



The National Intelligentsia Of The Late XIX - Early XX Centuries: On The Work Of Is'hakhon Ibrat "Mezon Ul-Zamon"

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ABSTRACT

The works of our national intelligentsia of the late XIX - early XX centuries show the causes of the social crisis in the life of our people. At the end of the 19th century, those who critically studied the social life of this period and tried to inspire the truth of life in their works were "Jadids," that is, enlighteners who were supporters of renewal, development and reform. One of these people is Is'hakhon Junaidullokhkhoja ogli Ibrat (1862-1937), one of the prominent figures of the Ferghana Valley. He is one of the leading figures in the history of the Turkestan Jadid movement, such as М.Бехбудий, М. Abdurashidkhanov, due to his position in the Ferghana Valley, the breadth of his activities, his work, his devotion to the future of his homeland, people and nation. He is a Jadid, historian, famous poet, linguist, essayist, publisher, translator, calligrapher, traveller and teacher. Is'hakhontora wrote more than twenty works at the beginning of the twentieth century, and the work "Mezon ul-zamon" is of particular importance in the study of his scientific and creative heritage. The work presents the author's reasoning based on Ayats and hadiths from the Qur'an and hadith about the wastefulness that occurs in the author's everyday life, about its consequences, relations with modernity, attitude to clothes and about work that harms people even after his death. The work is divided into nine sections, in each of which the author argues separately about the problem, analyzing the relations of antiquity and Jadid in religious relations, customs and clothes in the social life of our people, seeks to convey to the people the ideas and views put forward in this direction.

KEYWORDS

Attention, criticism, culture, Djadids, enlighteners, family life, honesty, idea, ignorance, Is'hakhon Junaidullokhkhoja ogli Ibrat, laziness, "Mezon ul-zamon", progress, science.

INTRODUCTION

The first information about the work of Is'hakhon Junaidullohoja oglu Ibrat "Mezon ul zamon" is given in his work "Historical Culture", the author lists the work, among other works, "Benefit to the People and School" [1]. In one of our articles, we briefly discussed the analysis of this work, as well as other works of Is'hakhantora. [2] Historian D.A. Alimova said: "The demands of social development aroused the interest of the Jadids in European scientific and technical thinking, culture, economic, social and political achievements. But the Turkestan Jadids did not blindly imitate the European way of life, but at the same time tried to resist the invasion of the features of bourgeois morality, contrary to the requirements of Islam. The Jadids, well aware of the need to reconcile these two directions in order to achieve and ensure development in the context of Turkestan, sought to find ideas in the Koran and Hadis confirming their views, read them again and tried to think in a new way" [3]. Such considerations are reflected in the works of the great enlightener, the modern scientist Is'khakhontora. In each of the work criteria, he reflects on a specific problem, analyzes ancient and modern relations in the social life of our people, religious relations, customs and clothes, and seeks to convey to the public the ideas they put forward.

MATERIALS AND METHODS

The work was done in handwritten form and is in the foundation of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Stored in one copy under No. 11618. [4] Based on his research, it can be concluded that it consists of 37 pages, 74 pages, 11 lines on the page. To date, 3 sheets

have been reset, 34 sheets, 68 pages have been saved. The reason for this conclusion is that the currently preserved page 2 is empty, at the top there is the inscription "Mezon, Is'khakhantora, 37 pages" [4, p. 3] Along the edge of page 3 of the work is the inscription "Mezon ul-zamon", and at the bottom in parentheses is the inscription "Zamona tarozusi". You can give more information about the work in such a way that it is kept in poor condition for a long time, some pages were freely readable (p.p. 4, 5, 12, 13, 49, 50, 51, 52, 53, 54, 59, 61, 62, 64, 65, 66, 67, 68), some letters of which were erased, and the manuscript seems to have remained in the rain (p.p. 3, 6, 7, 8, 9, 10, 14, 15, 43, 44, 20, 21, 22, 23, 24, 25), and since some pages were rewritten on a remote letter, reading the letter was a little more difficult (p.p. 3, 16, 17, 18, 19, 8, 9, 10, 28, 29, 30, 31, 32). , 33, 47, 48, 55, 56, 58, 60, 26, 27).

