



Journal Website:
<http://usajournalshub.com/index.php/tajssei>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

At The End Of The XIX Th And Beginning Of The XX Th Century, The National Intelligentsia Of The Ferghana Valley: Is'hakhon Ibrat

Vohidova Komila Abdullozizovna

Associate Professor, Department Of Social Sciences, Namangan Institute Of Engineering And Technology, Namangan, Uzbekistan

ABSTRACT

Today it is important to study the history of the national intelligentsia of the Ferghana Valley of the late XIX - early XX centuries. A key feature of this period is that it encourages researchers to objectively shed light on the nature of historical events that were previously misunderstood and take on a responsible task, for example, revealing the truth about the past. The creation of such an environment forces researchers not only to re-analyze the path of historical science but also to draw conclusions by studying the works of historians, intellectuals who were victims of that period, who made a worthy contribution to the development of history. The article examines the life and work of one of the national intellectuals of the Ferghana Valley in the late XIX - early XX centuries, the great enlightened scientist Is'hakhon Junaidullohhodja oglu Ibrat. Is'hakhon Junaidullohhodja oglu Ibrat (1862-1937) in the history of the Turkestan Jadid movement due to his place in the Ferghana Valley, the breadth of his activities, his work, his devotion to the future of his homeland, people and nation. He is one of the leading figures, like M. Behbudiy, M. Abdurashidkhonov. He is a Jadid, historian, famous poet, linguist, essayist, publisher, translator, calligrapher, traveller and teacher. The fact that Ibrat was a man of high spirituality and versatile talent was recognized by his contemporaries at that time. The article contains documentary evidence of a scientist who wrote more than 20 works during the first thirty years of the twentieth century, who fell victim to repression in 1937 and was acquitted in 1959.

KEYWORDS

Essayist, historian, intellectual, Is'hakhon Junaidullohhodja oglu Ibrat, jadid, judge, librarian, linguist, madrasa, manuscript, politician, progressive, publisher, repression, scholar, school, torture, truth, worldview.

INTRODUCTION

Is'hakhon Junaidullohhodja oglu Ibrat (1862-1937) was one of the most progressive Uzbek scientists of the late XIX - early XX centuries who suffered life adversity at one time. Is'hakhon was a prominent figure among the Jadids in his scope of activity, his devotion to his homeland and the future of the people. Ibrahim Davron, who lived at the same time as him and was known for his feuilletons in the Turkestan regional newspaper, describes Ibrat as follows: "Is'hakhon is well versed in the sciences of religion and the world, in architecture, engineering and mechanics, as well as in physics and much more in chemistry, because he knows these sciences. Iskhakhantora is a scholar and noble person, and this extraordinary virtue belongs to humanity. There are several other inventions". In the process of preparing the article, the sources of life and activity of Ishahan Ibrat, stored in the manuscript funds of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, as well as the manuscript works of Ibrat and sources related to his activities, were taken as the basis for scientific research. Also, the National State Library named after Alisher Navoi stores the "newspaper of the Turkestan region, the State Archive of the Republic of Uzbekistan FI-1, List 31, 1144-work, p. 36; FI - 1, List 2, 1282-work, p. 13; FI - 1, List 31, 540-work. p. 179; Namangan State Archive F - 13, List 1, work 3, p. 94; F. No. 796, list 1, work 26, p. 4; from the materials of the Is'hakhon Ibrat Museum, located in Turakurgan, the Namangan publishing house Is'hakhon Ibrat was studied and conclusions were drawn. As the main sources of article data on the activity of collective farm of Ibrat, BARS-51 group which is stored in the Turakurgan "Palace of Teenagers" including diaries, texts of reports, reports, conversations with the

people knowing and relatives and also the "family tree" provided by Ibrat's grandchildren are used.

MATERIALS AND METHODS

The History of Ferghana [2] by Is'hakhon Tura, written in 1916, is a historical source that gives excellent information about the early periods of his life and work. In the "Introduction" of the work, he was born in Turakurgan, one of the territories of the Kokand Khanate in the Ferghana Valley in Turkestan, in 1279 AH 1862 AD. Written by one of his contemporaries, P. D. Kayumov, and published by his sons in 1998, "Tazkirai Kayumi" incorrectly claims that Ibrat was born in 1862 as 1876 [3]. The real name of the scientist is Is'hakhan, his father is Junaydullahhoja, and Ibrat is his pseudonym. Is'hakhan is a descendant of the Torah and "the grandson of the famous poet Afsus, who lived during the time of Umarkhan" [3]. He is a descendant of Ahmad Yassavi. This is evidenced by his "Genealogy," which is transmitted from generation to generation. It reads: "Junaydullah Khoja is the undeniable heir, the pious Said Alim Sultankhoja is a descendant of Ahmad Yassavi." The monument, which was kept in the hands of his descendants, contains a list of pedigrees from Ahmad Yassavi to Ibrat by name, and this is confirmed by the judges of that time by printing three seals [5]. The second part of the genealogy, called "Testimony," gives information that the ancestors of Ibrat were descendants of A. Yassavi, about their popularity among the people, as evidenced by more than 40 seals set by judges. Information about Is'hakhan's parents and the environment in which he grew up is also important for studying his life and work. Ibrat's

