

**O‘ZBEKISTON DAVLAT JAHON TILLARI UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.27.01 RAQAMLI ILMIY KENGASH**

O‘ZBEKISTON DAVLAT JAHON TILLARI UNIVERSITETI

XUDOYBERDIYEV JASUR LATIPOVICH

**AMERIKA MA’RIFATCHILIK DAVRI VA O‘ZBEK JADID
ADABIYOTIDA ADABIY-SIYOSIY MASALALAR TALQINI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

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

TOSHKENT – 2025

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

**Content of dissertation abstract of doctor of philosophy (PhD) on philological
sciences**

Xudoyberdiyev Jasur Latipovich

Amerika ma’rifatchilik davri va o‘zbek jadid adabiyotida adabiy-siyosiy masalalar talqini.....3

Khudoyberdiyev Jasur Latipovich

Interpretation of Literary Politics in American Enlightenment and Uzbek Jadid Literature.....26

Худайбердиев Жасур Латипович

Интерпретация литературно-политических проблем в американской литературе просвещения и узбекской джадидской литературе51

E’lon qilingan ishlar ro‘uxati

Список опубликованных работ

List of published works.....56

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon adabiyotshunosligida antik, oʻrta asrlar, Uygʻonish davri adabiyoti, klassitsizm, romantizm, sentimentalizm, naturalizm, tanqidiy realizm, urush davri adabiyoti, modernizm, postmodernizm kabi koʻplab adabiy davrlar va oqimlar shakllangan boʻlib, har biri oʻziga xos estetik tamoyillar va ijtimoiy-maʼnaviy vazifalari bilan ajralib turadi. Adabiy oqim va yoʻnalishlar oʻz zamonasining ijtimoiy hamda estetik talablariga javob tariqasida vujudga kelgan. Shu maʼnoda, maʼrifatchilik va jadid adabiyotini ham bir-biriga oʻxshash tarixiy-ijtimoiy sharoitlarda yaratilganligi bilan izohlash mumkin. Adabiyotshunoslikda adabiyotning siyosatga, siyosatning adabiyotga murojaati uzoq tarixga ega. Lirik, epik va dramatik asarlarning janriy qonuniyatlari asosida siyosat turli zamon va makonlar doirasida badiiy ifoda etilgan. Siyosiy faoliyat (*Politics*) va siyosat (*policy*) tushunchalari mazmun jihatidan farqlanadi. Siyosiy faoliyat doirasida turli jarayonlar, xususan, siyosiy hodisalarni oʻrganish va tahlil qilish amalga oshiriladi. Siyosat esa yanada keng koʻlamli tushuncha boʻlib, u ijtimoiy va antropologik jihatlar bilan bogʻliq boʻlishi bilan birga, shaxslar hamda ijtimoiy guruhlarning mulkchilik, tabaqalanish va iqtisodiy oʻzgarishlarga munosabatini ham qamrab oladi. Shu bois, siyosiy masalalarni koʻrib chiquvchi adabiyot inson va jamiyat munosabatlarini tasvirlashga xizmat qiladi.

Dunyo adabiyotida “*adabiy siyosat*” (literary policy) atamasi falsafiy va estetik mohiyat kasb etadi. “Adabiy siyosat” Yevropada XVI asrdan avval shakllanib, XIX asrda yanada kuchga kirdi. Ushbu tushuncha ingliz adabiyotshunosligida “adabiyotda siyosat” (policy on literature) va “adabiyot siyosati” (literature policy) kabi atamalari bilan ifodalangan. Biroq XIX asrning oʻrtalaridan boshlab “adabiy siyosat” atamasi keng qoʻllanila boshladi. Fransuz adabiy asarlarida esa bu istiloh (politique litteraire) inglizlardan oldinroq paydo boʻlgani, ammo isteʼmolda kam ishlatilgani eʼtirof etiladi. “Adabiy siyosat” faqatgina muayyan davlatdagi siyosiy jarayonlarning tahlili bilan cheklanmay, balki adabiyot va siyosat oʻrtasidagi murakkab aloqadorlikni ham umumlashtiradi. Amerika adabiyotida mamlakatning madaniy hayoti, ijtimoiy taraqqiyoti hamda ilm-u maʼrifat, sanʼat va adabiyotning rivojiga beqiyos hissa qoʻshgan yozuvchilar orasida Filip Moren Freno, Tomas Peyn va Fenimor Kuper alohida oʻrin tutadi. Ularning asarlarida siyosiy masalalar mahorat bilan badiiylashtirilgan.

Oʻzbek adabiyotshunosligida siyosiy masalalar talqini berilgan boʻlsa-da, *adabiy siyosat* atamasi ilmiy istiloh sifatida tadqiq etilmagan. Har bir davr ijodkorlari asarlarida davr tafsilotlari muntazam ravishda yoritilgan. Turkiston taraqqiyparvarlari, keyinroq esa jadidlar deya nom olgan maʼrifatparvar ziyolilarning milliy adabiyotga qoʻshgan hissalar katta boʻlib, koʻp jabhalardagi oʻzgarishlarga sababchi boʻlishdi. Zero, Prezidentimiz taʼkidlaganlaridek, “Biz qadimiy va boy tariximizni, ayniqsa, gʻoyat ogʻir sharoitda ilm-maʼrifat, inson erkinligi, xalq ozodligi, Vatanga, milliy qadriyatlarga mehr va sadoqat gʻoyalarini dadil koʻtarib chiqqan jadid bobolarimiz faoliyatini yanada chuqur oʻrganishimiz lozim. Ularning ulugʻ maqsadlar yoʻlidagi mardona kurashi va fidoyiligi Yangi

O‘zbekistonni qurishda barchamiz, avvalo, yoshlarimiz uchun chinakam ibrat maktabi bo‘lib xizmat qilishi zarur”¹. Mamlakatimizning xalqaro sahnada munosib mavqega ega bo‘lishi uchun ma’naviy muhitning barqarorligini mustahkamlash muhim vazifalardan biridir.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktyabrdagi “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi PF-5847-son, 2020-yil 29-oktyabrdagi “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi PF-6097-son, 2021-yil 19-maydagi “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi PQ-5117-son qarori, 2022-yil 28-yanvardagi “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi PF-60-son Farmonlari, O‘zbekiston Respublikasi Prezidentining 2023-yil 22-dekabrda “Ma’naviyat boshqa sohalardan oldinda yurishi, yangi kuchga, yangi harakatga aylanishi kerak” mavzusidagi ma’ruzasi, O‘zbekiston Respublikasi Prezidentining 2024-yil 19-iyuldagi “Siyosiy qatag‘on qurboni bo‘lgan yurtdoshlarimiz hayoti va faoliyatini o‘rganish, targ‘ib etish hamda ularning xotirasini abadiylashtirish borasidagi ishlarni kengaytirish to‘g‘risida”gi PQ-279-son qarori va ushbu soha bo‘yicha qabul qilingan boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda mazkur dissertatsiya tadqiqoti muhim ilmiy asos sifatida xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining: I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon adabiyotshunosligida adabiyot va siyosatning o‘zaro munosabati uzoq tarixiy jarayonlar davomida turli ko‘rinishlarda shakllangan. Ushbu hodisa dastlab fransuz va ingliz adabiyotida yuzaga kelgan bo‘lib, keyinchalik nemis adabiyotida ham o‘z ifodasini topgan. Har bir davrda siyosiy masalalar talqini adabiy asarlarda aks ettirilgan.

