

# **ISSUES OF ENLIGHTENMENT, PROGRESS, AND CIVILIZATION IN THE SCIENTIFIC VIEWS OF IS'HOQXON TO'RA IBRAT**

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## **Abstract:**

The article highlights the spiritual and educational legacy of Is'hoqxon To'ra Ibrat, a prominent representative of the Jadid movement in the Fergana Valley. It discusses the ideas he promoted based on this legacy, and his reflections on the issues and challenges of enlightenment, progress, and civilization in society.

**Keywords:** Jadid, Jadidist enlightenment, spiritual and educational legacy, society, enlightenment, progress, civilization, national-political civic stance.

## **Introduction**

The fact that the enlightenment of the Jadid movement united all social strata and layers of the population around the idea of national independence can be considered an indicator of political consciousness and thought. The goals and essence of the Jadid movement included encompassing cultural and educational processes, liberating the homeland, leading the local people to freedom, achieving a prosperous life, and preserving national and religious customs, traditions, language, and identity.

In the development of Jadidism in the Fergana Valley, the activities of Is'hoqxon Ibrat played a significant role. Using Ibrat's activities as an example, we define the reform of society by the progressive school of the valley in terms of the national civilization concept — through education, the enlightenment of youth, and the implementation of the achievements of global urbanization. Our view is supported by the words of the President of Uzbekistan, Shavkat Mirziyoyev, during his visit to Namangan region in 2017: "...Our great ancestor did not choose the pen name 'Ibrat' (Example) for nothing. His selfless life devoted to the development of the nation and homeland... serves as a true example for all of us, and I would not be mistaken to say so," — which is further evidenced by a special presidential decree regarding the study of the scholar's spiritual and educational heritage.

**A significant cultural aspect of Is'hoqxon Ibrat's creative work** lies in his travels to various countries. After performing the Hajj pilgrimage with his mother, he lived for a certain period in cities such as Istanbul, Sofia, Athens, Rome, Kabul, Jeddah, London, Paris, Washington,

and the Indian cities of Bombay and Calcutta. His close acquaintance with their lifestyles, customs, and traditions undeniably influenced the formation of his ideas on national cultural development. While abroad, he studied the lives of local people, their education and culture, and became closely familiar with European culture, languages, and art—introduced to Eastern countries through Europeans—gaining valuable information for his scientific works [2].

In his writings, he poetically justified the socio-economic and spiritual aspects of building a just and independent national state in Turkestan. We believe that his travels to various countries helped shape his scientific worldview and further developed his national-political civic stance within the framework of Jadid ideas and perspectives.

Is'hoqxon To'ra Ibrat's spiritual and educational legacy can be grouped into two main aspects. First, he focused on improving the public's intellectual and educational level through the preparation of specific educational-methodical resources—namely, textbooks, manuals, and educational institutions. In this regard, we consider his works such as *Lug'ati sitati alsina*, *Jome' ul-xutut*, *Tarixi Farg'ona*, *Mezon uz-zamon*, and *San'ati Ibrat, qalami Mirrajab bandiy* as having laid an important intellectual foundation for the development of the educational system in the valley.

His political views as an individual were shaped by independently reading the works of Eastern scholars and thinkers during his time in the Kokand education system, as well as through close acquaintance with the pages of the press published in the region. His enlightened worldview further matured as he mastered not only his native language but also Arabic, Persian, and Russian. Sources confirm that he had high-level calligraphy skills and was proficient in writing in multiple languages, including Turkish, Persian, Arabic, Armenian, and Russian.

During his time in major European cities, he understood that the comparatively advanced state of people's lives in the field of science and technology was the reason why Asian nations, living under colonial conditions, had fallen behind. At the time, he earned his living through calligraphy.

**During the first stage of the Jadid movement in the region**, which unfolded under the colonial policy of Tsarist Russia, the local population naturally began to learn the Russian language. Understanding the influence of “linguistic culture” on a person's worldview, Is'hoqxon Ibrat published his work *Lug'ati sitati alsina* [6]. The scientific significance of this treatise lies in its format as a six-language explanatory dictionary, designed to be easily accessible for learners and readers.

