



PECULIARITIES OF PEDAGOGICAL VIEWS IN THE WORKS OF ISHAQ KHAN IBRAT

Kholmatova Saida Vokhobjonovna

*Senior Teacher of the Department "Oriental Languages, Humanitarian Sciences and Physical Education"
Namangan Institute of Foreign Languages named after Is'haqkhan Ibrat*

ANNOTATION

Is'haqkhan Ibrat left a rich legacy as a poet, historian, linguist and Islamic scholar. A skilled calligrapher who penned seventeen types of letters, he was one of the first Uzbek publishers who founded "Matbaai Ishaqiya" under his own name. He learned four languages perfectly, namely Arabic, Persian, Indo-Urdu and English. Abroad, he had the opportunity to compare and contrast the life, culture and art of Eastern and Western peoples. He closely studied the advanced science of Europe and collected valuable materials for his scientific works. He considered it necessary to know the languages of the peoples of the East as well as the languages of the West, and studied French in Arabia, English in India, and the oldest Phoenician, Jewish, Syrian, and Greek writings. His contemporary, Ibrahim Davron, writes about this: "Mr. Ishaq Khan, a wise man, knows Turkish, Persian, Hindi, and Russian, and is also adept at writing Russian, French, Armenian, and other letters."

KEYWORDS: *Printer, polyglot, poet, pedagogue, publicist, linguist, self-sacrificing person, fuzalo (virtuous people), artistic humanist, calligrapher*

INTRODUCTION

In our country, modern pedagogy begins directly with the work of great representatives of the national renaissance-modernism movement such as Mahmudhoja Behbudi, Ishaqkhan Tora Ibrat, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Abdurauf Fitrat.

Indeed, "against various ideological and spiritual threats - we have a great enviable history, great enviable ancestors." Therefore, it is very important to spread the life and creativity of our great thinkers, who are the roots of our spirituality, to the general public. Studying the activities of Ishaqkhan Tora Ibrat as a polyglot, poet, pedagogue, publicist, linguist who traveled around the world, studied science and mastered several languages at the end of the 19th century, and the feeling of infinite pride towards him in the younger generation. It is necessary to form and thereby educate them as patriotic, selfless individuals. In particular, by teaching the rich literary and scientific heritage of Ishaq Khan Ibrat to young people, we should educate them in the spirit of high spirituality and enlightenment, by studying Ibrat's works, we should raise the literary and aesthetic thinking of students and young people, and the spiritual world of our children contributes will be perfect.

The in-depth study of the priceless heritage of our ancestors on a scientific basis is a constant focus. On November 2, 2016, in a meeting with the voters of Namangan region, Sh. Mirziyoyev decided to perpetuate the name of the great progressive and enlightener Is'haqkhan Ibrat as a symbol of respect for his incomparable services to the spiritual and educational development of our nation, and to build a modern garden by name Is'haqkhan Ibrat and put forward the initiative to create a memorial complex and "Ibrat School". Therefore, the decision No. 208 of the Cabinet of Ministers of the Republic of Uzbekistan dated April 13, 2017 "On the establishment of a memorial complex to the famous enlightener Is'haqkhan Ibrat in the Torakurgan district of the Namangan region" and Resolution No. 275 of the President of the Republic of Uzbekistan on June 9, 2022 "On the establishment of the Namangan State Institute of Foreign Languages named after Ishaq Khan Ibrat" was adopted.

In the era of globalization, the threat of mass culture to national and spiritual values is increasing. First of all, they threaten the young generation with the need to contribute to the education, prosperity and development of the country and the country poisoning. This means that our national spiritual values have been preserved by the exemplary life and actions of our ancestors, and we have the task of preserving them and enriching them with spiritual wealth to the next generation.



DISCUSSION AND RESULTS

Ishaq Khan Tora Ibrat devoted his life to the interests of the country and the nation as a poet and scientist, publisher and pedagogue, religious figure, translator and reformer. Therefore, its rich cultural heritage is widely studied in our country and even abroad.

