

**MIRZO ULUG‘BEK NOMIDAGI O‘ZBEKISTON MILLIY  
UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI  
DSc.03/25.08.2021.Fil.01.16 RAQAMLI ILMIY KENGASH**

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**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI**

**SHARIPOV RUSTAM XUSNITDINOVICH**

**JADID ADABIYOTIDA YANGILANISH, ISLOHOT  
VA MUSTAQILLIK UCHUN KURASH G‘OYALARINING  
AKS ETISHI**

**10.00.02 – O‘zbek adabiyoti**

**FILOLOGIYA FANLARI DOKTORI (DSc) DISSERTATSIYASI  
AVTOREFERATI**

**Toshkent – 2024**

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on philological sciences**

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**Ilmiy maslahatchi:**

**Karimov Naim Fotihovich**

filologiya fanlari doktori, professor, akademik

**Rasmiy opponentlar:**

**Yakubov Islom Axmetjanovich**

filologiya fanlari doktori, professor

**G'aniev Ilhom Muzaffarovich**

filologiya fanlari doktori, professor

**Tojiboeva Muqaddas**

filologiya fanlari doktori, professor

**Yetakchi tashkilot:**

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Dissertatsiya himoyasi Mirzo Ulug'bek nomidagi O'zbekiston Milliy universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/25.08.2021.Fil.01.16 raqamli Ilmiy kengashning 2024 yil «\_\_\_» \_\_\_\_\_ soat \_\_\_ dagi majlisida bo'lib o'tadi. Manzil: 100174, Toshkent, Olmazor tumani, Universitet ko'chasi, 4-uy. Tel.: (99871) 246-54-17; faks: (99871) 246-02-24; e-mail: nauka@nuu.uz.

Dissertatsiya bilan Mirzo Ulug'bek nomidagi O'zbekiston Milliy universitetining Axborot-resurs markazida tanishish mumkin (\_\_\_ raqami bilan ro'yxatga olingan). Manzil: 100174, Toshkent, Olmazor tumani, Universitet ko'chasi, 4-uy. Tel.: (99871) 246-54-17), faks: (99871) 246-02-24

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**H.U.Boltaboyev**

Ilmiy darajalar beruvchi ilmiy kengash raisi,  
filol.f.d., professor

**N.Z.Abduraxmonova**

Ilmiy darajalar beruvchi ilmiy kengash ilmiy  
kotibi, filol.f.d., professor

**I.A.Yakubov**

Ilmiy darajalar beruvchi ilmiy kengash  
qoshidagi ilmiy seminar raisi, filol.f.d.,  
professor

## KIRISH (fan doktori (DSc) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Insoniyatning tarixiy taraqqiyotida XX asr alohida ahamiyatga ega. Bu asrda shu qadar ko'p olamshumul voqealar ro'y berdiki, ular o'zining mazmun-mohiyati bilan bir necha asrlarga tatiydi. XX asr voqealariga bugungi Istiqlol mafkurasi nuqtai nazaridan yondashsak, bu asr Turkiston xalqlarining milliy ozodlik harakatlari bilan boshlandi va shu harakatning o'z oldiga qo'ygan ulug' maqsadi asrning so'nggi o'n yilligida, ya'ni sho'ro mustabid tuzumining inqirozga uchrashi va qizil imperiyaning parchalanishi bilan tugadi.

Dunyo adabiyotshunosligida jadid yozuvchilari asarlari asosan milliy ozodlik harakati sifatida o'rganilgan. XIX asr oxiri – XX asr boshlarida maydonga kelgan jadidchilik va bu harakatning ko'zga ko'ringan barcha namoyandalariga nisbatan chor hokimiyati qanday munosabat bildirgan bo'lsa, sho'rolar davrida ham ular xalq manfaatlariga zid o'laroq faoliyat yuritgan kishilar sifatida baholandi va talqin etildi. Shu bilan birga, jadid adiblari qoldirgan adabiy, ilmiy va pedagogik merosning kattagina qismi yo'q qilib tashlandi. Buning oqibatida avlodlar uzoq vaqt mobaynida jadid ma'rifatparvarlarining xolis faoliyatini o'rganolmay keldilar. Jadid adabiyotidagi yangilanish, ularning hur fikrlilik, xalqni ma'rifatga chorlashlari, asarlarda mustaqillik uchun kurash kabi g'oyalarning aks etishi bo'yicha tadqiqot ishlarini olib borish bugungi kun fanimiz oldidagi dolzarb vazifalardan biri sanaladi.

Tarixni bilmay yoki o'rganmay turib kelajak to'g'risida o'ylash va olg'a dadil qadam tashlash mumkin emas. O'z o'tmishini bilgan xalq hayotda uchrashi mumkin bo'lgan xatolarning oldini oladi, shuningdek, istiqlol uchun kurashda namuna vazifasini o'taydi. Muhtaram Prezidentimiz to'g'ri ta'kidlaganidek, «Jadid bobolarimiz butun umrlarini milliy uyg'onish g'oyasiga bag'ishlab, o'lkani jaholat va qoloqlikdan olib chiqish, millatimizni g'aflat botqog'idan qutqarish uchun bor kuch va imkoniyatlarini safarbar etdilar. Shu yo'lda ular o'zlarining aziz jonlarini ham qurbon qildilar. Ular "Ilmdan boshqa najot yo'q va bo'lishi ham mumkin emas" degan hadisi sharifni hayotiy e'tiqod deb bildilar»<sup>1</sup>. Jadidchilik harakatining eng yorqin namoyandalari o'z davrining ko'zga ko'ringan ijodkorlari ham bo'lgani sababli XX-asr boshlarida Turkistonda vujudga kelgan ijtimoiy, siyosiy va iqtisodiy vaziyat ularning asarlarida o'zining yorqin ifodasini topgan. Aytish mumkinki, jadid adabiyotida davrning eng dolzarb masalalari aks etgan. Jadid yozuvchilari asarlarida fuqarolarning insoniy huquqlari, so'z erkinligi, oila madaniyati, maorif islohoti, Turkistonning muxtoriyat sifatidagi kelajagi, bo'lg'usi davlatning siyosiy tuzilmalari va demokratik jamiyat qurilishining boshqa muhim masalalariga alohida e'tibor qaratilgan. Jadid yozuvchilarining o'z asarlarida ilgari surgan ushbu g'oyalari va ularning badiiy izlanishlarini tadqiq etish bugungi kunning dolzarb masalalaridan biridir.

O'zbekiston Respublikasining Prezidentining 2017-yil 7-fevraldagi PF-4947-son «O'zbekiston Respublikasini yanada rivojlantirish bo'yicha harakatlar strategiyasi to'g'risida», 2017-yil 16-fevraldagi PF-4958-son «Oliy o'quv yurtidan keyingi ta'lim tizimini yanada takomillashtirish to'g'risida»gi farmon, 2017-yil 13-sentyabrdagi PQ-3271-son «Kitob mahsulotlarini nashr etish va tarqatish tizimini rivojlantirish, kitob

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<sup>1</sup> Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг Ўқитувчи ва мураббийлар кунига бағишланган 2020 йил 30 сентябрдаги тантанали маросимдаги нутқи. Янги Ўзбекистон. – 2020 йил 30 сент.

mutolaasi va kitobxonlik madaniyatini oshirish hamda targ'ib qilish bo'yicha kompleks chora-tadbirlar dasturi to'g'risida», 2018-yil 5-apreldagi PQ-3652-son «O'zbekiston Yozuvchilar uyushmasi faoliyatini yanada takomillashtirish chora-tadbirlari to'g'risida», 2020-yil 16-apreldagi PQ-4680-son «Sharqshunoslik sohasida kadrlar tayyorlash tizimini tubdan takomillashtirish va ilmiy salohiyatni oshirish chora-tadbirlari to'g'risida»gi qarorlari, shuningdek, O'zbekiston Respublikasi Vazirlar Mahkamasining 2018-yil 18-maydagi 376-son «Jahon adabiyotining eng sara namunalarini o'zbek tiliga hamda o'zbek adabiyoti durdonalarini chet tillariga tarjima qilish va nashr etish tizimini takomillashtirish chora-tadbirlari to'g'risida»gi qaror<sup>2</sup> hamda qabul qilingan boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur dissertatsiya ishi muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining I. «Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari» ustuvor yo'nalishi doirasida amalga oshirilgan.

**Dissertatsiya mavzusi bo'yicha xorijiy ilmiy-tadqiqotlar sharhi<sup>3</sup>.** Xorijlik olimlarning jadid adabiyotiga qiziqishlari o'tgan asrning 20-yillaridan boshlangan. Dastlab, Turkiya va Germaniyada, keyinchalik, Amerikada olimlar jadidlarning asarlarini o'z ona tillariga tarjima qilib, matbuotda chop ettirib, turli-tuman talqinlarni yaratishgan. Jahonda jadid adabiyoti masalalari tadqiqi bir qator ilmiy markazlar va oliy ta'lim muassasalari tomonidan olib borilmoqda, jumladan, Columbia University, University of Michigan, University of Chicago, University of California (AQSH), Tokyo University of Foreign Studies (Yaponiya), Российская академия наук, Российский исламский институт, Казанский федеральный университет (Rossiya), Ankara Üniversitesi, Ege Üniversitesi, İstanbul Üniversitesi (Turkiya), Институт рукописей им. Мухаммеда Физули НАН Азербайджана, Bakı Dövlət Universiteti (Ozarbayjon), L.N. Gumilev Eurasian National University (Qozog'iston), Türkmenistanyň Ylymlar Akademiyasy (Turkmaniston), O'zbekiston Fanlar akademiyasi O'zbek tili, adabiyoti va folklori instituti, O'zbekiston Milliy univerteti, Alisher Navoiy nomidagi Toshkent davlat O'zbek tili va adabiyoti universiteti, Toshkent davlat sharqshunoslik universiteti (O'zbekiston).

Bugungi kunda jadid adabiyotida yangilanish, islohot va mustaqillik uchun kurash g'oyalarining aks etishiga bag'ishlangan quyidagi ilmiy ishlar qo'lga kiritilgan, jumladan: jadidchilik falsafasi va mafkurasi, uning tarixiy, siyosiy-mafkuraviy jarayonlarga ta'siri masalasi (Казанский федеральный университет – Rossiya Federatsiyasi; Ankara Üniversitesi, Ege Üniversitesi - Turkiya); jadid adabiyoti

<sup>2</sup> Ўзбекистон Республикаси Вазирлар Маҳкамасининг 2018 йил 18 майдаги «Жаҳон адабиётининг энг сара намуналарини ўзбек тилига ҳамда ўзбек адабиёти дурдоналарини чет тилларига таржима қилиш ва нашр этиш тизимини такомиллаштириш чора-тадбирлари тўғрисида»ги 376-сон қарори. [www.lex.uz](http://www.lex.uz) норматив-ҳуқуқий ҳужжатлар портали.

<sup>3</sup> <http://www.columbia.edu/>, <https://umich.edu/>, <https://www.uchicago.edu/>, <https://www.universityofcalifornia.edu/>, <https://www.tufs.ac.jp/english/>, <https://www.ras.ru/>, <https://kazanru.ru/?checked>, <https://kpfu.ru/>, <https://www.ankara.edu.tr/>, <https://ege.edu.tr/tr-0/anasayfa.html>, [https://www.istanbul.edu.tr/tr/\\_](https://www.istanbul.edu.tr/tr/_), <http://www.manuscript.az/>, <http://bsu.edu.az/az/>, <https://enu.kz/kz/>, <https://science.gov.tm/>.

tarmog'ida she'riyat, nasr, dramaturgiya, adabiy tanqid masalalari, Turkistonda jadidchilik harakatining g'oyaviy asoslarini aniqlash va ularning o'zbek jadid nasri, dramaturgiyasi, she'riyatida aks etishi, o'zbek jadid she'riyati morfologiyasi masalalari (Columbia University, University of Michigan – AQSH), jadid adabiyoti namoyandalari, adabiy siymolari bibliografik aspektda tahlil etilgan (L.N. Gumilev Eurasian National University – Qozog'iston; Türkmenistanyň Ylymlar Akademiýasy – Turkmaniston); jadid matbuoti va noshirlik faoliyatiga doir tadqiqotlar amalga oshirilgan (Ankara Üniversitesi – Turkiya; Институт рукописей им. Мухаммеда Физули НАН Азербайджана – Ozarbayjon); xayriya va adabiy jamiyatlar, vaqflar, fondlar faoliyati, yangi adabiy harakatlar, shart-sharoitlar tadqiq etilgan (University of California – AQSH).

Bugungi kunga kelib, jahon jadidshunosligi bo'yicha qator, jumladan, quyidagi ustuvor yo'nalishlarda ilmiy tadqiqotlar olib borilmoqda: jadid ziyolilari ko'targan milliy, diniy, ijtimoiy jihatlar, til, imlo, maorif, xotin-qizlar masalalari muammolarni tadqiq etish; jadid teatri va san'ati, o'zbek jadid dramasi va she'riyatiga bag'ishlangan ilmiy tadqiqotlar olib borish.

**Muammoning o'rganilganlik darajasi.** Jadidchilik harakati va adabiyotining tug'ilishi, shakllanishi tarixi, shuningdek, bu harakat va adabiyotning bugungi kun uchun ahamiyatli tomonlari o'tgan asrning 80-yillari oxiridan izchil o'rganila boshlandi. O'zbekiston mustaqil davlat maqomiga erishgandan so'ng bu jarayon yanada izchillashib, ilmiy xolis yondashuv shaklini oldi. Aytish mumkinki, akademik I.Mo'minovning «XIX-asr oxiri – XX-asr boshlarida O'zbekistonda hukmron mafkuraning xarakteri haqida»<sup>4</sup> degan tadqiqoti ushbu jarayonning boshlanishiga muhim turtki berdi.

O.Sharafiddinov, N.Karimov, B.Nazarov, B.Qosimov, E.Karimov, H.Boltaboev, B.Do'stqoraev, Sh.Turdiyev, A.Aliev, S.Ahmedov, U.Dolimov, A.Jalolov, Sh.Rizaev, B.Karimov, D.Quronov, Q.Jo'raev, I.G'aniev kabi adabiyotshunoslarning va D.Alimova, S.Agzamxodjaev, R.Shamsuddinov, S.Xolboev, Q.Rajabov kabi tarixchi olimlarning tadqiqot va risolalari maydonga keldi<sup>5</sup>.

Bu kitob va risolalarning yaratilishi bilan jadidchilikning ummon singari keng va chuqur hodisa ekanligi yanada oydinlashdi hamda bu hodisani doktorlik va nomzodlik dissertatsiyalari shaklida ham o'rganish zarurati tug'ildi. Shuning uchun ham jadidchilik harakati va jadid adabiyoti muammolari haqida dissertatsion tadqiqotlar yaratishga alohida e'tibor berish maqsadga muvofiqdir<sup>6</sup>. Ammo qayd etilgan doktorlik va

<sup>4</sup> Qarang: Mўминов И. Ўзбекистон ижтимоий-фалсафий тафаккури тарихидан. – Т.: 1960. – Б. 245-270.

<sup>5</sup> Шарафиддинов О. Чўлпонни англаш – Т.: 1994; Каримов Н. Чўлпон. Маърифий роман. –Т.: 2004; Қосимов Б. Миллий уйғониш. – Т.: Маънавият, 2002; Каримов Э. Развитие реализма в узбекской литературе. – Т.: 1975; Болтабоев Х. Қатағон қилинган илм. –Т.: Ҳазина, 1996; Ўша муаллиф. Фитратнинг илмий мероси. – Т.: Фан, 1996; Ўша муаллиф. Фитрат – адабиётшунос. – Т.: Ёзувчи, 1996; Ғаниев И. Фитрат драмалари поэтикаси. – Т.: Фан, 2005; Ўша муаллиф. Фитратшунослик. – Т.: Фан, 2005; Каримов Б. Жадид мунаққиди Вадуд Маҳмуд. –Т.: Ўша муаллиф. Янгиланиш соғинчи. –Т.: 2004; Қуронов Д. Рухий дунё тадқиқи. Т., 1995; Ўша муаллиф. Чўлпон насри поэтикаси. –Т.: 2004; Жўраев Қ. 20-йиллар драматургияси. –Т.: Университет, 2000; Афоқова Н. Жадид шеърини поэтикаси. –Т.: Фан, 2005 ва бошқалар.

<sup>6</sup> Болтабоев Х. XX аср ўзбек адабиётшунослиги ва Фитратнинг илмий мероси. Филол. фанлари доктори... дисс. – Т.: 1996; Ғаниев И. Фитрат драмалари поэтикаси. Филол. фанлари доктори... дисс. –Т.: 1998; Қуронов Д. Чўлпон поэтикаси (насрий асарлари мисолида) Филол. фанлари доктори... дисс. –Т.: 1998; Каримов Б. XX аср ўзбек адабиётшунослигида талқин муаммоси (қодирийшунослик мисолида). Филол. фанлари доктори... дисс. – Т.: 2002; И.Ғаниев. Абдурауф Фитратнинг тарихий ғожеа яратиш маҳорати («Абулфайзхон» трагедияси

nomzodlik dissertatsiyalari adabiyotshunoslik fanining muhim masalalariga bag'ishlanganiga qaramay, jadidchilikday ulkan ijtimoiy-siyosiy, adabiy-ilmiy, ma'rifiy-pedagogik global hodisaning muayyan bir yo'nalishinigina o'rganishga qaratilgandir.

Yurtboshimizning tashabbusi bilan 2023-yil 6-9-mart kunlari mamlakatimizda Jadidlar merosini o'rganishga bag'ishlangan Xalqaro konferensiya o'tkazildi. Anjuman ishtirokchilariga O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoevning tabrigida jadidchilik deb nom olgan tarixiy hodisaning mazmun-mohiyati va uni yanada teranroq anglash zarurati ko'rsatib o'tilgan: «O'z zamonasining ilg'or namoyandalari bo'lgan jadidlar g'oyat murakkab va qiyin sharoitda bilim va ma'rifat tarqatish, ta'lim - tarbiya sohasini tubdan isloh etish orqali milliy taraqqiyotga erishish g'oyasi bilan maydonga chiqdilar. Biz ma'rifatparvar bobolarimizning muqaddas orzularini ro'yobga chiqarish uchun mamlakatimizda yangi Renessans poydevorini yaratishni strategik vazifa qilib belgilaganmiz. Shu maqsadda ilm-fan, ta'lim-tarbiya, madaniyat sohalarida tub islohotlarni amalga oshirmoqdamiz. Biz xalqaro ilmiy markazlar, dunyo olimlari bilan hamkorlikda jadidlar faoliyatini yanada chuqur o'rganishni dolzarb vazifa deb hisoblaymiz. Bu noyob meros orqali bugungi kunda insoniyatni tashvishga solayotgan juda ko'p savollarga to'g'ri javob topa olamiz. Bu bebaho boylikni qancha faol targ'ib etsak, xalqimiz, ayniqsa, yoshlarimiz bugungi tinch va erkin hayotning qadrini anglab yetadi»<sup>7</sup>.

Jadidchilik tarixini va jadidlarning adabiy va ijtimoiy merosini o'rganish mustaqillik yillarda yangi bosqichga kirganini alohida ta'kidlash lozim. Ana shu bosqichning natijalaridan biri sifatida O.Sharafiddinovning «Cho'lponni anglash» (1994), «Istiqlol fidoyilari» (1993), B.Qosimovning «Milliy uyg'onish: jasorat, ma'rifat, fidoyilik» (2002), «Milliy uyg'onish» (2003), N.Karimovning «Cho'lpon» ma'rifiy romani (2004), «XX asr adabiyoti manzaralari» (2008), «Uch buyuk siymo» (2019), H.Boltaboevning «Fitratning ilmiy merosi» (1996), «Qatag'on qilingan ilm» (1996), Sh.Rizaevning «Jadid dramasi» (1997), D.Quronovning «Cho'lpon hayoti va ijodiy merosi» (1997), «Jadidchilik va yangi o'zbek adabiyotining shakllanishi» (1999), R.Sayfullaevaning «O'zbek jadidlari asarlarida milliy taraqqiyot tamoyillari / The principles of national development in the works of uzbek jadids» (Indoneziya, 2023), shuningdek, mualliflar jamoasi tomonidan tuzilgan «Milliy istiqloq davri o'zbek adabiyoti» darsligi, Respublika Ma'naviyat va ma'rifat markazi tomonidan «Ona yurt fidoyilari» (Abdurauf Fitrat, Mahmudxo'ja Behbudiy, Abdulla Avloniy, Mahmud Hodiev Botu, Ishoqxon Ibrat, 2020-2021-yy.), «Istiqlol qahramonlari» (Abdurauf Fitrat, Mahmudxo'ja Behbudiy, Hoji Muin, Isoqxon Ibrat, Said Ahroriy, Mahmud Hodiev Botu, Vadud Mahmud, 2020-2021-yy.) hamda Yoshlar ishlari agentligi tomonidan «Jadidlar» (Abdulhamid Cho'lpon, Abdulla Avloniy, Abdulla Qodiriy, Abdurauf Fitrat,

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асосида). Филол. фанлари номзоди дисс. -Т.: 1992; Авазов Н. Махмудхўжа Бехбудийнинг ижодий мероси (манбалар). Филол. фанлари номзоди дисс. -Т.: 1995; Саидов Х.О. Махмудхўжа Бехбудийнинг публицистик ва мухаррирлик фаолияти. Филол. фанлари номзоди дисс. -Т.: 1998; Раҳим Гулшан Муҳиддин кизи. Абдурауф Фитрат ва жадид адабиёти. Филол. фанлари номзоди дисс.-Т.: 1998; Жўрақулов У. Фитратнинг тадқиқотчилик маҳорати. Филол. фанлари номзоди дисс. -Т.: 1999; Довурбоева Н.А. Фитрат драмаларида миллий озодлик ғоясининг талқини. Филол. фанлари номзоди дисс. -Т.: 1999; Усмонов О. Фулом Зафарийнинг ижодий йўли. Филол. фанлари номзоди дисс. -Т.: 1999 ва бошқалар.

<sup>7</sup> Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг Жадидлар меросини ўрганишга бағишланган Халқаро конференция иштирокчиларига табриги. – Янги Ўзбекистон. - 2023 йил 6 март сони.

Isoqxon Ibrat, Mahmudxo‘ja Behbudiy, Munavvar qori Abdurashidxonov, G‘ulom Zafariy, 2022-yil) ruknlari ostida nashr etilgan jadid adiblarining tanlangan asarlarini alohida qayd etish lozim.

**Dissertatsiya tadqiqoti dissertatsiya bajarilgan oliy ta‘lim muassasasi ilmiy-tadqiqot ishlari rejaları bilan bog‘liqligi.** Tadqiqot Toshkent davlat sharqshunoslik universitetining ilmiy tadqiqot ishlari rejasi asosida bajarilgan.

**Tadqiqotning maqsadi** jadid adabiyotidagi yangilanish jarayoni, madaniy, ma‘rifiy, adabiy, ilmiy islohotlarni va jadidchilarning milliy mustaqillik uchun kechgan fidokorona kurashini ularning badiiy, ma‘rifiy va publitsistik asarlari vositasida o‘rganishdan iborat.

**Tadqiqotning vazifalari:**

Turkistondagi jadidchilik harakati va jadid adabiyotining shakllanishiga omil bo‘lgan milliy manbalarni aniqlash;

jadidchilarning mavzuga oid badiiy, ma‘rifiy va publitsistik asarlarini davrning muhim hujjatlari bilan o‘zaro muqoyasa asosida o‘rganish;

jadidchilarning adabiy-estetik va axloqiy qarashlarining jadidchilik va istiqloqchilik harakati konsepsiyasidagi o‘rnini belgilash;

jadidchilarning madaniy-ma‘rifiy sohadagi xizmatlarini, davrning muhim muammolariga bo‘lgan munosabatini va bu munosabat orqali ularning asarlaridagi mana shu harakatning izlarini tadqiq qilish;

jadidchilarning Turkistondagi madaniy-ma‘rifiy tizimni modellashtirish bilan bog‘liq qarashlarini o‘rganish hamda ularni ma‘rifatparvarlik sohasidagi yangi qarashlar ekanligini ilmiy asoslash.

**Tadqiqotning ob‘ektini** Mahmudxo‘ja Behbudiy, Munavvar qori Abdurashidxonov, Fitrat, Abdulla Qodiriy, Cho‘lpon, Hamza, Said Ahroriy va boshqa jadid adiblarining asarlari tashkil etadi.

**Tadqiqotning predmetini** Turkiston jadidchilik harakati namoyandalarining asarlarida aks etgan ijtimoiy-siyosiy g‘oyalarning, ma‘naviy-ma‘rifiy qarashlarning badiiy-estetik tamoyillarini aniqlash, tadqiq va tahlil qilish tashkil etadi.

**Tadqiqotning usullari.** Tadqiqot mavzusini yoritishda tavsifiy, tarixiy-qiyosiy va badiiy tahlil usullaridan foydalanilgan.