The social value of this work can be explained by several factors: it promoted cooperation with the Russian-speaking population, gave local youth access to the global community, and supported Russian language instruction in the newly opened *usuli savtiya* (phonetic method) schools. Moreover, in preparing qualified national cadres, knowledge of foreign languages and communication with speakers of those languages were essential for achieving cultural progress—an especially urgent issue of the time. *Lug'ati sitati alsina* offered the opportunity to learn six languages, helping youth develop a geopolitical worldview and opening broad access to the culture of world nations. As a result, individuals were spiritually and

psychologically oriented toward social development through the harmonious integration of national and universal cultures.

Although interest in Russian schools and education among the local population increased, the lack of sufficient language-learning resources became a noteworthy cultural and intellectual issue. Sources indicate that, due to the high linguistic aptitude and interest in language learning among the local Sart population, the book sold out quickly in bookstores in Tashkent [4].

The book's accessibility and educational value lay in its six-language format, in which the author carefully translated foreign languages using the Arabic script. Since transliterating Russian and European languages into Arabic script is highly complex, Ibrat provided thorough linguistic analysis and explanations to ensure learners could understand and absorb the material. For this reason, the book was in high demand and never left unsold on store shelves. The media praised the author's work, stating: "...Although modest in size, this 'Sitati alsina' dictionary compiled by the esteemed Qazi stands out in our Turkestan region, as there has been no one among the Sart population who knew so many languages and compiled such a book and dictionary," [5].

Youth learning foreign languages, entering the global information space, and staying informed about world events helped shape a modern scientific and worldly outlook. This naturally contributed to culturally driven social advancement in the fusion of universal and national consciousness. We consider this process, occurring under Tsarist oppression, a crucial factor in the evolutionary development of national statehood.

At the beginning of the 20th century, the Jadid movement had fully taken shape, with Jadid intellectuals integrating spiritual and cultural development with political processes. The unity of the people of Turkestan around a common national goal deepened politically, advancing to the stage of forming circles, organizations, and societies. In the process of cultural growth, the realization that the main force behind the nation's and homeland's liberation was the people themselves is considered both an objective and subjective factor.

The cultural development of humanity—especially the evolution towards an information-based society—is directly linked to writing. The Jadids viewed writing as an essential component of culture for preserving, processing, and disseminating information. In this context, one of the most important contributions to linguistics is the work *Jome' ul-xutut*, in which the author provides a linguistic-scientific analysis of the evolution and trends of writing systems, from ancient scripts to modern ones. Is'hoqxon To'ra Ibrat, the author, explicitly stated that the aim of this work was the cultural development of the nation, affirming: "...with the intention of leaving a single history for our nation and leaving behind a work for the world," thereby securing his name in history. Since national liberation and enlightenment are closely tied to language and script, this work also demonstrates the author's high scholarly qualifications in the field of linguistics.

Possessing encyclopedic knowledge, Is'hoqxon Ibrat's worldview holds significant scholarly value due to his dialectical understanding that the Fergana Valley is an integral part of world civilization. As the founder of the regional philosophical school, one of his notable contributions to philosophical thought was his belief in the triumph of sound reasoning through

a secular understanding of the world and in recognizing that the development of social life—from simplicity to complexity—occurs through interconnected economic and cultural factors. For this reason, Professor N. Ilminsky, a leading proponent of Russian-native schools in the region, admitted: “If the reforming Muslim world, oriented towards progress, takes advantage of the technical achievements of Western civilization and mobilizes its power to open modern schools, it will enter a new historical stage and pose a serious threat to Orthodoxy.” Thus, he felt compelled to oppose the Jadid movement. Indeed, the Russian authorities and intellectuals in the region eventually realized that by allowing the development of national culture and local scholarly work, they were essentially cutting the very branch they were sitting on.

