

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA  
ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR  
BERUVCHI DSC.03/30.12.2019.FIL.19.01 RAQAMLI ILMIY KENGASH**

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O‘ZBEK TILI VA ADABIYOTI UNIVERSITETI**

**ERGASHEVA MOXIGUL XAYDAROVNA**

**BEGALI QOSIMOV HAYOT YO‘LI VA IJODINI ILMIY-BIOGRAFIK  
O‘RGANISH MUAMMOSI**

**10.00.02 - O‘zbek adabiyoti (XX asr o‘zbek adabiyoti va hozirgi adabiy jarayon)**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)  
DISSERTATSIYASI AVTOREFERATI**

**Toshkent – 2024**

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiya avtoreferati  
mundarijasi**  
**Contents of dissertation abstract of doctor of philosophy (PhD) on Philological  
Sciences**  
**Оглавление автореферата диссертации доктора философии (PhD) по  
филологическим наукам**

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## KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbliligi va zarurati.** Jahon adabiyotshunosligida adabiy-estetik tafakkur namunalari XIX asr o'rtalaridan e'tiboran uning ijodkori bilan birgalikda, ya'ni "asar+muallif" birligi asosida o'rganila boshlandi. Buning natijasida fanga yangi ilmiy tadqiqot metodlaridan biri – biografik metod kirib keldi va badiiy asarni uning ijodkori bilan kompleks tekshirishda muayyan natijalarga erishildi. Biografik metod hayotiy voqea, lahzadan ijodkor ruhiyatiga ko'chgan holatni hayot – ijodkor – asar butunligida tekshirib, matn ortidagi olamni ochib boradi. Matnda tiklangan tasvirning asoslarini topadi. Zero, yuksak ijod namunalari buyuk qalb egalarining iztirobi, tinimsiz, jonsarak mehnati natijasida yuzaga chiqar ekan, bunday ijod va uning mahsulini birgalikda tekshirish fanda ahamiyatga molik masala hisoblanadi.

Dunyo adabiyotshunosligida nazariy qarashlarni o'zgartirgan, rivojlantirib o'ziga xos ilmiy maktab yaratgan olimlar bisyor. Keyingi yillarda badiiy asar tahlilida yangicha tamoyillarni ishlab chiqqan adabiyotshunoslarning hayot yo'li, ijodi, ilmiy laboratoriyasi, individual xususiyatlari, adabiy manbaga yondashuv usullari, ular ilgari surgan ilmiy konsepsiyalarni o'rganishga ayricha e'tibor qaratilmoqda. Kengroq ma'noda shaxsning sermahsul ijodi millat tafakkuriga ta'sir ko'rsatadi. Ayni damda fanni rivojlantirgan olimlarning ilmiy faoliyatiga chuqurroq kirish ilmda taraqqiyotga yetaklagan omillarni, ustuvor tamoyillarni belgilash, hayotga tatbiq etishga yo'naltiradi.

O'zbek adabiyotshunosligida jadidlar tomonidan yaratilgan adabiy merosni o'rganish g'oyat muhim vazifadir. Chunki: "Mushtarak tariximizning yorqin sahifalarini tashkil etadigan ma'rifatparvar ajdodlarimizning ibratli faoliyatini, ularning o'z qimmatini va ahamiyatini hamon yo'qotmasdan kelayotgan boy merosini hamkor davlatlar hamda xalqaro tashkilotlar vakillari, taniqli xorijiy olimlar bilan birgalikda teran tadqiq va targ'ib etish bizning ustuvor vazifamiz"<sup>1</sup>. Shu jihatdan jadid adabiyoti vakillari faoliyatini maxsus o'rgangan adabiyotshunos olim Begali Qosimovning hayot yo'li va ijodini ilmiy-biografik o'rganish, ilm-fan rivojida tutgan o'rni jahon adabiyotshunosligi kontekstida tekshirish va baholash adabiyotshunoslarning burchi, muhim vazifalardan biri deyish mumkin.

O'zbekiston Respublikasi Prezidentining 2017-yil 16-fevraldagi PF-4958-son "Oliy o'quv yurtidan keyingi ta'limni yanada takomillashtirish to'g'risida", 2019-yil 8-oktyabrdagi PF-5847-son "O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2019-yil 21-oktyabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida"gi Farmonlari, 2017-yil 13-sentyabrdagi PQ-3271-son "Kitob mahsulotlarini nashr etish va tarqatish tizimini rivojlantirish, kitob 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"gi Qarorlari, O'zbekiston

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<sup>1</sup> Mirziyoyev Sh.M. Jadidlar: milliy o'zlik, istiqloq va davlatchilik g'oyalari mavzusidagi xalqaro konferensiya ishtirokchilariga murojaati. <https://kun.uz>. 11.12.2023.

Respublikasi Prezidentining 2017-yil 3-avgustdagi O‘zbekiston ijodkor ziyolilari vakillari bilan uchrashuvdagi ma’ruzasi, 2020-yil 20-mayda Toshkent shahridagi Adiblar xiyoboniga tashrifi chog‘ida adabiyotning ta’sir kuchini oshirish bo‘yicha topshiriqlari hamda mazkur faoliyatga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

**Tadqiqotning Respublika fan va texnologiyalar rivojlanishi ustuvor yo‘nalishlariga mosligi.** Dissertatsiya Respublika fan va texnologiyalar rivojlanishining I.“Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish” ustuvor yo‘nalishiga muvofiq ravishda bajarilgan.

**Muammoning o‘rganilganlik darajasi.** Jadidshunos, serqirra olim B.Qosimovning faoliyatini tadqiq qilish, 1992-yildan ya’ni, olim 50 yoshga to‘lishi munosabati bilan boshlandi. Aynan, shu yili olimlar tomonidan matbuotda B.Qosimov ilmiy ijodiga xos xususiyatlar yuqori baholangan hamda olimning insoniy fazilatlariga keng o‘rin berilgan edi. Xususan, O‘zbekiston qahramonlari Abdulla Oripov, Ozod Sharafiddinov, Rustamjon Tojiboyev, Mahmud Sa’diy, Najmiddin Komilov, Sunnatilla Ahmedov, Abdug‘afur Rasulov, Jumaxo‘ja Nusratullo Atoulllo o‘g‘li<sup>2</sup> kabi ustozlarning maqolalarida olimning ilmiy ijodi va insoniy fazilatlari keng yoritilgan edi. Shu bilan birga Begali Qosimov hayoti, ilmiy-pedagogik faoliyati haqida bir qancha ishlar Sh.Yusupov, U.Dolimov, Q.Yo‘ldoshev, N.Jabborov, Sh.Rizayev, U.To‘rayevlar<sup>3</sup> tadqiqotlarida yoritildi.

Shuningdek, adabiyotshunoslik ilmida biografik metod va uning xususiyatlari bir qancha olimlar tomonidan tadqiq qilingan. Bu metodning kashfiyotchisi Sharl Sent Byov (1804-1869)<sup>4</sup> hisoblanadi. Keyingi yillarda fransuz ilmiy-adabiy muhitida A.Morua<sup>5</sup> mazkur metodning yorqin nazariyotchisi sifatida ko‘rsatiladi. Rus adabiyotshunosligida G.O.Vinokur, A.N.Ribnikov, V.B.Tomashevskiy, M.G.Yaroshevskiy, B.S.Meylax, V.V.Verestayev<sup>6</sup> hamda zamonaviy rus adabiyotshunosligida S.V.Berezkina, D.Y.Korvyakova, Y.N.Levina,

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<sup>2</sup>Oripov A. Sharafigididov O. Izlagan olim b‘uladi / Vatan. – Toshkent, 1992. – №13; Tojiboyev P. Ma‘rifat fidoyisi / Vatan. – Toshkent, 1992. – №13; Ma‘mud Sa‘diy. Muallimning t‘yi / Vatan. – Toshkent, 1992. – №13; Komilov N. Tarix haqiqatini ayti sh zahmati / Xalq s‘zi. – Toshkent, 1992. – №245; Ahmedov S. Tariximizning tolmash tadqiqotchisi / ‘zbekiston ovozi. – Toshkent, 1992. – №248-249; Rasulov A. Ustozlar izidan. / Toshkent haqiqati. – Toshkent, 1992. – №172; Mu‘ammad Ali. Bir daraxtning mevalarimiz / Turkiston. – Toshkent, 1992. – №145-146; Nusratullo Atoullo ‘gli Jum‘azoda. Haqiqatlash olim / Ma‘rifat. – Toshkent, 1992. – №.103.

<sup>3</sup>Yusupov Sh. Dolimov U. Rizaev Sh. Fidokor olim / Vatan. – Toshkent, 1994. – №11; Yo‘ldoshev Q. Olimning oлами / ‘zbekiston adabiyoti va san‘ati. – Toshkent, 2002. – №35; Jabborov N. Pok ruhi millatning kalbida. S‘nggi jadid kisasasi (Begali Qosimov zamondoshlari hotirasida. – Toshkent: Turon-ikbol, 2012. –B. 231; Nusratullo Atoullo ‘gli Jum‘azoda. Haqiqatlash olim / Ma‘rifat. – Toshkent, 1992. – №.103. T‘raeva U. ‘zbek jadid adabiyoti urganishda Begali Qosimov tadqiqotlarining ‘rni. Filol. fan. b. fals. dok... (PhD) diss. – Buxoro, 2022.

<sup>4</sup>Sent B‘v Sh. Literaturnye portrety. Kriticheskie очерки. – M.: Художественная литература, 1970.

<sup>5</sup>Morua A. От Монтеня до Драгона. – M.: Радуга, 1983.

<sup>6</sup>Винокур Г.О. Биография и культура.– M.: Государственная академия художественных наук, 1927; Томашевский В.Б. Пушкин. – M. –Л.: Издательство академик наук СССР, 1961; Томашевский В. В. Пушкин. Работа разных лет. – M.: Книга, 1990; Ярошевский М.Г. Биография ученого как науковедческая проблема. – M.: Человек науки, 1974; Мейлах Б.С. Пушкин и русский романтизм. – M.: Человек науки, 1937; Вересаев В.В. Живая жизнь. – M.: Республика, 1999.

Y.A.Medvedeva<sup>7</sup>, o‘zbek adabiyotshunosligida A.Rasulov, U.Jo‘raqulov, B.Karimov, B.Yo‘ldoshev, D.Quronov, O.Adizova, Z.Quvonov, Z.Rahmonova<sup>8</sup> kabi adabiyotshunos olimlarning doktorlik, nomzodlik dissertatsiyalarida, monografiya va maqolalarida, adabiyotshunoslik hamda adabiy tanqidchilikka oid darslik, o‘quv qo‘llanmalarida bu muammoning ayrim qirralari, tafsilotlari haqida fikr-mulohazalar bildirilgan.

**Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi.** Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti ilmiy-tadqiqot ishlari rejasiga muvofiq “Jahon va o‘zbek adabiyotini qiyosiy-tipologik o‘rganishning umumnazariy muammolari” mavzusi doirasida bajarilgan.

**Tadqiqotning maqsadi** adabiyotshunos Begali Qosimovning hayot yo‘li va ilmiy faoliyatini biografik aspektda ochib berish, jadidshunoslikka qo‘shgan hissasi, muayyan adabiy hodisaga yondashuv usullarini, badiiy asarni baholash prinsiplari, nazariyotchi olim sifatidagi qarashlarining ilmiy va amaliy mohiyatini nazariy asoslashdan iborat.

#### **Tadqiqotning vazifalari:**

adabiyotshunoslikda biografik metodning tutgan o‘rni, nazariy funksiyalarini aniqlash, yozuvchi, shoir, dramaturg va adabiyotshunos olim ijodiga ilmiy-biografik yondashuv tarixini tahliliy o‘rganish orqali uning metodologik asoslarini yoritib berish;

Begali Qosimov hayot yo‘li, ijodiy merosi, ilmiy asarlarining manbalari, adabiyot tarixi, jadidshunoslik, adabiy tanqid, milliy mafkura va ma’naviyatga oid asarlarini tavsiflash, tarixiylik prinsipiga ko‘ra talqin qilish, ilmiy tasnif etish;

olimning hali ilmiy muomalaga kiritilmagan qo‘lyozmalari, nashr etilgan tadqiqotlarining qo‘lyozmalari, nashr etilgan tadqiqotlarining variantlari, yigirmaga yaqin arab, lotin, va krill yozuvida yozilgan kundaliklarini Begali Qosimov ilmiy fenomeni tadqiqiga jalb etish, shu asosda olim ilmiy biografiyasiga xos nazariy kriteriyalarni shakllantirish;

B.Qosimov tadqiqotchiligidan badiiy-estetik, madaniy-ma’rifiy, milliy-manaviy, ijtimoiy-tarixiy omillari negizida olim talqin yo‘liga xos ilmiy metodologiya xususiyatlarini aniqlash, B.Qosimovga xos tahlil, talqin, tadqiq va baholash prinsiplarini belgilash, uning o‘z ilmiy obyektlariga yondashuv usullarini tayin etish.

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<sup>7</sup>Березкина С.В. Проблема историко-культурного контекста в научной биография А.С. Пушкин. Дисс... д-ра. филол. наук. – СПб., 2010; Корвякова Д.Ю. Жанр писательской биография в творчестве В. Скотта. Дисс... д-ра. филол. наук. – Череповец, 2002; Левина Е.Н. Проблема биографизма в творчестве И.С. Тургенева 1840-1850х год. Дисс... д-ра. филол. наук. – СПб., 2008.

<sup>8</sup>Жўракулов У. Биографик метод. // Худудсиз жилва. – Тошкент: Фан, – 2006. – Б. 10-27; Расулов А. Ҳозирги ўзбек танқидчилигида таҳлил ва талқин муаммоси. Филол. фан д-ри. дисс... автореф. – Тошкент, 2002; Каримов Б. Биографик метод. // Рухият алифбоси. – Тошкент, Фафур Гулом номидаги НМИУ, 2016. – Б. 168-172; Йулдашев Б. Ўзбек адабиётшунослиги ва адабий танқидчилигида услуб ва маҳорат муаммолари (60-70 йиллар). Филол. фан д-ри. дисс... автореф. – Тошкент, 2000; Қуронов Д. Биографик метод. // Адабиётшуносликка кириш. – Тошкент: Ўқитувчи, 2002; Адизова О. Адабиётшунос Азиз Қаямов тадқиқотларида биографик методнинг ўрни. Филол. фан. б. фалс. док... (PhD) дисс. – Қарши, 2018; Қувонov З. Абдуқодир Ҳайитметовнинг адабиётшунослик фаолияти. Филол. фан. б. фалс. док... (PhD) дисс. автореф. – Самарқанд, 2020; Раҳмонова З. Адабиётшуносликда ижодий индивидуаллик муаммоси (проф Б. Саримсоқов ижодий мероси мисолида). Филол. фан. б. фалс. док... (PhD) дис. – Тошкент, 2023.

**Tadqiqotning obyektini** professor Begali Qosimov hayot yo‘li, ilmiy merosi, olim shaxsiy arxivi, shu arxivda saqlanayotgan yigirmaga yaqin daftardan iborat arab va kirill yozuvidagi “Kundaliklari”, do‘stlari, shogirdlari, qarindoshlarining olim haqidagi tadqiqot qaydlari va xotiralari tashkil qiladi.

**Tadqiqotning predmetini** B. Qosimov hayot yo‘li va ijodini ilmiy biografik o‘rganish, olim ilmiy ijodining individual jihatlari, Begali Qosimovning jadid adabiyotiga doir izlanishlari, olimning tadqiq usullari va mezonlari muammosi doirasida tadqiq etish tashkil etadi.

**Tadqiqot usullari.** Dissertatsiya mavzusini yoritishda biografik, tarixiy-qiyosiy, sotsiologik metod hamda statistik tahlil, tasnif va tasviflash usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi quyidagilardan iborat:**

biografik metodning qonuniy hodisa sifatida maydonga kelishi, uning shakllanish omillari, adabiyotshunoslik tarixida tutgan o‘rni, ijodkor va ilmiy asar munosabatini tipologik yoritishdagi o‘ziga xosligi, biografik obyekt tarjimai holini ijtimoiy, maishiy, psixobiografik sathlarda analiz va sintez qilishdagi amaliy natijalari, metodologik asoslari aniqlangan;

professor Begali Qosimovning adabiyot tarixi, jadidshunoslik, adabiy tanqid, milliy mustaqillik mafkurasiga doir tadqiqotlari millat va milliylik fenomeniga ko‘ra ilmiy tavsif etilgan, ularning nazariy mohiyati tarixiylik+estetiklik kategoriyasi asosida dalillangan;

professor Begali Qosimovning shaxsiy arxivi negizida olim biografiyasi va ilmiy merosini psixobiografik talqin etish uchun asos bo‘ladigan arab, lotin va kirill alifbolarida yozilgan yigirmadan ortiq kundaliklari, maktublari, rasmiy yozishmalari ilk bor adabiyotshunos fenomenini yoritish uchun istifoda etilgan, ayni noyob manbalarning olim ilmiy biografiyasini ochib berishdagi individual o‘rni aniqlangan;

olim tadqiqotlariga xos badiiy-estetik, madaniy-tarixiy, falsafiy-ma’rifiy, milliy-ma’naviy, ijtimoiy-psixologik talqin tamoyillaridan kelib chiqib, Begali Qosimov ilmiy metodologiyasi asoslari belgilanib, buning ilmiy-adabiy jarayonga oid individual-biografik hodisa ekanligi nazariy asoslangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

Begali Qosimovning hayot yo‘li va ijodini ilmiy-biografik tekshirishda biografik metod va uning tamoyillari muhim asosga egaligi hamda bu metodning ilmiy tadqiqot va o‘quv jarayoni uchun xizmat qilishi dalillangan;

olimning ilmiy individualligi masalasi o‘rganilgan, Begali Qosimov individualligi obyektivlik, rostgo‘ylik, qisqalik, samimiylik kabi estetik tamoyillardan iborat ekanligi ochib berilgan;

olim ijodining milliy tarix, ijtimoiy ideal va falsafiy tafakkurning milliy ruhiyat kontekstida talqin etilishi natijasida millat va milliylik fenomenlariga oid ilmiy xulosalar yosh avlod ma’naviyati, ilmiy va badiiy tafakkurida muhim o‘rin tutishi isbotlangan;

Begali Qosimovning davrlashtirish, alohida siymolar tadqiqiga bag‘ishlangan ishlarining badiiy-estetik ahamiyati va o‘ziga xos jihatlari ilmiy dalillangan.

**Tadqiqot natijalarining ishonchliligi** muammoning aniq qo'yilganligi, qo'llanilgan ilmiy usullar va nazariy ma'lumotlarni berishda aniq ilmiy manbalarga tayanilgani, tahlilga tortilgan materiallarning ilmiy metodlar vositasida asoslanganligi, nazariy fikr va xulosalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi, adabiyotshunoslikning zamonaviy ilmiy konsepsiyalari asosida tahlil va talqin qilinganligi bilan belgilanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqotning ilmiy ahamiyati shundaki, Begali Qosimov hayot yo'li va ijodini ilmiy-biografik o'rganish adabiyotshunoslikdagi mazkur turdagi tadqiqotlarga doir ilmiy-nazariy qarashlarni boyitishi bilan izohlanadi. Zero, asar ijodkorning tafakkur mahsuli ekan, uni yaratgan shaxs va ijodga ko'chib o'tgan omillar badiiy tahlilda katta natija beradi, matnning hayotiy asoslari dalillanadi. Biografik tekshirish matnning nazariy qismlarini qulay, qiziqarli, hayotiy ochib berishi bilan xoslanadi. Dissertatsiya natijalari asarni ilmiy tekshirish metodlariga xos ana shunday kuzatishlarni yuzaga olib chiqayotganiga ko'ra ham muhim ahamiyatga ega.

