

The “Ibrat Phenomenon”: Catalyzing Function of Jadidism Ideas in the Development of Philosophical Thought

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Abstract: The article explores the significance of Jadidism ideas in the evolution of philosophical thought through the prism of the spiritual heritage of Is'khakhon Tura Ibrat. It analyzes the influence of the thinker's views, aimed at reforming the ossified education system, shaping national identity, reinterpreting the true values of Islam, and developing social relations, on modern Uzbek society, using the example of changes in the fields of education, culture, and philosophy. The study scientifically substantiates the catalytic role of Jadidism ideas in the transformation of philosophical thought, in particular, such aspects as the formation of a new worldview, the awareness of national identity, and the desire for social progress through the prism of the works of Is'khakhon Tura Ibrat, in close connection with the “National Renaissance” promoted by the Jadids, and the “Third Renaissance”, which is an expression of New Uzbekistan. The article aims to deepen the understanding of the development of philosophical thought among young people, objectively assess the invaluable contribution of Is'khakhon Tura Ibrat to the formation of a new worldview, and highlight the significance of Jadidism ideas in modern society. The “Ibrat Phenomenon” serves as an important source for rethinking the place of the thinker's spiritual heritage.

Keywords: the “Ibrat Phenomenon”, Jadidism, philosophical thought, evolution, catalyst, Is'khakhon Tura Ibrat, education reform, national identity, Islam, new interpretation, social relations, modern society, Uzbek society, “National Renaissance”, “Third Renaissance”, spiritual heritage, education, science, culture.

Introduction. In the context of globalization, the dialogue between different cultures and civilizations is intensifying, and the problem of preserving national self-identification is becoming increasingly relevant. In this process, the historical experience of national-enlightenment movements, such as Jadidism, is of great importance. Many countries around the world are undergoing socio-political changes, reforms, and modernization processes. In such circumstances, the reformist ideas of Jadidism, its emphasis on education and enlightenment, can serve as an important example for modern progress. At a time when problems of religious tolerance, interethnic harmony, and ensuring cultural diversity are intensifying worldwide, the views of Jadidism in this area, in particular, the ideas of Is'khakhon Tura Ibrat, aimed at uniting society by preserving the purity of Islam and stimulating enlightenment and culture, are of particular importance.

Amidst the growing global aspiration for new stages of spiritual development on a retrospective basis in the modern world, the enlightening heritage of Jadid educators, particularly the ideas of Is'khakhon Tura Ibrat aimed at the development of education, science, and culture, becomes crucial in developing a new development strategy.

The “Ibrat Phenomenon” is an innovative concept for understanding and interpreting the influence of Is'khakhon Tura Ibrat's Jadidism ideas on the evolution of philosophical thought, which influence manifests itself in the catalyzing role of Jadidism ideas in shaping a new worldview, awareness of national identity, a new interpretation of Islam, and the pursuit of social progress.

The “Ibrat Phenomenon” awakens a new way of thinking in society, stimulating the development of social relations through the promotion of enlightenment and culture. Studying The “Ibrat Phenomenon” serves to deepen the understanding of the evolution of philosophical thought and to highlight the significance of Jadidism ideas in modern society.

In the CIS countries, S.Abashin researched the role of Jadidism in the formation of the national independence movement in Central Asia, and the important factors in the formation of national ideas in the region during the Russian Empire and the Soviyet era. T.Kotyukova studied the views of Turkestan Jadid educators on educational reform. I.Kozhinov considered the issues of Jadidism and the roots of national independence. L.Kapranova analyzed the enlightenment movement of the Jadids in Central Asia. K.Sharipov clarified the issues of the formation of Jadid enlightenment in Turkestan. O.Ulko revealed the historiography of the Turkestan Jadidism movement. N.Gafarov studied the role of the Jadid movement in Central Asia in the development of culture and education of the peoples of the region. A.Basirov analyzed the socio-philosophical foundations of Jadidism, and M.Bokiyev assessed the movement of freethinking and enlightenment in Central Asia in the XIX-XX centuries.

