

**FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019 Fil.05.02 RAQAMLI ILMIY KENGASH**

ANDIJON DAVLAT UNIVERSITETI

BEKTASHEVA GULBAHOR RAYIMJONOVNA

**O‘ZBEK JADIDSHUNOSLIGI TARAQQIYOTI TADRIJI
(BEGALI QOSIMOV ILMIY TADQIQOTLARI MISOLIDA)**

10.00.02 – O‘zbek adabiyoti

**FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Farg‘ona – 2025

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
avtoreferati mundarijasi**

**Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам**

**Contents of dissertation abstract of the Doctor of Philosophy (PhD) on
Philological sciences**

Bektasheva Gulbahor Rayimjonovnaning

О‘zbek jadidshunosligi taraqqiyoti tadriji (Begali Qosimov ilmiy tadqiqotlari
misolida) 3

Bektasheva Gulbahor Rayimjonovna

Development studies of uzbek jadidology (on the example of the scientific research
of Begali Kasimov) 27

Бекташева Гулбахор Райимжоновна

Развитие узбекского джадидизма (на примере научных исследований
Бегали Касимова) 49

E‘lon qilingan ishlar ro‘yxati

Список опубликованных работ

List of published works 54

**FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019 Fil.05.02 RAQAMLI ILMIY KENGASH**

ANDIJON DAVLAT UNIVERSITETI

BEKTASHEVA GULBAHOR RAYIMJONOVNA

**O‘ZBEK JADIDSHUNOSLIGI TARAQQIYOTI TADRIJI
(BEGALI QOSIMOV ILMIY TADQIQOTLARI MISOLIDA)**

10.00.02 – O‘zbek adabiyoti

**FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Farg‘ona – 2025

Falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy attestatsiya komissiyasida B2021.1.PhD/Fil1567 raqami bilan ro'yxatga olingan.

Dissertatsiya Andijon davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) Farg'ona davlat universiteti veb-sayti (www.fdu.uz) hamda «ZiyoNeb» axborot-ta'lim portali (www.ziynet.uz) manzillariga joylashtirilgan.

Ilmiy rahbar:

Tojiboyeva Muqaddas Abdurahimovna
filologiya fanlari doktori, professor

Rasmiy opponentalar:

Jo'rayev Habibullo Abdusalomovich
filologiya fanlari doktori, professor

Rasulova Umida Yo'ldosh qizi
filologiya fanlari doktori, professor

Yetakchi tashkilot:

Namangan davlat universiteti

Dissertatsiya himoyasi Farg'ona davlat universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.05.02 raqamli Ilmiy kengashning 2025-yil "11" 01 soat 9.00dagi majlisida bo'lib o'tadi. (Manzil 150100, Farg'ona sh., B.Marg'inoniy ko'chasi, 105-uy. Tel.: (99873) 244-57-82; faks: (99873) 244-44-01; Web-site: www.fdu.uz; e-mail: fardu_info@umail.uz).

Dissertatsiya bilan Farg'ona davlat universitetining Axborot-resurs markazida tanishish mumkin (448 raqami bilan ro'yxatga olingan). (Manzil 150100, Farg'ona sh., Murabbiylar ko'chasi, 19-uy. Tel.: (99873) 244-44-02; faks: (99873) 244-44-93; Web-site: www.fdu.uz; e-mail: fardu_info@umail.uz).

Dissertatsiya avtoreferati 2024-yil "22" 12 kuni tarqatildi.

(2024-yil "22" 12 dagi 63 raqamli reyestr bayonnomasi).



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

M.T.Zokirov
Ilmiy darajalar beruvchi ilmiy kengash
ilmiy kotibi, filol.f.n., professor

A.Z.Rahimov
Ilmiy darajalar beruvchi
ilmiy kengash qoshidagi ilmiy seminar
raisi, filol.f.d., dotsent

KIRISH (falsafa doktori (PhD) dissertatsiya annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon adabiyotshunosligida muayyan millat ma'naviy merosiga, ilm-fan taraqqiyotiga ulkan hissa qo'shgan, ilmiy maktabga asos solgan olimlarning ijodiy faoliyatini tadqiq etish ulkan ilmiy-nazariy ahamiyatga ega dolzarb muammo bo'lib kelmoqda. Zero, ilmiy maktab yaratgan olimlarning badiiy asar tahlili, matni ilmiy talqin qilish tamoyillarini o'rganish va ularda ilmiy-estetik tafakkurni shakllantirgan omillarni belgilash adabiyotshunoslik rivoji va takomiliga xizmat qiladi.

Dunyo adabiyotshunoslik ilmida muayyan olim ilmiy merosi hamda adabiy-estetik qarashlari yuzasidan izlanishlar olib borish, munaqqidning tadqiq usullari, matnga yondashish tamoyillari va adabiy manbani baholash mezonlari o'rganib kelinmoqda. Globallashuv jarayoni dunyo adabiyotshunosligida yuzaga kelgan ilg'or ilmiy-metodologik usullar asosida olim shaxsiyati va ilmiy merosi bo'yicha konseptual xulosalarga asoslangan tadqiqotlar olib borish zaruratini taqozo etmoqda.

O'zbek adabiyotshunosligida jadidlar faoliyati va adabiy merosini o'rganish borasida Begali Qosimovning tadqiqotlari ayricha ilmiy ahamiyat kasb etadi. Olim o'zining salkam qirq yillik ilmiy-ijodiy faoliyati davomida jadid adabiyoti bilan bog'liq muhim muammolarni g'oyat teran o'rgangan. Uning ilmiy tadqiqotlari nafaqat O'zbekiston, balki Turkiya, Ozarbayjon, Germaniya, Rossiya, AQSh adabiyotshunoslari orasida ham e'tirof etilgan. Jadidshunoslikka doir tadqiqotlari bilan bu sohani yangi bosqichga ko'tarib, uning jahon adabiyotshunosligida e'tirof etilishiga hissa qo'shgan olim Begali Qosimov ilmiy faoliyatini monografik tarzda o'rganish ilmiy zaruriyat hisoblanadi. Zero, yurtboshimiz ta'kidlaganlaridek: "Ilm-fan bilan shug'ullanish, yangi kashfiyot va ixtirolar qilish igna bilan quduq qazishdek gap. Shunday ekan, bu mashaqqatli sohada fidokorona mehnat qilayotgan olimlarimiz mehnati tahsin va rag'batga munosib"¹. Shu ma'noda, o'zbek jadidshunosligining takomil bosqichlarini aniqlash, o'ziga xos xususiyatlarini yoritish, milliy jadidshunosligimiz taraqqiyotida B.Qosimov ilmiy maktabining ahamiyatini belgilash, uning o'zbek adabiyotshunosligi taraqqiyotidagi o'rnini ko'rsatish muhim ahamiyatga ega. B.Qosimovning ilmiy biografiyasini yaratish, uning o'z tadqiqotlarida tayangan ilmiy-metodologik asoslarni aniqlash, ilmiy-adabiy qarashlari mohiyati, uslubidagi o'ziga xosliklar, jadid publisistikasi tadqiqidagi o'ziga xos yondashuv usullarini o'rganish milliy jadidshunoslik taraqqiyoti bosqichlarini haqqoniy ko'rsatishga xizmat qilishi bilan mazkur dissertatsiyaning dolzarbligini belgilaydi.

O'zbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi PF-6084-sonli, 2020-yil 29-oktabrdagi PF-6097-sonli "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida"gi, 2023-yil 11-sentabr, PF-158-sonli "O'zbekiston – 2030" strategiyasi to'g'risida, "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёев мамлакатимизнинг етакчи илм-фан намоёндалари, Фанлар академияси аъзолари, ҳукумат аъзолари, вазирлик ва идоралар ... билан 2016-йил 30-декабрь куни бўлиб ўтган учрашувда сўзлаган нутқи / Халқ сўзи, 2016 йил, 31 декабрь.

taraqqiyot strategiyasi” to‘g‘risida Farmon va qarorlar, shuningdek, hukumatimizning boshqa me‘yoriy-huquqiy hujjatlarida ko‘rsatilgan topshiriq va ko‘rsatmalarni yuzaga chiqarishda mazkur tadqiqot ishi ma‘lum darajada xizmat qiladi.

Shuningdek, 2023-yilning 11-dekabrida bo‘lib o‘tgan “Jadidlar: milliy o‘zlik, istiqbol va davlatchilik g‘oyalari” mavzusida Xalqaro konferensiyada Prezidentimiz tomonidan belgilangan ko‘plab vazifalarning bajarilishiga ma‘lum darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” nomli ustuvor yo‘nalishi xarakterida yozilgan.

Muammoning o‘rganilganlik darajasi. Jahonda adabiyotshunoslik ilmida taniqli olimlar faoliyati, ularning shaxsiyati, adabiy-estetik qarashlariga tayanib, ularning ilmiy asarlarini tadqiq qilishga qaratilgan qator tadqiqotlar amalga oshirilgan².

O‘zbek adabiyotshunosligida ham Miyon Buzruk Solihov³, Otajon Hoshim⁴, Vadud Mahmud⁵, Abdurauf Fitrat⁶, Abdurahmon Sa‘diy⁷, Aziz Qayumov⁸ kabi olimlarning faoliyati alohida tadqiqot mavzusi sifatida tekshirilgan.

O‘zbek adabiyotshunosligida professor B.Qosimovning ilmiy faoliyati uning o‘zbek jadid adabiyoti tarixini tadqiq etish, jadidshunoslik, matnshunoslik, manbashunoslik kabi sohalaridagi ilmiy mulohazalari va amaliy faoliyati ko‘plab adabiyotshunoslar tomonidan e‘tirof etilgan. Olim haqida turli jurnal va gazetalarda O.Sharafiddinov, A.Oripov, Sh.Yusupov, U.Dolimov, Sh.Rizayev, Q.Yo‘ldoshev va boshqalarning qator maqolalari e‘lon qilingan⁹. Olimning yorqin xotirasiga

² Ли бен Хун. Проблема художественного образа в литературной критике В.Г.Белинского: Автореф. дисс....канд. филол.наук. – М., 1999; Егоров П. А., Розанов В. В. – литературный критик: проблематика, жанровое своеобразие, стиль: Автореф. дисс....канд.филол.наук. – М., 2002; Шяхутова С. Проблемы взаимодействия фольклора и литературы в научном наследии Д.С. Лихачева: Курбонова С.И. Абдулгани Мирзоев – исследователь истории персидского-таджикской литературы: Автореф. дисс....канд.филол.наук. – Душанбе, 2007; Asilsoy Abdükarim. Türk Modernleşmesi Öncülerinden Fuat Köprülü: Hayati, Eserleri va Fikirleri(yaumlanmamiş doktora tezi). – Istanbul, 2008. Автореф. дисс....канд.филол.наук.–Майкоп, 2010; Бреева Т.Н. Литературно-критическая деятельность М.А. Волошина: Автореф. дисс....канд.филол.наук. –Казань, 1996; Худойдодов А.Холик Мирзозода и таджикское литературоведение XX века: Автореф. дисс....д-ра филол.наук. – Душанбе, 2015.

³ Турдиев Ш. Меросимизнинг бир саҳифаси (1989). Миёнбузрук Солихов ҳаёти ва ижодининг ўрганилишига доир тадқиқот. <https://ziyouz.uz/ilm-va-fan.merosimizning-bir-sahifasi-1989/>

⁴ Ёқубов И. Отажон Ҳошимнинг адабий-танқидий фаолияти: Филол. фан.ном. дисс. – Тошкент, 1993.

⁵ Каримов Б. Вадуд Маҳмуднинг 20-йиллар танқидчилигидаги ўрни: Филол.фан.номзодлик дисс.автореферати. – Тошкент, 1995.

⁶ Болтабоев Ҳ. XX аср бошлари ўзбек адабиётшунослиги ва Фитратнинг илмий мероси: Филол.фанлари док. дисс. – Тошкент, 1996.

⁷ Мўминова Н. Абдурахмон Саъдийнинг адабиётшунослик мероси: Филол.фан. номз... дисс. – Тошкент, 2002.

⁸ Адизова О. Адабиётшунос Азиз Қаюмов тадқиқотларида биографик методнинг ўрни: Филол. фан. фалсафа док... (PhD) дисс. – Тошкент, 2004.

⁹ Орипов А., Шарафиддинов О. Излаган олим бўлади/Ватан, 1992 йил 23-30 декабрь, 13-сон. Ш.Юсупов, У.Долимов, Ш.Ризаев. Фидокор олим /Ватан,1994 йил 11-сон. Қ. Йўлдошев. Олимнинг олами /Ўзбекистон адабиёти ва санъати, 2002 йил 35-сон, 23-август. Б.Каримов. Устоз ибрати /Моҳият, 2002 йил 40-сон, 11 Октябрь.

bag'ishlab "So'nggi jadid qissasi"¹⁰ kitobi chop etildi. Unda B.Qosimovning ustozlari, hamkasb do'stlari, adabiyotshunos olimlar, shogirdlar, oila a'zolarining olim bilan bog'liq yorqin xotiralari, ilmiy izlanishlarining mazmun-mohiyati, serqirra ijodning muayyan qirralari, o'ziga xos xususiyatlari haqidagi maqolalar jamlangan. Mavjud maqolalar B.Qosimov ilmiy-ijodiy merosini yaxlit baholash maqsadiga yo'naltirilmagan. Shu sabab adabiyotshunosning ilmiy faoliyati, asarlari tadqiqi, adabiy-estetik qarashlarini o'rganish, tizimli tahlil etish soha rivojida alohida ahamiyat kasb etadi. Shu ma'noda, B.Qosimovning ilmiy biografiyasini tahlil qilish, uning o'z tadqiqotlarida tayangan ilmiy-metodologik asoslarni aniqlash, ilmiy va ijodiy merosining qimmatini xolis belgilash, hech shubhasiz, adabiyotshunoslik ilmi taraqqiyotida muhim o'rin tutadi. Shu ma'noda, buxorolik tadqiqotchi U.To'rayeva tomonidan B.Qosimovning hayoti va biografiyasi bo'yicha yozilgan dissertatsiya jadidshunos olimning ilmiy faoliyatini o'rganishga bo'lgan ilk qadam bo'ldi. U.To'rayevaning "O'zbek jadid adabiyotini o'rganishda Begali Qosimov tadqiqotlarining o'rni" dissertatsiyasida, asosan, obyekt sifatida B.Qosimovning «Mirmuhsin Shermuhamedov», «Izlay-izlay topganim», «Milliy uyg'onish» monografiyalari va jadidchilik adabiyotiga oid ayrim ishlari tanlab olingan. Tadqiqotning 1-bobida olim biografiyasiga va tarjimayi holiga oid ma'lumotlar batafsil keltirilgan. O'zbek va xorijdagi olimlarning B.Qosimovga munosabati ham keng aspektda yoritilgan. Mazkur ishda munaqqidning "Izlay-izlay topganim" risolasini mazmun mundarajasini tadqiq etish bilan bog'liq bo'lgan ma'lumotlar jamlangan bo'lib, bizning dissertatsiyamizda aynan shu risoladagi davrning adabiy-estetik tafakkuri haqidagi olimning qarashlarini tadqiq etishni ilmiy ishning asosiy konsepsiyasi sifatida o'rgandik. Bundan tashqari, tadqiqotimizda olim ijodini ijtimoiy-siyosiy, ma'rifiy-adabiy aspektlarining tadqiq etilishi har ikki dissertatsiyaning bir-biridan tubdan farqlanishini asoslaydi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Andijon davlat universitetining ilmiy tadqiqot ishlari rejasidagi "O'zbek adabiyotini o'rganishning dolzarb masalalari" mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi o'zbek jadidshunosligi taraqqiyotida professor B.Qosimov ilmiy tadqiqotlarining o'rni, olimning, umuman, adabiy-tarixiy jarayonga, xususan, muayyan jadid adiblarning hayoti va ijodiga yondashuv usullari va badiiy asarni baholash prinsiplarini ko'rsatib berishdan iborat.

Tadqiqotning vazifalari:

B.Qosimov o'zbek jadidshunosligi bo'yicha ilmiy maktab yaratganligi hamda bu boradagi ilmiy qarashlari bilan millat badiiy-estetik tafakkurining takomiliga hissa qo'shganligini asoslash;

olimning ilmiy qarashlari jadidchilik harakatining ijtimoiy-siyosiy, ma'rifiy-adabiy aspektlarini tadqiq etishda alohida ahamiyat kasb etishini belgilash;

B.Qosimovning jadid ijodkorlarining badiiy asarlari, publitsistik maqolalari borasidagi qarashlarini tahlil qilib, ularning ilmiy-nazariy ahamiyatini yoritish;

¹⁰ Сўнги жадид қиссаси. Беғали Қосимов замондошлари хотирасида. – Тошкент: Турон-иқбол, 2012.

jadid adabiyoti va matbuotiga xos xususiyatlarni tayin etishda B.Qosimov asarlari o‘rnini ko‘rsatish;

olimning adabiy-estetik qarashlaridagi o‘ziga xos jihatlarini aniqlash, uning tadqiq usullari va talqin prinsiplaridagi betakrorlikni ko‘rsatish orqali milliy jadidshunoslik taraqqiyotida Begali Qosimov va uning ilmiy maktabi tutgan o‘rinni belgilashdan iborat.

Tadqiqotning obyekti sifatida Begali Qosimovning “Maslakdoshlar”, “Ma’rifat darg‘alari”, “Ismoilbek Gaspirali”, “Abdulla Avloniy”, “Salom, kelajak”, “Izlay-izlay topganim”, “Milliy uyg‘onish: jasorat, ma’rifat, fidoyilik” va boshqa asarlari olingan.

Tadqiqotning predmetini o‘zbek jadidshunosligi takomilida prof. B.Qosimov ilmiy faoliyatining ahamiyati nimalardan iborat ekanligini, olimning tadqiqotchiligidagi o‘ziga xoslikni asarlari tahlili orqali ko‘rsatib berish tashkil qiladi.

Tadqiqotning usullari. Dissertatsiya mavzusini yoritishda sistem-struktural, germenektivik, qiyosiy-tipologik, biografik, tarixiy-funksional tadqiq usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

B.Qosimov jadid adabiyoti va ushbu davr adabiy-tarixiy jarayoniga oid muhim ilmiy masalalar bo‘yicha puxta tadqiqotlar olib borishi, bir qator jadid ijodkorlarining tarjimai hollarini ilmiy asosda tiklashi, ularning hayoti va ijodiy merosini o‘z ilmiy konsepsiyasi nuqtayi nazaridan chuqur o‘rganib, asarlarini tanqidiy tahlil hamda tabdil orqali nashrga tayyorlashi bilan ushbu yo‘nalishda o‘ziga xos ilmiy-tadqiqot maktabini shakllantirgani asoslangan;

Professor B.Qosimov ilmiy-nazariy qarashlarining adabiyotshunoslik metodologiyasi, milliy adabiy merosni zamonaviy talqin etish hamda zamonaviy estetik yondashuvlarga asoslangan yetakchi tamoyillari belgilanib, o‘zbek jadidshunosligi taraqqiyotiga qo‘shgan ulushi asarlarining chuqur tahlili, manbashunoslik asosidagi qiyosiy kuzatishlar orqali ko‘rsatib berilgan, olimning jadid she’riyati, nasri, publisistikasi, dramaturgiyasi, teatrchiligi kabi sohalarga bag‘ishlangan tadqiqotlarida uning individual mahorati innovatsion yondashuv, analitik fikr va tizimli metodologik izlanishlarda namoyon bo‘lgani dalillangan;

B.Qosimovning jadid adiblari asarlarini ilmiy asoslangan biografik, puxta tanqidiy-qiyosiy, chuqur sotsiologik, keng ko‘lamli kontekstual tahlil metodlaridan o‘rinli foydalanganini olim asarlarini tekshirish orqali isbotlangan;

olimning qaltis sharoitda ham jadid adiblari ijodi va faoliyatini o‘rganish hamda baholashda haqqoniylik, tizimlilik, ilmiylik, xolislik yo‘lidan borgani dalillanib, jadid publisistikasiga oid qarashlari, uning vaqtli matbuot va jadid adabiyoti munosabatlari borasidagi qarashlari haqqoniy, asosli ekani turli janrlaridagi asarlari asosida ochib berilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

B.Qosimovning ilmiy tadqiqotlari o‘zbek jadidshunosligi taraqqiyotida o‘ziga xos bosqich bo‘lgan. Olim topib ilmiy muomalaga olib kirgan jadidlarning asarlari va ijtimoiy-ma’rifiy faoliyati milliy jadidshunoslikni boyitgan. Uning matnshunos

sifatida nashrga tayyorlagan asarlari jadid adabiyotshunosligi va adabiy tanqidchiligiga doir qiymatli ilmiy dalil va ma'lumotlardir;

olimning ilmiy tadqiqotlarining o'ziga xosligi, tahlil usullari va talqin prinsiplari yuzasidan chiqarilgan xulosalar jadidshunoslik bo'yicha qilinadigan keyingi taqiqotlarga asos bo'lib xizmat qiladi;

B.Qosimovning asarlari o'zbek adabiyoti tarixi, jadid adabiyoti, XX asr adabiyoti kabi fanlar; behbudiyshunoslik, avloniyshunoslik, fitratshunoslik singari sohalarda yaratiladigan monografiya, darslik va qo'llanmalarining mukammallashuviga xizmat qilishi ko'rsatilgan;

B.Qosimovning jadid adabiyotshunosligi mutaxassisi, matnshunos va nazariyotchi olim sifatidagi faoliyatining eng muhim qirralari ko'rsatib berilgani jamiyat ahlining ma'naviy-axloqiy hamda badiiy-estetik takomili ijobiy ta'sir ko'rsatadi. Uning asarlari yosh avlod tafakkurini boyitishda alohida o'rin tutishi aniqlangan, jadid bobolar jasoratidan yosh avlodni boxabar etish orqali ularda millatsevarlik tuyg'ularini shakllantirishga kuchli ta'sir ko'rsatishi dalillangan.

Tadqiqot natijalarining ishonchligi tadqiqotda masalaning aniq qo'yilgani, qo'llanilgan usullar hamda yuzaga chiqarilgan fikr va qarashlarning sistem-struktural, germenevtik, qiyosiy-tipologik, sotsiologik, biografik metodlar orqali asoslangani, ilmiy xulosalarning amaliyotga joriy etilganligi, ishonchli ilmiy-nazariy manbalardan foydalanilganligi, tadqiqot natijalarining vakolatli tuzilmalar tomonidan tasdiqlangani orqali ko'rsatib berildi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, chiqarilgan nazariy xulosalardan jadid adabiyotini o'rganishning keyingi bosqichlarida foydalanish mumkin. Shuningdek, tadqiqot xulosalari jadidshunoslik yo'nalishida yozilajak monografiyalar, tuzilajak darsliklar uchun ilmiy-nazariy asos bo'lishi mumkin.

