

## Pedagogical bases of Ishakhon Ibrat's scientific views on Science

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**Abstract** The article describes the life of Ishaq Khan Ibrat, one of the great representatives of modern literature. The scientist's pedagogical views on science are revealed based on scientific evidence.

**Key words:** Pedagogy, jadid, school, literary environment, work, devon, poetry

### Introduction

He is a talented teacher who has left a significant mark in the history of Uzbek pedagogy. One of the scientists, Ishakhon Ibrat, was born in 1862 in the village of Turakurgan near Namangan. His father, Junaydullohoja, was an educated gardener who wrote poems under the pseudonym "Khodim" due to his passion for literature, especially poetry. His mother, Khuribibi, was one of the most educated and intelligent women of her time. He educated the village girls and practiced poetry himself. He read the works of Lutfi, Navoi, Jami, Bedil, Mashrab and other poets. It was in this family that the literary environment aroused Ishakhon's interest in literature. In 1870, his father died, and the family's worries fell on the young Ishaq Khan and his mother. He attended a community school for five years and was unable to complete his education. Ishakhon wrote about this in his book "Mezonul zamon": "I studied at the mahalla school for 3 years with 3 teachers, I did not finish my last education, then I studied at the girls' school, at my parents' house. Two dates I practiced well. Ishakhon was well aware of his youth and devoted his free time to the study of this art. Later, Ishakhon studied at a madrasah in Kokand and became friends with Muqimi. Along with Arabic and Persian in the madrasa He also studied Russian. Ishakhon graduated from a madrasah in 1886 and opened a school in his village, where he used the relatively advanced method of savtiya. Naturally, the

school was closed by black groups and Ishaq Khan was engaged in writing.

He created such works as "Lugati sitta al sina", "Jamul hutut", "Devoni Ibrat", "Historical culture", "About Tashkent Muslim schools".

### Main Part

Ishakhon was a talented and knowledgeable person. He was fluent in many languages. Ibrahim in this regard Davron wrote: "Mr. Qazi Tora is fluent in Arabic, Turkish, Persian, Hindi (he also writes Russian, French, Armenian and other letters." In 1886 and 1907 he established a new school. In 1914 he opened a new school in Turakurgan. The school was closed in 1916. In 1918 it reopened and served to enlighten everyone. A prolific poet, writer, musicologist, educator Ishakhon Ibrat in 1937 at the age of 75 died.

By the end of the 19th and the beginning of the 20th centuries, despite the opposition of reactionary groups, the number of people interested in learning the new method, Russian-style schools, and the Russian language had increased somewhat. In addition to secular subjects and the mother tongue, Russian was taught in these schools. Ishakhon Ibrat studied Russian, as well as East and West languages close to it knew quite perfectly. He created a perfect dictionary called Lugati sitta al-sina, which contains Arabic, Persian, Hindi, Sartcha (Uzbek) and Russian words in six languages. Ishakhon Ibrat's famous work "Lugati sitta al-sina" (dictionary book)

After many years of adventures, it was published in 1901 in a printing house in Tashkent. Ishakhon worked for a long time in the creation of this work, collecting material from abroad. The work begins with a short introduction. The work consists of two parts, the first part is vague and the next of the verbs time forms are given. The second part of the

work consists of 37 stages, in which the names of other forms of verbs, horses, personal pronouns, days, mirrors, human organs, animals, birds, food, and other objects are given. Ishakhan Ibrat, which contains more than a thousand frequently used words this work has been used in many schools. Ishakhan Ibrat emphasized the role of science in human development: "Although madrassas were a place of knowledge and enlightenment, its content was not aimed at educating the poor." Ibrat encourages the children of the people to enjoy worldly knowledge as well: The science of reading and wisdom is a great example for you. If you learn science, it will help you in all your endeavors. If knowledge does not die, the life of the ignorant is in all misery.

Culture As long as the instrument of finding and walking is science, then science will be with the school. Without a school, the world would be a mess, and everything would be ruined. Now it is necessary that culture is with science, and science is with school ... Without school, culture cannot exist in this world. Ishakhon Ibrat's thoughts about the Madrasa, a place of knowledge and enlightenment, and about the school. In his article on making:

"Since September 1, 1907, we have been the son of Mullo Husankhodja Eshan

The method of teaching the children of Sartiya is an ancient method. In the tariff school, the literacy of the school children is quickly realized and many benefits are formed, the reason being that the fifth team will end together. The first team is "Haftiyaki Sharif", the second team is "Kalomi Sharif", the third team is "Chorkitob" and "Fuzuli or Navoi". The fourth team finished "Ilmi Faroyiz" with a two-and-a-half-year term those who wished to study in madrassas throughout the year would be able to go out and study in madrassas. The teacher can only encourage our poor children to spend five or ten days in the sky under the pretext of not being beaten and whipped, and to ruin their lives without saying a single word, shouting "alif, bazavar, be bebazor."

Ishakhon Ibrat opened schools for rural children in 1886 and 1907. The school was free, based on a new sound method. The school was provided with textbooks and manuals. In this school,

Ishakhon Ibrat used his textbooks and manuals in his works "Lugati sitta al-sina", "Sanati Ibrat kalami", "Mirrajab Bandi" and They use such textbooks as Saidrasul Azizi's "Ustadi avval" and Ali Askar ibn Baygamali Khalini's "Ta'lim us soniy".

The Tsarist government paid great attention to the expansion of the Russian-style school in Central Asia. In 1902, a small school was opened in the village of Turakurgan. The local people did not send their children to this school as a school of infidels.

In his pedagogical activity, Ishaq Khan paid special attention to calligraphy in the process of literacy. He called it his "Art Example, Pen Example." Based on his poems. In his radifi poem "Bolubdur" he described the situation in some madrassas as follows: Within the madrassas, many conspiracies unite, and every day there are ten kinds of wars and white turbans. Butchers and slaves, fierce battles. The so-called Pentecostals ate from the beginning of the house. Proud of his career as if he were a khan. In so doing, he condemns inequality and injustice. Ibrat attached great importance to the teaching profession, which shines the light of enlightenment and culture. He praised the teaching profession and said that it should have the following qualities: science and enlightenment knowledgeable in teaching mysteries, children's loving salvation to be independent, enlightening, highly moral. In a poem dedicated to the teacher, he writes: Science opened the eyes of the ignorant on the way, He gave the light of knowledge into his hands and showed the way teacher.

### **Conclusion**

In conclusion, it should be noted that, the work of Ishakhon Ibrat plays an important role in the history of science, culture and education. Taking into account the work of the enlightened poet-pedagogue, it was decided to name the 44th secondary school in Turakurgan after him. The works of Ishakhon Ibrat are being republished.

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