



SOCIO-SPIRITUAL CONDITIONS FOR THE FORMATION OF ISHAKHAN IBRAT'S WORLDWIDE

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ANNOTATION

The article describes the social life of the Jadid thinker Ishakhon Tura Ibrat with his views in his works. He spoke about the unjust society in which he lived, the debt of ordinary people, the educational process, the tyrannical policies of the khans, and the colonial policy of Tsarist Russia. At the same time, the influence of the vices that came with Tsarist Russia on the morale of the people is shown.

KEYWORDS: *Jadid, spiritual heritage, social environment, enlightenment ideas, spiritual education, russification.*

DISCUSSION

During the period of independence, as in other areas, great attention was paid to the restoration of our national history, the names of our historical figures, the justification and perpetuation of their names. In the age of globalization, the threat of "popular culture" to national and spiritual values is growing. And the fact that our national spiritual values, the exemplary life of our ancestors, their rich spiritual heritage are preserved, preserves and enriches them and passes them on to future generations.

The role of the modern thinker Ishakhon Ibrat is significant. We can mention his efforts in the socio-political sphere. As an advanced pedagogue, the Jadids did a great job in educating the children of the people, teaching them secular knowledge and awakening the spirituality of the nation.

The article describes the socio-political environment of the time of Ishakhon Ibrat, one of the prominent representatives of the Jadid Enlightenment. At the same time, his socio-philosophical views on society are analyzed. As the President Shavkat Mirziyoyev noted: "Our great ancestor did not choose the nickname Ibrat for nothing. His selfless life for the development of the motherland and the country remains a real example not only for his time, but also for all of us today". [1]

It is a well-known fact that the invasion of Turkestan by Tsarist Russia worsened the situation of the common people, and that one tyrant was two. At that time, the main goal of the tsarist officials was to plunder the country, to make more money in time, and to lay the groundwork for such evils as bribery

and violence. According to historians, capitalist relations with Tsarist Russia led to the enrichment of the rich and the enslavement of the poor. For Russification, which was the main means of subjugating the country, fertile lands began to be allocated to the population who had been resettled from the central regions of the empire. At that time, "loan" debts had to be increased by 25-60%. Those who are engaged in cotton trade can get a loan of 8%. Apparently, such a loan was not given to an ordinary farmer. Ishaqhan Ibrat says about this:

Mundin qadim xalqda bor erdi iqtisod,
Kam erdi xalq ichra tu yaxsh ila fasod,
Qilmay bu xalq ilmi hisob ila ijthod,
Iqbol yovar o'lmadi ham topmadi murod.
Keldi bu xalq boshiga birdan baloyi qarz,
Bo'ldi tamom xalqi jahon muhtaloyi qarz
Farg'onada bu vaqtda beqarz kimsa yo'q,
Ming so'm aqalli qarz bo'lib, bo'lsa qorni to'q.
[2,51]

(Meaning): The ancient people had an economy,
There was little corruption among the people,
At the expense of this national science,
Did not survive and find luck.
It came as a sudden calamity to the people,
The people of the world are in debt
There is no one in Fergana at this time,
Has a thousand soums is a reasonable debt,
and the stomach is full. [2,51]

(Apparently, the condition of the local population was very deplorable. At that time, the majority of the population was heavily in debt, and the people were accustomed to the plight of the social environment.)



Commenting on Tsarist Russia's colonial policy, Alfred Riber, a Western scholar, said: "The Tsarist government in the late 19th and early 20th centuries focused on its policy of assimilation of peoples abroad. There was Russification." [3.]

At the same time, Ishakhon Ibrat lamented the harmful effects of harmful practices on the spiritual upbringing of the people at that time.

Jahondin aysh izlab, ahli haqsin olmading ibrat,
 Hama kori jahon borini etding, topmading nusrat.

Sanga tanbih emasmu mu'taqid dunyoga u shaddat,

Behisht taylab bino ko'rmay o'ziga soldi haq furqat.

Uzun umri-la olam ahlig'a shoh o'ldi ul Qorun,
 O'lib ketdi, hama dunyosi qoldi, oldimu muhlat.
 Xudodin yoki xat oldingmu o'lmaslikka dunyoda,

Qo'lingda bo'lsa ko'rsat o'lmasingga bir xattu xujjat. [4,55]

(Meaning):

You did not set an example for the people of the world by seeking madness,

You did everything in the world, you did not find help.

Is it not a rebuke to you, it is a blow to the believing world,

It was a real pleasure to see Paradise without seeing the building.

Long live the king of the world, Qarun,
 He's dead, he's dead, he's dead.

In the world, whether you receive a letter from God or not,

If you have it, show it to me so that I don't die. [4,55]

(In these verses, Ishaqhan Ibrat emphasizes that the people are indulged in entertainment, that the moral upbringing of the people is corrupted, and that no one who is greedy for wealth can still take away his wealth.

In several of his views, Ishakhon Tura Ibrat implies the destruction of the moral and spiritual environment of society and the occupation of Central Asia by the Russians as a major factor. Therefore, the words of the leaders of the nation, such as Ibrat Domla, were very important. That is why the devotees of the country, such as Ishakhon Ibrat, burned the people not to succumb to various vices in order to make them educated and enlightened. In Namangan region, they were familiar with the activities of all schools that opened in the early twentieth century. By 1908, the number of schools in the valley was about 30.