Tadqiqot natijalarining amaliy ahamiyati shundaki, undagi ilmiy xulosalardan adabiyotshunos va munaqqidlarning shu yo'nalishdagi ilmiy faoliyatini yo'lga qo'yishda istifoda etish mumkin. Ushbu dissertatsiya g'oyalari jadidshunoslik bo'yicha o'tilajak saboqlar, metodik ishlanmalar, ko'rsatmali qurollar tayyorlashda amaliy manba bo'lib xizmat qiladi.

Tadqiqot natijalarining joriy qilinishi.

B.Qosimov jadid adabiyoti va ushbu davr adabiy-tarixiy jarayoniga oid muhim ilmiy masalalar bo'yicha puxta tadqiqotlar olib borishi, bir qator jadid ijodkorlarining tarjimai hollarini ilmiy asosda tiklashi, ularning hayoti va ijodiy merosini o'z ilmiy konsepsiyasi nuqtayi nazaridan chuqur o'rganib, asarlarini tanqidiy tahlil hamda tabdil orqali nashrga tayyorlashi bilan ushbu yo'nalishda o'ziga xos ilmiy-tadqiqot maktabini shakllantirganligiga oid xulosalardan T.N.Qori-Niyoziy nomidagi O'zbekiston pedagogika fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filialida bajarilgan F3-2016-09081165532 raqamli "Qoraqalpoq tilining yangi alfaviti va imlo qoidalariga muvofiq ona tili va adabiyotini rivojlantirish metodikasi" (2017-2020 yy) fundamental loyihasida foydalanilgan (T.N.Qori-Niyoziy nomidagi O'zbekiston Pedagogika Fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filialining 2022-yil 29-iyuldagi 175-son ma'lumotnomasi). Natijada olimning jadidshunoslikka doir tadqiqotlarida til va

adabiyotni taraqqiyotiga oid ilgari surilgan fikr va mulohazalaridan foydalanish loyihaning ilmiyligi hamda mukammalligini ta'minlagan;

olimning qaltis sharoitda ham jadid adiblari ijodi va faoliyatini hamda baholashda haqqoniylik, tizimlilik, ilmiylik, xolislik yo'lidan borgani dalillanib, jadid publisistikasiga oid qarashlari, uning vaqtli matbuot va jadid adabiyoti munosabatlari borasidagi qarashlari haqqoniy, asosli ekanligiga oid xulosalar hamda dissertatsiya materiallaridan T.N.Qori-Niyoziy nomidagi O'zbekiston pedagogika fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filialida bajarilgan F3-2016-09081165532 raqamli "Qoraqalpoq tilining yangi alfaviti va imlo qoidalariga muvofiq ona tili va adabiyotini rivojlantirish metodikasi" (2017-2020 yy) fundamental loyihasida foydalanilgan (T.N.Qori-Niyoziy nomidagi O'zbekiston Pedagogika Fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filialining 2022-yil 29-iyuldagi 175-son ma'lumotnomasi). Natijada, loyiha Qoraqalpoq tilining yangi alifbosi va imlo qoidalariga muvofiq holda ona tili va adabiyot o'qitish metodikasini chuqur ilmiy asosda takomillashtirish, o'quv jarayonini tizimli yo'lga qo'yish va ushbu sohani yangi nazariy hamda amaliy mezonlar bilan boyitishga erishdi;

professor B.Qosimov ilmiy-nazariy qarashlarining adabiyotshunoslik metodologiyasi, milliy adabiy merosni zamonaviy talqin etish hamda zamonaviy estetik yondashuvlarga asoslangan yetakchi tamoyillari belgilanib, o'zbek jadidshunosligi taraqqiyotiga qo'shgan ulushi asarlarining chuqur tahlili, manbashunoslik asosidagi qiyosiy kuzatishlar orqali ko'rsatib berilgan, olimning jadid she'riyati, nasri, publisistikasi, dramaturgiyasi, teatrchiligi kabi sohalarga bag'ishlangan tadqiqotlarida uning individual mahorati innovatsion yondashuv, analitik fikr va tizimli metodologik izlanishlarda namoyon bo'lishiga oid materiallaridan Andijon viloyati teleradiokanalining ilmiy-ommabop "Najot bilimda", "Xazinamsan kitob", "Ma'naviyat qalb ko'zgusi" ko'rsatuvlari senariylarini tayyorlashda foydalanilgan (Andijon viloyati teleradiokompaniyasining 2022-yil 10-24/193-son ma'lumotnomasi). Natijada teleko'rsatuvlarning ilmiy dalillarga boy bo'lishini ta'minlagan, xususan, B.Qosimov ilmiy-nazariy qarashlarining manbalari, tadriji va yetakchi tamoyillari, o'zbek adabiyotshunosligi va jadidshunosligi taraqqiyotiga qo'shgan munosib ulushi, tadqiqotlarning umumestetik talablarga javob berishi nazariy jihatdan asoslangan.

Tadqiqot natijalarining aprobatsiyasi. Dissertatsiya natijalari 18 ta, 9 ta xalqaro va 9 ta respublika ilmiy-amaliy konferensiyalarida ma'ruza ko'rinishida bayon etilgan va aprobatsiyadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 29 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 11 ta maqola, shundan 6 tasi respublika, 5 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi 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 va zarurati asoslangan, tadqiqotning maqsad va vazifalari, obyekti va predmeti tavsiflangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, ilmiy yangiligi va amaliy natijalari bayon etilgan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, natijalarni amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo‘yicha ma‘lumotlar keltirilgan.

Dissertatsiyaning dastlabki bobi “O‘zbek jadidshunoslik maktabining shakllanishi” deb nomlanib, u ikki faslni o‘z ichiga olgan. Bobning **“Jadid adabiyotiga oid qarashlar tadriji”** faslida o‘zbek jadidshunosligining shakllanishi, yuzaga kelish omillari, takomil bosqichlari hamda jadid adabiyotshunosligining shakllanishidagi mafkuraviy xilma-xillik kabi masalalar yoritiladi.

Tarixan o‘zbek jadidshunosligi taraqqiyoti uch xil ijtimoiy tuzum sharoitida sodir bo‘ldi, uning yuzaga kelish omillarini davr siyosati bilan bog‘lash mumkin: rus chorizm istibdodi, mafkuraviy zo‘ravonlikka tayangan sovet tuzumi va istiqloq davri kabi turfa ijtimoiy-siyosiy, ma‘rifiy-mafkuraviy sharoitda milliy jadidshunoslik turli o‘ziga xos xususiyatlarga ega bo‘ldi.

O‘zbek adabiyotshunosligi rivojida jadid adabiyotshunosligi maktabi ham alohida fasl bo‘la oladi. Uni davrlarga bo‘lib xronologik tadqiq etish, ijtimoiy taraqqiyot omillarini, mazmun-mundarijasini belgilash adabiyotshunoslar oldida turgan muhim vazifalardan biri sanaladi. Ijtimoiy-siyosiy jarayonlarni hisobga olgan holda jadid adabiyotshunosligini quyidagi uch jihatdan tasniflab o‘rganish mumkin:

1. Chor mustamlakasi davri ilk jadid adabiyotshunosligi.
2. Sho‘rolar davri jadid adabiyotshunosligi.
3. Istiqloq davri jadid adabiyotshunosligi.

Behbudiy, Abdurauf Fitrat, Munavvar Qori, Hoji Muin, Mirmuhsin Shermuhammedov, Abdulla Qodiriy, Hamza, Cho‘lpon kabi ijodkorlar nafaqat shoir va yozuvchi o‘rnida, balki adabiyotshunos, tanqidchi olim sifatida vaqtli matbuotda chop etilgan kichik xabardan to yirik asarlargacha o‘z munosabatini bildirib bordilar. Jumladan, Behbudiyning “Haq olinur, berilmas!”, “Tanqid saralamoqdur”, “Yoshlarga murojaat”, Avloniyning “Jaholat”, “Safohat balosi”, M.Shermuhammedovning “Buxoro mikroblari”, Cho‘lponning “Adabiyot nadir?” singari shov-shuvli maqolalarida jadidlarning faoliyatiga yo‘l-yo‘lakay, ma‘lum darajada, munosabat ham bildirdilarki, bularni jadidshunoslik borasidagi ilk qadamlar, deyish mumkin. Abdurauf Fitratning badiiy asarlaridan tashqari, adabiyotshunos olim sifatida jadid adabiyoti, xususan, hamzamon, hammaslak bo‘lgan ijodkorlarga munosabati jadid adabiyotshunoslik ilmida alohida ahamiyatga ega. Jumladan, Fitrat “Yopishmagan gajaklar” maqolasida Jalil Boybo‘latovning “O‘zbek adabiyoti namunalari” kitobiga qaratilgan tanqidiy fikriga javob tariqasida “maqolani yozayotganingizda xalq orasidagi “Ko‘zim ko‘rmaydur” o‘yinidagi boladay o‘zingizni tutgansiz”, – deya keskin munosabat bildiradi.

XX asrning 30-yillarida O.Hoshim, S.Husayn, Oybek, H.Olimjon, Uyg‘un, Z.Said, O.Sharafiddinov kabi shoir, tanqidchi va publitsist, adabiyotshunos olimlar vakillari yetishib chiqdi. Bu davrda ham jadid adabiyotiga munosabat nazardan

chetda qolmaydi. Aksariyat tahlil va talqinlar sho‘rolar mafkurasi doirasida amalga oshiriladi. Masalan, tanqidchi Sotti Husayn A.Qodiriy ijodiga munosabatda biryoqlamalikka yo‘l qo‘yganligi ma‘lum. Bu haqda I.Sulton “hali tayyorgarligi yetarli bo‘lmagani holda, tarix talabiga binoan, juda katta va muhim masalalarni mustaqil hal etish majburiyati oldida qolgan avlodga mansub yosh Sotti Husayn asarlaridagi bu xato va kamchiliklarni mensimaslik xato bo‘lganidek, ularning obyektiv sabablarini unutib qo‘yish ham xato bo‘lar edi,” – deydi¹¹. 1931-yilda olimning “O‘tkan kunlar” nomli tanqidiy kitobi chop etiladi. Miyon Buzruk Solihov “O‘zbek adabiyotida millatchilik ko‘rinishlari” (1933) kitobida A.Qodiriyning talantini rad etib, uni “O‘tkan kunlar” romanida chorizmning mustamlakachilik siyosatini targ‘ib qilish”da ayblaganda, Sotti Husayn o‘sha yiliyoq maqola qilib, “O‘tkan kunlar” o‘zbek adabiyoti maydonida birinchi va yaxshi yozilgan roman, u shubhasiz, go‘zal va nafis bir asar... A.Qodiriy kuchli yozuvchi, kuchli adib. Menimcha, bizning undan yangi narsalar, “O‘tkan kunlar”ga qaraganda bizga yaqinroq asarlar kutishimiz mumkin”, – deb yozgan edi¹². Ikki fikrni qiyoslasak, Sotti Husaynning “O‘tkan kunlar” asarida romanning yuksak saviyadagi asar ekanligini keyinroq tan olgani bir paytlar asarga sho‘ro mafkurasi talabidan kelib chiqqan holda yondashganini bildiradi. Demak, jadid adabiyotiga noxolis munosabat bildirilganda ham, asl asarning haqiqiy bahosi bilib turilgan. Fikrimizni yuqoridagi misollar ham tasdiq etadi.

A.Sa‘diyda ham adabiyotshunos sifatida jadid ijodkorlarga baho berishda biryoqlama fikrlagan o‘rinlar uchraydi. Jumladan, “O‘zbek yosh shoirlari” maqolasida qator noxolis fikrlar ko‘zga tashlanadi. Shunday bo‘lsa-da, ushbu maqola o‘z davrida adabiy tanqidchilik rivojiga turtki berib, unga javoban yozilgan tanqidiy maqolalarning yaratilishiga sababchi bo‘ldi. Masalan, A.Sa‘diyning Fitrat ijodining noo‘rin tanqidiga munosabat sifatida Vadud Mahmudning “Adabiy tanqidga bir nazar” maqolasi yuzaga keldi. V.Mahmud A.Sa‘diyning Fitrat haqidagi “shoirlik shuhrati fevral inqilobi bilan yo‘ldoshligidir” degan fikrini noo‘rin deb hisoblaydi, hatto, millat shoiriga bunday baho berilishini “jaholat”, “unutilmas bir gunoh” deb biladi.

Jadidshunoslik borasida faoliyat ko‘rsatgan olimlarning turlicha yondashuvida mualliflarning shaxsiyatidagi o‘ziga xoslikdan tashqari, jamiyatda hukmron bo‘lgan qarashlar tizimi ham muhim o‘rin tutganligini qayd etish lozim.

Birinchi bobning **“Ilmiy-estetik tafakkurning yangilanishi”** deb nomlangan ikkinchi faslida istiqloq davri jadidshunosligining o‘ziga xos xususiyatlari, taraqqiyot tamoyillari yoritilgan. Ma‘lumki, manbalarda jadid adabiyotining xorijlik olimlar tomonidan o‘rganilgani ham alohida e‘tirof etiladi. Jumladan, Usmon Xo‘ja o‘g‘li, Mustafo Cho‘qay, Zakiy Validiy To‘g‘on, Abil Zavqiy, I.To‘lqin, Sattor Jabbor, E.Olvort, A.Beningsen, E.Uimbush, R.Barret, D.Dontgomeri, G.Morris, Fuod Kuprulizoda kabi tadqiqotchilarning ilmiy ishlarida XX asr o‘zbek adabiyoti, xususan, jadid so‘z san‘ati tahliliga bag‘ishlangan tadqiqotlari yetishib chiqdi¹³.

¹¹ Назаров Б. ва б. Ўзбек адабий танкиди тарихи. – Тошкент: Тафаккур қаноти, 2012.– Б. 101.

¹² Назаров Б. ва б. Ўзбек адабий танкиди тарихи. – Тошкент: Тафаккур қаноти, 2012. – В.101

¹³ Qarag‘ang. Мирзаева З. XX ўзбек адабиётининг хорижий тадқиқотчилари. – Тошкент: MUMTOZ SO‘Z, 2016; XX asr ўзбек адабиётининг Америкада ўрганилиши. – Тошкент: Akademnashr, 2017. – Б. 7, 13.

Mustaqillik davrigacha E.Karimov, N.Karimov, B.Qosimov, A.Aliyev¹⁴ kabi olimlar jadid adabiyotini o'rgangan bo'lsalar, istiqloldan keyin bu saf juda kengaydi. O.Sharafiddinov, B.Nazarov, I.G'aniyev, Sh.Rizayev, U.Normatov, H.Boltaboyev, U.Jo'raqulov, B.Karimov, D.Quronov, N.Afoqova, Y.Solijonov va boshqalar jadid adabiyotini mafkuraviy tazyiqlardan holi ravishda o'rgandilar¹⁵. Ya'ni ilmiy-estetik tafakkurning yangilanishi mana shu olimlar yaratgan tadqiqotlarda o'z aksini topadi.

Jumladan, "Ozod Sharafiddinov 60-70-yillardayoq Cho'lpon va Fitrat ijodi borasida goh pinhon, goh oshkor o'z fikrlarini ayta boshlagan munaqqid"¹⁶ sifatida qator ishlarni amalga oshirdi. 1968-yilda "Tirik satrlar" majmuasiga muharrirlik qildi. Unga Cho'lpon, Fitrat, Muxtorxon, Elbek, Botu ijodlaridan namunalar kiritilgan edi.

Jadidshunoslik mustaqillik munosabati bilan yangi bosqichga ko'tarildi. Jadid adiblari bosib o'tgan murakkab hayot va ijod yo'lini millat va Vatan manfaati nuqtai nazaridan tekshirish, o'rganish va xolis tahlil qilish ehtiyoji bor ediki, O.Sharafiddinovning "Cho'lpon", "Cho'lponni anglash", N.Karimovning "Cho'lpon", "Usmon Nosir", "Usmon Nosirning so'nggi kunlari" kitoblari jadid adiblari vakillarining hayoti va ijodini monografik o'rganishning dastlabki namunalari sifatida, qolaversa, ko'pchilikka ma'lum bo'lmagan ma'lumotlar, jiddiy masalalar yuzasidan ilmiy-nazariy xulosalar chiqarilgani bilan muhim manbalar sirasiga kiradi.

Jadid adabiyotshunosligi rivojiga munosib hissa qo'shgan zahmatkash olim Begali Qosimov jadid adabiyotining bilimdoni sifatida mazkur davrga oid ko'plab fidoyi ijodkorlar merosini sinchiklab o'rganib, ilmiy manbalarni yangi-yangi ma'lumotlar bilan boyitdi. Adabiyotshunos olim, Ozod Sharafiddinov uni "so'nggi jadid" deya to'g'ri ta'riflagan edi. B.Qosimov ilmiy-ijodiy faoliyatining asosiy qismi jadid adabiyoti olamini keng, chuqur tadqiq qilishga bag'ishlangan. Jadidchilik davri va bu davrdagi adabiy hayot ustoz-olimning doimiy diqqat markazida bo'lgan. Ya'ni, olim asosiy ilmiy faoliyatini XX asr boshlari o'zbek adabiyoti hamda uning mundarijasini belgilashga qaratadi va shu yo'nalishda o'zining ilmiy maktabini yaratdi. B.Qosimov bu davrdagi adabiy hayot hamda uning mazmun-mohiyati haqidagi yangi ilmiy qarashlar egasi sifatida o'zbek jadidshunosligiga o'zgacha ruh

¹⁴ Каримов Э. Развитие реализма в узбекской литературе. – Ташкент: Фан, 1975; Қосимов Б. Излай-излай топганим. – Тошкент, 1981; Алиев А. Адабий мерос ва замонавийлик. – Тошкент, 1983.

¹⁵ Шарафиддинов О. Чўлпонни англаш. – Тошкент: Ёзувчи, 1994; Назаров Б. Фитрат маърифатининг гултожи // Шарқ юлдузи. – 1991. № 8. –Б. 8–9; Каримов Н.Ф. XX аср ўзбек адабиёти тараққиётининг ўзига хос хусусиятлари ва миллий истиклол мафкураси: Филол. фан. д-ри ... дис. автореф. – Тошкент, 1993; Ғаниев И. Фитрат, эътиқод, ижод. – Тошкент: Камалак, 1994; Ризаев Ш.Т. Ўзбек жаҳид драматургиясининг шаклланиш манбалари: Филол. фан. номз. ... дис. автореф. – Тошкент, 1995; Норматов У. "Ўткан кунлар" хайрати. – Тошкент: Ўқитувчи, 1996; Болтабоев Ҳ. XX аср бошлари ўзбек адабиётшunosлиги ва Фитратнинг илмий мероси: Филол. фан. д-ри ... дисс. – Тошкент, 1996; Ғаниев И. Фитрат драмалари поэтикаси: Филол. фан. д-ри ... дис. – Тошкент, 1998; Жўрақулов У. Фитратнинг тадқиқотчилик маҳорати: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998; Каримов Б. Жаҳид мунаққиди Вадуд Маҳмуд. – Тошкент: Университет, 2000; Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойилик. – Тошкент: Маънавият, 2002; Каримов Б. Ўзбек адабиётшunosлигида талқин ва таҳлил муаммоси (қодирийшunosлик мисолида): Филол. фан. д-ри ... дисс. – Тошкент, 2002; Қуронов Д. Чўлпон насри поэтикаси. – Тошкент: Шарқ НМАК, 2004; Жўрақулов У. Худудсиз жилва. – Тошкент: Фан, 2006; Афоқова Н. Жаҳид шеърини поэтикаси. – Тошкент, 2006; Болтабоев Ҳ. Фитрат ва жаҳидчилик. – Тошкент: Ўзбекистон Миллий кутубхонаси нашриёти, 2007; Солижонов Й. Зулматдан нур кидирганлар. – Тошкент: Алишер Навоий номидаги миллий кутубхона нашриёти, 2007.

¹⁶ Назаров Б. ва б. Ўзбек адабий танқидчилиги тарихи. – Тошкент, 2012. – Б. 287.

olib kirdi. Shuningdek, olimning g'oyalari tadqiqot obyektiga yangicha yondashuv nuqtai nazaridan alohida ahamiyatga ega bo'ldi. O'zbek adabiyotshunosligida mavjud katta bir bo'shliqni to'ldiradigan o'ziga xos ilmiy yo'nalish yuzaga kelishiga xizmat qildi. Bu esa, tabiiyki, fanni taraqqiyotning yangi bosqichiga olib chiqadi. B.Qosimovning jadid adabiyotiga oid tadqiqotlari bu davr ijodkorlari va ularning asarlari mohiyatini teran anglash uchun zarur asos vazifasini o'tadi. Olimning ilmiy qiziqish doirasi keng edi: o'zbek mumtoz adabiyoti¹⁷, jahon adabiyoti¹⁸, adabiy aloqalar¹⁹, adabiyot nazariyasi²⁰, tarjimashunoslik²¹ masalalari bilan ham shug'ullandi. XX asrning 60-yillarida B.Qosimov milliy taraqqiyparvarlik harakati jadidchilik, uning ijtimoiy-siyosiy negizi va uni harakatlantirgan adabiy siymolarni o'rganishga kirishdi. Natijada olim jadidshunoslikda yangi sahifa ochishga erishdi. Uning jadid adabiyoti masalalariga bag'ishlangan katta-katta tadqiqotlari ro'yobga chiqdi. B.Qosimov juda zahmatkash, yuksak saviyali, har bir qarashini mantiqan asoslab bera oladigan, analitik fikr yurita biladigan olim sifatida jadid adiblarning bir qator o'ziga xos jihatlarini kashf etdi.