Is’hoqxon To’ra Ibrat addressed the issue of culture in society through the concepts of enlightenment, progress, and civilization. He argued that progress leads to prosperity, while ignorance results in humiliation and hardship. He concluded that acquiring knowledge through science and technology, thinking and reasoning at a modern level, and achieving social well-being is possible. Accordingly, in his works such as *Lug’oti Sittati Alsina* and *Jome’ ul-xutut*, he paid special attention to contemporary linguistic issues. Due to the influence of cultural interference on the purity of the national language, we support the view of Jadid specialist K. Vohidova, who stated: “...restoring the appeal of the Uzbek language is one of the main tasks facing scholars, terminologists, and lexicographers.”

The scholar connected social progress with the scientific condition of cities, asserting that only developed cities could achieve cultural advancement. He promoted the idea that people in cities, being literate, attained culture by making writing their tool. Just as farming cannot be done without a hoe or mowing without a sickle, he believed that social culture could only develop in cities through science. In this regard, he concluded that eliminating illiteracy and mastering science and technology is the path to national independence and dignity, enabling Turkestan to keep pace with world civilization. We consider the Jadid movement’s cultural concept to be one that embraces the achievements of global “mass culture” and sees positive aspects of globalization as a means to achieve national independence and ensure prosperity.

The foundation of national independence lies in resolving economic problems, and addressing water-related issues in the region was of particular necessity. Although the lands of the valley’s farmers were fertile, they suffered greatly from water shortages. In the course of studying Is’hoqxon To’ra Ibrat’s activities, we have also come to the conclusion that resistance to the colonialists’ demand for a “cotton monoculture” had already begun. Ibrat advocated for reducing cotton cultivation in favor of expanding food crops such as rice, barley, wheat, mung beans, and corn, emphasizing that this shift would significantly improve the population’s food security. In addressing this issue in a way that was appropriate to the local context, he pointed out the abundance of land and the scarcity of water, and proposed a plan to bring water to and develop the northern part of Namangan. He suggested that the involvement of irrigation engineers and experts in water infrastructure could ensure cultural development.

Due to widespread illiteracy in rural areas, unemployment became a pressing issue, and the lack of development in agricultural culture, despite available opportunities, contributed to increasing poverty. Ibrat stressed that agricultural culture is one that requires knowledge in

order to utilize land and water efficiently. He called upon the rural population to acquire entrepreneurial knowledge in farming to ensure their economic well-being.

Based on these ideas, we can assert that the concept of urbanization in Ibrat's teachings becomes even more evident when considering the economic condition of the region and the development of light industry. He emphasized the production of daily essential goods—such as felt, carpets, striped rugs, and floor coverings—as well as footwear and general handicrafts, proposing that these be mechanized to ensure future progress. He believed that replacing the volume of imported goods with domestically produced exports was a goal achievable through knowledge, as the valley had great potential for silk production and its export. In his work *Tarixi madaniyat* ("The History of Culture"), Ibrat repeatedly emphasized the importance of education in the region's industrial prospects and appealed to the youth to pursue knowledge. Progressive thinkers advocated not only for education and upbringing but also for a unique strategic movement toward the construction of a nationally independent state. Based on this analysis, it can be concluded that the enlightenment figures of the Fergana Valley played a central role. The socio-political Jadid movement in Turkestan was influenced by the activities of Fergana Valley's Jadids, and it was realized in harmony with the development of education, upbringing, and national culture. Furthermore, the movement for national cultural enlightenment in the valley can conditionally be divided into two phases: the pre-Soviet and post-Soviet periods of cultural and educational reforms. Despite differences, both phases share commonalities in the Jadids' personal initiative and consistent efforts to achieve cultural advancement through science, education, and upbringing.

Is'hoqxon To'ra Ibrat's theory and practice of culture is fundamentally considered a specific example of regional enlightenment, as it was carried out under the idea of ensuring the social welfare, cultural and spiritual maturity of the people, and the prosperity of the homeland. His views, rooted in humanism, refine the particular characteristics of the Valley's Jadidism while also contributing to the broader unity of the Turkestan Jadid movement. Moreover, within the system of this movement, urbanization—as a marker of social progress—signifies the birth of a new era: the “modern urban planning” model, representing a new page in the history of philosophy. Indeed, the challenges of urbanization discussed in modern social sciences were addressed for the first time in Jadid scholarship.

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