THE ROLE OF ISKHAK KHAN TURA IBRAT IN THE DEVELOPMENT OF CULTURE AND ENLIGHTENMENT

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ABSTRACT

This writing discusses about the works of Iskhak Khan Tura Ibrat, one of the greatest linguists and contributor of culture and enlightenment. Iskhak Khan Ibrat was a modern intellectual, a notable enlightener poet, a calligrapher, a diligent teacher, traveler, linguist and historian as well as being the founder of Uzbek printing, publisher, publicist, in a word, he was the owner of various jobs in his life

Keywords: museum, Iskhak Khan Tura Ibrat, Jami-ul khutut, oriental langauges, enlightenment, Namangan, Uzbek, culture, knowledge, literature, history

INTRODUCTION

From the first days of our independence restoring, learning and publicizing greatly valuable inheritance created by our ancestors for several centuries has been one of the important tasks. After our nation had become independent, it started to be the true owner of its destiny, typical national culture, and the creator of its own history. Being able to study the works of intellectuals with Namangan background and prepare them to publish is one of the opportunities gained thanking to the independence. In the history of Uzbek literature late 19th and early 20th can be distinguished significantly with its complexity and richness in specific social conflicts. The nations' writers and poets who lived their life in early 20th century occupied themselves with peculiar loyal composing. As the writers of this period paved their way to call people for freedom in the dream of creating the prospects of the nation by improving education and enlightenment and maintaining the will and value of people even if it poses a great threat to their lives. In this period the representatives of Namangan literary movement contributed properly to enhance enlightenment in their works.

MATERIALS AND METHODS

Iskhak Khan Tura should particularly be mentioned among them. He was born on March 21, in 1862 in Namangan region. Turakurgan district in the family of intellectuals. Having learned Arabian and Persian to the perfect level in Kokan, he also studied history and linguistics seriously. After that he returns to his own village and opens a school there as an initiative educator; however, the school is closed down by the officials of General – Governorship Iskhak Khan Ibrat sets off a long journey to abroad

in 1887. He visits to Turkey, Iran, Egypt and Arabia. Between 1892 and 1896, he lives in Calcutta and India. He learns Russian and four frequent Arabic languages there: Arabian, Persian, Hindu – Urdu, and English. Considering that it is necessary to study western languages as well as oriental ones, he made notes about learning French in Arabia, English in India together with ancient Phoenician, Jewish, Syria and Greek languages in his work, "Jome – ul Khutut". Iskhak Khan Ibrat makes himself familiar with nations' lifestyle, culture, art and traditions closely and collects invaluable sources for his scientific works in foreign countries. He also makes friends with scholars and people with good deeds there. The poet transfers from India to Kashkar after China through Birma and comes to his own motherland, Namangan. [1] He brings scientific-technological news like A gramophone, refrigerator, movie and photo cameras, created in foreign countries to Turakurgan with himself. Each piece of these cultural items has its own preciouses. For instance, a musical instrument called "Santur" from India was created a long before the gramophone, however, was used as it spinning with a handle. There are more than thousands of tiny needles on its 40 cm arrow. When the arrow spins, needles hit circular disc and 12 musical compositions are played one by one. In 1908, Ibrat began another good deed. He buys a lithographic machine from Haufman, a source person from Orenburg with the stipulation of paying the money during a ten-year period. He brings that lithographic equipment with great difficulty to Kokan by train and from there to Turakurgan on camels. In 1908 he establishes a printing house in the place of the bathroom which have it built and launches it with the name "Matbai Iskhokia". There various books, literacy brochures, textbooks, posters, greeting cards are published consistently. His work "Sanati Ibrat", brochure "Mirrajab Bandi", collection of poems "Ilmi Ibrat", his book "Jome – ul Khutut" written in the spirit of enlightenment and devoted to the history of writings are all published in the printing house he has established. We can also acknowledge that the printing house was organized with the purpose of spreading knowledge and education from the fact that he engraved the shining sun and wrote the word 'knowledge' in the sun. By this he resembles knowledge to the shining sun. All books printed there had this symbolic image. As a result of increase in the demands for various books and brochures among people, lithography was moved to Namangan and changed into typo lithography. Contemporary printing house named Iskhak Khan is based on "Matbai Iskhokia". Enlightener poet Iskhak Khan establishes a library rich in books and names it "Kutubkhonai Iskhokia". Not only he himself but the whole villagers use from those more than 50 textbooks, manuals and educational and upbringing books in Uzbek, Russian, Tatar, Persian-Tajik languages. In pupils section of the library there were books such as "Ustodi Avval" by Saidrasul Saidazizov, "Birinchi muallim" ("the first teacher"), 'Ikkinchi muallim' ('the second teacher'), 'Turki Guliston yohud Akhlok' by