Tadqiqotning amaliy ahamiyati shundaki, XX asrning ikkinchi yarmi va XXI asr boshlari o'zbek adabiyoti, adabiyoti nazariyasi, jadidshunoslik va adabiy jarayon bo'yicha tadqiqotlar uchun material bera olishi bilan ahamiyatli hisoblanadi. Shuningdek, oliy o'quv yurtlarining "Adabiyotshunoslikka kirish", "Adabiyot nazariyasi", "O'zbek adabiyoti tarixi", "Jadid adabiyoti tarixi", "Adabiyotshunoslik metodologiyasi" kabi fanlardan ma'ruzalar o'qishda va amaliy mashg'ulotlar o'tkazishda, darsliklar va o'quv qo'llanmalar yaratishda qo'shimcha manba bo'lib xizmat qiladi. Ijodkor shaxsi fenomenini o'rganish yo'lidagi tadqiqotchilar uchun tayyor manba vazifasini o'taydi.

**Tadqiqot natijalarining joriy qilinishi.** Begali Qosimov hayot yo'li va ijodini ilmiy biografik o'rganish muammosi tadqiqi bo'yicha olingan natijalar asosida:

biografik metodning maydonga kelishi, shakllanish omillari, adabiyotshunoslik tarixida tutgan o'rni, ijodkor va ilmiy asar munosabatini tipologik yoritishdagi o'ziga xosligi, biografik obyekt tarjimayi holini ijtimoiy, maishiy, psixobiografik sathlarda analiz va sintez qilishdagi amaliy natijalari, jahon adabiyotshunosligida biografik metod va uning ilmiy-nazariy asoslari, spetsifik xususiyatlari ochib berilgani, Begali Qosimovning umumlashtirishdagi tahlil va talqin prinsiplarining o'ziga xosliklarini ko'rsatib berishiga oid ilmiy-nazariy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetidagi 2021-2023-yillarda bajarilgan F3-201912258 raqamli "O'zbek adabiyotining ko'p tilli (o'zbek, rus, ingliz tillarida) elektron platformasini yaratish" mavzusidagi amaliy loyihani bajarishda foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 10-iyundagi 04/1-1471-son ma'lumotnoma). Natijada loyihaning ilmiy-nazariy konsepsiyasi Begali Qosimov ilmiy ijodining individual xususiyatlarini belgilashda, olimning jadidshunoslikka qo'shgan hissasi tahliliga oid yangi materiallar bilan boyitilgan;

professor Begali Qosimov adabiyot tarixi, jadidshunoslik, adabiy tanqid, milliy mustaqillik mafkurasiga doir tadqiqotlarining ilmiy tavsifi amalga oshirilgani, o'zbek adabiyotshunosligida biografik metod va uning ilmiy-nazariy asoslari, spetsifik xususiyati ochib berilganligi, Begali Qosimov hayot yo'li va ijodini ilmiy-biografik o'rganishda, olim ilmiy ijodining individual o'ziga xosligini belgilashda, olimning pedagogik ishlari ko'lamini belgilashga oid ilmiy-nazariy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida 2020-2022-yillarda bajarilgan AM-F3-201908172 raqamli "O'zbek tilining ta'limiy korpusini yaratish" mavzusidagi amaliy loyihani bajarishda foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 4- senyabrdagi 04/1-2280-sonli ma'lumotnoma). Natijada loyiha mazmuni adabiyotshunos hayoti va ijodiga doir ilmiy materiallar bilan boyitilgan.

professor Begali Qosimovning shaxsiy arxivi negizida olim biografiyasi va ilmiy merosini psixobiografik talqin etish uchun asos bo'ladigan arab, lotin va kirill alifbolarida yozilgan yigirmadan ortiq kundaliklari, maktublari, rasmiy yozishmalari ilk bor adabiyotshunos fenomenini yoritish uchun istifoda etilgan ma'lumotlardan O'zbekiston Milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali tomonidan tayyorlangan "Bedorlik" va "Adabiy jarayon" nomli dasturlar ssenariysini tayyorlashda (O'zbekiston teleradiokanali DMning 2023-2024-yillar) foydalanilgan. (04.36-733-sonli ma'lumotnoma). Natijada dasturlar mamlakatimiz yoshlarini o'zbek va jahon adabiyotshunosligidagi ijodkor olim hayot yo'li va ijodini ilmiy biografik o'rganishga doir materiallar bilan boyitilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari jami 8 ta: 6 ta xalqaro, 2 ta respublika ilmiy-nazariy anjumanlarida muhokamadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha jami 14 ta ilmiy ish e'lon qilingan, Jumladan, O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta ilmiy maqola, shundan, 4 tasi respublika hamda 2 tasi xorijiy jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, umumiy hajmi 129 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida mavzuning dolzarbligi, zarurati, tadqiqotning maqsadi, vazifalari, obyekti, predmeti, fan va texnologiyalar rivojining ustuvor yo'nalishlariga mosligi, tadqiqotning ilmiy yangiligi, amaliy natijalari, ishonchiligi, nazariy va amaliy ahamiyati, amaliyotga joriy etilishi, e'lon qilingan ishlar va tadqiqotning tuzilishi ko'rsatilgan.

Dissertatsiyaning birinchi bobi "**Adabiyotshunoslikda ilmiy-biografik yondashuv va uning nazariy tamoyillari**" deb nomlanib, 1.1 paragrafda "*Adabiyotshunos faoliyatini o'rganishda biografik metodning o'rni*" masalasi

tadqiq qilingan. Biografik metod ta'rifi hamda unga xos bo'lgan xususiyatlar, adabiyotshunoslikda biografik metodning o'rni, ma'lum ijodkor faoliyatini o'rganishda mazkur metod amal qiluvchi mezonlar haqida nazariy ma'lumotlar berilgan. Jahon va o'zbek adabiyotshunosligidagi nazariy qarashlar yoritilgan.

XIX asrning o'rtalaridan e'tiboran adabiyotshunoslikda insonparvarlik g'oyalari ilmiy prinsip darajasiga ko'tarildi. Badiiy asarni "san'atga zid qoida va janrlar nuqtayi nazaridan tekshirmaslik" g'oyasi yirik fransuz yozuvchisi Viktor Gyugo tomonidan ilgari surilgan bo'lsa, shu davr G'arb falsafasi "har qanday ijod namunasi muallif shaxsiyati bilan bir butunlikda o'rganilishi lozim" degan tamoyilni o'rta tashladi. Sharl Sent-Buyov, Andre Morua faoliyati amalda ayni tamoyilning tadqiqot metodiga aylanishini ta'minladi.

Biografik metodning o'zagi bo'lmish "biografiya" (lot.) so'zi – bios-hayot, grapho-yozmoq ma'nolarini anglatadi, kengroq ma'nosida esa mo'tabar, tabarruk, "bitikdagi taqdir", "umr tarixi", "hayot"<sup>9</sup>, kabi ma'nolarni ham anglatadi.

Adabiyotshunosning faoliyati va ijodini ilmiy-biografik tekshirishning asosini biografik metod tashkil qiladi. Biografik metod adabiyotshunoslikning ilmiy metodlaridan biri sifatida asar va tadqiqotga ijodkor shaxsi orqali kirib borishiga ko'ra xoslanadi. Biografik metod mustaqil, nisbatan yangi va samarali tadqiqot usulidir. Tadqiqotchi-olim har qanday ijod namunasi uning muallifiga bog'lab tekshirganda, matn ortida turgan subyektni yaxshiroq his qiladi, ilmiy, badiiy tahlilda yetarli natijaga erishadi. O'ziga xos yaxlit tizimga ega bo'lgan bu metodni "...ijodning har qanday turi (amaliy, nazariy) va har qanday shakli (fan-texnika, san'at, siyosat, madaniyat)ga nisbatan qo'llash mumkin"<sup>10</sup>.

Biografik metodni faqatgina tarjimayi hol, ya'ni ijodkorning hayotini o'rganishdan iborat deb tushunmaslik lozim. "Ushbu metod ijodkor biografiyasidan faqat axborot manbai sifatida foydalanmaydi, balki bunda ijodkor biografiyasi bir butun tizim o'laroq, ijod mohiyatini ochishga xizmat qiladi. Bu shunday tizimki, ichki strukturasi jihatidan ko'plab mukammal tizimchalarni o'zida mujassam etadi. Shuningdek, ijodkor hayoti va faoliyati atroflicha qamrab olinadi"<sup>11</sup>. Biografik metodda har qanday ijod namunasi yaratgan muallif (shoir, yozuvchi, dramaturg, olim), eng avvalo, inson sifatida o'rganilishiga alohida ahamiyat beriladi. Sababi, ijod mahsulida muallifning hayoti, faoliyati bilan bog'liq nuqtalar u yoki bu ko'rinishda o'z aksini topadi. Badiiy asarni yaratayotgan shaxs o'z o'y-kechinmalari, dunyoqarashi, voqealar, lahzalarni ijodiga olib o'tadi. Asarda ular yangilangan, o'zgargan ko'rinishda gavdalanadi. Badiiy asarni ilmiy metodlar asosida tekshirayotgan adabiyotshunos uni yaratgan ijodkor hayoti, faoliyati bilan bog'lab tekshirganda, asar manbalarini topib, mazmunga yanada chuqurroq kirib boradi va kitobxonga asar haqiqatini yuzaga olib chiqadi. Shu ma'noda biografik metod tekshirish obyekti va predmeti bo'lgan "asar+muallif"<sup>12</sup> birligida keng imkoniyatlarga ega. Xususan, ijodkorning ijod laboratoriyasi

<sup>9</sup>Расулов А. Илми ғарибани қўмсаб. – Тошкент: Маънавият, 1998. – Б. 21.

<sup>10</sup>Жўракулов У. Худудсиз жилва. – Тошкент: Фан, 2006. – Б. 14.

<sup>11</sup>Ко'rsatilgan manba. – В. 12.

<sup>12</sup>Адизова О. Адабиётшunosликда Азиз Қаюмов тадқиқотларида биографик методнинг ўрни. Филол. фан. б. фалс. док... (PhD) дисс. – Қарши, 2018. – Б. 13.

atroflicha tahlil qilinadi. Asar va ijod jarayoni adib yoki olimning shaxsiyati, ruhiy-ma'naviy holatiga bog'lab o'rganiladi. "Ijodkor hayotidagi ma'lum bir voqea-hodisalar uning yozgan asarlarida qaysidir tarzda o'z aksini topgani biografik metod vositasida dalillanadi"<sup>13</sup>.

Mazkur metod yordamida adabiyotshunos faoliyati o'rganilar ekan, u quyidagi biografik omillarga tayanadi:

1. Ijodkor biografiyasining genetik, maishiy-familiy (oila o'tmishi, buguni va kelajagiga doir, psixofizik (ruhiy va biologik) omillar.

2. Biografik obyektning ijtimoiy-madaniy faoliyati tizimli tahlili.

3. Biografik obyekt ta'lim olgan muhit, o'qib o'zlashtirgan ilmiy-adabiy manbalar potentsiali.

4. Biografik obyekt asarlari, ularda aks ilmiy nuqtayi nazar, dunyoqarash va falsafiy tamoyillar.

Biografik metodda genetik faktor har doim yetakchi hisoblanadi. Zero, ijodkorning o'ziga xos jihatlari tadqiq etilar ekan, unda gen va insonning biologik xislatlari bo'lishi tabiiy. "Binobarin, adabiyot tarixida ijod jarayoniga ota-bobosi, tog'asi, umuman, biror yaqin qarindoshi ta'siri ostida, aniqrog'i, ular bilan qondoshligi sababli kelganlar ham ko'pchilikni tashkil etadi"<sup>14</sup>. Dunyo adabiyotiga ham bunday ta'sir, oilaviy muhit natijasida yuzaga kelgan iqtidorlar anchagina. "Bu o'rinda Navoiyning shoir tog'alaridan, Maxtumlulning bobosi va otasidan, Pushkinning shoirtabiat amakisidan, Ogahiyning amakisi Munisdan va hokazo ta'sirlanganlini eslash kifoya"<sup>15</sup>.

B.Qosimov ham adabiyot, ilm-fan maydoniga o'z-o'zidan kirib qolgan emas. Xususan, otasi haqida "She'riyatni, so'zni, so'z ma'nosini chaqishni yaxshi ko'rardilar. She'r mashq qilardilar", deb eslaydi xotiralarda. Shuningdek, adabiyotshunos U.Jo'raqulov B.Qosimovning ukasi Shomurod Qosimovning xotiralariga tayanib, Abulqosim Murodov mumtoz adabiyot qonuniyatlaridan yaxshigina xabardor ekanligini ta'kidlaydilar va yozgan g'azallaridan namuna keltiradilar (Bu g'azallarni B.Qosimov yangi imloda ko'chirib ukalariga tarqatganlar).

"Bizda o'qishga, yozishga, umuman, so'zga mehr uyg'onishida otamning ham, onamning ham xizmatlari katta. Otam shoirlikdan tashqari (shoirliklari badihago'ylik bo'lgan), topqirlik bilan aytiladigan so'zlar, baytlarga mohir bo'lgan. Undan tashqari, sozni yaxshi ko'rardilar. U kishi dutor chalganlarida tinglagan odam yog'day erib o'tirardi. Uyimizda keyingi paytlargacha otamning eski dutorlari saqlanib kelardi. Shu dutorni har ko'rganimda otamning uni qo'llariga olib, sekin, osoyishta chala boshlashlari, undan keyin katta bir ilhom, jazava bilan qandaydir bir kuylarni ijro etishlari ko'z o'ngimga keladi. Otam har qaysimizga yog'ochdan do'mbira yasab bergandilar. Xullas, bizda so'zga, sozga, yaxshilikka mehr uyg'otgan otam bilan onam edilar. Onam ham bitmas-tuganmas

<sup>13</sup>Ko'rsatilgan manba. – B. 13.

<sup>14</sup>Адизова О. Адабиётшуносликда Азиз Қаюмов тадқиқотларида биографик методнинг ўрни. Филол. фан. б. фалс. док... (PhD) дисс. – Қарши, 2018. – Б. 21.

<sup>15</sup>Ko'rsatilgan manba. – B. 21.

xazina edilar. Ertaklarni, qo‘shiqnlarni yaxshi bilardilar. U kishining allalari hech qachon esimdan chiqmaydi”<sup>16</sup>, – deb yozadi olim tarjimayi holida.

Har qanday ijodkor o‘z faniga tegishli nazariy bilimlarni puxta egallagan bo‘lishi lozim. Bilim, harakat uning adabiyotshunoslikdagi o‘rnini belgilab beradi. Biografik metodda ayni shu jihat yaxlit bir tizim sifatida namoyon bo‘ladi. Badiiy asarning deyarli barcha qismi – so‘z, jumla, mavzu, g‘oya, mazmunda muallif shaxsiyatini bildirib tursa, ilmiy ijodda adabiyotshunosning shaxsi u yaratgan tadqiqotlardagi tekshirish usuli, tanlagan ilmiy muammosi, uslubi, fikr, xulosada o‘z ifodasini topadi.

Begali Qosimov haqidagi xotiralarning aksariyatida ustozning jussasi kichik bo‘lsa-da, unda jadidlarga xos g‘ayrat jo‘sh urib turgani eslanadi. Balki, ustozning ijod uslubiga xos bo‘lgan muhim jihat ham ilmiy tadqiqotlarida so‘zni tejash, kam so‘zda ko‘p ma‘noni bera olish, pishiq, ilmiy asoslangan jumla qurish mana shu tabiiy xususiyat natijasidir. Olim o‘z fanining haqiqiy bilimdoni, jadidlar singari jonkuyari edi. Biografik yondashuv amal qiladigan bu omil B.Qosimov ilmiy ijodida eng muhimi hisoblanadi. Umuman olganda, B.Qosimov nafaqat jadid adabiyoti, balki mumtoz adabiyot tarixi, adabiy jarayon kabi sohalarning yetuk bilimdoni edi. Bu xususiyat olim yaratgan ilmiy tadqiqotlarning barchasida o‘z aksini topgan.

1.2. paragraf “*O‘zbek adabiyotshunoslari ijodini ilmiy-biografik o‘rganish tarixidan*” mavzusiga bag‘ishlangan. O‘zbek adabiyotshunosligida ham mazkur tadqiqot metodi o‘z tarixi va tadqiqot prinsiplariga ega.

G‘arbda “biografik metod” tarzida nomlangan mazkur ilmiy tadqiqot usuliga xos tamoyillar, xususan, Alisher Navoiy tazkiralari va “holot”larida Zahiriddin Muhammad Bobur “Boburnoma”sida, mumtoz shoirlarimiz “hasbi hollari” hamda jadid adabiyotshunoslari tadqiqotlarida yaqqol kuzatiladi. Mustaqillik davri o‘zbek adabiyotshunosligida ayni tamoyillar shakllanish bosqichiga kirdi, biroq ayrim kamchiliklar ham kuzatiladi. Adabiyotshunos U.Jo‘raqulov bu haqida “...Ammo, shunga qaramasdan, biografik metodning markaziy konsepsiyalari, ilmiy-nazariy prinsiplari, metod sifatidagi o‘ziga xos jihatlari, boshqa tadqiq metodlari, fan sohalari bilan aloqadorligi masalalarini umumlashtiruvchi metodologik tadqiqotlar mavjud emas”<sup>17</sup>, – degan fikrni bildirsa, adabiyotshunos B.Karimov o‘zbek adabiyotshunosligi tarixida jiddiy e‘tibor berilmaganini ta’kidlaydi<sup>18</sup>.

2000-yilga qadar biografik metodning ma‘lum tamoyillari asosida Abdurauf Fitrat, Vadud Mahmud, Otajon Hoshim, Abdurahmon Sa‘diy ilmiy-adabiy merosiga doir tadqiqotlar yaratilgan. Shuningdek, Izzat Sulton (N.Rahimjonov), O‘tkir Hoshimov (A.Rasulov), Aziz Qayumov (O.Adizova), Bahodir Sarimsoqov (Z.Rahmonova)lar ijodi turli aspektlarda o‘rganilgan.

Ayni tadqiqotlarda:

1. *Ijodkorlarning tarjimayi holini yaratish va uni ilmiy muamolaga olib kirish masalasi.* Biografik metodda “asar+muallif” birligi tadqiq qilinar ekan, avvalo, tarjimayi holini bilish muhim hisoblanadi. Zero, ijodkor biografiyasi uning

<sup>16</sup>Qosimov B. Tanlangan asarlar. 3-jild. – Toshkent: Faqur Fulom, 2022. – B. 550.

<sup>17</sup>Ju‘raqulov U. Xududsiz jilva. – Toshkent: Fan, 2006. – B. 13.

