

## ISKHOKHON TURA DZHUNAI DULLO-KHOJA OGLU IBRAT AND ITS SCIENTIFIC AND HISTORICAL HERITAGE

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**Abstract:** It is hardly possible now to trace the fate of the owner of the Orenburg printing house Gaufman and the Tatar teacher Khusein Makayev from Fergana, who assisted the great educator Ibrat in the development of printing in Namangan. After all, more than a hundred years have passed, several revolutions and wars, persecutions and repressions, during which our great ancestor also perished. This article is about the poet, translator, historian, and linguist Ishakhon Ibrat, who

describes the difficult life of a scientist.

**Keywords:** Iskhokhon Tura Dzhunaidullo-Khoja oglu, Turkestan, Kokand, Turakurgon, Matbaai Iskhokia, History of Fergana, Sanati Ibrat, Kalami Mirrajab Bandi.

### Introduction

Iskhokhon Ibrat real name Iskhokhon Tura Dzhunaidullo-khoja oglu - Jadidist, writer, polyglot translator, historian. Iskhokhon Ibrat was born in 1862 in the village of Turakurgon, which was located near Namangan, in the Kokand Khanate. He received his primary education at the local madrasah and from his mother. Later, after moving to Kokand, he entered a large madrasah. In 1886, after completing his studies at the Kokand madrasah, he returned to his native village. Arriving in his village, Ibrat begins to conduct educational activities among the population. At the end of the year, he opens a school, which was significantly different in terms of the education system from other schools, later the school gains popularity and the rest of the local schools move into the education system of the newly formed Ishokhon Ibrat school.

### Literature Review

Thanks to his exemplary life and work, a number of scientists have carried out in-depth scientific research. Among them are studies by N. Karimov, P. Kayumov, O. Usmon, Y. Gaffarov, K. Vakhidova.

### Analysis and Results

In 1887, Ishokhon Ibrat went to Mecca to perform the sacred Hajj. After performing the Hajj, having left Mecca, he lives for some time in Jeddah and after that begins his journey through the countries and cities of Europe and Asia. On the journey, he first visited Jerusalem and Damascus. Arriving in Istanbul, Ishokhon Ibrat begins his journey across Europe. First, he drives

to Sofia, and from there he goes to Athens and Rome. While returning from Europe via Istanbul, he visits cities such as Baghdad, Tehran, Isfahan, Shiraz, and Karachi. Having traveled around Iran and Afghanistan, Ishokhon Ibrat visits India and lives for some time in Bombay and Calcutta. From India, he goes to Kashgar. During his travels, Ibrat will learn to perfection such languages as Greek, English, Turkish, Arabic, Persian, Hindi, and Urdu. Later he also learns Russian. In 1896, after a long journey that lasted nine years, Ishokhon Ibrat returned to his native village. In 1901, he finished his work entitled "Lugati Sitta-alsina" (Russian Dictionary from beginning to end) and published it. It was this manual dictionary that was used in all Jadid schools to study Russian, Arabic, Persian and other languages. In 1912, Ibrat finished his unique work about the history of writing called "Jome ul-hutut" and published a book in the edition called "Matbaai Ishokia". In his works, Ibrat wanted to see his people educated and enlightened. In the next twenty years of his life, he wrote 14 scientific, historical, and linguistic books. Among them, such books as Tarihi Fargona (History of Fergana), Tarihi Madaniyat (History of Culture), Meson Uz-Zamon (Periods in detail), Zabonkhoy Shark (Languages of the East ), Etc. During this time, he also unites in one collection called "Devoni Ibrat ", all his poems that have accumulated over 30 years of his poetic life.

After the annexation of the Kokand Khanate, and then the whole of Central Asia to the Russian Empire, Iskhokhon Ibrat advocated the technical integration of Turkestan. He was also an ardent supporter of schools with a new teaching method and advocated an increase in their number. ISKHOKKHON Tura Ibrat, who arrived in Orenburg in the summer of 1907, became closely acquainted with Gaufman and became a regular at his small printing house. He learned the secrets of copying and printing, looked closely at the equipment. He eventually bought a lithographic machine with several sets of letters and agreed to

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pay for it within ten years. So, in Turakurgan his own printing house "Matbaa Iskhokia" appeared.

Residents helped Ibrat in everything. So, when it was necessary to make letters for the set, Mirzaboy Giyasov took out walnut wood and gave it to the lithographer. To train the personnel, Ibrat recruited Khusein Makayev, an experienced printing master from Tatarstan, who was then working as a teacher in Fergana. Books, brochures, textbooks, posters, invitations were published here. As Ibrat noted in the poem "Tarihi Chophona" about his brainchild, lithography began with enlightenment. Here he first published the book "Sanati Ibrat, Kalami Mirrajab Bandi".

Ibrat then often traveled abroad and was engaged in literary work, so he entrusted the printing house to his colleague Abdulrauf Shahidi Akhuzoda. Ibrat dreamed of turning the printing house into the largest enterprise in the Turkestan Territory and acquired new equipment. "Matbaa Iskhokiya" really influenced the worldview of people, interest in reading and literacy increased, books and brochures printed by the lithographic method found their readers. In 1910 - 1913, master printer Khusein Makayev was appointed director. His successor, M. Abdusattorov, was able to strengthen the economic condition of the enterprise, the number of employees increased, the volume of orders increased, and a variety of works were published. At the same time, a Namangan printing house was also created in Turkestan.

Realizing the importance of printed publications and newspapers in the formation of education and culture, the thinking of the people, Ibrat in 1913 tried to publish a newspaper called "Al-Tijorat - Namangan". He appealed to the government on this issue several times. His step is welcomed by the Ufa newspaper "Vakt", widely known in Central Asia and the Turkic world. But the enlightener was unable to publish a newspaper, but he founded a rich library at home, which was very popular. There were books in Uzbek, Persian-Tajik, Russian, Turkish and Tatar languages. Since 1910, 13 bookstores have been opened in Namangan, two each in Chust and Pope, one each in Yangikurgan and Turakurgan. They sold at low prices mainly books published in "Matbaa Ishokia".

In the late 1920s and early 1930s, he worked in government positions. In 1935, Ishokkhon Ibrat was removed from all posts and he was forbidden to teach in schools. Later in 1937 he was arrested for "anti-Soviet propaganda" and imprisoned. In April of the same year, he dies in a prison in Andijan, he was then 75 years old. The burial place of Ishokkhon Ibrat is still unknown. True, Ibrat always spoke warmly about periodicals and said that newspapers tell about events in the world and contribute to enlightenment.

## Conclusion

It should be noted that the great historian, poet, translator, publicist, and printer Ibrat Domla left a great scientific heritage during his lifetime. Today, our scientists are studying in detail its rich cultural heritage. Pupils and students study in schools, colleges, lyceums, technical schools and higher educational institutions. Among the works of the most prominent representatives of the Jadid school, the works of Ibrat Domla deserve special recognition. In particular, his contribution to the development of typography is invaluable. In a word, Ibrat Domla, with his lifestyle and creative activity, left an indelible mark on the Uzbek press, history, and literature.

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