parents were also scientists of their time. They also spoke fluent Uzbek and Persian and were created in those languages. Khuribibi will be an educated, intelligent woman who reads works of Uzbek and Persian-Tajik classics. In 1871, after the death of his father Junaydullahhoji Sunnatullahhoji oğlu, Is'hakhan received his primary education from his mother Khuribibi. At that time, schools of otinibi scholars, such as Khuribibi, were at a higher level than schools of school teachers [7]. Another source is written by Is'hakhan, telling about his life and activities, in his treatise "Jome ul hutut", that is, the Collection of Letters. In his work, Ishahan recalls his youth: "When I was 13-14 years old, I was interested in architecture. I wanted to study calligraphy and patterns on the pages of the book, and when I saw each calligraphy, I felt no relief until I studied it." [8] Is'hakhan studied at the Siddiq Tunkator Madrasah in Kokand in 1878 to continue his education after his mother Khuribibi's school became ideal. During this period, he mastered Arabic, Persian and Pashto. While studying at the madrasah, that is, in the 80s of the XIX century, public life and culture in Kokand developed more strongly than in other cities of Central Asia. One of his students, Iskandar domla Abduvohob oğlu, who knew him and was with him at many scientific meetings in Kokand and Namangan, admits that he was in close contact with Mukmi, Furkat, Nodim and Hazini while studying at the Siddiq Tunkator Madrasah in Kokand. Such a scientific environment is an important school in the life of Is'hakhan and plays an important role in promoting his interest in science, innovation and development. [11]

Before the appearance of the national press in the Ferghana Valley, in the life of Kokand's educators, the "Tardjimon" from the Bakhcharay, newspapers and magazines published in Kazan, such as "Vakt" and

"Yulduz", will have a significant impact. [12] Through these publications, progressives became acquainted with the ideas of the national awakening of the peoples of the world. [13] Only in 1884, two hundred thousand subscribers of the "Tardjimon" newspaper were Turkestan. Is'hakhan was one of the two hundred subscribers of Turkestan, and the release of the Tarjimon newspaper of 1884 was also selected in the "Is'hakia" library he founded. [6] This information shows that Ibrat was introduced to I. Gasprinsky's ideas while studying at the Siddiq Tunkator Madrasah in Kokand, and allows him to draw reasonable conclusions that he was familiar with the ideas of the Jadids from that time. In this regard, Is'hakhan's activity begins with the idea of reforming of school, education, education and education of the younger generation.

Doctor of Historical Sciences, Professor D.A. Alimova: "Jadids give priority to the most pressing issues of science, education and culture, education and education, new schools" - or, "advanced Muslim intellectuals say that the country lags in development, social and social. he sought the root cause of colonial oppression primarily in... the ignorance of people... so education and education were seen as the most basic way to solve problems. As a result, the task of reforming education was initially the focus of attention of the Jadids. They not only theoretically justified the need for these reforms but also did a great job of opening new schools, libraries, reading rooms, writing textbooks and putting their ideas into practice" [14, 15]. Consequently, N. Karimov's 1995 article on the Jadid movement states that "Uzbek intellectuals decided that in order to lead the country out of cultural and social backwardness, and the people out of humiliation and violence, it must first be enlightened". [16]

A recent study of the first Jadid school in Turkestan, founded at the end of the 19th century, mentions the Khusainov merchant school in Samarkand, opened in 1893, and the Salokhiddin teacher school, opened in Andijan in 1898 [17, 18]. However, today's data suggest that the first Jadid school in Turkestan was opened in 1886 in Turakurgan Is'hakhon Torah [19, 20]. Back in his student years at the madrasah in 1878-1886, he met the newspaper Tarzhimon, published in Bakhchasarai, and learned about the advantages of the new methodological school, teaching methods, the structure of audiences and textbooks. After graduating from the madrasah, he returned to Turakurgan and in 1886 opened a Jadid school. Currently, such schools and their teachers will be under the constant supervision of police officers. Guards often searched their homes, sometimes bringing the teachers themselves to court.[21] The reason is that the colonizers are cautiously sceptical of any work of the local intelligentsia, hoping whether it is in the interests of royal colonialism. The opening of Jadid schools in the country was always viewed with suspicion. In particular, Perovsky, who was the consul of Russia in Kashgar from 1883 to 1903, was suspicious of the number of Muslim schools opening in Turkestan, and in a letter to Ostroumov dated June 23, 1887, refused to open them if they did not take into account the consequences of Jadid schools.[22] The Jadid school of Is'hakhan was also oppressed and closed by the royal authorities.[20]