On the right side of the upper part of page 3 of the manuscript is the seal (seal) of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. At the edges of some pages, words are rewritten in the thin font. The ink is blue, the letter is "Nastalik". The date of writing of the work is not indicated, but Iskhakhantora quotes it at the end of Historical Culture among other works [2]. Based on the information that the author's work was written after the October coup, it can be concluded that Is'hakhontora's "Mezon ul zamon" was written between 1917 and 1925 [4, p. 5] Later, in 2001, "Mezon ul-zamon" in Is'hakhantora was jointly restored by professors Kh.Komatsu and B.Bobojonov [5]. In the Introduction part, sheikhs, scholars, rich people and rulers, including thousands of people from all over

Islam who knew Allah's account, were amazed at the wealth, hated them if they were encouraged to help them in their studies and religion. He points out that the punishment of his slaves is not only in Islam, but also in all religions, and that there is no greater ignorance than this. Before writing work, he keeps people from greed for wealth and then declares its goal [4, p. 3-4] As a way to keep people's hearts from believing in wealth, Is'hakhtora recommends "Amri ma'ruf" and uses verses of the Qur'an to prescribe good deeds and prohibit evil deeds. Therefore, he believes that this commandment should be written through works to benefit society not only in words [4, p. 4]

The first criterion for Is'hakhtora's work is the scale of the criterion that holds centuries in its law. In his opinion, each era has its own unique scales, which are constantly developing, developing, renewing. Each time it is updated with its own laws, up to tools and things. The things and tools that come with the change of time are what Allah gave to His people. They are measured only by the time scale. While some sharia legislators are adopting this renewal process to make it easier for people, others are denying it and making life harder for people. [4, p. 3-4] The author also addresses the problem of antiquity and modernity, recognizing that among Muslims and scientists there are disagreements even on the simplest words, which does not correspond to the command of Allah, and that no one poses the need to unite. indicates that this causes conflicts. He writes that various disputes arose due to the assessment of problems in accordance with the sharia law based on the Quran and Hadis and that people and the nation are involved in a quarrel between haram and halal, leaving behind the work strictly prescribed by Allah. Through these ideas, Is'hakhtora explains that the

conflict between the Jadid and the ancient is not necessary, that he is condemned in the Qur'an, that Allah defined the duties of scientists, rich and ordinary people, and that union is the first necessity [6, p. 72]

In the play Is'hakhtora writes that the recently presented things of our people are haram, that they were destroyed when the picture came into force, and that people's difficulties are caused by ignorance, quoting the verse that Allah does what He wants [6, p. 496] As for knowledge, the Prophet (may Allah bless him and welcome him) said: "Knowledge is the glory of the world and the glory of future life", or in the second hadith. With these thoughts, Is'hakhtora urges his people to seek knowledge, study foreign scientific and technical methods. He also points to ignorance and ignorance as to the reason for the country's lag behind foreign countries [4, p. 10] Is'hakhtora emphasizes in his work that no matter what a person tries to do, it is inevitable to do it with hard work, and, expressing his thoughts through the Ayats of the Qur'an, you can achieve any goal only by your own actions, saying that good deeds will not benefit him. he acknowledges that he has not been harmed, that everything that is intended can be achieved by hard work, which he considers significant, which shows us the criterion [6, p. 406] The author explains the ancient connections of science, craft and life in society, saying that people of past centuries, including our ancestors, have experienced constant adversity in science, craft and life, and today people have achieved life and pleasure thanks to the development of science and technology. He said that our ancestors used lightning, matches, lighters and electric lamps due to the development of time. Is'hakhtora explained that during the trip she could encounter old-fashioned relationships, and explained that she had to weigh herself in accordance with her

adversity. She drove to Tashkent in a car for a week with a lot of work and twenty sums a week. He acknowledges that it costs four sums per hour, and that other work in this way is easy, and that the difference is known in the measurement [4, p. 8-9]

