

Jadid Thinker: Moral Views Of Ishakhan Tura Ibrat

Gowidinov Ma'ruf Nasridinovich

Samarkand State Institute of Foreign Languages

Teacher of the Department of Social Sciences

(99898) 273 18 81

***Annotation.** The article describes the scientific activity of Ishakhon Tura Ibrat, one of the great representatives of the Jadid movement, and his zealous work in enriching spiritual education, philosophical and moral views throughout his life. At the same time, Ibrat's poems are philosophically analyzed and his attitude to man and the universe is shown.*

***Keywords:** Jadidism, national awakening, sect, spiritual image, Bolsheviks, enlightenment, social consciousness.*

After gaining independence, as in all spheres, special attention was paid to the understanding of national identity, the true interpretation of our history. In this regard, it is worth noting the role of serious thinkers. The ideas, social and philosophical views created by the zealous founders of the national renaissance are still relevant in today's society. It is important to analyze the rich cultural heritage left by the Jadids and pass it on to the younger generation.

The article discusses the ideological and philosophical views in the works of Ishakhon Tura Ibrat, one of the greatest representatives of Jadidism, and their role and importance in the spiritual education of young people. At the same time, the works of Ibrat, which are important in the development of the spiritual image of the person, are philosophically analyzed. Although the work of Ishakhon Ibrat has been studied by many researchers, the more we study their rich spiritual heritage, the less. As President Shavkat Mirziyoyev said: "Our great ancestor did not choose the nickname Ibrat for nothing. His selfless life for the development of the motherland and the country remains a real example not only for his time, but also for all of us today." [1.]

Ishakhon Ibrat's ideas, which encourage young people to study science, confidence in the future, uplift the spirit of the nation, have not lost their relevance today. The following verses of his (Ishakhon Ibrat's GM) clearly show his philosophical views:

Senga bu olam g`animatdur,

Barcha ashyosi ne`matdur.

(Meaning): This world is a spoil for you

Everything is a blessing

(Indeed, Ishaqhan Ibrat states in these sentences that human life is a blessing, that one should use one's opportunities wisely, that one should only make a good name for oneself and do good deeds, and that all things are a blessing during one's lifetime).

As an enlightener who values spiritual wealth above all else, he encourages young people to learn and learn languages, knowing seven languages. Ibrat notes with regret the deterioration of the moral upbringing of the people as a result of the Russian invasion, the increase of harmful vices. Aspiring, knowledgeable and selfless young people, who dreamed of setting an example, are still working hard to build a bright future for our country. Ibrat describes the deplorable state of the spiritual environment at that time as follows: "In the past, this was seen as a martyrdom and a sin in the eyes of the people. Tradition has changed, for example, the name of the teahouse among our people is called samovar. This ceremony was addressed to strangers and travelers. It is a common misconception that most of the Ahl al-Bayt and the saints are accustomed to sitting here in the teahouse and getting green tea as soon as they get up from early prayers. If they had studied and socialized, it would have been hasanah. I say to myself, the knowledge of the prisoners in prison must be secular and secular..." [pp. 211-12]

There are people who think that their hearts are like moss or tariq. Whichever way the wind blows, the wind blows in the same direction. We know that he established a library in his house. Ishaqhan Ibrat tried to raise the morale of the people by reading books.

In his poems, he (Ishakhon Ibrat GM) explains the spiritual upbringing of the people as follows:

Xoh mullau xoh xo`jau eshon ham,

El ko`ziga sallasi kalon ham,

Fisqu gunoh iqtisob aylar,

Yo'q kimsaga ehtisob aylar.
Fiva-araq ichmak o'ldi odat,
Mast o'lsa og`zida haqorat.
Fisqu fasod rivoj topti,
Tufrog`i-la di yuzini yopti.
Tangridin aylamas ibolar,
Ketti hama sharm ila ibolar.

(Meaning): Whether the mullah or the lord,

The turban is too big for the eyes,

Sin and economy months,

No one is accountable.

The habit of drinking wine is dead,

Insult in the mouth when a drunk dies.

Sin was flourished,

He covered his face with dirt.

God forbid,

Went all embarrassed. [p. 3,68]

In these sentences, intoxicants such as wine and various drugs, which are contrary to the national mentality of the East, are strongly condemned. It is worth noting that the enlightener, realizing that these harmful vices threaten the future of the nation in the violation of the spiritual upbringing of the individual, in his fiery lions urges the people to give up harmful habits.

These flaws were unbelievably high during the Soviet era. Like Ibrat, the devotees of the country, without being indifferent to the fate of the people, through their ideas, views, poems, urge the nation not to succumb to harmful habits, to be spiritual. In the past, such acts were strictly forbidden by the Shari'a, and those who prepared or sold them because they were declared haram were caught by the judges and punished. In later times, including during the Bolshevik era, any

amount of money was sold at any step or to any person. These immoralities would ruin the country's future. As a way to keep people's hearts from believing in wealth, Ibrat recommends the commandment of goodness and uses the verses of the Koran to enjoin good and forbid evil.

Ishakhan Ibrat's belonging to the "Yassaviya" sect is revered as one of the great leaders of this sect, "eshon", "pir", he has many disciples, today's representatives of the generation and the descendants of those who knew and saw the judge. It is based on oral stories that are respected by their relatives.

In general, the ideas of enlightenment play an important role in the scientific work of modern thinkers. In glorifying the ideal of freedom, in looking at the social environment with populism and observation, in condemning the socio-political evils aggravated by colonial oppression, Ibrat was a like-minded colleague of his contemporaries Muqimiy, Furqat, Zavqiy. Humor is also evident in Ibrat's scientific work. All of this is a two-pronged approach to the noble cause of the Enlightenment.

As the teacher Ulugbek Dolimov wrote: "The study of Ishakhon Ibrat's work shows that he began to read the works of Alisher Navoi, especially at a very young age. He was interested not only in the poetic works of the great thinker, but also in literary, theoretical, philosophical and pedagogical works. In his works, Ibrat not only repeated the thoughts of the great poet Navoi, the artistic means of poetry, but also expressed the progressive ideas of his time." [pp. 4,11]

In conclusion, we can reaffirm that the ideological and moral views put forward in the works of Ishakhon Ibrat play an important role in enriching the spiritual education of our youth today. Because "If morality is weakened, the influence of natural needs in man will increase, then the human community will be inseparable from the herd of animals." It is important to pass on to our youth the rich spiritual heritage of our ancestors and educate them in this way.

Bibliography:

1. Prezident Shavkat Mirziyoyevning 2018 yil 2-3 may kunlari Namangan viloyatiga tashrifidagi nutqidan //prezident.uz/lists/view
2. Ishoqxon to'ra Ibrat "Mezon uz-zamon" T.: Ma'naviyat 2005. 11- 12 betlar
3. Ibrat, Siddiqiy-Ajziy, So'fizoda. Tanlangan asarlar T.: Ma'naviyat, 1999 yil. 68-bet

4.Ulug`bek Dolimov. Ishoqhon Ibrat. T.: Sharq,1994.-yil 11-bet.