Adabiyotshunos olim N.Jabbor B.Qosimov ilmiy maktabi milliy adabiyotshunoslikda jadid adabiyotshunosligi, jadid dramasi, jadid pedagogikasi, jadid matbuoti, yangicha ma'rifatparvarlik va jadidchilik, jadid tarixshunosligi kabi yangi ilmiy yo'nalishlarga asos bo'lganligini to'g'ri qayd etadi²². Olimning shu fikrini davom ettirib, prof. Begali Qosimovning tadqiqotlari yana quyidagi yo'nalishlarda ham ilmiy izlanishlar olib borishga zamin bo'ldi deyishimiz mumkin:

- jadid adabiyoti shaxsiyatlari va adabiy manbalar tadqiqi (N.Karimov va b.);
- jadid nasriga xos xususiyatlarni tekshirish (D.Quronov va b.);
- jadid she'riyati va janrlar poetikasi bo'yicha izlanishlar (N.Afoqova, Sh.Nazarova, N.Yo'ldoshev, S.Yoqubova, O.Barziyev va b.);
- jadid adiblari ijodida mumtoz adabiy an'analar tadqiqi (M.Tojiboyeva va b.);
- jadid adabiyotining xorijda o'rganilishi (Z.Mirzayeva va b.).

¹⁷ Қосимов Б. ва б.Навойихонлик. – Тошкент: Ўқитувчи, 1993; Навоийнинг нигоҳи тушган. – Тошкент: Адабиёт ва санъат, 1987; Юсуф Сарёмий. Танланган асарлар (матн, сўзбоши, луғат, изох) -Тошкент: Маънавият, 2002.

¹⁸ Аҳмад Заки Валидий. Мағжон Жумабой./ Ўзбекистон адабиёти ва санъати, 1992. 32-сон.

¹⁹ Туркий маданият боқийдир. // Хабар, 1992, 18 декабр, 38-сон.; Бир дарахтнинг меваларимиз.// Туркистон, 1992, 18-19-22 декабр.; Адабий ҳамкорлик йўлларида. (Турк дунёси адабиёти дарслиги). //Ўзбекистон адабиёти ва санъати, 1995, 28 июл, 30-сон.

²⁰ Абдулла Авлоний (ОЎЮ учун қўлланма). – Ўзбек педагогикаси тарихи. – Тошкент: Ўқитувчи, 1997.; Ўзбек адабиёти (X синф учун дарслик). – Тошкент: Ўқитувчи, 1999.; Адабиёт (7-синф учун дарслик-мажмуа).; 2-нашри. – Тошкент: Ёзувчи, 2001.; Ўзбек адабиёти (10-синф учун дарслик). 3-нашри. – Тошкент: Адабиёт ва санъат, 2001.; Ўзбек адабиёти (X синф учун дарслик). – Тошкент: Адабиёт ва санъат, 2000.;Адабиёт (VII синф учун дарслик). – Тошкент: Ўқитувчи, 2000. Адабиёт (IX синф учун дарслик). – Тошкент: Маънавият, 2002.; Ўқитувчи китоби. (IX синф дарслик-мажмуаси, методикаси). – Тошкент: Маънавият, 2002.

²¹ Белинский В.Г., Лермонтов шеърлари -В.Г. Белинский. Адабий орзулар. Адабий –танқидий мақолалар, Тошкент: Ғ.Ғулом нашриёти, 1977.; Горький М., Мақолалар. (Бальзак ҳақида, М.М.Кацюбинский,

Короленко В.Г., Сергей Есенин) - М.Горький, Асарлар, 10-том, Тошкент: Ғ.Ғулом нашр. 1978 .; Турк дунёси адабиёти (Дарслик) 2 жилд, Анкара, 1996 Tomaris. –Turk dunyasi edebiyati metinlari antologisi. 1-cilt. Ankara, 2001, ss-268-270.; Zariadr ve Adatida. - Turk dunyasi edebiyati metinlari antologisi. 1-cilt. Ankara, 2001, ss-270-272.; Sirak. - Turk dunyasi edebiyati metinlari antologisi. 1-cilt. Ankara, 2001, ss-272-273.; Abu Ali Sina hikoyati. - Turk dunyasi edebiyati etinlari antologisi. 1-cilt. Ankara, 2001, ss-273-276.; Mirzo Ulugbek hikoyati. - Turk dunyasi edebiyati metinlari antologisi. 1-cilt. Ankara, 2001, ss-276-278.; Sulton Husayn ve mir Aliser. - Turk dunyasi edebiyati metinlari.

²² Жаббор Н. Абадиятга айланган лаҳза // Шарқ юлдузи. – 2012. 6-сон. – Б. 169-174.

Adabiyotshunos Q.Yoʻldoshevning taʼbiri bilan aytganda, “olim jadid adiblarining asarlari haqidagi izchil va mantiqli xulosalari bilan turkchilikning ildizlari va milliyat tuygʻusini shakllantirish bosqichlari haqidagi haqiqatlarni oydinlashtirishga salmoqli hissa qoʻshdi”²³. Chindan ham, B.Qosimov jadid sheʼriyatini, deylik, Fitrat sheʼriyati gʻoyaviy-badiiy xususiyatlarini tadqiq etar ekan, shoirning “oʻtli sheʼrlari”da Vatan qaygʻusi, yurt iztirobi, ijtimoiy tuzumga munosabati aks etganini koʻrsatish bilan cheklanib qolmaydi. Balki sheʼrning badiiy jozibas, estetik taʼsir quvvatiga, tahlilda zohiriy maʼnosiga emas, tagmatniga diqqat qaratish zarurligi bilan bogʻliq mulohazalarni bayon etadi. B.Qosimov hali adabiyotshunoslar u qadar eʼtibor qaratmagan muhim masalalarni oʻrtaga tashlaydi. Yaʼni jadid sheʼriyatida yangicha gʻoyalar oʻziga xos yangi shakl va uslublarda ifoda etila boshlangan edi. Vazn, poetik janr va badiiy obrazlarning yangilanishi, sheʼrlarning sarlavhalanishi, anʼnaviy hamd va naʼtlarning mazmuni oʻzgarganligi bilan belgilash haqidagi ilmiy-nazariy xulosalarni ilgari surish orqali jadid sheʼriyatini talqin etishda yangi sahifani ochib beradi²⁴.

B.Qosimovning oʻzbek jadidshunoslik maktabi taraqqiyotida ilmiy estetik tafakkurning yangilanishiga sabab boʻlgan omillardan yana biri ijtimoiy hayotdir. Milliy istiqlol mafkurasi olim tadqiqotlariga ayricha taʼsir koʻrsatdi. Ularda xolislik, haqqoniylik tamoyillarining yana ham ochiqlanishiga turtki boʻldi. Munaqqidning istiqlolgacha yaratilgan tadqiqot ishlari bilan istiqlol davrida yozilgan ishlari bir-biridan mazmun-mohiyatan farqli oʻrinlari bor. Shu maʼnoda B.Qosimovning jadid adabiyotiga oid ilmiy tadqiqotlarini keng jamoatchilikka taqdim etgan davriga koʻra quyidagicha belgilash mumkin:

1. Istiqlolgacha yaratilgan ilmiy tadqiqotlar (“Mirmuhsin Shermuhamedov”, “Inqilobiy sheʼriyat sahifalari”, “Abdulla Avloniy”, “Izlay-izlay topganim”, “Isyonkor qalb”, “Salom, kelajak”(alohida asarlari));

2. Istiqlol davrida yaratilgan tadqiqot ishlari (“Maʼrifat dargʻalari” (hammualliflikda), “Ismoilbek Gasprali”, “Maslakdoshlar”, “Milliy uygʻonish: jасorat, maʼrifat, fidoyilik”, “Milliy uygʻonish davri oʻzbek adabiyoti” kitoblari).

Bundan tashqari, Begali Qosimovning jadid adabiyotiga oid tadqiqotlarini quyidagicha tasnif etish mumkin:

- alohida asarlari;
- ilmiy toʻplam, qomuslarda chop etilgan maqolalari;
- jurnallarda chop etilgan maqolalari;
- gazetalarda chop etilgan maqolalari;
- matnshunoslik ishlari.

Ikkinchi bob “**Jadidlar faoliyati Begali Qosimov nigohida: ijtimoiy-tarixiy va badiiy-estetik yondashuv oʻzgachaligi**” deb nomlangan. Bobning “**B.Qosimovning jadidshunoslikka doir tadqiqotlaridagi yetakchi xususiyatlar**” nomli birinchi faslida olimning jadidchilik harakati, uning yuzaga kelish omillari haqidagi qarashlari, talqin tamoyillari yoritilgan. B.Qosimov tadqiqotlarida jadidchilikning asosi xalq hamda yurt nimaligini anglashdan ularning manfaati

²³ Йўлдошев Қ. Ёник сўз. – Тошкент: Янги аср авлоди, 2006. – Б. 10

²⁴ Қосимов Б. ва б. Миллий уйғониш даври ўзбек адабиёти. – Тошкент: Маънавият, 2004. – Б. 297-300.

yo'lida kurashishgacha bo'lgan jarayondan iborat ekanini, bu harakat millatni tarbiyalab, uni uyg'otishga xizmat qilganini manbalar asosida ko'rsatib beradi. Milliy matbuotning paydo bo'lishi, maktab-maorifning faoliyati, teatr va yangi adabiyotning shakllanishi, yangicha tafakkurning maydonga kelishi – bularning hammasi millatning o'zligini anglashga ta'sir qilganiga urg'u beradi.

Begali Qosimov jadidchilikni ko'lamli ijtimoiy-siyosiy, ma'rifiy harakat sifatida talqin qiladi. Turkistondagi jadidchilik g'oyalari sekin-asta jamiyatning barcha qatlamlariga kirib borgan. Olimning qayd etishicha, Turkiyada "jadid" istilohi birgina adabiyot yo'nalishiga ishlatilgan. Shuningdek, o'sha davrlardagi turli manbalarda "Rusiya jadidchiligi", "Buxoro jadidchiligi", "Turkiston jadidchiligi" degan atamalar uchraydi, lekin bularning mazmun-mohiyati bitta – yangilanish ekanini olim o'z ishlarida isbotlab beradi. B.Qosimov Usmonli turklar imperiyasida bo'lib o'tgan siyosiy va madaniy o'zgarishlarni chuqur tadqiq etar ekan, aslida jadidchilik bu yerda ham faqatgina adabiyot bilan chegaralanib qolmay, jamiyat hayotining turli jabhalarida bo'y ko'rsatganini yozadi. Jumladan, olim 1839-yilda Mustafo Rashit Posho tomonidan yozilgan "Gulxonai xatti Humoyun" va bevosita u bilan aloqador holda boshlangan "Tanzimot" harakati aslida jadidchilik ekanini qayd etadi²⁵.

B.Qosimovning XX asr boshlari adabiy-tarixiy jarayoniga oid mulohazalari dastlab "Izlay-izlay topganim" asarida berilgan va u ilmiy jamoatchilik e'tiborini tortgan. Olimning adabiy jarayonni yorituvchi tadqiqotlari davr adabiy-tarixiy jarayonidagi asosiy tamoyillarni aniq ochib berish bilan birga shu tamoyillarga amal qilayotgan ijodkorlarning asarlari mazmun-mohiyati teran tadqiq etiladi va ularning ijodi muayyan darajada umumlashtiriladi. "Izlay-izlay topganim" kitobida olimning XX asr adabiy-tarixiy jarayonining adabiy-estetik ko'lami xususidagi o'ziga xos qarashlari aks etgan. Zero, bu davrning adabiy-estetik tafakkuri haqida tasavvurga ega bo'lmay turib, bu davrda yaratilgan asarlar mohiyatini anglash mumkin emas. "Izlay-izlay topganim" kitobi ana shu ehtiyojlni qondirishga xizmat qiladi. Bu asar XX asr boshlari adabiyoti manbalarini yangicha aspektlarda o'rganishda ilmiy-nazariy asos bo'ladi. Garchi asarning muqaddimasida olim bu davr bo'yicha yaratilgan tadqiqotlarni birma-bir sanab o'tgan bo'lsa-da, ularda aytilgan fikrlar ma'lum bir ijodkorning hayoti va ijodigagina xos ayrim jihatlarni yoritish bilan chegaralangan edi. Shunday ekan, davr adabiyoti xususidagi umummilliy qarashlar borasida mazkur asargacha maxsus fundamental ilmiy asar yaratilmaganligi ushbu asarning ilmiy qiymatini oshiradi. B.Qosimov sobiq sovet davridagi tadqiqotlarida 1905-1917-yillar poeziyasini inqilobiy adabiyot namunalari sifatida baholagan bo'lsa, istiqbol yillarida yaratilgan ilmiy ishlarida esa bu davrdagi o'zbek adabiyotini "zamonaviy realistik adabiyot" deya nomlaydi. Uning mohiyatini "milliy uyg'onish, millatning o'zligini anglash jarayoni ko'rinishida milliy uyg'onish (jadid) adabiyoti jadidchilik harakatining taraqqiyoti va tugatilish davridir"²⁶ deb talqin etadi. Demak, har qanday tadqiqot tahlili jarayonini mafkuraviy ta'sirlardan xoli deb bo'lmaydi. Shu ma'noda "Izlay-izlay topganim" monografiyasida ham mafkuraviy ta'sirlarning

²⁵ Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойлик. – Тошкент: Маънавият, 2002. – Б. 5-10.

²⁶ Қаранг. Қосимов Б., Юсупов Ш., Долимов У., Ризаев Ш., Аҳмедов С. Миллий уйғониш даври ўзбек адабиёти. – Тошкент: Маънавият, 2004. – Б.4.

bo'lishi, sotsialistik qarashlar ta'sirining sezilishi tabiiy. Shunday bo'lishiga qaramay, olimning bu asari XX asr boshlari adabiyotidagi murakkab, ziddiyatli vaziyatlar xolis tekshirilgani, bu davr adabiy-tarixiy jarayonining o'ziga xos qirralarini to'g'ri ochib bera olganligi bilan katta ilmiy ahamiyat kasb etadi. B.Qosimov Turkistonda ro'y bergan xalq g'alayonlaridan tortib, bular haqida yozilgan turli materiallarigacha yoritlar ekan, vatan tarixida chuqur iz qoldirgan bu voqealar davr adabiyotida ham nishonsiz ketmaganini tizimli ravishda ko'rsatib beradi. Shuningdek, bu davr she'riyatida ko'tarinki ruh paydo bo'lganini, erk va ozodlik istagida bo'lgan shoirlarimiz sa'yi-harakatlarida "inqilobiy g'oyalarga yaqinlashish" borligini Avloniy va Hamzalar faoliyati hamda ijodi misolida ko'rsatadi. Olim bu xil inqilobiy ko'tarinkilik, g'oyaviy yuksalish yozma adabiyotdan avval o'sha davr xalq og'zaki ijodida bo'y ko'rsatganini folklorshunoslikda "yangi davr dostonlari" deb nomlangan "To'lg'anoy", "Namoz", "Mamatkarim polvon", "Jizzax qo'zg'oloni", "Mardikor" dostonlarida ijtimoiy hayot muammolari bosh mavzuga aylanganligi bilan izohlaydi.

B.Qosimovning XX asr boshlaridagi o'zbek adabiyoti bilan bog'liq tadqiqotlaridagi yetakchi xususiyatlardan yana biri jadidshunoslikda ilmiy hamkorlik yo'nalishini boshlab berganligi bilan izohlash mumkin. Ya'ni Turkiya olimlari bilan hamkorlikda 1995-yilda "Turk dunyosi o'rtoqlik adabiyoti" dasturini amalga oshishida tashabbuskorlardan bo'ldi. Olimning Turkiyaga safarlari ham maqsadli edi. Ushbu dasturda 30 jildli, 600 sahifali kitob chop ettirish maqsad qilingan bo'lib, turk dunyosi adabiyoti tarixi, ensiklopediyasi, turk dunyosi adabiy matnlari antologiyasi, turk dunyosi adabiyoti terminlari lug'atini tuzishdan iborat edi. 2000-2007-yillarda nashr etilgan ushbu ishda O'zbekistondan ishtirok etgan asosiy olim ham Begali Qosimov bo'ldi²⁷.

Bobning "**Olimning tadqiqot uslubi va tahlil usullari**" deb nomlangan ikkinchi faslida olimning ilmiy laboratoriyasini o'rganish barobarida jadid adabiyotiga oid tadqiq va tahlillardagi o'ziga xos yondashuvlari, talqin usullari yoritilgan. Adabiyotshunoslik ilmida badiiy asarda yozuvchi uslubi bilan bir qatorda ijodkor olim uslubi ham alohida qayd etiladi.

Begali Qosimov jadidchilik davrining ijtimoiy-iqtisodiy, ma'naviy va siyosiy, adabiy hayotini chuqur o'rganib, o'zining teran ilmiy tadqiqotlari bilan jadid adabiyotshunosligida o'ziga xos ilmiy maktab yaratdi. Jadidchilik davri adabiyotini o'rganish, tahlil va targ'ib qilish olim ilmiy faoliyatining eng salmoqli qismini tashkil etdi. Olim jadid adabiyoti namunalariga badiiy matn sifatida baho berar ekan, ularda ijtimoiy hayotning muammolari, ma'rifat uchun kurashayotgan insonning ichki kechinmalari va tuyg'ularining reallashuv jarayonlarini badiiy talqinlariga diqqat qaratadi. U badiiy matnning talqinida tasvirdagi borliqni tushunish, ijtimoiy hayot voqelalari ifodasini anglash va ularga to'g'ri baho berishga urinadi. Jumladan, Fitratning "Munozara"sini tahlil qilar ekan, "yo'l ocherkini eslatuvchi bu asarda Buxoroning maishiy-siyosiy turmush manzaralari dunyo ko'rgan bir kishining nigohi orqali tasvir etiladi. Muallif yeri, suvi, havosi betimsol; xalqi g'oyat mehnatkash, hunarmand bir xalqning og'ir turmushidan so'z ochadi, uning

²⁷ Bu haqda qarang. To'rayeva U. O'zbek jadid adabiyotini o'rganishda Begali Qosimov tadqiqotlarining o'rni: Filologiya bo'yicha falsafa fanlari dok.diss. avtoreferati. – Buxoro, 2023. – B.23.

sabablarini tahlil etadi”²⁸ – deya hayotdagi muammolarning asardagi tasviriga e’tibor qaratadi. B.Qosimov talqinidagi Fitratning “Munozara” asari davr ijtimoiy muammolari, jamiyatdagi qoloqlik, jaholat singari masalalar yuzasidan yozuvchi dunyoqarashini ochib bergan “avlodlar mulqoti” sifatida anglashiladi.

Begali Qosimovning ilmiy faoliyati jadidshunoslik taraqqiyotini yangi bosqichga olib chiqadigan ilmiy-nazariy yangiliklar kiritganligi bilan ahamiyatlidir. Xususan, Gasprinskiy, Mirmuhsin, Siddiqiy Ajziy, Avloniy, Behbudiy, Fitrat kabilar tarjimayi holidagi noaniqliklarga javob berishda ijodkorlar yashagan davr va hayot yo‘li, adabiy muhit, ijtimoiy vaziyatlarni obyektiv o‘rganish orqali ularning ma’naviy dunyosiga kirib borish kabi masalalarga jiddiy e’tibor qaratadi. Chunki XX asr boshlarida ijod qilgan adiblarning hayot va ijod yo‘li talqini murakkab hamda ziddiyatlarga boy edi. O’sha davrga tegishli tarixiy hujjatlar tadqiq va talqinida chalkashliklar, voqelikni mafkurabop yo‘sinda yoritish va izohlash kabi holatlarga yo‘l qo‘yilgan edi. B.Qosimov tadqiqotlari esa hamisha ana shunday “vaziyatga moslashish” unsuridan holi edi deb bo‘lmaydi. Ba’zan olimning istiqoldan ilgari yozilgan tadqiqotlarida ham davr kayfiyatiga monand mulohazalar ko‘zga tashlanadi. Jumladan, munaqqid “Abdulla Avloniy” kitobida shoir she‘rlarining aksariyatini ijtimoiy-siyosiy mazmundagi she‘riyat sifatida baholaydi. “Ko‘klam keldi”, “Tovush” kabi she‘rlari sotsialistik mehnat mavzusiga bag‘ishlangani haqida yozib, “bu katta hodisaning ahamiyati zo‘r badiiy mahorat bilan ifoda qilingani, she‘rda sotsializmning tantanali odimi, oktyabrning hayotbaxsh ruhi sezilib turadi...Avloniy iste’dodi va kush-quvvati imkon bergan darajada revolyutsiya ishi uchun xizmat qildi,²⁹” – deya qayd etadi. Badiiy adabiyotni ijtimoiy-siyosiy omillarga bog‘lash sotsiologik metodning asosiy xususiyatlaridan biri bo‘lib, B.Qosimov ham Avloniyning aynan inqilob yillarida yozilgan “mehtakash Turkistonni hur bo‘lib yashash”ga, “bir bo‘lib yashashga” undovchi she‘rlarini “kishilarni farovon Turkiston uchun mehat qilishga” chaqiriq ruhidagi she‘r sifatida talqin qiladi.

Olim jadidchilikni baholashda turk, ozarbayjon, tatar va o‘zbek xalqlari orasidagi do‘stlik va xalqaro aloqalarni tahlil qilar ekan, qiyosiy-tarixiy metodga asoslanib, Ozarbayjon, Usmonli turk matbuotida Turkistondan chiqqan millat qahramonlari, ilm-fan, adabiyot, san‘at dohiylari, buyuk shaxsiyatlar haqida yozilgan badiiy asarlarning tez-tez bosilib turishini, masalan, turkchilikning mashhur boniylaridan Ziyo Ko‘k Alpnig xorazmlik Pahlavon Mahmudga bag‘ishlangan “Po‘lvon Vali” she‘riy qissasi “Xalqqa do‘g‘ru”ning 1913-yilda chop etilganligi kabi ma’lumotlarni keltiradi³⁰. Komparativistika nazariyasiga ko‘ra B.Qosimov adabiy jarayonga tarixiy genetik yondashuv, ya’ni kelib chiqishi jihatidan bir xil yoki yaqin xalqlar adabiyotini qiyoslar ekan, ulardagi g‘oyaviy mushtarakliklar, ijtimoiy-siyosiy hayotdagi yakdilliklar, mustaqillik, erk g‘oyasi bu xalqlar uchun umumbashariy orzu ekanligi ma’lum bo‘ladi.

Qiyosiy o‘rganish jihatdan olim jadidchilikni tekshirishda mikrokomparativistika yo‘nalishida tahlil qiladi. Bir millatga yoki hududga (region) mansub adabiy hodisalarning qiyosiy tahlilida, masalan: turk va tatar xalqlarining

²⁸ Qosimov B. Maslakdoшлар. – Toшкент: Шарк, 1994. – Б. 76.

²⁹ Qosimov B. Абдулла Авлоний. – Toшкент: Ўқитувчи, 1979, 1979. – Б. 54.