In his analysis of these works, Is'hakhontora supports the ideas and views put forward by the Jadids, tries to explain the essence of the news taking place in the life of the nation, and urges the nation not to run away from them and remain limited. The impossibility of achieving the goal with a small mind and a narrow Islam, the explanation that it is necessary to follow the main path, study various sciences, professions and professions, not be poor and helpless to other peoples, requires action [4, p. 11] Therefore, using the Ayats of the Qur'an to confirm Is'hakhan's opinion, Allah says that he wants relief for you and does not want to make it hard for you. [4, p. 10] With these thoughts, Is'hakhantora shows that all the difficulties in the life of our people are caused by the ignorance of our people. In this criterion, Is'hakhantora uses the efforts of the Jadids to facilitate the way of life of people, lead them to progress and sincerely inspire their thoughts and ideas in the minds of people through the Koran and hadith [6, p. 22] The second criterion is devoted to Islam and Sharia. For example, he recognizes that religion and sharia are one thing that unites and keeps Muslims united, and believes that progress can be achieved by uniting people. He also called on all people to unite, not to divide, quoting verses from the Qur'an, emphasizing that this is a duty to Allah in a future life, and that it is necessary to unite and work together to prevent disintegration, and that united nations are moving forward in development. [6, p. 45]

In his work, Is'hakhontora not only calls for the unification of people, but also urges them to avoid unrest, quarrels and disagreements, and the influence of such actions is reflected not only on him himself but also on his descendants, the nation and the world. [6, p. 45] Using the Ayats of the Qur'an, he tries to protect the people from weakening and weakening through mutual struggle and recognizes the need to rely on Allah in everything [4, p. 12] It is clear from the above that Is'hakhontora calls on his people to unite, not to cause disagreement, to resolve all issues without conflict with the alliance, not to be weak and to prove their point of view with the help of a number of Koranic Ayats and Hadiths [6, p. 120] According to this criterion, Is'hakhontora compares people with siblings from the same parents. He says that the more brothers help each other, the better their lives will be and that people will have to behave like the same brothers [6, p. 49] Therefore, by comparing his opinions, he compares people with members of the human body. He points out that if a member of a person is traumatized, it is likely that the inability of people in society to help each other can lead to similar consequences, given the circumstances that could lead to the death of this person [4, p. 14-20] In the third criterion, the author criticizes some shortcomings in the behaviour of the population. He pays particular attention to the question of the unity of speech and practice, showing that each other's torturing by fraudulent means is strictly condemned by Allah [6, p. 49] He shows on several examples that large traders fraudulently ruined small traders [4, p. 26-27] Consequently, thinking about Mashaihs and judges, he writes that those in government are concerned about their own life and luxury and that judges cannot find time to appeal to people without being free from the needs of people, people's

affairs and government interrogations. In conclusion, the author says that students accept this criterion as a lecture [4, p. 27-28]

In the fourth criterion of Is'hakhontora's work, he compares new and old eras and believes that leading people on the path of development is the service of the nation. Therefore, the task of scientists and scientists today is to show people the path of development, which is the greatest service of the nation, because time is the time of profession and profession, and this is the factor determining the degree of decline of our people., [4, p. 29-30] The author tries to identify the advantages of innovations included in people's lives by comparing the present with the previous state of people.

Why is Is'hakhontora focusing on this aspect of the problem? This is because some scientists have tried to intimidate people by linking the innovations that come into people's lives with religious beliefs. In particular, the introduction of samovar into the life of the people led to the awakening of such thoughts. According to Is'hakhontora, the ancients who did not notice this when the new samovar appeared compared it with the sign of the end of the world. Because they were amazed when the owner poured boiling water from under the tap, without mixing, adding both firewood and water. The author was very surprised to see that ordinary people saw that he bought a table lamp for the convenience of viewing the book when the lamp was just released. "To their surprise, when they praised the fact that the candle did not cut its end several times an hour and did not flow like a candle, but lit up at the same time, the formed mullahs objected to this, saying that it was impossible to sit in the light. One day, five years later, the mullahs also threw away superstition and use it themselves.

This situation is naive, non-cultural", he says [4, p. 30-31]

Is'hakhontora clearly shows the attitude of ancient scientists to the news. In order to achieve cultural progress, he must first go from east to west, which is mandatory by Allah, if the people of Islam can. He says that the purpose of this is to study the world, showing the difficulties of expulsion, conducting the servants of Allah on the way, to see what they did not see in the development of the people of the world, and to improve their faith [4, p. 32] It is obvious that Is'hakhontora connects the acquisition of scientific achievements in the world by culturally backward countries with one of the mandatory acts of Allah mentioned in the Qur'an - pilgrimage and can analyze its essence [6, p. 44] Is'hakhontora writes in the Qur'an that they say what will happen and what will happen before the beginning and end of the universe is described in the Qur'an, but our ancient scientists still considered it unclear for new things and left it behind for many years, thanks to which it became so easy for God's servants to walk along the rivers [4, p. 33-34] However, criticizing the attitude of ancient scientists to these innovations in the play, he says that illiterate, dry Sufis look down on them, abandoning the benefits of this world and the otherworld, unwillingness to progress [6, p. 322]