Among Uzbek researchers, the scholar of Ibrat studies U.Dolimov studied the life and work of Is'khakhon Ibrat. The literary critic B. Kasymov studied the national-democratic ideas in Uzbek literature at the beginning of the 20th century. The historian D.Alimova studied Jadidism in Central Asia, reformism, the way of thinking of Jadid educators and its influence on the future of Turkestan. The source critic R.Abdullaev studied the historiographical aspects of the national revival and issues related to the Jadidism movement. O.Khasanov analyzed the place and significance of Jadidism as a national-democratic movement. Sh.Turdiyev examined the issues of Islamic modernism and Jadidism. K.Vohidova studied the historical and scientific heritage of Is'khakhon Tura Ibrat. P.Ravshanov investigated the reform of the Jadids in the education system. A.Aliyev analyzed the ideology of Jadidism. B.Nazarov studied the socio-political aspects of Jadid ideology. Z.Isakova explored the philosophical aspects of the spiritual heritage of Is'khakhon Tura Ibrat.

The literature review reveals that The “Ibrat Phenomenon” in the philosophical evolution of Jadidism has not been sufficiently studied as a separate research object. This article is significant because it aims to analyze the heritage of Jadidism with a fresh approach and to determine its contribution to the development of philosophical thought. Is'khakhon Tura Ibrat, along with intellectual renewal, preserved traditional values and strived for modernity in form and content. The uniqueness of The “Ibrat Phenomenon” is deeply understood precisely in this aspect.

Research Methodology. The methodological basis of the research consists of methods of scientific knowledge: objectivity (impartiality), historicism, logic, continuity, systematicity, hermeneutics, interpretation, comparative analysis. In the research process, historical-comparative, historical-genetic, structural-functional methods, content analysis, synthesis, induction and deduction were also used. These methods made it possible to study the research topic more deeply, to analyze and generalize the data, and to draw scientific conclusions.

Discussion or Analysis and Results. The Jadidism movement was a socio-cultural activity that played an important role in the development of Uzbek society, the main goal of which was to make the people literate, awaken national consciousness, ensure social justice, and introduce modern science and culture. To implement their ideas, the Jadids carried out reforms in the education system, opened new schools, and made changes aimed at developing the national language and culture. This left a deep mark on the transformation of philosophical thought in Uzbek society. One of the leaders of the Jadid educators was Is'khakhon Tura Ibrat, whose main goal was to criticize the traditional worldview, form new ways of thinking and worldview, and save people's thinking from backwardness. According to one of his contemporaries, Ibrahim Davron: “Is'khakhon Tura is a Sayyidzada, as well as a Haji, a scholar and a virtuous man, possessing all human virtues, as well as a great calligrapher. Because he knows seventeen

types of writing, in addition to Muslim writing”. Is’khakhon Tura Ibrat led such a wide range of activities that he was simultaneously a representative of the Jadids, a poet, a publicist, a publisher, a writer, a Haji, a gardener, a builder, a linguist, a translator, a calligrapher, an artist, a traveler, a teacher, a historian, a philosopher, a qazi, a Sufi scholar, a reformer, and a promoter of culture.

The question arises: How is the role of Jadidism ideas as a catalyst in the philosophical evolution of thought reflected in the “Ibrat Phenomenon”?

In our view, the enlightenment ideas of the Jadids, in particular the progressive ideas of Is’khakhon Tura Ibrat, served as an impetus for the formation in society of a new, scientifically based worldview that differed from the traditional one. This, in turn, laid the foundation for the formation of a new worldview in the development of philosophical thought. Is’khakhon Tura Ibrat's active promotion of the ideas of national identity, national language, values, and culture led to the emergence of national consciousness and the nationalization of philosophical thought. Is’khakhon Tura Ibrat, striving to integrate the Islamic religion with modernity, put forward in his works the ideas of reforming society on the basis of enlightenment through the synthesis of religious and secular views. An important feature of the “Ibrat Phenomenon” is the growth of socio-political views in philosophical thought. In our opinion, the “Ibrat Phenomenon”, along with the clear manifestation of the catalytic role of Jadidism ideas in the philosophical evolution of thought, had a strong influence on the development of social relations in society through the promotion of a new way of thinking, science, enlightenment, and culture. As evidence, it is appropriate to cite the bright pages of Is’khakhon Tura Ibrat’s activities.

