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IS’HAQKHAN TURA IBRAT: SOCIO-PHILOSOPHICAL ANALYSIS OF THE PHENOMENON OF JADID ACTIVITY

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The article is the first to socio-philosophically analyze the phenomenal aspects of the “Jadid” movement using the example of the work of Ibrat, the son of Is’haqkhan Dzhunaidullahkhoja from Turakurgan, one of the descendants of Khoja Ahmed Yasawi, a supporter of independence, an enlightened poet, scientist and publicist, and an advanced teacher. The thinker’s reaction to changes in time, through a study of his activities in the field of education, the unification of the nation under the “Jadid” idea was assessed as “an indicator of the consciousness and thinking of society”.

Keywords: *modernity, independence, enlightenment, reform, creativity, tabadili zaman, ancient method, modern method, usuli savtiya, tarihi madaniyat, repression.*

В статье впервые проведён социально-философский анализ феноменальных аспектов “джадидского” движения на примере произведений сына Исхакхана Джунайдуллахходжи угли Ибрата из Туракургана, одного из потомков Ходжи Ахмеда Яссави, приверженца независимости, поэта-просветителя, ученого и публициста, передового педагога. Позитивное отношение мыслителя на изменения времени, его деятельность в области образования, объединение нации под джадидской идеей оценено как “индикатор сознания и мышления общества”.

Ключевые слова: *джадид, независимость, просвещение, реформа, креативность, созидательность, табадили заман, древний метод, современный метод, усули савтия, история культуры, репрессия.*

Ibrat (1862-1937) is the son of Is’haqkhan Junaidullahkhodja from Turakurgan, one of the descendants of Khodja Ahmad Yassavi, a leading representative of the Jadidism movement, a devotee of independence, a social figure, an enlightened poet, a scientist and a publicist, a progressive educator.

The scope of Is’haqkhan Tura Ibrat’s activity was so wide that he was a modern figure, a poet, a publicist, a publisher, a writer, a pilgrim, a gardener, a builder, a linguist, a translator, a calligrapher, a tourist, and a teacher. He is a historian, a philosopher, a judge, a scholar of Sufism, a reformer, and a promoter of culture. According to the definition of one of his contemporaries: “Is’haqkhan Tura Sayyidza, a pilgrim, a scholar, and a noble breed, died a high, and this type of human possession is also great in calligraphy. Because if you want to write a Muslim letter, seventeen types of writing are used with one pen” [1. P. 158].

Is’haqkhan Tura Ibrat not only accepted any advanced changes and innovations created by world science and culture, but tried to implement them in the life of the nation. His creative and creative works are also commendable. Philosopher and scientist Q.Nazarov notes that before the emergence of the Jadid movement, various spiritual-ideological and ideological currents existed in Turkestan, including “old-timers”, “reformists”, “bedilkhans”, “mashrabkhans”, as well as Central Asia in general. There were various forms of thinking, educational teachings and theories with socio-philosophical content and direction that belonged to the Turkic peoples [2. P.154].

The height of the colonial policy of the tsarist government increased the need for the Russian language among the local population. Rus-tuzem, “usuli savtiya” schools were opened in the country’s big cities and even in the villages. In these schools, secular subjects, along with the mother tongue, were taught, as well as the Russian language. Progressive-minded people, who understood the demands of the times, sent their children to new schools. Is’haqkhan Tura Ibrat also opened a new free school in his village in 1886 as a progressive educator. His school differed from the “usuli qadim” (“usuli tahajji”) school, that is, based on the hija method, that is, “what is alif in the new school?” Those who answered “beat” to the question became completely literate and wrote everything down” [3. P. 155].

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"Usuli jadid means a new rule, a new order, but they did not accept it. Gardishi's voice and desire became current by itself with time. In the previous neighborhood school, I studied with a teacher for three years, but I did not become literate, then I studied at the current girls' school in our house, under the care of my late parents, and graduated. I practiced husnikhat in my Qiblah for two days. Look, I used to waste seven years of my life in the neighborhood school, learning how to read and write. Seeing the support of the descendants of Sawtiya, I opened a school in our mosque. In one day, many young people, even old merchants, read, took out their letters, and observed ease in their household and business. Here, the criterion of time is weight. Always looking at oneself, one needs knowledge and craft" [4. P. 176].