<sup>18</sup>Karimov B. Ruhiyat alifbosi. – Toshkent: Faqur Fulom, 2016. – B. 168.

asarlari haqidagi dastlabki kalit vazifasini o'taydi. Shu sabab olim-ijodkor tarjimayi holini yaratish va uni to'ldirish biografik metodda muhim jarayonlardan biridir. Adabiyotshunosning o'rganilmagan, aniqlanmagan tarjimayi holiga oid ma'lumotlarni ilk bora ilmga olib kirish va tartiblash, ayrim o'rinlarini to'ldirish, tavsiflash masalasi zarur vazifa hisoblanadi. Zeroki, har qanday tarjimayi hol o'z shaxsining dunyoqarashi va individualligidan xabar beradi.

2. *Adiblar yoki adabiyotshunoslarning adabiyot va san'at to'g'risidagi mulohazalarini tizimlashtirish.* Adabiyot va san'at haqida o'tgan asrning 10-yillaridan boshlab turli fikr-mulohazalar bildirila boshlandi. Fikrlar xilma-xilligi bu davr ilmiy-adabiy muhitiga xos hisoblanadi. Xususan, adabiyotshunoslikning tamal toshini qo'ygan Abdurauf Fitrat haqida professor U.Jo'raqulov "adabiyotning mohiyati, vazifasi to'g'risidagi qarashlari 10-yillarning oxiridayoq tugal shaklga kirgan edi"<sup>19</sup>, degan fikrni bildiradi. Buni isbot etishda olim Fitratning "Adabiyot qoidalari"dagi "adabiyot" va "she'r" haqidagi qarashlarini misol qilib keltiradi: "... adabiyot fikr-tuyg'ularimizdagi to'lqunlarni so'zlar vositasi bilan tasvir qilib, boshqalarda ham shu to'lqunni yaratmoqdir"<sup>20</sup>. "She'rda kishilarning qonini qaynatg'uvchi, singirlarini o'ynatg'uvchi, miyasini titratg'uvchi, sezgisini qo'zg'atg'uvchi, bir ma'noviy kuch bor"<sup>21</sup>. Olim so'zlarning asl mohiyatini ochish orqali Fitratning adabiyot haqidagi yaxlit xulosasini bildiradi: "Ya'ni birinchi tezisda she'rning ichki tuzilishi, uni tashkil etuvchi ma'naviy-ruhiy asoslar ko'rsatilsa, ikkinchi tezisda, shular bilan birgalikda, so'z san'atining umumestetik vazifasi va ahamiyati haqida fikr yuritiladi. Buning umumiy ma'nosini har ikkala fikr sintezidan kelib chiqqan mantiqiy xulosa, deb aytish mumkin. Yana buning tarkibida ijod mohiyatini belgilovchi ratsional mag'iz ham bor"<sup>22</sup>, tarzida ifodalaydi. Fitrat yaratilayotgan asarlarda, xususan, she'r va adabiyotda "estetik ta'sir", "estetik zavq" muhim ekanligini uqtiradi.

Davr adabiy muhitida ijod qilgan adabiyotshunoslarning san'at va adabiyot haqidagi mulohazalari ham o'ziga xos bo'lgan. Jumladan, I.Yoqubov Otajon Hoshimning adabiyot haqidagi qarashlariga to'xtalar ekan, shunday deydi: "Olim adabiyotni nafis san'at deb tushunadi, mumtoz adabiyotimizning badiiyatiga alohida mehr bilan qaraydi"<sup>23</sup>. Shuningdek, "V. Mahmud adabiy tanqidiy maqolalarida g'oya va mazmundan ko'ra ko'proq san'atning nafosatiga, ya'ni badiiyati, shakli, uslubi va tiliga e'tiborni qaratdi"<sup>24</sup>, – deya urg'ulaydi.

3. *Adabiy meros va mumtoz adabiyotga munosabat masalasi.* XX asr boshida yashab ijod etgan adabiyotshunos olimlarning mumtoz adabiyotga munosabati bir qancha jihatlarda ko'rinadi. Xususan, "Fitratning mumtoz merosga muayyan munosabati, birinchidan, aruzga turkona yondashish prinsipi bilan

<sup>19</sup>Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Тошкент: Университет, 2003. – Б. 28.

<sup>20</sup>Абдурауф Фитрат. Адабиёт қоидалари. – Тошкент: Ўқитувчи, 1995. – Б. 21.

<sup>21</sup>Ко'rsatilgan manba. – Б. 20.

<sup>22</sup>Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Тошкент: Университет, 2003. – Б. 28.

<sup>23</sup>Ёқубов И. Отажон Ҳошимнинг адабий-танқидий фаолияти. Филол фан. ном. дисс.... автореф. – Тошкент, 1993. – Б. 12.

<sup>24</sup>Каримов Б. Вадуд Махмуднинг 20 йиллар адабий танқидчиликдаги ўрни. Филол фан. ном. дисс... автореф. – Тошкент, 1995. – Б. 9.

bog‘liq bo‘lsa, ikkinchidan, zamon murakkabliklari bilan izohlanadigan ba‘zi yon berishlari ham, uning mumtoz merosga bo‘lgan muhabbatiga, unga ijobiy qarashiga soya sola olmagan”<sup>25</sup>. Umuman, Fitrat imkon qadar adabiy merosni asrash va ularni tanitish yo‘lidan boradi. Uning tadqiqotlarida ko‘plab mumtoz adabiyot vakillari tadqiqot obyektiga tortilgan. Jumladan, Ahmad Yassaviy, Alisher Navoiy, Bobur, Mashrab, Turdi, Amir Umarxon haqidagi ilmiy maqolalar o‘z davrida muhim bosqichni boshlab bergan edi. Vadud Mahmud ham adabiy meros masalasiga katta hurmat bilan qaragan. Behbudiyning ardoqli o‘g‘li sifatida e’tirof etilgan olim mumtoz adabiyotimizning asosini “Islom dini va tassavuf falsafasidan iborat ekanligini ko‘tarib chiqqan edi”<sup>26</sup>. Navoiy haqidagi fikrlari esa o‘sha davr uchun katta bir voqelik va jasorat edi. Vadud Mahmud Navoiyni “buyuk shoir”, “buyuk dohiy”<sup>27</sup> deb ataydi.

Dissertatsiyaning ikkinchi bobi **“Begali Qosimov hayot yo‘li va ilmiy merosining manbalari”** deb nomlangan bo‘lib, 2.1. paragrafda *“Begali Qosimov individual ijodkor, olim sifatida (Kundaliklar misolida)”* masalasi tadqiq qilingan. B. Qosimov ilmiy ijodi va olim shaxsiyatiga xos bo‘lgan individual xususiyatlar tahlilga tortilgan.

B. Qosimovdagi individual yondashuvning shakllanishidagi asosiy omillar quyidagilar:

a) subyektiv omillar:

– olimning shajarasi (ota-bobolari, ona avlodlari) va uning psixogeniologik (ruhiy-ma’naviy xususiyatlari) omillari, taqdir yo‘li;

b) obyektiv omillar:

– olim voyaga yetgan oilaviy muhit (u bolaligidayoq xonadonida otasi tomonidan sozga va so‘zga mehr qo‘yishi, otasining o‘zbek ziyolisiga xos tabiati, o‘g‘lining o‘qishiga e’tibor qaratgani, ustozlari, poytaxt madaniy-ilmiy muhitiga kirib kelishi);

– u shakllangan ijtimoiy, ilmiy-ma’naviy muhit (B.Qosimov ilmiy faoliyatining jadid adabiyotining bu adabiyotning ilmiy muammolarini ishlab chiqish zarurati tug‘ilgan bir paytda boshlagani, davrning ulkan olimlaridan ta’lim olgani va ayni muhitda shakllanib, faoliyat yuritgani);

Olim ilmiy ijodiga xos individuallik, bizningcha, uning shaxsiyatida yaqqol ko‘rinib turadigan obyektivlik, adolatlik, qat’iylik, rostgo‘ylik, qisqalik, samimiylilik kabi xarakter xususiyatlaridan kelib chiqadi. B. Qosimovning ilmiy ijodidagi individuallik yana quyidagilarda namoyon bo‘ladi:

a) *ilmiy muammoni aniq qo‘yishi va o‘z obyektiga nisbatan ilmiy-estetik munosabatida;*

b) *mavjud ilmiy muammoga yondashuv usuli va tadqiqot tamoyillarida;*

c) *olim ilmiy uslubi va tahlil usulining o‘ziga xosligi, qo‘llagan ilmiy tushuncha va terminlarining milliyligida.*

<sup>25</sup>Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Тошкент: Университет, 2003. – Б. 28.

<sup>26</sup>Каримов Б. Вадуд Махмуднинг 20 йиллар адабий танқидчиликдаги ўрни. Филол фан. ном. дисс... автореф –Тошкент, 1995. – Б. 15.

<sup>27</sup>Ко‘rsatilgan manba. – В. 18.

Begali Qosimov ijodiy individualligi uchun asos bo'lgan manbalar faqat yuqorida qayd etilgan jihatlar bilan belgilanmaydi. Olim bir umr o'z faoliyati, ruhiy-manaviy holatlarini ifodalovchi kundaliklar yuritgan. Qolaversa, Begali Qosimovning turmush o'rtog'i Matluba Isoqova tomonidan yozilgan (nashrga tayyorlangan, ammo hali chop etilmagan) xotira kitoblarida keltirilgan voqealar, olim ruhiy olamini tasvirlovchi xatlar, maishiy turmush faktlari, ham muammo mohiyatini ochishda qo'l keladi.

B.Qosimov "Kundaliklar"i, asosan, uch turga bo'linadi:

1. Olim ilmiy faoliyatining ma'lum davrga doir, xos xususiyatlarini aks ettiruvchi "Kundaliklar".

2. Begali Qosimovning ruhiy, ma'naviy, maishiy hayoti va o'ta shaxsiy holatlari aks etgan "Kundaliklar".

3. Matluba Isoqova kitobidagi xotira, maktublar va turli dalillar talqini.

B.Qosimovning birinchi turdagi kundaliklari tizimli tartibga asoslanmagan. Olim, asosan, eng qiziqarli ma'lumotlarni, manbalardagi qimmatli fikrlarni yozib borgan. Shu ma'noda ularning hajmi katta, lekin bir daftar doirasida emas, turli xil tarzda qayd etib borilgan. Bu xotiralardagi asosiy e'tibor, sof ilmiylikka qaratilgan bo'lib, adabiy figuralar, xususan, Ajziy, Mirmuhsin Shermuhamedov va Abdulla Avloniy haqidagi ma'lumotlar ko'p uchraydi. Daftarlarda olim o'sha davr matbuotida e'lon qilingan va o'zi uchun qiziqarli bo'lgan ma'lumotlarni yozib qoldirgan. Masalan, olim Fitratning Mirmuhsinga bag'ishlangan she'ri "Ovunchoq"ni eski o'zbek yozuvida qayd etib ketgan. Ma'lumotlarda mazkur she'r Mirmuhsinga bag'ishlangani aytiladi. Begali Qosimovning xotiralaridan ayon bo'ladiki, olim bu she'rni o'sha davr matbuotidan olib qayd qilgan, sababi, she'r oxirida №71 raqami ko'ramiz. Olimning birinchi manbalarga munosabati o'ziga xosligini aytgan holda, bu she'r ham katta ehtimol bilan o'sha davr matbuotidan ko'chirib olingan deyish mumkin.

B. Qosimovning yana bir turdagi kundaliklari ham borki, bular eski o'zbek yozuvida yozilib, tartibli ravishda qayd etib o'tilgan xotiralar hisoblanadi. Ilmiy ijoddan farqli ravishda olim kundaliklarida xotiralarini yozar ekan, o'z ruhiy olamiga yaqin bir suhbatdosh izlagan. Ikkinchi turdagi "Kundaliklar" to'liq arab alifbosida bitilgan. "Kundaliklar"ning ayni yozuvda olib borilganligidan ham anglash mumkinki, olim ularni maxfiy saqlashni istagan. Bu esa olim tabiati va ijodiy prinsiplarining o'ziga xosligini ko'rsatadi. Olim farzandlarining xotirlashicha, B. Qosimovning ayoli Matluba Isoqova eski o'zbek yozuvini o'qishni o'rganib, yoshi ancha ulg'aygandagina bu kundaliklarni o'qigan.

Bobning 2.2. paragrafi "*Begali Qosimov – jadidshunos*" masalasi tadqiqiga bag'ishlangan. Olimning jadidshunoslikka bag'ishlangan tadqiqotlari ko'lami, yo'nalishlari, ilmiy ahamiyati tahliliga e'tibor qaratilgan.

B.Qosimov adabiyotshunoslikning barcha yo'nalishlari bo'yicha izlanishlar olib borgan serqirra olimdir. Olim ko'p yillik faoliyati davomida manbashunos, mumtoz va zamonaviy adabiyot, adabiy jarayon muammolari haqida ilmiy tadqiqotlar olib borgan bo'lsa-da, jadid adabiyoti va jadidchilik harakatining o'rganilishiga katta hissa qo'shgan hamda dunyoda e'tirof etilgan olimlardan biri edi.

Olimning “Mirmuhsin Shermuhamedov”, “Izlay-izlay topganim”, “Isyonkor qalb”, “Salom kelajak”, “Ma’rifat darg’alari”, “Salom kelajak” “Ismoilbek Gasprali”, “Maslakdoshlar”, “Milliy uyg’onish: jasorat, ma’rifat, fidoyilik”, “Milliy uyg’onish”, “Uyg’ongan millat ma’rifati” kabi tadqiqotlari fanda muhim qimmatga ega tadqiqotlardir.

Olimning jadidchilik va jadid adabiyotini o’rganishga bo’lgan ishtiyoqi talabalik yillaridan boshlab shakllana boshladi. B. Qosimovning jadidlarga bo’lgan muhabbati uning butun qalbi, ruhiyatini bolalik kezlaridanoq egallagan edi. Chunonchi, olim haqida o’qiymiz: “Aslida, Begali Qosimov o’zining butun vujudi, fikriy olami, salohiyati, e’tiqodi, intilishlari, talabchanligi, rostgo’yligi, va’daga vafo qilishi, millatparvarligi bilan chindan ham jadid edi! Aytish mumkinki, u tabiatan jadid bo’lib tug’ilgan edi, universitet va hayot saboqlari uni yana ham chiniqtirdi, toblantirdi”<sup>28</sup>. Olim o’zining tarjimai holi va boshqa bir qancha ilmiy ishlarida jadidchilik va jadid adabiyotiga bo’lgan so’nmas muhabbatini shunday xotirlaydi: “Ayniqsa, kommunistik diktatura sharoitiga qaramay, jadidchilikka mehr uyg’otgan professor G’ulom Karimov nomini alohida ehtirom bilan tilga olaman. Sababi, taqdirni qarangki, aynan talabalik yillarida “Siddiqiyning adabiy merosi”<sup>29</sup> mavzusida diplom ishi qilib berilishi va o’zining tabiatiga xos bo’lgan jadidona xarakterlarning samarasi sifatida butun ilmiy faoliyati shu sohaga bog’landi.

Olim jadidchilik harakatini kompleks tadqiq qilar ekan, quyidagi jihatlariga e’tibor qaratdi:

1. *Jadid istilohi hamda harakatning xarakterini belgiladi.* Jadidchilik ijtimoiy harakat ekan, uning negizida jadid so’zi turadi. Olim bu so’zning ma’nosi “yangi” bo’lsa-da, u faqatgina “yangi” yoki “yangilik tarafdori” emas, aslida, jadidning negizida “yangi tafakkur”, “yangi inson”, “yangi avlod” singari keng ma’nolar bildirishini ta’kidlab o’tadi. O’zini “jadid” hisoblagan har bir insondan shu uch jihatni qidiradi va o’zi tadqiq etgan jadid-ijodkorlarda shu jihatlar mujassam bo’lganiga guvoh bo’ladi. Jadid istilohining kirib kelishi Ismoilbek va uning yangi maktabi bilan bog’liqligini ta’kidlaydi.

“... 1884 sanasi Boqchasaroyda bir maktab [n]i usuli jadid [g] a qo’ymish edim”<sup>30</sup>. Istilohning ma’nosi faqat maktab bilan cheklanmagani yaxshi ma’lum.

2. *Uning adabiygina emas, ijtimoiy harakat ekanligini ilmiy isbotladi.*

Ma’lumki, jadidchilik Turkistonda XIX asr oxirida maydonga keldi. XX asrning boshlarida shakllanib yuqori bosqichga ko’tarildi. Ayni paytda uningdek xilma-xil baho va talqinga sazovor bo’lgan ikkinchi bir hodisani topish qiyin. Ammo o’zining paydo bo’lish, shakllanish va taraqqiyot bosqichida unga turli xil munosabatda bo’lgan kishilar ham oz emas edi. Jumladan, Akmal Ikromov jadidchilik haqida “Jadidizmning burjua ideologiyasi savdo burjuaziyasi ideologiyasidir. Uning bizga hech bir daxli yo’q, negaki u oktyabrning bir

<sup>28</sup>Сўнги жадид қиссаси (Бегали Қосимов замондошлар хотирасида). Тўпловчи ва нашрга тайёрловчилар Узок Жўракулов, Адиба Қосимова, Шохрух Қосимов. – Тошкент: Турон-иқбол, 2012. – Б. 184.

<sup>29</sup>Қосимов Б. Маслакдослар. – Беҳбудий, Ажзий, Фитрат. – Тошкент: Шарқ, 1994. – Б. 40.

<sup>30</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 5.

tomonida, biz esa ikkinchi tomonida turamiz”<sup>31</sup>, – deb ta’kidlaydi. Yuqorida aytilganidek, harakat haqida xilma-xil baho va qarashlar mustaqillik yillarigacha turlicha bo‘lib qolaverdi. B. Qosimov tadqiqotchiligining o‘ziga xos xususiyatidan biri – bu olimning “Biron bir voqelik va hodisa haqida yaxlit tasavvurga ega bo‘lish uchun gapni sal oldinroqdan boshlash kerak”, – degan so‘zlaridir. Olimning har bir ishida ilmiy tadqiqotga yo‘naltirilgan shu kabi jummalarni o‘qish mumkin. B. Qosimov jadidchilik haqidagi tasavvur shakllanishi uchun gapni oldinroqdan boshlab, harakatning o‘lkamizdagi ishtirokchilarini kuzatish orqali munosabat bildiradi.

Shu o‘rinda olimning Abdulla Avloniy “tarjimayi holi”dagi “shul zamonlar yerli xalqlar orasida eskilik-yangilik janjali boshlandi. Gazit o‘quvchilarni mullalar jadidchi nomi bilan atar edilar”<sup>32</sup>, – degan fikrlarini keltirib o‘tmoq joizdir. Olim fikrlarini Turkiston viloyati gazetasi va Munavvar Qorining so‘zlari bilan davom ettirib, isbot etdi. B. Qosimovning jadidchilikka bergan ta’rifi asosli va xolis ta’riflardan biri hisoblanadi. Chunki, olim jadidchilik faqatgina ma’rifatparvarlik emas, balki negizida mustaqillik bo‘lgan ijtimoiy-siyosiy masalalarni qamrab olgan ijtimoiy harakat deb ta’kidlaydi va quyidagicha ta’rif beradi: “Jadidchilik oqim emas, harakat. Ijtimoiy-siyosiy, ma’rifiy harakat. Yaqingacha ham u faqat ma’rifatchilik harakati deb kelindi. Bu ataylab qilingan edi. Maqsad jadidchilikning doirasini toraytirish sotsialistik-kommunistik mafkuradan boshqasi keng xalq ongini qamrab olishi egallashi mumkin emas edi, degan soxta tushunchaning asorati edi”<sup>33</sup>. Aslida ham, jadidchilik jamiyatning barcha qatlamlarini jalb qila oldi, uyg‘onish mafkurasi bo‘lib xizmat qildi.