Ingliz olimlaridan D.Filips, K.Shou, Amerika olimlaridan Sara E.L.Bowskill, Jeffri Mehlman, M.E.Tomas, E.Olvort, A.Xalid, fransuz olimlaridan Jak Ransier, Sara M.Korse², rus olimlaridan M.Baxtin, B.Groys, L.Krotova, N.Danilova,

¹O‘zbekiston Respublikasi Prezidenti Sh.Mirziyoyevning 2022-yil 20-dekabrda Oliy Majlis va O‘zbekiston xalqiga Murojaatnomasi //https://president.uz/oz/lists/view/5774 [Murojaat sanasi: 26.09.2024]

² Allworth E. Uzbek literary politics. –The Hague: Mouton, 1964; Central Asian publishing and the rise of nationalism. –New York: New York Public Library, 1965; The nationality question in Soviet Central Asia. –New York: Praeger Publishers, 1973; The Modern Uzbeks. From the fourteenth century to the present. A cultural history. Hoover Institution Press. 1990; Deborah Philips, Katy Shaw. Literary Politics The Politics of Literature and the Literature of Politics. – UK: Palgrave Macmillan, 2013. – P. 211.; Sarah E. L. Bowskill. The Politics of Literary Prestige. – New York: Bloomsbury academy, 2022. – P. 225.; Mehlman, Jeffrey. Genealogies of the text: literature, psychoanalysis, and politics. – USA: Cambridge University Press, 2006. – P. 275.; Edward Mack. Manufacturing modern Japanese literature: publishing, prizes, and the ascription of literary value. – Durham and London: Duke University Press, 2010. – P. 333.; Rancière J. The Politics of Literature. SubStance. – Baltimore, Maryland: The Johns Hopkins University Press, 2004, Vol. 33, No. 1, Issue 103. – P. 10-24.; Sarah M. Corse. Nationalism and

B.Olyashek³, o‘zbek olimlaridan O.Matkurbanova, R.Niyozmetova, Z.Mirzayeva⁴ kabilarning tadqiqotlarida adabiy siyosat muammolariga oid mulohazalar o‘z ifodasini topgan.

Amerika ma’rifatchilik davrida muhim o‘rin tutgan Tomas Peyn, Filip Moren Freno va Fenimor Kuper ijodi hamda ularning mamlakatdagi ma’rifiy-siyosiy qarashlari bo‘yicha dunyo miqyosida keng ko‘lamli tadqiqotlar olib borilgan. Jumladan, Devid F. Burg, Bernard Vinsent, Kristofer Xitchens, Xarvi J. Kay, Fred Lyuis Patti, Laura Vaksman, Jon P. Makvilyams, Ueyn Franklin⁵ kabi olimlarning ilmiy izlanishlari buning yaqqol dalilidir.

O‘zbek olimlaridan O.Sharafiddinov, N.Karimov, H.Boltaboyev, I.G‘aniyev, D.Quronov, B.Karimov, U.Jo‘raqulov, Z.Adurashidov, S.To‘laganova, M.Umarova, Z.Mirzayeva, M.Sharafutdinova, Z.Qosimova⁶ kabilar jadidlardan

literature. The politics of culture in Canada and the United State. – Verginiya: Cambridge University Press, 2001. – P. 225.; Khalid A. The Politics of Muslim Cultural Reform: Jadidism in Central Asia//University of California Press, 1998; Making Uzbekistan: nation, empire and revolution in the early USSR.Cornell University Press, 2015; Khalid A. The Politics of Muslim Cultural Reform: Jadidism in Central Asia//University of California Press, 1998; “Central Asian Review”, “Central Asian Survey”, “Central Asian Journal” kabi chet el jurnallari.

³ Бахтин М.М. Эстетика словесного творчества, Москва 1979; Гройс Б., Политика поэтики: сборник статей, Москва 2012; Кротова Л. Политическое воспитание художественной интеллигенции в современных условиях: дис... канд. ист. наук. – М., 1973; Данилова Н.К. Литература и литературная политика сегодня. //Art Logos (Искусство слова): научный журнал, 2023. №2 (23).; Оляшек Б. Художественная литература в пространстве политического спора //Acta Universitatis Lodziensis Folia Litteraria Rossica, 7, 2014 https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.hdl_11089_9203?q=bwmeta1.element.hdl_11089_8894;5&qt=children-stateless.

⁴ Matkurbanova O. Adabiyotshunoslikda adabiy siyosatning yuzaga kelishi //Central Asian Research Journal For Interdisciplinary Studies (CARJIS) Volume 2 | Issue 5 | May, 2022. – P. 256-261; Niyozmetova R. Adabiyotda ijtimoiy munosabatlar masalasi. Global ta’lim va milliy metodika taraqqiyoti; IV an’anaviy respublika ilmiy-amaliy anjumani materiallari. – Toshkent, 2020. – B. 253-256.

⁵ Baldauf I. Educating the Poets and Fostering Uzbek Poetry of the 1910s to Early 1930s//Cahiers d’Asie centrale. 2015; David F. Burg. The American Revolution, Updated Edition. – New York: Infobase Publishing, 2007. – P. 481.; Bernard Vincent. The Transatlantic Republican Thomas Paine and the Age of Revolutions. – Amsterdam - New York, NY, 2005. – P. 187, Hitchen Ch. Rights of Man: Biography. – New York: Atlantic Monthly Press, 2001. – P. 163.; Harvey J. Kaye. Thomas Paine: Firebrand of the Revolution. – New York: Oxford University Press, 2000. – P. 161.; Fred Lewis Pattee. Poems of Philip Freneau: poet of the american revolution. – New York: The New Era Printing Company, 2001. – P. 380.; Waxman L. Uncommon revolutionary: A Story about Thomas Paine. – USA: Carolrhoda Books, Inc./Minneapolis, 2004. – P. 65.; McWilliams J.P. Political Justice in a Republic: James Fenimore Cooper's America. – USA: University of California Press, 1972. – P. 433.; Franklin W. James Fenimore Cooper: The Early Years. – USA: Yale University Press, 2005. – P. 761.; Fierman W. Uzbek feelings of ethnicity: a study of attitudes expressed in recent Uzbek literature//Cahiers du Monde Russe, 1981.