Is’khakhon Tura Ibrat paid special attention to primary education, which is the spiritual foundation of the country's development, and concluded that culture is assimilated through science, and for science a school is needed, “if there is no school, the world will be engulfed in savagery, everything will be destroyed, and the matter will get out of control” and that to prevent this it is necessary to increase the number of schools and introduce compulsory education in the country: “If there is no school, there will be no culture in this world”.

Reflecting on the organization of a school for women, Is’khakhon Tura Ibrat emphasized that this work would be difficult. He analyzed the reason for this, based on national customs and traditions in the village: “The people do not know the power of science, especially women, and it will take at least fifty years to eradicate this regret”. Is’khakhon Tura Ibrat hoped that in order to improve women's literacy, it was necessary to use rural otinoyi, and that “five to ten teachers would be trained in each village within five to ten years”.

Is’khakhon Tura Ibrat put forward the idea of creating vocational schools, which became a new direction in the development of the country. For the accelerated development of production in the country, workers and specialists working in factories are needed. Is’khakhon Tura Ibrat took into account that the creation of vocational schools would meet the country's need for personnel in the industrial sector.

Is’khakhon Tura Ibrat took a serious approach to the issues of improving the higher education system and emphasized the relevance of creating higher education institutions in the regions: “It would be desirable for more students to enter if higher courses were opened in our cities as well. There is a big difference between musofirat and muvojirrat. At home, in front of his parents, he studies without tawaf, this will also be”.

The fact that the Central Asian State University was established in Tashkent in 1920, and later higher education institutions were established in Fergana, Andijan, Namangan, Samarkand, Jizzakh, Karshi and Urgench, testifies to how important the views put forward by Is’khakhon Tura Ibrat were. After all, the development of the country can be carried out through scientific discoveries created by the joint efforts of mature specialists who have mastered modern knowledge. Is’khakhon Tura Ibrat also cared about measures to organize schools, the problem of funding, school equipment, and emphasized that the

government should be the main reformer in organizing this work in primary education, secondary and higher education, vocational, evening schools, and research institutions: “Now all people know what science is. Now, thanks to the actions of our government, there are good actions. But it is necessary to continue, an illiterate child cannot become a scientist. If our education department and our schools continue in the same spirit, then in ten years we would enter culture”.

Is'khakhon Tura Ibrat also expressed his opinion on the opening of a school for adults, urging them to acquire knowledge independently. He said that it is inappropriate to wait for funding from the government, and that if people who want to study make their own efforts in organizing this work, it will help the school and education. Reflecting on the economic problems of the country, the thinker noted the need to solve the water problem for the development of agriculture, the insufficiency of products produced in rural areas, the need to use land efficiently to obtain a harvest, that due to the water problem it is difficult to grow agricultural products in these areas, that it is not enough to plant only cotton, it is necessary to increase the area under crops such as wheat, barley, rice, corn, mung bean, and that if the water problem is solved, the lands will be fertile, the harvest will be abundant, and there will be plenty of products, and even noted that it is necessary to plant red beets for the production of sugar beets.

Is'khakhon Tura Ibrat put forward a proposal to establish a mining industry, build factories, and produce products that meet foreign requirements, so that the country's underground resources would fully provide for the country's economy and represent the country to the world: “It is obvious that there are many deposits of gold, silver, copper, iron, cast iron, lead, non-ferrous metals in our mountains, that one mountain in Karazak is a deposit of bitter stones and medicinal substances, and that there will be a great shortage if these deposits are not used”.

Is'khakhon Tura emphasized the need to develop the pharmaceutical industry, to establish the production of medicines for the effective use of numerous medicinal plants in the region: “Afghan and Indian doctors always take medicinal plants from our mountains. We also have many medicines that can be extracted. If they are produced, our cities will join the big cities and will be considered on a par with them. These were examples of culture that were known to other cities for their goods. This work needs to be done, the time has come to make an effort to do it”.