Similar ideas can be found in the articles of the enlightened Jadid Mahmudhoja Behbudi. Ibrat in his book "History of Fergana" points to the existing education system in the country, the state of schools, the attitude of the population to science, the negative impact of ignorance on development, the need for modern schools: At any time you need to know the science of that

time and know exactly which of them underway "[2]. On this basis, in the late nineteenth and early twentieth centuries, Jadid schools began to be organized in large quantities.

Tatar enlightener Shoazim Kadyrov, who opened a Jadid school in Andijan in 1900, opened 12 Jadid schools in Kokand, 1 in Turakurgan, 2 in Namangan and 5 in Andijan in 1909 [24]. The new methodical school of Ishahan is a special stage in its educational activities and serves as the basis for the development of the educational movement of the Jadids of the Ferghana Valley. Is'hakhon went on a pilgrimage with his mother in 1887-1895. His mother died in 1991 in Jeddah. [6] Then he decides to continue his journey through the countries of the East. During this visit, he will visit Kabul, Baghdad, Istanbul and Jeddah. Six months after the death of his mother in Jeddah in 1891, he continued his journey to Athens, Greece, and then to Italy, Egypt, Arabia, and Southeast Asia. While abroad, he hardly studied the masterpieces of world culture. He visited India, Burma and China, and in 1895 returned to Turakurgan through Kashgar. The countries in which Isaac travels will be in close contact with scientists and noble people, regardless of whether they are Eastern or European, seeking to learn about their knowledge and qualities and enjoy them.

He writes: "When I saw every wise man, I asked him about his mood and his teachings." Is'hakhan works abroad, studying Jewish, Syriac, Greek and English writing. He admits that he studied four languages that are used in India – "Arbai Lison", Arabic, Persian, English, Hindi, and was able to get acquainted with foreign science, culture and technology [8]. This opportunity gives Is'hakhan an increasing understanding of the causes of the differences

between Western and Eastern cultures. Is'hakhan, who was one of the first to realize the tragedies of his people, set out to raise science and education to the highest level. There are many examples of his work in this regard. The first step was his "Dictionary Sitta al Sina", (a dictionary of six languages) written in the second half of the 1890s, in which he translated Arabic words into Arabic, Persian, Russian, Turkish and Hindi into Arabic. Although it is difficult to express words in other languages in Muslim spelling, that is, in an Arabic letter that was practised in Central Asia at that time, Is'hakhon Torah was able to do this [8].

After returning from Hajj, Ishahon worked as a judge in Hanabad in 1908, and then in Turakurgan. [6, 26, 27] Circumstances such as the growing prestige of the local people's court in the eyes of the people disturb the Russian emperor Nicholas II. In 1910, the government drafted a "Decree" on the re-election of local judges [28]. There are times when colonizers do not elect honest, fair, faithful representatives of the local population to the post of an administrative judge, and even if they are elected, they do not approve of them. The charter did not meet the requirements of the intelligentsia of the nation and aroused sharp criticism from it. In his 1910 article "Elections of Judges in Namangan," Ishahan categorically disagreed with the rules, decrees and "decrees" of the Russian government, which allowed people involved in theft, bribery and violence to become judges or police officers. A statement by the Turkestan Regional Newspaper at the end of the article said that Ishahan's criticism of Russian law was rejected. U. Dolimov quotes Iskhahon as a judge 20 years before and after 1917 [20]. The last time he is mentioned as a judge in the work "History of Ferghana," then in the sources, he is referred to as "Is'hakhon Tora Turakurgani"