**Tadqiqotning ilmiy yangiligi.**

Jadidchilik harakati va jadid adabiyoti maydonga kelgan davrdagi tarixiy sharoit ilk bor shu davrda sodir bo‘lgan mustamlakachilik siyosatining kuchayib borishi, mahalliy xalqni kamsitish, milliy qadriyatlarini oyoqosti etish, uning tarixini nazar-pisand qilmaslik, diniy e‘tiqodiga rahna solish, maorif tizimini bosqinchilik mafkurasiga bo‘ysundirish kabi muhim siyosiy-ijtimoiy voqealar fonida ochib berilgan;

Cho‘lponning “Doktor Muhammadiyor”, “Qurboni jaholat” hikoyalari, “Go‘zal Turkiston”, “Sharq isyoni” sherlari, “Turkistonda matbuot” maqolasi, Mahmudxo‘ja Behbudiyning “Padarkush yoxud o‘qimagan bolaning holi”, “Munozara” asarlari, Hamzaning “Yangi saodat yoki milliy roman”, “Haqiqat kimda?” hikoyalari, “Turkiston muxtoriyatina” sheri, Fitratning “Oila”, “Rahbari najot” asarlari, “Hind ixtilolchilari”, “Abulfayzxon”, “Temur sag‘anasi” dramatik asarlari tahlili natijasida jadid adabiyoti tomonidan ilgari surilgan Turkiston milliy davlatchilik yo‘lini tanlashi zarurligi, yurt kelajagini jaholat emas ma‘rifat belgilashi, ilg‘or g‘oyalar targ‘iboti maydoniga aylana

boshlagan milliy matbuotning rivojlanish yo'llari, maorif islohoti, oilaning kelajakda sog'lom jamiyatni barpo etishdagi roli kabi asosiy g'oyalar asoslangan;

milliy dramaturgiyaning tug'ilishi va shakllanishi, shuningdek bu san'at turining yangilanish g'oyalarini keng targ'ib etuvchi minbarga aylanishida jadid adabiyoti namoyandalarining teatr san'ati poydevorini qurish, yangi istiqlolchilik g'oyalarini o'zida aks ettirgan dramatik asarlarni yaratish, rejissyorlik va aktyorlik mahoratini rivojlantirish jarayonlarida tutgan o'rni va xizmatlari isbotlangan;

yangilanish g'oyalarini yanada kengroq yoyishga xizmat qilgan milliy matbuotning shakllanishida jadid adabiyoti vakillarining yangi gazeta va jurnallarni ochishda g'oyaviy, ijodiy va tashkiliy xizmatlari dalillangan;

jadid adiblarining o'z asarlarida ilgari surgan g'oyalarini davlat boshqaruvi islohotlariga doir siyosiy-huquqiy hijjatlarda ham aks etgani va ularning bu jarayondagi faol ishtiroki tarixiy manbalar bilan asoslangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

o'zbek jadid adabiyotining shakllanishi yuzasidan chiqarilgan xulosalar O'zbekiston adabiy-madaniy tarixining XIX-asrning oxiri va XX-asrga tegishli qismini tadqiq etishda muhim ilmiy nazariy ma'lumotlar berishi asoslangan;

jadidchilik harakatining madaniy, ma'rifiy, adabiy, ilmiy va boshqa jabhalarini yoritishdagi ahamiyati dalillangan;

milliy uyg'onish o'zbek adabiyoti deb nom olgan adabiy davr muammolarini tadqiq etishdagi o'rni yoritilgan;

jadidchilarning adabiy-estetik va axloqiy-huquqiy qarashlari aniq misollar asosida ochiqlangan;

tadqiqot yaxlit holda universitetlarning O'zbek filologiyasi fakultetlari uchun belgilangan mavzu bo'yicha maxsus kurs o'tish uchun xizmat qilishi mumkin.

**Tadqiqot natijalarining ishonchliligi** tahlilga tortilgan muammoning aniq qo'yilganligi, chiqarilgan xulosalarni tavsiflash, tasniflash, tarixiy-qiyosiy va badiiy tahlil kabi usullar vositasida asoslanganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan belgilanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati jadidchilik harakatining madaniy, ma'rifiy, adabiy, ilmiy va boshqa jabhalari haqida ilm ahliga ma'lum bo'lmagan yangiliklar keltirilgani, milliy uyg'onish davri o'zbek adabiyoti deb nom olgan adabiy davr muammolarining yangi qirralarini tadqiq etganligi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, tahlillar natijasida olingan xulosalarni XIX-asr oxiri – XX-asr boshlari o'zbek adabiyotiga doir darsliklar tuzishda, jadidchilarning adabiy-estetik va axloqiy-huquqiy qarashlarini bayon qiluvchi qo'llanmalar yaratishda foydalanish mumkin.

**Tadqiqot natijalarining joriy qilinishi.** Jadid adabiyotida yangilanish, islohot va mustaqillik uchun kurash g'oyalarining aks etishi bo'yicha olib borilgan tadqiqotning ilmiy natijalari asosida:

Abdurauf Fitrat va Said Ahroriyning oila madaniyati haqidagi asarlari tahlili va bugungi kunda ham dolzarbligini yo'qotmagan "Oila sog'lom jamiyat poydevori" g'oyasining adabiyotda aks etishi masalasi tadqiqi jarayonida olingan ilmiy natija va xulosalardan 2020-2021-yillarda O'zbekiston davlat xoreografiya akademiyasida

“O‘zbek milliy raqs san‘atini targ‘ib etishga bag‘ishlangan veb-sayt va multimedia mahsulotlari (elektron lug‘atlar) to‘plamini yaratish” mavzusidagi FZ-2019081663 raqamli fundamental loyihani bajarishda, xususan, “O‘zbek folklor san‘ati terminlarining qisqacha o‘zbekcha-ruscha-inglizcha-fransuzcha izohli lug‘ati”ni yaratishda foydalanilgan (O‘zbekiston Respublikasi Madaniyat vazirligi O‘zbekiston davlat xoreografiya akademiyasining 2022-yil 6-iyundagi 1/04-22-son ma‘lumotnomasi). Natijada, loyiha tadqiqotida ilgari surilgan ma‘lumotlar jadid yozuvchilari tomonidan tayyorlangan bir qator lug‘atlar, shuningdek o‘zbek folklor san‘ati yuzasidan bayon qilingan tahliliy fikrlar va yangi ilmiy dalillar bilan boyigan;

Jadidchilik harakati vujudga kelishi omillari va jadid adabiyotining o‘z davri muhim ijtimoiy-siyosiy masalalariga munosabati, jumladan Turkiston milliy davlatchilik yo‘lini tanlashi zarurligiga oid tadqiqot natijalari va xulosalaridan O‘zbekiston Respublikasi Kinematografiya agentligi hamda O‘zbekiston Milliy kinematografiyani rivojlantirish markazi tomonidan 2021-2022-yillarda “O‘zbek milliy kinosi kunlari” doirasida Toshkent shahri va viloyatlardagi madaniy-ma‘rifiy tadbir va kinonamoyishlarni o‘tkazishda foydalanilgan (O‘zbekiston milliy kinematografiyani rivojlantirish markazining 2022-yil 7-iyundagi M-260-son ma‘lumotnomasi). Natijada, “Avloniy”, “Ibrat”, “Qo‘qon shamoli” kabi davlat buyurtmasiga binoan tarixiy mavzuda suratga olingan to‘liq metrajli badiiy filmlar namoyishi oldidan dissertatsiya xulosalari asosida jadid ziyolilari, ularning badiiy-estetik va siyosiy-huquqiy qarashlari haqidagi ma‘lumotlar tomoshabinlarda o‘sha tarixiy muhit haqida tasavvur hosil qilishga xizmat qilgan;

jadid yozuvchi va shoirlarining badiiy izlanishlari, o‘zbek tili takomiliga doir ilmiy faoliyati va maorif islohotlaridagi faol ishtiroki, milliy matbuotning shakllanishida g‘oyaviy, ijodiy va tashkiliy xizmatlariga oid xulosalardan Buxoro davlat universitetida 5220100 – Filologiya va tillarni o‘qitish (o‘zbek tili) bakalavr ta‘lim yo‘nalishi talabalari uchun yozilgan, 2021-yilda “Durdona” nashriyotida chop etilgan “O‘zbek adabiy tili tarixi” darsligining “Adabiy tilning XX asr boshlaridagi takomili” deb nomlangan 36-paragrafida, “Abdulla Qodiriy, Fitrat, Cho‘lpon, Abdulla Avloniy va Elbekning o‘zbek adabiy tili taraqqiyotidagi o‘rni” deb nomlangan 37-42-paragraflarida jadid adabiyoti namoyandalarining badiiy-estetik qarashlariga doir xulosalardan foydalanilgan (Buxoro davlat universitetining 2022-yil 10-iyundagi 02-02/01-143-son ma‘lumotnomasi). Natijada, darslik o‘zbek adabiyoti tarixida muhim o‘rin egallagan jadid yozuvchilarining adabiy-estetik, siyosiy-huquqiy qarashlari, yozuvchilar ijodining badiiy qimmatini tahlili va chiqarilgan xulosalar asosida boyigan;

jadidchilik harakati umumturkiy jarayon bo‘lib, unda o‘zbek ziyolilari bilan bir qatorda tatar, boshqird va qozoq ma‘rifatchilari ham faol ishtirok etganligi hamda ularning yangilanish g‘oyalarini yanada kengroq yoyishga xizmat qilgan milliy matbuotning shakllanishidagi faol ishtiroki haqidagi tadqiqot ishlaridan olingan xulosa va topilgan yangi manbalardan 2020-2022-yillar davomida Qozog‘iston o‘zbek etnomadaniyat birlashmalari “Do‘stlik” hamjamiyati qoshidagi “Ijodkor” adabiy uyushmasi tomonidan o‘tkazilgan ilmiy-nazariy konferensiyalar, o‘zbek jadid adabiyoti, o‘zbek va qozoq olimlarining ilmiy-ijodiy hamkorligiga bag‘ishlangan ilmiy-adabiy tadbirlarni tayyorlash va o‘tkazishda hamda Qozog‘iston Respublikasida ta‘lim o‘zbek tilida olib boriladigan umumta‘lim maktablarining 11-sinf o‘quvchilari uchun mo‘ljallangan “O‘zbek adabiyoti” darsligini tayyorlashda foydalanilgan (Qozog‘iston

o‘zbek etnomadaniyat birlashmalari “Do‘stlik” jamiyatining 2022-yil 20-iyundagi 45-son ma’lumotnomasi). Natijada, darslikning ilmiy-amaliy saviyasi ortgan;

jadid adabiyotining shakllanish manbalari sirasiga kiradigan ichki va tashqi omillar, jumladan o‘tmishda yashab o‘tgan buyuk alloma va mutafakkirlar, ularning ma’naviy-ilmiiy merosi, shuningdek xorijiiy manbalarni o‘rganish natijasida olingan ilmiy natija va xulosalardan Toshkent davlat sharqshunoslik universitetida 2021-2023-yillarda olib borilgan “Yevropa fondlarida saqlanayotgan, O‘zbekistonda mavjud bo‘lmagan turkiy qo‘lyozmalarning ma’lumotlar bazasini va “Yevroturcologica.uz” elektron platformasini yaratish” mavzusidagi IZ-2020102832 raqamli innovatsion loyihani bajarishda, xususan, “Jadid adabiyoti shakllanishida manba bo‘lgan asarlar va ularning Yevropa fondlarida saqlanayotgan qo‘lyozma nusxalari”ni yaratishda foydalanilgan (Toshkent davlat sharqshunoslik universitetining 2022-yil 20-iyundagi 04-04-01/1293-son ma’lumotnomasi). Natijada, jadid adabiyotining Yevropa qo‘lyozma fondlarida saqlanayotgan manbalar, qo‘lyozma va toshbosma nusxalari to‘g‘risida batafsil ma’lumot olishga erishilgan;

jadid adabiyotining yorqin namoyandalari Abdulla Avloniy, Isxoqxon Ibrat va Mahmudxo‘ja Behbudiy hayoti, ijodi, teatr san’ati poydevorini qurish, yangi istiqloqlolchilik g‘oyalarni o‘zida aks ettirgan dramatik asarlarni yaratish, maorif islohoti haqidagi g‘oyalari va amaliy ishlari, ijtimoiy-siyosiy faoliyatini o‘rganish jarayonida aniqlangan yangi ma’lumotlar asosida ishlab chiqilgan xulosalardan “Avloniy”, “Ibrat”, “Mahmudxo‘ja Behbudiy” nomli tarixiiy filmlarni davlat buyurtmasiga binoan suratga olish jarayonlarida foydalanilgan (O‘zbekiston Respublikasi Kinematografiya agentligining 2022-yil 27-iyundagi 01-05/08-954-son ma’lumotnomasi). Natijada, mazkur tarixiiy filmlar ssenariylarining ilmiy–badiiiy saviyasi boyigan;

jadid yozuvchi va shoirlari hayoti va ijodi, ularning milliiy matbuot shakllanishi yo‘lida yangi gazeta va jurnallarni ochishda g‘oyaviy, ijodiiy va tashkiliy xizmatlari, jadid adabiyotida istiqloqlolchilik g‘oyalarining aks etishi bo‘yicha olib borilgan tadqiqot natijalaridan 2021-2022-yillarda O‘zbekiston Milliiy teleradiokompaniiyasi “O‘zbekiston” teleradiokanalining “Bedorlik”, “Adabiiy jarayon”, “Ta’lim va taraqqiiyot”, “Millat va ma’naviiyat” eshittirishlarining ssenariylarini yozishda foydalanilgan (O‘zbekiston milliiy teleradiokompaniiyasi “O‘zbekiston” teleradiokanali davlat muassasasining 2022-yil 6-iyundagi 04-36-823-son ma’lumotnomasi). Natijada, jadid adabiyoti namoyandalarining tariximizda tutgan o‘rni, hayoti va ijodining mazmun-mohiyati, ularning badiiiy-estetik va siyosiiy-huquqiiy qarashlariga doir xulosalar ushbu eshittirishlarning mazmunini boyitib, badiiiy saviyasini oshirishga xizmat qilgan.

**Tadqiqot natijalarining aprobatsiiyasi.** Tadqiqot natijalari 2 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tgan.

**Tadqiqot natijalarining e‘lon qilinganligi.** Dissertatsiiya mavzusi bo‘yicha jami 50 ta ilmiy ish, jumladan 4 ta monografiya, 2 ta risola, chet el nashrlarida 3 ta maqola va O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Oliy attestatsiiya komissiiyasining doktorlik dissertatsiiyalari asosiiy natijalarini chop etish tavsiya qilingan ilmiy jurnallarda 12 ta maqola chop etilgan.

**Dissertatsiiyaning tuzilishi va hajmi.** Dissertatsiiya kirish, to‘rt bob, xulosa va foydalanilgan adabiyotlar ruyxatidan iborat bo‘lib, umumiiy hajmi 217 betni tashkil qiladi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida mavzuning dolzarbligi, masalaning o'rganilish darajasi, ishning ilmiy yangiligi, maqsad va vazifalari, ilmiy-nazariy va metodologik asoslari yoritilgan. Shuningdek, tadqiqot manbai, joriylanishi va tuzilishi haqida ma'lumot berilgan.

Dissertatsiyaning birinchi bobi «**Jadidchilik harakatining vujudga kelishi va jadid adabiyotining shakllanishi**» deb nomlangan bo'lib, uning 1-fasli «**Jadidchilik harakati vujudga kelishi omillarining adabiyotda aks etishi**» masalasini o'rganishga bag'ishlangan.

XX-asrning boshlariga qadar davom etgan mustamlakachilik davri xalqning iqtisodiy, ijtimoiy va madaniy hayotida izsiz ketmadi. Bu hol aholining nafaqat madaniy va ijtimoiy jihatdan o'sishi, hatto kundalik ro'zg'orni tebratishida ham katta mushkulliklarni keltirib chiqardi. Rusiya ishg'oli tufayli amalga oshirilgan mustamlakachilikni davom ettirish uchun chor hukumati tomonidan bir qancha siyosiy tadbirlar ishlab chiqilgan edi. Ular orasida nisbatan ko'lamli suratda deyarli mustamlaka davrining boshidan oxirigacha davom etgan, hatto sho'rolar hukumatiga ham meros bo'lib qolgan siyosiy tadbirlardan biri ruslashtirish bo'lib, u, birinchi navbatda, XIX-asrning 70-yillaridan boshlab ichki Rossiyadan ko'plab kishilarni, jumladan, mujiklarni O'rta Osiyoga ko'chirib keltirish, ularga sug'oriladigan, unumli yerlarning 55 foizini mahalliy xalqdan tortib olib berish, mahalliy hokimiyat idoralarini esa ko'chirib keltirilgan kishilar bilan to'ldirishni nazarda tutadi. Birgina Andijon qo'zg'oloni tufayli 1899 yilda uch ming yillik tarixga ega bo'lgan Mingtepa «Russkoe selo»ga aylantirilib, u yerda, birinchi navbatda, pravoslav cherkovi qurilgan<sup>8</sup>.

Bozorlar ham sekin-asta rus manifaktura sanoati mollari bilan to'la boshlab, mayda hunarmandlar, masalan, bo'zchilar, kosiblarning bozori kasod bo'ldi. Bu haqda Fitratning «Hind sayyohining bayonoti» asarida yetarli misollar bor<sup>9</sup>. Ruslashtirish siyosati faqatgina migratsion xarakter kasb etib qolmay, balki xalqning ma'naviy dunyosiga bostirib kirib, eng yaxshi milliy qadriyatlarni yer bilan yakson qilishga qaratilgan edi.

Turkiston xalqlarini zabt etish uchun uning iymoni va tiliga chang solgan rus ma'murlari yuqorida nomi tilgan olingan olimning maslahatlarini qabul qilganlar. Bunday «til siyosati»ning oqibatini yaxshi anglagan millatning taraqqiyparvar ziyolilari bunga qarshi jiddiy harakat boshlaganlar. Rossiya imperiyasi hududida turk tilining mustaqil yashashi uchun xavf tug'ilgan bir paytda Boqchasaroyda chiqarilgan «Tarjimon» gazetasi orqali Ismoilbek Gaspirali «Til birligi uchun kurashingiz!» shiorini o'rta qo'ygan edi<sup>10</sup>. Ona tilining ustuvor qolishi uchun boshlangan kurashda Mahmudxo'ja Behbudiy, Munavvar Qori, Abdurauf Fitrat, Abdulhamid Cho'lpon, Elbek kabi jadidchilarning faoliyatida aniq ko'rinadi.

Rus ma'murlari o'zlari bosib olgan o'lkalarda hali rus tilini rasmiy davlat tiliga aylanishi uchun shart-sharoit yetishmasligini anglaganlaridan so'ng turk tilini obro'sizlantirishga, parchalashga urindilar. Hech bir milliy asosga ega bo'lmagan «sart

<sup>8</sup> Фозилбек Отабек ўғли. Дукчи эшон воқеаси (Фарғонада истибдод жаллодлари). Самарқанд-Тошкент: 1927.

<sup>9</sup> Фитрат. Ҳинд сайёҳи баёноти (Форсийдан Ҳ.Болтабоев таржимаси). // Фитрат. Танланган асарлар. 1-жилд. –Т.: Маънавият, 2000. – Б.78.

<sup>10</sup> Таржимон. -1883.-12 декабрь.

tili»ni rasmiy til sifatida targ'ib qilish N.Ostroumov tomonidan ilgari surilgan. Bunga javoban, Mahmudxo'ja Behbudiy «Turkiston idorasi» maqolasida «Turkistonning musulmon aholisi, asosan, turkiy tilda so'zlashadi. Janubiy tumanlarda esa, yuz mingga yaqin forsigo'y aholi bor. Shunga qaramay, ular ham turk tilini yaxshi biladilar. Turkistonliklar o'rtasida tashqi ko'rinishi, dini va tilida farq yo'q. Yolg'iz ularning istilohida shahar aholisi sartlar deb ataladi, qishloq ahli esa, ko'chmanchi, qirg'iz yo qozoq bo'lishi mumkin. Din-iymon, urf-odat, yurish-turishlarga kelsak, ularni bir-biridan deyarli ajratmaymiz»<sup>11</sup> deb yozish bilan atigi «yuz ming» aholi shevasidagi «sart» so'zini rasmiy til belgisi sifatida qabul qilib bo'lmasligini anglatgan.

N.Ilminskiy dasturidagi asos nuqtalardan biri din masalasi edi: «Sekin-asta xalqdagi ishonchu e'tiqodga aralashish kerak. Shunday xulosalarni ularning o'zlaridan axtarib topmoq kerakki, ular ohista-ohista xristianchasi, ruschasi fikr qilishga o'rgansinlar. Ana o'shandagina ular rus xalqi bilan nafaqat tilda, balki tafakkur va e'tiqodda ham birlashib ketadilar»<sup>12</sup>. Jadidchilarning dinga munosabati har doim munozarali masalalardan biri bo'lib kelgan, chunki jadidchilarning aksariyati dindor shaxslar bo'lgan, Qur'oni karimni o'qigan, Payg'ambarimizning sunnatlariga amal qilgan ahli sunna vakillari edilar. Garchi ularni qadimchilar «kofirlar» deb atagani, hatto ayrim masjid madrasalarga jadidlarni kiritishmagani faktlariga bir necha bor duch kelsak-da, jadid harakatining rahbarlari iymon-e'tiqodda sobit odamlar ekanligi manbalardan ma'lum. Mahmudxo'ja Behbudiyning Samarqand shahrining muftiysi bo'lgani, «Toshkent sho'roi islomiyasi» Munavvar qori Abdurashidxonov tomonidan boshqarilgani<sup>13</sup>, Fitrat hayotiga oid ilk manbalarda uni Hoji Abdurauf deb ta'riflagani va Istanbuldagi «Voizon» madrasasida dars bergani hamda «Muxtasari tarixi islom»ning muallifi ekanligi<sup>14</sup> bu holni tasdiqlovchi faktidir. Bunday dalillarni ko'plab keltirish mumkin. Jadidchilik harakatining nafaqat Turkiston va Buxorodagi, balki xorijdagi manbalari ham shuni ta'kidlaydiki, har sohada islohchilik yo'lini qo'llagan jadidlar diniy masalalarda garchi «islomchi» bo'lsalar ham diniy islohot tarafdorlari edilar. Qozonda Shahobiddin Marjoniy va Abdurashid Ibrohimbek, Misrda Jamoliddin Afg'oniy va uning otashin shogirdi Muhammad Abduh, uzoq yillar Turkiyada yashagan va Afg'onistondagi qadimiy tartiblarni yangilashga uringan Mahmud Tarziy kabilar mana shunday diniy islohchilik harakatlarining boshida turgan edi.

Har bir masalada ichki nifoqdan foydalanishni o'ziga qurol qilgan Rossiya ma'murlari Buxoroda 1910-yilda sunniylar va shialar o'rtasida juda katta ixtilofni chiqargani va buning natijasida minglab begunoh dindorlar bu harakatning qurboni bo'lgani tarix uchun sir emas. Maktab va madrasalar tizimini yangilashda, joriy arab yozuvi va uni isloh qilish, keyinroq esa lotin yozuviga o'tishda jadidchilar o'rtasida turli ixtiloflar bo'lgan. Bu tabiiy, albatta. Biroq jadidchilik harakatining ko'zga ko'ringan vakillarini dahriylikka tortish, ularni iymonsiz-e'tiqodsiz kishilar qilib ko'rsatish mustamlakachilik davrida qanchalar davom etgan bo'lsa, sho'rolar davrida ham (ayniqsa, 1929-yildan so'ng) shunday muvaffaqiyat bilan davom etgan.

<sup>11</sup> Шўро. -1908-32-сон. –Б.720.

<sup>12</sup> Ильминский Н. Статьи. Санкт-Петербург: 1869. -С.26.

<sup>13</sup> Ахмад С. Йўлбошчи. / Мунаввар қори Абдурашидхонов. Танланган асарлар. –Т.: 2003. –Б.44.

<sup>14</sup> Болтабоев Х. Фитрат ва истиқлол маънавияти. / Фитрат. Танланган асарлар.1-жилд. –Т.:Маънавият, 2000. – Б.5-17.

Turkistonda jadidchilik harakatining vujudga kelishi va shakllanishida ichki omillar bilan bir qatorda tashqi omillar ham mavjud ediki, ulardan eng e'tiborlisi Ismoilbek Gasprali ta'limotidir. 1881-yilda "Tavrída" gazetasida e'lon qilgan maqolasida u o'zining amaliy dasturini shunday ifoda etadi: milliy maorif tizimini isloh etish; milliy maorif tizimini moddiy jihatdan qo'llab-quvvatlash uchun "jamiyati xayriya"lar tashkil etish; turkiy xalqlarning umumiy milliy matbuotini tashkil etish; musulmon xotin-qizlarini ozod etish; milliy mutaxassis va ziyolilarni yetishtirish uchun sharoit yaratish<sup>15</sup>. Ushbu dasturda ko'rsatilgan vazifalarni Ismoilbek Gasprali 1883-yildan chiqqa boshlagan "Tarjimon" gazetasida ham ilgari suradi. "Tarjimon" gazetasi Rossiya hududida nashr etilgan birinchi turkiy tildagi gazeta bo'lishiga qaramay, bir qator xalqlar taqdirida, milliy yangilanish harakati rivojida, undan o'sib chiqqan milliy ozodlik harakati jarayonida tutgan o'rni va o'ynagan roli buyukdir.

O'zbek jadidchiligi sarchashmalari to'g'risida so'z borganda, yana bir manbani unutmaslik lozim. Bu Turkiyadagi «yosh usmonlilar» harakati va tanzimat adabiyotidir. Turkiy xalqlarning o'zaro yaqinlashishiga tish-tirnog'i bilan qarshilik ko'rsatgan sho'rolar davlati o'zbek-turk ilmiy, madaniy, ijtimoiy va savdo aloqalarining keskin uzilishi uchun barcha choralarni ko'rdi. Turk-o'zbek aloqalari tarixida 1914-ili rus-turk urushida asir tushgan turk zobitlari alohida sahifani tashkil etadi. O'zbek maorif va madaniyat ishlarining jonlanishi va iste'dodli ziyolilar avlodining shakllanishida turk zobitlarining hissasi kam emas.