Abdulla Avloni. According to a literary scholar, Ukugbek Dolimov, the Namangan copy of a rare manuscript "Kutadgu bilig" by Yusuf Khos Khojib which is kept in the manuscript fund of the Institute of Oriental Languages under UzAS belongs to "Kutubkhonai Iskhokia". The role of "Matbai Iskhokia" was significant in the growth of the number of books in "Kutubkhonai Iskhokia". Several copies from nearly all of the books printed in the printing house used be given to "Kutubkhonai Iskhokia". There were also newspapers and magazines printed at that time. Unfortunately, most rare books in the library were destroyed during the repression period in 1918 – 1920 and in 1937. Ibrat wrote down some data about the creation of "Devoni Ibrat", a collection of poems which is a set of his 30 years' poetic and 14 scientific – historical, linguistic works during the next two decades in "Tarikhi madaniat" ("The history of Culture") written in 1926. [2] We can learn that his life was ostentatious from his first collection of poems "Ilmi Ibrat", linguistic "Sanati Ibrat", scientific-pedagogic "Mirajjab Bandi", "Lugati Sitta al-sina", "Jome – ul Khutut", and historical works "Tarikhi Fergana" ("the History of Fergana"), 'Tarikhi madaniat' ('the History of Culture'), and 'Mezon ul-Zamon'. In the Initial Turkistan newspapers "Turkistanskie Vedomosti", "Turkistan regional newspaper" printed in Uzbek and Russian in 1908, the poet, educator, enlightener, Ibrakhim Davron's opinion about Ibrat are given. We can realize that Ibrat was one of the first publicists who is ready to give up his life for his nation and its freedom together with his broad outlook when we read his more than 45 articles about his international, scientific-educational and enlightenment calling people for studying foreign culture and languages in the newspapers "Sadoi Turkistan ("the Voice of Turkistan"), "Sadoi Fergana ("the Voice of Fergana), and "Turkistan regional newspaper".

CONCLUSION

Thus, on the purpose of studying Uzbek culture, literature, history and beliefs, research projects on rare works of our ancestors and actual exploration of their life and works have been being carried out since the first days of our independence. As mentioned above, studying the life of Iskhak Khan Ibrat and publishing his manuscripts are thanking to the independence and the opportunities which has become available with it. Iskhak Khan Ibrat was a modern intellectual, a notable enlightener poet, a calligrapher, a diligent teacher, traveler, linguist and historian as well as being the founder of Uzbek printing, publisher, publicist, in a word, he was the owner of various jobs in his life. The works whose names are given above and newspapers and magazines published in the early 20th century are vital sources for studying Iskhak Khan Ibrat's personal life, literary and scientific – theoretical beliefs. The poet ready to give up his own life on the way to the prospects of his nation was arrested in the early spring in

1937 for the first time with other bright contemporaries. During the most terrible period of repression, in 1937, the poet who devoted himself to his country and people, aged 75, died from physical and mental tortures in Andijan prison. His name was justified in 1959 along with other victims of that period. Currently a section consisting of resources about Iskhak Khan Ibrat's personal and literary life in Literature and Art Department at the History and Culture of Namangan region State Museum so as visitors to be able to acquire enough information about the poet.

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