Ishaqkhan Ibrat is an enlightened poet, a great linguist, a historian, and one of the first Uzbek printers. He was born in 1862 in the village of Toraqorgan near Namangan. He received his initial education in the old school, then at the hands of his mother. Later, he went to Kokan to study at a madrasa. In 1886, Ishaqkhan Ibrat graduated from the madrasa and returned to Torakorgan. He started his career as a pedagogue by spreading enlightenment in the village. In the same year, he opens a new school, which is very different from the old local schools.

Ishaqkhan Tora Ibrat graduated from the Kokand madrasa in 1886 and returned to his village Torakorgan. He began his career as an advanced educator spreading enlightenment, and opened a school in his village that same year. His school was somewhat different from the schools based on the "old method", i.e. hijo methodology. While studying in Kokan, Ibrat noticed that the teaching methods of the Russian schools opened in the country were superior to the rote memorization method prevailing in the local schools. Ishaq Khan Tora Ibrat applied the sound (sawtiya) method, which was more advanced than his school, and defended the "sawtiya method" from the supporters of the old method. However, he could not work in this school for long. Some ignorant fanatics declared his school as a "school of infidels" and tried to turn away the children of the people from this school. They even managed to close the school with the help of the officials of the Governor General's Office.

In 1887-1906, Ishaq Khan Ibrat traveled to Eastern and European countries, especially in central European cities such as Istanbul, Sofia, Athens, and Rome, Eastern cities such as Kabul, Baghdad, Jeddah, Mumbai, and Calcutta, as well as China, India, and Arabia. Ishaq Khan perfectly learned the Arabic, Persian, Hindi and English languages used there. Ibrat Barakali is engaged in creativity, there are more than twenty works written by him, twelve of which have reached us. In particular, in 1900, his poetry book "Ilmi Ibrat", in 1901 "Lug'ati Sitta al-Sina" six-language dictionary, in 1908 "Fiqhi Kaidani" translation book were published in Arabic text. At the same time, Ishaq Khan established the first publishing house in the Fergana Valley under the name "Matbaai Ishaqiya" in Ibrat Torakorgan. It publishes books on science, enlightenment and development, as well as books written by him.

Ishaqkhan Ibrat's work "Lug'ati sitta-alsina" was used as a single guide for learning Eastern and Russian languages in modern schools. At this point, it should be noted that Ishaq Khan Ibrat created a scientific work called "Jome ul-Khutut" ("Collection of Writings"), which is quite perfect in the complex field of linguistics. In this work, the author tries to explain the history of development from the most primitive writings - pictographic writings to the most perfect writings of recent times. Ishaq Khan writes the following about the history of the creation of this work, his intended purpose, and the title of the work: "These letters are eternal and permanent, and I intend to leave a unique history for our nation and to leave a work for the world. , this is a verse." In fact, Ishaqkhan Ibrat's profound knowledge in the field of linguistics was also demonstrated in this work. Because in the work, the oldest sound-letter writings that appeared after the pictographic writings: Phoenician, Jewish, Syriac, Arabic, Greek, Persian, Slavic, Sanskrit, Indian, Latin, Armenian, Georgian, Uighur and more than 40 other writings, of which information about its origin and development is provided. Also, Ibrat did not limit himself to the study of writing samples in his homeland, but also studied the ancient writing culture of Arab countries. He used writing monuments created by the Phoenicians before our era, writing remains found in caves on the island of Cyprus in his work.

Also, Ibrat was appointed as a poet. It is a pity that his "Devoni Ibrati" has not reached us. In his time, he gained high attention among the people and achieved the rank of a judge. The "Kutubkhanai Ishaqiya" foundation, which he founded, was very rich in this respect and the giving and receiving of books was established on the basis of a certain procedure.

The leading idea in Ishaq Khan Ibrat's work is the idea of promoting the innovations of science, culture and technology. The essence of Ibrat's enlightenment is that in his poems calling for knowledge and enlightenment, human destiny was in the first place.