[2, 30]. Given that the date of writing of his work "The History of Ferghana" was 1916, the above facts and evidence allow us to conclude that Is'hakhan was a judge from 1901 to 1916, and not 20 years. The basis of all his scientific and creative, practical activities is education. The emergence of a new school system in Turkestan is a progressive idea, and the struggle between ancient and modern plays an important role in the work of Is'hakhan. U. Dolimov claims that while studying in Kokand, Is'hakhon Ibrat felt that the teaching methods in Russian schools of the country are superior to the hijab and dry memorization methods that prevailed in old schools and that his schools were influenced by Russian schools. [20, 46] Is that really true? At that time, teaching in Russian-speaking schools in Turkestan was at a very low level [31, 47]. Mulla Olim Is'hakhan, the editor of the "Turkestan region" newspaper, asked about the development of Russian-language schools and whether the country's children would benefit from it. Is'hakhan said that at that time there were no children in Russian schools because the teacher was very careless about education, most of the time the teacher was not at school, he was engaged in agriculture, and the teacher was unemployed, "said the Russian teacher for local children. shows the attitude to learning in regular schools. [32, 48] As a judge, he also contributed to the development of education in his country. In 1900-1910, Is'hakhan opened 10 old and 1 modern school from old and new schools. He said: "We have more than a dozen ancient schools of thought, including one modern method. All of them are in the spotlight of their teachers and mentors [33].

In 1907, Is'hakhan went to Orenburg, Russia, and bought a printing press, created in 1901, with the condition of payment for 10 years with a seal called "Kaufman". In 1908, he organized the first printing house in the Ferghana Valley

in Turakurgan and gave it the name "Is'hakhon Printing House." Mirzaboy Gyesov and Hussein Makaev, who teachers of a private school, help him closely. [34] Is'hakhon published letters from his works, such as "Sanati Ibrat Kalami", "Mirrajab Bandi", "Ilmi Ibrat", written in 1909, and "Jome ul Hutut", written in 1912. In 1908-1909, the printing house in Turakurgan was headed by Abdurauf Shahidi. In 1910, the publishing house was transferred to Namangan. In 1910-1913, the printing house was headed by a student of Is'hakhon Hussein Makaev. Is'hakhon begins the book trade. As the number of books published by the publishing house increased, in 1910 13 bookstores were opened in Namangan, 2 in Chusta, 2 in Pop, 1 in Yangikurgan and 1 in Turakurgan [35]. After October 1917, the printing house was transferred to the Soviet government, which published newspapers such as "Narodnaya Gazeta", "Svoboda", "Workers' shield", "Sovdep", "Rosta" in Russian and Uzbek. [36] In 1917, the name of the printing house was changed to "Udarnik".

At the same time, Ishahan wrote articles criticizing various spheres of the social sphere, and his work was published on the pages of "Sadoy Turkiston", "Sadoyi Fergana", "Turkiston Vilyatini Gaziti", mainly in "Turkiston Vilatini Gaziti". U. Dolimov notes that 35 of Ibrat's more than 45 articles were published in "Turkiston Viloyatining Gaziti" [20]. However, so far we have found out that Ibrat has 21 articles in the libraries of our country, in the newspapers "Turkestan Region", "Ferghana Garden" and "Al-Islah". Is'hakhon is the author of more than twenty works, of which the manuscripts of the Institute of Oriental Studies named after Beruni of the Academy of Sciences of the Republic of Uzbekistan contain the works "History of Ferghana", "Mezon ul zamon", "Historical culture". His lithographs include

"Muhradot", "Manzumai Ibrat", "San'ati Ibrat qalami Mirrajab" "Bandiy", "Ilmi Ibrat", "Jome' ul xutut", "Fikhi Kaidani", translated from Arabic, "Majmuai ash'or" in handwritten form and the books "Lugati sitta al sina", stored in the collections of the National Library named after A. Navoi. According to Ibrat's "History and Culture", his works "Gulshani roz", "Mushkulot al-g'aroyib", "Muzabzab", "Turkistonda turli mashaqqatlar", "Barzah" were lost during the revolution. [30] His works, such as "Devoni Ibrat", "Tazkirai Suvaydo", "Tarjimai holim", "Sayri jibol", written by Ibrat for thirty years, were repressed by the NKVD in 1937 (People's Commissariat of Internal Affairs). taken out by personnel. The historical, scientific and social works written by Ibrat are intertwined and cover events from the Kokand Khanate to the 1930s.

