems collected over thirty years, many of which include stories, national qasidas, moral criticism and events that characterize what happened to us. The ninth, "Gulshani of Roses" was written in the form of Turkish verse, the tenth "Mushkulot ul-Gharaib", the eleventh "Muzabzab", the twelfth "Various adversities in Turkestan", the thirteenth "Barzakh", which were lost during the revolution. I am currently trying to translate the Arabic manuscript "Tazkirayi Suwaido" into Turkish. If life allows, "Tarzhimai Cholim" (Autobiography) is ready. This book is a good historical guide to Afghanistan, India and Arabia. The fifteenth "Sayri Jibal" (Mountain Walk) poem, written in Turkish<sup>5</sup>.

Is'hakhan Tura Ibrat worked as a judge in the villages of Turakurgan and Khanabad for more than twenty years before the revolution and during the era of the Soviet regime. During his career, he worked honestly, correctly and fairly, caring for the interests of the people. Is'hakhan Tura Ibrat also participated in supplying Usuli Savtiya schools with textbooks and teaching aids and published textbooks and teaching aids in Matbaai Iskhakiya.

Is'hakhan Tura Ibrat, along with spreading knowledge among people, turned them away from superstitions and heresies, such as worshiping graves, visiting fortune-tellers and performing "sacrifice" at shrines. Is'hakhan Tura Ibrat was open and hospitable by nature. People of knowledge and science who came to Namangan visited the house of Is'hak Khan Tura. He had close ties with the poet Nodim Namangani, Kokand wordsmiths Mir Agzam, Ibrohim Davron, poet Ubaydulla Karim Ugly Gurbat and poet Khasrov from Tashkent. The porch, decorated with columns and arches between the four juniper trees planted in his yard, was always full of guests. With Namangan. Is'hakhan Tura Ibrat wrote articles that embodied the ideas of enlightenment, the fate of the nation and Motherland, changes of time, and called on the people to wake up from ignorance, stagnation and carelessness, acquire knowledge and skills and achieve development from the advanced countries of the world. The work of the prolific thinker continued until January 1937. Is'hakhan Tura Ibrat was imprisoned on January 7, 1937. Manuscripts and lithographic books from the house of Is'hakhan Tur Ibrat were placed in four cars and taken to Andijan prison. The houses were confiscated and sold at auction. His family and children were evicted to three acres of dry land. During his imprisonment (two months), Is'hakhan Tura Ibrat fasted, not eating salt or bread. He died in prison at the age of 75 before the end of his trial. During the period of the authoritarian regime, the corpses of many intellectuals who deeply understood their identity and the value of the nation, showed high social and political consciousness, and showed dedication on the

<sup>5</sup> Is'hakhan Tura Ibrat. Tarihi madaniyat (Historical culture) / Manuscript Fund of the Russian Academy of Sciences. Inv. No. 11616. – P. 139.

path of enlightenment and spirituality remained nameless on the hills and gorges. and a ruthless regime built on oppression and violence. It is still unknown where the grave of Is'hakhan Tura Ibrat is located. On October 2, 1959, according to document No. 3336 of the Andijan Regional Prosecutor's Office, Is'hakhan Tora, who dedicated his life to education and goodness, was found innocent and completely acquitted. Like hundreds of enlightened, selfless people, Is'hakhan Tura Ibrat passed away, and the good deeds that he performed for the benefit of the people and the development of the country will never be erased from the memory of generations. The selfless creative path of the thinker for the sake of the development of the Motherland and the country serves as a real example not only in his time, but also today. The selfless creative path of the thinker for the sake of the development of the Motherland and the country serves as a real example not only in his time, but also today.

## References

1. Khaksuz (Righteous word). Khokand, Davron // Bulletin of the Turkestan region. 1908. No. 56 / Is'hakhan Turah Ibrat. Selected works. - Page 158.
2. Is'hakhan Ibrat. Eski maktablar hususida (About old schools) // Bulletin of the Turkestan region. 1907 No. 72 / Is'hakhan Tura Ibrat. Selected works. – Page 55.
3. Is'hakhan Tura Ibrat. Mezon uz-zaman (Libra of time) / Is'hakhan Tura Ibrat. Selected works. - Page 176.
4. In 1990, the mosque was renovated and expanded, and two additional rooms were built. It is still used as a Jame' mosque, where 200 worshipers perform their prayers.
5. Is'hakhan Tura Ibrat. Tarihi madaniyat (Historical culture) / Manuscript Fund of the Russian Academy of Sciences. Inv. No. 11616. – P. 139.
6. Adkhamkhoja, A. (2024). Formation Of New Method Schools and Spiritual Renewal. Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora, 4(2).
7. Isaqova, Z., & Abdullaxo'jayev, A. (2024). IBRATNING TURKISTONDA KADRLAR TAYYORLASHGA QO'SHGAN HISSASI: IJTIMOYIY-FALSAFIY TAHLIL. Nordic\_Press, 5(0005).
8. Abdullaxo'jayev, A. (2024). IBRAT-HAQIQIY IBRAT MAKTABI. Nordic\_Press, 5(0005).
9. Abdullaxo'jayev, A. J. (2024). O 'ZBEKISTONDA GENDER TENGLIGINING HUQUQIY ASOSLARI: IJTIMOYIY-FALSAFIY TAHLIL. University Research Base, 89-93.
10. Abdullaxo'jayev, A., & Abdullayeva, D. (2024). TA'LIM MODERNIZATSIYASINING FALSAFIY-HUQUQIY TAHLILI. Science Promotion, 49-52.
11. Isaxo'ja, A. J. A. J. (2023). IS'HOQXON TO'RA IBRAT-MILLIY UYG 'ONISH DAVRINING YETUK VAKILI. Ta'lim innovatsiyasi va integratsiyasi, 11(8), 46-48.
12. Исақова, З., & Абдуллахўжаев, А. (2023). ИСҲОҚХОН ТЎРА ИБРАТ-МИЛЛИЙ ТАФАККУР МЕЪМОРИ. IQRO INDEXING, 1(1), 41-71. 8. Abdullaxo'jayev, A. J. (2024). IS'HOQXON TO'RA IBRAT FAOLIYATIGA IJTIMOYIY-FALSAFIY NAZAR. Interpretation and researches.