



"EXPRESSION OF SOCIAL REALITY IN ARTISTIC AND JOURNALISTIC WORKS OF ISHAQ KHAN TORA IBRAT"

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Article history:	Abstract:
Received: 24 th April 2024 Accepted: 20 th May 2024	In this article, Ishaq Khan Ibrat's work "History of Fergana", articles he gave to "Oyna" magazine, "Turkistan region's gazette", characteristics of views such as the attitude of khans and begs to historical events, place names, their definition, The events of the construction of the Kokon-Namangan railway are covered. Also, the work contains conclusions and suggestions on how to convey to the future generation about the way of life, culture and life of our ancestors, and to encourage them to draw conclusions from it.
Keywords: Works of Ishaq Khan Ibrat, "History of Fergana", "Oyna" magazine, "Gazette of Turkestan Region", spiritual and moral views, Islamic historians, enlightened poet, Toraqorgan, Khoqand, Qubo, climate and countries.	

INTRODUCTION

Ishaq Khan Ibrat sincerely wanted his people to be knowledgeable and enlightened, and he did not spare his knowledge and energy in realizing this desire. Ishaq Khan Ibrat did not limit himself to the sciences taught by the madrasa. During his studies, he independently diligently read the works of great Eastern scientists, studied Arabic, Persian and Russian languages in depth. He got acquainted with the first newspapers of Turkestan published in Russian and Uzbek languages, "Gazette of Turkestan Region", "Turkestanskije Vedomosti" and Ismailbek Gasprali's "Tarjiman" newspaper, which was newly published in Turkestan, when he was studying at the Koqan madrasa. According to the sources, the "Ishaqiya" library, founded by Ishaq Khan, even had volumes of the "Tarjiman" newspaper from 1884.

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: that year he opened a school in his village.

Ibrat's historiographical works "History of Ferghana", "History of Culture" and "Mezon uz-zaman" have reached us. In creating these works, Ibrat enjoyed the works of Russian and European Orientalists and collaborated with them. As a famous historian, he studied the works of Eastern historians and used them to create his scientific and historical works. He used dozens of scientific works of Russian and European orientalists and many historical sources. He gave excerpts from them in appropriate places. In creating these works, the author used the method of writing historical works of Western orientalists. This is especially evident in his style of creating works and his attitude to historical events. While studying the scientific works of historians of the East, Ishaq Khan had a critical attitude towards these works and their authors.

In particular, he criticized the works dedicated to the khans by his predecessors, praising their bloody wars and exaggerating, as well as the epics created dedicated to the khans and beks.

One of the main factors of the scientist's correct attitude to historical works and his desire to truthfully reflect the life of the people is that the author has deeply studied the works of Russian and European orientalists, along with historians of the East. Ishaqkhan Ibrat, who knew Russian and European languages very well, read the works of orientalists in the original.

In creating his scientific works, Ibrat used the works of Russian orientalists V.V. Radlov, V.V. Bartold, G. Vambery, and expressed his reaction to these works. In particular, the following words of the historian can prove this: "By the order of Sultan Sadiq Bugrokhon, the history of the poem "Kutadgu bilig" was written by Yusuf Hajib in Uyghur-Uzbek, and Radlov in Russian, Turkish, published in many volumes in German. Apart from this, the pre-Islamic works were banned in Ferghana, for this reason, the pre-Islamic situation is unknown to us...

Barthold came from Petersburg and came here for several times, taking business and information. Here, history has been made and published in the press. Many people benefited from it, and recently Vamberi traveled around Kashgar of China and published many histories, which are still history for us. When we see these things, we regret why we did not leave a mark for all the works of our country." In creating his historical works, Ishaqkhan Ibrat widely used the works of V. Nalivkin, especially the work "Kratkaya istoriya Kokandskogo khanstva" (Kazon, 1886), and in many places he criticized it. Ishaqkhan felt great responsibility in creating his scientific and historical works, he paid special attention to the objective assessment of historical events and facts.

- ANALYSIS OF LITERATURE ON THE TOPIC (LITERATURE REVIEW). While studying the scientific



works of historians of the East, Ishaq Khan had a critical attitude towards these works and their authors. The following words of Ibrat clearly express the purpose and aesthetic principle he envisioned for creating a historical work: "The history of Islamic historians, mostly and all of them, is Umurian, not geographical, cultural or numerical, but only the wars of the Khans. Therefore, in this history, I did not exaggerate, praise, and did not take words that did not fit into the bowl of the mind, did not write some superstitious words, but took the words that fit into the bowl of the mind, and foreign I wrote more than histories... For example, when Ibrat talks about the first half of the 19th century - the period when Muhammad Ali Khan ruled, he cannot ignore the events of 1842, which left an indelible mark on the history of the life and culture of the Uzbek people. It is known that Nasrullah, the emir of Bukhara, invaded Kokan in the same year, plundered the city and devastated the people. In his work "History of Fergana", Ishaq Khan is very interesting about the life and activities of the great poet, thinker, statesman Nadirabegim, at the same time, he gives the opinions of the witnesses of that infamous event, organized by Nasrullah in Kokan. the massacre will be stopped separately. The author cannot hide his excitement and hatred for Nasrullah, especially when he writes about the murder of Nadira and her grandchildren by Emir Nasrullah. In the work, the following words of the children's mother, who spoke with hatred to the emir before the historian's execution, support this idea: "O tyrant! What sin has he committed against you, whose father has disobeyed you? Merciless tyrant, dyed with red blood. You, like me, lose the light from your eyes and become a wreck!" - he said with a smile, while he did not say anything to the emir, he slaughtered all his relatives. While narrating these events, Ishaq Khan did not limit himself to writing only his impressions. At the same time, he gave examples of the stories and laments of the poets of that time dedicated to this terrible event. This increased the artistic value of the work.

