

**PHILOSOPHICAL AND ETHICAL VIEWS IN THE SCIENTIFIC HERITAGE OF THE  
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After our country gained independence, our government paid special attention to the work of understanding our national spiritual values, religion, history, and national identity. In this regard, it is very important to educate young people in harmony with the scientific and spiritual heritage left by the Jadids, their exemplary life path, and life positions. Among the Jadid thinkers, the diverse creative activity of Is'haqkhan Ibrat, his life views, and the ideas he put forward have not lost their significance even today. It is important to step into the future with a deep understanding of his life path on the path to national prosperity, in order to form an active civic position in young people.

The article highlights the importance of the scientific and spiritual heritage of Is'haqkhan Ibrat, one of the major figures of the Jadid movement, in the education of young people, and his exemplary work in life. His activities as a versatile creator, reformer, and one of the founders of the national revival are revealed. In this regard, as our President noted: "We have a great history worthy of admiration against various spiritual threats, we have great ancestors worthy of admiration"[1].

Indeed, Is'haqkhan Ibrat's life path, scientific activities, and his enthusiasm for the development of the nation are truly human qualities. The introduction of his literary and historical heritage into the process of restoring national values plays an important role in educating the general public, especially the young generation that is growing up today. Ibrat calls on young people to read books and be educated in order to develop their spiritual outlook, he believes that the future of the nation lies in enlightenment. Ibrat encourages young people to gain knowledge, contribute to the development of the country, and be active in all spheres of society. Importantly, Ibrat emphasizes that the beginning of all misfortunes is ignorance, and that we need to gain wisdom from new reforms.

In 1887, Is'haqkhan Ibrat set off on a foreign trip to take his mother to Mecca. It is significant that Is'haqkhan Ibrat took his mother to Mecca, which testifies to his mature upbringing in moral views. Respect for parents, which is considered a mature value in Islam, was reflected in the enlightened life. This is one of the most prominent problems in the social life of the time. In this regard, his life is also a moral example for today. During the trip, Is'haqkhan Ibrat became closely acquainted with the culture, history, and scientific achievements of foreign people. As a versatile artist, his works, especially those created in six languages, «Lug'ati sitta al-sina» At that time, it served as an important guide for all Jadid schools in learning foreign languages. However, due to the strict censorship introduced in Turkestan, the publication of the work was delayed. The archive contains two letters from Ibrat to N. Ostroumov. In particular: "February 26, 1900. Questionnaire to your Excellency Ostroumov: At this time, I would like to ask you, as I asked you in 1898, to add six languages to my classifications. «Sittati alsina»

"To print the dictionary book. Please send me two juz, so that I can see it...I am Is'haqkhan Toradur, who is asking us to consult together" [2: 15-16].

Ibrat's efforts in learning foreign languages are commendable. In our time, as Uzbekistan enters the world integration process, we have realized how important it is to learn foreign languages. After all, our grandfather understood these aspects of the future life a century ago. Ibrat's ideas of enlightenment are based on the incomparable importance of spirituality and knowledge in the development of not only the people, but also the entire nation. If we pay attention to some aspects, Is'haqkhan Ibrat emphasizes the role of Islam in social life in his works. It is precisely his «Mezon uz-zamon» The work lists the main criteria for strengthening spiritual values. In the introduction to the work, Ibrat calls on his contemporaries - sheikhs, religious leaders, scholars, the rich, rulers and all Muslims - to refrain from greed for wealth and worldly goods. It is mentioned that Allah punishes his servants who resort to wealth and arrogance not only in Islam, but also in other religions. In the work, Ibrat sets himself the goal of using the verses of the Quran to guide people to goodness and virtue and turn them away from evil. In Uzbekistan, which is currently building a civil society and a free democratic state, the rule of law should play an important role in educating our people legally, and religion should play a significant role in educating our people spiritually. In particular, in this work, he emphasizes the following ideas about the upbringing of youth: "Time is a ruler for its people, an influential ruler, whose decrees are impossible to escape. He is busy in the cycle of time. As if he sees the author of his people and knows the deeds of his child, he does not order these people to do something until the time comes. He introduces the sound when it comes. He started from the West and introduced culture, and he is moving towards the East. Not because the people are more human than the earth. Although they have had their own industries and professions from the past, their culture is not there yet, because their culture is old and their death is known to time, he introduces the people of the East to crafts and industries and discipline like the people of the West [3: 14].