³⁰ Ko‘rsatilgan manba. – B.105.

matbuoti tarixini qiyoslash orqali aslida o‘tmishdan kelib chiqishi bir-biriga yaqin bo‘lgan turkiy xalqlarning “millat” va “milliyat”, “jadidchilik” tushunchalari ostida birlashganligini ko‘rsatib beradi. Begali Qosimov qadriyatlar, tarix va tarixiy shaxslar, ular ko‘targan adolat bayrog‘i millatni bir va bor qiladigan asosiy omillar ekanligini ta’kidlaydi. Turkiy xalqlar tarixini yoritmoq uchun ular va aloqaga kirishgan o‘nlab, balki yuzlab millatlarning tili va tarixidan xabardor bo‘lish kerakligini, buning uchun Zaki Validiyning “Umumturk tarixiga kirish” hamda “Bugungi turk eli – Turkiston va uning yaqin tarixi” kabi asarlarni shoshilinch tarjima qilish zarurati borligini aytib o‘tadi. Olim “mutaxassis sifatida rus akademik sharqshunoslik maktabida shakllangan” Zaki Validiyning bu ikki asariga baho berar ekan, “Turkiston tarixini o‘rganishda bebaho manbalardan” ekanligini e’tirof etadi. B.Qosimov o‘zbek jadid adabiyotini turk jadidlar faoliyati bilan qiyosan tekshirish orqali turkiy xalqlarning kelib chiqishi, ulardagi ijtimoiy-siyosiy hayotidagi o‘xshash voqeliklarni tarixiy dalillar asosida aniqlaydi. Asarlaridagi g‘oyaviy yaqinlikni kuzatadi. O‘zbek xalqiga xos bo‘lgan milliy xususiyatlar – “jonlilik, faollik, intizomsevarlik, sabrlilik”larni Zaki Validiyning asarlarida keltirilgan ahloqiy sifatlar bilan qiyoslaydi.

B.Qosimov jadid adiblari asarlarini ichdan his qiladi va chuqur anglab yetadi, asarda aks etgan voqelik, qahramonlar ruhiyatiga xos jihatlarni sinchkovlik bilan ilg‘aydi. Bu jihatlar uning ilmiy tadqiqotlarida yorqin ifodasini topadi. Olim badiiy tasvir va ilmiy talqin orasidagi muvozanatni saqlay oladi. Begali Qosimov jadid adiblari asarlarini tahlilga tortar ekan, asar bag‘riga singdirilgan mohiyatni yozuvchining fikr-u o‘ylariga muvofiq ravishda talqin etadi. Buning uchun, albatta, asar matnidagi har bir ishoraga alohida e’tibor qaratadi, tasvir mohiyatini ko‘zdan qochirmaydi. Nazarimizda, olim hech qachon asar matnini bir-ikki o‘qish bilan chegaralanmagan, tadqiq jarayonida matnni tushunish, his qilish va tushuntirish uchun ham uni qayta-qayta o‘qiydi. Natijada har bir so‘z va jumlar yuki anglab yetiladi. Olimning qarashlari biryoqlamalikdan xoli ekanligiga sabab ham shunda.

B.Qosimov jadidchilik harakatining tub mohiyatini turli rakursda tadqiq qilish orqali “jadidlar va milliy g‘oya”, “jadid adabiyotida milliyat muammolari”, “madaniy-adabiy harakatchilik”, “millatni uyg‘otish istagi”, “jadidlar hayoti va faoliyati”, “jadidchilikning yetakchi g‘oyalari” kabi qator masalalarni o‘rganishi orqali o‘zbek jadidshunosligi rivojiga salmoqli hissa qo‘shdi. Shu tariqa, jadidchilik harakatining keng qamrovli ijtimoiy-siyosiy harakat ekanligi hamda uning jamiyatdagi o‘rnini ilmiy asoslab berdi.

Munaqqidning jadid adabiyoti namunalarini tekshirish jarayonida biografik metodga murojaat qilgan o‘rinlar ham talaygina. Birgina, Siddiqiy Ajziy hayoti va adabiy faoliyatini tahlil etishda mazkur metodga o‘ndan ortiq marta murojaat etganini ko‘rish mumkin. Biografik metodda, odatda, ijodkorning hayot yo‘li, shaxsiyati ochib beriladi. Shu orqali yozuvchi ijod qilgan badiiy asarini idrok qilish, tahlillash va baholash usuliga erishiladi.

Adabiyotshunoslikda biografik metodning asoschisi deb e’tirof etilgan Sharl Ogyusten Sent-Byov tomonidan o‘z davri ilmiy doirasi uchun yangilik sifatida taqdim etilgan biografik tadqiq yo‘nalishi uch yirik omilga tayanadi³¹. Bulardan

³¹ Hasanov Sh. Adabiyotshunoslik metodologiyasi. – SamDU, Samarqand – 2021.

kelib chiqib, B.Qosimovning biografik tadqiq yo‘nalishi ham quyidagi omillardan iboratligini ko‘rsatish mumkin:

1) jadid adabiyotini o‘rganishda, avvalo, mumtoz adabiyot an‘analari va ma‘rifatchilik adabiyoti vakillari bo‘lgan Muqimiy, Zavqiy, Furqat, Anbar Otin, Avaz O‘tar kabi ijodkorlar boshlab bergan milliy uyg‘onish davrining ijtimoiy-madaniy qiyofasidan kelib chiqadigan shaxs konsepsiyasi;

2) olim yashagan davr jamiyatidagi (sotsializm, kommunizm, shaxsga sig‘inish kabi) ijtimoiy-siyosiy, madaniy-tarixiy, falsafiy, psixologik, ilmiy-adabiy qarashlar;

3) B.Qosimov shaxsiyati, ijodiy, ilmiy, ijtimoiy faoliyatidagi o‘ziga xoslik.

Yuqoridagilardan kelib chiqqan holda, B.Qosimov uslubini belgilashda biografik talqin anchayin samarali kechgan degan xulosaga kelishimiz mumkin. Ma‘lumki, biografik yondashuvda shoir va yozuvchilarning ruhiy olami, shaxsiyatiga xos jihatlar uning bitiklarida qanday aks etgani hisobga olinadi. Olimning “Mirmuhsin Shermuhammedov”, “Salom, kelajak”, “Abdulla Avloniy”, “Isyonkor qalb”, “Maslakdoshlar”, “Milliy uyg‘onish: jasorat, ma‘rifat, fidoyilik”, “Ismoilbek Gaspirali” singari tadqiqotlarida biografik metodning ilmiy-nazariy prinsiplariga amal qilingan va biografik yondashuv imkoniyatlari to‘laligicha namoyon etilgan. Olim “Maslakdoshlar” kitobida Behbudiy, Ajziy hamda Fitrat tarjimai holini yoritir ekan, har bir ijodkorning hayot yo‘lidagi turli holatlarni sinchkovlik bilan tadqiq qiladi. Hayotiy faktlarni asosli dalillar bilan keltiradi. Jadid adiblari ijodiga biografik yondashish orqali ularning shaxsiy hayot yo‘li, ruhiy kechinmalari, ichki olamidagi o‘ziga xoslik orqali ijodidagi o‘zgachalik sababi ko‘rsatib beriladi.

Dissertatsiyaning “**Adabiyotshunos olim Begali Qosimovning ilmiy-nazariy konsepsiyasi**” deb nomlangan uchinchi bobining ilk fasli “**Olimning jadid adabiyotiga oid adabiy-estetik qarashlaridagi o‘ziga xoslik**” deb nomlanadi. B.Qosimov jadid adiblari hayoti va ijodini tadqiq etish maqsadida XX asr boshlariga oid ko‘pchilikka ma‘lum bo‘lmagan anchayin adabiy faktlar bilan tanishdi, hali adabiyotshunoslikda yetarlicha o‘rganilmagan bir qancha adabiy muammolarga duch keldi, shu bois ham bu davr adabiy hayotini yaxlit holda ichdan tekshirishga kirishdi va o‘zbek jadid adabiyotini o‘rganish bilan bog‘liq tadqiqotlari va tashkilotchilik faoliyati olim ilmiy-ijodiy faoliyatining muhim bir qismiga aylandi. Olimning bu boradagi adabiy-estetik qarashlari ilmiy jamoatchilikka ma‘lum: “Maslakdoshlar”, “Uyg‘ongan millat ma‘rifati”, “Milliy uyg‘onish: jasorat, ma‘rifat, fidoyilik”, “Abdulla Avloniy”, “Mirmuhsin Shermuhammedov”, “Inqilobiy she‘riyat sahifalari”, “Salom, kelajak”, “Ma‘rifat darg‘alari” (hammuallif), “Ismoilbek Gasprali” kitoblarida, matbuotlardagi, ilmiy to‘plamlardagi yuzga yaqin maqolalarida jadid adabiyotining turli muammolariga doir kuzatishlari va ilmiy xulosalari aks etadi. B.Qosimovning ilmiy-estetik qarashlaridagi yangiliklar, fikriy taraqqiyot olimning ilmiy muammoga yondashuvida, undagi zaruriy jihatlarni aniqlay bilishda hamda muayyan xulosaga kelishida yaqqol ko‘zga tashlanadi.

“O‘zbek adabiy tanqidchiligi tarixi” o‘quv darsligida yozilganidek, “tanqidiy biografik ocherkda dalil va ilmiy xulosalardan ko‘ra, ularga tayyorgarlik jarayonlari kuzatiladi, hali uzviy qo‘nim topmagan fikrlarni ilgari surish xohishi saqlanadi. Munaqqid hujjatlilikka asoslanib, yozuvchi hayoti, ijodi haqidagi kuzatuvlarni,

mulohazalarni mutaxassislar, kitobxonlar nazaridan o‘tkazib olish uchun o‘rtaga tashlaydi. Ularda izchillikdan ko‘ra fragmentarlik xususiyati kuchliroq bo‘ladi, ularni yanada rivojlantirish, takomillashtirish uchun imkon qoldiriladi”³². “Mirmuhsin Shermuhamedov”, “Ismoilbek Gasprali” asarlari ham tanqidiy-biografik ocherk janriga mansub. Olim oldin bu ijodkorlar haqida vaqtli matbuotlarda portret-maqolalarini e‘lon qilgan. Tinmay izlanishlar, o‘rganishlar, ilmiy safarlar natijasida ular haqida qimmatli manbalarni yig‘ib, shular asosida katta hajmdagi kitoblar yozadi. Har bir tanqidiy-biografik ocherkda shoirlarning tarjimai holini aniq manbalarga tayangan holda yoritadi, ya‘ni xotiralar, hujjatlar, arxiv materiallarini jiddiy o‘rgandi, ularni ilmiy-adabiy muomalaga olib kirish asnosida muayyan ijodkorlarning hayoti va ijodiga oid ko‘p mavhumliklarga aniqliklar kiritadi. Ijodkorlarning asarlarini jiddiy tahlil va tadqiq etish asnosida ularning ijodiga obyektiv baho beradi, asarlarni sof adabiy mezonlar doirasida tekshirib, adabiyotda tutgan o‘rnini belgilab beradi. Munaqqidning jadid adiblari haqidagi aniq manbalarga tayanib yozilgan zalvorli ilmiy fikrlari, qiyoslash asosidagi xulosalari jadid adabiyotiga oid keyingi tadqiqotlarga asos bo‘ladi, deyish mumkin.

Nazariy manbalarda ta‘kidlanganidek, tanqidiy-biografik ocherklarda ijod muammolariga ko‘proq etibor qaratiladi. Xuddi shuningdek, B.Qosimov ham Ismoilbek Gasprinskiy haqidagi biografik ocherkida Gaspirinskiy asarlarining yozilish tarixi, mazmun-mohiyatini ochib beradi. Masalan, “Rusiya musulmonligi” asari davrning ijtimoiy-siyosiy, madaniy masalalari, xususan, “rusiyaning Sharqdagi madaniylashtiruvchilik roli” va uning xizmatlaridan ko‘ngli to‘lmaslik, va uni “bir tomondan, millatni mahv etib kelayotgan jaholat, ikkinchi yoqdan chor hukumatining izchil, rejali ruslashtirish siyosati” ekanligi ochib tashlash, “Rusiyadagi musulmonlarning taqdiri qanday bo‘larkan?” savoliga javob berish ehtiyoji nuqtai nazaridan yozilgan asar ekanini ko‘rsatib beradi.

B.Qosimov ijodida kichik maqolalardan tortib yirik hajmdagi adabiy tanqidiy asarlar mavjud. Xususan, “Zamondoshlar, maslakdoshlar”³³ maqolasi adabiy-tanqidiy obzor tarzida yozilgan bo‘lib, unda jadid adiblar ijodini bir-biriga yaqinlashtirgan mushtarak jihatlar yoritiladi. Ilmiy manbalarda adabiy-tanqidiy obzor maqolaga “alohida bir adib yoki bir necha adibning muayyan bosqichdagi ijodi; ma‘lum bir adabiy tamoyillar shakllanishi, takomillashuvi; uning sabab-oqibatlarini, bu jarayonda muhim rol o‘ynagan adiblarning asarlaridagi o‘ziga xosliklarni ko‘rsatish; adabiy jarayonning o‘ziga xosliklarini ochish; maqsadning amalga oshirilishi natijasidagi xulosalarni umumlashtirish”³⁴ vazifasi yuklatilganligi qayd etiladi. Munaqqidning “Zamondoshlar, maslakdoshlar” maqolasi 70-yillarning so‘nggida yozilgan bo‘lib, unda Abdulla Avloniy, Hamza Hakimzoda Niyoziy, Badriddin A‘lamov (Abdulla Badriy), Abdurauf Samadov (Shahidiy), Ibrohim Davron kabi bir qancha zamondosh ijodkorlar haqidagi fikr-mulohazalari aks etgan. Xususan, Hamzaning hayot va ijod sanalarini real voqelik hodisalari bog‘lagan holda shoir tug‘ilgan 1889-yilni “ko‘hna Turkiston baxt va erk uchun qo‘zg‘olgan

³² Ўзбек адабий танқидчилиги тарихи. – Б. 369. www.ziyouz.com. kutubxonasi

³³ Қосимов Б. Замондошлар, маслакдошлар // Шарқ юлдузи. – 1979. № 5.

³⁴ Назаров Б. ва б. Ўзбек адабий танқидчилиги тарихи. – Тошкент: Чўлпон, 2012. - Б. 357.

bir payt edi”³⁵,- deya ta’riflaydi. Hamza boshqa ko‘plab ma’rifatparvarlar qatori xalqning taqdiri uchun jonbozlik ko‘rsatgan. Maqolada unga zamondosh bo‘lgan ijodkorlarning teatr san’atiga qo‘shgan hissasi va o‘zbek dramaturgiyasining taraqqiyoti to‘g‘risida qimmatli ma’lumotlarni keltiradi. O‘sha davr uchun teatr katta madaniy yuksalish o‘chog‘i bo‘lgani, 1915-yilning yanvarida Qo‘qonga kelgan “Turkiston” teatr truppasiga qo‘qonlik aka-uka Mirzohid va Mirhomid Miroqilovlar, Yunusxon Hojiog‘aliqovlar yordam bergani, “Avloniy boshliq mehmonlar”-u “Hamza boshliq mezbonlar” uchun ham bu safar manfaatli bo‘lganini ta’kidlaydi. Hamza va Avloniy birlashtirgan “Turkiston” teatr truppasi 1913-yilning oxirlarida tashkil topib, 1914-yil 27-fevralda Kolizeyda o‘z faoliyatini boshlagan edi. Maqolada olim o‘zbek teatr san’ati rivojiga munosib hissa qo‘shgan nomlarni ham alohida qayd etadiki, bu ma’lumotlarni har qanday manbadan ham topib bo‘lmaydi. Bu esa Begali Qosimovning tanlagan obyektiga real yondashuvini ko‘rsatadi. B.Qosimovning bu maqolasi ikki jihatdan qadrlil: birinchidan, Hamza va Avloniy hayoti va ijodi haqida yetarlicha tasavvurga ega bo‘lmagan o‘quvchilar uchun dastlabki axborot bo‘la oladi. Ikkinchidan, teatr san’ati va o‘zbek dramaturgiyasining taraqqiyot yo‘li haqida yangi ma’lumotlarni taqdim qiladi. Maqolada Hamza va Avloniy bog‘lab turgan mushtarak jihatlariga to‘xtalar ekan, ikkisining ham dunyoqarashi shakllanishiga 1905-yil voqealari katta ta’sir ko‘rsatganini aniq faktlar asosida izohlaydi. Mazkur “Maslakdoshlar, zamondoshlar” nomli maqola ikki qismdan tarkib topadi, uning boshlang‘ich qismida ijodkorning hayot yo‘liga oid ma’lumotlarni tarixiy xujjatlarga asoslanib keltiradi. Ikkinchi qismda Avloniy va Hamzaning ijodiga baho beradi. Avloniyning 1921-yilda yozilgan avtobiografiyasidagi (qizi Hakima Avlonova qo‘lida saqlanadi) ma’lumotlarni keltirar ekan, Avloniyning shaxsiy arxivida turli davrda turli munosabatlar bilan yozilgan 7 nusxada tarjimai holi mavjudligini ta’kidlaydi.

B.Qosimovning jadid adabiyotiga oid adabiy-estetik qarashlaridagi yetakchi xususiyatlardan yana biri olim jadid ijodkorlari, ularning katta-kichik asarlari, maqolalari xususidagi qarashlarini ifoda etishda davr milliy matbuotidan birlamchi manba sifatida foydalanadi. U “Turkiston viloyatining gazetisi” faoliyatini o‘rganish jarayonida unda chop etilgan maqolalarning davr adabiy va ijtimoiy hayotida tutgan o‘rniga ko‘ra belgilab boradi va millat, adabiyot taqdirida ayricha o‘rin tutgan maqolalarni alohida tahlilga tortadi. Mirmuhsinning “Shoir janoblarga iltimos” maqolasi shular jumlasidandir. Ma’lumki, har bir davrda bo‘lgani kabi XX asr boshlari adabiyotida ham madhiyabozlik, haybarakallachilik yaxshigina tus olgan edi. B.Qosimov Mirmuhsinning ushbu maqolasi aynan shu masalaga qarshi munosabat tarzida yozilganligini ta’kidlaydi va “Shoirilar zamonaning lisoni(tili)dur... Zamonaga munosib milliy she’rlar maydonga chiqsun!” deyish bilan Mirmuhsin do‘stlarini badiiy ijoddagi maddohlik va safsatobozlikka qarshi kurashga da’vat etganligini qayd etadi. Munaqqid jadid qalamkashning Abdulla To‘qay ijodi bilan bog‘liq fikrlarini, uni xalqqa xizmat etishning namunasi sifatida ko‘rsatganini qo‘llab-quvvatlaydi³⁶.

³⁵ Қосимов Б. Замондошлар, маслакдошлар // Шарқ юлдузи. – 1979. № 5.

³⁶ Қосимов Б. Оқ тонгларни орзулаган шоир / А.Авлоний. Танланган асарлар. – Тошкент: Маънавият, 2020. –Б. 61-62.

B.Qosimovning har bir maqolasini hech bir mubolag‘asiz katta bir asar deyish mumkin. Uning “Turkiy Guliston”, “Siddiqiy Ajziy”, “Saidahmad Siddiqiy”, “Tavallo”, “Abdurauf Fitrat – xalq farzandi”, “Shoir xotirasini izlab”, “Karvonboshi”³⁷ kabi maqolalari biz davo qilgan mezonga asos bo‘la oladi. Ya’ni maqolalarda adiblarning tarjimai holi bo‘yicha ma’lumotlarga aniqliklar kiritish, ularni asarlarini ijodkorlarning kechinmalari bilan uyg‘un holda tahlil va tadqiq qilish, adabiy jarayonda tutgan mavqeini belgilash kabi masalalar o‘z yechimini topadi. Ularning deyarli hech biri shunchaki yozilmagan, har biri betakror nazariy-estetik konsepsiyaga ega bo‘lganidan hajman kichik maqolalari ham muayyan ijodkor yoki adabiy jarayon haqida to‘la tasavvur bera oladi. Olimning maqolalarida ilgari surilgan fikrlar aniq dalillar negiziga qurilgan bo‘lib, ulardagi chuqur mantiq va umumnazariy xulosalar muhim ahamiyat kasb etadi.

3-bobning **“B.Qosimov tadqiqotlarida vaqtli matbuot va adabiy jarayon munosabatlarini tekshirish tamoyillari”** nomli 2-faslida esa jadid publisistikasi o‘zbek jadidshunosligi taraqqiyotida alohida bosqich bo‘lganligi, Begali Qosimovning jadid publisistikasi tadqiqiga bag‘ishlangan asarlari o‘rganilgan. B.Qosimov asr boshlaridagi jadid harakatchiligi matbuotni ijtimoiy-siyosiy maqsadlarga yo‘naltira olganligini ta’kidlaydi. Shuning uchun ham davr matbuotini o‘rganar ekan, Turkistonda jadidchilik paydo bo‘lishida tatar matbuotining ta’siri katta bo‘lganligini qayd etadi. Jumladan, 1904-yilda “Al-asr al-jadid” jurnali, 1905-yili “Qozon muxbiri”, “Nur”, 1906-yili “Ulfat”, “Ishchilar dunyosi”, “Ulug‘ Turkiston”, “Yulduz”, “Ozod” gazetalari, ayniqsa, “Vaqt” gazetasi Sharq dunyosida shuhrat topganligini alohida ta’kidlab o‘tadi³⁸.

B.Qosimov Turkiston matbuotining 1905-yil manifestidan ilhom olib, qisqa muddatda katta bosqichni bosib o‘tgani hamda turkiy dunyoning e’tiborli davralari nazariga tushganligini aytib o‘tadi. Buning ilk e’tirofchisi Cho‘lpon ekanligini qayd etadi³⁹. Olim Abdulla Avloniyning “Burungi o‘zbek vaqtli matbuotining tarixi” maqolasiga tayanib “1905-1917-yillar oralig‘ida o‘lkada o‘zbek tilida 22 ta gazeta, 8 ta jurnal, nashr etilgani”⁴⁰ haqidagi faktik ma’lumotlarni berib o‘tadi. Bu esa jadid matbuotining davr nuqtayi nazaridan rivojlanib borayotgani va o‘lkada gazeta va jurnal o‘quvchi ziyoli qatlamning shakllanib borayotganining belgisi edi. Jadidchilik g‘oyalari matbuot yordamida atrofga yoyila boshlanishi jamiyatdagi barcha sohalarda ulkan o‘zgarishlar bo‘lishiga, yangiliklar yaratilishiga yo‘l ochgan edi.

