

FROM THE LIFE STORY OF ISHAQ KHAN TORA IBRAT

Andijan State Pedagogical Institute

A student of the 3rd stage of history

Mahmudov is the son of Zoirbek Tahirjan

Abstract: This article describes the life of one of our great grandfathers, Ishaq Khan Tora Ibrat. The article provides information about poet Ibrat's life path, foreign trips, school and library he founded. The purpose of this article is to study the life and creative work of our great ancestors and apply them to our lives.

Key words: the poet's family, madrasa education, newspapers and magazines, "Ishaqiya Library", foreign trips, the poet's death.

Ibrat Domla's selfless services for the development of our country are a true example for all of us not only in his time, but also today.

(Shavkat Mirziyoyev)

As a poet and scientist, publisher and pedagogue, tourist and Sharia-religious figure, famous reformer of the national renaissance era, one of our great grandfathers, who dedicated his whole life to the interests of the Motherland and the nation, is Ishaq Khan Tora Ibrat.

The real name of the poet is Ishaq Khan, and "Ibrat" is his literary pseudonym. The reason why Ishaq Khan received the nickname "Ibrat" is that from the first years of his career, as an enlightened poet, pedagogue, and scientist, he encouraged his contemporaries, especially young people, to learn from contemporary science, advanced culture, and a new system of education and training. Is'haq Khan 1279 Hijri (year of birth of Is'haq Khan Tora Ibrat and belonging to Khoja Ahmad Yassavi's generation is given in the family tree kept in the house of his youngest son Rotib Khan Is'haqov), AD - 1862 in To near Namangan He was born in the village of Rakoghan. Ibrat's grandfather belonged to a dynasty of intellectuals who deserved great attention in the Koqan Khanate. He was a judge in Torakorgan for many years and wrote poems under the pseudonym "Afsus". His grandfather's name was Torakhan. Valuable information and samples of his ghazals are given in "Tazkirayi Qayyumiy" by Polatjon domulla Qayyumiy about Baba Torakhan. This family, i.e. the Ishaq Khan Ibrat family, belonged to the generation of the famous mystic Ahmad Yassavi, who migrated to the villages of Torakorgan and Mullakuding at the end of the 18th century. Ishaq Khan's father, Junaidullah Khoja, was one of the most knowledgeable and enterprising gardeners. He has approximately five acres of land, and the family survives on farming

and horticulture. At the same time, he was very interested in literature, especially poetry, and practiced poems under the pseudonym "Khodim".

Her mother, Hurbibi, was one of the educated and intelligent women of her time, she taught village girls at home. In addition, he was interested in literature and art, and was engaged in poetry. Reading the works of great poets such as Ahmed Yassavi, Lutfi, Navoi, Jami, Bedil, Mashrab, Sufi Olloyar was a favorite pastime for the family. Such a spiritual life in the family is the main factor in young Ishaq Khan's early awakening of his love for literature and art and budding writing. His parents taught Ishaq Khan the recitation of the Qur'an and the melodies of poetry. In the second half of the 1870s, his father Junaydullahhoja died.

Ishaq Khan first studied in a rural school based on the hijra method, but he studied at his mother's girls' school and became literate. In her school, Hurbibi did not limit herself to rote memorization, she also taught and practiced writing and etiquette. It is known that when Ishaq Khan became fully literate, under the guidance of his mother Hurbibi, he completely copied the treatise "Sabot ul-Ojizin" by the poet Sufi Olloyar. This manuscript is currently kept in the house of Rotibkhan Ishakov. That is why Ishaq Khan respectfully mentions his mother as a teacher in his work "Mezon uz-zaman". Ishaq Khan was especially interested in husnikhat in his childhood and teenage years, he devoted more of his free time to learning the secrets of this art.

Ishaq Khan, who loved literature and art, was sent to Kokan in 1878 to continue his studies, and he entered the Muhammad Siddiq Tunqator madrasa. The years of his education in Kok (1878-1885) coincided with the period when fundamental qualitative changes began to take place in Uzbek literature and cultural life, especially in education. There is no doubt that he enjoyed this literary, cultural and educational life...

Ishaq Khan Ibrat did not limit himself to madrasa studies, during his studies he diligently read the works of the great thinkers of the East independently, studied Arabic, Persian and Russian languages in depth, and his innate ability to learn languages was especially strong. He studied at the Kokand madrasa with Ismoilbek Gasprinsky's "Tarjumon" newspaper, which started to spread among the intellectuals of Turkestan, knowing the first newspapers of Turkestan, "Turkestanskiye vedomosti", "Turkestan region's newspaper", which began to be published in Uzbek and Russian languages. met, followed regularly. In the rather rich library named "Kutubkhonayi Is'haqiya" established by Ishaq Khan later in 1910, there are some volumes of the newspapers "Turkestan region", "Turkestanskiye vedomosti", and even the volumes of 1885-1886 of the "Tarjumon" newspaper. (albeit incompletely) was also. He started rehearsing poems under the pseudonym "Ibrat" from the time he was studying at the Kokan madrasa.