In these sentences, Is'haqkhan Ibrat emphasizes that young people should not be engaged in a specific task and that no one should order them to do something when the time comes. If we look at Eastern and Western culture, Westerners organize society and people through professions and crafts. In Easterners, the culture of acquiring a profession and achieving perfection in their field has not been fully formed. Indeed, the work that Is'haqkhan Ibrat lived and accomplished is of great importance for that era and today. The fact that Is'haqkhan Ibrat was one of the major representatives of the Jadid movement, a printer, publicist, historian, linguist, and worked in many other fields in itself awakens a sense of national pride in us. It is worth noting that the fact that Ibrat lived in the dangerous period in which he lived, for the sake of the prosperity of the nation, itself testifies to the human fortitude of the enlightener. In particular, his thoughts that in order to develop in many areas of society, you only need to study and gain knowledge are a call to young people. Is'haqkhan Ibrat's travels to foreign countries have a great influence on his worldview. His following words are a clear proof of our thoughts. "Our Russia There are cities like Petrograd, Moscow, Odessa and the like. In France there are Paris, Berlin, Vienna and Madrid, London, Rome, Washington, in the East there are Tokyo, Istanbul. There are many other cities that, although small, have found culture [4: 112].

He notes that knowledge is the basis of science and modern technology in the development of many Western countries, in the development of technology. At the same time, the importance of a spiritually highly developed people in the prosperity of a nation is incomparable. Of course, the role of the scientific heritage of Is'haqkhan Ibrat, along with that of many of our ancestors, in

enriching the spirituality of an individual is incomparable. The basis of his ideas is the vision that dreams of seeing the prosperity of the homeland and the future of the country among developed countries and leads to its achievement. Is'haqkhan Ibrat spent many years of his life in foreign countries. The linguist, who made good use of this time, studied the culture, history and causes of development of other peoples, as well as many languages. Many of his articles are devoted to a specific area of social life. A significant aspect of Ibrat's journalism is that most of them are written in the spirit of enlightenment. Is'haqkhan Ibrat emphasizes the role of religion and enlightenment in enriching a person's spirituality, and shows that the responsibility of religious devotees in this regard is extremely great. He was born in Namangan in exchange for hard work. «Matbayi Is'hoqiya» The printing house, founded in 1908, initially printed Ibrat's work "Sanati Ibrat kalami Mirrajab Bandiy". "... It is our desire, our special duty, to print, decorate, and enjoy the beautiful treatises of our customers by printing them on very good and elegant paper, and to make them look beautiful... The Anqarib Urufot printing house will also be opened, and the equipment will be ready. Permission has been obtained from the government." [5: 117].

Ibrat also developed a personal seal for the printing house where he founded it. It depicted a sun shining. In its center was the word "science". Of course, there is great meaning in this, Is'haqkhan Ibrat compares science to the sun that shines and illuminates the whole world. Indeed, a book is the source of knowledge, from which a person can gain a lot of meaning. Even today, the role of books in enriching the spirituality of our youth is incomparable. Much attention is paid to getting them interested in books, many competitions and competitions are held, and appropriate incentives are being given. Raising young people in the spirit of love for books and science is an urgent problem today.

The main direction of Is'haqkhan Ibrat's journalism was to glorify the ideas of enlightenment. At the same time, his articles revealed the importance of Jadid reforms in the life of society. Ibrat's articles began to be published in several press publications established by Tsarist Russia to further strengthen the Russification of Turkestan and the colonial system. In the era of strict control (censorship), it was a great courage to promote such ideas in the spirit of Jadidism. His articles covered all aspects of society, calling on the people to awaken from the sleep of ignorance, to enlightenment, to culture, and most importantly, to be enlightened.

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