In his works "Tarixi Hurriyat", "Qo'rboshilar zamoni", the author assesses the October coup, the formation of Kokand autonomy, the events that took place in the valley during this period, the bloodshed of Turkestan autonomy, the emergence, essence and causes of the repressive movement. Later, a student of Ibrat, the son of Mulla Iskandar Abduvahab, said that about 100 books stored in his library were hidden in the wall shortly before the repressions of 1937. (The books were transferred by R. Is'hakov in 1963 to the Institute of Oriental Studies named after Beruni RAS) [20]. The rest were taken away on February 10, 1937, in 4 bags [37, 38]

There are few sources about the life and work of Ibrat after the October Revolution, and most researchers who have studied his life and activities to date are limited to studying his activities until 1917. Ibrat is actively involved in campaigns to open new schools and eradicate illiteracy. Based on the school opened by Ibrat in 1918, the 44th school in Turakurgan was

created, which in the 1960s was transformed into school No. 3 named after Is'hakhon Ibrat. Initially, Is'hakhon Ibrat taught his native language, literature, history, and included music in the school curriculum. In 1919, on her initiative, the first women's school for Uzbek women was opened in Namangan. In it, the wife of Hussein Makaev, Fatima Makaeva, teaches Uzbek women. [39] Since the beginning of the 1920s, schools for the illiterate were opened in the village of Shahand Namangan under the leadership of Muhammadsharif Sofizoda, in the village of Argin under the leadership of Orifjon Umarov, in Turakurgan under the leadership of Is'hakhon Ibrat and Mirzahamdin Khankeldiev [20].

In February 1926, the first congress of education and culture workers of the republic was held in Samarkand, to which Is'hakhon Ibrat from Namangan was sent as a deputy. This congress aims at educators and cultural figures to open new schools and involve women in public, public and educational work. Since the issue of education is the most important issue on the agenda, Is'hakhon pays special attention to it in his book "Historical Culture," written this year. In his dissertation, Ibrat discusses science, technology, women's problems, attitudes to science and prospects for their implementation in the country. [30] The head of the group БАРС-51 Ya. Gaffarov wrote in one of the correspondences with O.Usmon: "I received such information from conversations with people who saw and knew an example and had information about it. In 1929, village activists charged Ibrat, and his property was confiscated. At the same time, Ibrat wrote a complaint to the Council of People's Commissars of Uzbekistan. From here comes the Latin letter with the meaning: "Do not touch the example, let it return from thread to needle." According to his children,

the letter was kept in the house of Is'hakhon until 1937, and when Ibrat was arrested, he was taken along with the relevant records. "[40] According to the letter, F. Khodzhaev wrote a letter to the administration of the Andijan region demanding the return of Is'hakhon's belongings. However, the provincial government returned his house, leaving the garden in the hands of the state. [39]

According to Gaffarov, the incident occurred in 1926, and the NKVD of the USSR sentenced Is'hakhon Djunaiddullaev to one year in prison in 1926 for the purchase of land in 1926 [41]. The second time Is'hakhon was arrested on February 10, 1937. [41] The manuscripts and lithographs collected by him, the privileged letter of F. Khodzhaev will be placed in 4 bags and taken out [20]. Is'hakhon died in captivity at the age of 75. His grave is also unknown, and he died in June 1937, unable to withstand the physical and mental torture of the prisoner. [6, 42] The question arises. How Is'hakhon was imprisoned. What charges have been brought against him? To find an answer to this question, we will pay attention to the archive materials of the State Security Service of 1937, stored in the Internal Affairs Directorate of the city of Shakhrikhan, Andijan Region of the Republic of Uzbekistan. On January 26, 1937, in the village of Shakhrikhan (Stalin), the State Security Directorate of the Shakhrikhan district issued order No. 43 on the accusation of the son of Is'hakhon Tora Abbaskhan [41]. On February 7, 1937, in the village of Shakhrikhan (Stalino) in 1879, in the village of Tumor of the Upper Shakhrikhan village council of the Stalino (Shakhrikhan) district, the head of the Internal Affairs Directorate of the Shakhrikhan district, Lieutenant of State Security Damin-Zubov Pavel Vasilievich, was arrested. He was arrested based on paragraphs 49-51 of the Criminal Procedure Code of the USSR and placed in Andijan prison for counter-

revolutionary activities against the Soviet authorities. Abbaskhantura Is'hakhanturaev was charged under article 66, paragraph 2, and article 67 of the USSR Criminal Code. The investigator received the indictment under torture and received information from Abbaskhan about the "counter-revolutionary" activities of his father Is'hakhan Tora Djunaiddullaev. As a result, Is'hakhan Tora was arrested and imprisoned in Andijan. [41]