⁶ Болтабоев Х. Абдурауф Фитрат адабиётшунос. – Тошкент: Ёзувчи, 1996; Болтабоев Х. Фитрат ва жадидчилик. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007. – Б. 286.; Ганиев И. Фитрат драмалари поэтикаси. – Тошкент: Фан, 2005. – Б. 282.; Каримов Н. Уч буюк сиймо. – Тошкент: Mumtoz so‘z, 2019. – Б. 423.; Куронов Д. Чўлпон насри поэтикаси. – Тошкент: Шарк, 2004. – Б. 288.; Шарафиддинов О. Мустафо Чўкай, Чўлпон, Отажон Ҳошим. – Тошкент: Шарк, 1993. – Б. 137.; Каримов Б. Абдулла Қодирий ва герменевтик тафаккур. – Тошкент: Академнашр, 2014. – Б. 245.; Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Тошкент, 2003.; Тўлаганова С. Иждокор шахс ва адабий қаҳрамон муаммоси (Абдулла Қодирий ижоди мисолида). Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2019; Бақоева М. Инглиз ва Америка адабиётидан ўзбек тилига шеърлий таржима ва киёсий шеършунослик муаммолари. – Т: Фан, 2015.; Умарова М. Инглиз ва ўзбек адабиётига иждокор шахс ва қаҳрамон муаммоси (XIX-XX аср бошлари адабиёти мисолида). Филол. фан. доктори ... дисс. автореф. – Тошкент, 2022; Мирзаева З.И. Ўзбек жадид адабиётининг Америкада ўрганилиши. Филол. фан. ном. ... дисс. автореф. – Тошкент, 2006; Шарафутдинова М.О. Особенности повествовательной структуры узбекского романа XX века в контексте мировой литературы. Автореф. дисс. док. филол. наук. – М., 2010; Касымова З.А. Концепция мира и человека сквозь призму традиций национальной и мировой литературы (на материале произведений А.Фитрата, А.Кадыри и А.Чулпана). Автореф. дисс. док. филол. наук. – Тошкент, 2011; Abdurashidov Z. Abdura’uf Fitrat in Istanbul / ANOR Central Asian Studies, Volume 22 (Edited by Ingeborg Baldauf), 2022. – P. 60.

Fitrat, Cho'lpon, Qodiriy ijodi va ilmiy faoliyatini, jadidlarning mamlakat ma'rifatchiligiga siyosiy nuqtayi nazardan qo'shgan hissalarini ilmiy-nazariy jihatdan tadqiq etishgan.

Amerika va o'zbek ma'rifatparvarlari ijodiga bag'ishlangan alohida ilmiy tadqiqotlar mavjud bo'lsa-da, ularning asarlaridagi adabiy-siyosiy qarashlar qiyosiy tahlil asosida yaxlit monografik tadqiqot sifatida to'liq o'rganilmagan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya O'zbekiston davlat jahon tillari universiteti Jahon adabiyoti kafedrasining ilmiy tadqiqot ishlari rejasiga muvofiq "Jahon adabiyoti va qiyosiy adabiyotshunoslikning dolzarb masalalari" yo'nalishi doirasida bajarilgan.

Tadqiqotning maqsadi Amerika ma'rifatparvarlari va o'zbek jadid adabiyoti namoyandalari ijodida adabiy siyosatning ahamiyati, uning poetik xususiyatlarini qiyosiy-tipologik hamda ilmiy-nazariy jihatdan ochib berishdan iborat.

Tadqiqotning vazifalari:

jahon adabiyotida ma'rifatchilikning taraqqiyot bosqichlarini nazariy jihatdan asoslash hamda Amerika va o'zbek ma'rifatparvar ijodkorlarining adabiy-siyosiy jarayonga munosabatini ilmiy-nazariy jihatdan chuqur tahlil etish;

Tomas Peyn va Abdurauf Fitrat ijodi misolida siyosiy masalalarning badiiy ifodasi hamda ma'rifiy g'oyalarning o'ziga xos xususiyatlarini asoslash;

"shaxs va jamiyat" masalasining she'riyatdagi ifodasi hamda ma'rifatparvarlik g'oyalari talqinini Filip Moren Freno va Abdulhamid Cho'lpon she'rlari misolida ilmiy tahlil qilish;

Amerika va o'zbek adabiyotida ilk tarixiy roman janri mualliflari Fenimor Kuper va Abdulla Qodiriy nasrida istiqloq konsepsiyasining badiiy talqini va shakllanish mexanizmini ochib berishdan iborat.

Tadqiqot obyektini sifatida Tomas Peynning "Sog'lom fikr" ("*Common Sense*"), "Amerika inqirozi" ("*The American Crisis*") risolalari, Fitratning "Munozara", "Hind sayyohi bayonoti" asarlari, Filip Moren Frenoning "Kolumbning ko'rinishi" ("*The vision of Columbus*"), "Amerika Ozodligi" ("*American Liberty*"), "Jasur amerikaliklar xotirasiga" ("*To the Memory of the Brave Americans*"), "Buyuk G'arbiy kanalda" ("*On the Great Western Canal*"), "Amerikaning yuksalayotgan shon-shuhrati" ("*The Rising Glory of America*"), Cho'lponning "Turkistonlik qardoshlarimizga", "Tinchlik istiqboli", "Umid", "Yurt qayg'usi" nomli she'rlari, Fenimor Kuperning "Josus" ("*The Spy*"), Abdulla Qodiriyning "O'tkan kunlar" va "Mehrobdan chayon" romanlari tanlangan. Mazkur asarlarda Amerika ma'rifatchilik va o'zbek jadidchilik davri adabiy-siyosiy muammolari badiiy talqin etilgan.

Tadqiqotning predmetini Amerika ma'rifatchilik va o'zbek jadid adabiyotida adabiy siyosatning qiyosiy tahlili tashkil qiladi.