- RESEARCH METHODOLOGY (RESEARCH METHODOLOGY). In Central Asia at the end of the 19th century and the beginning of the 20th century, the press and publishing became important in the development of cultural, socio-political and philosophical thought. Uzbek intellectuals Sattarkhan, Furqat, Kamil Khorazmi, Ishaqkhan Ibrat, Abdulla Avloni, Mahmudhoja Behbudi, Mirmuhsin Shermuhamedov-Fikri used the press as a platform to spread their progressive views. That's why in the beginning of the 20th century, the genre of advanced, contemporary journalism took a leading place. Despite the fact that journalism is a new genre for Uzbek

literature, it has become a battle platform of Uzbek enlighteners. That is why Ishaqkhan Tora Ibrat highly evaluated the importance of the press in the spiritual and cultural life of the people in a number of journalistic articles and poems. Uzbek enlighteners published their first journalistic works in "Gazette of Turkistan Region", which was published for the first time in Uzbek. Although this newspaper aimed to speed up the implementation of Tsarist Russia's colonial policy in Central Asia and Russify the local population, Uzbek intellectuals used the pages of this newspaper for their own purposes. Ishaqkhan Ibrat also penned in this genre and created noteworthy journalistic articles and poems with attention to volume, content, and theme. We have collected more than 45 of his articles, 35 of which were published on the pages of "Gazette of Turkistan Region".

The basis of educational journalism is the idea of enlightenment. From his first articles, he tried to expose the heavy colonial oppression of the working people and to awaken the people to a sense of meaning. This is the reason why the new school attached special importance to the opening of "usuli savtiya" - "usuli jadid" schools and the creation of textbooks and manuals for these schools. They also paid special attention to the issue of women. The poet and progressive educator Muhammadsharif dreams that "motherly women" will become the owners of science:

Poor mothers-to-be tribal girls,

A notebook and a notebook fit easily into his delicate hands.

Our eyes are blind to example, our ears are deaf to truth.

That's right, we have an aura and no lining.

Enlightened people looked with great hope at the bright future of the people. Ishaqkhan Ibrat was involved in the establishment of "usuli savtiya" schools, providing them with textbooks and educational manuals. He published such textbooks and training manuals at "Matbaai Is'hakiya". "Art Ibrat, Mirrajab Bandi's pen", "Ilmi Ibrat" and others are among them. Ishaq Khan worked in "Sadoyi Turkistan" and "Sadoyi Fergana" newspapers in Fergana, headed by Ibrat Tashkent Jadids. A number of journalistic articles of Ishaq Khan Ibrat are aimed at exposing the vices of the existing system, local officials - judges, thousand-bashi, fifty-bashi. In 1910, elections for the post of judge were held in the country. "Gazette of the Turkestan region" gave wide space to the statements about this process. Ishaq Khan Ibrat also participated in the press with a series of articles and poems on this topic. In the articles written on this topic, the tricks used in holding elections for local offices were brutally exposed. Ishaq Khan was strict



with the rules, procedures, and "pologenia" of the tsarist government, which paved the way for dirty people engaged in theft, bribery, and violence to become judges or thousand and fifty heads. boldly expresses his displeasure. He regrets that they leave the fate of the people to bad and vile people: "It is mentioned in Chapter 223 of Pologenia that he has attention, has not been arrested for more than seven days, has not paid more than thirty soums in fine, and is under twenty-five years old. not a person (judge). It is not said that a scientist is a master, a fool or a wise person, or one who knows the Sharia or who knows the rules... You see, who will entrust this great Sharia ruling into their hands. There is no one who thinks. People don't even consider a person who is thinking... According to the chapter of Pologenia, the one who is called a centurion writes as much as he likes. Let them not, such churches are according to pologeny. It is not from the mullah who preached sharia in pologenia...

Special attention was paid to this issue in his journalistic articles and discussions. The discussion between Ishaq Khan Ibrat and the son of Mulla Husankhoja, an old schoolmaster in Sebzor daha of Tashkent city, supports this opinion. This debate was published in several issues of "Gazette of the Turkistan Region" in 1907.