Compared to the sources of that time, it was more in the valley than anywhere else, which was the result of the work of the country's advanced people. Ishakhon Ibrat also began to pay more attention to the establishment of a library and a school, not to be

indifferent to the future of the people. The role of the book in the development of human spirituality in the understanding of national identity is invaluable. Realizing this, the enlightener began to open a library in his house. At the initiative of Ishakhon Ibrat, a book-sharing and reception book was organized in the library.

Ishakhon Ibrat, as a historian, pays special attention to the description of the attitude of the beys and khans to historical processes in his work "History of Fergana". In 1842, on the eve of the conquest of the Kokand Khanate and the impending Russian invasion, Amir Nasrullo pursued a policy of disunity: "When the khan (Muhammad Alikhan) was tied up and taken to the Emir, and the Emir immediately sentenced him to death, a wise man named Abdusamad Naib, one of his ministers, said to the Emir: The Amir said, "What is the word?" He said, "Holo Huqand is dead. Fergana is a big country. How many soldiers and soldiers have been killed? It is still a local danger for Russia to come." The khan would swear an oath, repent, submit to Huqand, submit to Bukhara, and a property would be a shield for the enemies who came to us, "he said, not agreeing with the Emir." [6,77]

In his social views, Ishakhon Ibrat believes that the development of society, the rise of culture can be achieved through science. He describes the developed city as follows: "Cultural cities will be such that at the present time madrassas and schools of various kinds will be in their cities, which will protect them from various sciences and professions, great doctors, doctors and oppressed tyrants. Whatever and all kinds of crafts are woven, even if the tools are in their own cities, and there is no need for other people, and in that city factories, fire-ships, and interest-bearing and tanneries are built with electricity. [7,112-113]

It is known that the Turkestan Regional Newspaper was the first newspaper to be published in Russian in order to accelerate Tsarist Russia's colonial policy in Central Asia and to Russify the local population. The Jadids did not ignore the fact that the newspaper published highly reactionary articles on changing the ideology of the people. Therefore, they began to use newspapers for their own purposes. Enlightenment ideas are the basis of exemplary journalism. In all his articles, he tries to draw the attention of others, raising the concerns of ordinary people. Of his more than 45 articles, 35 were published in the Turkestan regional newspaper. Ibrat himself worked as a people's judge in the villages of Turakurgan and Khanabad for more than 20 years before and after the October coup.

A number of Ibrat's articles are aimed at exposing corrupt officials, local officials, and fifty leaders. Tsarist Russia expresses strong dissatisfaction in its "pologenesi". He is dissatisfied with the fact that the fate of the people has been



handed over to bad, vile and ugly people: "It is mentioned in Chapter 223 of the Pologeny that there should be a person (judge) not younger than 25 years old who has not paid a fine of more than thirty soums." He did not say whether he was a scholar, a fool, or a wise man, or who knew the Shari'ah, or whether he knew the rules. "If a balloon falls a lot, it will write exactly what it does. No matter what they do, if they do it in accordance with the polytheism, it does not mean a mullah who knows the Shari'a in the polynomial." If you do not think, friend, you will die." [8]

These views of Ishakhon Ibrat were a strong criticism of the working people of that time, the colonial government, the vices of society, so during the colonial period of Tsarist Russia, such articles themselves required great devotion to the Enlightenment. It was at that time that conditions were created for the emergence of people like Ibrat and the work to raise the morale of the people. Ishakhon Tura Ibrat negatively acknowledged the role of religion in the deplorable state of the society at that time and criticized the activities of the followers of the old creed in awakening the nation's spirituality, saying: Everyone knows the truth. Who will prevent and correct it? ...preaching in mosques in all parts of the Islamic world. Turkestan and Bukhara alone, why not. The morality of the people is being violated day by day. Ori, we are not understood by the poor common people in the mosque "Salat Masudi"... When the ulama is changed, the nation will definitely reform". [9]

Ishakhon Tura Ibrat differs from other modern thinkers by the breadth of his knowledge, the depth of his enlightenment ideas, and his ability to think meaningfully in all spheres of society. This can be explained by the fact that Ibrat's trip abroad was acquainted with the culture and language of different peoples, he read many Western works. In the current era of globalization, as Uzbekistan enters the world integration, we realized how important it was to study foreign languages and history of our great ancestor a century ago. In his works, Ishakhon Tura Ibrat called on the people to wake up from their slumber, to develop new methods of schools and to study secular sciences.

In the words of Nodira Mustafayeva, a well-known scholar and candidate of historical sciences, in the activities of the enlightened Jadids "... training of national specialists, satisfaction of these needs through modern educational institutions or sending them abroad for education, radical reform of educational institutions, in-depth teaching of natural sciences in the field of education, educators of the nation – women. The need to learn more languages, to expand cultural and educational activities in order to achieve enlightenment, modern education and development was identified as the main topics." [10,165-166]

In conclusion, we can reaffirm that the social environment of the time of Ishakhon Ibrat had a great influence on the worldview of the thinker. Realizing the impact of colonial policy on the social, economic and spiritual aspects of the people, he encouraged the people to perfection and carried out practical reforms. The ideas put forward in the works created by Ishakhon Ibrat played an important role in changing the spiritual image of the people. The rich spiritual and scientific heritage created by our ancestors still leads the people to spirituality and enlightenment. Therefore, it is very important to educate the current generation not only in the activities of the Jadids, but also in the rich heritage of our other great scholars.

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