Turkiston jadidlari oldida turgan asosiy vazifa kelajakda o'zbek xalqini fojiali oqibatlariga olib borishi mumkin bo'lgan ruslashtirish siyosatiga qarshi kurashish, yosh avlodda milliy til, tarix va madaniyatga hurmat tuyg'usini tarbiyalash, milliy urf-odatlar va san'at turlarini saqlab qolish va yaqin kelajakda amalga oshishi lozim bo'lgan mustaqillik haqidagi orzularni yoshlar shuuriga singdirish edi. Turkistondagi jadidchilik harakati tarixini o'rganib, uni quyidagi davrlarga ajratish mumkin deb o'ylaymiz:

a) XIX asrning 90-yillaridan 1905-yilgacha bo'lgan davr – o'zbek jadidchilik harakatining tug'ilishi;

b) 1906 yildan 1917-yilgacha bo'lgan davr – jadidchilik harakatining shakllanishi va taraqqiyoti;

v) 1918-yildan 1930-yilgacha, ya'ni Turkiston Muxtoriyat hukumatining tugatilishidan «Milliy ittihad» tashkiloti a'zolarining mahv etilishigacha bo'lgan davr.

Shu bilan birga Turkiston jadidchilik harakatining tug'ilishini Rossiya istilosi davridan emas, balki XX asr boshlaridan deb belgilagan olimlar ham yo'q emas. Davrlashtirish talqinidagi bunday turlifikrlilikdan qat'iy nazar Markaziy Osiyoda kechgan ulkan global hodisa - jadidchilikning xalqimiz tarixi oldida bajargan tarixiy vazifasini tan olmaslik mumkin emas. O'zbek jadidchiligi sarchashmalari to'g'risida so'z borganda, yana bir manbani unutmaslik lozim. Bu Turkiyadagi «yosh usmonlilar» harakati va tanzimat adabiyotidir. Turkiy xalqlarning o'zaro yaqinlashishiga tish-tirnog'i bilan qarshilik ko'rsatgan sho'rolar davlati o'zbek-turk ilmiy, madaniy, ijtimoiy va savdo aloqalarining keskin uzilishi uchun barcha choralarni ko'rdi. Turk-o'zbek aloqalari tarixida 1914-yili rus-turk urushida asir tushgan turk zobitlari alohida

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<sup>15</sup> Mehmet Saray. Turk dunyasinda egitim reformi ve Gaspriali Ismailbey. – Ankara: 1987. –S. 72-76.

sahifani tashkil etadi. O‘zbek maorif va madaniyat ishlarining jonlanishi va iste’dodli ziyolilar avlodining shakllanishida turk zobitlarining hissasi kam emas.

Birinchi bobning ikkinchi fasli «*Jadid adabiyotining shakllanish manbalari*» deb nomlanadi. Bunda jadid adabiyotining shakllanishiga ta’sir ko‘rsatgan ichki va tashqi omillar o‘rganilgan.

Turkistonda jadidchilik harakatining yuzaga kelishida va jadid adabiyotining shakllanishida bir qator omillarni yoddan chiqarmaslik lozim. Bir tomondan, o‘zbek jadidchilik harakatiga oziq bergan kuchlar millatning o‘tmishida yashab o‘tgan buyuk alloma va mutafakkirlarning ma’naviy merosi bo‘lib, ularni o‘rganish orqali jadidchilar o‘tmish ma’naviyatini bilish va uning ayrim muammoli o‘rinlarini isloh qilish yo‘lidan borganlari ma’lum haqiqat.

Jadidchilik harakati Turkistonga Rusiya istilosi tufayli kirib kelgan temir yo‘l, matbaa va matbuot imkoniyatlaridan ham foydalanishga harakat qildi. 1906-yil 27-iyunda Turkistonda birinchi jadid matbuotining qaldirg‘ochi bo‘lgan «Taraqqiy» (Ismoil Obidiy muharrirligida) gazetasi dunyo yuzini ko‘rgan bo‘lsa, 6 sentyabrdan Munavvar qori boshchiligidagi bir guruh jadidlar «Xurshid» gazetasini chiqara boshlaydilar. 1907 yildan Abdulla Avloniyning «Shuhrat» gazetasi, 1912-yildan Buxoroda «Buxoroi sharif» nashr qilina boshladi. 1913-yilning aprel oyida chiqa boshlagan «Samarqand» gazetasiga mufti Mahmudxo‘ja Behbudiy muharrir etib tayinlandi. 1913-yil 20-avgustdan e’tiboran esa Behbudiy o‘zining «Oyina» jurnalini chiqara boshladi. Uning sahifalarida Munavvar qori, Mahmud Sattor, Akobir Mansurlarning bir qator maqolalari o‘rin egallagan bo‘lib, jurnal «Millat, islomiyai saodat» shiorini ko‘targan edi. 1914-yildan nashr etila boshlagan «Sadoi Turkiston» jadidchilik tarixida chuqur iz qoldirgan nashrlardan biri edi. Ushbu nashr bilan deyarli ketma-ket «Sadoi Farg‘ona» gazetasi (Obidjon Mahmudiy muharrirligida) nashrdan chiqqan. Prof. B.Qosimov 1917-yil voqealaridan so‘ng nashr etila boshlagan gazetalar haqida fikr bildirib shunday yozadi: «1917 yilning fevralidan keyin «Najot» (Munavvar qori), «Sho‘roi islom» (A.Battol), «Turon» (Avloniy), «Hurriyat» (Fitrat), «Kengash» (Zaki Validiy), «El bayrog‘i» (B.Soliev, A.Zohiriy), «Ulug‘ Turkiston» (K.Bakir) kabi ko‘plab gazetalar chiqdi»<sup>16</sup>. Bular orasida Samarqandda nashr etilgan «Hurriyat» gazetasi sahifalarida yuzlab maqola va xabarlar, she’r va hikoyalar chop etildiki, bu hol jadid adabiyotining taraqqiyotiga xizmat qilgan asosiy omillardan biri jadid matbuoti degan fikrni tasdiqlaydi.

Turkiston jadidchilik harakatining madaniy-adabiy sohada qo‘lga kiritgan eng katta natijalaridan biri milliy dramaturgiyaning shakllanishi edi. O‘zbek milliy dramaturgiyasi hamda milliy teatri Mahmudxo‘ja Behbudiyning «Padarkush yoxud o‘qimagan bolaning holi» nomli dramasi bilan boshlanadi. 1914-yil 27-fevralda Abdulla Avloniy va Munavvar qori Abdurashidxonov boshchiligidagi «Turon» teatri guruhi Toshkent shahrining o‘sha vaqtlardagi eng katta teatr-konsert binosi - o‘z ichiga ikki ming kishini sig‘dira oladigan «Kolizy»da spektaklni namoyish etadi. Bu esa madaniyatimiz tarixida ulkan voqea bo‘lib, zamonaviy milliy teatrning tug‘ilishidan darak beradi.

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<sup>16</sup> Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойилик. –Т.: Маънавият, 2002. – Б. 63.

Ma'lumki, sharqda mumtoz nasr o'z an'analari bilan yashagan, og'zaki adabiyotdagi qissaxonlik tajribasi, kitobiy (Qur'oniy syujetdagi) nasriy dostonlar, hikoyatlar va jangnoma tipidagi nasriy asarlar, yuksak axloqiy ruhdagi qissalar va memuar tipidagi «noma»lar XX-asr boshlarigacha o'zbek mumtoz nasrining ifoda shakli va vositalari sifatida yashab kelgan. Biroq har sohada yangilanish tarafdori bo'lgan jadidchilar uchun bu kabi janr va vositalar kamlik qilardi. Shuning uchun ham Cho'lpon «Ulug' hindi» nomli mashhur maqolasida «ko'ngil yangilik oxtaradir» deb yozganida, birinchi navbatda, Rabindranat Tagor, Jo'rji Zaydon singari buyuk sharq romannavislarining ijodini havas qilgan edi. Bu Yevropa andozalari mos keladigan, voqealari tartibi realistik asosga qurilgan zamonaviy nasr edi. Bunday yangi nasr yaratishga urinish Qodiriyning dastlabki hikoyalarida («Uloqda»), Cho'lponning «Do'xtor Muhammadiyor», «Qurboni jaholot» singari asarlarida, Hamzaning «roman» unvoni bilan tavsiya qilgan «Yangi saodat yoki milliy roman», «Haqiqat kimda?» kabi hikoyalarida kurtak yoza boshlagan edi. Abdulla Qodiriy zakosi bilan o'zbek romanini dastlabki asari bilanoq maktab yaratishlik darajasiga olib chiqqan «O'tkan kunlar» mutaxassislarining aniqlashicha, jadid adabiyoti rivojlanish davriga kirgan 10-yillarning so'nggida yozilgan edi. Uning dastlabki jurnal varianti 20-yillarning boshidayoq har bir o'zbek xonadoniga kirib keldi va yangi tipdagi realistik roman qanday bo'lishini Yevropa romannavislariga ham anglatib ulgurdi.

Jadid shoirlarining she'riyatda yaratgan eng katta yangiligi vazn islohoti bo'ldi. An'anaviy aruzning qoliplari keng ijtimoiy mazmuni aks ettirishga torlik qilib qoldi, qolaversa, aruzning murakkab sir-sinoatini bilishlik har kimga ham nasib qilavermagani uchun mazmunan sayoz, faqat vaznga tushgan so'zlar yig'indisini she'r deb tavsiya qilish odatdagi holga aylandi. Shunda yangi milliy fonetik zamanga asoslangan vaznni og'zaki she'riyatdan yozma adabiyotga olib kirish ehtiyoji tug'ildi.

XIX-asrning so'nggi yillarida Turkistonda maydonga kelgan tarixiy-ijtimoiy, iqtisodiy va madaniy vaziyat bu hududda yashovchi xalqlar hayotini tubdan o'zgartirish, o'lkaning ijtimoiy va madaniy hayotida islohotlar o'tkazishni taqozo etdi. Xalqning ilg'or qismi bo'lgan ziyolilar bu tarixiy zaruratni o'z vaqtida tushunib yetdilar. Ikkinchidan, tatar ma'rifatparvarlarining Turkistonga kelib, o'zbek hamkasblari bilan yonma-yon turib, usuli jadid maktablarini ochishlari, uchinchidan, iste'dodli yoshlarning xorijga, birinchi navbatda, Turkiyaga o'qishga yuborilishi yangicha fikrli kadrlarning vujudga kelishi uchun zarur shart-sharoitlar tayyorladi. To'rtinchidan, Turkistonda milliy matbuotning maydonga kelishi, jadid yozuvchilari qalamiga mansub asarlarning paydo bo'lishi jadidchilik g'oyalarining keng xalq ommasiga orasiga kirib borishiga imkoniyat yaratdi. Nihoyat, beshinchidan, rus, tatar, ozarbayjon teatrlari ta'sirida milliy o'zbek teatri tug'ilib, bu g'oyalarni bevosita sahna orqali xalqqa yetkazish iloji tug'ildi. Ana shu tilga olingan holatlar Turkistonda jadidchilik harakatining yuzaga kelishi va jadid adabiyotining shakllanishida hal qiluvchi omillar bo'lib qoldi.

Tadqiqotning ikkinchi bobi «**Jadid yozuvchilarining XX-asr boshlaridagi muhim ijtimoiy-siyosiy masalalarga munosabati**» deb nomlangan. Bobda ikki fasl vositasida jadid adiblarining davrning qator ijtimoiy-siyosiy masalalariga munosabati ko'rsatib berilgan. Bobning birinchi fasli «*Davrning muhim ijtimoiy-siyosiy masalalari va jadid ma'rifatchilik adabiyoti*» deb ataladi.

Jadidchilar nafaqat mamlakatdagi, balki uning sarhadlaridan tashqaridagi, ayniqsa, Rossiyadagi voqealarga bee'tibor emas edilar. Birgina Turkiston aholisini front ichkarisidagi ishlarga jalb qilish (mardikorlik) haqidagi qarorga qarshi butun Turkiston oyoqqa turgani buning isbotidir. Shu kabi jadidchilarning muhim e'tibor qaratgan masalalaridan biri 1917-yilgi Fevral voqealari edi. Romanovlar sulolasining yengilishi va muvaqqat hukumatning barpo etilishi jadidchilarning harakatini tezlatib yubordi. Chunki imperiyachilikka qarshi bir necha yillardan buyon kurashayotgan xalq uchun imperiyaning qulashi haqiqatan ham katta imkoniyat edi. Biroq o'zlarini imperiyaning merosxo'ri deb bilgan sho'rolar hukumati hech bir tortinmay imperiyadan ham battarroq xunrezlik ishlarini davom ettirdilar. Shunga asosan, Turkistonda mavjud bo'lgan ikki kuch – jadidlar va bolsheviklar vaziyatni o'z foydalariga hal etish yo'lini zudlik bilan yo'l qidirdilar. 1917-yil oktyabrda Turkiston Muxtoriyat hukumati e'lon qilingandan so'ng, bolsheviklar bu hukumatga qarshi tevarak-atrofdagi harbiy kuchlarini yig'ib, ularni Qo'qonga tashladilar. Ular muxtoriyatchilarni tezlikda yo'q qilib tashlash orqali Turkistonda o'zlarining harbiy diktaturasini mustahkam ushlab qolmoqchi bo'ldilar.

Jadidchilar o'zlari uchun muhim hisoblagan maorif masalasida mavjud ta'lim tizimini isloh qilish kerak degan qarorga keldilar. Bu qaror nafaqat ko'pchilik jadidchilar tomonidan qabul qilindi, balki ular bundan to'g'ri xulosa chiqarib, maktab va maorif tizimini o'zgartirishga imkon boricha kirishdilar. Bu jihatdan jadidchilarning, ayniqsa, ishni ibtidoiy boshlang'ich maktablardan boshlash kerak degan g'oyasi muhim ahamiyat kasb etdi. Turkistonda Ilminskiy usulidagi maktablarni joriy eta boshlagan chor ma'murlari uchun "qadimchilar" yoqlab chiqayotgan eski usul maktablari jiddiy xavf tug'dirmas edi. Ularni yangi "usuli jadida" maktablari jiddiy tahlikaga solardi.

Ikkinchi bobning ikkinchi faslida «**Jadid yozuvchilarining oila madaniyatiga munosabati**» o'rganilgan bo'lib, bunda Behbudiy va Said Ahroriyning oila haqidagi qarashlari va Fitratning «Oila va oila qurish tartiblari» risolasi tahlil qilingan.

Har bir jamiyatning taraqqiyoti shu jamiyatni tashkil etgan siyosiy, ijtimoiy va madaniy institutlarga bog'liq. Jamiyat hayotiga ta'sir ko'rsatadigan, uning kuchli va zaif tomonlarini namoyish etadigan shunday ma'rifiy maskanlardan biri oiladir. Musulmon xalqlarining oilaga munosabati bilan bog'liq masalalar va oila tizimining huquqiy asoslari Qur'oni Karimda o'zining mukammal ifodasini topgan. Jamiyat hayotidagi har bir masalaga jiddiy yondashgan jadid ma'rifatparvarlari jamiyat va xalq hayoti uchun g'oyat muhim bo'lgan bu masalani chetlab o'tishlari mumkin ham emas edi. Jadid davriy matbuotida, shu jumladan, Behbudiyning «Oyina» jurnalida oila masalalari hamisha diqqat markazida bo'lgan. Lekin masalaning yana bir tomoni borki, Fitratning 1914-yili yozilib, 1915-yili nashr etilgan «Oila» kitobiga jadid ma'rifatparvarlarining bu masalada e'lon qilgan asarlari va maqolalarining ma'lum darajada mantiqiy yakuni sifatida qarash mumkin. Shunga ko'ra, bu kitobda jadidchilik namoyandalarining oilaga oid huquqiy qarashlari o'z aksini to'la topgan, desak yangilishmagan bo'lamiz.

Darhaqiqat, Fitratning oilaga nisbatan qarashlari zaminida Qur'oni Karimdagi oilaviy munosabatlarning asoslari va oila tartibotlari haqidagi g'oyalar yotadi. Bu kitob o'z vaqtida taraqqiyparvar yoshlar tomonidan samimiy qarshi olingan va uzoq yillar

davomida axloqiy qo'llanma bo'lib xizmat qilgan. Oila, Fitratning talqinida, uch muhim komponentdan iborat: er, xotin va farzand (farzandlar). Fitrat oilaning huquqiy asoslarini yoritib berishdan avval «Uylanish va uylanmaslik xususida», «Nechta xotinga uylanish mumkin?», «Uylanmoq zarur bo'lganda qanday xotinni tanlash lozim?» singari fasllarni o'quvchiga havola etib, masalaning g'oyat muhim tomonlarini ijtimoiy ham yoddan chiqarmaydi.

Fitrat ko'targan masalalardan biriga e'tibor qaratsak, erkak yo ayolning, qanday sabab bilan turmush qurmasligidan qat'iy nazar, birining uylanmasligi, ikkinchisining erga chiqmasligi tabiat qonuniga mutlaqo zid. Nasl qoldirish esa, Fitrat nazarida, serhosil yerga urug' sepish va hosil olishdir. Bu hosildan esa faqat dehqon (ya'ni ota)ning o'zi emas, balki boshqalar ham, ya'ni jamoa yoxud jamiyat ham bahramand bo'ladi.

Hayotning farzandlar tomonidan davom ettirilishi faqat oila emas, balki millatning ham kuch-qudrati va sha'n-shavkatini belgilovchi omildir. «Ovro'pa hukmdorlari o'z millatlarining sonini ko'paytirishga harakat qiladilar. Ovro'pa olimi o'z xalqining nufuziga putur yetsa: «Ey! Mamlakatimizning sharafi va e'tibori qolmayapti. Millatimiz nest-nobud bo'ladi. Sharafimizni, vatan va millatimizni himoya qilish uchun farzand yetishtiringlar», deya dod soladi»<sup>17</sup>. Ko'ramizki, oila va farzand masalasi erkak yo ayolninggina huquqiy masalasi emas. Binobarin, oila masalasi millat-mamlakat-kishilik jamiyati degan uchlikni ta'minlab turuvchi muhim bir xalqadir.

Fitrat tasnifiga ko'ra, oila – millatning kichik bir tarmog'i. Bir necha oila bir qavmni tashkil etadi. Agar bir qavmning har bir oilasi saodatli bo'lmasa,- deydi Fitrat,- o'sha qavmni baxtiyor, deb atash mumkin emas. Agar bir oilaning har bir a'zosi baxtli bo'lmasa, bu oilani baxtli hisoblash xatodir. Binobarin, millatning saodati, har bir qavmning saodati har bir oilaning saodatiga, har bir oilaning saodati esa, uning har bir a'zosiga bog'liq. Modomiki, shunday ekan, oilaning har bir a'zosi to'g'risida qayg'urish ham qarz, ham farzdir. Oilaning mustahkam bo'lishi, Fitrat nazarida, quyidagi omillarga bog'liq: iffat va mo'minlik (1), g'ayrat (2), visol (3), murosai madora (4). Agar yuqorida qayd etilgan masalalar «Oila» risolasining birinchi qismini tashkil etsa, ikkinchi qismi oilaviy tarbiya va oila a'zolarining huquq va burchlari masalalariga bag'ishlangan. Olimning fikricha, maktabgacha bo'lgan yoshlar tarbiyasi to'rt masalani o'z ichiga oladi. Bular: 1) farzand tarbiyasi; 2) badan tarbiyasi; 3) aqliy tarbiya; 4) axloqiy tarbiya. Ana shu tarbiya turlari asosida parvarish topgan bola kelajakda o'zidagi yaxshi fazilatlarga oziq berish imkonini topishi va ota-onaning obro'siga obro' qo'sha oluvchi kishilar bo'lib o'sishi mumkin.

Said Ahroriyning oila mavzuiga bag'ishlangan turkum maqolalari 30-yillar arafasida «Xotin-qizlarimizga tortiq» degan nom ostida nashr etildi<sup>18</sup>. Risolada biz jadidchilik harakati namoyandalarining xotin-qizlarga bo'lgan munosabati zamonaviylashgani, madaniylashgani va latiflashganini ko'ramiz. Oilaning ijtimoiy, huquqiy va ma'naviy asoslari islom dini tomonidan qanchalik aniq va to'la belgilangan

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<sup>17</sup> Ko'rsatilgan asar. – B.13.

<sup>18</sup> Ахрорий Саид. Танланган асарлар. –Т.: Маънавият, 2003. –Б.

bo'lsa-da, XX-asrda – taraqqiyot asrida o'zbek xalqining ijtimoiy va ma'rifiy yuksalishi uchun dunyoviy bilimlarni egallash tarixiy zaruratga aylandi.

Tadqiqotning uchinchi bobi «**Istiqlol uchun kurash jadid adabiyotining bosh masalasi sifatida**» deb nomlanib, uning birinchi faslida «*Jadid adiblari ijodida istiqlol g'oyalari (Maxmudxo'ja Behbudiy asarlari misolida)*» o'rganilgan.

O'zbek jadidchilik harakatining rahbarlaridan biri, shubhasiz, Mahmudxo'ja Behbudiydir. Behbudiy siyosiy-ijtimoiy qarashlarining shakllanishida bir qator sayohatlar, jumladan, 1899-1900-yillardagi haj safari, ayniqsa, katta rol o'ynadi. U 1903-1904-yillarda Moskva va Peterburgda bo'ldi, 1906-yili Qozon, Ufa, Nijniy Novgorodga xizmat safari bilan bordi. Kavkaz, Turkiya va Misrda ko'rgan o'quv muassasalari ta'sirida u 1903 yili Samarqand atrofidagi qishloqlarda «usuli jadida» maktablarini ochdi. So'ngra bu maktablar uchun «Risolai asbobi savod» (1904), «Risolai jug'rofiyai umroniy» (1905), «Risolai jug'rofiyai Rusiy» (1905), «Kitobat ul-atfol» (1908), «Amaliyoti islom» (1908) va «Tarixi islom» (1909) singari kitoblarni yaratdi.

Behbudiyning keng ko'lamdagi faoliyatini o'rganib shunday xulosa qilish mumkinki, u o'z xalqining kelajagini faqat ma'rifat masalalari bilangina bog'lab qo'ymagan. Alloma boshqa davlatlarning siyosiy tuzumlarini o'rganib, qaysi davlat tuzumidan andoza olish mumkinligi borasida bosh qotirdi. Behbudiyning 1906-yil nashr etilgan «Kitobi muntahabi jug'rofiyai umumiy» («Umumiy jug'rofiyadan saylanma kitob») degan asarining muqaddima fasllaridan biri «jug'rofiya» fanining ahamiyati va bu fanning «tarixiy jug'rofiya», «siyosiy jug'rofiya» va «imroniy jug'rofiya» (aholishunoslik) degan qismlardan tashkil topishi haqidagi fikrlarini bayon qildi, kishilik jamiyati tarixi va uning muhim nuqtalariga to'xtalib o'tdi. Asarning «Hukumat va hukmronlar» deb nomlangan fasliga kelib, bevosita davlat qurilishi masalalariga oid fikrlarini o'rta tashladi. Uning talqinicha, XX-asr boshlaridagi Yevropa davlatlarida harakatda bo'lgan uch siyosiy tuzum: monarxiya, idorai mashruta hukmronligi («millat majlisi», «maslahatxona», «parlamentu», «majlisi sinodiy», «el majlisi» degan ismlar ila yod qilinadur»), ya'ni parlamentar respublika hamda idorai jumhuriyat («raisi jumhuriyat», «sadrinishini millat», «prezident» ataladur) mavjuddir<sup>19</sup>.

Behbudiy faoliyatiga oid yangi topilgan manba 1907-yilda Rossiya 3-Davlat Dumasi yig'ilishida ko'rib chiqish uchun tayyorlagan «Turkiston madaniy muxtoriyati loyihasi» bo'lib, bu muhim hujjat Davlat Dumasining Musulmon fraktsiyasiga topshirilgan. Mazkur «Loyiha» Turkiston masalalari bo'yicha taniqli mutaxassis Ismoilbek Gaspralining qo'liga tushgan<sup>20</sup>. «Loyiha»ga yozilgan kirish so'zidan ma'lum bo'lishicha, Behbudiy 2-Davlat Dumasining Musulmon fraktsiyasiga ham bir necha ma'ruzalar yozgan va ularda Turkiston muxtoriyati bilan bog'liq muhim masalalarni ko'targan. Loyiha to'qqiz bo'limdan iborat bo'lib, ular quyidagilardir: «Duma xususida; Rusiya musulmonlari; Turkiston Idorai ruhoniya va dohiliyasi asosining musavaddasi (qoralamasi); Turkiston idorai ruhoniya va dohiliyasi xususida; idorai ruhoniya va dohiliya asoslarining xatti-harakati; idorai ruhoniya va dohiliya

<sup>19</sup> Махмудхўжа Бехбудий. Танланган асарлар. –Т.: Маънавият, 1997. –Б.206-208.

<sup>20</sup> Reform Movements and Revolutions in Turkistan. 1900-1924. Studies in Honour of Osman Khoja. Haarlem, Netherlands, 2001. -436-466pp.

tasarrufidagi ishlar; idorai ruhoniya va dohiliya mas'uliyati; Turkiston qozilari xususida; jinoiy va badkorlar (jinoiyatchi va bezorilar); Turkiston yahudiylari va ajnabiylari xususida».

Prof. B.Qosimovning «Jahon adabiyoti» jurnalida bosilgan kirish so'zida yozilishicha<sup>21</sup>, 1- va 2-Davlat Dumalarida qizg'in muhokama etilgan masalalardan biri muxtoriyat masalasi edi. Ammo muxtoriyat tushunchasi o'sha vaqtda hali siyosiy-ijtimoiy va madaniy mustaqillik ma'nosini anglatmagan. Binobarin, Rossiya musulmonlari madaniy muxtoriyat tushunchasi ostida millat milliy-madaniy turmushining daxlsizligini nazarda tutganlar. Behbudiy Idorai ruhoniya va dohiliya faoliyati bilan bog'liq bu huquqiy qarashlari va takliflarini bayon etgach, hukumat idoralarining faoliyati bilan bog'liq «talab va modda»lardan iborat «Loyiha»ning ikkinchi qismini ham Musulmon fraktsiyasiga ma'ruza tarzida taqdim etgan. Muallifning umumiy maktablarga oid ma'rifiy- huquqiy takliflari to'rt moddadan iborat:

1. Rossiyadagi umumiy ta'lim (o'qituv) masalasi va moddasi Turkistonga ham baravar tegishli, deb hisoblansin.

2. Turkistondagi maktab va madrasalar hukumat (rus ma'muriyati nazarda tutilmoqda) nazoratidan ozod etilsin.

3. Umumiy o'rta va oliy maktablarga musulmonlardan komissiya tayinlansin. Rus harfi (yozuvi) musulmon maktablarida joriy etilmasin.