Is'haqkhan Tura Ibrat introduced the sound (savtiya) method to the new school and for a while defended the "sawtiya method" from the supporters of the old method. Nevertheless, the activity of the new school did not last long. Ignorant and bigoted people announced the new school as a "school of infidels" and managed to turn the children away from the school and close the new school with the help of the governor-general's orders. Analyzing the attitude of scholars to science, the thinker does not justify their opposition to those who served the nation by issuing new rules for the path of science, not to buildings and clothes built in a new style: Most Turkestan ulama do not thank us" [4. P. 175].

Is'haqkhan Tura Ibrat, about the situation of the newly opened Jadid schools, misunderstandings and disagreements due to the resistance of the scholars, and even closing the school, at the request of a Jadid teacher, the students he taught took an exam in front of the judges, and the scholars who were satisfied with the question and answer, expressed their thanks with tears in their eyes. . The main reason expected from this is that ordinary people understood reforms in the field of religion by "usuli jadid" and had unreasonable doubts and fears that innovation in this direction would cause drastic changes in religion. At the heart of it were the fabricated and wrong opinions of the scholars about the Jadid schools.

Is'haqkhan Tura Ibrat emphasized that the number of modern schools in the country increased and became a tradition, the number of teachers increased, the people learned to read and write, young people and older people also studied and became easier in trade and other jobs. Say the religion is a method, and the method is old, it means a new religion" and started thinking that their goal is to deprive the teachers who are eating in the old way.) started teaching despite their opposition. Alhamdulillah, at present, schools of the Usuli Jadid method are introduced in all cities, and teachers from Sartiya and Uzbakiyas are increasing and schools are being opened everywhere" [4. P. 175].

Is'haqkhan Tura emphasizes the necessity of always looking at oneself and the profession of knowledge and craft, that all things and events in existence are in constant movement and change. Man is no exception.

Is'haqkhan Tura, along with encouraging people to learn, engaged in entrepreneurial activities and started the production of baked bricks. Bricks are made in floral and pentagonal style. In 1896, Alloma built a mosque from this brick in the center of Turakurgan. The mosque has two rooms and a front porch. In 1916, it was expanded with a rectangular hall and an extension of about twenty meters. The hall has four pillars and the pillars are decorated with examples of carving art. The calligraphy work in the mosque was done by Is'haqkhan Tura Ibrat himself. The mosque was used as a school during the Shura era, and later as an administrative building and other purposes. In 1990, the mosque was renovated and expanded, and two additional rooms were built. Even now, the mosque is used as a Jame' mosque, where 200 worshipers perform their prayers.

Is'haqkhan Tura left three tanobs from his father[1*] [5. P. 101.] created a flower garden on the ground and built a fountain in the middle of the square. Russian and European ornamental trees, as well as 150 fir trees were planted on the avenue. Build a building in the European style and put on the top of the arch "Welcome to Is'hakiya Park!" wrote that The garden was enjoyed by the villagers. Gulbog was transferred to the state account during the Shura period, and residential areas were built in its place, but it is still called "Is'haqiya Park" or "Gulbog".

Is'haqkhan Tura brought a refrigerator, a camera, and a movie camera from Orenburg. He gathered the villagers and released a film. He photographed them and gave lectures about the lifestyle of the inhabitants of developed cultural cities. Nevertheless, his creative works did not please narrow-minded bigots, on the contrary, they angered them. They slandered Is'haqkhan Tura, calling him an "infidel" and persecuted the school opened by Ibrat as a "school of infidels".

Is'haqkhan Tura built a Turkish bath at his own expense in 1905. Even in the "Gazette of the Turkistan

[1*] Tanob (Arab. - chilvir, rope) in the Central Asian khanates is equal to an area of 60 gas, that is, a surface unit used to measure the cultivated area. 1 T. 60x60 sq. gas = 3600 sq. gas =0.08194 ha=900 sq. m (1 ha=12 tanob).

region" his poem about the bath was published. Fanatics declared the bathroom "unclean".