The author criticizes not only life but also the attitude of ancient Turkestan scientists to science, not only buildings and clothes built in a new style but also those who served the people, setting new rules for the path of science. The author also points out that in his time in all cities there was a Jadid school, and everyone was interested in it, teachers opened a school, Jadid - a new rule, a new order. He also concluded that the ease with which he could read, write and earn a living was the

result of modern standards. [7] Is'hakhontora completes this criterion, recognizing that he is always happy in his time. In the fifth criterion, Is'hakhontora compares the previous life of people (1290 AH) with the lifestyle between the first 30 years of the 20th century and seeks to compare the situation after 1290 AH. (AD 1873). According to the author, the population at that time was idle and lazy. Now they ran to work.[8] Explaining by examples that people have made some progress in this criterion, saying that the fact that all segments of the population are trying to move faster in keeping with time is a development approach [4, p. 38] Is'hakhontora also drew attention to science and said that such changes are taking place. There are people who studied for thirty years, including those who studied for ten years. Their knowledge is higher than the previous ones. "Worldly affairs will take place until the ignorant wakes up from sleep, and everyone attentive will go forward", he said.

In the sixth criterion, the author draws attention to the wastefulness that takes place in everyday life. According to him, our people suffered from excesses, deprivations and expenses that were not commanded by God and the prophet, and this became a tradition [4, p. 41]

Is'hakhontora says that if a person dies, his children will immediately sell half the yard or borrow money from the rich. He criticizes that the money borrowed is transferred to the imams for training funerals. In the play, the author also mentions "fidya," which the author considers an unnecessary habit. [4, p. 42-43] Is'hakhontora pays much attention to weddings and also national ceremonies, such as the wedding of the son, jumps, wedding, blessing of a wedding, the girl's wedding, the bride's dowry, are criticized by the author [4, page 44-45] "If the money spent on the

wedding were spent on activities that could benefit the son and daughter, this would help them", he says, paying attention to the problems of economic protection of the young family [4, p. 45-46]

According to this criterion, characteristics such as idle and lazy were also criticized. Is'hakhontora criticizes here the traditional "chaykhanas", which are usually built for the rich and travellers. However, during this period, most people became attached to the teahouse. In them, without gossip, the book recognizes that if the issue is read, the worldview of young people can expand. [4, p. 47-48] Is'hakhontora advises young people to be professional, saying that no prophet or saint was unprofessional, and concludes that if young people also worked and made a living, they would be on the right path. [4, p. 48-49] The author lamented that the peoples of Turkestan and Fergana withdrew from every innovation, that these regrets caused them hardship, and even that this regret was expressed not only among the population but also by trusted scholars. The peoples of Turkestan and Fergana sadly write that they know this as heresy. [4, p. 49-50]

Is'hakhontora, reflecting on the attitude of the inhabitants of Turkestan to photography and painting, again meets with such regret and criticism. At one of the receptions, the presenter, who saw the image of the king in the student pen, asked him to immediately destroy him. Is the sentence of Allah equal or equal to the small and large one that destroyed the pen owner and loved the image from him? he asked.

When asked, the answer to all of them is one, small or large. Seeing this, Is'hakhontora said that in the middle are four images of a samovar, an image of a kettle, bowls, plates, matches and money. On this occasion,