Is'khakhon Tura Ibrat put forward the idea of applying the experience of foreign countries in solving supply problems, that is, “engineers build buildings according to an application submitted by the population, and pay the expenses in accordance with the rules. Engineers calculate their expenses according to the application, inform the owner about it, and only after his consent are three-room buildings completed within a month, and only after running water appears on the top floor do they pay rent to the institution for several years. On this occasion, the government receives money from buildings, and government funds in the city become large, and its finances are replenished in this way”.

From the above thoughts, it becomes clear that Is'khakhon Tura Ibrat's contribution to the transformation of philosophical thought is invaluable. In particular, the idea of the Jadid school of Is'khakhon Tura Ibrat raised interest in science in Uzbek society to a new level. Is'khakhon Ibrat was one of the first to open a new-method Jadid school in Turakurgan in 1886. Is'khakhon Ibrat's school activities continued until he left for abroad, that is, it was closed under pressure from tsarist officials. Because the tsarist government was suspicious of Jadid schools. Is'khakhon Tura opened a free new school again in 1886. His school differed from the school based on “usuli qadim” (“usuli tahajji”), that is, the hijja method. His ideas aimed at reforming the education system form the basis of the modern education system, and at that time more than a hundred Jadid schools operated in the territory of Turkestan.

Is'khakhon Tura Ibrat deeply realized that the newspaper plays a large role in promoting science and culture, as well as in shaping public consciousness, and in 1913 he applied to the government to open a

newspaper. Journalist Fatih Karimi wrote about this in the newspaper “Vakt”, published in Orenburg: “Namangan. His Excellency Is’hakh Kozi applied for permission to publish a newspaper under the name “At-tijor an-Namangan”. This man opened a printing house in Namangan in 1908. This year he opened a library called “Kutubkhonai Is’jhokeya” and acquired literary books in Turkish, Tatar, Uzbek languages. Now he intends to publish a newspaper. We sincerely wish him success”. Unfortunately, Is’khakhon Tura was not allowed to publish a newspaper.

Is’khakhon Tura regularly wrote scientific, educational, and critical articles in the newspapers “Turkiston viloyati gazetisi”, “Sadoi Turkiston”, “Sadoi Fargona”, promoting science, enlightenment, and culture. Because newspapers served as a platform for Jadid educators: in his article entitled “Who will correct the nation?” the scholar emphasized that the number of contradictory cases among Muslims has increased, the morality of the people is changing day by day, instructions do not help, ordinary people do not fully understand the words spoken by imams in Arabic, that it is necessary to conduct understandable sermons in the people’s language in mosques, that imams should inform the people of what they do not know, that thanks to this they will achieve happiness in both worlds, their respect before the people will increase, and that bringing sermons to the public will become a cure for the spiritual illness of the nation, that one of the imams in Samarkand preaches in the people’s language in mosques, that this has a positive impact on the public and eliminates contradictory cases among people, and that increasing the number of such scholars is necessary for the correction of the nation: “When scholars show diligence, the nation will certainly be corrected”.

In Is’khakhon Tura Ibrat’s views, the idea is embodied that the Islamic religion should serve to protect human rights and develop science and culture. The thinker left a history of the Islamic religion and the history of its penetration into Mawarannahr in his work “Tarikh-i Fergana”. His genealogy goes back to Khoja Ahmad Yasawi. In his work “Mezon uz-zaman”, Is’khakhon Tura Ibrat sharply criticized the fact that every innovation should be measured by the scales of time, that due to the short-sightedness and fanaticism of some leaders of the Sharia, the process of renewal puts the people in a dead end, and that they look at changes in time not with benevolence, but with hostility to innovations. In the second mezon, “the former times and the subsequent times have different scales. We weigh what we see with our eyes”, he warned the nation against dividing into different sects, called for unity and harmony, gave examples from verses and hadiths about the need for people to live in unity, recognizing that development can be achieved by uniting the people, and concluded: “Be in unity one language, one soul, one body, and one direction”.