Tadqiqotning usullari. Tadqiqot jarayonida qiyosiy-tipologik, biografik, ijtimoiy, kontekstual va psixologik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ma'rifatchilik adabiyotining tadrijiy taraqqiyotiga ta'sir etgan tarixiy, ijtimoiy omillar, Amerika ma'rifatchiligi hamda o'zbek jadid adabiyotlarining komparativistik tadqiqi asosida ularning universal (ma'rifiy mavzu, umumbashariy g'oya va an'ana) va farqli (syujet, kompozitsiya, obrazlar tizimi, janriy qonuniyatlar, badiiy tasviriy vositalar) jihatlari aniqlangan;

Amerika va o'zbek ma'rifatparvarlari asarlarida adabiy siyosatning badiiy o'ziga xosligini izohlash orqali bu oqimlarni yuzaga keltirgan murakkab tarixiy sharoit manzaralari, roman, she'r va risolalarda badiiy ifoda etilgan, davr ehtiyoji tufayli dolzarblik kasb etgan ijtimoiy va ma'naviy muammolar, umumbashariy, axloqiy-ta'limiy g'oyalar tarixiy poetika mezonlari negizida dalillangan;

Tomas Peyn va Abdurauf Fitratning siyosiy hamda ma'rifiy masalalarni badiiy ifodalash uslubi, buyuk ijodkorlarning insonning o'zligini anglash, yurt ozodligiga erishish uchun ma'rifatdan vosita sifatida foydalanish mahorati, *ijodkor dunyoqarashi – badiiy asar – jamiyat munosabati* triadasi tahlili natijasida ikki adib asarlaridagi adabiy siyosatning nazariy asoslari takomillashtirilgan;

tenglik va adolatga asoslangan ma'rifatli jamiyat qurish g'oyasini ilgari surgan Filip Moren Freno va Abdulhamid Cho'lponning lirik, Fenimor Kuper va Abdulla Qodiriyning epik asarlarida adabiy siyosatni falsafiy-badiiy idrok etish, tasvirlash mahoratidagi originallik hayotiy haqiqatga sodiqlik mezoni negizida isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

G'arb va Sharq adabiyotshunosligida adabiy siyosatning shakllanishi, ifoda uslublari hamda an'analarning rivojlanishi bo'yicha nazariy xulosalar ilgari surilgan bo'lib, bu tamoyillar ushbu yo'nalishdagi asarlarni tahlil qilishda metodologik asos vazifasini bajargan;

adabiy siyosatning turli janrlarda aks ettirishning badiiy xususiyatlari Tomas Peyn, Abdurauf Fitrat, Filip Moren Freno, Abdulhamid Cho'lpon, Fenimor Kuper va Abdulla Qodiriy kabi ijodkorlarning asarlari asosida tahlil qilingan;

G'arb va Sharq adabiyotshunosligida adabiy siyosatning o'ziga xos jihatlarni tahlil qilish ushbu tushunchaning yanada chuqurroq anglanishiga, uning qo'llanish doirasini kengaytirishga hamda ularni batafsil o'rganishga zamin yaratgan. Shuningdek, bu jarayon Amerika adabiyoti, adabiyot nazariyasi, qiyosiy adabiyotshunoslik, jahon adabiyoti, adabiyotshunoslik, adabiyot va badiiy ijod fanlari bo'yicha yaratilgan darslik va o'quv qo'llanmalarining takomillashtirilishiga xizmat qilgan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo'yilishi, nazariy fikr va xulosalarning qiyosiy-tipologik, kontekstual, biografik, psixoanalitik va psixologik tahlil metodlari vositasida chiqarilgani, tadqiqot mavzusiga mos asarlarning tanlanishi, ishonchli ilmiy manbalar, nashrlar va lug'atlardan foydalanilishi, nazariy qarashlarning amaliyotga tatbiq etilishi hamda tadqiqot natijalarining vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati chiqarilgan xulosalar ma'rifatchilik davri ijodkorlarining adabiy siyosatga munosabati, adabiy siyosatning turli janrlarda ifodalanish shakllari, taraqqiyoti, talqini hamda uning Amerika va o'zbek adabiyotidagi tutgan o'rni,

zamon va makon ta'sirida yuzaga kelgan o'zgarishlari, adabiy siyosatning Tomas Peyn va Abdurauf Fitrat, Filip Moren Freno va Abdulhamid Cho'lpon, Fenimor Kuper va Abdulla Qodiriy kabi ijodkorlarning asarlarida namoyon bo'lishi bo'yicha ilmiy-nazariy masalalarni qiyosiy tahlil qilish va o'rganish imkonini berishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati adabiy siyosat masalasini Amerika va o'zbek ijodkorlari asarlari misolida qiyosiy jihatdan tahlil qilishda muhim manba vazifasini bajara olishi, uning xulosalaridan jahon va o'zbek adabiyoti tarixi, adabiyot nazariyasi, xorijiy mamlakatlar adabiyoti, qiyosiy adabiyotshunoslik hamda tarjima nazariyasi kabi fanlar va maxsus kurslarni o'qitishda qo'llanilishi bilan birga, o'quv qo'llanmalari, xrestomatiyalar, darsliklar, ilmiy to'plamlar va lug'atlar tayyorlashda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Amerika ma'rifatchilik davri va o'zbek jadid adabiyotida adabiy-siyosiy masalalar talqinini tadqiq etish jarayonida olingan ilmiy natija va xulosalar asosida:

ma'rifatchilik adabiyotining tadrijiy taraqqiyotiga ta'sir etgan tarixiy, ijtimoiy omillar, Amerika ma'rifatchiligi hamda o'zbek jadid adabiyotlarining komparativistik tadqiqi asosida ularning universal (ma'rifiy mavzu, umumbashariy g'oya va an'ana) va o'ziga xos (syujet, kompozitsiya, obrazlar tizimi, janriy qonuniyatlar, badiiy tasviriy vositalar) jihatlari aniqlanganiga oid nazariy xulosalardan Toshkent shahridagi Xalqaro Vestminster universiteti va London Vestminster universiteti mutaxassislari hamkorligida olib borilayotgan RCF2023-007 raqamli "O'zbekiston oliy ta'lim muassasalarida ingliz tili o'qituvchilarini tayyorlashga ixtisoslashgan ta'lim dasturlari tarixi" mavzusidagi ilmiy loyihada foydalanilgan (Toshkentdagi Xalqaro Vestminster universitetining 2024-yil 28-noyabrdagi RO/01-00660-son ma'lumotnomasi). Natijada amalga oshirilgan ishlar loyiha bo'yicha tayyorlangan resurslarning mazmun-mohiyatini boyitish imkoniyatini bergan;

Amerika va o'zbek ma'rifatparvarlari asarlarida adabiy siyosatning badiiy o'ziga xosligini izohlash orqali bu oqimlarni yuzaga keltirgan murakkab tarixiy sharoit manzaralari, roman, she'r va risolalarda badiiy ifoda etilgan, davr ehtiyoji tufayli dolzarblik kasb etgan ijtimoiy va ma'naviy muammolar, umumbashariy, axloqiy-ta'limiy g'oyalar tarixiy poetika mezonlari negizida dalillangani xususidagi nazariy mulohazalardan O'zbekiston davlat jahon tillari universitetida 2023-2025-yillarda bajarilishi mo'ljallangan IL-27-4722022413 raqamli "Qiyosiy adabiyotshunoslik" fanining "Komparativistika" elektron platformasini yaratish mavzusidagi innovatsion loyihada keng foydalanilgan (O'zbekiston davlat jahon tillari universitetining 2025-yil 20-fevraldagi 04-04-1/850-son ma'lumotnomasi). Natijada loyiha doirasida tashkil qilingan, doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro'yxatiga kiritilgan "Komparativistika" jurnalida "Amerika va o'zbek ma'rifatparvar ijodkorlarining adabiy-siyosiy jarayonga munosabati" nomli maqola chop etilgan;