B.Qosimov tadqiqototlarida ilk o‘zbekcha gazeta sifatida “O‘rta Osiyoning umr guzarligi” bo‘lganini belgilagan holda Avloniyning bu gazetani “bir oz hur fikrli” deya e’tirof etganligini qayd etadi. Olim 1906-yilda Ismoil Obidiy muharrirligida chop etilgan “Taraqqiy”ni ilk o‘zbek milliy gazetasi sifatida tarixga

³⁷ Qosimov B. “Turkiy Guliston” // Sharq yulduzi, 1968, 11-son; “Siddiqiy-Ajziy” // Muштum, 1970, 21-son; “Tavallo” // Guliston, 1989, 6-son; “Abdurauf Fitrat-xalq farzandi” // Saodat, 1989, 7-son; “Shoir xotirasini izlab” // Sharq yulduzi, 1989, 10-son; “Karvonboshi” // Eshlik, 1990, 1-son.

³⁸ Qosimov B. Milliy uifonish: jasorat, maъrifat, fidoiyluk. – Toshkent: Maъnaviyat, 2002. – B. 51.

³⁹ Чўлпон. Туркстонда матбуот//Жамият ва бошқарув, 1998, 2-сон. Нашрга тайёрловчи Т.Тоғаев.

⁴⁰ Qosimov B. Milliy uifonish: jasorat, maъrifat, fidoiyluk. – Toshkent: Maъnaviyat, 2002. – B. 58., Abdulla Avloniy. Burungi ўzbek vaқtli matbuotining tarixi. Нашрга тайёрловчи Ш.Ризаев. Milliy uifonish. – Toshkent: Universitet., 1993. – B. 115,123.

kirganligini ta'kidlar ekan, u nashr etilgan 27-iyun sanasi O'zbekiston Respublikasi Oliy Kengashi qarori bilan "Matbuot kuni" deb e'lon qilinganini aytib o'tadi. Demak, bu gazeting jadidchilik faoliyatidagi o'rni ham ayricha bo'lgan, aynan, milliy tafakkurimizni boyituvchi nashr manbasi sifatida tarixda nom qoldirgan.

B.Qosimov ba'zi matbuotshunoslarning "jadid adabiyotining dastlabki davrida chor hukumati so'z, matbuot erkinligi cheklangani natijasida o'rtada uzilish yillar bo'lgan"⁴¹ligi haqidagi qarashlarini tasdiqlagan holda matbuotning keyingi taqdiri va uning qayta shakllanish yillarini 1913-yildan deb belgilaydi. Turkistondagi gazeta va jurnallar faoliyatini yangitdan tug'ilishini Behbudiyning sa'y-harakatlari bilan bog'laydi. Behbudiy muharrirligidagi "Samarqand" gazetasi o'zidan keyin ko'p "jarida"larga doyalik qilganligini qayd etadi. Olim mazkur gazeta jadid "maslakdosh"larni, xususan, Siddiqiy Ajziy, Hoji Muin, Nusratulla Qudratulla, Saidrizo Alizodalarni bir maydonga jam' qilganligini ta'kidlash bilan uning o'z davrida yuqori mavqe'ga ega bo'lganini ta'kidlaydi.

B.Qosimov jadid matbuoti haqidagi fikrlarini quyidagicha umumlashtiradi:

– jadid matbuoti XX asr boshidagi Turkistonning ijtimoiy-ma'naviy hayotidagi yangilanishlarning o'ziga xos bir vositasi sifatida namoyon bo'ldi va millatning uyg'onishida muhim rol o'ynadi;

– jadid matbuotining yuzaga kelishida yoshlarning o'rni alohida bo'lib, o'lkada avj olgan ayrim salbiy odatlarga barham berish, xalqni milliy birlik, ma'rifat hamda mustaqillik bayrog'i ostida jipslashtirish bo'yicha taraqqiyparvar shaxslarning intilishlarini yuzaga keltirdi;

– turkistonlik taraqqiychilar matbuot vositasida qardosh turkiy xalqlar madaniyatiga yaqinlashdi va o'z taqdirini ular bilan birga ko'rdi, o'tmishning achchiq tajribalaridan saboq chiqarishga, kelajak uchun bir jon, bir tan bo'lib, kurashish zarurligiga ishonch hosil qildi. "Vaqt", "Tarjimon", "Ong", "Sho'ro" kabi Kavkaz va Volgabo'yida chiqib turgan, chor hukumatining mustamlakachilik tuzumiga qarshi kurashda muayyan tajribaga ega bo'lgan gazeta-jurnallar Turkiston jadid matbuotining oyoqqa turib olishida muhim o'rin tutdi;

– o'zbek jadid matbuoti yangi o'zbek adabiyotining shakllanishi va taraqqiy topishida oltin beshik vazifasini o'tadi. Behbudiydan Cho'lpongacha bo'lgan jadid adabiyotining barcha vakillari fikrlarini ham, qalamlarini ham ilk gazeta-jurnallarda charxladilar;

– jadid matbuotining eng muhim xizmati millatni uyg'otish va mustaqillik uchun tayyorlash edi. Matbuot buni sharaf bilan bajardi⁴².

B.Qosimov davr ijtimoiy tafakkuriga xos jihatlarni jadid publisistikasidan topadi va unda aks etgan mazmun-mohiyatni, milliy-ma'rifiy, ijtimoiy-siyosiy g'oyaviy belgilarni ko'rsatib beradi va xulosalar chiqaradi. Jadid matbuotida e'lon qilingan maqolalar millatni bosqin va tanazullarga qarshi umumturk istiqloqlilik harakatlariga qo'shib, najotni faqat birlikda ko'rishga chorladi. Olim bu matbuot organlari jadidlarning o'zlikni anglashga doir g'oyalarini ifoda etishda mayoq

⁴¹ Абдуазизова Н. "Ўзбекистон журналистикаси тарихи" / Кўчирма Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойлик китобидан олинди. – Тошкент: Маънавият, 2002. – Б. 62.

⁴² Қосимов Б. Миллий уйғониш: жасорат, маърифат, фидойлик. – Тошкент: Маънавият, 2002. – Б. 64.

vazifasini o‘taganligi borasida aniq xulosaga keladi. B.Qosimovning bu kabi teran ilmiy xulosalari nafaqat o‘sha davr, balki bugun uchun ham ahamiyatlidir.

XULOSA

1. Jadidchilik harakati bilan bir vaqtda paydo bo‘lgan o‘zbek jadidshunoslik ilmi g‘oyat murakkab taraqqiyot yo‘lini bosib o‘tdi. U chor hukumati davrida ham hukmron tuzumning, ham mutaassib qadimchilarning zug‘umi ostida faoliyat ko‘rsatdi. Sovet davridagi jadidshunoslikka oid ishlarda esa ko‘pincha mafkuraviy biryoqlamalik, noxolis baholash, jadidlar ijodiga vulgar sotsiologik yondashish yetakchilik qildi.

2. Adabiyotda har bir davrning ilmiy-estetik tafakkuri yangilanib, boyib boradi. Boisi ijtimoiy-siyosiy hayotdagi o‘zgarishlar odamlarning turmush tarzi va fikrlash yo‘sinida, ular esa badiiy adabiyotda o‘z aksini topadi. Haqiqatan, ijtimoiy hayotda sodir bo‘layotgan keskin o‘zgarishlar shu ijtimoiylikning bir bo‘lagi – ijodkor shaxsini chetlab o‘tmadi. Shunga mos ravishda, adabiyotda olam va odam munosabatlari haqidagi badiiy konsepsiya (inson konsepsiyasi) yangilanishi natijasida individual-ijodiy badiiy tafakkur bosqichiga qadam qo‘yildi. Jadid adabiyoti asarlariga va ularning shaxsiyatiga nisbatan ilmiy pozitiv munosabatda bo‘lindi.

3. O‘zbek adabiyotshunosligida “ma’rifatchilik adabiyoti” va “jadid adabiyoti” nomlari ostida tadqiq qilinadigan ikki bosqichni prof. B.Qosimov “Milliy uyg‘onish davri adabiyoti” tarzida birlashtirish g‘oyasini ilgari surdi. Olim jadidchilik harakati faqat tashqi ta’sirlar tufayli emas, balki ma’rifatchilik shaklida yurt ichkarisida paydo bo‘lgan adabiy-ma’rifiy harakatdan oziqlanganini isbotladi va sobiq sovet davridayoq jadidlar harakatini, ular tomonidan yaratilgan adabiyotning asl mohiyatini anglab yetdi.

4. B.Qosimov ilmiy ishlarining salmoqli qismi XX asr boshlari o‘zbek adabiyotini o‘rganish va targ‘ib etishga qaratilgan. Olimning jadidshunoslikka doir tadqiqotlaridagi yetakchi xususiyatlar sifatida: davr adabiy-tarixiy jarayonini xolis kuzatish asnosida jadid adabiyotini chuqur tadqiq qilish bilan birgalikda, jadid adiblari ijodini ilmiy-nazariy masalalar yuzasidan tekshirganligida ko‘rinadi. Shuningdek, bu borada amalga oshirilgan ishlar faqatgina jadid adabiyoti tarixini o‘rganish nuqtai nazaridagina ahamiyat kasb etmaydi, aksincha, adabiyot nazariyasi, milliy ma’naviyat va ma’rifat, adabiy ta’sir va hamkorlik jihatidan ham qimmatlidir.

5. B.Qosimov tadqiqotlaridagi asosiy metodologiya sifatida adabiy jarayon va badiiy hodisalarni qiyosiy-tarixiy, sotsiologik, germeneytik, biografik metodlar asosida “Mirmuhsin Shermuhamedov”, “Abdulla Avloniy”, “Izlay-izlay topganim”, “Isyonkor qalb”, “Salom, kelajak”, “Ma’rifat darg‘alari”, “Ismoilbek Gasprali”, “Maslakdoshlar”, “Milliy uyg‘onish: jasorat, ma’rifat, fidoyilik” kabi asarlarida, “Turkiy Guliston”, “Siddiqiy Ajziy”, “Saidahmad Siddiqiy”, “Tavallo”, “Abdurauf Fitrat – xalq farzandi”, “Shoir xotirasini izlab”, “Karvonboshi” singari maqolalarida qo‘llaganligida, adiblarning tarjimai holiga yangi ma’lumotlar kiritilib, asarlari tamomila o‘ziga xos badiiy-estetik konsepsiya asosida tadqiq qilganligi bilan

muhimlik kasb etadi.

6. Olimning jadid adabiyotiga oid adabiy-estetik qarashlaridagi o'ziga xoslik jadid adiblari hayoti va ijodiga oid ko'pchilikka ma'lum bo'lmagan adabiy faktlarni sinchkovlik bilan o'rganganligida, ilmiy muammoga yondashuvida, undagi muhim jihatlarni aniqlay bilishda hamda muayyan to'xtamga kelishida yaqqol ko'zga tashlanadi. Olim yuzdan ortiq jadid adiblari haqida ilmiy jamoatchilikni xabardor qildi, ko'p qismini maxsus tadqiq qildi, ulardagi ma'lumotlarni asarlar matni va ijtimoiy hayot xususiyatlariga qiyoslagan holda ilmiy xulosalar chiqaradi. Bunday mantiqiy-estetik talqin tamoyili adabiyotshunoslik ilmida ma'lum ma'nodagi yangilik edi.

7. Professor B.Qosimovning tadqiqotlari jadid she'riyati, jadid matbuoti, jadid pedagogikasi, jadid adabiyotshunosligi, jadid dramaturgiyasi, ma'rifatchilik va jadidchilik, jadid tarixshunosligi, jadid nasri, jadid adiblari ijodida an'ana va mahorat, xoriydagi jadidshunoslik kabi yangi yo'nalishlarga zamin bo'ldi. Natijada, jadidshunoslikning turli yo'nalishlari ustida tadqiqot olib borgan olim jadidshunoslikda yangi bosqichga ko'tarildi.

8. Munaqqid turk, tatar, ozarbayjon va o'zbek va qardosh xalqlar adabiyotlaridagi o'zaro aloqalar va adabiy ta'sir masalalarini komparativistik yondashuv asosida atroflicha tadqiq qildi. Ayniqsa, o'zbek-turk adabiy aloqalariga ayricha e'tibor qaratdi. "O'zbek adabiyoti va adabiy aloqalar tarixi" kitobida muallif komparativistik yondashuv asosida adabiyotlar o'rtasidagi mushtaraklik va o'ziga xos jihatlarni aniqladi, ilmiy-nazariy xulosalar chiqarishga erishdi.

9. Olim millat tafakkurining tadrijiy bosqichlarini aniqlash maqsadida davriy matbuot hodisalarini tekshirdi. Bu davrdagi ijtimoiy-siyosiy, adabiy-madaniy hayot, yangi fikr, yangi g'oyalar aynan matbuotda aks etganligi, ijodkorlarning charxlanishida ham matbuot asosiy vosita bo'lib xizmat qilganini tarixiylik, yaxlitlilik, tizimlilik kabi tamoyillar vositasida davr adabiyotini tahlil etishga erishdi. Xalqning ijtimoiy-estetik tafakkuri o'sishiga ta'sir ko'rsatgan va bosh omil sanalgan vaqtli matbuot materiallaridan o'rinli foydalanib, jadid adabiyoti to'g'risidagi ilmiy-nazariy qarashlarga yangilik kiritdi, xulosalar chiqarishda aniqlikka erishdi. Qolaversa, zahmatkash olim davr adabiyotini o'rganishda birlamchi manba sanalgan bir qancha gazet-jurnallar, qo'lyozma-toshbosma asarlarni nashrga tayyorladi.

10. B.Qosimov jadid adabiyoti va bu davr adabiy-tarixiy jarayoniga oid muhim ilmiy muammolar borasida tadqiqotlar yozgani, bir necha jadid ijodkorlarining tarjimayi hollarini tiklagani, hayoti va ijodiy merosini o'z ilmiy konsepsiyasi nuqtayi nazaridan o'rgangani, shuningdek, ularning asarlarini tabdil qilib, nashrga tayyorlagani bilan ushbu yo'nalishda o'ziga xos ilmiy-tadqiqot maktabini yaratdi. Bu esa, tabiiyki, olimning hayot yo'li va ilmiy faoliyatining mevasi, natijasi edi.

**SCIENTIFIC COUNCIL DSc.03/30.12.2019.Fil.05.02 ON AWARDING
ACADEMIC DEGREES AT FERGANA STATE UNIVERSITY**

ANDIJAN STATE UNIVERSITY

BEKTASHEVA GULBAHOR RAYIMJONOVNA

**DEVELOPMENT STUDIES OF UZBEK JADIDOLOGY
(ON THE EXAMPLE OF THE SCIENTIFIC RESEARCH
OF BEGALI KASIMOV)**

10.00.02 – Uzbek literature

ABSTRACT
of dissertation of doctor of philosophy (PhD) on PHILOLOGICAL SCIENCES

Fergana – 2025

The topic of the Doctor of Philosophy (PhD) dissertation in philological sciences is registered in the Higher Attestation Commission with the number B2021.1.PhD/Fil1567

The dissertation was completed at Andijan State University.

The abstract of the dissertation is available in three languages (Uzbek, English, Russian (resume)) on the website of Fergana State University (www.fdu.uz) and on the informational-educational portal "ZiyoNet" (www.ziynet.uz).

Scientific supervisor:

Tadjibayeva Mukaddas Abdurahimovna
Doktor of Philological Sciences, Professor

Official opponents:

Jurayev Habibullo Abdusalomovich
Doktor of Philological Sciences, Professor

Rasulova Umida Yuldosh kizi
Doktor of Philological Sciences, Professor

Leading organization:

Namangan State University

The defense of the dissertation will be held on " 11 " 01 2025, at 9:00 at a meeting of Academic Council DSc.03/30.12.2019.Fil.05.02 under Fergana State University. (Address: 105, Marginoniy street, Fergana, 150100. Tel.: (99873) 244-57-82; fax: (99873) 244-44-93; Web-site: www.fdu.uz; e-mail: fardu_info@umail.uz).

The dissertation is available in the Information Resource center of Fergana State University (registered under № 448). (Address: 19, Murabbiylar street, Fergana, 150100. Tel.: (99873) 244-44-02; faks: (99873) 244-44-93; Web-site: www.fdu.uz; e-mail: fardu_info@umail.uz).

The abstract of the dissertation is distributed on " 27 " 12 2024.

(Digital register protocol № 03 dated " 27 " 12 2024.)



S.M.Muminov
Chairman of the Scientific Council
awarding scientific degrees, Doctor of
Philological Sciences, Professor

M.T.Zakirov
Secretary of the Scientific Council
awarding scientific degrees, Candidate of
Philological Sciences, Professor

A.Z.Rahimov
Chairman of the scientific seminar under
the Scientific Council awarding scientific
degrees, Doctor of Philological Sciences,
Associate Professor

INTRODUCTION (doctor of Philosophy (PhD) dissertation annotation)

Relevance and necessity of the topic of the dissertation. Research on the scientific heritage and literary and aesthetic views of a particular scientist, methods of research of a scientist, principles of approach to the text and criteria for assessing the literary source are studied in the world literary science. The globalization process assumes the need to conduct research based on conceptual conclusions on the personality and scientific heritage of a scientist on the basis of Advanced Scientific and methodological methods that have arisen in World Literary Studies.

In the science of world literature, conducting research on the scientific heritage and literary-aesthetic views of a certain scientist, the critic's research methods, the principles of approaching the text, and the criteria for evaluating a literary source are being studied. The process of globalization requires the need to conduct research based on conceptual conclusions about the scientist's personality and scientific heritage on the basis of advanced scientific and methodological methods that have emerged in world literature.

In Uzbek literary studies, the research of Begali Kasimov on the study of the activities and literary heritage of the jadids is of particular scientific importance. During his whole forty-year scientific and creative career, the scientist studied the important problems associated with jadid literature. His scientific research is recognized not only among literary scholars of Uzbekistan, but also among literary scholars of Turkey, Azerbaijan, Germany, Russia, USA. A scientific necessity is the monographic study of the scientific activity of scientist Begali Kasimov, who, with his research on jadidology, took this field to a new level and contributed to its recognition in World Literary Studies. After all, as our head of state noted: “to engage in science, to make new discoveries and inventions is to dig a well with a needle. Therefore, the work of our selfless scientists in this painstaking field is worthy of encouragement and encouragement”¹.

Creating a scientific biography of B.Kasimov, determining the scientific-methodological foundations on which he relied in his research, the essence of his scientific-literary views, peculiarities in his style, a monographic study of the unique approach methods in the study of modern journalism, in a monographic way, will provide a true view of the stages of the development of national jadidology. serves to show the relevance of this dissertation.

Decree No. PF-6084 of the President of the Republic of Uzbekistan dated October 20, 2020, No. PF-6097 dated October 29, 2020 "On measures to further develop the Uzbek language in our country and improve language policy" "On approval of the concept of development of science until 2030", 2023 September 11, Decree and decisions No. PF-158 on the strategy "Uzbekistan - 2030", "Development strategy of New Uzbekistan for 2022-2026", as well as specified in

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёев мамлакатимизнинг етакчи илм-фан намоёндалари, Фанлар академияси аъзолари, ҳукумат аъзолари, вазирлик ва идоралар ... билан 2016-йил 30- декабрь куни бўлиб ўтган учрашувда сўзлаган нутқи / Халқ сўзи, 2016 йил, 31 декабрь.

other normative legal documents of our government This research work serves to a certain extent in bringing out suggestions and instructions.

Also, it serves to a certain extent the fulfillment of many tasks set by our President at the International Conference on the topic "Recent: national identity, independence and ideas of statehood" held on December 11, 2023.

Compliance of research with priority directions of development of science and technology of the Republic. The dissertation is written in the nature of the priority direction of the development of science and technology of the Republic "formation of a system of social, legal, economic innovative ideas of an informed society and a democratic state and ways to implement them."

The degree of study of the problem. A number of studies have been conducted in the world of literary studies aimed at studying the activities of outstanding scientists, their personalities, literary and aesthetic views on their scientific works.⁵

In Uzbek literary studies, the activities of scholars such as Miyon Buzruk Solihov⁶, Otajan Hoshim⁷, Vadud Mahmud⁸, Abdurauf Fitrat⁹, Abdullah Qadiri¹⁰, Abdurahman Saadiy¹¹, Aziz Qayumov¹² have also been investigated as a separate subject of study. But of the literary scholars of the later period, in particular, B. Kasimov's scientific career has not been studied specifically. While Professor Begali Kasimov's literary views have not been specifically studied, his scientific reflections and practical work in fields such as the research of the history of Uzbek jadid literature, Jadid studies, textual studies, source studies have been recognized by many literary scholars. A number of articles about the scientist were published in various magazines and newspapers by O. Sharafiddinov, A.Oripov, Sh. Yusupov, U. Dolimov, Sh. Rizayev, Q. Yuldoshev and others.¹³ In the bright memory of the

⁵ Ли бен Хун. Проблема художественного образа в литературной критике В.Г.Белинского: Автореф. дисс....канд. филол.наук. – М., 1999; Егоров П. А., Розанов В. В. – литературный критик: проблематика, жанровое своеобразие, стиль: Автореф. дисс....канд.филол.наук. – М., 2002; Шахутова С. Проблемы взаимодействия фольклора и литературы в научном наследии Д.С. Лихачева: Курбонова С.И. Абдулгани Мирзоев – исследователь истории персидского-таджикской литературы: Автореф. дисс....канд.филол.наук. – Душанбе, 2007; Asilsoy Abdükarim. Türk Modernleşmesi Öncülerinden Fuat Köprülü: Hayatı, Eserleri va Fikirleri(ayunlanmamiş doktora tezi). – Istanbul, 2008. Автореф. дисс....канд.филол.наук.–Майкоп, 2010; Бреева Т.Н. Литературно-критическая деятельность М.А. Волошина: Автореф. дисс....канд.филол.наук. –Казань, 1996; Худойдодов А.Холик Мирзозода и таджикское литературоведение XX века: Автореф. дисс....д-ра филол.наук. – Душанбе, 2015.

⁶ Турдиев Ш. Меросимизнинг бир саҳифаси (1989). Миёнбузрук Солихов ҳаёти ва ижодининг ўрганилишига доир тадқиқот. <https://ziyouz.uz/ilm-va-fan.merosimizning-bir-sahifasi-1989/>

⁷ Ёқубов И. Отажон Ҳошимнинг адабий-танқидий фаолияти: Филол. фан.ном. дисс. – Тошкент, 1993.

⁸ Каримов Б. Вадуд Маҳмуднинг 20-йиллар танқидчилигидаги ўрни: Филол.фан.номзодлик дисс.автореферати. – Тошкент, 1995.