4. Musulmon bor bo'lgan har xil korxonalar, hibsxonalar va askarxonalar musulmon ruhoniysi tayinlansin»<sup>22</sup>. Behbudiy tomonidan tavsiya etilgan ma'rifatparvarlik dasturida tegishli yuqori malakali o'quv yurtlarida o'qitish orqali huquqshunos, muhandis singari mutaxassislar bilan birga «zamona maktabdori», millat homiysi va xodimi, «Davlat Dumasig'a» deputat, milliy sanoatimizni isloh eta biluvchi, texnik, tijorat va bankalarda ishlay oladigan, shahar dumalarida, va umuman, Turkistonda ochilajak idoralarda ishlaydigan mutaxassislarni yetishtirish kabilarga ham alohida ahamiyat berilgan.

Behbudiy 1907-yil noyabr oyida yozilgan bu hujjati bilan Rossiya mustamlakachilik siyosatining Turkistondagi kishanlarini bo'shashtirmoqchi bo'lgan. U 1914-yili esa ikkinchi marotaba arab mamlakatlariga sayohat qildi, bu bevosita ma'lum maqsad yo'lida qilingan joriy safardir. «Oyina» jurnalining 1914-1915- yillardagi bir qancha sonlarida bosilgan «Sayohat xotiralari»ga nazar tashlash uning dunyoqarashi to'g'risida muayyan tasavvur hosil qilishimizga imkon tug'diradi. Behbudiy uchun ushbu safarning eng yoqimli xotiralardan biri, Istanbuldagi «Gulxona» parkida Ismoilbek Gasprali bilan tasodifan uchrashib qolishi va u qo'ngan «Shohin posha» otelida ustoz bilan yarim kechaga qadar bo'lgan muloqotdir. Behbudiy, Gaspiralining iltimosiga ko'ra, Turkistonning har bir yirik shaharidagi ma'rifiy va madaniy ahvol bilan tanishtiradi va, o'z navbatida, o'zi ham undan yangi ma'lumotlarni oladi. Ana shu suhbat tavsifidan ma'lum bo'lishicha, 1913-1914- yillarda «turkistonli qardoshlar» bolalarini hukumat ruxsati bilan ochilgan «usuli jadida» maktablariga borishi Gaspirali uchun quvonchli xabar edi. Gasprali

<sup>21</sup> Жаҳон адабиёти. - 2003. - 3-сон.

<sup>22</sup> Reform Movements and Revolutions in Turkistan. 1900-1924. Studies in Honour of Osman Khoja. Haarlem, Netherlands, 2001. – P. 436-466.

samarqandlik birodarining soʻzlarini tinglab, unga bunday maslahat beradi: «Albatta, mustandi (asosli – R.Sh.) taraqqiysiz hukumat maktablari ziyodaroq bola beringiz. Rus madaniyatidan qochmangiz». Soʻng bunday nido qiladi: «Oh, bilmim, Buxoro na oʻlur»<sup>23</sup>. Bu soʻzlardan uning mamlakat kelajagi uchun jadid maktablari koʻplab yoshlarni tarbiyalab chiqarishi lozim, demoqchi boʻlgani aniq va ravshandir. Olmoniyalik olim Ingeborg Baldauf ham ushbu masala toʻgʻrisida soʻz yuritib, agar «Oyina» Parijdan to Yaponiyaga qadar boʻlgan dunyoni Oʻrta Osiyo burjuaziyasiga koʻrsatgan boʻlsa, «Sayohat xotiralari» Turkiston qarshisida musulmon Sharqini kashf etib berdi», deb yozadi<sup>24</sup>.

Bobning ikkinchi fasli «*Jadid adiblari ijodida milliy oʻzlik tuygʻusi (Abdurauf Fitrat asarlari misolida)*» deb nomlanib, unda Fitratning «Munozara», «Hind sayyohi bayonoti» singari badiiy va «Rahbari najot» kabi maʼrifiy risolalari tahlil qilingan.

Oʻzbek jadidchilik harakatining ulkan siymolaridan biri Fitrat Buxorodagi dastlab eski musulmon maktabi, soʻng «Mirarab» madrasasini tugatgan kezlarda Buxoro amirligi hududlarida yangilanish kayfiyati bilan yoʻgʻrilgan ziyolilar harakati endigina uygʻona boshlagan edi. 1909-yilning 18-iyunida Buxoroda «Tarbiyati atfol» nomli yangi jamiyatga asos solingan. Ana shu harakat tashabbuskorlarining intilishlari bilan 1910-yilning erta bahorida «Shirkati Buxoroi sharif» nomidagi maʼrifatparvarlik jamiyatining yoʻllanmasi bilan Fitrat Istanbulga yuborildi. U yerda boʻlgʻusi adibning «Voizon» madrasasida dars bergani, «Buxoro taʼmimi maorif» nomli jamiyat tuzgani fitratshunos H.Boltaboev tadqiqotlaridan maʼlum<sup>25</sup>. Istanbulda chop etilgan Fitratning uch kitobi, bir necha maqolalari orasida nisbatan mashhur asari “Hindistonda bir farangi ila buxoroli mudarrisning jadida maktablari xususida qilgʻan munozarasi”dir. Kitobning birinchi nashrida sarlavhadan keyin: «Haqiqat fikrlar almashuvining oqibatidir» degan soʻzlar yozilgan. Garchand baʼzi manbalarda «Munozara»ning 1909-yilda nashr etilgani qayd etilgan boʻlsa-da, fitratshunos X.Komatsuning aniqlashicha, bu nashr hijriy 1327- va milodiy 1911-yili Istanbulda «Islomiya» matbaasi tomonidan amalga oshirilgan<sup>26</sup>. Asar 1912-yilda «Turkiston viloyatining gazetida», keyinchalik, alohida kitobcha shaklida Hoji Muin tarjimasida oʻzbek tilida chop etilgan.

«Munozara» biri «qadim»chi, ikkinchisi esa jadidchi boʻlgan ikki kishining (ikkinchisi, toʻgʻrirogʻi, jadidchilikka moyil, yevropacha tarbiya koʻrgan) suhbat tarzida yozilgan. Ular oʻrtasida jadid maktablari va Buxorodagi bir qator ijtimoiy masalalar boʻyicha boʻlib oʻtgan bahs-munozaralar asarning gʻoyaviy mazmunini belgilaydi. Binobarin, Fitratning yangi usuldagi maktablarni himoya qilishi, yoshlarni madrasalarda yoʻllab hayotiy zarur dunyoviy fanlarni egallashi lozimligi toʻgʻrisida jon kuydirishi – bu xalqning ertangi kuni toʻgʻrisidagi qaygʻurish edi.

Jadid maktabi, Fitrat nazdida, ilmning beshigi boʻlib, bu beshikdan keyin, albatta, maxsus oʻrta va oliy oʻquv yurtlarining boʻlishi va yoshlar tahsilni shu tarzda, zanjirsimon davom ettirishlari zarur. Mudarris Farangining Buxoro amirligidagi

<sup>23</sup> Махмудхўжа Бехбудий. Танланган асарлар. –Т.: Маънавият, 1997. – Б. 80.

<sup>24</sup> Балдауф Ингеборг. Махмудхўжа Бехбудий Фаластинда // Ўзбекистон адабиёти ва санъати. – 1993. -21 май.

<sup>25</sup> Болтабоев Х. XX аср бошлари ўзбек адабиётшунослиги ва Фитратнинг илмий мероси. Филол. фанлари доктори... дисс. –Т.: 1996. –Б.25.

<sup>26</sup> Komatsu H. 20-Yuzyil Baslarinda Orta Asiyada Turkcilik ve Devrim Hereketleri. –Ankara: 1993. –S.53.

vaziyatning og'ir holga kelganligini ko'rsatuvchi fakt va dalillari oldida esankirab, undan najot yo'lini ko'rsatib berishni so'raganida, Farangi najot faqat jadid maktablarida ekanini aytadi. Xalqni ma'rifatli etmay, ulamoni jaholat botqog'idan chiqarmay turib, jamiyat kemasini taraqqiyot manzillari sari boshlash, mustamlakachilikning siqilib kelayotgan zanjirlaridan halos bo'lishi mahol edi.

Jadidlarning diqqat markazlarini doim egallab turgan masalalardan biri – ayollar masalasi. Yozuvchi Buxorodagi ayollar, ularning haq-huquqlari, jamiyatda tutgan o'rni masalasini ham, shubhasiz, maktab bilan o'zaro bog'liq holda kun tartibiga qo'ygan.

Xorijda nashr etilgan «Milliy Turkiston» (1952-yil, 80-81–sonlar) jurnalida yozilishicha, Fitrat Istanbuldagi muallimlar gimnaziyasida o'qiyotgan paytida «Yosh usmonlilar» faoliyati bilan yaqindan qiziqqan va ularning harakat usullarini diqqat bilan o'rgangan. Shu bilan bir qatorda, u Turkiyada nashr etilgan «Turk yurdu», «Sirot ul-mustaqiyim» va «Ta'rufi muslimin» singari gazeta va jurnallarni ham muntazam ravishda kuzatib borgan va bu nashrlarda e'lon qilingan maqolalar Fitratni «Munozara»ni yozishga ilhomlantirgan. Fitrat ushbu nashrlardan biri «Ta'rufi muslimin» orqali Buxoro vaziri Nasrullohbek Parvonachiga «ochiq xat» yo'llab, unda, jumladan, «Munozara»dagi fikrlari bilan hamohang bo'lgan quyidagi so'zlarni yozgan: «Har qancha ko'z va qulog'ingizni berkitsangiz ham, bu qadimiy islom millatining faryodi va muqaddas vatanimizning harobligiga achinmay tura olmaysiz... Millatimiz va yurtimizni shu holga keltirib qo'ydikki, dunyoning burchagida eng qiyin kunlarda tashvish chekib yashayotgan odamlar ham bizning ahvolimizga qon yig'lamoqdalar»<sup>27</sup>.

«Munozara»ni imkon doirasida tahlil etib, u haqda dastlabki maqola e'lon qilgan Rahim Gulshan Muhiddin qizi bu asar haqida shunday xulosaga keladi: «Fitratning «Munozara» asarida Buxorodagi maktab-madrasa va yangi usul maktablariga oid barcha nazariy masalalar hal qilib beriladi. Buxoro maktab-madrasalarida tahsil tariqi (sistemesi)ning eskirganligi fosh etiladi va yangi jadid usuli maktablari targ'ib qilinadi»<sup>28</sup>.

«Hind sayyohi bayonoti» qissasi ham 1912-yili Istanbulda nashr etilgan. Fitrat bu asarda Buxoro haqida ko'p yaxshi gaplarni eshitgan va shu gaplar ta'sirida bu ko'hna mulkka tashrif buyurgan Hind sayyohi obrazida harakat qiladi. Muallif o'z asariga ham Hind sayyohi bilan birga ikkinchi personajni kiritishni lozim deb topgan. Ammo, «Munozara»dan farqli o'laroq, bu personaj Hind sayyohining antipodi, aksilqiyofasi emas, balki maslakdoshi bo'lgan buxorolik navqiron yigitdir.

Fitrat asar boshida Buxoro aholisini uch toifaga ajratib ko'rsatadi: bular - ulamo, umaro va fuqarodir. «Millat qanday yuksaladi, mamlakat qaysi yo'l bilan boyiydi, davlatning xazinasini qanday to'ldirish mumkin» kabi Fitrat tomonidan o'rta qo'yilgan masalalar umaro toifasiga mansub etilgan kishilarning tushiga ham kirmaydi. Buxoro amirligidagi mudhish hayot manzaralarining «mualliflar»i, Fitrat nazarida, ana shu har ikki toifa kishilaridir. Uchinchi toifa: «Fuqaro: Bu bechoralarda ayb yo'q, ular har ishg'a qodirdirlar. Biroq ayblari shundaki, buni o'zlari ham bilmaydilar»<sup>29</sup>. Shunday qilib, Amir Temur davridan shu vaqtgacha qanchadan-qancha olimlarni

<sup>27</sup> Ko'chirma N.Boltaboyevning Fitrat "Tanlangan asarlar"ining 1-jildiga yozilgan so'zboshisidan. – B. 9.

<sup>28</sup> Раҳим Гулшан Муҳиддин қизи. Абдурауф Фитрат ва жадид адабиёти (XX асрнинг 20-йилларига қадар). Филол. фанлари номзоди... дисс. автореф. –Т.: 1999. –Б.22.

<sup>29</sup> Фитрат. Танланган асарлар. 1-жилд. – Т.: Маънавият, 2000. –Б.28.

yetishtirganligi bilan maqtanuvchi ulamo Buxoro amirligidagi mudhish sharoitning bosh sababchisi bo'lib chiqadi.

«Buxoro islohoti loyihasi»ni kuzatish shundan shahodat beradiki, Fitrat «yosh buxoroliklar» harakatining loyihasini tuzish va Buxorodagi mavjud tuzumni isloh etish masalasiga, birinchi navbatda, xalq ommasi manfaatini ko'zda tutgan holda kirishgan. Ushbu loyihani tuzganidan keyin ko'p o'tmay, bolsheviklar Qo'qonda barpo etilgan Turkiston Muxtoriyat hukumatini qonga botirdilar. Olim Turkiston aholisi ulug' maqsad yo'lida birlashmasa, uni shunday fojia kutishini bilardi. Shuning uchun ham «Yurt qayg'usi» deb nomlangan bir necha she'r va sochmalar yozib, vatandoshlarini istiqlol uchun kurashga chaqirdi. Agar biz bu she'riy asarlarga teran nazar tashlasak, ularda Fitratning kitobxonning, aniqrog'i, vatandoshlarining e'tiborini quyidagi masalalarga tortmoqchi bo'lganini ko'ramiz:

1. Vatanning ona kabi muqaddasligi, uni qutqarish farzandning burchi ekanligi («Onam! Seni qutqarmoq uchun jonmi kerakdir?»).

2. Ona-Vatanning ayanchli bir ahvolda ekanligi («Yotsam tushimda, uyg'onsam yonimda, ko'z yumsam miyamda, ko'z ochsam qarshimda mungli bir xayol kelib turadur!.. Oh... Bildim... bildim... Angladim! Sen mening Vatanimsan, Vatanimning mungli xayolisan...»).

3. Farzandning ona-Vatansiz yashay olmasligi («Ey muqaddas Vatanimning xayoli, ketmay tur, ayrilma. Turonim, sendan ayrilmoq – mening uchun o'limim. Sening uchun o'lmoq – mening tirikligimdir»).

4. Turonning bir vaqtlar ulug' va qudratli davlat bo'lganligi («Ey Ulug' Turon, arslonlar o'lkasi!.. Ey Chingizlarning, Temurlarning, O'g'uzlarning, Otillalarning shonli beshiklari!..»).

5. Vatanni ozod qilish yo'lida Amir Temur ruhidan madad so'rashi («Ulug' xoqonim! Ey arslonlar arsloni! Mening yozuqlarimdan o't, Meni qo'limni tut, Belimni bog'la, muqaddas fotihangni ber!»).

6. Vatanni ozod etish uchun ont ichish («Qof tog'lari yo'limda tushsa, Tamug' olovlari qarshumdan chiqsa, yana sen sari ketarman. Ustimga ilonlar emas, shaytonlar qo'shini kelsa, Oyog'imga zanjirlar emas, jahannam ilonlari sorilsa, yana sen sori ketarman. Dunyoning butun balolari boshing'a to'kulsa, zulm cho'lining temir tikonlari ko'zlarimga kirsas, yana seni qutqararman...»).

Fitrat vatanparvarlik g'oyalari bilan tarixning o'zbek xalqi uchun burilish nuqtalaridan birida vatandoshlarini birlashib, ona-Vatanning hur va ozodligi uchun kurashga chaqirdi. Fitratning adabiy-ma'rifiy va siyosiy-huquqiy qarashlari, jadid ma'rifatparvarlarining ijtimoiy qarashlari zaminida xalq va Vatan ozodligi hamda milliy taraqqiyot g'oyalari yotadi, desak, adolatdan bo'ladi.

Dissertatsiyaning «**Turkistondagi ijtimoiy-siyosiy yangilanish jadid adiblari talqinida**» deb nomlangan so'nggi bobi ikki fasldan tarkib topgan bo'lib, uning «*Ijtimoiy-siyosiy yangilanish jarayonini o'zida aks ettirgan asarlar*» deb nomlangan birinchi faslida jadidchi ma'rifatparvarlar tomonidan ishlab chiqilgan bir necha Nizom, talabnoma va boshqa yo'nalishdagi hujjatlar o'rganilgan.

Jadid adiblarining davrning eng muhim ijtimoiy-siyosiy voqealariga munosabatini o'rganishda 1917-yilda Turkistonda kechgan hodisalar muhim ahamiyatga ega. Ayniqsa, Fevral inqilobidan keyin davlat qurilishi masalasi jadidlarni jiddiy ravishda

qiziqtirgan. Ularning faqat demokratik davlat emas, balki federativ davlat g'oyasiga kelishlari mavjud tarixiy vaziyatning barcha jihatlarini hisobga olganliklaridan shahodat beradi. 1917-yil fevral-oktyabr oylarida paydo bo'lgan tarixiy imkoniyatda «milliy muxtoriyat» va «hududiy muxtoriyat» atamalariga e'tibor qaratildi. Bu – Turkiston Muxtoriyat hukumatining Qo'qonda «hududiy muxtoriyat» shaklida barpo etilishidir.

Muvaqqat hukumat tomonidan tuzilgan Turkiston qo'mitasi mahalliy xalqning ishonch va umidini oqlay olmadi: qo'mita bilan mahalliy jamoat tashkilotlari o'rtasida ziddiyat paydo bo'lib, u kundan-kunga kuchayib bordi. «Sho'roi Islom» tashkiloti tashabbusi bilan o'tkazilgan qurultoy ishida rayosat tarkibiga kirgan Munavvar qori Abdurashidxonov, Ubaydulla Xo'jaev, Mustafo Cho'qaev, Toshpo'latbek Norbekov, Ahmad Zaki Validiy To'g'on, Sherali Lapin va boshqalar kun tartibiga quyidagi masalalar qo'yishga erishdilar: Muvaqqat hukumatga munosabat; Rossiyadagi idora qilish usuli to'g'risida; Ta'sis majlisiga tayyorgarlik ko'rish; Turkistondagi mahalliy fuqarolar muassasalari; Turkistonda din va shariat muassasalari; Turkistonda barcha musulmonlarga rahbarlik qiluvchi islom diniy boshqaruvini tuzish to'g'risida; Urushga munosabat, jabha ortida xizmat qiluvchilar haqidagi masala; «Sho'roi Islom»ni o'lka miqyosida birlashtirish masalasi; «Sho'roi Islom»ning ijroiya qo'mitalarga munosabati va boshqalar. Mirmuhsin Shermuhamedov shunday ma'lumot beradi: Qurultoy qatnashchilaridan Zaki Validiy, Mahmudxo'ja Behbudiy va boshqa bir necha obro'e'tiborli kishilar so'zlab, «hozirgi berilgan hurriyatdan foydalanib, o'zimizga avtono'miya olub qolishimiz kerak! Hozirgi vaqtni qo'limizdan bersak, ikkinchi vaqt avtono'miya olamiz, deb ko'b talofatlar berurmiz, ko'b qonlar to'kurmiz»<sup>30</sup>. Qurultoy kun tartibidagi masalalar ko'p bo'lishiga qaramay, Rossiyadagi boshqaruvning kelgusidagi shakli va Turkiston musulmonlarining tashkiliy jihatdan birlashuvi masalasi diqqat markazida turdi. S'ezd muvaqqat hukumatga ishonch bildirib, uning dasturini ma'qulladi, shuningdek, barcha viloyatlarga, shu jumladan, Turkistonga ham muxtoriyat berish sharti bilan Rossiyada federativ demokratik respublikani barpo etish g'oyasini yakdillik bilan qo'llab-quvvatladi.

Qurultoyning so'nggi kunida Turkiston o'lka musulmonlar sho'rosini tuzish to'g'risida qaror qabul qilindi. O'lka musulmon sho'rosiga Mustafo Cho'qaev rais, Zaki Validiy bosh kotib etib saylandi. Markaziy sho'roning Toshkent bo'limiga Munavvar qori Abdurashidxonov rais etib tayinlandi. Markaziy sho'roning organi sifatida «Kengash» nomli gazeta chiqa boshladi. O'lka musulmonlar sho'rosi shu paytgacha tarqoq holda yashab kelgan, bir-biri bilan o'zaro bog'lanmagan musulmon jamiyatlari, qo'mitalari va ittifoqlarini birlashtirishni nazarda tutdi. Shu maqsadda sho'roning 1917-yil 12-iyun kuni bo'lib o'tgan yig'ilishida Nizom qabul qilindi va bu Nizomga muvofiq «Sho'roi Islom», «Ravnaq ul-islom», «Mirvaj ul-islom», «Muallimlar jamiyati», «Talabalar jamiyati» singari jamoat tashkilotlari ichki ziddiyatlari va farqlariga qaramay, musulmon deputatlari viloyat, uezd va shahar sho'rolariga birlashishlari, ayni paytda ularning hammasi birgalikda musulmon deputatlari Turkiston Markaziy Sho'rosiga bo'ysunishi lozim edi. Shunday qilib, 1917-yilning o'rtalarida Turkiston xalqlarining birlashishi yo'lida muhim qadam

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<sup>30</sup> Турон. -1917. -25 апрель.

qo'yildi. Bu taraqqiyparvar kuchlarning xalq mentalitetiga xos parokandalik va noahillik ustidan qozongan katta g'alabasi edi.

Jadid ma'rifatparvarlarining davlat tuzumi haqidagi qarashlarini ifodalovchi hujjatlardan yana biri Fitrat tomonidan tuzilgan «Islohotlar loyihasi»dir. 1917-yili tuzilgan bu hujjat «yosh buxorolilar» partiyasi Markaziy qo'mitasida muhokama etilgan va muayyan tuzatishlar bilan ijro uchun qabul qilingan bo'lishi mumkin. Fitrat qomusiy olim bo'lishiga qaramay, chamasi Buxorodagi tarixiy sharoitdan va «yosh buxorolilar» partiyasining xalq o'rtasida egallagan mavqeidan kelib chiqqan holda bu «loyiha»da mamlakatni idora etishning monarxiya (amirlik) shaklini o'zgartirish masalasini kun tartibiga qo'ymagan. Fitrat «Islohotlar loyihasi»da, birinchidan, Buxoroda huquq asosiga qurilgan davlat tizimini barpo etishni «yosh buxoroliklar» partiyasining asosiy vazifasi, deb bilgan.

1917-yil 21-31-iyul kunlari Qozonda bo'lib o'tgan Umumrossiya musulmonlari II qurultoyida qabul qilingan asosiy hujjat "Milliy-madaniy muxtoriyatning asoslari"dir. Filologiya fanlari nomzodi Boybo'ta Do'stqoraev "Turkistonning usuli idorasi qanday bo'lmog'i kerak edi?" degan maqolasida "El" gazetasining 1917-yil 12-may sonida e'lon qilingan ushbu "Asoslar" nusxasini keltirgan.

1917-yil 12-14-iyun kunlari Skobelev (Farg'ona)shahrida bo'lib o'tgan viloyat musulmon tashkilotlarining qurultoyida Turkiston federalistlarining "Turk adami markaziyat" deb nomlangan partiyasi tuzildi. Bu partiya Turkiston, Qozog'iston, Boshqirdiston va Kavkaz uchun milliy-hududiy muxtoriyat, Volgabo'yi va Qrim tatarlari, shuningdek, Ichki Rossiya musulmonlari uchun esa milliy-madaniy muxtoriyatni talab etdi. "Dasturda muxtor jumhuriyatlar parlamenti va mahalliy o'z-o'zini boshqaruv tashkilotiga saylovlar umumiy asosda, yashirin ovoz berish yo'li bilan amalga oshiriladi. Millatning 20 yoshga yetgan barcha a'zolari, qaysi jins, sinf yoki dinga mansubligidan qat'iy nazar, teng saylov huquqiga ega bo'lib, o'zlari ham saylana oladilar. Musulmon ayollarining saylovdagi ishtiroki esa, dasturda "shariat qonun-qoidalari asosida o'tishi lozim", deb yozilgan"<sup>31</sup>. Garchand «Turk adami markaziyat»ning ijtimoiy-siyosiy umri uzoq davom etmagan bo'lsa-da, Turkistonda bu firqadan keyin maydonga kelgan siyosiy tashkilotlar uning maromnomasida belgilangan tadbirlarni amalga oshirishni o'z oldilariga asosiy vazifa qilib qo'ydilar.

Turkiston xalqlarining milliy mustaqillik uchun olib borgan kurashida faol ishtirok etgan kishilardan biri -Ahmad Zaki Validiy "Xotiralar" memuar asarida "Jadid taraqqiyparvarlari partiyasi"ning 19 banddan iborat dasturi haqida so'zlaydi va uning qisqa mazmunini keltiradi. "Turk adami markaziyat" (federalist) firqasi maromnomasining to'qqiz bo'limi orasida "Davlat va muxtoriyat tashkiloti" deb atalgan 1-bo'limi Turkiston federalistlarining kelajakdagi milliy davlat tuzumini qanday tasavvur etganlarini ko'rsatadi: Firqaning maqsadi: 1 - Rusiyada mahalliy va milliy markaziyat (federatsiya) asosi uzra xalq jumhuriyati tashkil etmakdur. 2-Firqa Turkiston, Qirg'iziston, Qafqoz va Boshqirdiston qit'alari (o'lkalari) uchun va boshqa milliy va mahalliy muxtoriyat, Idil bo'yi ila Qrim totorlari uchun va boshqa Rusiyada yashaydurg'an turk qavmlari (xalqlari) uchun milliy muxtoriyat talab qiladur».