Is’khakhon Ibrat used the word “madaniyat” in the meaning of “development” and described the population of a city that has reached culture as follows: “The word “madaniyat” means that if the land is governed in accordance with order and law, the people know and do science and art, and live in prosperity thanks to their profession, then this place is called a city, and its inhabitants are called cultural”. Is’khakhon Tura, pointing to ignorance, superstition, and fanaticism as the main reason for the progress of cities and the oppression of backwardness and colonialism in Turkestan, said: “The peoples of these developed cities have reached culture because they studied science and made the pen their tool. Without a ketmen there is no farming, without a sickle there is no harvesting, without a shop there is no weaving, for this you must have a tool. The tool that finds and promotes culture is science, and it must be mastered”, that is, it is necessary to develop the socio-economic life of the country. “Tarikh-i madaniyat” reflects the concept of developing national culture, in which the goals of spiritual, educational, economic, educational, and cultural development put forward in it are reflected in the reforms carried out in the years of independence and continuing to this day.

Before the revolution and in the Soviet era, Is’khakhon Tura Ibrat worked as a qazi in the villages of Turakurgan and Khonobod for more than twenty years (1897-1924). In his activities, he was guided by the interests of the people, worked honestly, fairly, and impartially. In the ghazal “Bulubdur”,

Is'khakhon Tura exposed the entrenched social vices, called on the nation to awaken from the sleep of ignorance, emphasized that the eradication of vices is in their hands, and that if a scientist engages in science, a sheikh fulfills his role, madrasahs become a storehouse of knowledge, the rich give zakat, a peasant with good intentions sows grain to feed the people, artisans do their work well, a butcher fears the truth in the scales, a baker is honest and pure, a qazi is fair, a tax inspector is honest, a husband is jealous, and a woman is chaste, then society will not face a crisis. The thinker aimed to change the spirituality of man through the development of national culture.

In his works, such as “Tarikh-i Fergana” and “Mezon uz-zaman”, Is'khakhon Tura Ibrat highly valued the intellectual potential of man and emphasized that science, enlightenment, and spirituality are the main factors in the development of society. The “Ibrat Phenomenon” gave rise to a new philosophical paradigm based on the harmony of religion, education, and social progress. According to Is'khakhon Tura Ibrat, if religion leads a person to spiritual perfection, then education increases the intellectual potential of society, and social progress serves to build a just society. If the scientist's ideas on integrating the Islamic religion with modernity, enriching science with religious values, and reforming society on the basis of enlightenment are compared with the activities of Islamic modernists not only in the Fergana Valley, Bukhara, and Turkestan, but also in Turkey, Egypt, and India, then the “Ibrat Phenomenon” has uniqueness in both the horizontal and vertical prisms. The horizontal prism is the result of comparing the ideas of Is'khakhon Tura Ibrat with contemporary Islamic reformers in other regions, and Islamic modernists such as Namik Kamal in Turkey, Muhammad Abdo in Egypt, and Sayyid Ahmad Khan in India also tried to reform society, promote science, and integrate religion with modernity. An important aspect here is that the ideas put forward by the scientist took into account the specific conditions and eternal values of Central Asia. The vertical prism is an expression of comparing the progressive ideas of Is'khakhon Tura Ibrat with the views of public opinion of that time and today. The scientist laid the foundation for a new direction aimed at reforming the traditional education system and transforming society on the basis of enlightenment in his native Turakurgan. In this regard, it is appropriate to note the importance of the “Ibrat Phenomenon” as a factor attracting attention. Is'khakhon Tura Ibrat, deeply understanding the social, political, and cultural conditions of Central Asia, carried out reforms in accordance with local values. The scientist was so pragmatic that he established the production of burnt bricks. The brick factory was located on the first floor of the house where the scientist lived. The second floor of the house was warm in winter. In 1896, he built a mosque of burnt brick in the center of Turakurgan. In 1910, Is'khakhon Tura created a flower garden on three tanobs (0.25 acres – Z.I.) of land left by his father and built a fountain in the middle of the square. He showed the refrigerator, camera, movie camera, and other items brought from Orenburg to the people as examples of culture, gave lectures on the lifestyle of the population of developed cultural cities, photographed them, and showed films. He gathered rural residents and showed them films. He photographed them. In 1908, Is'khakhon Tura went to Orenburg, bought a lithographic machine, and opened a printing house on the site of the bathhouse he had built in 1905, and launched it under the name “Matbaai Is'hokiya”. The printing house was the only one in the Fergana Valley, and the creation of a printing house in a remote village of Turkestan was a serious achievement of the nation in the field of science and culture. Is'khakhon Tura developed an emblem for the printing house with an image of the sun radiating light and wrote the word “ilm” (knowledge) inside the sun. In this way, Is'khakhon Ibrat compared science to the sun radiating light. This symbolic image was in all the books printed in the printing house. These efforts were a concrete and independent step aimed at transforming society on the basis of enlightenment. The Namangan Regional Printing House, which began its work on the basis of “Matbaai Is'hokiya”, founded by Is'khakhon Tura, continues to operate to this day.