Tomas Peyn va Abdurauf Fitratning siyosiy hamda ma'rifiy masalalarni badiiy ifodalash uslubi, buyuk ijodkorlarning insonning o'zligini anglash, yurt

ozodligiga erishish uchun ma'rifatdan vosita sifatida sifatida foydalanish mahorati, *ijodkor dunyoqarashi – badiiy asar – jamiyat munosabati* triadasi tahlili natijasida ikki adib asarlaridagi adabiy siyosatning nazariy asoslari takomillashtirilganiga oid xulosa va tavsiyalardan O'zbekiston Yozuvchilar uyushmasi tomonidan jadidlar faoliyatiga bag'ishlab tashkil qilingan adabiy kechalarda, ijodkor yoshlar bilan uchrashuvlarda foydalanilgan (O'zbekiston Yozuvchilar uyushmasining 2025-yil 8-maydagi 01-03/218-son ma'lumotnomasi). Natijada yoshlar ma'naviyatini yuksaltirish, ular o'rtasida kitobxonlikni keng targ'ib qilish bo'yicha tizimli ishlarni tashkil etish, shuningdek, Tomas Peyn va Abdurauf Fitratning badiiy mahorati bo'yicha bilimlarini oshirishga xizmat qilgan;

tenglik va adolatga asoslangan ma'rifatli jamiyat qurish g'oyasini ilgari surgan Filip Moren Freno va Abdulhamid Cho'lponning lirik, Fenimor Kuper va Abdulla Qodiriyning epik asarlarida adabiy siyosatni falsafiy-badiiy idrok etish, tasvirlash mahoratidagi originallik hayotiy haqiqatga sodiqlik mezoni negizida isbotlangani borasidagi xulosalardan O'zbekiston Fanlar akademiyasining Alisher Navoiy nomidagi davlat adabiyot muzeyi faoliyatida samarali foydalanilgan (O'ZR FA Alisher Navoiy nomidagi Davlat adabiyot muzeyining 2025-yil 8-maydagi 73-son ma'lumotnomasi). Natijada yosh avlodni yurtimiz ozodligi yo'lida jonini fido qilgan buyuk ajdodlarimiz xotirasiga hurmat ruhida tarbiyalash hamda siyosiy qatag'on qurbonlari bo'lgan ota-bobolarimizning hayoti va faoliyatini o'rganishlarida muhim manba vazifasini bajargan.

Tadqiqot natijalarining aprobsiyasi. Tadqiqot natijalari 6 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida ma'ruza qilingan va jamoatchilik muhokamasidan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 17 ta ilmiy ish chop etilgan. Jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 8 ta ilmiy maqola, ulardan 3 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 151 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqotning dolzarbligi va zarurati asoslangan, tadqiqotning maqsadi va vazifalari, obykti va predmeti tavsiflangan, respublika fan va texnologiyalari ustuvor yo'nalishlariga mosligi ko'rsatilgan, tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning **“Amerika va o'zbek adabiyotida ma'rifatchilik davri tamoyillari”** deb nomlanib, uning birinchi fasli *“Adabiyotshunoslikda “ma'rifat”, “ma'rifatparvarlik” va “ma'rifatchilik” tushunchalarining nazariy tahlili*”ga bag'ishlanadi. Adabiyotshunoslikda *“ma'rifatchilik”* va *“ma'rifatparvarlik”* tushunchalariga ko'p asrlar davomida bir hodisa sifatida yondashilib kelingan.

Bunga sabab ikki tushunchaning ham negizi “ma’rifat” soʻzidan olinganidir. “Ma’rifat” arabcha soʻz boʻlib, *u bilim, anglash va tanish* kabi maʼnolarni anglatadi⁷. Tor maʼnoda bu tushuncha maʼlumotli, savodli, maʼnaviy boy va bilimdon insonlarga nisbatan qoʻllaniladi. Kengroq maʼnoda esa jamiyatdagi odamlarning bilim darajasini oshirish, ularning madaniy rivojlanishiga koʻmaklashish va taʼlim-tarbiya berish orqali ilm ulashish jarayoni sifatida qaraladi.

Oʻzbek milliy ensiklopediyasida “ma’rifat” soʻzi “tabiat, jamiyat va inson mohiyati haqidagi turli bilimlar, maʼlumotlar majmuasini bildiradi. Ma’rifat ilm-u urfon maʼnosida ham ishlatilib, u “*madaniyat*”, “*ma’naviyat*” tushunchalari bilan bogʻliq,⁸ deya taʼriflanadi. Adabiyotshunoslikda keng qoʻllanilayotgan “ma’rifatchilik” va “ma’rifatparvarlik” tushunchalari ma’rifat atamasining asosiy mazmuniga tayanib, shakllangan ilmiy istilohlar hisoblanadi.

“Ma’rifatchilik” – XVIII asr Yevropa va Shimoliy Amerikasining ilgʻor, asosan, dunyoviy fikr yurituvchi ziyolilari hamda faylasuflari qarashlarini ifodalash uchun qoʻllanilgan atama. Ma’rifatparvarlar harakatlarining turli yoʻnalishiga, jumladan, fanga nisbatan qarashlarida ancha farqlar boʻlgani uchun ham ma’rifatchilikka aqidaparastlik sifatida qaramaslik kerak. Koʻpchilik ziyolilar hali ham anʼanaviy falsafiy qarashlarga ustunlik berishgan boʻlsa-da, ilm-fan – ma’rifatchilik madaniyati va tafakkurida asosiy oʻringa chiqdi⁹. Shu bois, XVII asr oxiri va XVIII asr boshlarida ilm-fan va din oʻrtasidagi ziddiyat kuchayib borar, falsafada esa inson taqdiriga diniy yondashuvdan chekinilib, insonning oʻzligini anglash masalasi ilgari surilardi. XVIII asrning asosiy intellektual va madaniy harakatida ishlatilgan ushbu atama mavjudlikning muhim masalalarini hal qilishda insonning bilim va aqliga kuchli ishonchni ifodalaydi¹⁰. Olimlar ma’rifatchilik davrining boshlanishi va oxirining aniq vaqti haqida bir xil fikrda emaslar.