3. *Harakatning o‘rganilishi.* B. Qosimov jadidshunos olim sifatida harakatning o‘rganilishini, ya’ni jadidshunoslik bosib o‘tgan yo‘lni quyidagi bosqichlarga bo‘lib tasnif etadi:

1) 1900-1925; 2) 1925-1938; 3) 1938-1956; 4) 1956-1985; 5) 1985-1991; 6) 1991 dan keyingi davr.

4. *Davr adabiyotining o‘rganilishiga doir.* Jadidchilikning ruhi va mazmunini o‘zida to‘liq namoyon etgan jadid adabiyoti milliy ong va sezim taraqqiyotida beqiyos rol o‘ynaydi. Ana shu adabiyotning eng yorqin voqeliklarini Begali Qosimov tadqiq etdi. Olim o‘z tadqiqotlarida Ismoil Gasprinskiy, Mahmudxo‘ja Behbudiy, Abdurauf Fitrat, Mirmuhsin Shermuhamedov-Fikriy, Siddiqiy Ajziy, Nozimaxonim kabilar hayot yo‘li va ijodini keng miqyosda kompleks holda tadqiq qildi.

**“Begali Qosimov tadqiqotchiligining ijtimoiy-estetik, ilmiy-nazariy xususiyatlari”** nomli uchinchi bobning 3.1 paragrafida *“Badiiy adabiyotning milliy estetik tamoyili asosida o‘rganilishi, davrlashtirish alohida siymolar tadqiqi”* masalasi tadqiq qilingan. Xususan, badiiy adabiyotning milliy estetik tamoyil asosida o‘rganilishi, adabiyot tarixini davrlashtirish masalasi hamda mazkur davrlashtirishga B. Qosimovning pozitsiyasi, olim tadqiqotlarida alohida siymolar tadqiqi tahlil qilingan.

<sup>31</sup>Миллий уйғониш ва ўзбек адабиёти масалалари. – Тошкент: Университет, 1993. – Б. 12.

<sup>32</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 6.

<sup>33</sup>Қо‘rsatilgan manba. – Б. 6.

Davrlashtirish o'sha millat adabiyotining tarixiy taraqqiyot bosqichlarini belgilamoq demakdir. Taraqqiyot bosqichlarini belgilamoq esa, xos jihatlarini aniqlamoqdir. Bular esa, o'z navbatida, uni o'rganish va o'rgatishning asosiy omillarini tashkil etadi. Har bir millat borki, o'z adabiyotining shakllanishida ma'lum bir bosqichni bosib o'tgan, xuddi shunday o'zbek adabiyoti ham uzoq tarixga ega. O'zbek adabiyotini davrlashtirish ayni adabiyotshunoslik fani shakllanishi bilan birga amalga oshirila boshlandi. XX asrning birinchi choragida Fitrat va undan keyin yashagan ko'plab olimlar davrlashtirish masalasiga munosabat bildirgan. Mustamlaka davlat o'laroq davrlashtirish jarayoni turkiy xalqlar adabiyoti, rus adabiyoti hamda ruslarning ijtimoiy hayotidagi voqeliklar bilan birga amalga oshirilgan.

Adabiyotshunos B. Qosimov xalqaro turkologiya kongressidagi nutqida yolg'iz o'zbek adabiyoti emas, balki sobiq sovet "saltanati" doirasidagi barcha milliy adabiyotlar uchun xos bo'lgan XX asr uchun quyidagi davrlashtirish masalasini o'rtaga tashlaydi:

1. Milliy uyg'onish davri adabiyoti (1900-1929-yillar).
2. Sotsialistik realizm adabiyoti (1930-1950-yillar).
3. Yangi Uyg'onish va mustaqillik uchun kurash davri adabiyoti (1960-1990-yillar).
4. Mustaqillik davri adabiyoti (1991-yildan keyin).

Ayni davrlashtirish mutlaqlikka da'vo qilmaydi. Ammo ta'kidlash kerakki, mazkur davrlashtirishda ma'lum davr adabiyotining xos belgilari o'z ifodasini topgan.

Olim 1992-yil Rahmon Qo'chqor bilan suhbatda 130 yillik tarixni, ya'ni mustamlaka davri adabiyotini quyidagicha davrlashtirgan. Bu 1865-1991-yillarni o'z ichiga oladi.

1. Ilk istilo davri adabiyoti (1865-1905-y).
2. Uyg'onish davri adabiyoti (1905-1929-y).
3. Qatag'onlar davri adabiyoti (1929-1956-y).
4. Turg'unlik davri adabiyoti (1956-1991-y).

Begali Qosimov badiiy adabiyotning milliy-estetik tamoyil asosida o'rganilishi borasida o'z pozitsiyasiga ega. Olim milliy estetik tamoyil asosida ilmiy xulosalar chiqarishda Vatan, millat va milliylik kabi tushunchalarni asosiy vosita sifatida tanlaydi va qolgan barcha narsalar millat va milliylik kabi tushunchalarga bog'lanadi. B. Qosimovning fikricha, har qanday adabiy hodisalar faqat millat va milliylik uchun xizmat qilmog'i kerak. Shu sabab B. Qosimov tadqiqotlarida millat, milliylik kabi fenomenlar chuqur tahlil qilingan, hamda tahlil qilingan, bu fenomenlarni barchaga birdek tushuntirishga harakat qilgan.

Olim millat so'zining tarixiy ildizlariga Qur'oni Karimga murojaat etish orqali fikr bildiradi. "...Va agar bunga to'xtash lozim bo'lsa, gapni "Qur'oni karim"dan boshlamoq kerak bo'ladi. Masalan, "Qur'oni karim"da bu so'z 11 surada 14 oyatda uchraydi. Jumladan, 2 (Baqara), 12 (Yusuf), 7 (Arof) suralarining har birida 2 martadan tilga olinadi. Va ularning yettitasida "Millati Ibrohima" shaklida keladi va ma'lum bo'lganidek, din, shariat, mazhab ma'nolarini anglatadi. Qolgan yetti o'rinda hazrati Ibrohim tilga olinmasa-da, ahli tavhid va ahli

mushrikni ajratish uchun ishlatiladiki, bu ham din-mazhab doirasida qolganini ko'rsatadi".<sup>34</sup> Begali Qosimov Qur'oni Karimdagi millat so'zini din, shariat, mazhab kabi ma'nolarda qo'llanganini ta'kidlab o'tadi. Alisher Navoiy asarlarida ham millat so'zi shu kabi ma'nolarda qo'llangan. Begali Qosimov bu masalani Alisher Navoiyning nasriy va nazmiy asarlari misolida tushuntirib beradi. "Alisher Navoiy ham "millat" atamasini deyarli shu doirada qo'llaydi. Chunonchi, Iso alayhis-salom osmondin ingay, dag'i dajjolni halok qilib, soyir milal ahlin xotimai nubuvva millatig'a dalolat qilg'ay"<sup>35</sup>. B. Qosimov Navoiyning har bir asarida millat so'zining qo'llanilishini chuqur tahlil etadi. Yana bir misol keltirish orqali fikrni davom ettirsak: "Yana: "... va'da budurkim, olam inqirozig'achakim, millat va shariat siroti mustaqim bo'lg'usidur, bu toifakim, valoyat va karomat ahlidurlar va xaloyiqg'a irshod va ahdo qilurlar, muborak zotlarning barakoti bu millat boshidan kam bo'lmag'ay"<sup>36</sup>. Olimning fikricha, Navoiy lirikasida qo'llangan millat so'zi, tasavvufiy mazmunga xizmat qiladi. Millat atamasining xalq va millat ma'nolarida qo'llanishi ham Navoiy asarlarida uchraydi. "Emdi bilkim buhurekim, ba'zining tarkibi-la hosil bo'lur, o'n to'qquzdur, ba'zi arabqa maxsus va ba'zi ajamqa maxsus va ba'zi mushtarak va turk shuurosiga millati iste'molidin hech qaysi bu vaqtqa degincha maxsus emas ermish..."<sup>37</sup>. Begali Qosimov Navoiy asarlaridagi millat tushunchasining ishlatilishi borasida quyidagi uchta xulosaga keladi.

1. "Millat" atamasi Navoiy ijodiy merosining barcha janrlarida uchraydi.

2. Shoir bu atamaga aksariyat an'anaviy ma'no yuklaydi, undan din – mazhab tushunchalarini anglatish uchun foydalanadi. Lekin ayni paytda, bir qator o'rinlarda, xususan, uning ilmiy ishlarida, zamondoshlari haqidagi xotiralarida ushbu istiloh, etnik tushuncha sifatida ishlatilgan.

3. "Millat" atamasiga bunday ma'no berish, ya'ni uning mazmunini bugungi tushuncha tomonga boshlash Navoiygacha bo'lgan adabiyotimiz namunalarida uchramaydi.

Olimning alohida siymolarga bag'ishlangan tadqiqotlarini quyidagicha tasniflash mumkin:

1. Turkiy yozma adabiyotning ilk vakillari ijodi o'rganilgan tadqiqotlar.

2. Mumtoz adabiyotimizning yirik vakillari ijodiga doir izlanishlar.

3. Jadid adabiyoti namoyondalari ijodi tadqiqi.

4. Zamonaviy o'zbek nasri, she'riyatining o'rganilishi.

B. Qosimov jadid adabiyoti namoyondalari ijodini quyidagi ishlarida o'rganadi.

1. Diplom va nomzodlik ishida.

2. Alohida asarlarida.

3. Matnshunoslik ishlarida.

4. Qomuslar, ilmiy to'plamlar, jurnal va gazetalarda bosilgan maqolalar.

Bu kabi ishlar 4 turga bo'linadi. Bular:

<sup>34</sup>Qosimov B. Uifonggan millat ma'rifati. – Toshkent: Ma'naviyat, 2011. – B. 101.

<sup>35</sup>Qosimov B. Uifonggan millat ma'rifati. – Toshkent: Ma'naviyat, 2011. – B. 102.

<sup>36</sup>Ko'rsatilgan manba. – B.102.

<sup>37</sup>Ko'rsatilgan manba. – B.103.

1. Qomus maqolalari.
2. Ilmiy to'plamdagi maqolalar.
3. Jurnal maqolalari.

4. Gazeta maqolalari va shu kabilarda e'lon qilingan har bir ishida olim alohida siymolar hayot yo'li, ijodi va faoliyati haqida batafsil ma'lumotlarni berib o'tadi.

Ushbu bobning 3.2. paragrafda "*Qosimovcha tahlil, talqin va umumlashtirish prinsiplari*" masalasi tadqiq qilingan. Olimning tasniflash, umumlashtirish, tahlil va talqin prinsiplaridagi o'ziga xos xususiyatlar tahlilga tortilgan.

Begali Qosimov tadqiqotlarida, asosiy tahlil usullari sifatida *sotsiologik, biografik, qiyosiy-tarixiy* kabi tahlil usullarini belgilash o'rinli. Olim mana shu tahlil usullari asosida kompleks tadqiqotlar yaratdi. Qolaversa, tarixiylik prinsipi olim tadqiqotlarining mohiyatida yotuvchi ustuvor tamoyil hisoblanadi.

Sotsiologik tahlil usulining eng asosiy xususiyatlaridan biri – "Bu metod negizida badiiy adabiyotga ijtimoiy hodisa sifatida qarash yetakchilik qilishi, adabiyotni bu metod vositasida tadqiq etishda, asosan, jamiyatdagi ijtimoiy hodisalarni, madaniy muhit, adabiy-tarixiy shart-sharoitni inobatga olish hollari muhim sanaladi"<sup>38</sup>. Sotsiologik tahlilning olim tadqiqotlari uchun muhim ahamiyat kasb etishi uning jadidshunoslik faoliyati bilan bog'liq holda yuzaga chiqadi. Fikrning isboti sifatida quyidagi misollarni keltirib o'tish maqsadga muvofiq.

Xususan, olimning To'lagan Xo'jamiyrov Tavallo haqidagi tadqiqotlarida ijtimoiy hodisani yetakchi unsurlardan biri sifatida qaraydi. B.Qosimov yozadi: "Tavallo Vatan mavzuyiga alohida e'tibor beradi. She'rlaridan biri "Suyukli Vatan haqinda" deb nomlanadi"<sup>39</sup>. Tavallo Vatan va millat tushunchalarini muqaddas bilgan, or-nomusli shoir bo'lganligini olim yaxshi his qiladi. Tavallo she'rlarining mavzusi vatan va uning taqdiri, shu vatanda yashovchilarning qismati ekanligini aytib o'tadi. Tavallo nafaqat, millat taqdiri bilan, shuningdek, butun musulmon dunyosi, xususan, turkiy xalqlar qismatiga ham befarq emas edi. Uning bir she'rida shunday misralarni o'qiymiz. She'r "Qars mamlakatida falokatzada musulmon qardoshlar haqida" deb nomlangan. Ushbu she'r shunday boshlanadi:

*"Ko'rasiz, Turon eli, Qarsda musulmonlardir,  
Rahm eting holina sizlar, qardoshlardir..."*<sup>40</sup>.

She'rdagi ko'rish mumkinki, falokatga uchragan Qars musulmonlari haqida so'z bormoqda. She'rdagi Tavallo Turon so'zini ham keltirib o'tgan. Shoir ijodida bu so'z ko'p uchraydi. Mazkur she'r Turkiyaning shu nomdagi viloyatida yer qimirlashi munosabati bilan musulmon ahliga atab yozilgan bo'lib, uning davomi quyidagicha:

*"Yordam etmak kuni yetti siza, Turon ahli,  
Bu falokatzadalar, tuhmata qurbonlardir..."*<sup>41</sup>.

<sup>38</sup>Каримов Б. Адабиётшунослик методологияси. – Тошкент: Мухаррир, 2011. – Б. 30.

<sup>39</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 315.

<sup>40</sup>Бегали Қосимов ва бошқалар. Миллий уйғониш даври ўзбек адабиёти. – Тошкент: Маънавият, 2004. – Б. 202.

<sup>41</sup>Ко'rsatilgan manba. – Б. 202.

Ko‘rinadiki, mazkur misralarda ham shoir bevosita Turon ahliga murojaat qiladi. Nega Turon so‘zini takror qo‘llamoqda? Begali Qosimovning ta‘kidlashicha, aynan quyidagilar sabab shoir Turon so‘ziga alohida e‘tibor qaratmoqda. “Turon” turkistonliklarga qadim sha‘n-shavkatni eslatib turardi, dunyoni o‘z mulkiday idora etgan buyuk bobolarning “urho”sini eshittirganday bo‘lardi. Bu ham bir usul. Ikkinchidan, shoir ularning “qardosh”ligiga urg‘u bermoqda. Bu qardoshlik shunchaki din qardoshligi emas, til qardoshligiga ham shama’ bor. U yerda turklar yashaydilar”<sup>42</sup>. Tavallo she‘rlarining asosiy mavzusi vatan haqida ekan, u vatani har doim jonidan ortiq ko‘radi. Hatto, uning har sohada ortda qolishi shoirni iztirobga soladi.

*“Desam, dunyoda bizdek ortda qolg‘on bormu millatdan,  
Bu Turkiston elidin tobmadim iqrar, yo‘x, yo‘x, yo‘x”*<sup>43</sup>.

“Jahon ayvonida” deb nomlangan she‘rida shoir Turkiston elining odamlari ahvolidan afsus qiladi. Tavallo Turkiston, Turon, va Movarounnahr kabi joy nomlarini vatan so‘zi bilan birga qo‘llaydi. Ya‘ni vatanni Turon, Turkiston kabi shaklda anglash ham ko‘p uchraydi:

*“Bahora do‘ndi Turkiston, ochildi g‘unchalar xandon,  
Yuring bog‘larda, ey yoron, bu davronlar g‘animatdur”*<sup>44</sup>.

(“Navro‘zlik haqida” she‘ridan)

Yoki:

*“Shuncha Turkiston elinda nodon ahli ko‘b vale,  
Nosih o‘lmaz ersalar, aqli rasolardin nasud?!”*<sup>45</sup>.

(“Xalq‘a foydasi tegmaganlar haqida” she‘ridan)

Movarounnahr so‘zi ham shoir ijodida vatanni anglash mazmunida keladi:

*“Movarounnahrdur tarixda bizlarga Vatan,  
Arzig‘ay bizlar sanga xizmatda bo‘lsak, jonu tan.  
Ey Vatan, ezgu Vatan, avf ayla, qadring bilmaduk,  
Emdi bilduk, bosh ko‘tarduk, ko‘rki, bizlar uyqudan”*<sup>46</sup>.

Begali Qosimov shoir ijodiga xos bo‘lgan jihatlarni tahlil qilar ekan, bu o‘z navbatida sotsiologik metod amal qiluvchi qonuniyatlar asosida mulohaza yuritadi.

*“Kech gunohini Tavalloni, Vatan, ezgu Vatan.  
Bildi asling, qildi vasfing, bu vatandandur badan”*<sup>47</sup>,

Shoirning mazkur misralarini keltirgan olim vatan haqida quyidagicha mulohaza yuritadi: “Boshqacha aytganda, Vatan va uning sarhadlari bizning badanimiz kabi tan-u jonimizga tutashdir. Vatanga daxl, tanga daxldir, jonga daxldir. U shu qadar tan bilan jonga qo‘shilib ketgan. Uchinchidan, Vatan o‘lik jism emas, jonlik tandir. Va u ushbu tuproqda yashovchi har bir vatandosh tan-u joniga payvasta bo‘lmog‘i lozim”<sup>48</sup>. Bu davr adabiyotining deyarli barcha

<sup>42</sup>Бегали Қосимов ва бошқалар. Миллий уйғониш даври ўзбек адабиёти. – Тошкент: Маънавият, 2004. – Б. 203.

<sup>43</sup>Ко‘rsatilgan manba. – Б. 203.

<sup>44</sup>Ко‘rsatilgan manba. – Б. 204.

<sup>45</sup>Ко‘rsatilgan manba. – Б. 204.

<sup>46</sup>Ко‘rsatilgan manba. – Б. 204.

<sup>47</sup>Ко‘rsatilgan manba. – Б. 204.

<sup>48</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 318.

vakillariga tegishli bo'lgan bir xususiyat bor. Bu ham bo'lsa, millat va vatanga xizmat qilish, unda o'zidan hisob so'rash, ya'ni men vatan, millatim uchun nima qildim, degan so'roqning mavjudligi. Tavallo adabiyotimiz tarixida ko'proq 10-yillardagi millatni erk va adolat uyg'otgan jo'shqin, ehtirosli she'rlari bilan qoldi. Bu she'rlar yangi o'zbek she'riyatining maydonga kelishida muhim bir bosqich bo'lib tarixga kirdi. Xususan, Cho'lpon she'riyatining yuzaga chiqishida ma'naviy omillardan bo'ldi. Oybekning shoir she'rlarini alohida bir samimiyat bilan esga olishi sababi shundan.

