



IS'HAKHAN IBRAT IS A LINGUIST

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ABSTRACT

In this article, attention is paid to one of the most important issues of the literature of the late 19th and early 20th centuries, changes in social life, renewal of artistic thinking are discussed. Also, the issues of reflection of socio-political life in works of art, its influence on the formed and changed worldview of people are discussed.

KEYWORDS

literature, art, social life, reality, writer's worldview, creative ideal.

INTRODUCTION

At the end of the 19th - beginning of the 20th century, the all-round brutal struggle that took place in Turkestan for a short time with its strong tragic drama against the backdrop of contradictions went down in history as the "dirtiest, blackest" period of the nation's past (description by Abdulla Qadiri).

Certain changes in public life, as noted by Professor B. Kasimov, have brought changes to the consciousness of the nation. The renewal of thinking naturally affected literature, which is the art of words.

Naturally, updates in the course of socio-political reality are reflected in works of art, just as periods influence a person's worldview, and a formed and changed worldview influences systems. The literature of the late 19th and early 20th centuries is distinguished by the dense flavor of the Enlightenment, in that it expresses social content more than spiritual experiences and mental perversions. Is'hak Khan Tora Ibrat, as a versatile artist, left a legacy of such scientific, pedagogical and artistic works as "Lugati sittati alsina", "Jome ul-khutut", "Tarihi Fergana", "Mezon uz-zamon", "Sanati Ibrat, pen by Mirrajab Bandiy." Scientific articles by B. Kasimov, U. Dolimov and N.

Dzhabborov, who studied the life and work of Ibrat, are a valuable source on the topic being studied. According to sources, Is'hakhan Tora Ibrat was born in 1862 in the village of Toragorgon near Namangan. Ibrat's father, Junaidullahodja, was also literate, and her mother, Khuribibi, was an educated and intelligent woman, possessing a rare quality among women of her time. Is'hakhan Ibrat received his first education at a rural school. His mother personally took care of his reading, writing and education. Noticing his special attention to the art of speech, his parents sent him to study in Kokand. In 1878, he entered the Muhammad Siddiq Tunkator madrasah, founded at the beginning of the 19th century. "The years of study of Is'hak Khan Ibrat in the Kokand madrasah (1878-1886) correspond to a period of fundamental qualitative changes in Uzbek literature, cultural life and education. There is no doubt that he enjoyed this literary and cultural life. He was in close contact with the largest representatives of the Kokand literary community Mukimi, Furkat, Mukha, Zavki, Nadim, Khazini, and participated in literary exchanges(3;3). Is'hakhan Ibrat, who graduated from the Kokand madrasah, returned to his village of Torakorgan and was one of the first to open a modern school in 1907. In his school he uses the "usuli savtiya" method. An active observer and supporter of the social and political changes taking place during his time, he introduced a number of progressive innovations aimed at solving the problem of organizing more local schools and training national personnel. He happily spent his personal investments on the development of the nation and the future generation. Unfortunately, as in all times, the implementation of these innovations was not easy. Ibrat's new school was harshly criticized by local fanatics and was closed.

"Photography and Is'hakiya" was founded in 1908, and in 1910 a recreation park was created for the residents of Torakurgan.

If you look at the essence of the news that happened in our country, then, first of all, this is the positive effect of the era, as well as the trips of our national intelligentsia to developing countries. After all, when a person leaves the environment to which he belongs, the opportunity to observe, analyze, evaluate and compare his life and the lives of others expands even more. The results of the pilgrimage of Mahmudhoja Behbudi and Is'hakhan Tor Ibrat had a significant impact on the subsequent socio-political life of our country. Is'hak Khan Torah also goes on a long journey to take his mother on the sacred pilgrimage. His mother suddenly falls ill and dies during a pilgrimage. Succumbing to the test of fate, the poet buried his mother in Jeddah and went on a trip to eastern and European cities to study the life and culture of developed countries. Is'hak Khan Tora Ibrat learned many languages perfectly during his journey. Is'haq Khan Tora Ibrat was proficient in about ten languages, especially Arabic, Persian, Indo-Urdu and English as his mother tongue. From the above descriptions it is clear that Is'haq Khan Torah was a scholar of his time. According to contemporaries, although many people know Russian, no one has compiled a special dictionary for language learners. This is further confirmation that Ishaq Khan was one of the leading intellectuals of the time of Torah Ibrat. Thanks to Ibrat's repeated letters to N. Ostroumov and other efforts, the book was published in 1901 in Tashkent by the printing house of V.I. Ilyin. The work is written in Arabic script and made more convenient for language learners. That is, first a word belonging to the Uzbek language is given, and opposite it a translation and alternative versions of this

word in other languages are given. The work is divided by the author into two parts. More than a thousand words are explained and translated in the dictionary. According to the researchers, the scientist used the most active words that were in use at that time. This, in turn, has made it much easier for people to learn not only Russian, but also other languages.