Is'khakhon Tura Ibrat organized a library called “Kutubkhonai Is'hoqiya” in his house. It contained more than a thousand handwritten and printed books of Uzbek and Persian-Tajik poets. Is'khakhon Tura Ibrat wrote a complete dictionary called “Lughati Sitta al-Sina” (“Six-Language Dictionary”), which

includes Arabic, Persian, Indian, Turkish, Sart (Uzbek), and Russian words. Creating this work, Is'khakhon Tura primarily had in mind those who are interested in the Russian language. This is evident from the first page of the book, where Russian words are given in Arabic script so that it is convenient even for those who do not know the Russian style of writing.

Is'khakhon Tura Ibrat regretfully noted that the nation, resorting to innovations that are neither in fard nor in sunnah, torments itself, is subjected to unnecessary difficulties and expenses. In particular, he sharply criticized the wastefulness at funerals, sympathized with those who, mired in such innovations as "three" days, "seven" days, "Thursday", "forty" days, "year" of mourning, get into debt, even sell their house and property, and consider "virtue" the expenses that he makes to appear before people: "In our people, there is a custom to make useless expenses for the deceased. This is called 'khayrot' (almsgiving). However, it should be "sayyiot" (sin). A person dies, he has five to ten small children, his dwelling is one courtyard. He immediately sells half or borrows money "in debt" from a rich man, and then, calling it a one-day "amri sakotiy", calls people from the mahalla and the city and spends money, calling it "janaza". From this, it becomes clear that the roots of the problem of debts in society lie not only in unemployment but also in such vices as living with the fear of "what will people say", laziness, impatience. The deceptive advertising of modern marketing, the tempting offers under the slogan "buy now, pay later" and "easy" loans also exacerbate this problem. Unfortunately, today social pressure has also become one of the factors that encourage people to take out loans. People feel worse than others and strive to improve their situation, to look like others, even if they have to take out loans for this. This, in turn, leads to miring in a debt quagmire.

Is'khakhon Tura Ibrat considered every problem of his time to be his own problem. The scientist took a deep approach to the issue of debt, lamented usury, fraud in taking and giving loans, the troubles that would befall the debtor, the tricks of the usurer, the fact that people, not knowing the science of economics, do not spend their earned money correctly, and that their conversations begin with debts and end with debts. He called for being aware of the condition of debtors who, not knowing the science of entrepreneurship and business acumen, took out a loan without consulting their parents or brother, and used the loan for the household, and as a result, got into debt twice as much:

Oh, clever one, is there a cure for debts in the world?

The dispute about debts makes the people of the world sick,

Not satisfied, the need for debts did not die,

It is necessary to make the world a brother of debts,

Suddenly the trouble of debts came upon the head of this people,

The whole people of the world became victims of debts.

Is'khakhon Tura Ibrat emphasized that in order to solve the problem of debt, it is necessary, first of all, to increase financial literacy in society, to form a culture of protection against waste:

No one is satisfied with what is at home,

Becoming progressive became his business, and he went to hell,

He dressed, ate, and made luxury for his household,

All the cash went to his household,

Suddenly the trouble of debts came upon the head of these people,

The whole people of the world became victims of debts.

From the above considerations, it becomes clear that studying the life and work of Is'khakhon Tura Ibrat opens the way not only to understanding the true goals and objectives of the Turkestan Jadid educators but also to understanding their invaluable contribution to the development of society. To know Is'khakhon Ibrat means to understand the deep secrets of the human mind, heart, and soul, to be aware of the state of perfection. His world of thinking encourages the understanding of the inner world and self of man, to spiritual and mental purification.