He promoted science and technology that serve the economic and cultural life of the people, ease their problems, and bring the distance closer. From this point of view, his "Tarihi Chopkhana", "Masnavi about culture", "Gazeta khususi-da", "Turkistan akhdiga khitob", "Tabrik Namangondin", "Kalam", "Tarihi manzumi vagon Ibratdin yodgor", "Muhammasi" His poems such as "Ibrat" are noteworthy. In these poems, the poet sharply exposed the bigots and old-timers who drag the country and people into age-old backwardness. Ibrat tried to find out the reasons for the hard life of the hardworking people, the poverty, the backwardness of the country, and the ignorance of the people, and to find ways to save them. Ibrat, who has been in several developed countries, understood that the only way to save the people from darkness and the country from backwardness is the acquisition of knowledge.



The essence of the enlightenment of Ishaq Khan Tora Ibrat is that he reacted and evaluated every event from the point of view of the interests of his people and the Motherland. He dreamed that the future generation would live a free, independent and prosperous life among developed nations, and he had high hopes for it.

“Jome' ul-khutut” Writing is important in the development of society, culture and science, and in conveying cultural heritage to future generations. The creation and development of writing has a history of several thousand years. It emerged and developed much later than language as a means of communication between people. Writing is inextricably linked with the history of language and culture, its development stages. For this reason, a scholar dealing with the history of writings has a great responsibility. It is necessary for him to get acquainted with the history and culture of the human society, with the languages and writings that were once considered a means of communication, and later became dead, and with the relationship between living language and writing. However, this most interesting, relevant, and at the same time very complex field of linguistics has not been studied enough. In this complex field of linguistics, Ishaq Khan Ibrat created a very excellent scientific work called “Jome'ul-khutut”. In this work, the author tries to shed light on the history of development from the most primitive writings - pictographic writings to the most perfect writings of the last period. This work of the scientist consists of 132 pages and was published in 1912 in his printing house – “Matbaai Ishaqiya”. Ishaq Khan writes the following about the history of the creation of this work, his intended purpose, and the name of the work: “These letters are eternal and permanent, with the intention of leaving a unique history for our nation, and with the intention of leaving a work for the world. Mujib's verse: “Asardurki alamg olgai olgai, Kishi beasardur ketar benishan” - in essence, by slandering botadvin, raving, making his character noble and noble, and leaving a mark on the nation, the language of our nation is Turkish, and the common Turkic ilan is the people of Sartia.) the prefix of naf' is limited, and I did not nationalize the literature, but made it clearly Turkic. The Persians of our nation will be translated into Persian for the second time, and the goal is to create a “Jame' ul-Khutut” for all the letters, and to make them in our own letters and in our own language and in our own printing press. I peshkash to noble people, people of integrity and good-hearted, people of wisdom. Ishaq Khan Ibrat's profound knowledge in the field of linguistics was also demonstrated in this work. In the work, the oldest sound-letter writings that appeared after the pictographic writings: Phoenician, Jewish, Syriac, Arabic, Greek, Persian, Slavic, Sanskrit, Indian, Latin, Armenian, Georgian, Uighur and more than forty other writings, their origin, progress will be reported. Ibrat did not limit himself to studying the writing samples of his homeland, but also studied the ancient writing culture of Arab countries. He used the written monuments created by the Phoenicians before our era, the written remains found in the caves on the island of Cyprus in his work.

“Jame' ul-Khutut” provides information about 41 different writing systems known in the world, including the forms of Arabic letters such as suls, tawqe', rayhan, zulf, Humayun, turra, and at the same time, it contains husnikhat san Opinions about the horse are expressed. In this work, Ibrat emphasizes that the study of foreign languages such as English, French, German, and Latin, along with the Russian language, plays a major role in the acquisition of science and culture.