Abbaskhantura Is'hakhanturaev was sentenced to death on August 10, 1937. Also, on August 10, 1937, after cruel torture, Ubaidulla Mahzum Otaba Alamov, Jabborkhon Sultankhanov, Umarali Dzhumaboyev, Dekhkonba Sufi Dusmatov were sentenced to death. Akbarali Niyazov and Mutabarkhon Sultankhanov were sentenced by the three NKVD of the USSR to 10 years of forced labour camps for "counter-revolutionary" activities. In the archives of the State Security Service of the Republic of Uzbekistan is the head of the Stalino (now Shakhrikhan) district of the Andijan region, State Security Lieutenant P.V. Damin-Zubov kept a document submitted to Senior State Security Lieutenant Lisitsyn on February 8, 1937, in support of his decision to apply a preventive measure to Is'hakhan Tora Djunaiddullaev. On this basis, in accordance with paragraphs 49-51 of the Code of Criminal Procedure of the Uzbek SSR, Is'hakhan Tora Djunaiddullaev is charged with part 1 of article 66 of the Criminal Code of the Uzbek SSR and is detained in an Andijan prison. Senior State Security Lieutenant Lisitsyn will be arrested on February 10. Is'hakhan Tora Djunaiddullaev was arrested on February 10, 1937, by Order No. 6 and imprisoned in Andijan. [41]

The prisoner's questionnaire notes that 1961 (with a difference of 1 year when transferring from hijra to melody) was born in the mahalla of the Sairam 2-Oktyabrsky massive of the

Turakurgan district, the residential building has the same address, its personal home, 1 cow and one horse, cart, land plot 16 acres. The social situation at the time of the arrest was a large owner, a large landowner of social origin, nationality and citizenship - a citizen of the USSR, Uzbek, non-partisan, higher education, graduated from a madrasah and had rheumatism. Sons from family members: Abbashontura-57 years old, it is not clear, Vakkoshon-35 (55) years old, collective farmer, Fayozkhon-31 years old, engaged in agriculture, Rotibkhon-7 years old, daughters Vasilakhon-25 years old, Zarifahon-18 years old, Tursunhan-16 years old, Apipahon-13 years,

A certificate issued on August 21, 1959, signed by the senior investigator of the State Security Directorate for the city of Andijan, Andijan Region, the Committee on State Security under the Council of Ministers of the Ukrainian SSR, Captain Lysenko, states that in the case of Trotsky Isaakhan Dzhunaiddullaev in Andijan prison there is no information about the reason for his death. In the archive of prison No. 4 of Andijan, during a preliminary investigation of Iskhakhontura Dzhunaiddullaev, it was noted that he died on June 19, 1937, in his account card. The fact is that Makarevich, the former head of the Andijan sector of the NKVD, personally investigated the detention centre. During the investigation, Makarevich received "guilt" from a prisoner around his neck in order to obtain instructions, information and falsification of investigative materials, was physically tortured, as a result of which the 75-year-old old man Is'hokhon Tora, unable to withstand terrible torture, was taken to prison, the son of encyclopedist Is'hokhon Tora Djunaiddullozoda Ibrahim was secretly buried on the night. The son of Is'hakhan born in 1930, Rotibkhon Iskhakov, on May 28, 1959, appealed to the Supreme Council of the Uzbek

SSR with a request to review the criminal case of Father Is'hakhan Djunaiddulloxodjaevich.

Having considered this appeal, Captain Lysenko, senior investigator for the Andijan region of the State Security Committee under the Council of Ministers of the Uzbek SSR, on September 5, 1959, prepared a conclusion on the archival investigation case. The conclusion of the head of the department for the Andijan region of the State Security Committee under the Council of Ministers of the Ukrainian SSR A. Sichev confirmed. According to the document, by the decree of the three NKVD of the Ukrainian SSR, Ubaidulla Makhzum Otabay Aulamov, Abbaskhontura Is'hokhonturaev, Jabborkhon Sultankhonov, Umarali Djumabaev, Dehkanboy Sufi Dusmatov were sentenced to death on August 10, 1937. The sentence is being executed. Akbarali Niyazov, Mutabarkhon Sultankhonov, after serious torture in the "counter-revolutionary" case, was sentenced to 10 years in forced labour camps. The report stated that the accused had been unreasonably arrested, convicted and punished. According to Rotiphon Is'hakov, the prosecutor's office of the Andijan region presents him with a document stating that Is'hakhon Ibrat was fully acquitted on October 2, 1959, according to the document of the prosecutor's office of the Andijan region under the number 3336. [44]

The crime will not go unanswered. NKVD officers considered such charges in order to have higher cases in their areas. Employees of the Andijan sector of the NKVD, the former head of the sector Stasin, his deputy Kulinichev, the head of the fourth department Makarevich in 1938 forged criminal cases, signed and approved investigative documents, for the preparation of draft illegal sentences for many prisoners were sentenced to capital punishment by the military tribunal of the

Central Asian military district.. [45] State Security Lieutenant Damin-Zubov Pavel Vasilievich, who arrested, investigated, prepared the indictment, was highly appreciated by the Soviet state for his activity in a hard labour company, even he was awarded the Order of Lenin in the 70s.