Is'haqkhan Tura, who resisted the blows of fate with a strong will, ignored the persecutions and slanders and continued his educational activities even in difficult conditions. Ibrat, as a person with a perfect mind, "...even though he died even a little bit from the countless labors and sorrows of the world and the scoldings of the group, he did not develop a disability" [1. P. 158].

Is'haqkhan Tura Ibrat traveled to cities such as Istanbul, Sofia, Athens and Rome, which were centers of enlightenment and culture Is'haqkhan Ibrat, who lived in the cities of Kabul in Afghanistan and Jeddah in Arabia, came to India from the city of Mecca in Arabia through the Red and Indian seas. He lived in Bombay and Calcutta in 1892-1895. During his trip, Is'haqkhan Ibrat learned "arba il-lisan" (four languages): Arabic, Persian, Indo-Urdu and English, and got acquainted with European culture and art. Is'haqkhan Ibrat, who believed that it is necessary to know the languages of the Western nations as well as the languages of the Eastern nations, studied French, English, Jewish, Syriac, and Greek languages.

Is'haqkhan Ibrat, who was interested in the language and culture of other peoples, wrote a perfect dictionary in 1890 called "Lug'ati sitta al-sina" ("Dictionary of Six Languages"), which included Arabic, Persian, Indian, Turkish, Sart (Uzbek) and Russian words. When writing the work, Is'haqkhan Ibrat took into account the demand of those interested in the Russian language. Russian words are given with Arabic spelling to make the dictionary convenient for readers who do not know the Russian writing style. Although expressing Russian and European words in Arabic script is a very difficult task, Is'haqkhan Ibrat successfully solved this task.

"Lug'ati sitta al-sina" is a unique phenomenon in the history of world lexicology. Even though Russian-Uzbek and Uzbek-Russian dictionaries were created before Is'haqkhan Ibrat, they were written in Russian and intended for Russian-speaking and Russian-literate people learning Uzbek. did not satisfy the needs of Uzbeks who study. In this respect, this work of Is'haqkhan Ibrat was created in Arabic script and fully satisfied the demands of his contemporaries in his time. Is'haqkhan Ibrat, recognizing the importance of learning foreign languages in the development of science and culture, compared his era with the era of the Khans and was pleased with the increase of learned people: "Our age had culture... For example, a fire carriage (train), telegram, telephone, electricity lanterns, several kinds of flying airplanes, gramophones, lithographs, typographs, similar machines, automobiles, bicycles, telegraph without language, several physical objects, similar examples were all available" [6. P. 15].

Is'haqkhan Ibrat emphasized that the times are changing and renewing, and called on his compatriots not to lag behind the times and development: "Culture is like a memory, a new style, a new word, a new letter is introduced, and the old things, religious works, fragments are all left behind, and they are walking in a new way... It is obvious that there are things in your house now... for example: a lamp is left - a lamp (out), a lightning is left - a match (is out)... a teapot is left - a kettle (is out), a sandbox is left - a samovar (is out) ... many new things are in use the rest" [6. P. 48].

Is'haqkhan Ibrat, who believed that enlightenment is the only way to free the country and the people from ignorance and backwardness, was concerned about the future all his life, paid serious attention to the high status of young people as the owners of tomorrow, and sincerely wished that they would be an exemplary generation in all respects. : "...If a letter is sent to India, it will not be received if it is not in English. French to Iran. The first thing we Turkestans need is a Russian letter, which Muni Qazi and Mudarris will not deny. If they write a newsletter, a report, if there are editors, they will write a report by giving money to someone who knows Russian, it is very necessary for them. There is a government letter to the merchants to write goods from Moscow, so it is obvious that it is necessary to know about it if necessary" [6. P. 48].

On March 2, 1908, Is'haqkhan Tura wrote an article on the repair of the architectural monuments built by Sohibqiron Amir Temur, and listed the work to be done urgently to preserve the material and cultural assets. For example, to find out who owns the twelve canals that Amir Temur founded, to get permission from the government to allocate funds for repair from zealous nationalists, to collect endowments and issue a decision for repair from the government, to collect donations based on the list sealed by the government in the donation boxes or in the bank for repairs, and to keep a guidebook, " such as consulting the sultan's descendants and then obtaining permission from the government to keep a regular register of gift collection. The attitude of Is'haqkhan Tura, who devoted his life to enlightenment, to the historical architectural monuments of the country shows that he is a truly selfless person who would sacrifice his life even for an inch of the Motherland's soil.