CONCLUSION

To sum up, the great writer Ishaq Khan Ibrat, who was at the forefront of the Jadidism movement, was not only a historian, poet, linguist, publisher and teacher, but also a mature religious scholar of his time, a judge and, first of all, a patriot. He is a historical person who fought selflessly for his development and strived for his whole life.

Ishaq Khan sincerely wanted his people to be knowledgeable and enlightened, and he did not spare his knowledge and energy in realizing this desire. He reported in the work “History of Culture” written in 1916, that in 20 years he created 14 scientific-historical, linguistic works and a collection of poems “Devoni Ibrat”, which is a collection of 30 years of poetic creativity. In addition to his works on linguistics, “Logati sittati alsina”, “Jome' ul-hutut”, his works on linguistics, “Tarihi Fargana”, “Tarihi kultur”, “Mezon uz-zaman” have reached us.

The poet correctly understood the socio-political changes that began in the country at the end of the 19th century, people's aspiration to a high ideal, national awakening and recognition of their identity, for this he used the innovations in the field of science and technology, science, education. Therefore, its rich cultural heritage is carefully studied not only in our country, but also abroad. Therefore, his spiritual and moral views are one of the most important educational processes for today's youth. In fact, Ishaq Khan Imbrat left a “mark” for the development of the Motherland and the nation with the example of his life, creativity and work, which is a “mark” for “one in a thousand” people he became a real example worthy of his name.

REFERENCES

1. Vohidova K.A. *Ishokxon Ibrat hayoti va ilmiy merosi hakida // NamDU ilmiy axborotnomasi*, 2018. 1-son, -B.206-211.
2. Dolimov U. *Ishoqxon Ibrat. Tanlangan asarlari. – Toshkent: «Ma'naviyat», 2005. – 200 b.*
3. Dolimov U. *Ishoqxon to'ra Ibrat. - T.: YOSHLAR NASHRIYOTI UYI, 2022*
4. Dolimov U. *Ishoqxon ibrat. - T.: Sharq, 1994.*
5. *Ishoqxon Ibrat «JOME' UL-XUTUT»-Namangan Matbaayi Is'hoqiya 1912.*



6. Nurmatova, M. (2021). *Family economy: Sources of income and types of costs. Asian Journal of Research in Business Economics and Management*, 11(11), 69-73.
7. Ихтамовна, N. M. (2022, December). *Zamonaviy ta'limda iqtisodiy fanlarni o'qitish usullari tahlili. In E Conference Zone (pp. 79-81).*
8. Расулов, И. И. (2021). *Фразеологические единицы русского и узбекского языков со значением качественной оценки лица. In Система непрерывного филологического образования: школа–колледж–вуз. Современные подходы к преподаванию дисциплин филологического цикла в условиях полилингвального образования (pp. 420-423).*
9. Inatovich, R. I. (2021). *The Concept of "Community/World" in the Linguistic and Cultural Aspect. Middle European Scientific Bulletin*, 16.
10. Расулов, И. И. (2016). *Наречные фразеологизмы русского языка с имплицитно выраженным значением. In Молодежь и наука: реальность и будущее (pp. 275-277).*
11. Расулов, И. И. (2016). *Особенности учебного перевода фразеологических сочетаний. In Молодежь и наука: реальность и будущее (pp. 330-332).*
12. Расулов, И. И. (2019). *О применении кейс-метода в учебном процессе. In Молодежь и наука: реальность и будущее (pp. 464-467).*
13. Расулова, М. X. (2015). *"Идейность" безыдейной литературы. In Молодежь и наука: реальность и будущее (pp. 338-339). 2 та*
14. Хамзаевна, P. M. (2021). *Современные педагогические технологии на уроках русского языка. EPRA International Journal of Multidisciplinary Research (IJMR)*, 7(4), 148-150.
15. Мирзаюнусова З. И. Расулова М. X. (2011) *Роль образа исторической личности в воспитании гармонично развитой личности. молодежь и наука: реальность и будущее Материалы IV Международной научно-практической конференции, (572-573)*