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UDC 93

Vohidova K.A.
assistant of professor
Namangan Engineering – Technological Institute
Uzbekistan, Namangan city

ISAQXAN IBRAT ABOUT NATIONAL CULTURE

Annotation: In this article highlights of about Isaqxan Ibrat and his ideas of the national culture.

Key words: Isaqxan Ibrat, national culture, ideas.

Today, science and science play an important role in the development of society and the formation of a science-based innovative society in our country. Consequently, as all the problems that humanity needs to address are related to its culture, it is impossible to secure the future of society without solving them. Modern requirements such as upbringing of the younger generation in the spirit of self-consciousness, self-awareness, sense of the Homeland, and the formation of Oriental values have been entrusted to scholars such as "study and accumulation of historical sources, and the results of objective research through a comprehensive scientific and comparative analysis" [2] a responsible task. Studying and summarizing written sources is of great importance in studying the problems of socio-political, economic, cultural, and cultural life of the people. Therefore, the study of the sources in many manuscripts' collections today is the focus of historians and researchers. From this point of view, the manuscript "Historical culture" [3], reflecting the historical and developmental needs of Ibrat, is of great importance as a spiritual heritage of the first 30th century.

The period of the publication is periodically dated to the first 30th anniversary of the 20th century. Prof. D.A.Alimova, studying the history of the culture of this era, "is the most difficult and controversial period in the history of cultural development, which is reflected in historical literature on this issue." [4]

Thus, it is concluded that studying cultural problems is scientific and publicistic [5]. He is fond of works of this age: "... The intellectuals of the then intellectuals have had problems of culture, their future development has been analyzed, and the real situation in this area is reflected. Jadids are the most advanced science, education, enlightenment, education, and new schools. "[6] Inchunin, the work of the Jadids in this area, their works, the ideas of aspiration for the development of the east and west culture, preserving national characteristics are of great importance. Jadids are seriously concerned with problems of science, school, education, cultural development and in the development of the nation, these problems are developed and adapted to meet the requirements of the time. Such ideas and views have been put forward in scientific articles of Ibrat's [7] and works [8], focusing particularly on science, education, school and education, and analyzing ways to improve it. In his career, he considers science, education, and development to be the most important necessities in the country.

Beginning of the century, the Jadids work on the material and spiritual basis of the independent state [9]. In this area, Ibrat also gives an insight into the material and spiritual background of the independent state in the book The Historical Culture. This is why he has been in a foreign country for a long time, and his close acquaintance with science, technology, social life, language and religion is of great benefit. The publication has not been studied as a source of research until now, at the Beruni Institute of Oriental Studies Manuscripts, which has been preserved in two copies and is still unknown to most public. Both copies are on the same cover as Ibrat's "History FARGONA". The first work Q-inv. It is kept under the number 111616, with a hard cover, 20 sheets, 40 pages. At the end of the manuscript, the date was written in 1344 Hijri 1926. In the end of the Ibrat brochure it was written, "I finished my work in the year 1344 AD, on January 10, 1926". The second copy of the handwritten handbook is inv. It is stored under number 10117. The cover sheet is 18 pages, page 36, page 2 is empty. On the last page of the work it is said that in 1925, the year ended in Hijri 1344 AD. In this passage, Ibrat wrote "1344 Hijri, 1925, in the year 1925, Complete". The second part of the work is written down at the end of the chapter.

Based on the comparison of the reference book, it can be said that it was transmitted by Inoyathon Turakurgany, a sculptor who copied Ibrat's "Historical FARGONA".

The copy we are studying is 2 copies and on its last page there are inscriptions "1374 Hijri and 1955 MS". From these records, it is possible to conclude that this copy was copied by the calligrapher Said Naimkhon Tora Turakurghoni in 1955, who copied Ibrat's "FARGONA history".

Both works are written in Arabic graphics, and the letters are typed in the unclear writing. The booklet was originally written before the October Revolution of 1917, but because of its disappearance in the printing house, Ibrat rebuilt his family in 1925 as a reference to Islam.

The word "culture" is often used for "development" in the articles and articles of the jade. This feature is unique to Ibrat's work, which is divided into three parts: the essence, the main part, and the conclusion. In an excerpt, the author admits that the aim of writing a brochure is to extend the ideas of the people about cultural development and crisis, to explain the essence of development. Also, the fact that the students studying in private schools learn from development guidelines and that the developmental guidelines reflect the benefits of the institution, is that they aim at helping the reader understand the culture and help the nation through their ideas and judgment.

In the preface of the main part of the work, he describes the word "culture" and speaks the language problem that causes many controversy and controversy today. At the beginning of the century, anxious to say that the phrase was intertwined with the same language was written by the Turks, Turkic Turks, and because of the fact that the population was speaking in Persian, Russian, Turkish, and Arabic. This culture tells Turkistan that it has come from Iran ", analyzes the institution's words as follows:" For example, in the words of the institution, we say "avijroqum", "av-rus", "executive-arabic". Where's the turk? When the commands of the commander are Turkish, it is rarely sucked. The problem raised by Ibrat in the game is one of the main tasks facing the professors of the Uzbek lyceum, at the same time in the language of the Uzbek lyceum.

The journey of Ibrat to foreign countries is influenced by him, while his outlook changes dramatically, and he recognizes the tremendous distance between the West and the East. First of all, it understands the necessity of science, technology, and shows the way of development. It includes numbers from mosques and madrassas, military facilities, cash registers, day-by-day shops, schools, camps, and smaller social facilities for the general population. The culture city he describes as follows: "Culture is a civilization that governs the city and its people as civilians, if they are governed by the law and by their knowledge of the arts and craftsmanship."

As culturally developed cities, the author lists Russia's largest and smaller cities as Petrograd, Moscow, Odessa, Europe, Berlin, Madrid, London, Rome, Washington, Tokyo, Istanbul in the East and others.

In asking questions to explain the reasons for the city's progress, how did these developed cities succeed in cultivating? When it comes to reading the science, people come to the conclusion that only those who make the pen to themselves have reached a culture. Without a steppe farming, it will not be harvested without harvest, it will not be cooked without a hanging, and, of course, will impel the device. [10] It is important to be aware that the tool to find and transmit cultures is science. With these thoughts, Ibrat's insistence on ignorance and ignorance as the main reason for the backwardness of Turkestan, social and colonial oppression. To prevent it, it first of all requires the development of the socio-economic life of the country and creates a specific concept.

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