- ANALYSIS AND RESULTS (ANALYSIS AND RESULTS). In August of this year 1911, he left the village of Toraqorgan and came to Chust with his kalaska cart to visit his brothers and sisters, then he went to the courtyards of our old acquaintance Mulla Aziz Khan, and rested for two days. After leaving, Fof arrived, without stopping, one horse and snake went straight to Arslonbek ship, and we immediately arrived at the village of Urganji, which was in Yangibozor district at the time of the uprising. The market was very dusty that day. The eduk was resting somewhere, settled down, and then left, and a high road was visible outside the fortress. We were surprised that there was no such wonderful high ground. In Banagohi, two workers were on the road carrying honey. I saw Ani from the carriage and asked:

- What is this way? - that. Answered:

- Namangan railway. My request:

- How far did he go this day? - saying. He replied:

"This day is sixteen miles from here," he said. It was August 14. In other words, 28 kilometers of railways were laid from the railway station and the Khokand railway station. It's time for Kamoli to get out of his car, give a couple of coins to both mujiks, and alhamdulillah, it's time for us to have fun as well. The chaos of our roads was a big disadvantage for those who came to us, and the cheapness of the goods for the poor and the tourists made it easy to come and go. After saying thank

you, our old cook, Mr. Hazrat Miyan Sadiq, who was in Khoqand, came down to his yard, and stayed there for two days. we left again, and at daybreak we landed in Tashkand, in Russia, in the yard of the respected college secretary Ibn Yaminbek Khudoyorkhan's sons (84) on Obukhov street. The first Ramadan was divided. About the courtyards of this bekni(ng), a couple of paragraphs were written and published. This article was written in 1911 in connection with the construction and commissioning of the Kokand-Namangan railway. Is'haq Khan Ibrat dedicated to this event a large-scale collection under the name "Tarihi vagon Is'haq Khan Ibratdin".

Son of Ibn Yaminbek Khudoyor Khan - the fourth son of Khudoyor Khan, one of the last khans, worked for a long time in "Gazette of Turkestan Region". Ishaq Khan was close friends with the sons of Ibrat Khudoyar Khan. In his article about the construction of the railway, he says: This July 7 was a thanksgiving holiday for the completion and opening of the Namangan fire carriage road. On that day, at one o'clock, we gathered at the Khoqand railway station, decorated the train going to Namangan, prayed and blessed the people who caused the construction of the road. After making a prayer, he brought the finished product, cut the ribbon that he had pulled, and said "Hello to Namangang!" he wrote the inscription in front of the train station, people who were going to Namangan for the thanksgiving holiday got on the train, they made a special appearance, and they said, "Good time!" wrote the porter, after the train passed and left for Namangan, at that time, photographers and a specially issued cinematographer were present there, taking pictures. He went to the Chust train station on a walk.

After that, the wooden cofferdam, which was built at great cost to Sirdaryoga, was covered with cofferdam, and in many places on the roads, cofferdam was placed in many deep places, in particular, one of the two deep places. eight sarjins, one twelve sarjins put a cofferdam in the place, and these two cofferdams caused the road to not be completed quickly. The city of Namangan spared no expense to meet the first train, and at 4 o'clock, the Namangandin train took the guests to Khokand and arrived at Khokand at 8 o'clock. Gazette of Turkestan region, 1912, No. 54, July 15.

- CONCLUSION AND RECOMMENDATIONS (CONCLUSION/RECOMMENDATIONS). In 1914, Ishaqkhan Ibrat came to Tashkent with a special invitation to participate in the graduation exams held in Russian schools. Participates in the Russian language exam at the two-class Russian-system school in Khadra. The impressions of the exam are the reason for writing this article. For example, the article says: When going



to Tashkent, the days are spent on garden trips, and the nights are spent in theaters reading story books, dressing up the story of the past events, and watching the performances on the cinematograph. electric lamps and oil-free and flameless electric lamps for lighting at night

I wished that our people would have benefited from this and learn other European sciences. It's exam time in a second-grade school in Khadra district of Banogoh, Tashkand. I followed the suggestions of my friend and our elders, and I saw that in the exam, our Muslim children were also able to speak Russian fluently and well. The fact that they answered and gave a good exam made me happy again. Not because of us it is known that Islamic children also have efforts to become scholars in government languages. Inshallah, in a few more years, it seems that the people of this written science and profession will have the talent to take their contributions.

Gazette of Turkestan region, 1914, No. 48.

In his article entitled "About old schools", he says: I myself took ten-fifteen children of my own care, who did not get any benefit in the old school, and because of their vain pursuits, I hired a teacher from the Kazan side and made them a school. . It hasn't been three months since the school closed. Young children over twenty "what is alif?" Those who answered "beat" to the question became completely literate and began to write everything down. Four-five and seven-eight days, the mullabachas, who did not know anything, were able to communicate in Arabic and read all the books. That's why we experimented with our eyes and dedicated ourselves to this teaching. If they needed to know Russian science, they would benefit greatly if they were taught Russian science and language in those schools by Russian teachers. Gazette of Turkestan region, 1907, No. 72.

Ishaq Khan Ibrat looked with great hope and confidence at the bright future of his people, at the prospect of a free and free life. In the work "Historical Culture" he describes in romantic colors the image of the future cities of the Motherland where science and culture will develop. His scientific-historical works and journalistic articles are undoubtedly a necessary and reliable source for studying the history of our country.

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