Is'haqkhan Tura, who felt from his heart that the only way to realize noble dreams is science, reading

and learning, “We have Petrograd, Moscow, Ades (Odessa) and similar cities in Russia. In France (in Europe) Faris, Berlin, Vienna and Madrid, London, Rome, Washington, Tokyo, Istanbul in the East. There are a few cities that are small and civilized. What do these cities of culture find culture together? He paid great attention to knowledge and education, saying that knowledge is a tool that finds and promotes culture” [7. P. 112].

Is’haqkhan Tura’s attitude to the changes of time is deeply reflected in his work “History of Culture”. The list of works dedicated to science, education and culture, development, which Serqirra gave in the conclusion of the creative work, attracted our attention. Among them, “... the usefulness of the new works for the nation and the school, for example, the first poem “Tarihi Farganai Umroni”, the second poem “Tarihi Hurriyat”, the third “Mezon uz-zaman”, the fourth “Lug‘ati sitta al-sina”, the fifth “Jome’ ul-khutut”, the sixth book “The Age of Qorboshilar”, the seventh shul book “History of Culture”, these are all national books. However, the eighth ghazal called “Devoni Ibrat” is a collection of historical poems collected in thirty years, many of which include histories, national odes, moral criticisms, and events that have happened to us. After the ninth month, “Gulshani roz” was written as a Turkish verse, the tenth “Mushkulot ul-Gharayib”, the eleventh “Muzabzab”, the twelfth “Various hardships in Turkistan”, and the thirteenth “Barzah” were translated (lost) during the revolution. Currently, I am trying to translate the Arabic book “Tazkirai Suwaydo” into Turkish. If life permits, “Tarjimai Halim” is ready. This is a good historical travelogue of Afghanistan, India, Arabia travel. The fifteenth “Sayri jibal” (“Mountain walk”) is a Turkish verse” [7. P. 139].

Although Is’haqkhan Tura reacts to any event taking into account the cultural level of the nation, its own way of thinking and traditions, it is important that in evaluating it, he used universal values and the cultural level of the peoples of the world as criteria.

Is’haqkhan Tura worked as a judge in the villages of Turakurgan and Khanabad for more than twenty years before the revolution and during the Shura period. During his career, he worked with honesty, correctness and justice, looking after the interests of the people.

Is’haqkhan Tura was also involved in the provision of textbooks and educational manuals to “Usuli Savtiya” schools, and published textbooks and educational manuals in “Matbaai Is’haqiya”. Is’haqkhan Tura Ibrat created the image of the sun radiating light on the emblem of the printing house and wrote the word “science” inside the sun. With this, Ibrat compared knowledge to the sun shining. This symbolic image was present in all printed books.

The creation of a printing press in a remote village of Turkestan was a significant achievement of the nation in the field of science and culture, so the villagers looked at the printing press with interest and spared no effort to help. For example, Is’haqkhan Tura Ibrat’s neighbor Mirzaboy Giyasov cut down a walnut tree in his house to carve letters. Ibrat’s friends also joined in the good work. The teacher from Tatarstan Husayn Makeev[2*] [8. P. 13] came to Turakurgan and, along with working in the printing house, taught Russian in the new school founded by Is’haqkhan Tura Ibrat.

Is’haqkhan Tura, along with promoting knowledge to the people, turned them away from superstitions and heresies, such as worshiping graves, going to fortune-tellers, and making “is” at holy shrines.

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Is’haqkhan Tura was open-minded and hospitable by nature. The people of knowledge and science who came to Namangan visited Is’haqkhan Tura’s house. The porch decorated with columns and arches between four juniper trees planted in his yard was always crowded with guests.

Is’haqkhan Tura wrote articles embodying the ideas of enlightenment, the destiny of the nation and the Motherland, and the changes of the times, and urged the people to wake up from ignorance, stagnation and heedlessness, acquire knowledge

[2] *Husayn Makeev (1875-1942) was born in Saratov province. He graduated from the teacher’s gymnasium in Kazan. In 1904-1906, he came to Fergana and worked as a teacher in a new school. In 1907, Is’haqkhan took his family and moved to Tura-Gorgan with the invitation of Tura Ibrat. In 1908-1916, he worked at “Matbaai Is’haqiya”.

and skills, and reach the development of the advanced countries of the world.