## XULOSA

Har qanday ijod namunasini biografik o'rganish ayni ijod mohiyatiga chuqurroq kirib borish imkonini beradi. Biografik yondashuv an'anaviy, qadimiy bo'lishi bilan birgan dinamik xarakter kasb etuvchi, davrlar osha rivojlanib boruvchi metoddir. Odam, olim, adab va uning tadqiqotchisi mavjud ekan bunday yondashuvga ehtiyoj bo'laveradi. Dissertatsiyamiz obyekti professor Begali Qosimov ilmiy merosini ilmiy-biografik tadqiq etar ekanmiz, tadqiqotimiz natijasida quyidagi xulosalar chiqardik:

1. Jahon adabiyotshunosligida qonuniy hodisa hisoblangan biografik metod adabiyotshunos hayot yo'li va ijodini ilmiy-biografik jihatdan tekshirishda muhim. Mazkur tekshirish usuli muayyan ijodkor hayot yo'li va ijodini yaxlit holda tadqiq qilish imkonini beradi. Xususan, Begali Qosimov hayot yo'li, ijodi va faoliyatini belgilashda biografik metodning o'rni qat'iy hisoblanadi.

2. O'zbek adabiyotshunosligida ham mazkur tadqiqot metodi o'z tarixi, vakillari va tadqiq prinsiplariga ega. G'arbda "biografik metod" tarzida nomlangan mazkur ilmiy tadqiqot usuliga xos tamoyillar tarixan Alisher Navoiy tazkiralari va "holot"larida, Zahiriddin Muhammad Bobur "Boburnoma"sida, boshqa mumtoz shoirlarimiz "xasbi hol"lari hamda jadid adabiyotshunoslari tadqiqotlarida ham yaqqol kuzatiladi.

3. Begali Qosimovning adabiyotga, ijodga qiziqishiga, eng avvalo, u voyaga yetgan oilaviy muhit (bolaligidayoq xonadonlarida sozga, so'zga mehrning beqiyosligi, otasining o'zbek ziyolisiga xos, so'zni chuqur tushunganligi, o'g'lining o'qishiga e'tibor qaratgani, ustozlari poytaxt ilmiy muhitiga kirib kelishiga ko'maklashgani) ijobiy turtki bergan.

4. Professor Begali Qosimov poytaxt ilmiy muhitidagi eng kuchli olimlar jamoasida tahsil olgani, o'qishni yakunlagandan so'ng xuddi shu jamoada ish boshlagani ham uning ijodiy individualligini shakllantirgan muhim omillardan biri hisoblanadi. Olim O'zbekiston Milliy universitetida ish boshlagan yillari ushbu ilm dargohida ilm fidoyilari G'ulom Karimov, Ozod Sharafiddinov, Matyoqub Qo'shjonov, Laziz Qayumov kabi o'z fanining fidoyilari faoliyat olib borishardi. Ana shunday yirik olimlar bilan bir dargohda ishlashi, ular bilan hamsuhbat bo'lib, ilmiy maslahatlar olishi Begali Qosimovning yirik olim bo'lib yetishishida muhim ahamiyatga ega.

5. Begali Qosimovning kundaliklari tahlil qilinar ekan, ular uch turga ko'ra tasniflanadi. Birinchi turdagi kundaliklar hajman katta bo'lib, ulardagi asosiy

xususiyat ilmiylik hisoblanadi. Olim o‘z ilmiy faoliyati davomida eng qimmatli ma’lumotlarni yozib borgan. Ikkinchi tur kundaliklar esa ilmiylikdan farq qilib, Begali Qosimovning ruhiy, ma’naviy, maishiy hayoti va o‘ta shaxsiy holatlari aks etgani bilan xarakterlanadi. Uchinchi tur Matluba Isoqova kitobidagi xotira, maktublarlardan iborat bo‘lib, olim kundaliklari krill va arab yozuvida yozilgan.

6. Begali Qosimov jadidchilik harakatini kompleks tarzda tekshirar ekan ishlarida jadidchilikning paydo bo‘lishi, harakatning maqsadi va mohiyati, xarakteri va xususiyatlari harakatning faqat adabiygina emas, balki ijtimoiy ekanligini, uning uyg‘onish mafkurasi bo‘lib, xizmat qilishini sof ilmiy uslubda ochib berilgan.

7. Begali Qosimovning fundamental tadqiqotlarida jadid adabiyotining shakllanish tamoyillari, janrlari, mazmuni va mohiyati adabiyotshunoslik mezonlari asosida yoritib berilgan. Begali Qosimov yuzga yaqin jadid adib va adibalari ijodini o‘z millatiga tanitdi, “Istiqlol qahramonlari”, “Maslakdoshlar” kabi adabiy ruknga asos soldi. Shu rukn ostida Behbudiy, Ajziy, So‘fizoda, Ibrat, Sidqiy asarlari, Fitrat, Cho‘lpon, Avloniylarning ko‘p jildlik asarlarini tayyorlab, chop etishga bosh-qosh bo‘ldi.

8. Begali Qosimov jadidchilik va jadid adabiyotini tahlil qilar ekan, mazkur tadqiqotlarning asosiy mag‘zi sifatida millat, vatan, milliylik kabi masalalarning o‘rganilishini qo‘ydi. Shuningdek, ilmiy ijodining asosiy omili sifatida ayni jihatlarga keng ahamiyat berdi.

9. Olim ilmiy ijodida xolislik tamoyili yetakchilik qilar ekan, Begali Qosimov mazkur tamoyil asosida harakat va uning vakillariga nisbatan yuklangan ayblovlarni fosh qildi va bunga erishdi; jadidchilik harakati tarixi, madaniyati, adabiyoti va san’ati, jadid matbuoti bilan bog‘liq bo‘lgan umumiy ilmiy-nazariy masalalar majmuini yaratib berdi;

10. Begali Qosimov o‘z tadqiqotlarida, asosan, sotsiologik, biografik, qiyosiy-tarixiy usullardan foydalangan. Ushbu tadqiq usullarini yirik manbashunos, adabiyotshunos, nazariyotchi olim sifatida boyitishi bilan birga, germenevtik, qiyosiy-tipologik, struktur va funksional tahlil usullariga ham murojaat qilgan. Sotsiologik tahlilning olim tadqiqotlari uchun muhim ahamiyat kasb etishi uning jadidshunoslik faoliyati bilan bog‘liq.

**SCIENTIFIC COUNCIL DSS.03/30.12.2019.Fil.19.01 ON AWARDING  
SCIENTIFIC DEGREES AT ALISHER NAVOI TASHKENT STATE  
UNIVERSITY OF UZBEK LANGUAGE AND LITERATURE**

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**ALISHER NAVOI TASHKENT STATE UNIVERSITY OF UZBEK  
LANGUAGE AND LITERATURE**

**ERGASHEVA MOKHIGUL KHAYDAROVNA**

**THE ISSUE OF SCIENTIFIC-BIOGRAPHICAL STUDY OF BEGALI  
QOSIMOV'S LIFE AND WORK**

**10.00.02 - Uzbek Literature (Uzbek literature of the 20<sup>th</sup> century and current literary  
process)**

**DISSERTATION ABSTRACT**

**of the Doctor of Philosophy (PhD) in philological sciences**

**Tashkent – 2024**

**The theme of dissertation for doctor of philosophy (PhD) was registered by the Supreme Attestation Commission at the Cabinet of Ministers of the Republic of Uzbekistan under number № B2020.2.PhD/Fil2474.**

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The doctoral dissertation can be reviewed in the Information-Resource Centre of Alisher Navoi Tashkent State University of Uzbek Language and Literature (registration under № \_\_\_\_). (Address: 100100, Yusuf Khos Hajib street, 103, Yakkasaray district, Tashkent city. Phone number: (99871) 281-42-44)

The abstract of dissertation is distributed on “\_\_\_\_” \_\_\_\_\_ 2024.  
(Protocol at the register № \_\_\_\_ of “\_\_\_\_” \_\_\_\_\_ 2024).

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## INTRODUCTION (abstract of the PhD thesis)

**The topicality of the dissertation.** In world literary studies, examples of literary-aesthetic thought began to be studied from the mid-19th century onwards, along with its creator, that is, on the basis of the “work+author” unity. As a result, one of the new scientific research methods, the biographical method, was introduced to the field, and certain results were achieved in the complex examination of a literary work along with its creator. The biographical method investigates the life events and moments that have been transferred into the psyche of the author, exploring the whole of life – author – work and revealing the world behind the text. It identifies the foundations of the imagery constructed in the text. After all, great works of art are the result of the suffering and tireless, dedicated labor of great-hearted individuals, and studying such creativity and its product together is an important issue in the field.

In world literary studies, there have been many scholars who changed theoretical views, developed them, and created their own distinctive scientific schools. In recent years, there has been a particular focus on studying the life paths, works, scientific laboratories, individual characteristics, approaches to literary sources, and the scientific concepts put forward by literary scholars who have developed new principles in the analysis of literary works. More broadly, the productive creative work of an individual has an impact on the intellectual development of a nation. At present, a deeper understanding of the scientific activities of scholars who have contributed to the development of the field helps identify the driving factors of progress, set key principles, and guide their application in real life.

In Uzbek literary studies, the study of the literary heritage created by the Jadids is an extremely important task. This is because: “The enlightening activities of our progressive ancestors, which make up the bright pages of our shared history, and their rich heritage, which has not lost its value and significance, should be thoroughly researched and promoted in cooperation with neighboring countries, international organizations, and prominent foreign scholars. This remains our priority task”<sup>49</sup>. In this regard, the scientific-biographical study of the life and work of literary scholar Begali Qosimov, who specialized in the activities of the representatives of Jadid literature, and the investigation and evaluation of his role in the development of science in the context of world literary studies, can be considered one of the duties and important tasks of literary scholars.

The Decrees of the President of the Republic of Uzbekistan, such as PF-4958 of February 16, 2017, on “Further Improving Postgraduate Education,” PF-5847 of October 8, 2019, on “Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030,” PF-5850 of October 21, 2019, on “Measures to Significantly Increase the Prestige and Status of the Uzbek Language as the State Language,” PQ-3271 of September 13, 2017, on the “Program of Comprehensive Measures for the Development of the System of

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<sup>49</sup>Mirziyoyev Sh.M. Jadidlar: milliy o‘zlik, istiqlool va davlatchilik g‘oyalari mavzusidagi xalqaro konferensiya ishtirokchilariga murojaati. <https://kun.uz>. 11.12.2023.

Publishing and Distribution of Book Products, Increasing and Promoting Reading and Book Culture,' PQ-3652 of April 5, 2018, on "Measures to Further Improve the Activities of the Uzbekistan Writers' Union," as well as the President's speeches, such as the one delivered on August 3, 2017, during a meeting with representatives of Uzbekistan's creative intelligentsia, and his instructions during the visit to the Writers' Alley in Tashkent on May 20, 2020, aimed at enhancing the influence of literature, as well as other regulatory legal documents related to this activity, serve as the foundation for the tasks outlined in this dissertation research. This study contributes to the implementation of the goals set out in these documents.

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

**The degree to which the problem has been studied.** The study of the activities of the Jadid scholar and multifaceted scientist Begali Qosimov began in 1992, the year he turned 50. It was in this year that scholars highly evaluated the distinctive features of Qosimov's scientific creativity in the press, and significant attention was given to his personal qualities. In particular, the works of prominent figures of Uzbekistan, such as Abdulla Oripov, Ozod Sharafiddinov, Rustamjon Tojiboyev, Mahmud Sa'diy, Najmiddin Komilov, Sunnatilla Ahmedov, Abdug'afur Rasulov, Jumaxo'ja Nusratullo Atoulllo o'g'li<sup>50</sup> extensively covered Qosimov's scientific work and human virtues. At the same time, a number of studies on Begali Qosimov's life and scientific-pedagogical activities have been conducted by researchers such as Sh. Yusupov, U. Dolimov, Q. Yo'ldoshev, N. Jabborov, Sh. Rizayev,<sup>51</sup> and U. To'rayeva.<sup>52</sup>

In literary studies, the biographical method and its characteristics have been studied by several scholars. The inventor of this method is considered to be Charles Sainte-Beuve (1804–1869)<sup>53</sup>. In later years, the French literary and academic environment recognized A. Morua<sup>54</sup> as a prominent theorist of this

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<sup>50</sup>Орипов А. Шарафиддинов О. Излаган олим бўлади / Ватан. – Тошкент, 1992. – №13; Тожибоев Р. Маърифат фидойиси / Ватан. – Тошкент, 1992. – №13; Махмуд Саъдий. Муаллимнинг тўйи / Ватан. – Тошкент, 1992. – №13; Комилов Н. Тарих ҳақиқатини айтиш захмати / Халқ сўзи. – Тошкент, 1992. – №245; Аҳмедов С. Тарихимизнинг толмас тадқиқотчиси / Ўзбекистон овози. – Тошкент, 1992. – №248-249; Расулов А. Устозлар изидан. / Тошкент ҳақиқати. – Тошкент, 1992. – №172; Муҳаммад Али. Бир дарахтнинг меваларимиз / Туркистон. – Тошкент, 1992. – №145-146; Нусратулло Атоулло ўғли Жумъазода. Ҳақиқаткаш олим / Маърифат. – Тошкент, 1992. – №.103.

<sup>51</sup>Юсупов Ш. Долимов У. Ризаев Ш. Фидокор олим / Ватан. – Тошкент, 1994. – №11; Йўлдошев Қ. Олимнинг олами / Ўзбекистон адабиёти ва санъати. – Тошкент, 2002. – №35; Жабборов Н. Пок руҳи миллатнинг калбида. Сўнги жадид киссаси (Бегали Қосимов замондошлари хотирасида. – Тошкент: Турон-иқбол, 2012. – Б. 231; Нусратулло Атоулло ўғли Жумъазода. Ҳақиқаткаш олим / Маърифат. – Тошкент, 1992. – №.103.

<sup>52</sup>Тўраева У. Ўзбек жадид адабиётини ўрганишда Бегали Қосимов тадқиқотларининг ўрни. Филол. фан. б. фалс. док... (PhD) дисс. – Бухоро, 2022.

<sup>53</sup>Сент Бёв Ш. Литературные портреты. Критические очерки. – М.: Художественная литература, 1970.

<sup>54</sup>Моруа А. От Монтеня до Драгона. – М.: Радуга, 1983.

method. In Russian literary studies, scholars such as G.O. Vinokur, A.N. Ribnikov, V.B. Tomashevskiy, B. Tomashevskiy, M.G. Yaroshevskiy, B.S. Meylakh, V.V. Veresayev,<sup>55</sup> as well as contemporary Russian literary critics like S.V. Berezkina, D.Y. Korvyakova, Y.N. Levina, and Y.A. Medvedeva,<sup>56</sup> have contributed to the development of the biographical method. In Uzbek literary studies, researchers such as A. Rasulov, U. Jo‘raqulov, B. Karimov, B. Yo‘ldoshev, D. Quronov, O. Adizova, Z. Quvonov, and Z. Rahmonova<sup>57</sup> have also explored aspects of this issue in their doctoral and candidate dissertations, monographs, articles, and textbooks on literary studies and literary criticism. These works present various views and considerations on the details and nuances of the biographical method.

**The relationship of the topic of the dissertation research with the plan of the research work of the higher educational or research institution where the dissertation was carried out.** The dissertation work was carried out within the framework of the scientific research plan of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi “The issue of scientific-biographical study of begali qosimov’s life and work”.

**The research purpose:** The study of the life path and scientific activity of literary scholar Begali Qosimov from a biographical perspective involves examining his contributions to Jadid studies, his approaches to specific literary phenomena, the principles he applied in evaluating literary works, and the scientific and practical significance of his views as a theoretician.

**The research tasks:** to reveal the role and theoretical functions of the biographical method in literary studies, and to illuminate its methodological foundations by analytically studying the history of the scientific-biographical approach to the works of writers, poets, playwrights, and literary scholars;

To describe the life path, creative legacy, and sources of Begali Qosimov's scholarly works, including his contributions to the history of literature, Jadid studies, literary criticism, and works related to national ideology and spirituality;

The study of Begali Qosimov’s scientific phenomenon involves the inclusion of his unpublished manuscripts, drafts of published research, variants of his

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<sup>55</sup>Винокур Г.О. Биография и культура. – М.: Государственная академия художественных наук, 1927; Томашевский В.Б. Пушкин. – М. – Л.: Издательство академик наук СССР, 1961; Томашевский В. Б. Пушкин. Работа разных лет. – М.: Книга, 1990; Ярошевский М.Г. Биография ученого как науковедческая проблема. – М.: Человек науки, 1974; Мейлах Б.С. Пушкин и русский романтизм. – М.: Человек науки, 1937; Вересаев В.В. Живая жизнь. – М.: Республика, 1999.

<sup>56</sup>Березкина С.В. Проблема историко-культурного контекста в научной биография А.С. Пушкин. Дисс... д-ра. филол. наук. – СПб., 2010; Корвякова Д.Ю. Жанр писательской биография в творчестве В. Скотта. Дисс... д-ра. филол. наук. – Череповец, 2002; Левина Е.Н. Проблема биографизма в творчестве И.С. Тургенева 1840-1850х год. Дисс... д-ра. филол. наук. – СПб., 2008.

<sup>57</sup>Жўракулов У. Биографик метод. // Худудсиз жилва. – Тошкент: Фан, – 2006. – Б. 10-27; Расулов А. Ҳозирги ўзбек танқидчилигида таҳлил ва талқин муаммоси. Филол. фан д-ри. дисс... автореф. – Тошкент, 2002; Каримов Б. Биографик метод. // Рухият алифбоси. – Тошкент, Фафур Гулом номидаги НМИУ, 2016. – Б. 168-172; Йулдашев Б. Ўзбек адабиётшунослиги ва адабий танқидчилигида услуб ва маҳорат муаммолари (60-70 йиллар). Филол. фан д-ри. дисс... автореф. – Тошкент, 2000; Қурунов Д. Биографик метод. // Адабиётшуносликка кириш. – Тошкент: Ўқитувчи, 2002; Адизова О. Адабиётшунос Азиз Қаямов тадқиқотларида биоргафик методнинг ўрни. Филол. фан. б. фалс. док... (PhD) дисс. – Қарши, 2018; Қувонov З. Абдуқодир Ҳайитметовнинг адабиётшунослик фаолияти. Филол. фан. б. фалс. док... (PhD) дисс. автореф. – Самарқанд, 2020; Раҳмонова З. Адабиётшуносликда ижодий индивидуаллик муаммоси (проф Б. Саримсоқов ижодий мероси мисолида). Филол. фан. б. фалс. док... (PhD) дис. – Тошкент, 2023.

published works, and nearly twenty diaries written in Arabic, Latin, and Cyrillic scripts. By incorporating these materials into the research, the aim is to develop theoretical criteria specific to his scientific biography;

To identify the scientific methodology characteristics specific to Begali Qosimov's approach, based on the artistic-aesthetic, cultural-enlightenment, national-spiritual, and socio-historical factors of his research, To define the principles of analysis, interpretation, research, and evaluation that are unique to Qosimov.

**The object of the research** consists of Professor Begali Qosimov's life path, scientific legacy, the scholar's personal archive, and the approximately twenty "Diaries" written in Arabic and Cyrillic scripts, stored in this archive. Additionally, it includes research notes and recollections about the scholar from his friends, disciples, and relatives.

**The subject of the research** is the scientific-biographical study of Begali Qosimov's life path and creative work, focusing on the individual aspects of the scholar's scientific activity. This includes an examination of Qosimov's research on Jadid literature, as well as the analysis of his research methods and criteria within this framework.

**Research methods.** In exploring the dissertation topic, biographical, historical-comparative, sociological methods, as well as statistical analysis, classification, and description methods were used.