Ma’rifatparvarlik dastlab Fransiyada shakllanib, 1789-yilda boshlangan Fransuz inqilobi va absolyutizm inqirozi sharoitida rivojlangan. Ma’rifatchilar mavjud ijtimoiy tuzumni mukammal deb hisoblamagan holda, insonni gunohkor mavjudot sifatida tan olganlar.¹¹ Fransuz ma’rifatchiligining dastlabki namoyandalari sifatida Mari Fransua Arue Volter, Jan Melye va Sharl Lui de Monteskyo eʼtirof etilgan boʻlsa, XVIII asrning 1740-yillariga kelib, Deni Didro, Jan Jak Russo va Pol-Anri Golbax kabi mutafakkirlar ushbu gʻoyalarni yanada rivojlantirdilar. Ma’rifatparvarlik gʻoyalari nafaqat Yevropa, balki Shimoliy Amerikada ham keng tarqalgan va rivojlangan.

Ushbu davrda jamiyatdagi boshqa sohalar singari adabiyot ham katta muvaffaqiyatlarga erishdi, yuksak marralarni zabt etdi. Ma’rifatparvarlik adabiyoti feodal tuzumga qarshi kurash olib borib, ijtimoiy va siyosiy islohotlar tarafdori boʻldi. Bu adabiyot XVII-XVIII asrlarda Shimoliy Amerika va Gʻarbiy Yevropada kuchli taʼsir oʻtkazgan gʻoyaviy harakatlarning mahsuli sifatida shakllandi. Ushbu

⁷ <https://oyina.uz/uz/teahouse/1942> [Murojaat sanasi: 17.03.2025]

⁸ Ўзбекистон миллий энциклопедияси. – Тошкент: Давлат илмий нашриёти. – Б. 336.

⁹ William E. Burns. Science in the Enlightenment an Encyclopedia. – California: Santa Barbara, 2003. – P. 92.

¹⁰ Peter Hanns Reill. Encyclopedia of the enlightenment. – New York: y Book Builders Incorporated, 2004. – P. 179.

¹¹ <https://azkurs.org/ii-asosiy-qism-fransuz-marifatchiligi-tarixi-va-paydo-bolishi.html?page=2> [Murojaat sanasi: 19.05.2024].

davrda adolat, erkinlik va tenglik kabi tamoyillarni himoya qilgan mutafakkirlar va yozuvchilar, bu tushunchalarni insonning tabiiy huquqlari sifatida qadrladilar¹². Ma’rifatchilik mafkurasi ko‘plab Yevropa mamlakatlarida milliy ong rivojiga kuchli turtki berdi. Bu jarayon, ayniqsa, Amerikada yaqqol namoyon bo‘ldi¹³. Ma’rifatparvar mutafakkir va yozuvchilar adolat, erkinlik va tenglik g‘oyalari insonning tabiiy huquqlari sifatida sodiq edilar.

Mazkur bobning ikkinchi fasli “*Amerika ma’rifatchiligi va o‘zbek jadid adabiyotining rivojlanish bosqichlari*” deb nomlanib, ushbu faslda ikki mamlakatda ma’rifatchilik davrining shakllanishi, asosiy g‘oyalari, yetakchi namoyandalari va adabiyotga ko‘rsatgan ta’siri qiyosiy tahlil qilinib, ularning jamiyat taraqqiyotidagi o‘rni yoritilgan.

XVIII asr oxirida mustamlakachilar o‘zlarini amerikaliklar deb atay boshladilar¹⁴. Aslida, bu davrda mustamlakalar o‘rtasidagi adabiy markazlar o‘zaro aloqaga kirishib, mustaqillik va birlashuv g‘oyalari asosida yagona milliy adabiyotning yuzaga kelishiga turtki bo‘ldi. Bu jarayon adabiy ijodkorlar orasida yangi fikr va g‘oyalar almashinuvini ta’minlab, bir butun xalqning tarixiy va madaniy merosini ifodalovchi asarlarning yaratilishiga zamin yaratdi.

Fransuz, nemis va ingliz ma’rifatchiligi o‘zaro qiyoslanganda, Amerika ma’rifatchiligining tadqiqi nisbatan e’tibordan chetda qolgan bo‘lib, u ko‘pincha aniq va izchil intellektual oqim sifatida ko‘rilmaydi. Buning sababini, birinchi navbatda, Amerika mustamlaka maqomida bo‘lganligi hamda Angliya Yevropa bilan intellektual, siyosiy va madaniy aloqalarining o‘ziga xos xususiyatlari bilan bog‘lash mumkin¹⁵. Amerika ma’rifatparvarlik adabiyotining ko‘plab asarlari hukumat va uning tamoyillarini o‘rganishga, ayniqsa, siyosiy tizim va uning asosiy prinsiplari haqida fikr yuritishga qaratilgan edi. Bu davrda yaratilgan asarlar nafaqat yangi siyosiy tuzilmalarni shakllantirishga yordam berdi, balki inson huquqlari, erkinlik va adolatni ta’minlashga qaratilgan g‘oyalarni rivojlantirdi.

Har qanday adabiyot o‘z o‘rnini belgilash, qiyosan o‘rganish, o‘sha millatning madaniyatini, adabiyotini jahondagi boshqa millatning adabiyoti bilan qiyoslashda namoyon bo‘ladi. Qiyoslash orqali o‘sha millat yoki mamlakat adabiyotining o‘ziga xosligi, milliyligi, farqi va mushtarakligi zamirida umuminsoniy qadriyatlar mujassamligi namoyon bo‘ladi¹⁶. Yevropadagi ma’rifatchilik davri bilan Turkiston jadidchilik harakatlari o‘rtasida ham aynan ana shunday o‘xshash jihatlar kuzatiladi.

Markaziy Osiyoda ma’rifatchilik g‘oyalari IX-XV asrlarda targ‘ib etilgan bo‘lsa-da, keyinchalik siyosiy tanazzul, parchalanish va iqtisodiy turg‘unlikni boshidan kechirdi. Adabiyotshunos Sh.Rizayevning e’tiroficha, ma’rifatparvarlik g‘oyasi tasavvufning muhim tarkibiy qismlaridan bo‘lib, XIV-XV asrlarda nazariy va badiiy jihatdan har tomonlama keng talqin etildi¹⁷. XIX asrda Markaziy Osiyo

¹² Куронов Д., Мамажонов З., Шералиева М. Адабиётшунослик луғати. – Т.: Akademnashr, 2010. – Б. 164.

¹³ Vanspankeren K. Outlines of American literature. United States Department of State, 1994. – P. 16.

¹⁴ Семенова Е., Ростова М. Литература США. – Красноярск, Лесосибирск, 2016. – С. 11.

¹⁵ American Enlightenment Thought - <https://iep.utm.edu/american-enlightenment-thought/> [Murojaat sanasi: 17.03.2025]

¹⁶ Саидов У. Европа маърифатчилиги ва миллий уйғониш. –Т.: Академия, 2004. – Б. 4.