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<sup>31</sup> Qarang: Ўзбекистоннинг янги тарихи. Биринчи китоб. –Т.: Шарк, 2000. – Б. 34.

Birinchiidan, xalq jumhuriyatini, ya'ni xalqning o'zi idora etadigan respublika tuzumini barpo etish. Bu davlat tuzumi tarixiy sharoit taqozosi bilan milliy va mahalliy muxtoriyat shaklida bo'lishi lozim edi.

Ikkinchiidan, xalq jumhuriyatining bosh organi etib deputatlar palatasini tashkil etish. Deputatlar palatasiga ham, mahalliy idoralar va boshqa tashkilotlarga ham yigirma yoshga yetgan er va xotinlar (shariat qonun-qoidalariga rioya etgan holda) yashirin va bevosita saylov usuli bilan saylanishi hamda saylovda ishtirok etishlari mumkin.

Uchinchiidan, bu hukumat: a) vatan mudofaasi bilan shug'ullanishi, b) pul chiqarishi, v) boj masalalari bilan mashg'ul bo'lishi va xorijiy davlatlar bilan aloqa o'rnatishi mumkin.

To'rtinchiidan, bu hukumat ma'muriy, moliyaviy, diniy, madaniy, adliyaviy va maorif ishlarini mustaqil boshqarish huquqiga ega.

Beshinchiidan, hukumat qonun chiqaruvchi organ – deputatlar palatasi bilan birga qonunni ijro etuvchi organ – vakillar hay'ati tomonidan idora etiladi.

Oltinchiidan, mahalliy idoralar viloyat, shahar, sanjoq va tumanlardan tashkil topadi hamda bu bo'linmalar mahalliy ishlarni hal etishda keng imtiyoz va huquqlar bilan kafolatlanadi.

Yettinchiidan, aksar xalq so'zlashadigan til davlat tili maqomiga ega bo'ladi, viloyat va shaharlar aholisiga esa mahalliy shevada so'zlashuv huquqi beriladi.

Nihoyat, sakkizinchiidan, o'lkadagi chor hokimiyatning harbiy tashkilotlari tugatilib, ular o'rniga xalq militsiyasi tashkil etiladi, vatan mudofaasi va jamoat tartibi masalalari bilan xalq militsiyasi shug'ullanadi.

O'ylaymizki, agar XX-asrning 20-yillari arafasida qardosh xalqlarning hurriyatsevar ziyolilari ishtirokida tuzilgan bu dastur amalga oshganida Turkistonda o'sha yillardayoq siyosiy va ijtimoiy jihatdan davrning eng ilg'or g'oyalarini o'zida mujassamlantirgan davlat tuzumi maydonga kelgan bo'lardi.

Bobning *«Ijtimoiy yangilanishdan adabiy yangilanish sari»* deb nomlangan ikkinchi fasli 1917-18-yillardan so'ng mamlakatdagi tarixiy voqealarni o'zida aks ettirgan Munavvar qori, Fitrat, Cho'lpon va Hamzaning badiiy va publitsistik asarlari tahliliga bag'ishlangan.

Har qanday mamlakatning davlat maqomiga ega ekanligini belgilovchi muhim omillardan biri, shubhasiz, milliy tildir. Turkiston Chor hokimiyati tomonidan zabt etilishi bilan shu paytgacha mavqei pasaymay kelayotgan mahalliy xalq tili kundankunga o'z qimmatini yo'qotib bordi. Turkiston Rossiya tomonidan bosib olingach, davlat ishlari rus tilida olib borildi. Bolsheviklar tarix sahnasiga chiqqanlaridan keyin go'yo bu adolatsizlikni bartaraf etmoqchi bo'ldilar. 1918-yilning aprel oyida bo'lib o'tgan Turkiston Sovetlarining V-qurultoyida o'lkaga sho'ro avtonomiyasi maqomi berilishi bilan birga mahalliy xalq tilini rus tili bilan bir qatorda davlat tili sifatida e'tirof etish masalasi qurultoy qarorida maxsus qayd etildi.

Davrning ijtimoiy hayotida «Milliy ittihad» tashkiloti muhim rol o'ynagan. «Milliy ittihad» milliy birlik demakdir. Bu firqa faoliyati haqida Munavvar qori Abdurashidxonov xotiralarida muhim ma'lumotlar bor. Unga ko'ra, Turkiyada «Ittihodi taraqqiy» (asli nomi «Ittihodi taraqqiyparvaron», ya'ni «taraqqiyparvarlar birligi» bo'lib, keyinchalik qisqa holda «Ittihodi taraqqiy» bo'lib o'zlashgan) turk

ziyolisi Usmonbek tomonidan tashkil qilingan, soʻngra bu umumturk birligi tashkiloti boʻlgani uchun boshqa turkiy xalqlar yashaydigan oʻlkalarda uning shoʻbalari ochilgan. «Ittihodi taraqqiy»ning Turkiston shoʻbasi dastlab boshqa turkiy oʻlkalar bilan aloqada, keyinroq esa vaziyat keskinlashgach, mustaqil faoliyat yurgiza boshlagan. Muallif S.Sharifxoʻjaev, S.Tursunxoʻjaev, S.Saidazimboev, Munavvar qori, O.Nazirxoʻjaev, B.Xoʻjaev, T.Musaboev, K.Norbekov va Yu.Ahmadjonovni «Ittihodi taraqqiy»ning muassislari deb ataydi<sup>32</sup>. Munavvar qori GPU xodimlarining talabiga binoan yozilgan koʻrsatmasida: «Milliy ittihad» tashkilotining (partiya emas) tashkil etilishi 1919-yilgʻa toʻgʻri keladi. Asosiy maqsadimiz – milliy istiqloлга erishmoq uchun ishni mutashakkil tarzda olib borish maqsadimizda bor edi... Shul bilan birga tashkilot Shoʻro hukumatigʻa maxfiy kurash olib borib, ayniqsa, Fargʻona, Samarqand va Buxoroda «bosmachilik»ning rivojlanishi va kuchayishiga taʻsir koʻrsatardi» deyish bilan birga uning tarkibida Laziz Azizzoda va Salimxon kabi yoshlar hamda Ehsan afandi, Shorasul Zunnun kabi taniqli kishilar borligi ham maʼlum qilingan<sup>33</sup>.

Hamza Hakimzoda Niyoziyning «Muxtoriyat yoki avtonomiya» degan sahna asari bor. «Hamza oʻzbek sovet adabiyotining asoschisi» deb yuritilgan davrda taniqli hamzashunos olimlar bu asarning yaratilish tarixi va gʻoyaviy mazmunini mutlaqo oʻzgacha talqin etib keldilar. Taniqli teatrshunos Mamajon Rahmonov shu «fakt»dan kelib chiqib, bunday xulosa chiqaradi: “Qoʻqon muxtoriyati”ning rasvosini chiqargan bu spektaklning ovozi xalq oʻrtasiga tez tarqalgan”<sup>34</sup>. Turkiston Muxtoriyat hukumati 1917-yil oktyabrining soʻnggi kunlarida Qoʻqonda eʼlon qilinganida, Hamza «Turkiston muxtoriyatiga» degan bagʻishlov sheʼrini yozgan. Bu sheʼr muxtoriyatni olqishlovchi quyidagi satrlar bilan boshlanadi:

Toʻrt yuz yillik Romanov bitgach davlati,  
Koʻtarildi asorat, xoʻrlilik zillati,  
Nasib oʻldi millata qaytib shavkati,  
Qutlugʻ boʻlsin Turkiston muxtoriyati!

Bu sheʼr, taxminimizga koʻra, Qoʻqonga, muxtoriyatchilarning ashula qilib aytishlari uchun yuborilgan. Buni quyidagi naqorat satrlaridan anglash mumkin:

Qutlugʻ boʻlsin Turkiston muxtoriyati!  
Yashasun endi birlashub islom millati!<sup>35</sup>

Ushbu pyesada boy afandining uyiga toʻplangan ulamolarning demokratik respublika va avtonomiya mohiyatini mutlaqo bilmaganlari holda bu siyosiy-ijtimoiy hodisalarga qarshi boʻlganlari, shariatda boʻlmagani uchun ularni rad etishlari kulgi ostiga olinadi.

Buxoro jadidlarining rahbarlaridan biri Fitrat Turkiston muxtoriyati eʼlon qilingan kuni «milliy laylatulqadrimiz» deb ulugʻlagani<sup>36</sup> adabiyot muxlislariga maʼlum. Shu kabi Muxtoriyat mavzusi oʻzbek adabiyotiga kirib kelgani Choʻlponning Turkiston muxtoriyati uchun yozgan sheʼri orqali ham maʼlumdir. Manbalarning guvohlik berishicha, Qoʻqonda Turkiston muxtoriyati eʼlon qilingan paytda bir qancha shoirlar

<sup>32</sup> Мунаввар қори Абдурашидхонов. Танланган асарлар. –Т.: Маънавият,2003. –Б.46.

<sup>33</sup> Yuqoridagi manba. – B. 227-229.

<sup>34</sup> Раҳмонов М. Ҳамза ва ўзбек театри. - Т., 1959. –Б. 125.

<sup>35</sup> Ҳамза Ҳакимзода Ниёзий. Тўла асарлар тўплами. Иккинчи том.–Т.:1988.–Б. 155.

<sup>36</sup> Хуррият. – 1917. – 5 декабрь. Қайта нашри: Абдурауф Фитрат. Танланган асарлар. Учинчи том. –Т.: Маънавият, 2002.

muxtoriyatni qutlab asarlar yozishgan. Ayni paytda Boshqirdistonda bo‘lgan Cho‘lponning muxtoriyat uchun yozilgan she‘ri uning a‘zolari tomonidan yaxshi qabul qilingan.

Belinda «kamar», qo‘linda bayroq,  
Ulug‘ Turkiston, yo‘ling bo‘lsin oq!

deb Turkiston muxtoriyatini qutlagan shoir oradan uch oy o‘tmay muxtoriyat a‘zolari o‘qqa tutilganidan so‘ng «Go‘zal Turkiston» nomli she‘r yozgan. Ushbu she‘r hozirga qadar xorijdagi turkistonlik muhojirlarning madhiyasi sifatida yangraydi:

Go‘zal Turkiston, senga ne bo‘ldi?  
Sahar vaqtida gullaring so‘ldi.  
Chamanlar barbod, qushlar ham faryod,  
Hammasi mahzun, bo‘lmasmi dil shod?  
Bilmam, na uchun qushlar uchmas boqchalarinda?<sup>37</sup>

Chinakam ijodkor inson sifatida, avvalo, fidoyi bo‘ladi. Uning hayotda qo‘ygan qadami ham, qo‘lidagi qalami ham shu maqsadga xizmat qiladi. Shoirlarning ko‘pchiligi bu jabhaga yoshligidan berilgani tufayli o‘zlarining asarlarida oilaga fidoyilikdan ham ilgariroq vatanga, xalqqa fidoyilik tuyg‘ularini ifoda qilganlar.

## UMUMIY XULOSALAR

1. XX asr boshlarida Markaziy Osiyo xalqlarining siyosiy-iqtisodiy qaramligi, ma‘naviy qashshoqligi, qator ijtimoiy ziddiyatlar jadid adabiyotining vujudga kelishi va shakllanishiga o‘z ta‘sirini ko‘rsatdi hamda jadid yozuvchilari asarlarining asosiy g‘oyaviy yo‘nalishini belgilab berdi.

2. Jadidchilarning 1916-yil voqealariga munosabati ularning faol kurashchi bo‘lib yetishganini ko‘rsatadi. Xususan, 1917-yil fevral inqilobiga xayrixohlik bildirganlarini ularning badiiy, ijtimoiy-ma‘rifiy qarashlaridagi muhim nuqta sifatida baholash mumkin.

3. Jadid matbuoti nafaqat jadid adabiyotining oynasi yoki adabiy manbai, balki mamlakatda kechgan katta-kichik voqealarga munosabat bildirish minbariga ham aylandi. Jadid adiblari adabiy turlarning deyarli barchasida yangilik tarafdori bo‘lib chiqdilar. 4. Turkiston adabiyoti tarixida avvaldan mavjud bo‘lmagan dramaturgiya adabiy tur sifatida vujudga keldi va teatr jadid adabiyotining ma‘naviyat maskaniga aylandi.

5. Jadidchi shoirlar aruz vaznini isloh qilish orqali barmoq va erkin vaznlarda she‘r tartib berishni adabiy rusumga kiritdilar. Natijada, butun XX asr o‘zbek she‘riyatining taraqqiyotiga sabab bo‘lgan milliy vazn – barmoq tizimi va proza shakllandi.

6. Jadidchilar ta‘lim tizimini isloh etish va xalq ommasini ma‘rifatlashtirish g‘oyalarini ilgari surdilar. Tizimni yangilash uchun o‘quv dasturlari, darslik va qo‘llanmalar, badiiy asarlarga juda katta ehtiyoj tug‘ildi.

7. Ma‘rifatchilik jadid adabiyotining bosh g‘oyasiga aylandi. Mahmudxo‘ja Behbudiy, Munavvar qori Abdurashidxonov, Abdulla Avloniy, Abdurauf Fitrat va boshqalar tomonidan yaratilgan darslik va o‘quv qo‘llanmalar ana shu vazifani ham o‘z

<sup>37</sup> Чўлпон. Гўзал Туркистон. Шеърлар. –Т.: Маънавият, 1997. -Б.16.

zimmalariga oldi. 8. Ma'rifatlashgan xalq o'z haq-huquqlari uchun, Vatan hurligi va mustaqilligi uchun kurashishi lozimligi jadid adabiyotining bosh g'oyasiga aylandi.

9. Jadid adabiyotining shakllanishida xalqaro aloqalar muhim ahamiyatga molik bo'ldi. Behbudiyning Yaqin Sharq mamlakatlariga safari, Fitratning Turkiyada bir necha yil bo'lishi nafaqat ularning o'zlariga, balki, o'zbek jadidchilari badiiy, ijtimoiy-ma'rifiy qarashlarining shakllanishiga ham katta ta'sir o'tkazdi.

10. Mahmudxo'ja Behbudiy «Kitobi muntahabi jug'rofiyai umumiy» asari hamda «Turkiston madaniy muxtoriyati loyihasi»da Turkistonning ijtimoiy-ma'rifiy, huquqiy va axloqiy normalarini belgilab bergan bo'lsa, Fitrat Turkiyada chop qilingan «Munozara», «Hind sayyohining bayonoti» kabi asarlari, she'rlari va publitsistik maqolalari orqali mamlakatdagi real ahvolni millatga anglatib, jaholat va mustamlakachilikdan qutilish choralari axtardi.

11. Jadidchilar o'z asarlarida millatning ma'naviy yuksalishida oilani muhim taraqqiyot maskani deb bildilar va farzand tarbiyasi ota-onaning nafaqat o'z oilalari, balki jamiyat oldidagi mas'ul vazifa ekanini anglatishga jiddiy kirishdilar. Fitratning «Oila va oilani boshqarish tartiblari» asari, Said Ahroriyning risolalari va Behbudiyning maqolalaridan anglashilishicha, oila tarbiyasi nafaqat jamiyat, balki millat va xalq tarbiyasi ekanligi butun jadid adabiyotida alohida mavzu sifatida ishlandi.

12. Jadid adabiyotida Turkistonning muxtoriyat sifatidagi kelajagi haqida, bo'lg'usi davlatning siyosiy tuzilmalari, fuqarolarning insoniy huquqlari, so'z erkinligi va demokratik jamiyat qurilishining boshqa muhim masalalariga alohida e'tibor qaratildi. Zaki Validiy To'g'on asarlarida jadidchilar partiyasi sifatida tilga olingan «Turk adami markaziyat» dasturida mujassamlangan qarashlar jadidchilar dunyoqarashining har tomonlama kengaygani hamda nazariy bahslardan amaliy ishlarga kirishganini namoyon etdi.

13. Jadid adabiyotida mahalliy tilni davlat tili maqomi darajasiga olib chiqish g'oyasi ilgari surilgan edi. Turkiston jumhuriyati Markaziy Ijroiya qo'mitasi tasdiqlagan Nizomga ko'ra, Turkiston Muxtor jumhuriyatida Davlat tili sifatida turkiy til qabul qilindi.

14. Jadid yozuvchilari asarlarida ilgari surilgan muxtoriyat g'oyalari, «milliy muxtoriyat» va «hududiy muxtoriyat» shaklidagi davlat qurilishi tizimi haqida bahslar Turkiston Muxtoriyat hukumatining Qo'qonda «hududiy muxtoriyat» shaklida barpo etilishi bilan o'z yakunini topdi.

15. Mamlakat hayotidagi voqealar davr adabiyotida to'liq aks eta boshladi. Turkiston muxtoriyati mavzusida Behbudiy, Fitrat, Cho'lpon kabi yurtning peshqadam yozuvchilarining asarlari e'lon qilindi.

16. «Padarkush», «Munozara», «Hind sayyohining bayonoti», «Abulfayzxon», «Rahbari najot», «Temur sag'anasi», «Qurboni jaholat», «Go'zal Turkiston», «Doktor Muhammadyor», «Yurt qayg'usi» kabi asarlar o'zbek xalqining milliy ozodlik yo'lida tashlangan dadil qadamlaridan biri sifatida jamiyatda yuz berayotgan ijtimoiy-siyosiy jarayonlarga munosabatini ham ifoda qildi.

**GRANDER OF SCIENTIFIC DEGREES  
AT MIRZO ULUG'BEK NATIONAL UNIVERSITY OF UZBEKISTAN  
DSc.03/25.08.2021.FiL.01.16 DIGITAL SCIENTIFIC COUNCIL**  

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**TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES**

**SHARIPOV RUSTAM KHUSNITDINOVICH**

**REFLEKTING THE IDEAS OF RENEWAL, REFORM  
AND STRUGGLE FOR INDEPENDENCE IN  
JADID LITERATURE**

**10.00.02 – Uzbek literature**

**DISSERTATION ABSTRACT  
FOR DOCTOR OF PHILOLOGICAL SCIENCES (DSc)**

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**Scientific advisor:**

**Karimov Naim Fotihovich**

Doctor of philological science, professor

**Scientific advisor:**

**Yakubov Islom Axmetjanovich**

Doctor of philological science, professor

**G'aniev Ilhom Muzaffarovich**

Doctor of philological science, professor

**Tojiboeva Muqaddas**

Doctor of philological science, professor

**Leading organization:**

**Urgench State University**

The defense of the dissertation will be held at the meeting of the Scientific Council numbered DSc.03/25.08.2021.Phil.01.16 at the National University of Uzbekistan named after Mirzo Ulug'bek on \_\_\_\_ at "\_\_\_\_"\_\_\_\_\_, 2024. (Address: 100174, Tashkent, Almazor district, University street, 4. Tel.: (99871) 246-54-17; fax: (99871) 246-02-24; e-mail: [nauka@nuu.uz](mailto:nauka@nuu.uz)).

The dissertation can be viewed at the Information Resource Center of the National University of Uzbekistan named after Mirzo Ulug'bek (registered with the number \_\_\_\_). Address: 100174, Tashkent, Almazor district, University street, 4th house. Tel.: (99871) 246-54-17), fax: (99871) 246-02-24

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**H. U. Boltaboev**

Chairman of the Scientific Council  
scientific degrees, Doctor of philological  
science, professor

**N.Z.Abdurakhmonova**

Secretary of the Scientific Council that  
awards scientific degrees, Doctor of  
philological science, professor

**I.A.Yakubov**

Chairman of the scientific Seminar at the  
Scientific council awards scientific degrees,  
Doctor of philological science, professor

## INTRODUCTION (Doctor of Science (DSc) Dissertation Annotation)

**Relevance and necessity of the dissertation topic.** The 20th century is of particular importance in the historical development of mankind. In this century, so many world-wide events took place that their meaning spans several centuries. If we approach the events of the 20th century from the point of view of today's ideology of independence, this century began with the national liberation movements of the people of Turkestan, and the great goal of this movement ended in the last decade of the century, that is, with the collapse of the Shura autocratic system and the disintegration of the Red Empire.

In world literature, the works of jadid writers are mainly studied as national liberation movements. In the late 19th and early 20th centuries, the tsarist authorities reacted to the Jadidism and all the prominent representatives of this movement, and during the Soviet period, they were evaluated and interpreted as people who acted against the interests of the people. At the same time, a large part of the literary, scientific and pedagogical heritage left by jadid writers was destroyed. As a result, generations have been unable to study the impartial activities of jadid enlighteners for a long time.

It is impossible to think about the future and take a bold step forward without knowing or studying history. A nation that knows its past can prevent mistakes that may be encountered in life, and also serves as an example in the struggle for independence. As the honorable President rightly stated, "Our great-grandfathers devoted their whole lives to the idea of national revival, mobilized all their strength and capabilities to take the country out of ignorance and backwardness, to save our nation from the mire of ignorance." In this way, they also sacrificed their dear lives. They considered the hadith sharif that "There is no salvation except knowledge and it is impossible" as a vital belief<sup>1</sup>.

Since the most prominent representatives of the Jadidism movement were also prominent artists of their time, the social, political and economic situation that arose in Turkestan at the beginning of the 20th century found its vivid expression in their works. It can be said that jadid literature reflects the most pressing issues of the time. In the works of Jadid writers, special attention is paid to the human rights of citizens, freedom of speech, family culture, educational reform, the future of Turkestan as an autonomy, political structures of the future state, and other important issues of building a democratic society. The research of these ideas and their artistic research, advanced by Jadid writers in their works, is one of the urgent issues of today.

Decree of the President of the Republic of Uzbekistan No. PF-4947 dated February 7, 2017 "On the strategy of actions for the further development of the Republic of Uzbekistan", No. PF-4958 dated February 16, 2017 "On further improvement of the post-secondary education system", dated September 13, 2017 No. PQ-3271 "On the program of comprehensive measures to develop the system of publication and distribution of book products, increase and promote book reading and reading culture", No. PQ-3652 of April 5, 2018 "A measure to further improve the

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<sup>1</sup> Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг Ўқитувчи ва мураббийлар кунига бағишланган 2020 йил 30 сентябрдаги тантанали маросимдаги нутқи. Янги Ўзбекистон. – 2020 йил 30 сентябрь сони.

activities of the Writers' Union of Uzbekistan" - about the events", Resolution No. PQ-4680 dated April 16, 2020 "On measures to radically improve the personnel training system in the field of Oriental studies and measures to increase scientific potential", as well as Resolution No. 376 of the Cabinet of Ministers of the Republic of Uzbekistan dated May 18, 2018 "Translating the best examples of world literature into Uzbek and the decision on measures to improve the system of translation and publication of masterpieces of Uzbek literature into foreign languages"<sup>2</sup> and other regulatory and legal documents.

**Compliance of the research with the priorities of the republic's science and technology development.** This study was carried out within the framework of the priority direction of the republican science and technology development I. "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state."

**Review of foreign research on the topic of the dissertation.** The interest of foreign scientists in jadid literature began in the 20s of the last century. First, in Turkey and Germany, and later in America, scientists translated the works of the ancients into their native languages, published them in the press, and created various interpretations. While these interpretations were evaluated based on an ideological approach in Uzbek literary studies during the Shura period, they began to have their own impartial interpretations during the period of independence.

A number of research centers and higher education institutions are conducting research on the issues of jadid literature in the world. Including the universities of Columbia, Michigan, Chicago, California in the USA, Tokyo University of Foreign Studies in Japan, Russian Academy of Sciences, Islamic Institute of Russia, Kazan Federal University, Ankara, Eje, Istanbul Universities in Turkey, Institute of Manuscripts of the Azerbaijan Academy of Sciences, Baku State University, Eurasia in Kazakhstan The legacy of our grandfathers is being studied in prestigious centers of science, such as the National University and the Academy of Sciences of Turkmenistan. In world science, the Jadidism movement, scientific research on Jadid literature is being conducted in six directions.

The first is the philosophy and ideology of Jadidism, which includes historical, political and ideological processes. Kazan Federal University, Khakas State University, Ankara and Eje universities focus on research in the same direction.

The second direction covers the problems raised by modern intellectuals. This includes national, religious, social aspects, language, spelling, education, and women's issues. Interestingly, none of these problems have fallen from the agenda of mankind today. The issues of a hundred years ago are still hot and relevant today.

In the third part, poetry, prose, dramaturgy, and literary criticism are studied in the field of modern literature. Determining the ideological foundations of the Jadid movement in Turkestan and their reflection in Uzbek Jadid prose, dramaturgy, poetry,

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<sup>2</sup> Ўзбекистон Республикаси Вазирлар Маҳкамасининг 2018 йил 18 майдаги «Жаҳон адабиётининг энг сара намуналарини ўзбек тилига ҳамда ўзбек адабиёти дурдоналарини чет тилларига таржима қилиш ва нашр этиш тизимини такомиллаштириш чора-тадбирлари тўғрисида»ги 376-сон қарори. [www.lex.uz](http://www.lex.uz) норматив-ҳуқуқий ҳужжатлар портали.

the study of morphological issues of Uzbek Jadid poetry was carried out at the universities of Columbia and Michigan, the bibliographic analysis of representatives of Jadid literature, literary figures from the Eurasian National University, the Turkmen National Institute of World Languages was launched.

Fourthly, researches on modern press and publishing activities are conducted at the Institute of Literature of the Azerbaijan Academy of Sciences, Haji Bayram Vali University in Ankara. These research centers have also achieved certain results in the development of modern terminology.