**The scientific novelty of the research work lies in the fact that:**

The emergence of the biographical method as a legitimate phenomenon, its formative factors, its role in the history of literary studies, and its unique features in typologically illuminating the relationship between the creator and scientific work have been identified. Practical results in analyzing and synthesizing the biographical object's life story on social, domestic, and psycho-biographical levels, as well as its methodological foundations, have been clarified;

Professor Begali Qosimov's research on literary history, Jadid studies, literary criticism, and the ideology of national independence has been scientifically characterized in terms of the phenomenon of nation and nationality, with its theoretical essence substantiated based on the categories of historicity and aesthetics;

Using the personal archive of Professor Begali Qosimov, more than twenty diaries, letters, and official correspondences written in Arabic, Latin, and Cyrillic scripts, which provide the basis for a psycho-biographical interpretation of the scholar's biography and scientific legacy, have been utilized for the first time to illuminate the literary studies phenomenon. The unique role of these rare sources in uncovering the scholar's scientific biography has been determined;

Based on the principles of artistic-aesthetic, cultural-historical, philosophical-educational, national-spiritual, and socio-psychological interpretations characteristic of the scholar's research, the foundations of Begali Qosimov's scientific methodology have been outlined, and its significance as an individual-biographical phenomenon in the scientific and literary process has been theoretically substantiated.

**The practical outcomes of the research work** are as follows:

The importance of the biographical method and its principles in the scientific-biographical study of Begali Qosimov's life and work has been demonstrated, showing that this method serves as a significant foundation for scientific research and the educational process;

the issue of the scholar's scientific individuality has been explored, revealing that Begali Qosimov's individuality is characterized by aesthetic principles such as objectivity, truthfulness, conciseness, and sincerity;

the interpretation of the scholar's work within the context of national history, social ideals, and philosophical thought has led to scientific conclusions about the phenomena of nationhood and national identity, which hold significant value for the spiritual development and intellectual thought of the younger generation;

The artistic-aesthetic importance and unique features of Begali Qosimov's works dedicated to periodization and the study of specific figures have been scientifically substantiated.

**Reliability of the research results** is ensured by the clear formulation of the problem, the use of scientific methods, and the presentation of theoretical information based on precise scientific sources. The materials subjected to analysis are grounded in scientific methods, and the theoretical ideas and conclusions have been implemented in practice. Furthermore, the results obtained have been validated by authorized organizations, and the analysis and interpretation have been conducted based on contemporary scientific concepts in literary studies.

**The scientific and practical significance of the research work findings. Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** The scientific significance of the research lies in the fact that the scientific-biographical study of Begali Qosimov's life path and creative work enriches the theoretical and scientific perspectives on this type of research in literary studies. Indeed, since a work is the product of the creator's thought, examining the person who created it and the factors that influenced the creative process leads to substantial results in artistic analysis, allowing the life-based foundations of the text to be substantiated. Biographical investigation is characterized by its ability to reveal the theoretical aspects of the text in a convenient, engaging, and life-oriented manner. Given that the results of the dissertation bring forward such observations in relation to scientific methods of textual analysis, they are of significant importance.

The practical significance of the research lies in its ability to provide material for studies on Uzbek literature, literary theory, Jadid studies, and literary processes in the second half of the 20th century and the early 21st century. Furthermore, it serves as an additional resource for lectures and practical sessions on subjects such as "Introduction to Literary Studies," "Literary Theory," "History of Uzbek Literature," "History of Jadid Literature," and "Methodology of Literary Studies" at higher educational institutions. It also contributes to the creation of textbooks and study guides. The research serves as a ready-made source for scholars studying the phenomenon of the creative personality.

**Implementation of the research results.** Based on the findings of the research on the scientific-biographical study of Begali Qosimov's life and work:

The study of Begali Qosimov's life and creative work through the lens of the biographical method revealed key aspects of its emergence, factors of formation, its role in literary criticism history, and its unique approach to typological illumination of the relationship between the creator and scientific works. The analysis and synthesis of biographical object biographies at social, domestic, and psycho-biographical levels provided practical results. The scientific-theoretical foundations and specific characteristics of the biographical method in world literary studies were elucidated. Unique principles of Begali Qosimov's analysis and interpretation were demonstrated within the practical framework of the F3-201912258 project titled "Creation of a Multilingual (Uzbek, Russian, English) Electronic Platform for Uzbek Literature," conducted at Alisher Navoi Tashkent State University of Uzbek Language and Literature during 2021–2023. This is evidenced by document No. 04/1-1471, dated June 10, 2024, from the university. As a result, the scientific-theoretical concept of the project was enriched with new materials analyzing the scholar's contribution to Jadid studies and defining the distinctive characteristics of Begali Qosimov's academic creativity.

The scientific description of Professor Begali Qosimov's research on literary history, Jadid studies, literary criticism, and the ideology of national independence has been achieved. The biographical method and its theoretical foundations and specific characteristics were elucidated in Uzbek literary studies. The results of the scholarly-biographical study of Begali Qosimov's life and creative work were utilized in defining the unique aspects of the scholar's academic creativity and the scope of his pedagogical contributions. These results also informed the AM-F3-201908172 project titled "Creation of the Educational Corpus of the Uzbek Language," conducted at Alisher Navoi Tashkent State University of Uzbek Language and Literature during 2020–2022, as per document No. 04/1-2280, dated September 4, 2024. Consequently, the project was enriched with scholarly materials on the life and work of the literary critic.

Based on Professor Begali Qosimov's archive, which includes over twenty diaries, letters, and official correspondences written in Arabic, Latin, and Cyrillic scripts, a psycho-biographical interpretation of the scholar's biography and academic heritage was undertaken for the first time. These materials were used to illuminate the phenomenon of literary scholarship. Information from these sources was employed in the preparation of scenarios for the programs "Bedorlik" (Awakening) and "Adabiy Jarayon," (Literary Process) produced by the Uzbekistan National Television and Radio Company's "Uzbekistan" channel in 2023–2024 (document No. 04.36-733). As a result, these programs enriched the country's youth with materials on the scientific-biographical study of the life and creative work of scholars in Uzbek and world literary studies.

**Approbation of the research results.** The results of this study were presented in reports and speeches and have been tested at several scientific and practical conferences, including 6 international and 2 republican conferences.

**Publication of the research results.** 14 scientific articles related to the theme of the dissertation have been published, of which 6 articles have been published in scientific journals recommended by the Higher Attestation Commission under the

Ministry of Higher Education, Science, and Innovation of the Republic of Uzbekistan based on the research results of the dissertation, 4 articles in republican scientific journals and 2 articles have been published in foreign scientific journals.

**The outline of the dissertation.** The dissertation consists of an introduction, three chapters, conclusion, the list of references. The total volume of the dissertation is 129 pages.

## THE MAIN CONTENT OF THE DISSERTATION

**The introductory part** of the dissertation is based on the relevance and necessity of the research topic, the purpose, tasks, object, subject and methods of research are defined; ; the relevance of the topic to the priorities of the development of science and technology of the republic; the scientific novelty and practical results of the research are described; the scientific and practical significance of the results is revealed; information on the implementation of research results in practice, published works and the structure of the dissertation are presented.

The first chapter of the dissertation, titled “**Scientific-Biographical Approach in Literary Studies and Its Theoretical Principles**,” investigates the topic “*The Role of the Biographical Method in Studying Literary Activities*” in section 1.1. This section provides a definition of the biographical method and its specific characteristics, discusses the role of the biographical method in literary studies, and outlines the criteria applicable when studying the work of a particular writer. Theoretical perspectives from both world and Uzbek literary studies are presented and analyzed.

Since the mid-19th century, humanitarian ideas in literary studies were elevated to the level of scientific principles. The idea that a work of art should not be analyzed from the standpoint of rigid rules and genres was proposed by the great French writer Victor Hugo. At the same time, Western philosophy of that period introduced the principle that “any creative work must be studied in unity with the personality of its author.” The activities of Charles Sainte-Beuve and André Maurois ensured that this principle became an actual research method in literary studies.

The core of the biographical method, the word “biography” (from the Greek *bios* meaning life and *grapho* meaning to write), in its broader sense, signifies meanings such as “the sacred inscription,” “the history of one’s life,” or simply “life” itself<sup>58</sup>.

The foundation of the scientific-biographical study of a literary scholar’s activity and creativity is the biographical method. As one of the scientific methods in literary studies, the biographical method is characterized by its approach to a work and research through the personality of the creator. The biographical method is an independent, relatively new, and effective research technique. When a researcher or scholar examines any creative work by connecting it to its author, they gain a better understanding of the subject behind the text, leading to more

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<sup>58</sup>Расулов А. Илми ғарибани қўмсаб. – Тошкент: Маънавият, 1998. – Б. 21.

meaningful scientific and artistic analysis. This method, with its unique integrated system, can be applied to any type of creativity (whether practical or theoretical) and to any field (science and technology, art, politics, culture)<sup>59</sup>.

The biographical method should not be understood merely as the study of a person's life, i.e., a biography. "This method does not use the creator's biography solely as an informational source; rather, the biography serves as a holistic system that helps reveal the essence of the creator's work. It is a system that, in terms of its internal structure, incorporates many refined sub-systems. Moreover, the life and activities of the creator are comprehensively covered"<sup>60</sup>. In the biographical method, special attention is given to studying the author (whether a poet, writer, playwright, or scholar) primarily as a human being. This is because, in the creative work, aspects related to the author's life and activities are reflected in one form or another. The person creating the artistic work brings their thoughts, worldview, experiences, and moments into the work. In the work, these are expressed in a renewed and transformed form. When a literary scholar examines an artistic work using scientific methods, they investigate the life and activities of the creator in connection with the work. By doing so, they uncover the sources of the work and delve deeper into its content, ultimately revealing the truth of the work to the reader. In this sense, the biographical method offers a wide range of possibilities within the "work + author"<sup>61</sup>. unity, as both the work and the creator are interlinked and understood in relation to one another. Specifically, the creative laboratory of the author is analyzed in detail. The work and the creative process are studied in connection with the personality, emotional and spiritual state of the writer or scholar. "Certain events and occurrences in the life of the creator are reflected in some way in the works they have written, and this is substantiated through the biographical method"<sup>62</sup>.

1. Using this method to study the activity of a literary scholar, the following biographical factors are relied upon:

2. The genetic, domestic-familial (family history, present, and future), and psychophysical (psychological and biological) factors of the creator's biography.

3. The systematic analysis of the social and cultural activities of the biographical subject.

5. The environment in which the biographical subject was educated, as well as the scientific and literary sources they studied and the potential influence of those sources.

6. The works of the biographical subject, including the scientific perspective, worldview, and philosophical principles reflected in them.

In the biographical method, the genetic factor is always considered paramount. This is because, when studying the unique characteristics of a creator, it is natural to encounter their genetic and biological traits. "Therefore, in the

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<sup>59</sup>Жўракулов У. Худудсиз жилва. – Тошкент: Фан, 2006. – Б. 14.

<sup>60</sup>Specified source. – P. 12.

<sup>61</sup>Адилова О. Адабиётшуносликда Азиз Қаюмов тадқиқотларида биографик методнинг ўрни. Филол. фан. б. фалс. док... (PhD) дисс. – Қарши, 2018. – Б. 13.

<sup>62</sup>Specified source. – P. 13.

history of literature, many creators have been influenced by their father, grandfather, uncle, or any close relatives, specifically because of their kinship, which has played a significant role in shaping their creative process”<sup>63</sup>. Similar influences can be observed in world literature, where many talents have emerged as a result of familial environments. “In this context, it is enough to recall how Navoi was influenced by his poet uncles, Maxtumqul by his grandfather and father, Pushkin by his poet uncle, and Ogahi by his uncle Munis, among others”<sup>64</sup>.

Begali Qosimov did not enter the field of literature and science by chance. Specifically, he recalls in his memoirs about his father: “He loved poetry, words, and the meanings of words. He used to practice poetry.” Moreover, the literary scholar U. Jo‘raqulov, relying on the memories of Begali Qosimov’s brother, Shomurod Qosimov, emphasizes that their grandfather, Abulqosim, was well-versed in the principles of classical literature and even cites examples from his ghazals (which Begali Qosimov later transcribed in the new orthography and distributed to his brothers).

“In our family, both my father and mother played a significant role in awakening our love for reading, writing, and, in general, for words. My father, in addition to being a poet (whose poetry was spontaneous and improvisational), was skilled at finding and expressing words and verses with sharp wit. Furthermore, he had a deep love for words. When he played the dutar, anyone listening would be completely enchanted. Even until recent years, my father’s old dutars were kept in our home. Every time I saw that dutar, I would recall the image of my father gently picking it up, playing it softly, and then, with great inspiration and passion, performing various melodies. My father also made wooden do‘mbiras for each of us. In short, it was my father and mother who instilled in us a love for words, music, and goodness. My mother, too, was an endless treasure of knowledge. She knew many fairy tales and songs. I will never forget her lullabies”<sup>65</sup>.

Any creative individual must have a thorough mastery of the theoretical knowledge related to their field. Knowledge and action define their place within the discipline of literary studies. In the biographical method, this aspect is demonstrated as a coherent system. Almost every part of a literary work—the word, sentence, theme, idea, and content—reflects the personality of the author, while in scholarly work, the literary scholar’s individuality is expressed through the methods of research they employ, the scientific problem they choose to address, their style, thoughts, and conclusions in their studies.

In most of the recollections about Begali Qosimov, it is noted that although his physical stature was small, his spirit was full of energy and enthusiasm characteristic of the Jadid movement. Perhaps the most important aspect of his creative style, which also influenced his scholarly work, was his ability to use words economically—conveying profound meaning with few words, and crafting precise, scientifically grounded sentences. This natural ability reflects his approach

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<sup>63</sup>Адизова О. Адабиётшуносликда Азиз Қаюмов тадқиқотларида биографик методнинг ўрни. Филол. фан. б. фалс. док... (PhD) дисс. – Қарши, 2018. – Б. 13.

<sup>64</sup>Specified source. – P. 21.

<sup>65</sup>Қосимов Б. Танланган асарлар. 3-жилд. – Тошкент: Ғафур Ғулом номидаги НМИУ, 2022. – Б. 550.

to language and research. Like the Jadids, the scholar was a passionate advocate for his field, a true devotee of knowledge. The biographical approach, in this case, highlights the most significant factor in Qosimov's academic work: his commitment to intellectual rigor and his concise, yet profound expression. Overall, Qosimov was not only an expert in Jadid literature but also in classical literature, literary history, and literary processes. This characteristic is evident in all the scholarly works he produced.

Section 1.2. *"The History of Scientific-Biographical Study of Uzbek Literary Scholars"*. The biographical method in Uzbek literary criticism has its own history and research principles.

In the West, the "biographical method" as a scientific research approach is characterized by specific principles that can be traced in the works of classical scholars. Particularly, these principles are evident in Alisher Navoi's Tazkiras and "Holots" (personal histories), Zahiriddin Muhammad Babur's Baburnama, as well as in the "Hasbi Hollari" (personal histories) of classical poets and the studies of Jadid literary critics. In the period following Uzbekistan's independence, these principles began to develop within Uzbek literary criticism, however, certain shortcomings still remain in the application and consolidation of this method. Literary scholar U. Jo'raqulov remarks: "...However, despite this, there are no methodological studies that generalize the central concepts, scientific-theoretical principles, and distinctive features of the biographical method, nor its relationship with other research methods and fields of science"<sup>66</sup>, similarly, literary critic B. Karimov emphasizes that, historically, the biographical method has not been given adequate attention in Uzbek literary criticism<sup>67</sup>.

Up until the year 2000, several studies based on the key principles of the biographical method were developed concerning the scientific and literary heritage of notable figures such as Abdurauf Fitrat, Vadud Mahmud, Otajon Hoshim, and Abdurahmon Sa'diy. Additionally, the works of Izzat Sulton (N. Rahimjonov), O'tkir Hoshimov (A. Rasulov), Aziz Qayumov (O. Adizova), and Bahodir Sarimsoqov (Z. Rahmonova) were analyzed from various perspectives.

In these studies, the following key issues were addressed:

1. *Creating the Biographical Sketch of the Author and Introducing it as a Scientific Issue*. In the biographical method, the unity of "work + author" is investigated, and first and foremost, understanding the biographical sketch of the author is crucial. Indeed, the author's biography plays a key role in providing initial insights into their works. For this reason, creating and expanding the biographical sketch of a scholar-author is an important process within the biographical method. In literary scholarship, bringing previously unknown or unclear biographical information to light for the first time, organizing it, filling in gaps, and providing a comprehensive description is a critical task. After all, any biographical account reflects the worldview and individuality of the person it concerns..

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<sup>66</sup>Жўрақулов У. Худудсиз жилва. – Тошкент: Фан, 2006. – Б. 13.

<sup>67</sup>Каримов Б. Рухият алифбоси. – Тошкент: Фафур Фулом номидаги НМИУ, 2016. – Б. 168.

2. *Systematizing the Views of Writers and Literary Scholars on Literature and Art.* From the 1910s onwards, various reflections on literature and art began to emerge. The diversity of these ideas is characteristic of the intellectual and literary climate of that period. Specifically, Professor U. Jo‘raqulov notes that the views of Abdurauf Fitrat, who laid the foundations of literary scholarship, on the essence and purpose of literature “were already fully developed by the end of the 1910s”<sup>68</sup>. To prove this, the scholar cites Fitrat’s views on “literature” and “poetry” from his work *Adabiyot qoidalari* (Rules of Literature), specifically his definition of literature: “... literature is the depiction of the waves of our thoughts and feelings through words, with the aim of creating the same waves in others”<sup>69</sup>. “In poetry, there is a spiritual force that boils the blood of people, makes their muscles move, shakes their minds, and stirs their senses”<sup>70</sup>. The scholar, by revealing the true essence of words, presents Fitrat's comprehensive conclusion on literature: “That is, in the first thesis, the internal structure of poetry and its moral-psychological foundations are outlined; in the second thesis, along with these, the general aesthetic function and significance of the art of words are discussed. The overall meaning of this can be considered as a logical conclusion derived from the synthesis of both ideas. Additionally, within this, there is also a rational essence that defines the nature of creativity”<sup>71</sup>. Fitrat emphasizes that in the creation of works, particularly poetry and literature, “aesthetic impact” and “aesthetic pleasure” are of paramount importance.

The scholars who worked in the literary environment of the time also had their own distinctive views on art and literature. In particular, I. Yoqubov, when discussing Otajon Hoshim’s views on literature, states: “The scholar understands literature as a fine art and views the beauty of classical literature with special affection”<sup>72</sup>. Furthermore, he emphasizes that “V. Mahmud, in his literary critical articles, paid more attention to the elegance of art its aesthetics, form, style, and language rather than the ideas and content”<sup>73</sup>.

3. *The issue of literary heritage and the attitude towards classical literature.* The attitude of literary scholars from the early 20th century towards classical literature manifests in several aspects. In particular, “Fitrat’s specific approach to classical heritage is, first of all, related to his principle of working with the Arabic meter, and second, it also involves certain concessions, which, despite being influenced by the complexities of the time, could not overshadow his love for classical heritage and his positive view of it”<sup>74</sup>. In general, Fitrat sought to preserve and promote literary heritage as much as possible. In his research, many representatives of classical literature were brought into focus as research subjects.