CONCLUSION

Is'hakhan tried to explain to people that they were science throughout their lives, that science can achieve progress through study, knowledge, development. In this regard, he sought to convey to the people that the task of each person is to master and realize the most developed knowledge at one time, especially the next generation, as well as to develop society without forgetting national traditions and traditions. "But science is very important for our people, it is on the verge of degradation... It is always important for a culture to know which science is developed. "[2] The life and creative experience, ideas and views of the son of Junaydulloxhodja Ibrat are widely studied.

This not only contributes to the education of the younger generation in the spirit of national values, to the realization of the essence of the political reforms taking place in society today but also occupies a worthy place in the process of self-consciousness, revival and development of national pride. Today, in the city of Turakurgan, where Ishaq ibn Ibrat was born and raised, creative work is actively continuing.

There is an alley dedicated to an outstanding scientist, a special school with instruction in languages based on the requirements of time, designed for 400 students, next to it a special bedroom for students, a gym, a modern music fountain, a monument to the scientist, surrounded by decorative trees.

The restoration of the existing Goyibnazar Qozi madrasah, built-in 1879, together with the structures, will give even greater beauty to the city of Turakurgan. The modern printing house built in the complex is a continuation of the work begun by Is'hakhon. In the future, of course, these places will become a favourite pilgrimage place for residents of Turakurgan and guests visiting this place.

REFERENCES

1. Asrlar nidosi. – Tashkent: Literature and art, 1982. – p. 413.
2. Junaydulloho'ja o'g'li I.I. (1916). History of Fergana. Tashkent: Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Q. inv.№ 11616 p.1.
3. Qayumov P.D. (1998). Tazkirai Qayumiy. Tashkent: Science.
4. Junaydulloho'ja o'g'li I.I. (1909.). Ilmi Ibrat. Torakorgon.: Matbaai Ishoqiya. Tashkent: Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. T. inv. № 9987.
5. Genealogy (in Arabic). Turakurgan, Uzbekistan: The original is in the hands of Ibrat's descendants, the copy is in our hands.
6. Junaydulloho'ja o'g'li I.I. (1963). Various lamentations, consistencies and opinion issues. Tashkent. Commissioned by R. Ishakov in 1963. B.208: Institute of Oriental Studies of the Republic of Uzbekistan, Manuscript Fund, inv №11620.
7. Junaydulloho'ja o'g'li I.I. (1917-1925). Mezon ul zamon. Tashkent: Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Q.inv.№ 11618.
8. Junaydulloho'ja o'g'li I.I. (1912). Jome ul hutut. Namangan .: Matbaai Is'haqiya. Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Q. funds. Inv. № -621.
9. Furqat. (Friday-April 1891). Adventure. Turkestan Province Gazette, p. № 16.
10. Iskandar, A. O'. (1963). Manuscript of an interview of BARS-51 squad members with Iskandar Abduvahob oglu. Turakurgan. Palace of Youth, Namangan, Uzbekistan.
11. Karimov.G'. (1963). The realistic power of Shavkiy poetry. Eastern Star, p.p. 143-149 № 2.
12. Central State Archive of the Republic of Uzbekistan. (n.d.). FI-1, list-31, case-1144, p.36.
13. Qosimov B. (1992). Ismoilbek Gaspirali. - Tashkent: Literature and art.
14. Alimova D.A. (1995). From the history of the study of cultural problems in Uzbekistan in the first thirty years of the XX century. Social Sciences in Uzbekistan, №10 p.93.
15. Alimova D.A. (1998). History of Uzbekistan: a new look. From the Jadid movement to national independence. Tashkent: Fan. p. 4.
16. Karimov.N. (1995). A new history of Uzbekistan. Proceedings of the scientific conference on conceptual and methodological problems. The historical situation in the early twentieth century and the emergence of the Jadid movement. Tashkent: University. p. 38.
17. Hudayqulov, A. M. (1995). Prosветitel'skaja dejatel'nost' dzhadidov Turkestana. Avtoreferat na soiskanie uchenoj stepeni kandidata istoricheskikh nauk. Tashkent.
18. Solijonov G. F. (1998). Educational centers in Turkestan, which had great cultural significance, were formed in