⁹ Болтабоев Ҳ. XX аср бошлари ўзбек адабиётшунослиги ва Фитратнинг илмий мероси: Филол.фанлари док. дисс. – Тошкент, 1996. - 367 б.

¹⁰ Каримов Б. XX аср ўзбек адабиётшунослигида талқин муаммоси (Қодирийшунослик мисолида): Филол. фан. док. дисс. – Тошкент, 2002.

¹¹ Мўминова Н. Абдурахмон Саъдийнинг адабиётшунослик мероси: Филол.фан. номз... дисс. – Тошкент, 2002.

¹² Адизова О. Адабиётшунос Азиз Қаюмов тадқиқотларида биографик методнинг ўрни: Филол. фан. фалсафа док... (PhD) дисс. – Тошкент, 2004. – 130 б.

¹³ Оripов А., Шарафиддинов О. Излаган олим бўлади/Ватан, 1992 йил 23-30 декабрь, 13-сон. Ш.Юсупов, У.Долимов, Ш.Ризаев. Фидокор олим /Ватан,1994 йил 11-сон. Қ. Ўлдошев. Олимнинг олами /Ўзбекистон адабиёти ва санъати, 2002 йил 35-сон, 23-август. Б.Каримов. Устоз ибрати /Моҳият, 2002 йил 40-сон, 11

scientist, the book “The Story of the last jadid” was published. It summarizes articles on the bright memories of B.Kasimov's teachers, fellow friends, literary scientists, disciples, family members associated with the scientist, the content and essence of his scientific research, certain facets of surreal creativity, specific features.¹⁴ The existing articles are not aimed at the goal of a holistic assessment of B.Kasimov's scientific and creative heritage. The scientific activity of the scientist, the study of his works, the study of his literary and aesthetic views, systematic analysis are of particular importance in the development of the field. In this sense, the creation of B.Kasimov's scientific biography, the identification of the scientific and methodological foundations that he relied on in his research, the impartial determination of the value of his scientific and creative heritage, undoubtedly occupies an important place in the development of literary science. Although, recently, a dissertation on the research of the scientist B.Kasimov was defended by the Bukharan researcher U. Torayeva, I did not fully cover the aspects inherent in the creative laboratory of the giant jadidologist.¹⁵

The connection of the study with the plans of research work of the higher educational institution where the dissertation was performed. The dissertation was carried out within the framework of the topic “Topical issues of the study of Uzbek literature” in the plan of scientific research work of Andijan State University.

The purpose of the study. The purpose of the study. The role of the scientific research of professor B.Kasimov in the development of Uzbek jadidology consists in showing the methods of approach to the life and work of the scientist, in general, to the literary and historical process, in particular, to the representative of a particular jadid, and the principles of assessing the work of art.

Objectives of the study:

justifying the fact that B.Kasimov created a Scientific School for Uzbek jadidology and contributed to the improvement of the artistic and aesthetic thinking of the nation with his scientific views on this matter;

to establish that the scientific views of the scientist are of particular importance in the research of socio-political, educational-literary aspects of the jadidist movement;

analyzing B.Kasimov's views on the artistic works of jadid creators, publicistic articles, highlighting their scientific and theoretical significance;

in the appointment of features inherent in jadid literature and press. Show the place of B. Kasimov's works;

determining the specific aspects of a scientist in his literary and aesthetic views consists in determining the place occupied by Begali Kasimov and his scientific School in the development of national jadidology by showing uniqueness in the methods of his research and principles of interpretation;

Октябрь.

¹⁴ Сўнги жадид қиссаси. Бегали Қосимов замондошлари хотирасида. – Тошкент: Турон-икбол, 2012.

¹⁵ O‘zbek jadid adabiyotini o‘rganishda Begali Qosimov tadqiqotlarining o‘rni 10.00.02 – O‘zbek adabiyoti. Dissertatsiya Buxoro davlat universiteti ilmiy-tadqiqot ishlari rejasining «O‘zbek adabiyotshunosligining dolzarb muammolari» (2018-2023 yy) yo‘nalishlari doirasida bajarilgan.

The object of the study was the works of Begali Kasimov, “Maslakdoshlar”, “Ma’rifat darg‘alari”, “Ismoilbek Gaspirali”, “Abdulla Avloniy”, “Salom, kelajak”, “Izlay-izlay topganim”, “Milliy uyg‘onish: jasorat, ma’rifat, fidoyilik” and others.

The subject of the study is organized by showing through the analysis of his works what is the significance of the scientific activity of professor B.Kasimov in the improvement of Uzbek jadidology, the specificity in the research of the scientist.

Methods of research. The methods of systematic-structural, hermeneutic, comparative-typological, biographical, historical-functional research were used in the coverage of the topic of the dissertation.

The scientific novelty of the research consists of the following: It is established that B. Kosimov formed a distinctive scientific research school in this direction through conducting thorough research on important scientific issues related to Jadid literature and the literary-historical process of this period, scientifically reconstructing the biographies of several Jadid creators, deeply studying their lives and creative heritage from the perspective of his scientific conception, and preparing their works for publication through critical analysis and adaptation;

The leading principles of Professor B. Kosimov's scientific-theoretical views based on literary methodology, modern interpretation of national literary heritage, and modern aesthetic approaches have been identified, and his contribution to the development of Uzbek Jadid studies has been demonstrated through in-depth analysis of his works and comparative observations based on source studies. His individual mastery in research dedicated to Jadid poetry, prose, journalism, dramaturgy, and theater has been proven to manifest in innovative approaches, analytical thinking, and systematic methodological research;

Through examination of the scholar's works, it has been proven that B. Kosimov appropriately utilized scientifically grounded biographical, thorough critical-comparative, deep sociological, and broad contextual analysis methods in studying the works of Jadid writers;

It has been demonstrated that even in challenging circumstances, the scholar maintained truthfulness, systematicity, scientific approach, and objectivity in studying and evaluating Jadid writers' works and activities. His views on Jadid journalism and perspectives on the relationship between periodical press and Jadid literature have been revealed to be truthful and well-founded through analysis of his works in various genres.

Implementation of Research Results

B. Kosimov conducted thorough research on important scientific issues related to Jadid literature and the literary-historical process of this period. He scientifically reconstructed the biographies of several Jadid creators, deeply studied their lives and creative heritage from his scientific conception, and prepared their works for publication through critical analysis and adaptation. The conclusions about his formation of a unique scientific research school in this direction were used in the fundamental project F3-2016-09081165532 "Methodology for developing native language and literature in accordance with the new alphabet and spelling rules of the Karakalpak language" (2017-2020) carried out at the Karakalpakstan branch of the T.N. Kary-Niyazov Uzbekistan Research Institute of Pedagogical Sciences (Reference No. 175 dated July 29, 2022, from the Karakalpakstan branch of the T.N.

Kary-Niyazov Uzbekistan Research Institute of Pedagogical Sciences). As a result, the use of the scientist's ideas and considerations regarding language and literature development in his Jadid studies ensured the project's scientific validity and comprehensiveness.

The scientist's fair, systematic, scientific, and objective approach in evaluating Jadid writers' works and activities even in challenging conditions was documented. His views on Jadid journalism and the relationship between periodicals and Jadid literature were proven to be accurate and well-founded. These conclusions and dissertation materials were used in the fundamental project F3-2016-09081165532 "Methodology for developing native language and literature in accordance with the new alphabet and spelling rules of the Karakalpak language" (2017-2020) at the Karakalpakstan branch. As a result, the project succeeded in scientifically improving the methodology of teaching native language and literature according to the new alphabet and spelling rules of the Karakalpak language, systematizing the educational process, and enriching this field with new theoretical and practical criteria.

Professor B. Kosimov's scientific-theoretical views on literary methodology, modern interpretation of national literary heritage, and leading principles based on modern aesthetic approaches were identified. His contribution to the development of Uzbek Jadid studies was demonstrated through in-depth analysis of his works and comparative observations based on source studies. Materials about his individual mastery manifesting in innovative approaches, analytical thinking, and systematic methodological research in studies dedicated to Jadid poetry, prose, journalism, dramaturgy, and theater were used in preparing scripts for scientific-popular TV shows "Salvation in Knowledge," "You are a Treasure Book," and "Spirituality is the Mirror of the Soul" on Andijan regional TV channel (Reference No. 10-24/193 of 2022 from Andijan Regional TV and Radio Company). As a result, this ensured the TV shows were rich in scientific evidence, theoretically substantiating the sources, evolution, and leading principles of B. Kosimov's scientific-theoretical views, his worthy contribution to the development of Uzbek literary studies and Jadid studies, and the compliance of his research with general aesthetic requirements.

The reliability of the results of the study was shown by the fact that the issue was clearly laid in the study, the methods used and the opinions and views generated were based through system-structural, hermeneutic, comparative-typological, sociological, biographical methods, the practical introduction of scientific conclusions, the use of reliable scientific-theoretical sources, the confirmation of the results of the study by competent structures.

Scientific and practical significance of research results. The scientific significance of the research results is that the theoretical conclusions drawn can be used in the later stages of the study of jadid literature. Also, research conclusions can be a scientific and theoretical basis for monographs, textbooks to be compiled, which will be written in the direction of jadidology.

The practical significance of the results of the study is that the scientific conclusions contained in it can be used to establish the scientific activities of literary scholars and critics in this direction. The ideas of this dissertation serve as a practical

resource in the preparation of lessons, methodological developments, instructional weapons to be taught in jadidology.

Approval of research results. The results of the dissertation were presented and approved in 18, 9 international and 9 national scientific-practical conferences.

Publication of research results. A total of 29 scientific works on the topic of the dissertation, including 11 articles in scientific publications recommended for publication of the main scientific results of doctoral dissertations of the Higher Attestation Commission under the Cabinet of Ministers of the Republic of Uzbekistan, 6 of which were published in the republic, 5 in foreign journals.

The structure and scope of the dissertation. The content of the dissertation consists of an introduction, three chapters, a conclusion and a list of used literature. It consists of 129 pages.

MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the topic, describes the goals and objectives, object and subject of the research, shows its alignment with priority directions of national science and technology development, outlines its scientific novelty and practical results, reveals the scientific and practical significance of the obtained results, and provides information about implementation of results, published works and dissertation structure.

The first chapter of the dissertation is titled "Formation of the Uzbek Jadid Studies School" (O'zbek jadidshunoslik maktabining shakllanishi) and consists of two sections. The section "Evolution of Views on Jadid Literature" (Jadid adabiyotiga oid qarashlar tadriji) covers issues such as the formation of Uzbek Jadid studies, factors of its emergence, stages of development, and ideological diversity in the formation of Jadid literary studies.

Historically, the development of Uzbek Jadid studies occurred under three different social systems, and its emergence factors can be linked to the politics of the era: Russian tsarist oppression, Soviet regime based on ideological violence, and the independence period. National Jadid studies acquired various distinct characteristics under these diverse socio-political and educational-ideological conditions.

The Jadid literary studies school constitutes a separate chapter in the development of Uzbek literary studies. One of the important tasks facing literary scholars is to study it chronologically by dividing it into periods and determining the factors of social development and its content. Taking into account socio-political processes, Jadid literary studies can be classified in three aspects:

1. Early Jadid literary studies during the Tsarist colonial period
2. Jadid literary studies during the Soviet period
3. Jadid literary studies during the independence period

Creative figures such as Behbudiy (Behbudiy), Abdurauf Fitrat (Abdurauf Fitrat), Munavvar Qori (Munavvar Qori), Hoji Muin (Hoji Muin), Mirmuhsin Shermuhammedov (Mirmuhsin Shermuhammedov), Abdulla Qodiriy (Abdulla Qodiriy), Hamza (Hamza), and Cholpon (Cho'lpon) expressed their views not only

as poets and writers but also as literary scholars and critics in works ranging from small news articles to major works published in periodicals. For instance, one can consider as initial steps in Jadid studies their various influential articles such as Behbudiy's "Rights are taken, not given!" (Haq olinur, berilmas!), "Criticism is selection" (Tanqid saralamoqdur), "Appeal to Youth" (Yoshlarga murojaat), Avloniy's "Ignorance" (Jaholat), "The Curse of Foolishness" (Safohat balosi), M. Shermuhammedov's "Microbes of Bukhara" (Buxoro mikroblari), and Cholpon's "What is Literature?" (Adabiyot nadir?). Besides his literary works, Abdurauf Fitrat's approach to Jadid literature as a literary scholar, particularly towards contemporary fellow-minded creators, holds special significance in Jadid literary studies. For example, in his article "Mismatched Curls" (Yopishmagan gajaklar), Fitrat sharply responds to Jalil Boybulatov's (Jalil Boybo'latov) criticism of the book "Samples of Uzbek Literature" (O'zbek adabiyoti namunalari) by saying, "while writing the article, you behaved like a child in the folk game 'I can't see'" (Ko'zim ko'rmaydur).

In the 1930s, poets, critics, publicists, and literary scholars such as O. Hoshim, S. Husayn, Oybek, H. Olimjon, Uygun, Z. Said, and O. Sharafiddinov emerged. During this period, attention to Jadid literature remained significant. Most analyses and interpretations were carried out within the framework of Soviet ideology. For instance, it is known that critic Sotti Husayn showed bias in his approach to A. Qodiriy's work. Regarding this, I. Sulton states, "It would be a mistake to disregard the errors and shortcomings in young Sotti Husayn's works, who belonged to a generation forced to resolve major and important issues independently due to historical demands despite insufficient preparation, just as it would be wrong to forget their objective causes." In 1931, the scholar's critical book "Past Days" ("O'tkan kunlar") was published. When Miyon Buzruk Solihov, in his book "Manifestations of Nationalism in Uzbek Literature" ("O'zbek adabiyotida millatchilik ko'rinishlari") (1933), rejected A. Qodiriy's talent and accused him of "promoting tsarist colonial policy" in the novel "Past Days" ("O'tkan kunlar"), Sotti Husayn wrote an article that same year stating, "Past Days is the first and well-written novel in Uzbek literature, it is undoubtedly a beautiful and elegant work... A. Qodiriy is a powerful writer, a powerful author. In my opinion, we can expect new works from him, ones closer to us than 'Past Days.'" Comparing these two perspectives, Sotti Husayn's later acknowledgment of "Past Days" as a high-quality work indicates that he had initially approached the novel from the perspective of Soviet ideology. Thus, even when Jadid literature received biased treatment, the true value of authentic works was understood. The examples above confirm our point.

A. Sa'diy also showed one-sided thinking when evaluating Jadid creators as a literary scholar. In particular, biased opinions are evident in his article "Young Uzbek Poets" ("O'zbek yosh shoirlari"). Nevertheless, this article stimulated the development of literary criticism in its time and prompted the creation of critical articles in response. For example, Vadud Mahmud's article "A Look at Literary Criticism" ("Adabiy tanqidga bir nazar") emerged as a response to A. Sa'diy's unjustified criticism of Fitrat's work. V. Mahmud considers A. Sa'diy's opinion that "the poet's fame is associated with the February revolution" about Fitrat as

inappropriate, and even views such an assessment of a national poet as "ignorance" ("jaholat") and "an unforgivable sin."

It should be noted that in the different approaches of scholars who worked in Jadid studies, besides the uniqueness in the authors' personalities, the system of views dominant in society also played an important role.

In the second section of the first chapter, titled "Renewal of Scientific-Aesthetic Thinking" ("Ilmiy-estetik tafakkurning yangilanishi"), the distinctive features and development trends of Jadid studies during the independence period are illuminated. It is known that sources specifically acknowledge the study of Jadid literature by foreign scholars. Notably, research works focusing on 20th-century Uzbek literature, particularly Jadid verbal art analysis, were produced by scholars such as Usmon Khoja ogli, Mustafo Chokay, Zakiy Validiy Togan, Abil Zavqiy, I. Tolkin, Sattor Jabbor, E. Allworth, A. Bennigsen, E. Wimbush, R. Barrett, D. Montgomery, G. Morris, and Fuad Koprulu. Before independence, scholars like E. Karimov, N. Karimov, B. Kosimov, and A. Aliyev studied Jadid literature, and after independence, this cohort expanded significantly. O. Sharafiddinov, B. Nazarov, I. Ganiyev, Sh. Rizayev, U. Normatov, H. Boltaboyev, U. Jurakulov, B. Karimov, D. Kuronov, N. Afokova, Y. Solijonov and others studied Jadid literature free from ideological pressure. That is, the renewal of scientific-aesthetic thinking is reflected in the research created by these scholars.

In particular, Ozod Sharafiddinov conducted several works "as a critic who began expressing his views, both secretly and openly, about the works of Cholpon and Fitrat in the 60s-70s." In 1968, he edited the collection "Living Lines" ("Tirik satrlar"), which included works by Cholpon, Fitrat, Mukhtorkhan, Elbek, and Botu.

Jadid studies rose to a new level with independence. There was a need to examine, study, and objectively analyze the complex life and creative path of Jadid writers from the perspective of national and homeland interests. O. Sharafiddinov's books "Cholpon" and "Understanding Cholpon" ("Cho'lponni anglash"), N. Karimov's "Cholpon," "Usman Nosir," and "The Last Days of Usman Nosir" ("Usmon Nosirning so'nggi kunlari") serve as initial examples of monographic studies of Jadid writers' lives and works, and are important sources due to their previously unknown information and serious theoretical conclusions.

The hardworking scholar Begali Kosimov, who made worthy contributions to the development of Jadid literary studies, enriched scientific sources with new information through his careful study of many dedicated creators' legacy from this period as an expert in Jadid literature. Literary scholar Ozod Sharafiddinov aptly described him as "the last Jadid." The main part of B. Kosimov's scientific and creative activity was devoted to broad, deep research of the Jadid literary world. The Jadid period and its literary life were always in the mentor-scholar's focus. That is, the scholar directed his main scientific activity toward early 20th century Uzbek literature and defining its content, creating his own scientific school in this direction. B. Kosimov brought a different spirit to Uzbek Jadid studies as the owner of new scientific views about the literary life of this period and its essence. Moreover, the scholar's ideas were particularly significant from the perspective of a new approach to the research object. He helped create a unique scientific direction that filled a

major gap in Uzbek literary studies. This naturally brought the science to a new stage of development. B. Kosimov's research on Jadid literature serves as a necessary foundation for deeply understanding the essence of this period's creators and their works. The scholar had broad scientific interests: he also dealt with classical Uzbek literature, world literature, literary connections, literary theory, and translation studies. In the 1960s, B. Kosimov began studying the national progressive movement Jadidism, its socio-political foundation, and the literary figures who drove it. As a result, the scholar succeeded in opening a new page in Jadid studies. His major research works devoted to Jadid literature issues came to fruition. B. Kosimov discovered several unique aspects of Jadid writers as a very hardworking, highly qualified scholar who could logically justify each of his views and think analytically.

Literary scholar N. Jabbor correctly notes that B. Kosimov's scientific school laid the foundation for new scientific directions in national literary studies, such as Jadid literary criticism, Jadid drama, Jadid pedagogy, Jadid press, new enlightenment and Jadidism, and Jadid historiography. Extending this scholar's thought, we can say that Professor Begali Kosimov's research also laid the groundwork for scientific investigations in the following directions:

- Research on Jadid literary personalities and literary sources (N. Karimov and others);
- Investigation of characteristics specific to Jadid prose (D. Kuronov and others);
- Research on Jadid poetry and genre poetics (N. Afokova, Sh. Nazarova, N. Yuldoshev, S. Yokubova, O. Barzиеv and others);
- Study of classical literary traditions in Jadid writers' works (M. Tojiboeva and others);
- Study of Jadid literature abroad (Z. Mirzaeva and others).

As literary scholar Q. Yuldoshev puts it, "through his consistent and logical conclusions about the works of Jadid writers, the scholar made a significant contribution to clarifying the truth about the roots of Turkism and the stages of forming national consciousness". Indeed, when B. Kosimov studied Jadid poetry, for instance, the ideological and artistic features of Fitrat's poetry, he didn't limit himself to showing how the poet's "fiery poems" reflected concerns for the Homeland, country's suffering, and attitudes toward the social system. Rather, he presented observations about the artistic charm, aesthetic impact of the poetry, and the necessity of focusing not on the apparent meaning but on the subtext in analysis. B. Kosimov raised important issues that literary scholars had not paid much attention to before. That is, new ideas in Jadid poetry began to be expressed in unique new forms and styles. He opened a new page in the interpretation of Jadid poetry by advancing scientific-theoretical conclusions about the renewal of meter, poetic genre and artistic images, the titling of poems, and changes in the content of traditional hamd and na't.

One of the factors that contributed to the renewal of scientific and aesthetic thinking in the development of B. Kosimov's Uzbek Jadid studies school was social life. The ideology of national independence had a special influence on the scientist's

research. It prompted further revelation of the principles of objectivity and truthfulness in them. There are fundamental differences between the critic's research works created before independence and those written during the independence period. In this sense, B. Kosimov's scientific research on Jadid literature can be categorized according to the period of their presentation to the public as follows:

1. Research works created before independence: "Mirmukhsin Shermuhamedov" ("Mirmuhsin Shermuhamedov"), "Pages of Revolutionary Poetry" ("Inqilobiy she'riyat sahifalari"), "Abdullah Avloni" ("Abdulla Avloniy"), "What I Found Through Searching" ("Izlay-izlay topganim"), "Rebellious Heart" ("Isyonkor qalb"), "Hello, Future" ("Salom, kelajak") (individual works);

2. Research works created during the independence period: "Leaders of Enlightenment" ("Ma'rifat darg'alari") (co-authored), "Ismail Bey Gasprali" ("Ismoilbek Gasprali"), "Like-minded People" ("Maslakdoshlar"), "National Awakening: Courage, Enlightenment, Dedication" ("Milliy uyg'onish: jasorat, ma'rifat, fidoyilik"), "Uzbek Literature of the National Awakening Period" ("Milliy uyg'onish davri o'zbek adabiyoti").

Additionally, Begali Kosimov's research on Jadid literature can be classified as follows:

- Individual works
- Articles published in scientific collections and encyclopedias
- Articles published in journals
- Articles published in newspapers
- Textual studies

The second chapter is titled "Jadid Activities through Begali Kosimov's Perspective: Distinctions in Socio-Historical and Artistic-Aesthetic Approaches" ("Jadidlar faoliyati Begali Qosimov nigohida: ijtimoiy-tarixiy va badiiy-estetik yondashuv o'zgzachaligi"). The first section of the chapter, titled "Leading Features in B. Kosimov's Research on Jadid Studies" ("B.Qosimovning jadidshunoslikka doir tadqiqotlaridagi yetakchi xususiyatlar"), illuminates the scientist's views on the Jadid movement, factors of its emergence, and principles of interpretation. Based on sources, B. Kosimov's research demonstrates that the foundation of Jadidism consisted of the process from understanding the meaning of people and homeland to fighting for their interests, and that this movement served to educate and awaken the nation. He emphasizes that the emergence of national press, activities of schools and education, formation of theater and new literature, and the emergence of new thinking – all contributed to the nation's self-awareness.