¹⁷ Ризаев Ш. Маърифатпарварликдан маърифатчиликкача // Тафаккур. 1995. 1-сон. – Б. 74.

mamlakatlari Rossiya imperiyasi tomonidan bosib olindi. G'arb dunyosi yangi tartiblarni o'rnatib, ko'plab davlatlarni sanoat mahsulotlarini ishlab chiqaruvchilarga va xom-ashyo yetkazuvchilarga ajratdi."¹⁸ Bu jarayon o'zgaruvchan iqtisodiy va siyosiy sharoitlar yaratdi, mahalliy iqtisodiyotlar mustamlaka tizimiga bog'lanib qolgan edi.

XIX asrda Turkiston muhim va ahamiyatli davrni o'z boshidan kechirdi. Jadid ma'rifatparvarlik harakati aynan shu davrda maydonga keldi. Jadid ma'rifatparvarlari bu davrda yaratilgan matbuot, maorif, san'at, maktab va adabiyotga yangi islohotlarni olib kirdilar. Bunday jihatlar xalq ma'rifati va madaniyatiga ijobiy ta'sir ko'rsatdi. Jadid ma'rifatparvarlari orasida Munavvarqori Abdurashidxonov, Mahmudxo'ja Behbudiy, Ishoqxon Ibrat, Hamza Hakimzoda Niyoziy, Abdurauf Fitrat, Abdulhamid Cho'lpon, Abdulla Qodiriy, Usmon Nosir kabi siymolarni e'tirof etish lozim. Jadidlarning ma'rifatparvarlik mafkurasi ijtimoiy jihatdan ancha boy va rang-barang bo'lgan¹⁹. Har qanday yangilik, ya'ni islohotni ma'rifatdan boshlash kerakligiga jiddiy ahamiyat qaratilib, jadidlar boshchiligida yangi maktablar, yangi adabiyot, yangi matbuot yaratildi, yangi teatrlar ochildi.

Turkiston jadidlarining o'z oldiga qo'ygan maqsadlaridan biri – Yevropa madaniyati, adabiyoti bilan tanishish, jahonning boshqa davlat va xalqlari bilan muloqot o'rnatishdan iborat edi. Keyinchalik Turkiya, Rossiya, Yevropa mamlakatlaridagi o'quv yurtlarida musulmon aholi vakillarining tahsil olishi natijasida Yevropa ma'rifatchilik g'oyalari Turkistonga ham kirib kela boshladi va jadidchilik g'oyalarining shakllanishiga ta'sir ko'rsatdi. Ko'plab jadidlarimiz dunyoqarashini kengaytirish, jahon mamlakatlari hayoti bilan tanishish maqsadida Fransiya, Germaniya, Gollandiya kabi Yevropa davlatlariga safar qilishgan²⁰. Ularning bu sayohatlari Yevropa madaniyati va ma'rifatining ularga muayyan darajada ta'sir ko'rsatganini yaqqol tasdiqlaydi.

Ma'rifatchilik davri – Amerika va Turkiston madaniy-ma'rifiy, ijtimoiy-siyosiy o'zgarishlar asri bo'ldi. Bu davrga kelib Amerika mustaqillikni qo'lga kiritib, Amerika Qo'shma Shtatlari degan yangi nom oldi. Turkiston xalqi ham shunday urinishni amalga oshirdi, lekin mustaqillikni qo'lga kiritish olmadi. Ammo har sohada yuksak o'zgarishlar sodir bo'lib, jadidlarning paydo bo'lishi va rivojlanishiga jiddiy turtki bo'ldi.

Birinchi bobning *“Amerika va o'zbek ma'rifatparvar ijodkorlarining adabiy-siyosiy jarayonga munosabati”* deb nomlangan uchinchi faslida adabiyotning siyosiy jarayonlarga munosabati va ularni badiiy obrazlar orqali aks ettirishdagi o'rni tahlil qilinadi. “Adabiy siyosat” – adabiyotning ijtimoiy-siyosiy muhitga ta'sirini anglatib, ijtimoiy hayot tasvirini badiiy ifodalash, g'oyalarini targ'ib va tashviq etishda, adabiyotdan vosita sifatida foydalanish nazarda tutiladi.

¹⁸ Прилуцкий Е.А. Запад и Восток в философских и теоретических концепциях джадидов/ Жаидчилик: ислохот, янгиланиш, мустақиллик ва тараккиёт учун кураш. Даврий тўплам № 1. – Т.: Университет, 1999. – Б. 199.

¹⁹ Жаид маърифатпарварлик ҳаракатининг ғоявий асослари. – Т.: Тошкент ислом университети нашриёт-матбаа бирлашмаси, 2016. – Б.7.

²⁰ Саидов У. Европа маърифатчилиги ва миллий уйғониш. –Т.: Академия, 2004. – Б. 10.

Shuningdek, ijodkorlarning asarlari orqali ijtimoiy adolat, erkinlik, ilm-ma'rifat va milliy uyg'onish g'oyalari targ'ib etishdagi roli yoritiladi.

Adabiyotda siyosiy masalalarning talqini uzoq tarixga ega bo'lib, miflarga borib, taqaladi. Chunki har bir davr adabiyotida realistik qarash, voqealar silsilasiga tanqidiy munosabat, zamon bilan hamohang masalalar talqini mavjud. Adabiyot va siyosat o'rtasidagi munosabatni o'zaro bog'liq bo'lgan ikki asosiy jihat sifatida ko'rib chiqish mumkin. Estetik asarlarning yaratilish jarayonida siyosiy voqealarning ta'siri muhim omillardan biri bo'lib, ayrim tahlillarda siyosatning adabiyotga ta'siri, ya'ni umumiy muhit va siyosiy vaziyatning badiiy asarning shakllanishiga bog'liqligi aniq kuzatiladi. Adabiyot ilmi yaratilgandan buyon asarlarda siyosiy masalalar talqinlari, adabiyot bilan siyosat o'rtasidagi munosabatlar mavjud²¹. Lekin bu jarayon har bir davrda turli jihatdan o'z aksini topgan. Ikki tomonlama jarayonni tashkil qilgan adabiyot hamda siyosat bir-biriga doimo ta'sir qiladi va biri ikkinchisini to'ldiradi²². Adabiy siyosatning kelib chiqishi qadimgi davrlarga to'g'ri kelsa-da, XVI asrning oxirida ushbu masala adabiy muammo sifatida o'rganila boshlandi. Adabiy siyosat tushunchasi tarixiy jarayonlarga bog'liq holda o'zgarib borgan va keng ma'noga ega. Uning asosida siyosiy kuchlar, xususan, davlat boshqaruvining manfaatlarini samarali yo'naltirish yotadi. Siyosiy hokimiyat esa adabiy siyosatning ajralmas tarkibiy qismi sifatida doimo muhim ahamiyat kasb etgan.