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<sup>68</sup>Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Тошкент: Университет, 2003. – Б. 28.

<sup>69</sup>Абдурауф Фитрат. Адабиёт қоидалари. – Тошкент: Ўқитувчи, 1995. – Б. 21.

<sup>70</sup>Specified source. – P. 20.

<sup>71</sup>Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Тошкент: Университет, 2003. – Б. 28.

<sup>72</sup>Ёкубов И. Отажон Ҳошимнинг адабий-танқидий фаолияти. Филол фан. ном. дисс.... автореф. – Тошкент, 1993. – Б. 12.

<sup>73</sup>Каримов Б. Вадуд Маҳмуднинг 20 йиллар адабий танқидчиликдаги ўрни. Филол фан. ном. дисс... автореф. – Тошкент, 1995. – Б. 9.

<sup>74</sup>Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Тошкент: Университет, 2003. – Б. 28.

Notably, his scholarly articles on figures like Ahmad Yassaviy, Alisher Navoiy, Babur, Mashrab, Turdi, and Amir Umarxon marked important stages in the development of classical literary studies of that period. Vadud Mahmud also treated the issue of literary heritage with great respect. As the esteemed son of Behbudi, he highlighted that the foundation of our classical literature is “rooted in Islamic religion and the philosophy of Sufism”<sup>75</sup>. His views on Navoiy were also a significant event and a bold act for that time. Vadud Mahmud referred to Navoiy as a “great poet” and a “great genius”<sup>76</sup>.

The second chapter of the dissertation is titled “**Begali Qosimov's Life Path and Sources of His Scientific Legacy**”, and in section 2.1 “*Begali Qosimov as an Individual Creative Figure and Scholar (Based on His Diaries)*” is explored. Begali Qosimov’s scientific work and the individual traits specific to his personality as a scholar have been analyzed.

The main factors in the formation of Begali Qosimov’s individual approach are as follows:

a) Subjective factors:

– The scholar’s family lineage (his ancestors and maternal heritage) and his psychogenological (mental and spiritual) characteristics, as well as his fate;

b) Objective factors:

– The family environment in which the scholar grew up (his father’s love for music and words from an early age, his father’s intellectual nature, his attention to his son’s education, his teachers, and his integration into the cultural-scientific environment of the capital);

– The social and scientific-spiritual environment in which he was formed (Begali Qosimov’s scientific activity began at a time when the scientific problems of Jadid literature were being formulated, and he studied under the great scholars of the time, forming and working within this environment);

The individual nature of the scholar’s scientific work, in our view, stems from such personal traits as objectivity, fairness, determination, honesty, conciseness, and sincerity that are clearly evident in his personality. The individuality of Begali Qosimov’s scientific work is also manifested in the following:

*d) His clear identification of scientific problems and his scientific-aesthetic attitude toward the object of study;*

*e) His approach to existing scientific problems and the research principles he applied;*

*f) The uniqueness of the scholar’s scientific style and methods of analysis, and the national character of the scientific concepts and terms he used.*

The sources that form the basis of Begali Qosimov’s creative individuality are not limited to the aspects mentioned above. The scholar kept diaries throughout his life, which express his activities and emotional-spiritual state. Furthermore, the events described in the memoirs written by Begali Qosimov’s wife, Matluba Isoqova (prepared for publication but not yet published), along with letters and

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<sup>75</sup>Каримов Б. Вадуд Махмуднинг 20 йиллар адабий танқидчиликдаги ўрни. Филол фан. ном. дисс... автореф –Тошкент, 1995. – Б. 15.

<sup>76</sup>Specified source. – P. 18.

domestic life details describing the scholar's inner world, are also useful in uncovering the essence of his work.

B.Qosimov's "Kundaliklar" (diaries) can primarily be divided into three categories:

1. "Diaries" reflecting the specific characteristics of the scholar's scientific activity during certain periods.

2. "Diaries" depicting Begali Qosimov's emotional, spiritual, and domestic life, as well as his deeply personal states.

3. Interpretations of memories, letters, and various evidence presented in Matluba Isoqova's book.

The first type of Begali Qosimov's diaries lacks a systematic structure. The scholar mainly recorded the most interesting information, valuable thoughts from sources, and memorable insights. In this sense, although the diaries are lengthy, they are not organized within a single notebook but are recorded in various styles and formats. The main focus of these notes is on scientific content, with frequent references to literary figures such as Ajziy, Mirmuhsin Shermuhamedov, and Abdulla Avloniy. *Daftarlarda olim o'sha davr matbuotida e'lon qilingan va o'zi uchun qiziqarli* In these notebooks, the scholar documented information that had been published in the press at that time and was of particular interest to him. For example, he recorded Fitrat's poem "Ovunchoq," dedicated to Mirmuhsin, in the old Uzbek script. The records indicate that this poem was dedicated to Mirmuhsin, and it is clear from Qosimov's diaries that he had copied the poem from the press of that period, as the number 71 appears at the end of the poem. Given the context, it is highly likely that this poem was copied from that era's press..

B. Qosimov has another type of diary, written in the old Uzbek script and recorded in an organized manner as memories. Unlike his scientific work, in these diaries, when the scholar writes his memories, he seems to be searching for a conversational partner who is close to his inner emotional world. The second type of "Kundaliklar" is written entirely in the Arabic script. From the very fact that these diaries were written in this particular script, it is clear that the scholar intended to keep them private. This reflects the uniqueness of the scholar's nature and his creative principles. According to his children's recollections, Begali Qosimov's wife, Matluba Isoqova, learned to read the old Uzbek script and only much later, when she was older, was she able to read these diaries..

In the section 2.2 "*Begali Qosimov – The Scholar of Jadidism*" is dedicated to examining the scholar's research on Jadidism. It focuses on analyzing the scope, directions, and scientific significance of his studies related to Jadid literature.

B. Qosimov is a versatile scholar who conducted research in all areas of literary studies. Throughout his long career, while he contributed to the fields of source studies, classical and modern literature, and literary processes, he made a significant contribution to the study of Jadid literature and the Jadid movement. He is recognized as one of the prominent scholars worldwide who advanced the study of Jadidism.

The scholar's works such as "Mirmuhsin Shermuhamedov", "Izlay-izlay topganim", "Isyonkor qalb", "Salom kelajak", "Ma'rifat darg'alari", "Salom

kelajak” “Ismoilbek Gasprali”, “Maslakdoshlar”, “Milliy uyg‘onish: jasorat, ma’rifat, fidoyilik”, “Milliy uyg‘onish”, “Uyg‘ongan millat ma’rifati” are valuable and significant contributions to the field of academic research.

The scholar’s interest in Jadidism and Jadid literature began to take shape during his student years. B. Qosimov’s love for the Jadids had captured his entire heart and soul since his childhood. As we read about the scholar, it is noted: “In fact, Begali Qosimov was truly a Jadid in every sense—his entire being, intellectual world, abilities, beliefs, aspirations, demands, honesty, loyalty to promises, and patriotism ! It can be said that he was naturally born a Jadid, and his university and life lessons further strengthened and refined him”<sup>77</sup>. The scholar recalls his enduring love for Jadidism and Jadid literature in his autobiography and several other scholarly works: “Especially, despite the conditions of communist dictatorship, I must mention with great respect the name of Professor Gulom Karimov, who inspired my passion for Jadidism. The fate was such that during my student years, I was assigned to write my diploma thesis on the topic “Siddiqiyning adabiy merosi”<sup>78</sup>, and it was as a result of the Jadid spirit characteristic of him that my entire academic career became dedicated to this field.

When the scholar conducts a comprehensive study of the Jadid movement, he focuses on the following aspects:

1. *The Definition of the Term “Jadid” and the Character of the Movement.* The Definition of the Term “Jadid” and the Character of the Movement. He emphasizes that while the word “Jadid” literally means “new,” it is not simply about being “new” or advocating for novelty. Rather, at its core, “Jadid” represents “new thinking,” “new human,” and “new generation.” The scholar underscores that these broader meanings are inherent in the concept of Jadidism. He looks for these three qualities—new thinking, new humanity, and new generation—in every individual who considers themselves a “Jadid,” and he observes that these traits are embodied in the Jadid intellectuals and creators he has researched. The scholar also highlights that the introduction of the term “Jadid” is closely linked to Ismoilbek and his new school.

“... In 1884, in Bakhchisarai, I established a school following the Jadid method”<sup>79</sup>. It is well known that the meaning of the term "Jadid" is not limited to just schools.

2. *He scientifically proved that it is not just a literary, but a social movement.*

It is well known that Jadidism emerged in Turkestan at the end of the 19th century. By the early 20th century, it had formed and reached a more advanced stage. At the same time, it is difficult to find another phenomenon that has been subject to such diverse evaluations and interpretations. However, there were many individuals who had varying attitudes toward its emergence, formation, and development. For instance, Akmal Ikromov, in discussing Jadidism, emphasized

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<sup>77</sup>Сўнгги жадид қиссаси (Бегали Қосимов замондошлар хотирасида). Тўпловчи ва нашрга тайёрловчилар Узок Жўракулов, Адиба Қосимова, Шохрух Қосимов. – Тошкент: Турон-иқбол, 2012. – Б. 184.

<sup>78</sup>Қосимов Б. Маслакдошлар. – Бехбудий, Ажзий, Фитрат. – Тошкент: Шарқ, 1994. – Б. 40.

<sup>79</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 5.

“the ideology of Jadidism is the ideology of the bourgeoisie, the ideology of the commercial bourgeoisie. It has no relevance to us, as it stands on one side of the October Revolution, while we stand on the other side.”<sup>80</sup> As mentioned above, the diverse evaluations and views on the movement continued to vary until the years of independence. One distinctive feature of B. Qosimov’s research approach is reflected in his words: “In order to have a comprehensive understanding of any event or phenomenon, one must start the story a little earlier.” This approach can be found throughout his work, where he begins his analysis of Jadidism by tracing the origins and participants of the movement in our country. By starting the narrative from an earlier point, the scholar provides a broader context to form an accurate understanding of the movement. Through this method, B. Qosimov observes and evaluates the participants of the movement, gradually shaping his perspective on Jadidism.

At this point, it is worth mentioning the words of the scholar Abdulla Avloni in his “Autobiography,” where he states: “At that time, a conflict between the old and the new began among the local people. The clerics would label the educated students as ‘Jadidists.’”<sup>81</sup> The scholar supports his views by referencing the Turkiston viloyati gazeti and the words of Munavvar Qori. B. Qosimov’s definition of Jadidism is considered one of the most solid and impartial interpretations. This is because the scholar emphasizes that Jadidism is not just an educational movement, but a social movement that addresses social and political issues, with independence at its core. He defines it as follows: “Jadidism is not a current, but a movement. A socio-political and educational movement. Until recently, it was referred to only as an educational movement. This was done deliberately. The purpose was to narrow the scope of Jadidism, under the false notion that only socialist-communist ideology could dominate and shape the broad public consciousness, while other ideas could not.”<sup>82</sup> In reality, Jadidism succeeded in engaging all layers of society and served as a philosophy of awakening and national revival.

3. *The Study of the Movement.* B As a scholar of Jadidism, B. Qosimov classifies the stages of the study of the movement, or the history of Jadidism, into the following periods.

1).1900-1925. 2).1925-1938. 3).1938-1956. 4).1956-1985. 5).1985-1991. 6). Post-1991 period.

4. *The Study of the Literature of the Period.* The spirit and essence of Jadidism were fully manifested in Jadid literature, which played an unparalleled role in the development of national consciousness and sensitivity. Begali Qosimov conducted extensive research into the most prominent figures of this literature. In his studies, the scholar examined the lives and works of figures such as Ismoil Gasprinskiy, Mahmudxoja Behbudiy, Abdurauf Fitrat, Mirmuhsin Shermuhamedov-Fikriy, Siddiqiy Ajziy, Nozimaxonim, and others in a comprehensive, complex manner.

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<sup>80</sup>Миллий уйғониш ва ўзбек адабиёти масалалари. – Тошкент: Университет, 1993. – Б.12.

<sup>81</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 6.

<sup>82</sup>Specified source. – P. 6.

The third chapter, titled “**The Social-Aesthetic and Scientific-Theoretical Characteristics of Begali Qosimov’s Research**” discusses the issue of “*The Study of Artistic Literature Based on National Aesthetic Principles, Periodization, and the Research of Individual Figures*” in Section 3.1. Specifically, the study of artistic literature based on national aesthetic principles, the issue of periodizing literary history, and B. Qosimov’s position on this periodization are analyzed in the research.

Periodization means defining the historical development stages of a nation's literature. To define these stages is to identify their distinctive features. These, in turn, form the key factors in studying and teaching literature. Every nation has gone through certain stages in the formation of its literature, and similarly, Uzbek literature has a long and rich history. The periodization of Uzbek literature began alongside the development of literary studies as a discipline. In the early 20th century, figures such as Fitrat and many other scholars who followed him addressed the issue of periodization. As a colonized nation, the process of periodizing Uzbek literature was intertwined with the literature of Turkic peoples, Russian literature, and the realities of social life in Russia.

In his speech at the International Turkology Congress, literary scholar B. Qosimov raises the issue of periodization not only for Uzbek literature but also for all national literatures within the former Soviet “empire”, he proposes the following periodization for the 20th century:

1. The Literature of the National Awakening Period (1900-1929).
2. Socialist Realist Literature (1930-1950).
3. The Literature of the New Awakening and the Struggle for Independence (1960-1990).
4. The Literature of the Independent Period (after 1991).

This periodization does not claim absolute certainty, but it is important to note that it reflects the distinctive features of literature in each specific period.

In a 1992 conversation with Rahmon Qo‘chqor, the scholar B. Qosimov outlined the periodization of 130 years of history, covering the colonial period of literature from 1865 to 1991, as follows.

1. The Literature of the Early Colonial Period (1865-1905).
2. The Literature of the Awakening Period (1905-1929).
3. The Literature of the Repression Period (1929-1956).
4. The Literature of the Stagnation Period (1956-1991-y).

Begali Qosimov has a distinct position regarding the study of artistic literature based on national aesthetic principles. In drawing scientific conclusions within this framework, the scholar prioritizes concepts such as homeland, nation, and nationality as essential tools of analysis, arguing that all other concepts are intrinsically linked to these central ideas. According to B. Qosimov, any literary phenomenon should serve the interests of the nation and nationality. For this reason, in his research, he conducts a deep analysis of the concepts of nation and nationality, aiming to explain these phenomena in a way that is understandable to all.

The scholar discusses the historical roots of the word nation by referencing the Qur'an. "...If we are to stop and consider this concept, we must begin with the Qur'an al-Karim. For example, the word nation appears in 14 verses across 11 chapters of the Qur'an. Specifically, in Surah 2 (Al-Baqara), Surah 12 (Yusuf), and Surah 7 (Al-A'raf), the term is mentioned twice in each of these chapters.

In these seven instances, the term Millati Ibrohima (the nation of Ibrahim) is used, and as is well known, it signifies meanings related to religion, law (sharia), and sect. In the remaining seven instances, even though Prophet Ibrahim (Abraham) is not mentioned, the term millat is used to distinguish between the ahl al-tawhid (people of monotheism) and ahl al-mushrik (people of polytheism), this usage further underscores that the concept of millat remains within the realm of religion and sectarianism, indicating a division based on belief systems rather than ethnicity or nationality"<sup>83</sup>. Begali Qosimov highlights that the word millat in the Qur'an is used with meanings related to religion, law (sharia), and sectarianism. He further argues that the term millat carries similar connotations in the works of Alisher Navoi. According to Qosimov, Alisher Navoi employs the term millat in the same religious and doctrinal context, focusing on the spiritual and ideological dimensions rather than any ethnic or nationalistic connotations. "Alisher Navoi also uses the term 'millat' almost within the same framework. For instance, when Isa (Jesus), peace be upon him, descends from the heavens, defeats the Dajjal (the Antichrist), and leads the believers, he indicates the nation of prophecy, the millat of prophecy"<sup>84</sup>. B. Qosimov deeply analyzes the use of the term millat in every one of Alisher Navoi's works. Continuing with another example to elaborate on his point, Qosimov refers to a passage where Navoi employs the word millat in a spiritual and doctrinal sense: "Again, it is promised that when the world reaches its time of crisis, the nation and the path of the law (shariat) will remain steadfast and upright. This group, who are the people of wilayah (spiritual authority) and karamat (miracles), will guide and direct the masses. The blessings and barakah (divine grace) of the blessed ones will never be lacking from the head of this nation"<sup>85</sup>. According to the scholar, the term millat used in Navoi's lyrical poetry serves a mystical purpose. The usage of millat in the meanings of people and nation is also found in Navoi's work. "Now know that this is the case, some are formed by composition, there are nineteen, some are specific to Arabs, some specific to non-Arabs (Ajam), some are shared, and the Turkish dialect is not considered special in terms of the usage of millat until now..."<sup>86</sup>. Begali Qosimov draws the following three conclusions regarding the usage of the concept of millat in Navoi's works.

1. The term "millat" appears in all genres of Navoi's creative legacy.
2. The poet most often attaches traditional meanings to this term, using it to signify religion and religious doctrines. However, at the same time, in a number of

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<sup>83</sup>Қосимов Б. Уйғонган миллат маърифати. –Тошкент: Маънавият, 2011. – Б. 101.

<sup>84</sup>Specified source. – P. 102.

<sup>85</sup>Specified source. – P. 102.

<sup>86</sup>Specified source. – P. 103.

instances, especially in his scholarly works and memoirs about his contemporaries, this term is used as an ethnic concept.

3. Giving such a meaning to the term “millat”, that is, directing its content toward today’s understanding, does not appear in the examples of our literature prior to Navoi.

The scholar’s research dedicated to specific figures can be classified as follows:

1. Studies on the works of the early representatives of Turkish written literature.

2. Research on the works of major figures of classical literature.

3. Research on the works of representatives of Jadid literature.

4. Studies on modern Uzbek prose and poetry.

B. Qosimov examines the works of the representatives of Jadid literature in the following works.

1. In his diploma and candidate theses.

2. In his individual works.

3. In his textological studies.

4. In encyclopedias, scientific collections, journals, and articles published in newspapers.

These works can be divided into four types:

1. Encyclopedia articles.

2. Articles in scientific collections.

3. Journal articles.

4. Newspaper articles.

In each of these works, the scholar provides detailed information about the life, works, and activities of specific figures.

In section 3.2 of this chapter, the issue of “*Qosimov's principles of analysis, interpretation, and generalization*” is explored. The distinctive features of the scholar’s principles of classification, generalization, analysis, and interpretation are analyzed.

In Begali Qosimov’s research, it is appropriate to identify *sociological, biographical, and comparative-historical* methods as the main analytical approaches. Based on these methods, the scholar has created comprehensive studies. Moreover, the principle of historicity is a dominant principle that lies at the core of the scholar's research.

One of the key features of the sociological analysis method is that “this method primarily focuses on viewing literature as a social phenomenon, and in researching literature through this method, it is important to consider social events in society, cultural environment, and literary-historical contexts.<sup>87</sup> The significance of sociological analysis in the scholar’s research arises in connection with his studies in Jadidism. To support this argument, it is appropriate to present the following examples.

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<sup>87</sup>Каримов Б. Адабиётшунослик методологияси. – Тошкент: Мухаррир, 2011. – Б. 30.