"JOME UL-HUTUT." Another work of Is'hak Khan Tor Ibrat on linguistics is devoted to the study of the written complex. We all know that the advent of writing had a great influence on the development of mankind. Because writing and books created on its basis are a spiritual bridge connecting the past and the future. Because human memory is not capable of retaining all information. After all, the phrase "manuscripts don't burn" did not appear in vain. Rare discoveries of the genius of ancestors have been made directly from written sources. The history of language and writing is also the history of a specific people. That is why, since ancient times, scientists have been studying the written sources of tribes and peoples that had a significant impact on world civilization. It is not without reason that the information in the inscriptions left by the Mayans, Sumerians and Aztecs still appeals to humanity.

Is'hak Khan Torah Ibrat, as a multifaceted scientist, conducted another great study. The study of the history of writing is a much more complex field than the study of the history of a particular language. Ibrat touched upon such a responsible area of science and created a scientific work called "Jome ul-khutut" ("Complex of Works"). Being a great linguist, Ibrat gradually studied the history of the use of writing, starting with pictographic writing. This scientific work consists of 132 pages. Jome ul-Khutut was published in 1912 in Matbai Is'hakiya. Ibrat also worked as a

publisher and managed to open a publishing house. As we mentioned above, Is'haq Khan Ibrat bought a lithographic machine to start publishing activities. Ishakhan had difficulty delivering lithographic equipment from Russian Orenburg to Kokand by train, and from Kokand to Torakorgan by camel. In 1908, he opened a publishing house called "Matbaai Is'hakiya" on the site of the bathhouse he built in 1905. First of all, this great scientist sought to provide the younger generation with books by publishing textbooks created by our local intelligentsia for modern schools. He also worked tirelessly to promote and satisfy the interest in reading among the people by publishing periodicals and pamphlets of various titles. That period itself showed how relevant printing work is. Small lithography was transformed into large typolitography and was created in the city of Namangan. The printing house he founded published such works by Is'haq Khan Ibrat as "San'ati Ibrat, kalami Mirrajab Bandiy", a collection of poems "Ilmi Ibrat", "Jome ul-khutut", dedicated to the history of writing. There is a common feature of the intellectuals of the national Renaissance. That is, they promoted any innovation that they considered useful for the nation, and thus did not spare either their wealth or their lives. For example, Mahmudhoja Behbudi was not only a religious leader, but also regularly worked in drama, theater, translation, journalism, teaching, publishing and journalism. In every cause and movement lies the great goal of awakening the nation from ignorance, liberating the country from authoritarian tyranny, joining the ranks of developed countries, and raising a generation that is mature in all respects. Is'hak Khan Ibrat, thinking that such a brilliant educator would contribute to the development of our national press, in 1913 he wanted to publish a newspaper called "At-tujjor an-Namangan" under the name "Matbaai

Is'hakiya" and turned to the government. But, unfortunately, its action was not allowed. Ibrat developed another effective systemic mechanism for the dissemination of education: he founded a large library in his house containing Eastern and Western books, and called it "Kutubhanai Is'hakiya". This library has become an important tool for the intellect of thousands of young people, finding their place in life and expanding their worldview. In 1897-1924, Is'hakhan Ibrat worked as a judge in Torakorgan. By 1928-29 The first stage of repression against the country's intelligentsia began. Initially, this movement took the form of removing intellectuals from positions of responsibility. That is, in 1928, Munavvarkori was expelled from school, and in 1929 he was sent to prison, subjected to physical and spiritual shock. Such situations did not affect artistic creativity. But, unfortunately, the colonialists gave a political color to the revival movements launched by our national intelligentsia, and one after another began to snatch their activists from the bosom of the nation. Their works were also persecuted. The repressive machine of 1937 did not spare 75-year-old Is'hakhan Tor Ibrat. The great scientist, poet, educator of the Moisafid era was kept in the Andijan "Ibrat" prison in difficult conditions. As a result of inhuman torture and suffering, and mental stress, this great man left the world in 1937 at the age of 75. Doctor of Pedagogical Sciences, Professor U. Dolimov titled his article about the life of Ibrat "An Old Victim of Repression." It was the bitter truth.

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