The rich heritage of Is'khakhon Tura Ibrat clearly demonstrates the organic connection between the idea of the "National Renaissance" of the Jadids and the concept of the "Third Renaissance" of New Uzbekistan. In the works of the thinker, such ideas as a new worldview based on science, awareness of national identity, striving for enlightenment and progress were aimed at liberating society from backwardness, awakening national consciousness, and choosing the path of independent development.

If the "National Renaissance" of the Jadids was aimed at renewing society through the awareness of national identity, the promotion of science and enlightenment, then the "Third Renaissance" pursues the same goals. The ideas of enlightenment, respect for national values, and striving for science, put forward in the works of Ibrat, form the spiritual basis of the "Third Renaissance". From this point of view, Ibrat's heritage performs the function of a "spiritual bridge" in the transition period from the "National Renaissance" to the "Third Renaissance".

Conclusion.

1. The awakening of philosophical thought in Central Asia dates back to the beginning of the 20th century. During this period, the Jadidism movement reached its culmination. The Jadid press became an arena for philosophical discussions, and the articles of Jadid educators served the spiritual awakening of society. Is'khakhon Tura Ibrat also wrote scientific, educational, and critical articles such as "About the City of Jand", "The Event of the Earthquake in Andijan", "The History of the Ancient City of Akhsi in the Fergana Region", "Letter to the Editor", "History of the Printing House", "About the Opening of the Namangan-Kokand Railway", promoting science, enlightenment, and culture.
2. The majority of Jadid educators were young people who were more eager to adopt new ideas, implement changes, and reform society. The socio-political activities of the Jadids, first of all, were able to achieve changes in the consciousness of the "backward" stratum of the population of Turkestan. Based on the concept of transforming society, it gave impetus to the politicization of philosophical thought in the minds of the masses. Raising such issues as national rights, reforms, and Turkestan autonomy sparked discussions in society. The social reforms of such educators as Is'khakhon Tura Ibrat, activities aimed at harmonizing spiritual values with modernity, ensured the evolution of philosophical thought.
3. The "Ibrat Phenomenon", which expresses the influence of the Jadid ideas of Is'khakhon Tura Ibrat on the development of philosophical thought, awakened a new way of thinking in society and gave impetus to the development of social relations through the promotion of enlightenment and culture. This influence was clearly manifested in the catalytic role of Jadid ideas in shaping a new worldview, awareness of national identity, a new interpretation of the Islamic religion, and a striving for social progress.
4. Interest in the scientific and literary heritage of Is'khakhon Tura Ibrat means comprehending the essence of the wisdom put forward by the thinker, studying man in essence, and, of course, understanding the divine truth. His works reflect a deep philosophical approach to the problems of man, society, and the world. Thanks to the "Ibrat Phenomenon", modern youth not only learns about the secrets of the spiritual heritage of the past but also draws lessons for the future. The enlightenment ideas of Is'khakhon Tura Ibrat have not lost their relevance today; on the contrary, they serve the spiritual and moral development of modern society.

Recommendations.

1. Taking into account that Is'khakhon Tura Ibrat lived and worked for several years in countries such as Afghanistan, Turkey, and Saudi Arabia, to find and introduce into scientific circulation the facsimiles of the scientist's works stored in foreign libraries.
2. To propose the project "Jadids of the New Generation", aimed at educating the modern generation on the basis of the ideas of Jadidism, which serve to instill such values as awareness of national identity, striving for science, social activity, and patriotism. To organize special educational programs, training sessions, seminars, and creative competitions within the framework of the project.
3. To create the "Ibrat Library", which contains the works of Is'khakhon Tura Ibrat, research about the thinker, and works related to Jadid literature, provided with electronic resources, to create a media platform, and to place articles, videos, podcasts, and other content related to Jadidism.
4. In order to deeply study the spiritual heritage of Is'khakhon Tura Ibrat and the Jadid educators of the Fergana Valley, to create an international scientific research center of Ibrat studies. To plan the holding of forums and international scientific and practical conferences within the framework of the center and, attracting foreign and domestic scientists to it, to popularize the heritage of the thinker.

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