Fifth, philanthropic and literary societies, endowments, foundation activities, new literary movements, conditions were studied as a separate network at the University of California and Carleton College. This is an important direction, and educational issues such as the education of Uzbek youth abroad, the opening of new schools, and the publication of newspapers and magazines have been solved mainly at the expense of donations.

Sixth, scientific studies on modern theater and art, Uzbek modern drama and poetry were conducted at Tokyo University of Foreign Studies, Michigan and Eje universities. Awakening the people, enlightening them, embodying problems through the art of theater is one of the important aspects of the ideological views of our ancestors<sup>3</sup>.

In this place, Turkish scholars Tahir Chigatoy's "Turkism and Folkism in Turkistan", "Turkish Poets Killed in Turkistan" by Boymirza Hayit, "Educational Reform in the Turkic World and Gaspirali Ismailbey" by Mehmet Sarai, Temur Khojaoglu's "General Ideological Changes of Turkish Literature in Turkistan" published in the magazine "Yeni Turkistan" It is necessary to acknowledge that the article "Bir Gash" and the study "Cholpon's Poems" by Husayn Ozboy made a significant contribution to the study of modern literature<sup>4</sup>.

Also, American scientists E.Alworth, A.Beningson, E.Wimbush, D.Montgomery<sup>5</sup>, German researcher Ingeborg Baldauf's opinions about the personalities of modern literature figures, analysis and interpretation of their works made a worthy contribution to the development of world historical studies.

In this study, based on the sources and conclusions brought into scientific circulation by Uzbek historians as well as foreign scientists, the artistic and aesthetic world of modern writers, the ideas put forward in their artistic and scientific works were tried to be analyzed and researched, and appropriate conclusions were drawn up.

**The level of study of the problem.** The history of the birth and formation of the modernist movement and literature, as well as the important aspects of this movement and literature for today, have been consistently studied since the end of the 80s of the last century. After Uzbekistan gained the status of an independent state, this process became more consistent and took the form of a scientific impartial approach. It can be said that academician I. Mominov's research "On the character of the ruling ideology in

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<sup>3</sup> Қаранг: Назарова Ш. Учинчи Ренессанс – жадидлар маслаги. Янги Ўзбекистон. – 2022 йил 5 ноябрь сони.

<sup>4</sup> Қаранг: Куронов Д. Жаҳон адабиётига йўл. Жаҳон адабиёти. – 2997. - №6. – Б. 166-170.

<sup>5</sup> Қаранг: Мирзаева З. XX аср ўзбек адабиётининг Америкада ўрганилиши. – Т.: Фан. – 2011.

Uzbekistan at the end of the 11th century - the beginning of the 20th century"<sup>6</sup> gave an important impetus to the beginning of this process.

O.Sharafiddinov, N.Karimov, B.Nazarov, B.Kasimov, E.Karimov, H.Boltaboev, B.Dostqoraev, Sh.Turdiyev, A.Aliev, S.Ahmedov, U.Dolimov, A.Jalolov, Sh.Rizaev, B.Karimov, D.Kuronov, Q.Zhoraev, I.Faniev, and historians such as D.Alimova, R.Shamsuddinov, S.Kholboev, Q.Rajabov have published researches and treatises<sup>7</sup>.

With the creation of these books and pamphlets, it became clear that Jadidism is a wide and deep phenomenon like the ocean, and it became necessary to study this phenomenon in the form of doctoral and candidate theses. That is why it is appropriate to pay special attention to the creation of dissertation studies about the Jadidist movement and the problems of Jadid literature<sup>5</sup>. However, despite the fact that the doctor's and candidate's theses are devoted to important issues of the science of literature, they are aimed at studying only one specific direction of a huge socio-political, literary-scientific, educational-pedagogical global phenomenon like Jadidism.

On the initiative of our head of state, an international conference dedicated to the study of the heritage of Jadids was held in our country on March 6-9, 2023. In the greetings of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, the participants of the conference were shown the essence of the historical phenomenon known as Jadidism and the need for a deeper understanding of it: "Jadids, who are the leading representatives of their time, came to the field with the idea of spreading knowledge and enlightenment, fundamentally reforming the field of education and achieving national development in extremely complicated and difficult conditions. We have set a strategic task to create a new Renaissance foundation in our country in order to realize the sacred dreams of our enlightened grandfathers. For this purpose, we are implementing fundamental reforms in the fields of science, education and culture. We consider it an urgent task to further study the activities of modern scientists in cooperation with international scientific centers and world scientists. Through this unique heritage, we can find the right answers to many questions that concern humanity today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life"<sup>8</sup>

It should be noted that the study of the history of Jadidism and the literary and social heritage of Jadids entered a new stage in the years of independence. As one of the results of this stage, O. Sharafiddinov's "Understanding Cholpon" (1994), "Istiqlal Fidoylari" (1993), B. Kasimov's "National Awakening: Courage, Enlightenment, Sacrifice" (2002), "National Awakening" (2003), Educational novel "Cholpon" by N. Karimov (2004), "Landscapes of 20th Century Literature" (2008), "Three Great

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<sup>6</sup> Қаранг: Мўминов И. Ўзбекистон ижтимоий-фалсафий тафаккури тарихидан. – Т.: 1960. – Б. 245-270.

<sup>7</sup> Шарафиддинов О. Чўлпонни англаш – Т.: 1994; Каримов Н. Чўлпон. Маърифий роман. – Т.: 2004; Қосимов Б. Миллий уйғониш. – Т.: Маънавият, 2002; Каримов Э. Развитие реализма в узбекской литературе. – Т.: 1975; Болтабоев Х. Қатағон қилинган илм. – Т.: Ҳазина, 1996; Ўша муаллиф. Фитратнинг илмий мероси. – Т.: Фан, 1996; Ўша муаллиф. Фитрат – адабиётшунос. – Т.: Ёзувчи, 1996; Фаниев И. Фитрат драмалари поэтикаси. – Т.: Фан, 2005; Ўша муаллиф. Фитратшунослик. – Т.: Фан, 2005; Каримов Б. Жадид мунаққиди Вадуд Маҳмуд. – Т.: Ўша муаллиф. Янгиланиш соғинчи. – Т.: 2004; Қуронон Д. Рухий дунё тадқиқи. Т., 1995; Ўша муаллиф. Чўлпон насри поэтикаси. – Т.: 2004; Жўраев Қ. 20-йиллар драматургияси. – Т.: Университет, 2000; Афоқова Н. Жадид шеърини поэтикаси. – Т.: Фан, 2005 ва бошқалар.

<sup>8</sup> Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг Жадидлар меросини ўрганишга бағишланган Халқаро конференция иштирокчиларига табриги. – Янги Ўзбекистон. - 2023 йил 6 март сони.

Figures" (2019), H. Boltaboev's "Scientific Heritage of Nature" (1996), "Suppressed Science" (1996), Sh. Rizaev's "Jadid Drama" (1997), D.Kuronov's "Cholpon's life and creative heritage" (1997), "Antiquity and the formation of new Uzbek literature" (1999), as well as the textbook "Uzbek literature of the period of national independence" compiled by a team of authors, "Mother" by the Republican Spirituality and Enlightenment Center devoted to the country" (Abdurauf Fitrat, Mahmudhoja Behbudi, Abdulla Avloni, Mahmud Hodiev Botu, Ishaqkhan Ibrat, 2020-2021), "Heroes of Independence" (Abdurauf Fitrat, Mahmudhoja Behbudi, Haji Muin, Ishaqkhan Ibrat, Said Ahrari, Mahmud Hodiev Botu, Vadud Mahmud, 2020-2021) and "Jadidlar" (Abdulhamid Cholpon, Abdulla Avloni, Abdulla Qadiri) by the Youth Affairs Agency, Abdurauf Fitrat, Ishaqkhan Ibrat, Mahmudhoja Behbudi, Munavvar qori Abdurashidkhanov, Ghulam Zafari, 2022) should be mentioned separately.

**Dissertation research is related to the research plans of the higher education institution where the dissertation was completed.** The research was carried out based on the scientific research plan of the Tashkent State University of Oriental Studies.

**The purpose of the research** is to study the renewal process in Jadid literature, cultural, educational, literary, scientific reforms and selfless struggle of Jadidists for national independence through their artistic, educational and journalistic works.

**Tasks of research.**

- To determine the national sources that contributed to the formation of Jadidism movement and Jadid literature in Turkestan;

- to study the artistic, educational and journalistic works of the modernists on the basis of mutual comparison with the important documents of the time;

- determining the place of the literary-aesthetic and moral views of Jadidists in the concept of Jadidism and independence movement;

- researching the services of modernists in the cultural and educational sphere, their attitude to the important problems of the time, and the traces of this movement in their works through this attitude;

- to study the views of modernists related to the modeling of the cultural-educational system in Turkestan and scientifically substantiate that they are new views in the field of enlightenment.

**The object of the research** is the works of Mahmudhoja Behbudi, Munavvar Qori Abdurashidkhanov, Fitrat, Abdulla Qadiri, Cholpon, Hamza, Said Ahrari and other modern writers.

**The analysis of the artistic-aesthetic**, social, political and legal views of the representatives of the Turkestan Jadidism movement was chosen as the subject of the research.

**Research methods.** Descriptive, historical-comparative, and artistic analysis methods were used to illuminate the research topic.

**Scientific novelty of the research:**

the historical conditions of the period when the Jadid movement and Jadid literature appeared were based on the background of a number of important political and social events that took place in this period for the first time;

the artistic, scientific-educational and journalistic works of modern writers such as Behbudi, Munavvar Qori, Fitrat, Cholpon, Hamza, S.Ahrari, which have not been sufficiently studied by Uzbek literary scholars, are analyzed;

the factors that served as a source for the emergence of modern Turkestan literature and influenced the formation of Uzbek modern literature - the works of modern Turkish, Azerbaijani and Tatar literary figures were first comparatively analyzed;

the studies of literary scholars and historians who made an important contribution to the study of Jadidism and Jadid literature are noted as an additional scientific and theoretical source;

**The practical results of the research** are as follows:

the conclusions drawn on the formation of modern Uzbek literature are based on the fact that it provides important scientific theoretical information in the study of the part of the literary and cultural history of Uzbekistan at the end of the 19th century and the 20th century;

the importance of highlighting the cultural, educational, literary, scientific and other aspects of the Jadidism movement is proven;

the role of the national renaissance in the research of the problems of the literary period known as Uzbek literature is highlighted;

the literary-aesthetic and ethical-legal views of the Jadidists are revealed on the basis of specific examples; The study as a whole can serve for a special course on the specified topic for Uzbek philology faculties of universities.

**The reliability of the research results is determined** by the fact that the problem under analysis is clearly defined, the conclusions drawn are based on methods such as description, classification, historical-comparative and artistic analysis, and the results are confirmed by authorized organizations.

**The scientific and practical significance of the results of the research** is explained by the fact that the scientific significance of the results of the research is the fact that the news about the cultural, educational, literary, scientific and other aspects of the Jadidism movement, which are not known to the scientific community, have been presented, and that they have researched new aspects of the problems of the literary era, which is called the Uzbek literature of the national renaissance.

Based on the results and conclusions of the research, it can be used to create textbooks on Uzbek literature of the end of the 19th - beginning of the 20th centuries, and to create manuals describing the literary-aesthetic and moral-legal views of modernists.

**Implementation of research results.**

Based on the scientific results of the research conducted on the reflection of the ideas of renewal, reform and struggle for independence in modern literature:

from the results of the research conducted on the specific features of modern literature and the work of its bright representatives, the reflection of the most urgent issues of the time in the literature of that time, in 2021-2022, the National Television and Radio Company of Uzbekistan "Uzbekistan" television and radio channel "Awakening", "Literary Process", "Education and Development", used to write the scripts of the "Nation and Spirituality" broadcasts (Reference No. 04-36-823 dated

June 6, 2022 of the state institution of the Uzbek National Television and Radio Company "Uzbekistan" TV and Radio Channel).As a result, the content and essence of the life and work of modern literature representatives in our history, their artistic-aesthetic and political-legal views served to enrich the content and artistic level of these broadcasts;

from the scientific results and conclusions of the dissertation on "Relation of ancient writers to family culture" in 2020-2021 at the State Academy of Choreography of Uzbekistan on the topic "Creating a collection of websites and multimedia products (electronic dictionaries) dedicated to the promotion of the Uzbek national dance art" number FZ-2019081663 in carrying out the project, in particular, it was used to create a "brief Uzbek-Russian-English-French explanatory dictionary of terms of Uzbek folk art". (Reference No. 1/04-22 dated June 6, 2022 of the Ministry of Culture of the Republic of Uzbekistan of the State Academy of Choreography of Uzbekistan). As a result, the information presented in the research project was enriched with a number of dictionaries prepared by modern writers, as well as analytical opinions and new scientific evidence about Uzbek folklore art;

the results and conclusions of the research on the political and legal views of modern writers were used by the Cinematography Agency of the Republic of Uzbekistan and the National Cinematography Development Center of Uzbekistan in 2021-2022 as part of the "Days of Uzbek National Cinema" in holding cultural and educational events and film screenings in the city of Tashkent and the regions (Development of the National Cinematography of Uzbekistan Reference No. M-260 dated June 7, 2022 of the Center). As a result, before the screening of full-length feature films on a historical theme, such as "Avloni", "Ibrat", "Ko'qon's Wind", based on dissertation conclusions, information about modern intellectuals, their artistic-aesthetic and political-legal views is presented to the audience about that historical environment. served to generate imagination;

from the scientific ideas and conclusions put forward in the dissertation, Ph.D., prof. 5220100 - philology and language teaching (Uzbek language) written by Yo.S. Saidov for undergraduate students, "History of the Uzbek literary language" and published in 2021 by "Durдона" publishing house, called "Improvement of the literary language in the early 20th century" in paragraph 36, Paragraphs 37-42 entitled "The role of Abdulla Qadiri, Fitrat, Cholpon, Abdulla Avloni and Elbek in the development of the Uzbek literary language" used conclusions about the artistic and aesthetic views of the representatives of modern literature (Bukhara State University 02-02/01-143 of June 10, 2022-number reference). As a result, the textbook is enriched on the basis of the literary-aesthetic, political-legal views of modern writers who occupy an important place in the history of Uzbek literature, the analysis of the artistic value of the writers' works and the conclusions drawn;

the scientific conclusions of the dissertation on the topic "Social and political renewal in Turkestan in the interpretation of modern writers" were used to prepare the contents of the module "Uzbek literature (Literature and law) / Navoi studies (Navoi's legal views)" taught by the Department of Uzbek language and literature of Tashkent State Law University (Tashkent reference of the state law university on June 10, 2022). As a result, conclusions about the meaning of the life and work of the representatives

of the national revival movement - Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, Ibrat, Abdulhamid Cholpon, Abdulla Qadiri and others in the history of our national independence, as well as their artistic-aesthetic and political-legal views served to enrich the content of the module;

the political, legal and literary-aesthetic views of Turkestan jadids in the dissertation are inextricably linked with the literary-historical conditions of the region at the beginning of the 20th century. From documents and sources scientific-theoretical conferences held by the "Creator" literary association under the "Dostlik" community of Uzbek ethnocultural associations of Kazakhstan during 2020-2022, Uzbek modern literature was used in the preparation and holding of scientific and literary events dedicated to the scientific and creative cooperation of Uzbek and Kazakh scientists, as well as in the preparation of the textbook "Uzbek literature" intended for 11th-grade students of general education schools in the Republic of Kazakhstan, where education is conducted in the Uzbek language (Kazakhstan Uzbek ethnocultural associations "Dostlik" society reference No. 45 dated June 20, 2022). As a result, the scientific-practical level of the textbook has increased;

IZ-2020102832 on the subject of "Creation of the database of Turkish manuscripts stored in European funds, which are not available in Uzbekistan, and the electronic platform "Yevroturcologica.uz" carried out in 2021-2023 at the Tashkent State University of Oriental Studies from the scientific results and conclusions of the dissertation "Sources of the formation of Jadid literature" was used in the implementation of a digital innovation project, in particular, in the creation of "Works that are a source in the formation of Jadid literature and their manuscript copies stored in European funds" (Tashkent State University of Oriental Studies reference number 04-04-01/1293 dated June 20, 2022). As a result, it was possible to obtain detailed information about the sources of modern literature, manuscripts and lithographic copies stored in European manuscript funds;

dissertation conclusions were used in the process of filming the historical films "Avlony", "Ibrat", "Mahmudhoja Behbudi" according to the state order (Reference No. 01-05/08-954 dated June 27, 2022 of the Cinematography Agency of the Republic of Uzbekistan). As a result, the scientific-artistic level of the scripts of these historical films has been enriched.

**Approval of research results.** The research results were discussed at 2 international and 3 national scientific-practical conferences.

**Publication of research results.** A total of 50 scientific works on the subject of the dissertation, including 3 monographs, 1 study guide, 2 brochures, 3 articles in foreign publications and 12 scientific journals recommended to publish the main results of doctoral dissertations of the Higher Attestation Commission under the Cabinet of Ministers of the Republic of Uzbekistan article published.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, four main chapters each consisting of 2 sections, a conclusion and a list of references, the total volume of which is 217 pages.

## THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance of the topic, the level of study of the issue, the scientific novelty of the work, goals and objectives, scientific-theoretical and methodological foundations are highlighted. It also provides information on the source, implementation, and structure of the study.

The first chapter of the dissertation is entitled "Emergence of the modernist movement and the formation of modern literature", and its 1st chapter is devoted to the study of the issue of "Reflection of the factors of the emergence of the modernist movement in literature".

The colonial period, which lasted until the beginning of the 20th century, did not leave a trace in the economic, social and cultural life of the people. This situation caused great difficulties not only in the cultural and social growth of the population, but also in their daily life. A number of political measures were developed by the tsarist government to continue the colonialism carried out by the Russian occupation. Among them, one of the political measures that lasted almost from the beginning to the end of the colonial period and was inherited even by the government of the Soviets was Russification. 55% of the irrigated, fertile land will be taken away from the local people, and the local authorities will be filled with displaced people. Only because of the Andijan uprising in 1899, Mingtepan, which has a three-thousand-year history, was turned into a "Russkoe selo", where, first of all, an Orthodox church was built<sup>9</sup>.

The markets were gradually filled with the goods of the Russian manufacturing industry, and the market of small artisans, such as carpenters and craftsmen, was destroyed. There are enough examples of this in Fitrat's "Statement of an Indian Tourist"<sup>10</sup>. The policy of Russification was aimed not only at the migratory character, but also at invading the spiritual world of the people and razing the best national values to the ground.

The Russian authorities, who used his faith and language to conquer the people of Turkestan, accepted the advice of the above-mentioned scientist. The nation's progressive intellectuals, well aware of the consequences of such a "language policy", began to take serious action against it. At a time when there was a threat to the independent existence of the Turkish language in the territory of the Russian Empire, through the "Tarjiman" newspaper published in Boqchasaray, Ismailbek Gaspirali said, "Fight for linguistic unity! had put the slogan in the middle"<sup>11</sup>. In the struggle for the priority of the mother tongue, it is clearly visible in the activities of fighters such as Mahmudhoja Behbudi, Munavvar Qori, Abdurauf Fitrat, Abdulhamid Cholpon, Elbek.

Russian authorities tried to discredit and destroy the Turkish language after they realized that there were still no conditions for the Russian language to become an official state language in the lands they occupied. The promotion of the "Sart language", which has no national basis, as an official language was promoted by N. Ostroumov. In response to this, Mahmudhoja Behbudi wrote in the article

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<sup>9</sup> Фозилбек Отабек ўғли. Дукчи эшон воқеаси (Фарғонада истибдод жаллодлари). Самарқанд-Тошкент: 1927.

<sup>10</sup> Фитрат. Ҳинд сайёҳи баёноти (Форсийдан Х.Болтабоев таржимаси). // Фитрат. Танланган асарлар. 1-жилд. – Т.: Маънавият, 2000. –Б.78.

<sup>11</sup> Таржимон. -1883.-12 декабрь.

"Turkestan Office" that "the Muslim population of Turkestan mainly speaks the Turkish language<sup>12</sup>. In the southern districts, there are about 100,000 Persians. Nevertheless, they also know Turkish well. There is no difference between Turkestans in appearance, religion and language.

In their sole occupation, the city dwellers are called Sarts, and the villagers can be nomads, Kyrgyz or Kazakhs. As for religion, faith, customs, and behavior, we hardly distinguish them from each other"<sup>9</sup>, meaning that the word "sart" in the dialect of the "hundred thousand" population cannot be accepted as an official language sign.

One of the key points in N. Ilminsky's program was the issue of religion: "It is necessary to gradually intervene in the trust and faith of the people. Such conclusions should be sought from them so that they gradually learn to think in a Christian and Russian way. Only then will they unite with the Russian people not only in language, but also in thought and belief"<sup>13</sup>.

The Jadidists' attitude to religion has always been one of the controversial issues, because most of the Jadidists were religious people, who read the Holy Qur'an and followed the Sunnah of our Prophet. Although we have several times come across the fact that the ancients called them "infidels" and even did not allow Jadids into some mosques and madrasas, it is known from the sources that the leaders of the Jadid movement are people who are steadfast in their faith.

This fact is confirmed by the fact that Mahmudhoja Behbudi was the mufti of the city of Samarkand, "Tashkent Shura Islamiya" was led by Munavvar Qari Abdurashidkhanov<sup>14</sup>, that he was described as Haji Abdurauf in the first sources of Fitrat's life, and that he taught at the "Voizon" madrasa in Istanbul, and that he was the author of "Abridged History of Islam"<sup>15</sup>. Many such arguments can be given. Sources of the Jadid movement not only in Turkestan and Bukhara, but also abroad, emphasize that the Jadids, who used the path of reform in every field, were supporters of religious reform, even though they were "Islamists" in religious matters. Shahabuddin Marjani and Abdurashid Ibrahimbek in Kazan, Jamaluddin Afghani and his ardent disciple Muhammad Abduh in Egypt, and Mahmud Tarzi, who lived in Turkey for many years and tried to renew the ancient order in Afghanistan, were at the head of such religious reform movements.

It is not a secret for history that the Russian authorities, who used internal discord as a weapon in every issue, created a huge conflict between Sunnis and Shiites in Bukhara in 1910, and as a result, thousands of innocent believers were victims of this act. Shahabuddin Marjani and Abdurashid Ibrahimbek in Kazan, Jamaluddin Afghani and his ardent disciple Muhammad Abduh in Egypt, and Mahmud Tarzi, who lived in Turkey for many years and tried to renew the ancient order in Afghanistan, were at the head of such religious reform movements.

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<sup>12</sup> Шўро. -1908-32-сон. –Б.720.

<sup>13</sup> Ильминский Н. Статьи. С-Петербург: 1869. -С.26.

<sup>14</sup> Аҳмад С. Йўлбошчи. / Мунаввар қори Абдурашидхонов. Танланган асарлар. –Т.: 2003. –Б.44.

<sup>15</sup> Mehmet Saray. Turk dunyasinda egitim reformi ve Gaspirali Ismailbey. – Ankara: 1987. –S. 72-76.

act. There were various disagreements between Jadidists on the renewal of the system of schools and madrasahs, the current Arabic script and its reform, and later on the transition to the Latin script. It's natural, of course. However, as much as it continued during the colonial period, it continued with such success during the Soviet period (especially after 1929) that the prominent representatives of the Jadidism movement were attracted to Dahriy, showing them as unbelievers.

In the emergence and formation of the Jadidist movement in Turkestan, there were external factors as well as internal factors, the most important of which is the doctrine of Ismailbek Gasprali. In 1881, in an article published in "Tavrida" newspaper, he expresses his practical program as follows: reform of the national education system; organization of "community donations" to materially support the national education system; establishment of the common national press of the Turkic peoples; emancipation of Muslim women; creating conditions for the cultivation of national experts and intellectuals<sup>15</sup>. Ismoilbek Gasprali promotes the tasks specified in this program in the "Tarjimon" newspaper, which began to be published in 1883. Despite the fact that the "Tarjimon" newspaper was the first Turkish-language newspaper published on the territory of Russia, it played a great role in the fate of a number of peoples, in the development of the national renewal movement, and in the process of the national liberation movement that grew out of it.

One more source should not be forgotten when talking about the origins of Uzbek modernism. This is the "young Ottoman" movement and Tanzimat literature in Turkey. The state of the Soviets, which resisted the rapprochement of the Turkic peoples tooth and nail, took all measures for the abrupt termination of Uzbek-Turkish scientific, cultural, social and trade relations. In the history of Turkish-Uzbek relations, the Turkish officers captured in the Russian-Turkish war in 1914 form a special page. The contribution of Turkish officers to the revitalization of Uzbek educational and cultural affairs and the formation of a generation of talented intellectuals is not small. The main task facing the Turkestan moderns is to fight against the policy of Russification, which may lead to tragic consequences for the Uzbek people in the future, to educate the young generation to respect the national language, history and culture, to preserve the national customs and arts, and to talk about independence, which should be realized in the near future. was to instill dreams in the minds of young people. Studying the history of the Jadidist movement in Turkestan, we think that it can be divided into the following periods:

a) the period from the 90s of the XIX century to 1905 - the birth of the Uzbek revolutionary movement;

b) the period from 1906 to 1917 - the formation and development of the modernist movement;

c) the period from 1918 to 1930, that is, from the termination of the Turkestan Autonomous Government to the destruction of the members of the "National Union".

At the same time, there are many scholars who have defined the beginning of the Turkestan jadidism movement not from the period of Russian occupation, but from the beginning of the 20th century. Regardless of such differences in the interpretation of periodization, it is impossible not to recognize the historical role of Jadidism in the

history of our nation, a huge global phenomenon that took place in Central Asia. When talking about the origins of Uzbek Jadidism, one should not forget another source.