Begali Kosimov interprets Jadidism as a comprehensive socio-political and educational movement. Jadidist ideas in Turkestan gradually penetrated all layers of society. According to the scholar, in Turkey, the term "jadid" was used only for one literary direction. Similarly, various sources from that period mention terms like "Russian Jadidism," "Bukhara Jadidism," and "Turkestan Jadidism," but the scholar proves in his works that their essence was the same – renewal. While deeply researching the political and cultural changes in the Ottoman Turkish Empire, B. Kosimov writes that Jadidism was not limited to literature alone but manifested itself in various aspects of social life. In particular, the scholar notes that the "Gulhane

Hatt-i Sharif" ("Gulxonai xatti Humoyun") written by Mustafa Reshid Pasha in 1839 and the subsequently initiated "Tanzimat" ("Tanzimot") movement were essentially Jadidist in nature.

B. Kosimov's observations about the literary-historical process of the early 20th century were first presented in his work "What I Found Through Searching" ("Izlay-izlay topganim"), which attracted the attention of the scientific community. The scholar's research on the literary process not only clearly reveals the main principles of the period's literary-historical process but also deeply examines the content and essence of works by creators who followed these principles, and generalizes their creative work to a certain degree. The book "What I Found Through Searching" reflects the scholar's unique views on the literary-aesthetic scope of the 20th-century literary-historical process. Indeed, it's impossible to understand the essence of works created during this period without having an understanding of the literary-aesthetic thinking of this era. The book "What I Found Through Searching" serves to satisfy these needs. This work serves as a scientific-theoretical basis for studying the sources of early 20th-century literature from new aspects. Although in the introduction to the work, the scholar enumerated the research created about this period one by one, the ideas expressed in them were limited to highlighting certain aspects specific to the life and work of particular creators. Therefore, the fact that no special fundamental scientific work had been created regarding national views about the period's literature before this work increases its scientific value. While in his Soviet-era research, B. Kosimov evaluated the poetry of 1905-1917 as examples of revolutionary literature, in his scientific works created during independence, he refers to Uzbek literature of this period as "modern realistic literature." He interprets its essence as "the national awakening literature (Jadid) is the period of development and conclusion of the Jadidist movement in the form of national awakening and the process of national self-awareness." Indeed, no research analysis process can be free from ideological influences. In this sense, it's natural that the monograph "What I Found Through Searching" ("Izlay-izlay topganim") also contains ideological influences and shows traces of socialist views. Nevertheless, this work holds great scientific significance because it objectively examines the complex and contradictory situations in early 20th-century literature and correctly reveals the unique aspects of this period's literary-historical process. When B. Kosimov illuminates everything from the public uprisings in Turkestan to various materials written about them, he systematically shows that these events, which left deep marks in the country's history, also left their imprint on the period's literature. Additionally, through the examples of Avloniy and Hamza's activities and works, he demonstrates that a heightened spirit emerged in this period's poetry, and that our poets who desired freedom and liberty showed "an approach toward revolutionary ideas" in their efforts. The scholar explains that such revolutionary uplift and ideological elevation appeared in oral folk literature before written literature, as evidenced by the social life problems becoming the main theme in epics called "new era epics" in folklore studies, such as "Tulganoy" ("To'lg'anoy"), "Namaz" ("Namoz"), "Mamatkarim Palvan" ("Mamatkarim polvon"), "Jizzakh Uprising" ("Jizzax qo'zg'oloni"), and "Laborer" ("Mardikor").

Another leading characteristic of B. Kosimov's research on early 20th-century Uzbek literature can be explained by his initiation of scientific collaboration in Jadid studies. For instance, he was one of the initiators in implementing the "Turkish World Commonwealth Literature" program in 1995 in collaboration with Turkish scholars. His trips to Turkey were also purposeful. This program aimed to publish a 30-volume, 600-page book comprising the history of Turkish world literature, encyclopedia, anthology of Turkish world literary texts, and dictionary of Turkish world literary terms. Begali Kosimov was the main scholar from Uzbekistan who participated in this work published between 2000-2007.

The second section of the chapter, titled "The Scholar's Research Methodology and Analysis Methods" ("Olimning tadqiqot uslubi va tahlil usullari"), illuminates his unique approaches and interpretation methods in researching and analyzing Jadid literature while studying his scientific laboratory. In literary studies, alongside the writer's style in literary works, the creative scholar's style is also specifically noted.

Having deeply studied the socio-economic, spiritual, political, and literary life of the Jadid period, Begali Kosimov created a unique scientific school in Jadid literary studies through his profound research. The study, analysis, and promotion of Jadid period literature constituted the most significant part of the scholar's scientific activity. When evaluating Jadid literary works as artistic texts, he focuses on their artistic interpretations of social problems, inner experiences, and feelings of people struggling for enlightenment and their realization processes. In his interpretation of literary texts, he attempts to understand the depicted reality, comprehend the expression of social life events, and evaluate them correctly. For instance, while analyzing Fitrat's "Debate" ("Munozara"), he notes, "in this work reminiscent of a travel essay, the everyday political life scenes of Bukhara are depicted through the eyes of a worldly person. The author speaks about the difficult life of a highly industrious, craftsman people with incomparable land, water, and air, and analyzes its causes." He focuses on how the work depicts real-life problems. In B. Kosimov's interpretation, Fitrat's "Debate" is understood as a "dialogue of generations" that reveals the writer's worldview on period's social problems, societal backwardness, and ignorance.

Begali Kosimov's scientific activity is significant for introducing scientific-theoretical innovations that took Jadid studies to a new level. In particular, he pays serious attention to issues such as understanding the spiritual world of creators through objective study of their era, life path, literary environment, and social situations when addressing uncertainties in the biographies of figures like Gasprinsky, Mirmukhsin, Siddiqi Ajzi, Avloni, Behbudi, and Fitrat. The interpretation of life and creative paths of writers who worked in the early 20th century was complex and full of contradictions. Historical documents from that period contained confusions in research and interpretation, and instances of ideologically-oriented illumination and explanation of reality. B. Kosimov's research cannot be said to be entirely free from such "adaptation to circumstances." Sometimes, even in the scholar's pre-independence studies, observations conforming to the period's mood are noticeable. For instance, in his book "Abdullah Avloni" ("Abdulla Avloniy"), the critic evaluates most of the poet's poems as socio-political

poetry. Writing about poems like "Spring Has Come" ("Ko'klam keldi") and "Sound" ("Tovush") as being dedicated to socialist labor themes, he notes, "the significance of this great event is expressed with great artistic skill, the poem reflects the triumphant step of socialism, the life-giving spirit of October... Avloni served the cause of revolution to the extent his talent and strength allowed." Connecting literature to socio-political factors was one of the main characteristics of the sociological method, and B. Kosimov interprets Avloni's revolutionary-period poems calling for "working Turkestan to live freely" and "living as one" as poems calling for "people to work for a prosperous Turkestan."

When evaluating Jadidism and analyzing friendship and international relations among Turkish, Azerbaijani, Tatar, and Uzbek peoples, the scholar uses the comparative-historical method. He notes examples such as the frequent publication of literary works in Azerbaijani and Ottoman Turkish press about national heroes, pioneers of science, literature, art, and great personalities from Turkestan. For instance, he mentions that "Pulvan Vali" ("Po'lvon Vali"), a poetic story dedicated to Khorezm's Pahlavon Mahmud by Ziya Gökalp, one of the famous founders of Turkism, was published in "Towards the People" ("Xalqqa do'g'ru") in 1913. According to comparative theory, when B. Kosimov applies a historical-genetic approach to the literary process, comparing the literature of peoples with similar origins, it becomes apparent that ideological commonalities, socio-political unity, and ideas of independence and freedom were universal dreams for these peoples.

From a comparative study perspective, the scholar analyzes Jadidism in the microcomparative direction. Through comparative analysis of literary phenomena belonging to one nation or region, for example, by comparing the press history of Turkish and Tatar peoples, he demonstrates how Turkic peoples with historically close origins united under the concepts of "nation," "nationality," and "Jadidism." Begali Kosimov emphasizes that values, history, historical figures, and their banner of justice are the main factors that unify a nation. He notes the necessity of knowing the languages and histories of dozens, perhaps hundreds of nations that interacted with Turkic peoples to illuminate their history, and emphasizes the urgent need to translate works like Zaki Validi's "Introduction to General Turkish History" and "Today's Turkish Land – Turkestan and Its Recent History." B. Kosimov examines Uzbek Jadid literature in comparison with Turkish Jadid activities, identifying the origins of Turkic peoples and similar socio-political realities in their lives based on historical evidence. He observes ideological similarities in their works. He compares Uzbek national characteristics like "liveliness, activeness, discipline, patience" with the moral qualities mentioned in Zaki Validi's works.

B. Kosimov deeply feels and understands Jadid writers' works, keenly perceiving aspects of reality and character psychology reflected in the works. These aspects are vividly expressed in his scientific research. The scholar maintains balance between artistic depiction and scientific interpretation. When analyzing Jadid writers' works, he interprets their essence in accordance with the writers' thoughts. For this, he pays special attention to every detail in the text, not missing any aspect of the depiction. Apparently, the scholar never limited himself to reading a text once or twice; during research, he repeatedly reads it to understand, feel, and

explain. As a result, the weight of each word and sentence is comprehended. This is why the scholar's views are free from one-sidedness.

Through studying the fundamental essence of the Jadidist movement from various angles, B. Kosimov made significant contributions to the development of Uzbek Jadid studies by examining issues such as "Jadids and national idea," "nationality problems in Jadid literature," "cultural-literary movement," "desire to awaken the nation," "Jadids' lives and activities," and "leading ideas of Jadidism." Thus, he scientifically substantiated that the Jadidist movement was a comprehensive socio-political movement and its place in society.

The critic frequently employs the biographical method in examining Jadid literary works. For instance, one can observe more than ten instances where he uses this method in analyzing Siddiqi Ajzi's life and literary activities. The biographical method typically reveals the writer's life path and personality, leading to a method of perceiving, analyzing, and evaluating their literary works.

Based on the three major factors established by Charles Augustin Sainte-Beuve, recognized as the founder of the biographical method in literary studies, B. Kosimov's biographical research approach can be shown to consist of the following factors:

1. A personal concept emerging from the socio-cultural image of the national awakening period, initiated by creators like Muqimi, Zavqi, Furqat, Anbar Otin, and Avaz Utar, who were representatives of classical literature traditions and enlightenment literature;

2. Socio-political, cultural-historical, philosophical, psychological, and literary-scientific views in the society of the scholar's time (such as socialism, communism, personality cult);

3. The uniqueness in B. Kosimov's personality and his creative, scientific, and social activities.

Based on the above, we can conclude that biographical interpretation was quite effective in defining B. Kosimov's style. The biographical approach considers how poets' and writers' spiritual world and personal characteristics are reflected in their writings. The scientific-theoretical principles of the biographical method are followed and its possibilities are fully demonstrated in his research works such as "Mirmukhsin Shermuhammedov" ("Mirmuhsin Shermuhammedov"), "Hello, Future" ("Salom, kelajak"), "Abdullah Avloni" ("Abdulla Avloniy"), "Rebellious Heart" ("Isyonkor qalb"), "Like-minded People" ("Maslakdoshlar"), "National Awakening: Courage, Enlightenment, Dedication" ("Milliy uyg'onish: jasorat, ma'rifat, fidoyilik"), "Ismail Bey Gasprali" ("Ismoilbek Gaspirali").

The third chapter of the dissertation, titled "Literary Scholar Begali Kosimov's Scientific-Theoretical Conception" ("Adabiyotshunos olim Begali Qosimovning ilmiy-nazariy konsepsiyasi"), begins with a section titled "Uniqueness in the Scholar's Literary-Aesthetic Views on Jadid Literature" ("Olimning jadid adabiyotiga oid adabiy-estetik qarashlaridagi o'ziga xoslik"). To study Jadid writers' lives and works, B. Kosimov familiarized himself with many little-known literary facts from the early 20th century and encountered several literary problems not yet sufficiently studied in literary criticism. Therefore, he began comprehensively

examining this period's literary life from within, and his research and organizational activities related to studying Uzbek Jadid literature became an important part of his scientific-creative activity. His literary-aesthetic views in this area are known to the scientific community through his books and nearly hundred articles in press and scientific collections, reflecting his observations and scientific conclusions about various problems of Jadid literature. The innovations and intellectual development in B. Kosimov's scientific-aesthetic views are clearly visible in his approach to scientific problems, his ability to identify essential aspects, and his arrival at specific conclusions.

As written in the textbook "History of Uzbek Literary Criticism" ("O'zbek adabiy tanqidchiligi tarixi"), "in a critical biographical sketch, rather than facts and scientific conclusions, the preparation processes for them are observed, and the desire to put forward ideas that haven't yet found organic settlement remains. The critic, based on documentation, presents observations and reflections about the writer's life and work for review by specialists and readers. They have stronger fragmentary characteristics rather than consistency, leaving room for further development and improvement." Works like "Mirmukhsin Shermuhammedov" ("Mirmuhsin Shermuhamedov") and "Ismail Bey Gasprali" ("Ismoilbek Gasprali") also belong to the critical-biographical sketch genre. The scholar first published portrait articles about these creators in periodicals. Through continuous research, studies, and scientific trips, he collected valuable sources about them and wrote extensive books based on these materials. In each critical-biographical sketch, he illuminates the poets' biographies based on specific sources, having seriously studied memories, documents, and archival materials, bringing clarity to many ambiguities about certain creators' lives and works while introducing them into scientific-literary discourse.

As emphasized in theoretical sources, critical-biographical sketches focus more on creative problems. Similarly, in his biographical sketch about Ismail Bey Gasprinsky, B. Kosimov reveals the writing history and essence of Gasprinsky's works. For example, he shows that "Russian Muslims" ("Rusiya musulmonligi") was written from the perspective of addressing socio-political and cultural issues of the time, particularly dissatisfaction with "Russia's civilizing role in the East" and its services, exposing it as "ignorance destroying the nation on one hand, and the tsarist government's systematic, planned Russification policy on the other," and the need to answer the question "What will be the fate of Muslims in Russia?"

B. Kosimov's work includes everything from short articles to large-scale literary critical works. In particular, his article "Contemporaries, Like-minded People" ("Zamondoshlar, maslakdoshlar") is written as a literary-critical overview, highlighting common aspects that brought Jadid writers' works closer together. Scientific sources note that a literary-critical overview article is tasked with "examining the work of a single writer or several writers at a certain stage; the formation and improvement of certain literary principles; showing their causes and effects, the uniqueness in the works of writers who played important roles in this process; revealing the uniqueness of the literary process; and generalizing conclusions from the achievement of goals". The critic's article "Contemporaries,

"Like-minded People" was written in the late 70s and reflects thoughts about several contemporary creators such as Abdullah Avloni, Hamza Hakimzoda Niyoz, Badriddin A'lamov (Abdullah Badri), Abdurauf Samadov (Shahidi), and Ibrahim Davron. Specifically, connecting the poet's life and creative dates with real events, he describes Hamza's birth year of 1889 as "a time when old Turkestan had risen for happiness and freedom". Like many other enlighteners, Hamza showed dedication to the people's fate. The article provides valuable information about contemporary creators' contributions to theatrical art and the development of Uzbek dramaturgy. He emphasizes that theater was a major cultural development center at that time, noting how the Mirzokhid and Mirkhomid Miroqilov brothers and Yunuskhon Hojiogalikov from Kokand helped the "Turkiston" theater troupe that arrived in Kokand in January 1915, making the visit beneficial for both "guests led by Avloni" and "hosts led by Hamza." The "Turkiston" theater troupe that united Hamza and Avloni was established in late 1913 and began its activities at the Coliseum on February 27, 1914. In the article, the scholar specifically notes names that made worthy contributions to the development of Uzbek theatrical art - information that cannot be found in just any source. This demonstrates Begali Kosimov's realistic approach to his chosen subject. His article is valuable in two aspects: first, it can serve as initial information for readers who don't have sufficient understanding of Hamza and Avloni's life and work; second, it presents new information about the development path of theatrical art and Uzbek dramaturgy. When discussing the common aspects connecting Hamza and Avloni in the article, he explains with specific facts how the events of 1905 greatly influenced both their worldviews. This article "Like-minded People, Contemporaries" consists of two parts: the initial part presents information about the creator's life path based on historical documents, while the second part evaluates Avloni and Hamza's works. When citing information from Avloni's autobiography written in 1921 (kept by his daughter Hakima Avlonova), he notes that Avloni's personal archive contains 7 copies of his biography written at different times for various purposes.

Another leading characteristic of B. Kosimov's literary-aesthetic views on Jadid literature is that he uses the period's national press as a primary source in expressing his views about Jadid creators and their works of various sizes and articles. While studying the activities of "The Gazette of Turkestan Province" ("Turkiston viloyatining gazeti"), he identifies the role of published articles in the period's literary and social life and specifically analyzes articles that held a special place in the fate of the nation and literature. Mirmukhsin's article "A Request to the Honorable Poets" ("Shoir janoblarga iltimos") is among these. As in every period, excessive praise and flattery had become quite common in early 20th-century literature. B. Kosimov emphasizes that this article by Mirmukhsin was written as a response to this issue, noting that by saying "Poets are the tongue (language) of the times... Let national poems worthy of the era emerge!" Mirmukhsin called his friends to fight against sycophancy and sophistry in artistic creation. The critic supports the Jadid writer's thoughts about Abdullah Toqay's work, showing it as an example of service to the people.

Each of B. Kosimov's articles can be considered, without exaggeration, a major work. His articles such as "Turkish Gulistan" ("Turkiy Guliston"), "Siddiqi Ajzi" ("Siddiqiy Ajziy"), "Saidakhmad Siddiqi" ("Saidahmad Siddiqiy"), "Tavallo" ("Tavallo"), "Abdurauf Fitrat - Son of the People" ("Abdurauf Fitrat – xalq farzandi"), "Searching for the Poet's Memory" ("Shoir xotirasini izlab"), "Caravan Leader" ("Karvonboshi") can serve as the basis for our claimed criterion. That is, these articles resolve issues such as clarifying information about writers' biographies, analyzing and researching their works in harmony with the creators' experiences, and determining their position in the literary process. Almost none of them were written casually; even their smaller articles can provide a complete picture of a particular creator or literary process because each has a unique theoretical-aesthetic conception. The ideas put forward in the scholar's articles are built on specific evidence, and their deep logic and general theoretical conclusions hold significant importance.

The second section of Chapter 3, titled "Principles of Examining the Relationship Between Periodicals and Literary Process in B. Kosimov's Research," studies Jadid journalism as a distinct stage in the development of Uzbek Jadid studies and examines Begali Kosimov's works dedicated to researching Jadid journalism. B. Kosimov emphasizes that the early century's Jadid movement was able to direct the press toward socio-political goals. Therefore, while studying the period's press, he notes that Tatar press had a significant influence on the emergence of Jadidism in Turkestan. In particular, he specifically emphasizes that the journal "Al-asr al-jadid" in 1904, newspapers "Kazan Reporter" ("Qozon muxbiri"), "Light" ("Nur") in 1905, "Ulfat," "Workers' World" ("Ishchilar dunyosi"), "Great Turkestan" ("Ulug' Turkiston"), "Star" ("Yulduz"), "Free" ("Ozod") in 1906, and especially the newspaper "Time" ("Vaqt") gained fame in the Eastern world.

B. Kosimov notes that Turkestan press, inspired by the 1905 manifesto, progressed through a major stage in a short period and caught the attention of respected circles in the Turkic world. He points out that Cholpon was the first to acknowledge this. Based on Abdullah Avloni's article "History of Early Uzbek Periodical Press," the scholar provides factual information that "between 1905-1917, 22 newspapers and 8 magazines were published in the Uzbek language in the region". This was a sign that Jadid press was developing from the period's perspective and that an educated reading class of newspaper and magazine readers was forming in the region. The spread of Jadid ideas through the press opened the way for major changes and innovations in all areas of society.

In his research, B. Kosimov identifies "Life of Central Asia" ("O'rta Osiyoning umr guzarligi") as the first Uzbek newspaper, noting that Avloni acknowledged this newspaper as "somewhat free-thinking." While emphasizing that "Progress" ("Taraqqiy"), published in 1906 under Ismail Obidi's editorship, entered history as the first Uzbek national newspaper, he mentions that June 27, its publication date, was declared "Press Day" by decree of the Supreme Council of the Republic of Uzbekistan. Thus, this newspaper held a special place in Jadid activity and left its mark in history as a publication source that enriched our national thinking.

B. Kosimov confirms some press scholars' views that "there were gap years due to Tsarist government's restrictions on freedom of speech and press in the early period of Jadid literature" , and identifies 1913 as the beginning of the press's subsequent fate and reformation years. He connects the rebirth of newspaper and journal activities in Turkestan with Behbudi's efforts. He notes that the newspaper "Samarkand" ("Samarqand") under Behbudi's editorship served as a foundation for many subsequent "publications." The scholar emphasizes that this newspaper held a high status in its time by noting how it brought together Jadid "like-minded" individuals, particularly Siddiqi Ajzi, Hoji Muin, Nusratulla Qudratulla, and Saidrizo Alizoda.

B. Kosimov summarizes his thoughts about Jadid press as follows:

- Jadid press emerged as a unique means of renewal in Turkestan's social-spiritual life in the early 20th century and played an important role in the nation's awakening;

- Youth had a special place in the emergence of Jadid press, bringing forth progressive individuals' aspirations to eliminate certain negative habits prevalent in the region and unite people under the banner of national unity, enlightenment, and independence;

- Through the press, Turkestan progressives drew closer to the culture of brotherly Turkic peoples and saw their fate together with them, learning from bitter past experiences and becoming convinced of the necessity to fight as one for the future. Newspapers and magazines from the Caucasus and Volga region such as "Time" ("Vaqt"), "Interpreter" ("Tarjimon"), "Consciousness" ("Ong"), "Soviet" ("Sho'ro"), which had certain experience in fighting against the Tsarist government's colonial system, played an important role in establishing Turkestan's Jadid press;

- Uzbek Jadid press served as a golden cradle in the formation and development of new Uzbek literature. All representatives of Jadid literature from Behbudi to Cholpon honed both their thoughts and pens in early newspapers and journals;

- The most important service of Jadid press was awakening the nation and preparing it for independence. The press fulfilled this with honor.