Is'hakhon concludes that if the image of the image were strict, then this would be considered haram in religion [4, p. 52-54] Is'hakhontora, as a viewer, regrets such narrow views of some ancient scientists of this period, criticizes their negative attitude, while our people need to achieve progress and culture. They do not tell people what they should do, paying attention to trivial problems, and Is'hakhontora says that he wants to tell people and turn them away from their main sins. In this case, most scholars also recognize that newspapers and magazines are "haram" and prohibit people from reading this science, that one hundred people in Ferghana read new books, brochures and magazines, and that new scientific literature is currently lacking in Ferghana.[9] From this, it can be seen that the ancient scribes, unable to correctly understand the innovations taking place in the development of society, looked at everyone with contempt. Is'hakhontora points out that these views are not confirmed by the Quran and the Hadith. In the seventh, the criteria for Is'hakhontora's work depicts time as an active teacher and calls on all Muslims to keep pace with time. He recognizes the need to keep up with the times, from kings to rulers of all eras, that no one can oppose this, educate people of their time through various fields of activity, and that people are in his education and cannot act against him. [4, paras. 54-55] It is believed that the younger generation, which forms the basis of time, will act according to the will of time, without which time will not be able to accept it. In particular, the author writes that the desire for a new era is the introduction of innovation, which shows that each era needs the science of future development. If a word or act spoke contrary to time is unacceptable, it is recognized that it is unacceptable for people of that time [4, p. 56-57] The author notes that over time, ordinary people accept incoming

innovations, change everything - human behaviour, images and dimensions, food, activity, our peoples, especially scientists and believers - sit on a diet of something new. yes, but over time they get used to it themselves. He compared the West and the East, believing that each innovation should be based on the needs and requirements of time, that a servant should follow it and that time should not be burdened with more than he can bear. although his maturity is great, he tries to explain that these things happen because they are left behind to this day [4, p. 57] With these thoughts, the author recognizes that the peoples of the East have ancient mores and mores, culture, but today they are lagging behind the development of the West, and the development and development of modern scientific achievements is one of the tasks facing all Eastern people. To justify his opinion, he thinks of time as a family and compares people with naughty children who cannot get along. With these thoughts, Is'hakhontora urges everyone to keep up with the times, lag behind time or avoid doing acts that do not comply with the laws of time. To do this, he emphasizes the need to be knowledgeable and educated, and those who have a measure in their heart and mind know the order and are engaged in science [4, p. 60-62]

The eighth criterion in the work is devoted to clothing, based on the national characteristics of our people. Is'hakhontora at one time said that the attitude of people to clothes is higher than the attitude of a person to himself, and was critical of how people treat clothes, not paying attention to their inner world [4, p. 62-63] Thus, in assessing a person or nation, Is'hakhontora recognizes that his appearance or clothes cannot first convey the inner image of a person and that it is wrong to distinguish him as an unbeliever or Muslim by the clothes he wears. Speaking of Arabic clothing, the

author emphasizes that these clothes should not be fully accepted by our people, these clothes have been left to Arabs since the time of the Prophet (s.a.v.). Speaking about the Chinese and Mongolian clothing diet, Is'hakhontora said that although they did not object to this, they had many objections to European clothing, which has changed several times since the beginning of the century [4, p. 64-66] He concludes that it is necessary to carefully look at the changes taking place in time, stop criticizing them, stop fighting the development and progress of time. In the last ninth criterion, the author seeks to show the useful works of people who lived a century ago. For example, he points to the positive qualities of people of his age, such as simplicity, honesty, truthfulness, lack of betrayal, and some hostility, and concludes that this is due to the strength of the Islamic faith, its commitment, or the good practice of the scales of time. [4, p. 65-66] It dates back a century from the time he lived and provides valuable information about the lifestyle of the Muslim population of Central Asia at that time, including people and their psychology, consumer clothing and food, as well as weddings. These facts are important for studying and evaluating the history and stages of development of the population of the Muslim East in the 19th century.

CONCLUSION

So, during the writing of "Mezon ul zamon", Is'hakhontora studied and analyzed the problems of life and life of the peoples of Turkestan, in particular, the Ferghana Valley. During the writing of the work, the author seeks to convey to the public the basics of the ideology, worldview and activities of the Jadids. approaches the problem as a person who is aware of his knowledge. The comments are divided into 9 criteria and are presented in

simple language, fluently, based on the views and interests of the majority of the population. This work of Is'hakhontora is valuable as a source reflecting the goals, thoughts and professions, ideas and views of the Turkestan Jadids. In the play, Is'hakhontora's views are presented as a holistic doctrine mixed with enlightenment, Jadidism, religion and Eastern traditions. Through his efforts, he supported the ideas of the Jadids in the late nineteenth and early twentieth centuries and worked to awaken and educate the nation throughout the East, to ensure political and economic freedom, and also systematically reflected the ideas of social development in newspaper articles and brochures.

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