Is'haqkhan Tura is worried about the reform of the nation, and the more knowledge spreads in the society, the faster it will develop, if there are many knowledgeable people, the country will develop rapidly, enlightenment is the guarantee of prosperity, friendly relations between peoples, being aware of their lifestyles and achievements is a convenient means of achieving progress. , believed that it is inevitable to learn and learn, otherwise it is inevitable to fall behind the progress.

Is'haqkhan Tura considered the main reason for the country's backwardness to be the result of ignorance and ignorance, bigotry and insincerity, lack of understanding of culture and development. Allama, who realized that vices such as laziness, laziness, carelessness, gratuity, and self-indulgence in the mood of the nation, are in fact the bane of their bright future, saw the driving force of society's development in knowledge, and considered the press as a great force that leads the people to the right path and spreads the light of knowledge.

Where knowledge is despised and people of enlightenment are despised, that place remains in darkness, ignorance and darkness. People are not afraid to betray each other's rights, Muslimism becomes strange. There is no difference between halal and illegitimate. The condition of a scholar and a scholar is zabun, their tongues are stupid, and Pandu's advice will not have any effect. These days, the day will be as dark as the night, and the light that saves from the darkness is knowledge, profession, and enlightenment.

Touching on the country's economic problems, Is'haqkhan Tura said that it is necessary to solve the water problem for the development of agriculture, that the products grown in the villages are not enough, that it is necessary to use the land efficiently for harvesting, that it is a problem to grow agricultural products in these lands because of the water problem, it is enough to plant only cotton. He noted that there is no such thing as wheat, barley, rice, corn, mash, etc.

Is'haqkhan Tura spoke about one of the serious problems in the village - unemployment, analyzed its causes and, of course, measures to eliminate it. The low level of literacy in the villages is the main reason why the population lives in such difficulty. Is'haqkhan Ibrat lamented that the villagers are not interested in learning, at least in their free time from farming, they spend their lives in idleness, and their lives become easier after learning.

Is'haqkhan Tura paid special attention to the development of light industry, and said that the prices of shoes, shirts, coats, carpets, and rugs produced in the country are high due to the fact that they are made by hand. He noted that the work of artisans is going backward, to prevent this, they should study science, train experts in the light industry, use the technology effectively, and start the production of factory goods.

The work of the prolific artist continued until January 1937. Is'haqkhan Tura was imprisoned on January 7, 1937. Manuscripts and lithographic books from Ibrat's house were placed in four bags and taken to Andijan prison. Their houses were confiscated and sold at auction. His family and children were evicted to three acres of dry land.

During his imprisonment (for two months), Is'haqkhan Tura fasted without eating salt. He died in prison at the age of 75 before the trial was over. The corpses of many intellectuals, who deeply understood their identity and the value of the nation, showed high social and political consciousness, and showed selflessness in the path of enlightenment and spirituality, were left unmarked in the hills and ravines during the period of the authoritarian and ruthless regime built on tyranny and violence. It is still unknown where the grave of Is'haqkhan Tura Ibrat is. On October 2, 1959, according to document No. 3336 of the Andijan regional prosecutor's office, Is'haqkhan Tura Ibrat, who devoted his life to enlightenment and goodness, was found innocent and fully acquitted.

Although Is'haqkhan Tura Ibrat's life and activities for the development of society, creative works have lived among the people until now, by informing the general public about the personality of the thinker, the national value, the priceless spiritual heritage of the ancestors, the preservation of religion and the understanding of the dead, on this basis. "Who are we, whose children are we, who are we proud of?" Like hundreds of enlightened, selfless people, Is'haqkhan Tura passed away and the good deeds he did for the benefit of the nation and the development of the country will never be erased from the memory of the generations. [9. P. 74-75]. The selfless creative path of the thinker for the development of the Motherland and the country is a real example not only in his time, but also today. Phenomenal features of the Jadidism movement are important because they directed the progressives to modernize the national education system, and the spiritual heritage of Is'haqkhan Tura Ibrat, which reflects universal ideas, serves for centuries of goodness. It is noteworthy that, unlike Western progressives, Is'haqkhan Tura Ibrat chose the evolutionary path of development, that is, he