- the late XIX-early XX centuries. Author...dis. Cand. hist. Sciences. Tashkent, Uzbekistan. - p. 38
19. BARS-51, G. Ya. (1951-1991). Materials collected by BARS-51 group about Ishakhon. Diaries of the BARS-51 group. Turakurgan. Palace of teenagers, Namangan, Uzbekistan.
20. Dolimov.U.S. (1994). Is'hakhon Ibrat. Tashkent: East p.p.102-103.
21. State Archive of Namangan region. (n.d.). F. № 796. List-1. Case 26. -p.4.
22. Yusupov.Sh. (1978). Furqat in the West. Guliston, . -№8. p.20.
23. Behbudiy.M. (April 17, 1917). We need reform. Najot, p. 2.
24. Central State Archive of the Republic of Uzbekistan. (n.d.). F-I-1. List. 31. 540-work. p.179.
25. Junaydulloho'ja o'g'li I.I. (1901). Dictionary Sitta-al sina. Tashkent: Ilin. p.2.
26. Junaydulloho'ja o'g'li I.I. (March 21, 1910). Election of judges in Namangan. Turkestan regional newspaper, p. 2.
27. Junaydulloho'ja o'g'li I.I. (1994). You're dead. In D.. U.S., Is'hakhan Ibrat . Tashkent: Sharq. p. 130
28. Central State Archive of the Republic of Uzbekistan, (n.d.). F-I 1. List 2. 1282 work. V.13.
29. Junaydulloho'ja o'g'li I.I. (March 21, 1910). Election of judges in Namangan. Turkestan Province Gazette, p. 1.
30. Junaydulloho'ja o'g'li I.I. (n.d.). Historical culture. Q. Inv. № 10117. p.139.
31. Bartold, V. V. (1963). Turkestan v jepohu mongol'skogo nashestvija. Sochinenija. . Vol. (2)1. Moscow: Science.
32. Mulla Olim. (1999 yil 21-May). From Mulla Alim's trip to Fergana. Turkiston viloyatining gaziti, No. 37. p. 2.
33. Junaydulloho'ja o'g'li I.I. (November 11, 1907). Letter to the editors. "Mulla Husan's answer to the schoolboy in Turkestan newspaper number 76". Turkiston viloyatining gaziti, pp. 3
34. Gaffarov: Ya. (n.d.). Restore Gulbakh Ibrat. Manuscript .. pp.1-2.
35. Chabrov, G. N. (1954). Iz istorii poligrafii i izdatel'stva literatury na mestnyh jazykah v dorevoljucionnom Turkestane (1868-1917). Trudy SAGU im. VI Lenina, novaja serija, (57), 81-102.
36. Namangan State Archive. (n.d.). F.-13. list 1. 3 work. p. 94.
37. Shamsiddinov.R. (2018). Enlightened Ibrat is a victim of repression. In Sh. R, in memory of the oppressed compatriots. Tashkent: Akademnashr. p. 183.
38. Nizomov.B. (March 6, 1994). Materials of the interview with B.Nizomov and K.Vakhidova. Turakurgan, Namangan, Uzbekistan: In this interview, B. Nizomov reported that January 7, 1937.
39. Vohidova K.A. (1994). Interview with Ishakov R, Nizomova J, Nizamov B, Nazarov Rlar. Turakurgan, Namangan, Uzbekistan: Interviews were organized by KA Vakhidova.
40. Gaffarov.Ya. (June 25, 1961). Letter to O.Usman. Turakurgan, Namangan, Uzbekistan: We have a copy of this letter (in Arabic).
41. About the accusation of State Security, Order 43 (Andijan region, Stalino district, NKVD Uz SSR 1937 yil 26-January). Decree on bringing charges, 2580 (Archive of the Andijan region, Stalin region of the NKVD of the Uz.SSR. Art.91 1937, 20-February).
42. Vohidova K.A. (2018). Ibrat, Is'hakhon Junaydullohkhoja and his historical and scientific heritage. Namangan: Namangan. p.66.

-
43. Questionnaire aristovannogo, 2580 (Andijan region, Stalin district, NKVD Uz.SSR, February 10, 1937).
 44. Justification, 3336 (Prosecutor's Office of the Andijan region. September 5, 1959).
 45. Shamsutdinov.R. (2009). Victims of Repression (February-September 1938). Fifth Book. Tashkent: East.
 46. Kosimova, S. H., & Kosimov, L. M. (2020). Principles of forming a garden-park landscape design around historical monuments of the fergana valley. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(6), 1582-1589.
 47. Nazirjonovna, H. Z., & Sobirjonovna, Q. D. (2020). Important sources in studying the tax system of the Kokand Khanate. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(5), 803-808.
 48. Muhiddinovich, B. I. (2020). Negative impact of the tax system on political life-on the example of the history of the Kokand Khanate (1850–1865). *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(5), 790-795.