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One should not forget a number of factors in the emergence of the Jadid movement and the formation of Jadid literature in Turkestan. On the one hand, the forces that nourished the Uzbek jadidism movement are the spiritual heritage of the great scholars and thinkers who lived in the past of the nation, and it is a well-known fact that by studying them, the jadidists were able to know the spirituality of the past and reform some of its problematic points. Jadidism also tried to take advantage of the railroad, printing and press opportunities that came to Turkestan due to the Russian occupation. On June 27, 1906, the newspaper "Taraqqi" (under the editorship of Ismail Abidi), which was the first modern press in Turkestan, was published, and on September 6, a group of modernists led by Munavvar Qari started publishing the "Khurshid" newspaper. From 1907, Abdullah Avlani's "Shuhrat" newspaper was

published, and from 1912, "Bukharai Sharif" was published in Bukhara. Mufti Mahmudhoja Behbudi was appointed editor of the "Samarkand" newspaper, which was published in April 1913. From August 20, 1913, Behbudi started publishing his magazine "Oyina". A number of articles by Munavvar Qori, Mahmud Sattar, Akobir Mansur took place in its pages, and the magazine raised the slogan "Millat, Islamiyai saodat". "Sadoi Turkistan", which began to be published in 1914, was one of the publications that left a deep mark in the history of modernism. "Sadoi Fergana" newspaper (under the editorship of Abidjon Mahmudi) was published almost consecutively with this publication.

Commenting on the newspapers that started to be published after the events of 1917, Prof. B. Qasimov writes: "After February 1917, Najot (Munavvar Qori), Shu'roi Islam (A. Battol), Turon (Avloni), Hurriyat (Fitrat), Kengash (Zaki Waliy), "El Banner" (B.Soliev, A.Zahiri), "Ulug' Turkestan" (K. Bakir) and many other newspapers were published"<sup>16</sup>. Among them, hundreds of articles and reports, poems and stories were published on the pages of the newspaper "Hurriyat" published in Samarkand, which confirms the opinion that the modern press is one of the main factors that served the development of modern literature. One of the greatest results of the Turkestan Jadidism movement in the cultural and literary sphere was the formation of a national dramaturgy. Uzbek national dramaturgy and national theater begins with Mahmudhoja Behbudi's drama "Padarkush, or the case of an uneducated child". On February 27, 1914, the "Turon" theater group, led by Abdulla Avloni and Munavvar Qori Abdurashidkhanov, presented a performance in the "Colosseum", the largest theater-concert building in Tashkent at that time, which could accommodate two thousand people. This is a great event in the history of our culture and marks the birth of the modern national theater.

It is known that in the east, classical prose lived with its own traditions, the experience of storytelling in oral literature, bookish (Qur'anic plot) prose epics, narratives and prose works of the type of war novels, stories with a high moral spirit and memoir-type "nomes" were the form of expression of Uzbek classical prose until the beginning of the 20th century and lived as tools. However, for modernists who were in favor of renewal in every field, such genres and tools were lacking. That's why when Cholpon wrote in his famous article "Ulug' Hindi" that "the heart seeks newness", he first of all admired the work of great oriental novelists such as Rabindranath Tagore and George Zaydon. It was modern prose, conforming to European standards, with a realistic sequence of events. An attempt to create such a new prose can be seen in Qadiri's early stories ("Uloqda"), Cholpon's works such as "Doctor Muhammadiyor", "Khurboni jaholot", "Yangi saodat or national novel" recommended by Hamza with the title "novel", "Haqiqat kimda?" started to write stories like According to experts, O'tkan kunlar, who brought the Uzbek novel to the level of creating a school with Abdulla Qadiri Zakosi, was written at the end of the 10th years, when modern literature entered the development period. His first magazine version entered every Uzbek household at the beginning of the 20s and managed to tell European novelists what a new type of realistic novel would be like.

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<sup>16</sup> Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойилик. –Т.: Маънавият, 2002. – Б. 63.

The greatest innovation of Jadid poets in poetry was weight reform. The patterns of the traditional aruz have become narrow to reflect the broad social content, moreover, since not everyone is lucky enough to know the complex secrets of the aruz, it has become a common practice to recommend a collection of words with a shallow content as poetry. Then there was a need to bring the weight based on the new national phonetic ground from oral poetry to written literature.

The historical, social, economic and cultural situation in Turkestan in the last years of the 19th century demanded a radical change in the lives of the peoples living in this area, reforms in the social and cultural life of the country. The intellectuals, who are the advanced part of the people, understood this historical necessity in time. Secondly, Tatar enlighteners came to Turkestan and opened schools of modern methods, standing side by side with their Uzbek counterparts, and thirdly, sending talented young people to study abroad, primarily to Turkey, created the necessary conditions for the creation of new thinking personnel.

Fourthly, the emergence of the national press in Turkestan, the appearance of works by Jadid writers created an opportunity for the ideas of Jadidism to penetrate among the masses of the people. Finally, fifthly, under the influence of Russian, Tatar, and Azerbaijani theaters, the national Uzbek theater was born, and it became possible to convey these ideas to the people directly through the stage. These mentioned cases became decisive factors in the emergence of the Jadid movement and the formation of Jadid literature in Turkestan. The second chapter of the study is called "Attitude of Jadid writers to important socio-political issues of the early 20th century." The chapter shows the attitude of modern writers to a number of social and political issues of the time by means of two seasons. The first part of the chapter is called "Important socio-political issues of the period and modern enlightenment literature".

Jadidists did not pay attention to the events not only in the country, but also outside its borders, especially in Russia. This is evidenced by the fact that the whole of Turkestan stood up against the decision to involve the people of Turkestan in front-line work (labor). The events of February 1917 were one of the important issues of such fighters. The defeat of the Romanov dynasty and the establishment of a provisional government accelerated the movement of the Jadidists. Because the collapse of the empire was really a great opportunity for the people who have been fighting against imperialism for several years. However, the government of the Shuras, who considered themselves the heirs of the empire, did not hesitate to continue their bloodshed even worse than the empire. Based on this, the two forces in Turkestan - Jadids and Bolsheviks - immediately sought a way to resolve the situation in their favor. After the proclamation of the Turkestan Autonomous Government in October 1917, the Bolsheviks gathered their surrounding military forces against this government and threw them into Kokan. They wanted to maintain their military dictatorship in Turkestan by quickly eliminating the autocrats.

Jadidists decided that the existing education system should be reformed in the matter of education, which they consider important. This decision was accepted not only by the majority of Jadidists, but they drew the correct conclusion from it and began to change the school and education system as much as possible. In this regard, the idea of the Jadidists, that the work should start from elementary schools, became

important. For the tsarist authorities, who started to introduce Ilminsky schools in Turkestan, the old-style schools advocated by the "old-timers" did not pose a serious threat. They were seriously threatened by the new "Usuli Jadida" schools.

In the second part of the second chapter, "Relation of Jadid writers to the family culture" was studied, in which Behbudi and Said Ahrari's views on the family and Fitrat's treatise "Family and family building procedures" were analyzed.

The development of any society depends on the political, social and cultural institutions that make up that society. Family is one of such educational institutions that influence the life of society and show its strengths and weaknesses. Issues related to the attitude of Muslim nations to the family and the legal foundations of the family system have found their perfect expression in the Holy Qur'an. Modern intellectuals, who were serious about every issue in the life of the society, could not ignore this issue, which is extremely important for the life of the society and the people. In Jadid periodicals, including Behbudi's "Oyina" magazine, family issues were always in the center of attention. But there is another side of the matter, that Fitrat's book "Family", written in 1914 and published in 1915, can be viewed as a logical conclusion of the works and articles published by modern enlighteners on this issue. Accordingly, we would not be wrong to say that this book fully reflects the legal views of Jadidism representatives on the family.

In fact, on the ground of Fitrat's views on the family lie the ideas about the foundations of family relations and family arrangements in the Holy Qur'an. This book was warmly received by progressive youth in its time and served as a moral guide for many years. Family, in the interpretation of Fitrat, consists of three important components: husband, wife and child(ren). Before explaining the legal foundations of the Fitrat family, "About marriage and non-marriage", "How many wives can one marry?", "What kind of wife should be chosen when it is necessary to marry?" referring to the reader such chapters, he does not forget the important aspects of the social issue.

If we pay attention to one of the issues raised by Fitrat, it is completely contrary to the law of nature for a man or a woman not to marry, regardless of the reason, for one not to marry and the other not to marry. Procreation, according to Fitrat, means sowing seeds on fertile land and reaping a harvest. Not only the farmer (i.e. the father) but others, that is, the community or society, will enjoy this harvest.

Continuation of life by children is a factor that determines the strength and glory of not only the family, but also the nation. "European rulers try to increase the number of their nationalities. If a European scientist harms the reputation of his people, he says: "Hey! The honor and attention of our country is missing. Our nation will perish. Raise children to protect our honor, motherland and nation," he exclaims"<sup>23</sup>. We see that the issue of family and children is not only a legal issue of a man or a woman. Therefore, the issue of the family is an important issue that provides the triad of nation-state-personal society.

According to Fitrat's classification, the family is a small branch of the nation. Several families make up a nation. If every family of a nation is not happy, - says Fitrat, - that nation cannot be called happy. If every member of a family is not happy, it is a mistake to consider that family happy. Therefore, the happiness of the nation, the

happiness of each people depends on the happiness of each family, and the happiness of each family depends on each of its members. As long as this is the case, it is both a duty and a duty to take care of each member of the family. Family strength, according to Fitrat, depends on the following factors: chastity and faith (1), enthusiasm (2), wisdom (3), compromise. If the above-mentioned issues make up the first part of the brochure "Family", the second part is devoted to the issues of family education and the rights and duties of family members. According to the scientist, education of preschool youth includes four issues. These are: 1) child education; 2) physical education; 3) intellectual education; 4) moral education. Based on these types of education, a child who is cared for in the future can find an opportunity to feed his good qualities and grow up to be a person who can add prestige to the reputation of his parents.

Said Ahrari's series of articles on the topic of family were published in the 1930s under the title "Attractive to our wives and daughters"<sup>17</sup>. In the pamphlet, we see that the attitude of the representatives of the Jadidist movement towards women has been modernized, cultured and refined. Although the social, legal and spiritual foundations of the family are clearly and completely determined by the Islamic religion, in the 20th century - the century of development, the acquisition of worldly knowledge became a historical necessity for the social and educational advancement of the Uzbek people.

The third chapter of the study is called "Struggle for independence as the main issue of modern literature", and its first chapter examines "The idea of national independence in the works of Makhmudhoja Behbudi".

Mahmudhoja Behbudi is one of the leaders of the Uzbek resistance movement. A series of trips, including the pilgrimage of 1899-1900, played an especially big role in the formation of Behbudi's political and social views. He was in Moscow and Petersburg in 1903-1904, in 1906 he went on a business trip to Kazan, Ufa, Nizhny Novgorod. Influenced by the educational institutions he saw in the Caucasus, Turkey, and Egypt, he opened "usuli jadida" schools in the villages around Samarkand in 1903. Then, for these schools, "Risolai azredi saavd" (1904), "Risolai jug'rofiyai Umrani" (1905), "Risalai jug'rofiyai Rusiy" (1905), "Kitobat ul-atfol" (1908), "Amaliyati Islam" (1908) and " He created books such as "History of Islam" (1909). By studying Behbudi's extensive activities, it can be concluded that he did not connect the future of his people only with the issues of enlightenment. Alloma studied the political systems of other countries and wondered which country's system could be modeled after. One of the prefaces of Behbudi's work "Kitobi munthabi jug'rofiyai yumy" ("Selected book from general geography"), published in 1906, describes the importance of the science of "geography" and the science of this science as "historical geography", "political geography" and "Imranic geography" (population studies). expressed his thoughts about the formation of parts, touched on the history of the human society and its important points<sup>18</sup>.

Coming to the chapter of the work called "Government and rulers", he directly expressed his thoughts on the issues of state building. According to his interpretation,

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<sup>17</sup> Ахрорий Саид. Танланган асарлар. –Т.: Маънавият, 2003. –Б.

<sup>18</sup> Махмудхўжа Бехбудий. Танланган асарлар. –Т.: Маънавият, 1997. –Б.206-208.

the three political systems operating in the European countries at the beginning of the 20th century: monarchy, bureaucratic rule ("national assembly", "council", "parliament", "majlisi synodii", "el majlisi"); that is, there is a parliamentary republic and an administrative republic (the "chairman of the republic", "chairman of the nation", "president" is called)<sup>25</sup>. A newly discovered source of Behbudi's activities is the "Project of Cultural Autonomy of Turkestan" prepared for consideration at the meeting of the 3rd State Duma of Russia in 1907, and this important document was submitted to the Muslim faction of the State Duma. This "Project" fell into the hands of Ismoilbek Gasprali, a well-known expert on Turkestan issues<sup>19</sup>. It is known from the introduction to the "Project" that Behbudi also wrote several lectures to the Muslim faction of the 2nd State Duma and raised important issues related to the autonomy of Turkestan in them. The project consists of nine sections, which are as follows: Regarding Duma; Russian Muslims; The draft (draft) of the foundation of the Turkestan Administration of Chaplaincy and Internal Affairs; Turkestan Office regarding the clergy and interior; the conduct of clerical and interior grounds; affairs at the disposal of the clerical office and internal affairs; clerical and internal responsibilities; Regarding judges of Turkestan; criminals and criminals (criminals and thugs); About Jews and foreigners of Turkestan".

According to Prof. B. Kasimov's preface published in the "World Literature" magazine<sup>20</sup>, one of the hotly discussed issues in the 1st and 2nd State Dumas was the issue of autonomy. But the concept of autonomy did not mean political, social and cultural independence at that time. Consequently, Russian Muslims meant the inviolability of the nation's national-cultural life under the concept of cultural autonomy. After stating these legal views and proposals related to the activities of the clerical and interior ministry, Behbudi presented the second part of the "Project" consisting of "requirements and articles" related to the activities of government agencies in the form of a lecture to the Muslim faction. The author's educational and legal proposals for general schools consist of four articles:

1. It should be considered that the issue and article of general education (training) in Russia also applies to Turkestan.

2. Schools and madrassas in Turkestan should be freed from government (meaning the Russian administration) control.

3. A commission of Muslims should be appointed to general secondary and higher schools. The Russian alphabet should not be introduced in Muslim schools.

4. A Muslim chaplain should be appointed to every enterprise, detention center and military barracks where there are Muslims<sup>21</sup>. In the enlightenment program recommended by Behbudi, through training in relevant high-quality educational institutions, together with specialists such as lawyers and engineers, he can become a "modern schoolmaster", a patron and employee of the nation, a deputy of "State Dumasig'a", who can reform our national industry, who can work in technical,

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<sup>19</sup> Reform Movements and Revolutions in Turkistan. 1900-1924. Studies in Honour of Osman Khoja. Haarlem, Netherlands, 2001. - 436-466 pp.

<sup>20</sup> Жаҳон адабиёти. - 2003. - 3-сон.

<sup>21</sup> Reform Movements and Revolutions in Turkistan. 1900-1924. Studies in Honour of Osman Khoja. Haarlem, Netherlands, 2001. - P. 436-466.

commercial and banks. special importance is also given to the training of specialists working in city dumas and in Turkestan in general.

With this document written in November 1907, Behbudi wanted to loosen the shackles of Russian colonial policy in Turkestan. In 1914, he traveled to Arab countries for the second time, this is the current trip made directly on the way to a certain goal. A look at "Travel Memories" printed in several issues of "Oyina" magazine in 1914-1915 allows us to form a certain idea about his worldview. One of the most pleasant memories of this trip for Behbudi is his chance meeting with Ismailbek Gasprali in Gulkhona Park in Istanbul and his conversation with the teacher until midnight at the hotel "Shahin Pasha" where he stayed Behbudi, at the request of Gaspirali, introduces the educational and cultural situation in each major city of Turkestan and, in turn, receives new information from him. It is known from the description of this conversation that in 1913-1914, the children of "Turkistan brothers" went to the "Usuli Jadida" schools opened with the permission of the government. It was a happy news for Gaspirali. Gasprali listens to the words of his brother from Samarkand and gives him the following advice: "Surely, send more children to mustandi (based - R.Sh) underdeveloped government schools. Don't run away from Russian culture." Then he exclaims: "Oh, I don't know, Bukhara will not die". From these words, it is clear and obvious that he wants to say that modern schools should educate many young people for the future of the country. The German scientist Ingeborg Baldauf also spoke about this issue and wrote that if "Mirror" showed the Middle Asian bourgeoisie the world from Paris to Japan, "Travel Memoirs" discovered the Muslim East in front of Turkestan"<sup>22</sup>.

The second part of the chapter is called "Abdurauf Fitrat's views on national revival and independence", and it analyzes Fitrat's literary treatises such as "The Debate", "The Statement of the Indian Tourist" and "Rahbari Najot".

One of the great figures of the Uzbek resistance movement, Fitrat, graduated from the old Muslim school in Bukhara, and then from the "Mirarab" madrasa, when the movement of intellectuals was just beginning to wake up in the regions of Bukhara Emirate. On June 18, 1909, a new society named "Tarbiyyati atfol" was founded in Bukhara. With the aspirations of the initiators of this movement, in the early spring of 1910, Fitrat was sent to Istanbul with the referral of the Enlightenment Society named "Bukharoi Sharif Company". It is known from the researches of the naturalist H. Boltaboev that the future writer taught at the "Voizon" madrasa there, and founded a society called "Bukhara Tamimi Maarif"<sup>23</sup>. Among the three books and several articles of Fitrat, published in Istanbul, the relatively famous work is "Discussion of a Farangi in India with a Mudarris from Bukhara on Jadida Schools". In the first edition of the book, after the title, the words: "Truth is the result of the exchange of ideas" were written. Although some sources mention that "Munozara" was published in 1909, according to naturalist H. Ko'matsu, it was published by "Islamiya" printing house in Istanbul between 1327 AH and 1911 AD<sup>24</sup>. The work was published in 1912 in the

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<sup>22</sup> Балдауф Ингеборг. Махмудхўжа Бехбудий Фаластинда // Ўзбекистон адабиёти ва санъати. – 1993. –21 май.

<sup>23</sup> Қаранг: Болтабоев Ҳ. XX аср бошлари ўзбек адабиётшунослиги ва Фитратнинг илмий мероси. Филол. фанлари доктори... дисс. –Т.: 1996. –Б.25.

<sup>24</sup> Komatsu H. 20-Yuziyil Baslarinda Orta Asiyada Turkcilik ve Devrim Hereketleri. –Ankara: 1993. –S.53.

"Gazette of the Turkestan Province", and later in the form of a separate booklet in the Uzbek language translated by Haji Muin.

"Discussion" is written in the style of a conversation between two people, one of whom is an "ancientist" and the other a modernist (the latter, more precisely, is inclined to modernism and has received a European upbringing). The debates between them on modern schools and a number of social issues in Bukhara determine the ideological content of the work. Therefore, Fitrat's protection of new schools, his insistence on the necessity of sending young people to madrassas to learn the necessary worldly sciences, was a concern for the future of the nation.

Jadid school, under Fitrat, is the cradle of knowledge, and after this cradle, it is necessary to have special secondary and higher educational institutions and young people to continue their education in this way. When Mudarris asked Farangi to show him the way of salvation, he said that salvation is only in modern schools. It was impossible to start the ship of society towards the destinations of development without enlightening the people and removing the scholars from the mire of ignorance.

One of the issues that always occupy the center of attention of the moderns is the issue of women. The writer put the issue of women in Bukhara, their rights, and their place in society on the agenda, undoubtedly in connection with the school.

According to the magazine "Milliy Turkestan" published abroad (1952, issues 80-81), Fitrat was closely interested in the activities of the "Young Ottomans" while studying at the teacher's gymnasium in Istanbul and carefully studied their methods of action. In addition, he regularly followed newspapers and magazines published in Turkey, such as "Turk yurdu", "Sirat ul-Mustaqim" and "Taarufi Muslimin", and the articles published in these publications inspired Fitrat to write "Munozara". Through one of these publications, Fitrat sent an "open letter" to the Minister of Bukhara, Nasrullahbek Parvonachi, in which he wrote the following words, which are consistent with his thoughts in "Munozara": "No matter how much you close your eyes and ears, this is the cry of the ancient Islamic nation and you cannot help feeling sorry for the destruction of our holy homeland... We have brought our nation and country to such a state that people living in the corner of the world who are worried in the most difficult days are crying blood for our situation"<sup>33</sup>. Rahim Gulshan Muhyiddin's daughter, who analyzed "Munozara" as much as possible and published a preliminary article about it, comes to the following conclusion about this work: "In Fitrat's "Munozara" all theoretical issues related to school-madrasa and new method schools in Bukhara are solved. In Bukhara schools-madrasahs, the outdated system of education will be exposed and new modern schools will be promoted"<sup>25</sup>.

The short story "Indian Tourist's Statement" was also published in Istanbul in 1912. In this work, Fitrat acts as an Indian tourist who heard many good things about Bukhara and was influenced by these words to visit this ancient property. The author found it necessary to include a second character in his work along with the Indian tourist. However, unlike "Munozara", this character is not the antipode, opposite image of the Indian tourist, but a professional fellow from Bukhara.

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<sup>25</sup> Кўчирма Ҳ.Болтабоевнинг Фитрат "Танланган асарлар"и 1-жилдига ёзилган сўзбошисидан олинди. – Б.9.

At the beginning of the work, Fitrat divides the population of Bukhara into three categories: ulama, umaro, and citizen. The issues raised by Fitrat, such as "how the nation will rise, how the country will become rich, and how to fill the treasury of the state" do not even come into the dreams of the people who belong to the category of Umaro. According to Fitrat, the "authors" of the terrible scenes of life in the Emirate of Bukhara are these two categories of people. The third category: "Citizen: There is nothing wrong with these poor people, they are capable of anything. But their fault is that they don't even know it themselves»<sup>26</sup>. Thus, the ulama, who boasts of having produced many scholars from the time of Amir Temur until now, turns out to be the main cause of the terrible situation in the Emirate of Bukhara.

Observing the "Bukhara reform project" testifies that Fitrat started the issue of creating a project of the "young Bukharans" movement and reforming the existing system in Bukhara, first of all, taking into account the interests of the masses of the people. They drowned the autonomous government in blood. The scientist knew that such a tragedy would await him if the people of Turkestan did not unite for a great goal. That's why he wrote several poems and essays called "Sadness of the Country" and called his compatriots to fight for independence. If we take a closer look at these poetic works, we can see that Fitrat wants to draw the attention of the reader, more precisely, his compatriots, to the following issues:

1. The motherland is as sacred as a mother, and it is the child's duty to save it ("Mother! Do I need a life to save you?")

2. The fact that the Motherland is in a pitiful state ("When I sleep, I dream, when I wake up, it's next to me, when I close my eyes, in my mind, when I open my eyes, a sad dream appears in front of me!.. Oh... I knew... I knew... I understood! You are my Motherland, You are the sad dream of my country...")

3. A child's inability to live without his Motherland ("O dream of my holy Motherland, don't leave, don't leave. My Turan, losing you is my death. Dying for you is my life").

4. The fact that Turan was once a great and powerful state ("O Great Turan, land of lions!.. O glorious cradle of Genghis, Timur, Oghuz, Otila!..")

5. Asking for help from the spirit of Amir Temur on the way to the liberation of the country ("My great khan! O lion of lions! Go through my paws, take me by the hand, bind my waist, give me your holy blessing!")

6. Taking an oath to liberate the country ("If the mountains of Qaf fall in my path, if the fires of Tamug come out from my face, I will go to you again. If an army of devils comes over me, not snakes, if the snakes of hell are placed on my feet, I will go to you again. All the troubles of the world will be upon me. if it is poured, if the iron thorns of the desert of oppression enter my eyes, I will save you again...").

At one of the turning points of history for the Uzbek people, Fitrat called on his compatriots to unite and fight for the freedom and freedom of the Motherland with patriotic ideas. It would be fair to say that the ideas of the freedom of the people and the Motherland and the national development lie on the basis of Fitrat's literary-educational and political-legal views, and the social views of modern enlighteners.

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<sup>26</sup> Фитрат. Танланган асарлар. 1-жилд. – Т.: Маънавият, 2000. –Б.28.

The last chapter of the dissertation entitled "Social-political renewal in Turkestan in the interpretation of modernist writers" consists of two chapters, and the first chapter entitled "Works reflecting the process of social-political renewal" contains several regulations, applications and other directions developed by modernist enlighteners. documents have been studied.

The events that took place in Turkestan in 1917 are important in studying the attitude of modern writers to the most important socio-political events of the time. Especially after the February revolution, the issue of state building seriously interested moderns. The fact that they came to the idea of not only a democratic state, but a federal state testifies to their consideration of all aspects of the existing historical situation. In the historical opportunity that appeared in February-October 1917, attention was paid to the terms "national autonomy" and "territorial autonomy". This is the establishment of the Turkestan Autonomous Government in the form of "territorial autonomy" in Kok. The Turkestan Committee created by the interim government failed to live up to the trust and hope of the local people: a conflict arose between the committee and local public organizations, which grew stronger day by day. At the congress held at the initiative of "Sho'roi Islam" organization, Munavvar Qori Abdurashidkhanov, Ubaydulla Khojaev, Mustafa Cho'qaev, Tashpolatbek Norbekov, Ahmad Zaki Validiy Togon, Sherali Lapin and others, who were part of the board, managed to put the following issues on the agenda: attitude to the interim government; On the method of administration in Russia; Preparing for the founding meeting; Local civil institutions in Turkestan; Religion and sharia institutions in Turkestan; On the establishment of an Islamic religious administration to guide all Muslims in Turkestan; Attitudes towards the war, the question of those who serve behind the front; The question of uniting "Sho'rai Islam" at the national level; The attitude of "Shurai Islam" to the executive committees and others. Mirmuhsin Shermuhamedov gives the following information: Zaki Walidy, Mahmudhoja Behbudi and several other prominent people from the participants of the conference spoke and said, "Using the freedom we have now, we must remain autonomous for ourselves!" If we give up the present time, we will cause many casualties and shed a lot of blood in order to get autonomy for the second time»<sup>36</sup>.