B. Kosimov finds aspects characteristic of the period's social thinking in Jadid journalism and demonstrates its content, national-enlightenment, and socio-political ideological features, drawing conclusions. Articles published in Jadid press called for joining pan-Turkic independence movements against invasion and decline, seeing salvation only in unity. The scholar reaches a clear conclusion about these press organs serving as beacons in expressing Jadids' ideas about self-awareness. B. Kosimov's such profound scientific conclusions are significant not only for that period but also for today.

CONCLUSION

1. Uzbek Jadid studies, which emerged simultaneously with the Jadid movement, went through an extremely complex path of development. During the Tsarist period, it operated under pressure from both the ruling regime and conservative traditionalists. In Soviet-era works on Jadid studies, ideological one-sidedness, biased evaluation, and vulgar sociological approaches to Jadid works often dominated.

2. In literature, the scientific-aesthetic thinking of each period is renewed and enriched. This is because changes in socio-political life are reflected in people's lifestyle and way of thinking, which in turn are reflected in literary works. Indeed, the dramatic changes occurring in social life did not bypass the creative individual - a part of this social fabric. Accordingly, as the artistic conception (human conception) of world and human relationships in literature was renewed, a step was taken towards the stage of individual-creative artistic thinking. A scientifically positive approach was taken towards Jadid literary works and their personalities.

3. Professor B. Kosimov put forward the idea of unifying two stages studied in Uzbek literary criticism under the names "enlightenment literature" and "Jadid literature" as "Literature of the National Awakening Period." The scholar proved that the Jadid movement was nourished not only by external influences but also by the literary-enlightenment movement that emerged within the country in the form of enlightenment, and even during the former Soviet era, he understood the true essence of the Jadid movement and the literature they created.

4. A significant portion of B. Kosimov's scientific work is focused on studying and promoting early 20th century Uzbek literature. The leading characteristics in his research on Jadid studies include: deeply researching Jadid literature while objectively observing the period's literary-historical process, along with examining Jadid writers' works from scientific-theoretical perspectives. Furthermore, the work carried out in this area is valuable not only from the viewpoint of studying Jadid literary history but also in terms of literary theory, national spirituality and enlightenment, literary influence, and cooperation.

5. The main methodology in B. Kosimov's research is significant for applying comparative-historical, sociological, hermeneutic, and biographical methods in analyzing literary processes and artistic phenomena in works such as "Mirmukhsin Shermuhammedov" ("Mirmuhsin Shermuhammedov"), "Abdullah Avloni" ("Abdulla Avloniy"), "What I Found Through Searching" ("Izlay-izlay topganim"), "Rebellious Heart" ("Isyonkor qalb"), "Hello, Future" ("Salom, kelajak"), "Leaders of Enlightenment" ("Ma'rifat darg'alari"), "Ismail Bey Gasprali" ("Ismoilbek Gasprali"), "Like-minded People" ("Maslakdoshlar"), "National Awakening: Courage, Enlightenment, Dedication" ("Milliy uyg'onish: jasorat, ma'rifat, fidoyilik"), and in articles like "Turkish Gulistan" ("Turkiy Guliston"), "Siddiqi Ajzi" ("Siddiqiy Ajziy"), "Saidakhmad Siddiqi" ("Saidahmad Siddiqiy"), "Tavallo" ("Tavallo"), "Abdurauf Fitrat - Son of the People" ("Abdurauf Fitrat – xalq farzandi"), "Searching for the Poet's Memory" ("Shoir xotirasini izlab"), and "Caravan Leader" ("Karvonboshi"), adding new biographical information and researching works based on a completely unique artistic-aesthetic conception.

6. The uniqueness in the scholar's literary-aesthetic views on Jadid literature is clearly evident in his meticulous study of little-known literary facts about Jadid writers' lives and works, his approach to scientific problems, his ability to identify important aspects, and his arrival at specific conclusions. The scholar informed the scientific community about more than a hundred Jadid writers, specially researched many of them, and drew scientific conclusions by comparing their information with

text content and social life characteristics. Such a logical-aesthetic interpretation principle was somewhat innovative in literary studies.

7. Professor B. Kosimov's research laid the foundation for new directions such as Jadid poetry, Jadid press, Jadid pedagogy, Jadid literary criticism, Jadid dramaturgy, enlightenment and Jadidism, Jadid historiography, Jadid prose, tradition and mastery in Jadid writers' works, and Jadid studies abroad. As a result, the scholar who conducted research in various areas of Jadid studies reached a new level in the field.

8. The critic thoroughly researched mutual relations and literary influence issues among Turkish, Tatar, Azerbaijani, Uzbek, and related peoples' literature based on a comparative approach. He paid special attention to Uzbek-Turkish literary relations. In the book "History of Uzbek Literature and Literary Relations," the author identified commonalities and unique aspects between literatures through a comparative approach, achieving scientific-theoretical conclusions.

9. The scholar examined periodical press phenomena to identify the evolutionary stages of national thinking. He achieved analysis of the period's literature through principles of historicity, integrity, and systematicity, showing how social-political, literary-cultural life, new thoughts, and new ideas were reflected in the press, which served as the main tool in creators' development. He introduced innovations to scientific-theoretical views about Jadid literature and achieved accuracy in conclusions by appropriately using periodical materials that influenced and were considered the main factor in the growth of people's social-aesthetic thinking. Moreover, the hardworking scholar prepared several newspapers, magazines, and manuscript-lithographic works considered primary sources in studying the period's literature for publication.

10. B. Kosimov created a unique scientific research school in this direction by writing research on important scientific problems related to Jadid literature and this period's literary-historical process, reconstructing several Jadid creators' biographies, studying their lives and creative heritage from his scientific conceptual perspective, and preparing their works for publication through adaptation. This was, naturally, the fruit and result of the scholar's life path and scientific activity.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.05.02
ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

АНДИЖАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

БЕКТАШЕВА ГУЛБАХОР РАЙИМЖОНОВНА

**РАЗВИТИЕ УЗБЕКСКОГО ДЖАДИДИЗМА
(НА ПРИМЕРЕ НАУЧНЫХ ИССЛЕДОВАНИЙ БЕГАЛИ КАСИМОВА)**

10.00.02 – Узбекская литература

**АВТОРЕФЕРАТ
диссертации доктора филологии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Фергана – 2025

Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии при Кабинете министров Республики Узбекистан за номером B2021.1.PhD/Fil1567

Диссертация выполнена в Андижанском государственном университете.
Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещен на веб-странице Ферганского государственного университета по адресу: (www.fdu.uz) и Информационно-образовательном портале «ZiyoNeb» (www.ziynet.uz).

Научный руководитель:

Тажибаева Мукаддас Абдурахимовна
доктор филологических наук, профессор

Официальные оппоненты:

Жураев Хабибулло Абдусаломович
доктор филологических наук, профессор

Расулова Умида Йулдош кизи
доктор филологических наук, профессор

Ведущая организация:

Наманганский государственный университет

Защита диссертации состоится « 11 » 01 2025 года в 9:00 часов на заседании Научного совета / DSc.03/30.12.2019.Fil.05.02 по присуждению научных степеней при Ферганском государственном университете. (Адрес: 150100, Фергана, улица Б.Маргиноний, 105. Tel.: (99873) 244-57-82; факс: (99873) 244-44-01; Web-site: www.fdu.uz; e-mail: fardu_info@umail.uz).

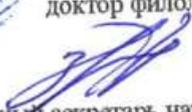
С диссертацией можно ознакомиться в информационно-ресурсном центре Ферганского государственного университета (зарегистрирована № 448). (Адрес 150100, г.Фергана, ул.Мураббийлар, 19. Tel.: (99873) 244-44-02; факс: (99873) 244-44-93; Web-site: www.fdu.uz; e-mail: fardu_info@umail.uz).

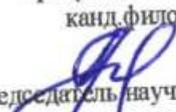
Автореферат диссертации разослан « 27 » 12 2024 года.

(Протокол рассылки № 03 « 27 » 12 2024 г.)




С.М.Муминов
Председатель научного совета по присуждению ученых степеней,
доктор филологических наук,
профессор


М.Т.Закиров
Ученый секретарь научного совета по присуждению ученых степеней,
канд.филол.наук, профессор


А.З.Рахимов
Председатель научного семинара при научном совете по присуждению ученых степеней, доктор филол.наук,
доцент

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования. Роль научных исследований профессора Б.Касимова в развитии узбекского джадидизма состоит в том, чтобы показать методы подхода ученого к литературно-историческому процессу в целом и к жизни и творчеству конкретного джадидского писателя в частности, а также принципы оценки художественного произведения.

Задачи исследования: Обосновано того, что Б.Касимов создал научную школу узбекского джадидизма и своими научными взглядами на эту тему способствовал совершенствованию художественно-эстетического мышления нации;

установить, что научные взгляды ученого приобретают особое значение при исследовании социально-политических, просветительско-литературных аспектов джадидистского движения;

Анализ взглядов Б. Касимова на художественные произведения, публицистические статьи джадидистов, освещение их научно-теоретической значимости;

указание на место произведений Б. Касимова в присвоении характеристик джадидской литературы и печати;

Определение специфики литературно-эстетических взглядов ученого состоит в том, чтобы определить место, которое Бегали Касимов и его научная школа занимают в развитии национальной джадидистики, указав на уникальность его методов исследования и принципов интерпретации;

Объектом исследования стали произведения Бегали Касимова "Маслакдошлар", "Маърифат дарғалари", "Исмоилбек Гаспирали", "Абдулла Авлоний", "Салом, келажак", "Излай-излай топганим", "Миллий уйғониш: жасорат, маърифат, фидойилик" и другие.

Предмет исследования состоит в том, чтобы показать важность научной деятельности профессора Б. Касимова в развитии узбекского джадидизма, уникальность исследований ученого посредством анализа его работ.

Научная новизна исследования заключается в следующем: Обосновано, что Б. Касимов сформировал своеобразную научно-исследовательскую школу в данном направлении благодаря проведению тщательных исследований по важным научным вопросам, связанным с джадидской литературой и литературно-историческим процессом этого периода, научному восстановлению биографий ряда джадидских творцов, глубокому изучению их жизни и творческого наследия с точки зрения своей научной концепции, подготовке их произведений к публикации путем критического анализа и адаптации;

Определены ведущие принципы научно-теоретических взглядов профессора Б. Касимова, основанные на методологии литературоведения, современной интерпретации национального литературного наследия и современных эстетических подходах, а его вклад в развитие узбекского джадидоведения показан через глубокий анализ его работ и сравнительные наблюдения на основе источниковедения. Доказано, что его индивидуальное

мастерство в исследованиях, посвященных джадидской поэзии, прозе, публицистике, драматургии и театру, проявилось в инновационных подходах, аналитическом мышлении и системных методологических исследованиях;

Путем изучения работ ученого доказано, что Б. Касымов уместно использовал научно обоснованные биографические, тщательные критико-сравнительные, глубокие социологические и широкие контекстуальные методы анализа при изучении произведений джадидских писателей;

Доказано, что даже в сложных условиях ученый придерживался принципов правдивости, системности, научности и объективности в изучении и оценке творчества и деятельности джадидских писателей. Его взгляды на джадидскую публицистику и отношения между периодической печатью и джадидской литературой раскрыты как правдивые и обоснованные через анализ его произведений в различных жанрах.

Внедрение результатов исследования

Б.Косимов провел тщательные исследования по важным научным вопросам, связанным с джадидской литературой и литературно-историческим процессом этого периода, научно восстановил биографии нескольких джадидских творцов, глубоко изучил их жизнь и творческое наследие с точки зрения своей научной концепции, подготовил их произведения к публикации путем критического анализа и адаптации. Выводы о формировании им уникальной научно-исследовательской школы в этом направлении были использованы в фундаментальном проекте ФЗ-2016-09081165532 "Методика развития родного языка и литературы в соответствии с новым алфавитом и правилами правописания каракалпакского языка" (2017-2020 гг.), выполненном в Каракалпакском филиале НИИ педагогических наук Узбекистана имени Т.Н. Кары-Ниязова (Справка №175 от 29 июля 2022 года Каракалпакского филиала НИИ педагогических наук Узбекистана имени Т.Н. Кары-Ниязова). В результате использование идей и соображений ученого относительно развития языка и литературы в его джадидоведческих исследованиях обеспечило научную обоснованность и полноту проекта.

Было документально подтверждено, что ученый даже в сложных условиях придерживался справедливого, системного, научного и объективного подхода в оценке творчества и деятельности джадидских писателей. Его взгляды на джадидскую публицистику и взаимоотношения периодической печати и джадидской литературы были доказаны как точные и обоснованные. Эти выводы и материалы диссертации были использованы в фундаментальном проекте ФЗ-2016-09081165532 в Каракалпакском филиале. В результате проект успешно усовершенствовал методику преподавания родного языка и литературы в соответствии с новым алфавитом и правилами правописания каракалпакского языка, систематизировал учебный процесс и обогатил эту область новыми теоретическими и практическими критериями.

Были определены научно-теоретические взгляды профессора Б. Косимова на методологию литературоведения, современную интерпретацию национального литературного наследия и ведущие принципы, основанные на современных эстетических подходах. Его вклад в развитие узбекского

джадидоведения был продемонстрирован через глубокий анализ его работ и сравнительные наблюдения на основе источниковедения. Материалы о проявлении его индивидуального мастерства в инновационных подходах, аналитическом мышлении и системных методологических исследованиях в области джадидской поэзии, прозы, публицистики, драматургии и театра были использованы при подготовке сценариев научно-популярных телепередач "Спасение в знании", "Ты сокровище книга" и "Духовность - зеркало души" на Андижанском областном телеканале (Справка №10-24/193 от 2022 года Андижанской областной телерадиокомпании). В результате это обеспечило научную обоснованность телепередач, теоретически подтвердив источники, эволюцию и ведущие принципы научно-теоретических взглядов Б. Косимова, его достойный вклад в развитие узбекского литературоведения и джадидоведения, а также соответствие его исследований общеэстетическим требованиям.

Структура и объем диссертации. Диссертационное исследование состоит из введения, трех глав, охватывающих шесть параграф, заключения и списка использованной литературы. Объем 129 страниц.

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

I bo'lim (часть I; part I)

1. Bektasheva G.R. The issue of attitude to the creativity of Fitrat // *Academicia: An International Multidisciplinary Research Journal*. DOI:10.5958/2249-7137. 2020. 00947. 7 Volume10. Issue 8. August 2020. – P. 533-540. SJIF (2020)- 7.13
2. Бекташева Г.Р. Жаид адабиётшунослигига муносабат ва фикрлар хилма-хиллиги // *ЎзМУ хабарлари*. 2022, № 4. ISSN 2181- 7324 УДК: 17.51. – Б. 218-221 (10.00.00; № 15).
3. Бекташева Г.Р. Бегали Қосимов тадқиқотларида жаид адабиёти ва тарихий ҳодисаларга муносабат масаласи // *Тил ва адабиёт таълими журнали*, 2022, № 6. – Б. 42-43 (10.00.00; № 9).
4. Бекташева Г.Р. Бегали Қосимовнинг бадиий-эстетик талқин қилиш маҳорати // *Хоразм Маъмун академияси ахборотномаси*. № 8/4, 2022. – Б. 58-61 (10.00.00; № 21).
5. Бекташева Г.Р., Тожибоева М., Воситов Ш. Follow up, stability and artistic discovery in jaded literature// *PalArch's Journal of Archeology of Egypt/ Egyptology*. 17(6) 2021. – P.14 576- 14580.
6. Bektasheva G.R. The role of Begali Kasimov's scientific school in the development of modern literary criticism and its development // *Journal NX-A Multidisciplinary Peer Reviewed journal*. April, 2022. –M.S.India. ISSN NO: 2581-4230 Volume 8, ISSUE 4, apr, 2022. –P.199-203. (Impact factor 8.155).
7. Bektasheva G.R. The munakkid's specific style // *Genious journals publishing group*. Brussels, Belgium. In volume 5. February 2022. – P. 130-132. (Impact factor 8.155). (Impact factor JIF: 8.225).
8. Бекташева Г.Р. Бегали Қосимов — Туркистон адабиёти тадқиқотчиси // *International Scientific and practical conference Science, Research, Development # 31*. Rotterdam 30.07.2020 – 31.07.2020. – Б. 159-162.
9. Бекташева Г.Р. Бегали Қосимов ижодида таҳлил ва талқин муаммолари. Халқаро илмий-амалий конференция. Science, research, development. – Берлин. 30.08.2020. – Б. 260-262.
10. Bektasheva G.R. Jadid literature of the independence period and the role of Begali Kasimov's scientific school // *Actual problems of modern science, education and training журнали*.UDK: 811/811.8 79.2. – P. 33-37 (10.00.00 ОАК).
11. Бекташева Г.Р. Жаидшунос олимлар талқинида тил бирлиги масаласи // *ҚўқонДПИ Илмий хабарлар*. 2021.№ 4. – Б.180-182 (10.00.00; ОАК).
12. Бекташева Г.Р. Жаид адабиётини ўрганишда Бегали Қосимов илмий мактабининг ўрни // “Ўзбек филологиясида матншунослик ва манбашунослик муаммолари” мавзусидаги Халқаро илмий-амалий конференция.19,20 май, 2021. НамДУ. – Б. 138-142.

13. Бекташева Г.Р. Бегали Қосимовнинг Қўқон адабий муҳитига муносабати масаласи // “Қўқон адабий муҳити ва учинчи ренессанс” Халқаро илмий-амалий анжуман материаллари. 28 май, 2022. – Б.153-157.

14. Бекташева Г.Р. Абдулла Орипов ва Бегали Қосимов // “Абдулла Орипов феномени ва ўзбек шеърини тараққиёти” мавзусидаги Республика илмий конференцияси. 21 май, 2021. – Б, 62-64.

15. Бекташева Г.Р. Беҳбудий ижодига муносабат (Бегали Қосимов тадқиқотлари мисолида) // “Илм-фан ва таълим – мамлакат тараққиётининг муҳим омили” мавзусидаги Республика илмий-амалий анжумани. 2021, декабр. – Б. 5.

16. Бекташева Г.Р. Бегали Қосимовнинг талқин маҳорати. // Ўзбек тили ва адабиёти журнали, 2022, № 6. – Б. 43-45(10.00.00; № 14).

II bo‘lim (II част; II part)

17. Бекташева Г.Р. Жадид адабиётшунослигида Беҳбудий ижодининг ўрганилиши // Учёный XXI века. 02.02.2021. ISSN 24 10-3586, – Б.42-44.

18. Бекташева Г.Р. Ўзбек ва тожик адабиётига муносабат, ўзаро ҳамкорлик ва дўстлик масаласи // Uz-Academia, 2021.ISSN(E) 2181-1334. – Б. 66-70.

19. Бекташева Г.Р. Жадид адабиётшунослиги тараққиётида Наим Каримовнинг ўрни // “Ўзбек адабиётшунослигининг долзарб масалалари” номли халқаро илмий-амалий анжуман. Тошкент, 2022. – Б.126-129.

20. Бекташева Г.Р. Ўзбек тилини давлат тили сифатида ўқитишда жадид адабиётининг ўрни // “Ўзбек тилининг хорижда ўқитилиши: таълим назарияси ва амалиёти” мавзусидаги халқаро илмий-амалий конференция. 29 май, 2021.Тошкент. – Б. 214-216.

21. Бекташева Г.Р. Бегали Қосимовнинг Навоий ҳақидаги тадқиқлари хусусида// Навоийни англаш йўлида. Илмий методик мақолалар тўплами. 2021. – Б. 481- 487.

22. Бекташева Г.Р. Маърифатли олим // “Фан ва таълим” мавзусидаги Республика илмий-амалий конференцияси.15 феврал, 2021. – Б.12 -16.

23. Бекташева Г.Р. Уйғонган миллат маърифати тарғиботчиси // “Ўзбек филологиясида матншунослик ва манбашунослик муаммолари” мавзусидаги Халқаро илмий-амалий конференция. 12,13 июнь, 2020. НамДУ. – Б. 445-449.

24. Бекташева Г.Р. Бегали Қосимовнинг “замонларни бир-бирига улаган шоир” ҳақидаги қарашлари хусусида // “Навоий замон ва халқларни бирлаштирувчи буюк даҳо” мавзусидаги Халқаро илмий-амалий форум. Қозоғистон. 2021.–Б.336-339.

25. Бекташева Г.Р. Бегали Қосимов — жадидшунос олим // “Ўзбек тили ва адабиёти ривожига жадид адиблари ижодининг ўрни ва аҳамияти” мавзусидаги Республика илмий-амалий анжуман материаллари. ЖДПИ.30 март, 2022. – Б. 54-57.

26. Бекташева Г.Р. Жадид адабиётшунослигида Бегали Қосимов илмий мактабининг ўрни // “Ўзбек адабиёти манбалари ва уларнинг тил

хусусиятлари” мавзусидаги Республика илмий-амалий конференцияси. – Б. 54-61.

27. Воситов Ш., Бекташева Г.Р. Фитрат — жадид намояндаси // “Ўзбек адабиёти манбалари ва уларнинг тил хусусиятлари” мавзусидаги Республика илмий-амалий конференцияси. – Б. 18-27.

28. Bektasheva G.R. Begali Kosimov – jadid scientist // Халқаро илмий-амалий конференция. “Modern filological paradigms: interactions of traditions and innovative approaches”. Section 2, № 14381. 30.03.2021. <https://doi.org/10.47100/conferences.vlil.1090>. –Р. 49-54.

29. Бекташева Г.Р. Вклад учёного Бегали Касымова в исследования наследия джадидов // 25- Халқаро ёшлар форуми “Радиоэлектроника та молодь у ХХІ столитти” Украина. 2021.Том 12.УДК 82.512.133. – С. 121-123. I bo‘lim (часть I; part I)

Avtoreferat Farg‘ona davlat universiteti
“Lingvistik tahrir va tarjimashunoslik”
Markazida tahrirdan o‘tkazildi

Bosishga ruxsat etildi: 2024 y. Nashriyot bosma tabog‘i – 3,25.
Shartli bosma tabog‘i – 1,62. Bichimi 84x108 1/16. Adadi 100.
«Poligraf Super Servis» MCHJ
150114, Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi 2-uy.