In 1885, Ishaqkhan Ibrat returned to his village Torakorgan, waiting for a letter from the Kokand madrasa, and began his career as an educator-pedagogue by spreading

knowledge in the village. He opened a school that year. His school was fundamentally different from the "old method" schools based on the *hija* method. Ishaq Khan applies the method of *savtiya*, which is more advanced in his school, which makes it easier to teach literacy - in modern terms, the "analytical method of sound" protects. The method of "Usuli Sawtiya" was fundamentally different from the "Usuli Hijaiya" method. In the old schools, the method of teaching literacy was based on memorizing only the names of the letters in the form of "alif, be, te, se, jim, he..." rather than teaching what sounds the letters represent.

As Ishaq Khan Ibrat wrote in his works "Lug'ati sitta al-sina" and "History of Ferghana", he took his mother on a pilgrimage in 1887, when he was 25 years old. Boiroq's mother was not lucky enough to return to her homeland, Huribibi performed the Hajj and died of pneumonia in the city of Jeddah. Poet Ibrat's historical lament expressing all his pains and sorrows on the occasion of his mother's death ended. The main purpose of Ishaq Khan Tora's trip to Eastern countries was, first of all, to satisfy his mother's request to take him on Hajj, and secondly, to get to know the life, culture and spirituality of foreign peoples, to learn foreign languages, to learn these countries. was eager to see with his own eyes Ishaq Khan Ibrat buried his mother in Jeddah and continued his journey through Eastern countries, at the same time he visited central European cities such as Istanbul, Sofia, Athens, Rome, Paris, and lived in Jeddah, Arabia for a long time. Makkai came to India from the city of Mukarrama through the Red and Arabian seas. In 1892-1896, he lived in India's largest port city, Bombay, and later Calcutta. Here he perfectly learned the *Arba'I* language, which is widely used among the peoples, that is, four languages: Arabic, Persian, Indo-Urdu and English. He got to know the life of the people abroad, their education and culture, the European culture, language and art introduced by the Europeans in the Eastern countries, studied and collected valuable information for his scientific works. He considered it necessary to know Western languages as well as Eastern languages, and studied French in Arabia, English in India, and the most ancient Phoenician, Jewish, Syriac, and Greek writings. Acknowledging that Ibrat knew the languages of the Eastern and Western nations very well, Ibrahim Davron writes: "...Fazili insonidin moado qazi tora (Ishaq Khan Ibrat.- U.D.) knew Turkish, Persian, Hindi, and Russian. they are good at writing Russian, French, Armenian and other letters.

Ishaq Khan Tora Ibrat in 1896 from India through Burma to China. then he went to Kahkar and returned from there to his homeland with great impressions.

He brought a number of cultural objects from abroad: manuscripts and books written on various topics and languages, a gramophone along with various musical records, and showed them to his fellow villagers. The poet Ibrat was well aware of the art of music, he played the *tanbur* very well. Later, he became a very close friend of the famous hafiz Mulla Toychi Tashmuhamedov, and he went back and forth between

them, and these two artists took part in literary gatherings organized in Tashkent and Namangan.

Ibrat promoted science, enlightenment and culture in the articles he wrote for "Turkistan Region Newspaper", "Sadoi Turkistan", "Sadoi Fergana". Ibrat's life has been very dangerous in recent years. From 1935, he was removed from all positions. In April 1937, a 75-year-old poet and educator was arrested. Ibrat dies in Andijan prison. The 14th secondary school in the Torakorgan district of the Namangan region and a street in Tashkent were named Ibrat.

In conclusion, Ishaqkhan Tora Ibrat, like our other ancestors, sacrificed his whole life for the freedom and enlightenment of our people. Even knowing that their lives would be in danger, schools set up vacuum libraries. He taught many children. He wrote many articles following enlightenment. Of course, we should study the life and work of our selfless ancestors, learn from them, appreciate peace and apply it to our lives.

References:

1. Jadids. Ishaqkhan Tora Ibrat. Youth Publishing House. T-2022y.
2. Jadids. Ishaqkhan Tora Ibrat. "Zabarjad Media". T-2022y.
3. Haq soz // Gazette of Turkestan Region. 1908, No. 56.
4. Ziyouz.uz