supported the development of society through social reforms, updates in the education system, new breath, and new ideas. For the thinker, knowledge and enlightenment were the only weapons. In the years of independence, the reaction to the doctrine of Jadidism became serious. As the philosopher-scientist G.Makhmudova rightly stated, Jadidism as a socio-philosophical direction was formed in order to promote both social and enlightenment ideas [10. P. 76].

The Jadidism movement made great innovative changes, reforms, and a fundamental turn for its time. The concept of national development is embodied in the essence of the Jadidism movement, and at its heart is the great goal of uniting the masses with a free worldview and independent thinking under a single idea. Is'haqkhan Tuura Ibrat took the path of making society cohesive through enlightenment, education, culture, and aesthetic education. His works on history, philosophy, literature, social studies, source studies and linguistics served to raise the public consciousness and change the way of thinking of the nation. Despite the opposition, the people who had been oppressed for centuries sincerely wanted to believe in Is'haqkhan Tura Ibrat. At the same time, he looked favorably on the advanced ideas of the thinker. The worldview of Is'haqkhan Tura Ibrat developed based on the socio-economic, spiritual and educational conditions of his time. Just one example: one of the exemplary aspects of the person of Is'haqkhan Ibrat, who is familiar with culture and enlightenment, is the antiques he brought as souvenirs from foreign countries. For example, one of the things that Is'haqkhan Tura brought from his pilgrimage to Mecca is a unique ring. If you hold the eye of the ring to the light and look carefully at the eye of the ring, you will see a magnificent image of the Kaaba. Even though the eye of the ring is very small, it reflects the image magnified several hundred times. The ring was inherited by Ibrat Tura's daughters. Currently, the ring is the personal property of Is'haqkhan Tura's son-in-law, Vaqqaskhan.

Another vivid example: Ibrat Tura's house has a secret vault, its charm was not revealed during the search on the night of March 14, 1937, and a number of writings written by Is'haqkhan Tura, including the manuscript of the work "History of Ferghana" were preserved in the vault. In our conversation with Ibrat Tura's granddaughter Jamilakhan Nizamova, her mother Zarifakhon (Is'haqkhan Tura Ibrat's daughter - Z.I.) said that the "History of Fergana" in Arabic script was first copied into Latin and then into Krill script, and these materials are in the hands of Ibrat Tura's descendants.

In conclusion, it is worth noting that Jadids, including Is'haqkhan Tura Ibrat, set personal examples in every field for cultural advancement through science and education. The activity of Is'haqkhan Ibrat has an important place in the movement of Jadidism in the Ferghana Valley, and the thinker tried to harmonize the cultural development of the nation with universal development. Alloma lived in foreign countries and studied their lifestyle and daily habits. In the view of Is'haqkhan Tura Ibrat, the nation gains cultural development by achieving world culture. The phenomenal aspects of Jadidism are, firstly, that this movement covers all layers of society, secondly, it is an ideology of national revival, thirdly, it aims to achieve national independence, fourthly, it is able to support education and culture, fifthly, it is able to attract the press for socio-political purposes. sixthly, it was possible to educate young people in modern schools in accordance with the requirements of the times, and seventhly, the awareness of national identity created the basis for the transformation of the ideas of national liberation into the national independence ideology.

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IS'HOQXON TO'RA IBRAT: JADIDCHILIK FENOMENINING IJTIMOIY-FALSAFIY TAHLILI

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Kalit so'zlar: jadid, istiqlol, ma'rifatparvarlik, islohot, yaratuvchilik, bunyodkorlik, tabodili zamon, usuli qadim, usuli jadid, usuli savtiya, tarixi madaniyat, qatag'on.