Specifically, in the scholar's research on To'lagan Xo'jamiyrov, he views the social phenomenon as one of the leading elements. B.Qosimov writes: "Tavallo pays special attention to the theme of the homeland. One of his poems is titled "About the Beloved Homeland"<sup>88</sup>. Tavallo regarded the concepts of homeland and nation as sacred, and the scholar clearly perceives this. The theme of Tavallo's poetry is the homeland and its fate, as well as the fate of the people living in that homeland. The scholar notes that Tavallo was not indifferent to the destiny of his nation, but also to the fate of the entire Muslim world, particularly the Turkic peoples. In one of his poems, we read the following lines. The poem is titled "About the Muslim Brothers in the Land of Khorasan During the Calamity." This poem begins as follows:

*"Ko'rasiz, Turon eli, Qarsda musulmonlardir,  
Rahm eting holina sizlar, qardoshlardir..."<sup>89</sup>.*

In the poem, we can see that it speaks about the Muslim people of Kars who suffered a calamity. Tavallo also mentions the word Turan in his poem, a term that frequently appears in his works. This poem was written in response to the earthquake in the province of Kars, Turkey, and is dedicated to the Muslim community there. The continuation of the poem is as follows:

*"Yordam etmak kuni yetti siza, Turon ahli,  
Bu falokatzadalar, tuhmata qurbonlardir"<sup>90</sup>.*

As we can see, in these verses, the poet directly addresses the people of Turan. Why does the poet repeatedly use the word Turan? According to Begali Qosimov, the poet places special emphasis on the word Turan for the following reasons: "Turan reminded the people of Turkistan of their ancient grandeur and glory, as if it echoed the mighty heritage of their ancestors who once ruled the world as if it were their own. This is one method. Secondly, the poet is emphasizing the brotherhood among them. This brotherhood is not just a religious kinship, but also one based on a shared language. Turks live there."<sup>91</sup> The main theme of Tavallo's poems is the homeland, and he always holds his homeland dearer than his own life. Even when it lags behind in various fields, it causes the poet great anguish and sorrow.

*"Desam, dunyoda bizdek ortda qolg'on bormu millatdan,  
Bu Turkiston elidin tobradim iqrar, yo'x, yo'x, yo'x"<sup>92</sup>.*

In his poem titled "Jahon ayvonida", the poet laments the condition of the people of Turkistan. Tavallo uses place names such as Turkiston, Turan, and Mavaraunnahr alongside the word vatan (homeland). That is, the homeland is often understood in terms of places like Turan and Turkiston. This use emphasizes the poet's attachment to a larger, historical sense of homeland, extending beyond a specific territorial boundary, and invoking a collective identity tied to these legendary regions:

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<sup>88</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 315.

<sup>89</sup>Бегали Қосимов ва бошқалар. Миллий уйғониш даври ўзбек адабиёти. – Тошкент: Маънавият, 2004. – Б. 202.

<sup>90</sup>Specified source. – P. 202.

<sup>91</sup>Specified source. – P. 203.

<sup>92</sup>Specified source. – P. 203.

*“Bahora do ‘ndi Turkiston, ochildi g ‘unchalar xandon,  
Yuring bog ‘larda, ey yoron, bu davronlar g ‘animatdur”*<sup>93</sup>.

(From the poem “Navro‘zlik haqinda”)

Or:

*“Shuncha Turkiston elinda nodon ahli ko ‘b vale,  
Nosih o ‘lmaz ersalar, aqli rasolardin nasud?!”*<sup>94</sup>.

(From the poem “Xalqg‘a foydasi tegmaganlar haqinda”)

The term ‘Movarounnahr’ also appears in the poet's work with the meaning of understanding the homeland:

*“Movarounnahr dur tarixda bizlarga Vatan,  
Arzig ‘ay bizlar sanga xizmatda bo ‘lsak, jonu tan.  
Ey Vatan, ezgu Vatan, avf ayla, qadring bilmaduk,  
Emdi bilduk, bosh ko ‘tarduk, ko ‘rki, bizlar uyqudan”*<sup>95</sup>.

Begali Qosimov, while analyzing the distinctive features of the poet’s creativity, conducts his reflections based on the principles of sociological methods, which operate according to certain laws.

*“Kech gunohini Tavalloni, Vatan, ezgu Vatan.*

*Bildi asling, qildi vasfing, bu vatandandur badan”*<sup>96</sup>,

The scholar, who presented these lines of the poet, reflects on the concept of the homeland in the following manner: “In other words, the homeland and its borders are as closely connected to our body and soul as our own being. The homeland’s influence is as essential as life itself, as it is intertwined with both the body and the soul. Thirdly, the homeland is not a lifeless body, but a living entity. Every citizen living on this land must be connected with the body and soul of the homeland.”<sup>97</sup> This is a characteristic common to almost all representatives of literature from this period. It is the idea of serving the nation and the homeland, questioning oneself, and asking, “What have I done for my homeland, my nation?” Tavallo remains remembered in the history of our literature for his passionate and fiery poems of the 1910s, which awakened the nation to freedom and justice. These poems became a significant milestone in the emergence of new Uzbek poetry. In particular, they played a spiritual role in the development of Cho‘lpon’s poetry. The reason Oybek fondly recalls the poetry of this poet is due to this very fact.

## CONCLUSION

Biographical study of any creative work provides an opportunity to delve deeper into the essence of that work. The biographical approach, while traditional and ancient, is a dynamic method that evolves across periods. As long as there are people, scholars, literature, and researchers, there will always be a need for such an approach. Since the subject of our dissertation is the scientific legacy of Professor

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<sup>93</sup>Specified source. – P. 204.

<sup>94</sup>Бегали Қосимов ва бошқалар. Миллий уйғониш даври ўзбек адабиёти. – Тошкент: Маънавият, 2004. – Б. 202.

<sup>95</sup>Қосимов ва бошқалар. Миллий уйғониш даври ўзбек адабиёти. – Тошкент: Маънавият, 2004. – Б. 204.

<sup>96</sup>Specified source. – P. 204.

<sup>97</sup>Қосимов Б. Миллий уйғониш жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002. – Б. 318.

Begali Qosimov, studied through a scientific-biographical lens, the following conclusions can be drawn from our research:

1. The biographical method, which is considered a regular phenomenon in world literary studies, is essential for studying the life path and creative work of an author in a scientific-biographical way. This research method allows for a comprehensive study of the life and work of a particular creator. Specifically, the biographical method plays a decisive role in defining the life, work, and activities of Begali Qosimov.

2. In Uzbek literary studies, this research method also has its own history, representatives, and research principles. The principles of the “biographical method,” as it is known in the West, can be traced historically in the Tazkiras of Alisher Navoi, Holots (biographies), in Zahiriddin Muhammad Babur’s Baburnama, in the “khasbi-hol” of other classical poets, as well as in the research of Jadid literary scholars.

3. Begali Qosimov’s interest in literature and creativity was primarily motivated by his family background. From an early age, he was exposed to the love for words and music in his home. His father, who deeply understood the significance of the Uzbek intellectual tradition, paid particular attention to his son’s education, guiding him in his academic journey. His teachers and mentors, who were integral to the scientific community in the capital, played a significant role in his academic and creative development.

4. Professor Begali Qosimov studied in a team of the most prominent scholars of the capital’s academic environment. After completing his studies, he worked in the same team, which played a crucial role in shaping his creative individuality. When he began his work at the Uzbekistan National University, prominent figures such as G‘ulom Karimov, Ozod Sharafiddinov, Matyoqub Qo‘shjonov, and Laziz Qayumov, who were dedicated to their fields, were active there. Working alongside these distinguished scholars, engaging in discussions with them, and receiving academic advice were all key factors in his development as a great scholar.

5. When analyzing Begali Qosimov’s diaries, they can be classified into three categories. The first category consists of large volumes, and their primary feature is their scientific nature. The scholar recorded the most valuable information during his academic career. The second category of diaries is different from the first in that they reflect Qosimov’s spiritual, emotional, and personal life. The third category consists of memories and letters from Matluba Isoqova’s book, written in Cyrillic and Arabic scripts.

6. In Begali Qosimov’s research on Jadidism, he examines its emergence, causes and consequences, goals and essence, as well as its character and features. He demonstrated that this movement was not merely literary but also social, and that it served as an awakening ideology. This aspect was presented in a strictly scientific manner.

7. In Begali Qosimov’s fundamental research, the principles, genres, content, and essence of the formation of Jadid literature were highlighted based on literary-critical criteria. Qosimov introduced nearly one hundred Jadid authors and

their works to his nation, creating literary schools such as “Istiqlol Heroes” and “Maslakdoshlar” (“Compatriots”). Under these categories, he prepared and published multi-volume works of Behbudi, Ajziy, Sofizoda, Ibrat, Sidqiy, and others, including the works of Fitrat, Cho‘lpon, and Avloni.

8. When analyzing Jadidism and Jadid literature, Begali Qosimov focused on the study of concepts like nation, homeland, and nationality. These issues were essential elements of his scholarly work, and he paid significant attention to them as key components of his research.

9. Guided by the principle of objectivity, the scholar fully revealed the accusations made against Jadidism and its leaders. Through his work, Qosimov created a comprehensive scientific-theoretical and conceptual framework regarding the history, culture, literature, and art of the Jadid movement, including its press, literature, and cultural-educational associations;

10. In his research, Begali Qosimov primarily used sociological, biographical, and comparative-historical methods. In addition to enriching these research methods as a prominent source scholar, literary critic, and theorist, he also employed hermeneutic, comparative-typological, structural, and functional analysis methods. The sociological analysis played a particularly important role in his research, especially in relation to his work on Jadidism.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.FIL.19.01 ПО ПРИСУЖДЕНИЮ  
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ ГОСУДАРСТВЕННОМ  
УНИВЕРСИТЕТЕ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ**

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**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ  
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

**ЭРГАШЕВА МОХИГУЛ ХАЙДАРОВНА**

**ПРОБЛЕМА НАУЧНО-БИОГРАФИЧЕСКОГО ИЗУЧЕНИЯ  
ЖИЗНЕННОГО ПУТИ И ТВОРЧЕСТВА БЕГАЛИ КОСИМОВА**

**10.00.02 - Узбекская литература (узбекская литература XX века и современный  
литературный процесс)**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО  
ФИЛОЛОГИЧЕСКИМ НАУКАМ**

**Ташкент – 2024**

**Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за номером B2022.2.PhDFil2474.**

Диссертация выполнена в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Научного совета ([www.tsue.uz](http://www.tsue.uz)) и информационно-образовательном портале «ZiyoNet» ([www.ziyo.net](http://www.ziyo.net)).

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**Ведущая организация:**

**Каршинский государственный университет**

Защита диссертации состоится « \_\_\_\_ » \_\_\_\_\_ 2024 года в \_\_\_\_ часов на заседании Научного совета DSc.03/30.12.2019.Fil.19.01 при Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (Адрес: 100066, город Ташкент, Яккасарайский район, улица Юсуф Хос Хожиба, 103. Тел.: (99871) 281-42-44; faks: (99871) 281-42-44, ([www.tsuull.uz](http://www.tsuull.uz)); e-mail: [monitoring@www.tsuull.uz](mailto:monitoring@www.tsuull.uz)).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (Адрес: 100066, город Ташкент, Яккасарайский район, улица Юсуф Хос Хожиба, 103. Тел.: (99871) 281-42-44; faks: (99871) 281-42-44, ([www.tsuull.uz](http://www.tsuull.uz)); e-mail: [monitoring@www.tsuull.uz](mailto:monitoring@www.tsuull.uz)).

Автореферат диссертации разослан « \_\_\_\_ » \_\_\_\_\_ 2024 года

(протокол реестра рассылки № \_\_\_\_ от « \_\_\_\_ » \_\_\_\_\_ 2024 года)

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## ВВЕДЕНИЕ (аннотация докторской диссертации PhD)

**Актуальность и востребованность темы диссертации.** В мировом литературоведении образцы литературно-эстетического мышления начали изучаться с середины XIX века параллельно с его автором, т.е. на основе единства “произведение+автор”. Благодаря этому в науку вошел один из новых методов научного исследования – биографический метод, и определенные результаты были получены при комплексном исследовании художественного произведения параллельно с его автором. Биографический метод исследует состояние, в котором жизненное событие, перевоплотившееся из момента в психику творца, находится в целостности *жизнь – творец – произведение*, раскрывая мир, предстающий за текстом. Находит в тексте основы восстановленного образа. Ибо, поскольку образцы высокого творчества возникают в результате страданий, неустанного, кропотливого труда обладателей великой души, совместное изучение такого творчества и его продукта является важным вопросом в науке.

В мировом литературоведении немало учёных, изменивших теоретические взгляды, разработавших и создавших уникальную научную школу. В последние годы особое внимание уделяется изучению жизненного пути, творчества, научной лаборатории, индивидуальных особенностей, методов подхода к литературному первоисточнику, научных концепций, выдвигаемых литературоведами, разрабатывавшими новые принципы анализа художественных произведений. В более широком смысле продуктивное творчество личности влияет на мышление нации. Более глубокое изучение научной деятельности ученых, развивавших науку на данный момент, приводит к выявлению и реализации факторов, ведущих к прогрессу науки и определению приоритетных принципов.

Изучение литературного наследия, созданного джадидами, является важнейшей задачей узбекского литературоведения. Ибо: «Глубокое изучение и популяризация в сотрудничестве с представителями государств-партнеров и международных организаций, известными зарубежными учеными выдающейся деятельности наших предков-просветителей, ставшей яркой страницей нашей общей истории, их богатого наследия, которое и сегодня не утратило своей ценности и значения, – наша приоритетная задача»<sup>98</sup>. В этой связи можно отметить, что научно-биографическое исследование жизни и творчества Бегали Косимова – ученого-литературоведа, сознательно изучавшего деятельность представителей джадидской литературы, его места в развитии науки в контексте мирового литературоведения, является одной из обязанностей и важных задач литературоведов.

Данное диссертационное исследование в определенной степени служит реализации задач, поставленных в Указах Президента Республики Узбекистан от 16 февраля 2017 года №УП-4958 «О дальнейшем совершенствовании системы послевузовского образования», от 8 октября

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<sup>98</sup>Mirziyoyev Sh.M. Jadidlar: milliy o'zlik, istiqlool va davlatchilik g'oyalari mavzusidagi xalqaro konferensiya ishtirokchilariga murojaati. <https://kun.uz>. 11.12.2023.

2019 года №УП-5847 «Об утверждении Концепции развития системы высшего образования Республики Узбекистан на период до 2030 года», от 21 октября 2019 года №УП-5850 «О мерах по кардинальному повышению роли и авторитета узбекского языка в качестве государственного языка», Постановлений от 13 сентября 2017 года №ПП-3271 «О Программе комплексных мер по развитию системы издания и распространения книжной продукции, повышению культуры чтения», от 5 апреля 2018 года №ПП-3652 «О мерах по дальнейшему совершенствованию деятельности Союза писателей Узбекистана», речи Президента Республики Узбекистан на встрече с представителями творческой интеллигенции Узбекистана 3 августа 2017 года во время посещения Аллеи литераторов в Ташкенте, а также ряде других нормативно-правовых документах, связанных с данной сферой деятельности.

**Объектом исследования** является жизненный путь, научное наследие, личный архив ученого и профессора Бегали Косимова, его «Дневники» на арабском языке и кириллице, записанные примерно в двадцати тетрадях, хранящиеся в этом архиве, а также исследовательские записи, воспоминания друзей, учеников и родственников об ученом.

**Научная новизна исследования** заключается в следующем:

Выявлено возникновение биографического метода как легитимного явления, факторы его формирования, его роль в истории литературоведения, а также уникальные особенности типологического освещения связи между создателем и научным трудом. Уточнены практические результаты анализа и синтеза биографического объекта через социальные, бытовые и психобиографические уровни, а также его методологические основы.

Научные исследования профессора Бегали Косимова по истории литературы, джадидоведению, литературной критике и идеологии национальной независимости научно охарактеризованы с точки зрения феномена нации и национальности, а их теоретическая сущность обоснована на основе категорий историчности и эстетики.

Используя личный архив профессора, Бегали Косимова, впервые для освещения литературоведческого феномена были применены более двадцати дневников, писем и официальных корреспонденций, написанных арабским, латинским и кириллическим шрифтами, которые предоставляют основу для психобиографической интерпретации биографии и научного наследия учёного. Установлена уникальная роль этих редких источников в раскрытии научной биографии исследователя.

На основе принципов художественно-эстетической, культурно-исторической, философско-просветительской, национально-духовной и социально-психологической интерпретации, характерных для исследований учёного, определены основы научной методологии Бегали Косимова, а также теоретически обоснована её значимость как индивидуально-биографического явления в научно-литературном процессе.

**Внедрение результатов исследований.** На основе теоретических положений и практических результатов, полученных по результатам научно-биографического изучения жизни и творчества Бегали Косимова:

Изучение жизни и творчества Бегали Косимова через призму биографического метода выявило ключевые аспекты его возникновения, факторы формирования, роль в истории литературоведения и уникальный подход к типологическому освещению взаимоотношения создателя и научных произведений. Анализ и синтез биографических объектов на социальном, бытовом и психобиографическом уровнях дали практические результаты. Были раскрыты научно-теоретические основы и специфические характеристики биографического метода в мировом литературоведении. Уникальные принципы анализа и интерпретации Бегали Косимова были продемонстрированы в рамках проекта F3-201912258 “Создание многоязычной (узбекский, русский, английский) электронной платформы узбекской литературы”, реализованного в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в 2021–2023 годах. Это подтверждается документом № 04/1-1471 от 10 июня 2024 года. В результате научно-теоретическая концепция проекта была обогащена новыми материалами, анализирующими вклад ученого в изучение джадидизма и определяющими характерные черты научного творчества, Бегали Косимова.

Научное описание исследований профессора Бегали Косимова, посвящённых истории литературы, джадидоведению, литературной критике и идеологии национальной независимости, было выполнено. В узбекском литературоведении были раскрыты биографический метод, его теоретические основы и специфические особенности. Результаты научно-биографического изучения жизни и творчества Бегали Косимова использовались для определения уникальных аспектов научного творчества ученого и масштабов его педагогической деятельности. Эти результаты также нашли применение в проекте AM-F3-201908172 “Создание образовательного корпуса узбекского языка”, реализованном в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в 2020–2022 годах, согласно документу № 04/1-2280 от 4 сентября 2024 года. В результате проект был обогащён научными материалами о жизни и творчестве литературного критика.

На основе личного архива профессора Бегали Косимова, включающего более двадцати дневников, писем и официальных переписок, написанных на арабской, латинской и кириллической графике, впервые была предпринята психобиографическая интерпретация биографии и научного наследия ученого. Эти материалы использовались для освещения феномена литературоведения. Информация из этих источников была применена при подготовке сценариев для программ “Бедорлик” и “Адабий жараён”, созданных телеканалом “Узбекистан” Национальной телерадиокомпании Узбекистана в 2023–2024 годах (документ № 04.36-733). В результате данные программы обогатили молодёжь страны материалами по научно-

биографическому изучению жизни и творчества ученых узбекского и мирового литературоведения.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, вывода и списка использованной литературы. Общий объем составляет 129 страницы.

**E'lon qilingan ishlar ro'yxati**  
**List of published work**  
**Список опубликованных работ**

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**II bo'lim ( II часть; II part)**

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Aftoreferat “O‘zbekiston: til va madaniyat. Lingvistika” jurnali tahririyatida tahrirdan o‘tkazildi.

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