

Ибрат Ва Унинг “Жомеъ Ул-Хутут” Асари

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Тадқиқотчи

Abstract: Ishaq Khan Junaydullahhoja's son Ibrat is one of the figures in the history of Turkestan jadidism due to his role in Ibrat Fergana, the scope of his activities, his works, his dedication to the country, the people, and the perspective of the nation. He is a representative of modernism, a representative of modernism movement, historian, scientist, famous poet, linguist, publisher, world traveler and teacher.

With the efforts of representatives of Uzbek literature of the period of national renaissance, science, education and culture developed somewhat during this period. As a confirmation of this, Ishaq Khan Ibrat makes a special acknowledgment of the following in “Jome'ul-Khutut”: “...our century had a culture... For example, fire - a cart, telegram, telephone, electric lanterns - many kinds of flying lanterns, gramophone, photographer”.[1]

Encouraging his compatriots, especially the younger generation, to learn Russian and European languages occupies a special place in his work “Jome'ul-hutut”. Continuing the traditions of his predecessors - enlightened poets and scientists, Ishaq Khan strongly condemns Russia's policy of aggression against Central Asia. He tried to implement science and culture entering the life of the society, advanced methods in the educational system, especially the “Usuli savtiya” method based on Ismoilbek Gasprali. Ishaq Khan explains the original purpose of writing the work as follows: “...One of these examples is that every century a world changes, the century changes, the world, people, things - everything changes. It is a joke to us. It is necessary to follow this example. First of all, let's take care of ourselves, that's how the world goes. Therefore, the situation and character of the new year will be an example. If we look at these thirty years, there are many differences”.[2]

Ishaq Khan Ibrat sincerely wants his contemporaries to be educated and cultured. He urges the youth of the nation not to lag behind the progress. The following words of the author are a clear confirmation of this: “Culture is like a memory, a new food, a new word, a new letter is introduced, and the old things, religious works, and pieces are all left behind and the new ones are walking... It's clear in your house right now... for example: a lamp left - lamp (left), lightning left - gururd (left)... chajjosh left - teapot (left), kumgon left - samovar (left), etc. many new things have become current.”

The scholar strictly adheres to his chosen style in “Jome' ul-hutut”. While quoting the form of the European script, he gives a variant of the Arabic spelling that confirms this idea. Therefore, the work “Jome'ul-hutut” can be called an important source of information about the writings of the peoples of the world.

At the same time, in this work, the author focuses on the history of Arabic writing, the evolution of their development. As a result of his investigations, he comes to the following conclusion: Arabic writing originated from the writings of the Nabati people, and from the 7th century it developed in two forms - Kufi and Naskh writing. A relatively simple “suls” script was created based on the Kufic and Naskh scripts. About this, the author writes the following: This is our book of calligraphy, derived from Syriac, from Syriac to Kufic, from Kufic to Suls, from Suls to Taliq,

from Suls to Taliq, which was published by Khoja Mir Ali Tabrizi in the Iranian city of Tabriz in 900 AH. Those who have given the name nastalik for complex with Naskh. This letter is not valid in Arabia. It is current among the Islamic people of India and Bukhara, Turkestan, Fergana, Koshghar. The reason for this was the revolution of the kings of Iran to these properties, Bukhara took the pieces and introduced them at that time.

Ishaq Khan Ibrat notes with great satisfaction in his work “Jome'ul-hutut” that the attention to the development of science and science, education and culture has increased in the time in which he lived. He understood this development as the entry of advanced culture and science into the country.

“Jame' ul-Khutut” provides information about 41 different writing systems known in the world, including forms of Arabic calligraphy such as Suls, Tawqi', Rayhan, Zulf, Humayun, Turra, and at the same time, it expresses ideas about the art of husnikhat. 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. Latin is necessary when going to the pharmacy. If a letter is sent to India, it cannot be written in English, and French to Iran. The first thing we Turkestans need is Russia's letter, which they will not deny. If they write newsletters and reports, if they need teachers, they give money to a person who knows Russian and write a report, it is very necessary for them. A letter from the government is necessary to write goods from Moscow, so it is obvious that people need to know this from all aspects.

Undoubtedly, Ishaq Khan Ibrat's scientific activity in the early 20th century shows that he is a potential source scholar. In the history of the development of our culture, Ishaq Khan gained great fame as a calligrapher who mastered calligraphy perfectly.

Ibrahim Davron writes the following about this: He (Ishaq Khan Tora) is also a master of calligraphy. Because there are seventeen types of writing in Muslim writing with one pen. This work is an example of his penmanship and intellect, so it is a wonderful piece of art. Last year, in 1907, Mr. Turkestan was presented to the governor-general of Turkestan, and for his merit, he was awarded the second-level coat of mail.

In conclusion, it can be said that Ishaq Khan Ibrat, who was familiar with the scientific works of many Eastern and Western scientists, is distinguished from contemporary poets and scientists by his wide knowledge level. Therefore, the works written by him have a deep scientific basis. From them, one can see that the author's thinking is deep and comprehensive, and that he has a high scientific potential.

The works of Ishaq Khan Ibrat, the great creator of Uzbek literature of the period of national renaissance, show new aspects of Uzbek literature and its unique diversity. Therefore, studying and popularizing such works is one of the urgent tasks, and this study came to the field as a result of research conducted in this direction.

The work “Jome'ul-hutut” firstly shows how deep knowledge Ishaq Khan Ibrat has in the field of the history of writing of world nations, and secondly, it is a work that embodies the existing scientific achievements of that time about the history of writing culture. The publication of this work became a reality of great importance in the history of Uzbek printing, culture, in the study of the history of writings, and in the field of science. This work does not lose its scientific value because it is a perfect paleographic study that sheds light on the history of the writings of Muslim peoples and the writings of the world's peoples in general.

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