Maqolada jadidchilik harakatining fenomenal aspektlari ilk bor istiqlol fidoyisi, arbob, ma'rifatparvar shoir, olim va publitsist, ilg'or maorifchi, Xoja Ahmad Yassaviy avlodlaridan biri, to'raqo'rg'onlik Is'hoqxon Junaydullohxo'ja o'g'li Ibrat asarlari misolida ijtimoiy-falsafiy tahlil qilingan. Mutafakkirning zamon o'zgarishlariga pozitiv munosabati, uning ta'lim-tarbiya sohasidagi ibratli faoliyati, turli qatlamdagi kishilarning jadidchilik g'oyasi ostida birlashuvi "jamiyat ongi va tafakkurining indikatori" sifatida baholangan.

Is'hoqxon To'ra Ibrat jahon ilmi va madaniyati tomonidan yaratilgan har qanday ilg'or o'zgarish va yangilikni qabul qilibgina qolmay, ularni millat hayotiga tatbiq etishga intilgan, xalqni ilm-ma'rifatga chorlash bilan birga tadbirkorlik faoliyati bilan shug'ullanib, pishgan g'isht ishlab chiqarishni yo'lga qo'ygan. Alloma 1896-yilda mazkur g'ishtdan To'raqo'rg'on markazida masjid qurdirgan. Meros qolgan uch tanob yerda gulbog' yaratib, maydon o'rtasiga favvora qurdirgan. Orenburgdan sovutgich, fotoapparat, kinoapparat olib kelgan. qishloq aholisini yig'ib, kinofilm qo'yib bergan. Ularni suratga olgan, taraqqiy etgan madaniy shaharlar aholisining turush-turmushi haqida ma'ruzalar qilgan. Shunga qaramay, uning bunyodkorlik ishlari dunyoqarashi tor mutaassib kishilarga yoqmagan, aksincha, ularning g'azabini keltirgan. Taqdir zarbalariga metin iroda bilan qarshi turgan Is'hoqxon To'ra ta'qib va tuhmatlarga e'tibor bermay, qiyin sharoitda ham ma'rifatparvarlik faoliyatini davom ettirgan. Is'hoqxon To'ra 1905-yilda o'z hisobidan turk hammomi qurdirgan. Mutaassiblar hammomni ham "harom" deb e'lon qilishgan.

Alloma Sharq tillari bilan birga g'arb xalqlari tillarini ham bilish zarur deb hisoblab, fransuz, ingliz, yahudiy, suriya, yunon tillarini o'rgangan. Boshqa xalqlar tili va madaniyatiga qiziqish bilan qaragan. 1890-yilda arab, fors, hind, turk, sart (o'zbekcha) va rus so'zlarini o'z ichiga olgan "Lug'ati sitta al-sina" ("Olti tilli lug'at") nomli mukammal lug'at kitobini yozgan. Is'hoqxon To'raning zamon o'zgarishlariga munosabati uning "Tarixi madaniyat" asarida teran aks etgan.

Jadidchilik harakatining fenomenal xususiyati jadidlarning milliy ta'lim tizimini modernizatsiyalashtirishga yo'naltirganlari bilan ahamiyatli bo'lib, Is'hoqxon To'ra Ibrat g'arb mutaraqqiylaridan farqli, taraqqiyotning evolyutsion yo'lini tanlagan, ya'ni jamiyatni ijtimoiy islohotlar, ta'lim-tarbiya tizimidagi yangilanishlar, yangi nafas, yangi g'oyalar orqali rivojlantirish tarafdori bo'lgan. Mutafakkir uchun ilm va ma'rifat yagona qurol bo'lgan. Jadidchilikning fenomenal aspektlari, *birinchidan*, bu harakat jamiyatning barcha qatlamini qamrab olgan, *ikkinchidan*, milliy uyg'onish mafkurasi bo'lgan, *uchinchidan*, milliy mustaqillikka erishish maqsad qilingan, *to'rtinchidan*, maorif va madaniyatni oyoqqa turg'iza olgan, *beshinchidan*, matbuotni ijtimoiy-siyosiy maqsadlar uchun jalb eta olgan, *oltinchidan*, jadid maktablarida zamon talabiga mos yoshlarni tarbiyalashga muvaffaq bo'lingan, *yettinchidan*, milliy o'zlikni anglash, milliy ozodlik g'oyalarining milliy istiqlol mafkurasiga aylanishiga zamin yaratgan.

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