Despite the many issues on the agenda of the congress, the future form of governance in Russia and the organizational unification of Turkestan Muslims were in the center of attention. The Sezd expressed confidence in the provisional government and approved its program, and also unanimously supported the idea of establishing a federal democratic republic in Russia, with the condition of granting autonomy to all regions, including Turkestan. On the last day of the congress, a decision was made to establish the Turkestan Muslim Council. Mustafa Choqaev was elected as the chairman of the country's Muslim council, and Zaki Validi as the general secretary. Munavvar Qori Abdurashidkhanov was appointed the chairman of the Tashkent branch of the Central Shura. As an organ of the Central Shura, a newspaper named "Kengash" began to be published. The National Muslim Council envisioned the unification of Muslim societies, committees, and unions that had hitherto been scattered and not connected with each other. For this purpose, at the meeting of the shura held on June 12, 1917, a regulation was adopted, and in accordance with this regulation, public organizations

such as "Shurai Islam", "Ravnaq ul-Islam", "Mirvaj ul-Islam", "Teachers' Society", "Students' Society" despite their conflicts and differences, the Muslim deputies should unite in the regional, uezd and city councils, and at the same time, all of them should be subordinated to the Turkestan Central Council of Muslim deputies. Thus, in the middle of 1917, an important step was taken towards the unification of the peoples of Turkestan. It was a great victory of the progressive forces over the chaos and disunity inherent in the mentality of the people. Another document expressing the views of modern enlighteners on the state system is the "Reform Project" compiled by Fitrat. This document, drawn up in 1917, was discussed in the Central Committee of the "Young Bukhara" party and may have been adopted for implementation with certain amendments. Despite being an encyclopedist, Fitrat did not put the issue of changing the form of governance of the country into a monarchy (emirate) in this "project", apparently due to the historical conditions in Bukhara and the position of the party of "young Bukharans" among the people.

In the "Project of Reforms", Fitrat considered, first of all, the establishment of a state system built on the basis of law in Bukhara as the main task of the party of "young Bukharans".

The main document adopted at the II Congress of All-Russian Muslims, held in Kazan on July 21-31, 1917, is "Fundamentals of National-Cultural Autonomy". Boybota Dostkoraev, candidate of philological sciences, "What should be the method office of Turkestan?" In his article, he cited a copy of the "Fundamentals" published in the May 12, 1917 issue of "El" newspaper. On June 12-14, 1917, at the congress of regional Muslim organizations held in Skobelev (Fergana), a party of Turkestan federalists called "Turk Adami Centralat" was formed. This party demanded national-territorial autonomy for Turkestan, Kazakhstan, Bashkortostan and the Caucasus, and national-cultural autonomy for the Volgaboyi and Crimean Tatars, as well as the Muslims of Inner Russia. "In the program, the elections to the parliament of the autonomous republics and the local self-governing organization are carried out on a general basis, by secret ballot. All members of the nation over the age of 20, regardless of gender, class or religion, have equal suffrage and can be elected themselves. The participation of Muslim women in the election is written in the program as "must take place on the basis of Sharia laws"<sup>27</sup>. Although the socio-political life of "Turk adami centrism" did not last long, the political organizations that appeared in Turkestan after this group made it their main task to carry out the activities specified in its charter. Ahmad Zaki Waliy, one of the people who actively participated in the struggle of the Turkestan people for national independence, talks about the 19-point program of the "Jadid Progressive Party" in his memoir "Khotiralar" and gives its brief content. Among the nine sections of the protocol of the "Turk Adam Centralization" (Federalist) Sect, Section 1, called "State and Autonomous Organization", shows how Turkestan federalists envisioned the future system of the nation-state: The purpose of the Sect: 1 - On the basis of local and national centralization (federation) in Russia is to establish a people's republic. 2 - The sect demands national autonomy for the continents (countries) of Turkestan, Kyrgyzstan, the Caucasus and Bashkortostan, and

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<sup>27</sup> Qarang: Ўзбекистоннинг янги тарихи. Биринчи китоб. –Т.: Шарқ, 2000. – Б. 34.

other national and local autonomy, for the Crimean Tatars along the Idil region, and for other Turkic peoples (nations) living in Russia.

First of all, establishing a people's republic, that is, a republican system governed by the people themselves. This state system had to be in the form of national and local autonomy as required by historical conditions. Secondly, to establish the Chamber of Deputies as the main body of the People's Republic. Husbands and wives who have reached the age of 20 can be elected to the Chamber of Deputies, local offices and other organizations (following Sharia laws) by secret and direct election and participate in the election.

Thirdly, this government can: a) deal with homeland defense, b) issue money, c) deal with customs issues and establish relations with foreign countries.

Fourth, this government has the right to independently manage administrative, financial, religious, cultural, judicial and educational affairs.

Fifth, the government is governed by the legislative body - the Chamber of Deputies, along with the executive body - the House of Representatives.

Sixth, local authorities are formed from regions, cities, sanjak and districts, and these units are guaranteed with wide privileges and rights in solving local affairs.

Seventh, the language spoken by the majority of the people will have the status of the state language, and the residents of the regions and cities will be given the right to speak the local dialect.

Finally, eighthly, the military organizations of the tsarist government in the country will be abolished, and the people's militia will be established in their place, and the people's militia will deal with issues of national defense and public order.

We think that if this program was implemented in the 20s of the 20th century with the participation of the libertarian intellectuals of the brotherly nations, a state system embodying the most advanced political and social ideas of the time would have appeared in Turkestan in those years.

The second part of the chapter entitled "From Social Renewal to Literary Renewal" is devoted to the analysis of the artistic and journalistic works of Munavvar Qori, Fitrat, Cholpon and Hamza, which reflect the historical events of the country after 1917-18.

Undoubtedly, one of the important factors that determine the state status of any country is the national language. With the conquest of Turkestan by the Tsar's power, the local language, which had not been declining until now, lost its value day by day. After Turkestan was conquered by Russia, state affairs were conducted in Russian. After the Bolsheviks appeared on the stage of history, they tried to eliminate this injustice. At the Fifth Congress of Soviets of Turkestan held in April 1918, the issue of recognizing the local people's language as the state language along with the Russian language was specially noted in the decision of the congress.

The "National Union" organization played an important role in the social life of the period. "National union" means national unity. There is important information about the activities of this sect in the memoirs of Munavvar qori Abdurashidkhanov. According to him, in Turkey, "Ittihodi Taraqqi" (the original name is "Ittihodi Taraqqiparvaron", i.e. "Union of Progressives", later shortened to "Ittihodi Taraqqi") was founded by the Turkish intellectual Usmanbek, and then, because it is an organization of the all-Turkish

unity, other Turkic peoples its branches have been opened in the countries where they live. The Turkestan branch of "Ittihodi Taraqqi" first started working independently with other Turkic countries, and later, when the situation worsened. The author names S. Sharifkho'djaev, S. Tursunkho'djaev, S. Saidazimboev, Munavvar Qori, O. Nazirkho'djaev, B. Khodjaev, T. Musaboev, K. Norbekov and Yu. Ahmadjonov as the founders of "Ittihad Taraqqi"<sup>28</sup>.

Munavvar Qori's instructions, written at the request of the GPU staff, state that the creation of the "National Union" organization (not a party) dates back to 1919. Our main goal was to carry out the work in an organized manner to achieve national independence... At the same time, the organization waged a secret struggle against the Shura government, especially in Fergana, Samarkand and Bukhara, and influenced the development and strengthening of "printing" it was also reported that there were young people like Laziz Azzizoda and Salim Khan and well-known people like Ehsan Efendi and Shorasul Zunnun<sup>39</sup>. Hamza Hakimzada Niyazi's stage play "Autonomy or Autonomy". During the period when Hamza was considered the founder of Uzbek Soviet literature, well-known Hamza scholars interpreted the history of creation and the ideological content of this work in a completely different way. The well-known theater critic Mamajon Rahmonov draws the following conclusion based on this "fact": the sound of this play, which brought shame on the "Kokon autonomy", quickly spread among the people"<sup>40</sup>.

When the Turkestan Autonomous Government was announced in Kogan in the last days of October 1917, Hamza wrote the dedication poem "Turkistan Autonomy". This poem begins with the following lines hailing autonomy:

After four hundred years of the Romanov state,  
Raised trouble, humiliation,  
Destiny has died, the desire to return to the nation,  
Congratulations Turkestan autonomy!

This poem, according to our assumption, was sent to Kokan for the autonomists to sing. This can be understood from the following lines of refrain:

Congratulations Turkestan autonomy!  
Long live the united Islamic nation!<sup>29</sup>

It is laughable that the scholars gathered at the house of this pesada rich effendi are against these political and social events without knowing the essence of democratic republic and autonomy, and rejecting them because they are not in Shariat.

It is known to fans of literature that Fitrat, one of the leaders of the Bukhara Jadids, glorified the day of the declaration of Turkestan autonomy as "our national day"<sup>30</sup>.

It is also known that the topic of autonomy entered Uzbek literature through the poem written by Cholpon for the autonomy of Turkestan. According to the sources, when the independence of Turkestan was declared in Kok, several poets wrote works welcoming the independence. Cholpon's poem written for autonomy, which was currently in Bashkortostan, was well received by its members.

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<sup>28</sup> Мунаввар қори Абдурашидхонов. Танланган асарлар. –Т.: Маънавият,2003. –Б.46.

<sup>29</sup> Ҳамза Ҳақимзода Ниёзий. Тўла асарлар тўплами. Иккинчи том.–Т.:1988.–Б. 155.

<sup>30</sup> Хуррият. – 1917. – 5 декабрь. Қайта нашри: Абдурауф Фитрат. Танланган асарлар. Учинчи том. –Т.: Маънавият, 2002.

Belinda "belt", flag in hand,  
Great Turkestan, may your path be white!

The poet who welcomed the autonomy of Turkestan wrote a poem called "Beautiful Turkestan" three months after the members of the autonomy were shot. This poem still sounds like an anthem of Turkestan immigrants abroad:

Beautiful Turkestan, what happened to you?  
Your flowers have withered in the morning.  
The camels are ruined, the birds are also crying,  
Everything is sad, can't the heart be happy?  
I don't know why birds don't fly in your gardens?<sup>31</sup>

As a truly creative person, first of all, he is selfless. Both his step in life and the pen in his hand serve this purpose. Most of the poets expressed their feelings of devotion to the country and the people earlier than devotion to the family, due to their dedication to this front since their youth.

## GENERAL CONCLUSIONS

1. At the beginning of the 20th century, the political and economic dependence of the peoples of Central Asia, spiritual poverty, and a number of social conflicts had an impact on the creation and formation of modern literature and determined the main ideological direction of the works of modern writers.

2. The reaction of Jadidchis to the events of 1916 shows that they have become active fighters. In particular, those who expressed sympathy for the February Revolution of 1917 can be evaluated as an important point in their artistic, social and educational views.

3. The Jadid press is not only a mirror or a literary source of Jadid literature, but also a forum for commenting on the big and small events that happened in the country. Jadid writers were supporters of innovation in almost all literary genres. 4. In the history of Turkestan literature, dramaturgy, which did not exist before, emerged as a literary genre, and the theater became a spiritual center of modern literature.

4. The reaction of Jadidchis to the events of 1916 shows that they have become active fighters who are politically alert and ready to react not only to domestic events, but also to events outside the country. The reaction to the events of February 1917 is one of the important views in the political platform of the fighters. The fact that the Jadidists of Turkestan and Bukhara expressed sympathy for the February Revolution can be evaluated as an important point in their artistic, socio-political views.

5. Jadidchi poets introduced the arrangement of poetry in finger and free weights into the literary style by reforming the aruz weight. As a result, the national weight-finger system and prose were formed, which caused the development of Uzbek poetry in the entire 20th century.

6. Jadidists put forward the ideas of reforming the education system and enlightening the masses. There was a great need for educational programs, textbooks and manuals, and works of art to update the system.

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<sup>31</sup> Чўлпон. Гўзал Туркистон. Шеърлар. –Т.: Маънавият, - Б.16.

7. Enlightenment has become the main idea of modern literature. The textbooks and training manuals created by Mahmudhoja Behbudi, Munavvar Qari Abdurashidkhanov, Abdulla Avloni, Abdurauf Fitrat and others took on this task.

8. The need for an enlightened people to fight for their rights, freedom and independence of the Motherland has become the main idea of modern literature.

9. International relations played an important role in the formation of Jadid literature. Behbudi's trip to the countries of the Middle East and Fitrat's stay in Turkey for several years had a great impact not only on them, but also on the formation of the artistic, social and educational views of Uzbek modernists.

10. If Mahmudhoja Behbudi defined the socio-educational, legal and moral norms of Turkestan in his work "Kitobi munthabi geografiyai yamiy" and "Turkistan Cultural Autonomy Project", Fitrat published in Turkey "Munozara", "Hind through his works, poems and journalistic articles, he made the nation aware of the real situation in the country and sought ways to get rid of ignorance and colonialism.

11. Jadidists in their works considered the family as an important place of development in the spiritual development of the nation, and they seriously began to understand that the upbringing of children is a responsible task of parents not only to their families, but also to society. According to Fitrat's work "Family and Family Management Procedures", Said Ahrari's treatises and Behbudi's articles, family education is not only the education of the society, but the education of the nation and the people as a special topic in modern literature.

12. In modern literature, special attention was paid to the future of Turkestan as an autonomy, political structures of the future state, human rights of citizens, freedom of speech and other important issues of building a democratic society. In the works of Zaki Waliy Togon, the views embodied in the program of "Turk adami centralat" mentioned as a party of jadidists showed that the worldview of jadidists has expanded in all respects and that they have gone from theoretical debates to practical work.

13. The idea of raising the local language to the status of a state language was put forward in Jadid literature. According to the Regulation approved by the Central Executive Committee of the Republic of Turkestan, Turkish was adopted as the State language in the Autonomous Republic of Turkestan.

14. The debates about the ideas of autonomy, the system of state building in the form of "national autonomy" and "territorial autonomy" advanced in the works of Jadid writers ended with the establishment of the Turkestan Autonomous Government in the form of "territorial autonomy" in Kok.

15. The events in the life of the country began to be fully reflected in the literature of the period. The works of leading writers of the country, such as Behbudi, Fitrat, and Cholpon, were published on the subject of Turkestan autonomy.

16. "Padarkush", "Discussion", "Statement of an Indian tourist", "Abulfayzkhan", "Rahbari najot", "The saga of Timur", "The victim of ignorance", "Beautiful Turkestan", "Doctor Muhammadyar", " Works such as "The Sorrow of the Country" also expressed the reaction of the Uzbek people to the social and political processes taking place in the society as one of the bold steps taken on the path of national liberation.

**НАУЧНЫЙ СОВЕТ DSc.03/25.08.2021.Fil.01.16  
ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ  
ПРИ НАЦИОНАЛЬНОМ УНИВЕРСИТЕТЕ УЗБЕКИСТАНА**  

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**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ  
ВОСТОКОВЕДЕНИЯ**

**ШАРИПОВ РУСТАМ ХУСНИТДИНОВИЧ**

**ОТОБРАЖЕНИЕ ИДЕЙ ОБНОВЛЕНИЯ,  
РЕФОРМИРОВАНИЯ И БОРЬБЫ ЗА НЕЗАВИСИМОСТЬ  
В ЛИТЕРАТУРЕ ДЖАДИДОВ**

**10.00.02 – Узбекская литература**

**АВТОРЕФЕРАТ  
ДИССЕРТАЦИИ ДОКТОРА ФИЛОЛОГИЧЕСКИХ НАУК (DSc)**

**Ташкент – 2024**

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**Научный консультант:**

**Каримов Наим Фатихович**

доктор филологических наук, профессор, академик

**Официальные оппоненты:**

**Якубов Исламжан Ахмеджанович**

доктор филологических наук, профессор

**Ганиев Илхом Музаффарович**

доктор филологических наук, профессор

**Таджибаева Мукадас**

доктор филологических наук, профессор

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С диссертацией можно ознакомиться в Информационно-ресурсном центре Национального университета Узбекистана имени Мирзо Улугбека (зарегистрирована за № \_\_\_\_). Адрес: 100174, Ташкент, Алмазарский район, ул. Университетская, 4. Тел: (99871) 246-54-17; факс: (99871) 246-02-24.

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**Х.У.Болтабоев**

Председатель научного совета по присуждению учёных степеней, д.филол.н., профессор

**Н.З.Абдурахмонова**

Учёный секретарь научного совета по присуждению учёных, д.филол.н., профессор

**И.А.Якубов**

Председатель научного семинара при научном совете по присуждению учёных степеней, д.филол.н., профессор

## **ВВЕДЕНИЕ (автореферата докторской (DSc) диссертации)**

**Целью исследования** является изучение процессов обновления джадидской литературы, культурным, просветительским, литературным, научным реформам и самоотверженной борьбе джадидов за национальную независимость через их художественные, просветительские и публицистические произведения. В целом ученые исследовавшие данную проблему подошли к ней больше как филологи и историки, и по этой причине интерпретация литературно-эстетических и нравственных воззрений джадидов была недостаточно изучена. В связи с этим, диссертация направлена на изучение литературных, художественно-эстетических и нравственных взглядов туркестанских джадидов с культурными и историческими условиями региона в начале двадцатого века.

**Объектом исследования** выбраны произведения Махмудходжи Бехбуди, Мунавара кари Абдурашидханова, Фитрата, Абдуллы Кадыри, Чулпана, Хамзы Хакимзаде Ниязи, Саида Ахрори и других деятелей джадидской литературы.

**Научная новизна исследования** заключается в следующем:

Движение джадидов, возникшее в Туркестане в начале двадцатого века, до сих пор изучалось в основном как движение Просвещения, тогда как литература джадидов изучалась как литература, воспевающая идеи Просвещения. В данном исследовании впервые исследуются художественно-эстетические взгляды джадидов, как одна из основных составляющих идеологии борьбы за национальную независимость.

Автором широко изучены исторические условия периода зарождения джадидского движения и джадидской литературы на фоне ряда важных политических и социальных событий, произошедших в этот период. Были проанализированы художественные, научно-просветительские и публицистические произведения джадидских писателей, таких как Бехбуди, Мунаввар кари Абдурашидханов, Фитрат, Чулпон, Хамза, Саид Ахрари, которые недостаточно изучены узбекскими литературоведами. В данном исследовании впервые введены в научный обиход факторы, послужившие источником возникновения туркестанской джадидской литературы и повлиявшие на её формирование, такие как произведения турецкой, азербайджанской и татарской литературы того времени.

**Внедрение результатов исследования.** На основе научных результатов, полученных при изучении проблемы отображения идей обновления, реформ и борьбы за независимость в литературе джадидов:

теоретические выводы диссертации, связанные с художественными взглядами джадидов на такую важную общественную ячейку как семья были использованы в фундаментальном проекте ФЗ-2019081663 в 2020-2021 гг. “Подготовка веб-сайта и мультимедийной продукции, направленной на пропаганду узбекского искусства национального танца (электронные словари)”, в частности при подготовке “Толкового узбекско-русско-английско-французского краткого словаря терминов узбекского фольклорного искусства”, выполненного в Государственной академии хореографии Узбекистана (справка Государственной академии хореографии Узбекистана Министерства культуры Республики

Узбекистан за №1/04-22 от 6 июня 2022 года). В результате проект был обогащён информацией и практическими материалами из словарей, подготовленных писателями-джадидами, а также аналитическими заключениями и новыми научными данными об узбекском фольклорном искусстве;

результаты и выводы исследования, посвящённые политико-правовым взглядам деятелей джадидской литературы были использованы Агентством кинематографии Республики Узбекистан и Центром развития национальной кинематографии Узбекистана в 2021-2022 гг. в подготовке и проведении культурно-просветительских мероприятий и кинопоказов в г.Ташкенте и областях в рамках «Дней узбекского национального кино» (справка Центра развития национальной кинематографии Узбекистана №М-260 от 7 июня 2022 года). В результате, были обогащены выступления, которые были проведены перед показом полнометражных художественных фильмов на историческую тему, таких как «Авлани», «Ибрат», «Ветер Коканда», были использованы выводы выработанные в данной диссертации, в частности материалы связанные с художественно-эстетическими и политико-правовыми воззрениями джадидов;

научные выводы и обобщения, выработанные в диссертации были использованы в учебнике доктора филол. наук, проф. Я.С.Саидова “O’zbek adabiy tili tarixi” (“История узбекского литературного языка”), написанного для студентов бакалавриата по специальности 5220100 – Филология и преподавание языков (узбекский язык) и изданного в 2021 году издательством «Дурдона». В частности, исследовательские материалы были использованы в параграфе №36 “Развитие литературного языка в начале XX века”, параграф №№37-42 “Место Абдуллы Кадыри, Фитрата, Чулпана, Абдуллы Авлони и Элбека в развитии узбекского литературного языка” (справка Бухарского государственного университета за №02-02/01-143 от 10 июня 2022 года). В результате данный учебник обогатился теоретическими и практическими материалами, связанными с художественно-эстетическими, политико-правовыми взглядами писателей-джадидов;

научные выводы диссертации, связанные с литературным и общественно-политическим обновлением в Туркестане в трактовке современных писателей были использованы при подготовке контента модуля «Узбекская литература (Литература и право) / Исследование творчества Навои (правовые воззрения Навои)», подготовленного кафедрой “Узбекский язык и литература” Ташкентского государственного юридического университета (справка Ташкентского государственного юридического университета от 10 июня 2022 года). В результате содержание модуля было обогащено выводами и материалами, посвящёнными жизни и творческой деятельности представителей движения джадидов Махмудходжи Бехбуди, Мунавваркари Абдурашидханова, Абдурауфа Фитрата, Ибрата, Абдулхамида Чулпона, Абдуллы Кадири и других деятелей освободительного движения и связанными с их художественно-эстетическими и политико-правовыми взглядами;

выводы исследования о политико-правовых и литературно-эстетических воззрениях джадидов Туркестана, о неразрывной их связи с казахской интеллигенцией были использованы в 2020-2022 годах литературным

объединением “Творчество” при Узбекском этнокультурном обществе “Дустлик” Республики Казахстан в подготовке и проведении ряда научных конференций, посвящённых узбекско-казахским литературным связям, а также при подготовке учебника «Узбекская литература», предназначенного для учащихся 11-х классов общеобразовательных школ Республики Казахстан (с узбекском языком обучения) (справка Узбекского этнокультурного общества “Дустлик” Республики Казахстан за № 45 от 20 июня 2022 года). В результате повысился научно-практический уровень проводимых мероприятий и учебника;

научные результаты и выводы диссертации «Источники формирования джадидской литературы» было использовано при реализации цифрового инновационного проекта, проведенного в 2021-2023 годах в Ташкентском государственном университете востоковедения IZ-2020102832 на тему «Создание базы данных турецких рукописей, хранящихся в европейских фондах, электронной площадки «Evroturcologica.uz»», в частности, при создании «Произведения, являющегося источником в формировании джадидской литературы и их рукописные экземпляры, хранящиеся в европейских фондах» (справка Ташкентского государственного университета востоковедения за № 04-04-01/1293 от 20 июня 2022 года). В результате удалось получить подробные сведения об источниках, рукописях и литографических копиях литературных произведений джадидов, хранящихся в европейских рукописных фондах, а также удалось повысить качественный уровень исследования;

выводы диссертации использованы в процессе подготовки и съёмок исторических фильмов «Авлонь», «Ибрат», «Махмудходжа Бехбуди», снятых по государственному заказу (справка Агенства кинематографии Республики Узбекистан за № 01-05/08-954 от 27 июня 2022 г.). В результате обогатился научно-художественный уровень сценариев этих исторических фильмов;

выводы диссертации, посвященные художественным особенностям деятелей джадидской литературы, отражение в их произведениях наиболее актуальных проблем того времени были использованы телерадиоканалом “O‘zbekiston” при подготовке сценариев радиопередач “Бедорлик”, “Адабий жараён”, “Таълим ва тараққиёт”, “Миллат ва маънавият” (справка государственного учреждения “O‘zbekiston” Национальной телерадиокомпании Узбекистана за №04-36-823 от 6 июня 2022 года). В результате сценарии радиопередач были обогащены теоретическими положениями, а также практическими историческими материалами, связанными с творчеством и политической деятельностью джадидов.

#### **Апробация результатов исследования.**

Результаты исследования апробированы в 4-х научно-практических конференциях, в том числе 2 международной и 3 республиканских конференциях.

**Публикация результатов исследований.** По теме диссертации опубликованы 50 научных работ, из них 3 монографии, 1 учебное пособие, 2 брошюры, 3 статьи в иностранных журналах, 12 статей в научных журналах, рекомендованных ВАК Республики Узбекистан.

**Структура и объём диссертации.** Диссертация состоит из введения, 4-х глав, заключения и списка литературы. Общий объём работы составляет 217 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

**I-bo'lim (I часть; I part)**

1. Шарипов Р.Х. Жадид адабиётида янгиланиш, ислохот ва мустақиллик учун кураш ғояларининг акс этиши. Монография. – Тошкент: Zamon Poligraf, 2023. – 214 б. (14 б.т.).

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8. Шарипов Р.Х. Маҳмудхўжа Бехбудий публицистикаси // Ўзбек тили ва адабиёти, ЎзФА Ўзбек тили, адабиёти ва фольклори институти журнали. – Тошкент. – 2005. - № 1. – Б. 62-66 (10.00.00; № 14).

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## **II bo‘lim (II часть; II part)**

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O'zbekiston Respublikasi IIV Akademiyasi,  
100197, Toshkent shahri, Intizor ko'chasi, 68.

«AKADEMIYA NOSHIRLIK MARKAZI» DUK