19-asr oxiri va 20-asr boshlari adabiyoti bejiz Milliy uyg'onish davri adabiyoti tarzida nomlanmagan. Aynan shu davrda mamlakatning taraqqiy etishi, ma'naviyat va ma'rifatning yuksalishi hamda millat erkinligi masalalariga alohida e'tibor qaratildi. Turkistonning Ma'rifatchilik yoki Milliy uyg'onish deb nom olgan ushbu davrida yozuvchi va shoirlar, siyosiy arboblardan hamda ma'rifatparvar olimlar milliy madaniyat va zamonaviy jamiyat san'ati rivojiga beqiyos hissa qo'shdilar.

Mamlakatda 1789-yilda yaratilgan Konstitutsiya ham aynan Amerika adabiyotiga asos solgan arboblardan tomonidan yozilgan, ular 1775-1783-yillarda sodir bo'lgan inqilobga rahbarlik qilgan XVIII asrning eng mashhur adiblari edilar. Bu yozuvchilarning ko'plari haqiqiy faylasuf bo'lib, ular ijodida siyosiy risolalar muhim ahamiyat kasb etgan²³. Puritanlar insonni tabiatan gunohkor va muvaffaqiyatsiz hisoblagan bo'lsa, ma'rifatparvar mutafakkirlar insonning o'zini o'zi takomillashtirish imkoniyatiga egaligiga ishonishgan. Ular adolat va erkinlik tamoyillariga asoslangan farovon jamiyat qurishni o'z oldilariga maqsad qilib qo'yganlar. Ma'rifatchilik davrining yetakchi namoyandalaridan biri sifatida Benjamin Franklin alohida ajralib turadi, chunki uning asarlarida Amerika ma'rifatchiligining ilg'or g'oyalari yaqqol aks etgan.

²¹ Blaiha M. Politics and Literature: English Literary Work as a Model. International Journal of Social Science and Economics Invention, 2019, 5 (01). <https://doi.org/10.23958/ijssci/vol05-i01/92>. [Murojaat sanasi: 17.03.2025].

²² Fekete J. Literature and Politics/Literary Politics. – Library.dal.ca. <https://dalspace.library.dal.ca/items/1063ef3c-1256-40d6-a8d7-405267de5f2a> [Murojaat sanasi: 17.03.2025].

²³ Benjamin Franklin, whom the Scottish philosopher David Hume called America's "first great man of letters," embodied the Enlightenment ideal of humane rationality//Peter B.High. An outline of American literature. – New York: Longman Inc, 2000. – P. 15.

Benjamin Franklin – yozuvchi, noshir, filantrop, matbaatchi, diplomat, o‘z davrining hurmatga sazovar va eng mashhur arboblardan edi. U aristokratik davrda kambag‘al oilada tug‘ilgan bo‘lishiga qaramasdan doim kambag‘alligini faxr bilan eslagan demokrat, birinchi o‘zini kashf qilgan, ko‘pchilikni lol qoldirgan amerikalik olim edi. Shotlandiyalik faylasuf Devid Hyum Benjamin Franklinni “birinchi buyuk adabiyot vakili” deb atagan²⁴. 1732-yildan 1758-yilgacha yilnoma jurnal bo‘lmish “Qashshoq Richard almanaxi”ni chop etdi. Ushbu yilnoma mustamlaka Amerikada juda mashhur yilnoma bo‘lib, mavsumiy ob-havo ma‘lumotlari, amaliy maslahatlar, jumboqlar va boshqa topishmoqli o‘yinlardan iborat. Ushbu yilnoma so‘z o‘yinlarining keng qo‘llanilishi bilan ham mashhur bo‘lgan va undagi ba‘zi ibratli jumlar hozirgi Amerika xalq tilida ham saqlanib qolgan. Shuningdek, Tomas Jefferson, Djeym Medison, Jon Adams, Tomas Peyn kabi ma‘rifatparvarlar Amerika mustaqilligiga o‘zlarining salmoqli hissalarini qo‘shdilar.

Ayni shunday fenomen XIX asr Turkistonida ham vujudga keldi. Jadidlarning ma‘rifiy faoliyati nafaqat yosh avlodga ta‘lim berish, darsliklar yaratish, balki madaniy hayotda ham faol ishtirok etish, teatrlar uchun asarlar yaratish, davriy matbuotda maqolalar e‘lon qilish, bir so‘z bilan aytganda, adabiy-publitsistik g‘oyalarni keng doirada targ‘ib qilish, eskirgan qarash va odatlarni tanqid ostiga olishdan iborat edi. Bunga misol qilib, Behbudiyning “Padarkush” dramasi olish mumkin. Drama Turkistonning barcha teatr sahnalarida qo‘yilib, katta muvaffaqiyatga erishdi. Jadid adabiyotida istiqloq g‘oyalarini targ‘ib qilgan Mahmudxo‘ja Behbudiy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat, Abdulhamid Cho‘lpon, Abdulla Qodiriy va boshqa ko‘plab fidoyi adiblar yaratgan adabiy-ilmiy meros salmoqli mavqega ega.

Amerika ma‘rifatchilari va o‘zbek jadid adiblarining oldiga qo‘ygan maqsadlari ko‘plab jihatlari bilan mushtarak bo‘lib, har ikkala jamiyat ijodkorlari milliy an‘ana, madaniyat va qadriyatlarni targ‘ib qilish, mustamlakachilik siyosatini tugatish, ozodlik g‘oyalarini ilgari surish hamda xalqni ma‘rifatli qilish yo‘lida fidokorona harakat qildilar. Ular uchun adabiyot nafaqat badiiy ijod, balki ijtimoiy-siyosiy va mafkuraviy kurash maydoni ham edi.

Dissertatsiyaning ikkinchi bobi **“Amerika va o‘zbek ma‘rifatparvarlarining adabiy-siyosiy qarashlari tendensiyasi”** deb nomlanib, birinchi faslda *Tomas Peyn va Abdurauf Fitrat asarlarida siyosiy muammolarning badiiy talqini* tahlilga tortilgan. Har bir davrda milliy ozodlik va mustaqillik uchun kurashgan millat fidoyilari ko‘p bo‘lgan. Mustaqillik uchun kurashib, xalqni tenglik, ozodlikka chorlagan, shu yo‘lda jonini fido qilgan o‘zbek taraqqiyparvarlari – jadidlarning o‘rni beqiyos. Ular jamiyatning haddan ziyod taraqqiyotdan orqada qolganligi, madaniy qoloqlikni teran anglab, davlat tuzumi va boshqaruvini isloh etishni, xalqni savodxon, ma‘rifatli qilishni mustamlakachilik zulmidan ozod bo‘lishning istiqbol yo‘li deb bildilar²⁵. Tomas Peyn va Abdurauf Fitrat ham shu oliy maqsadni ustuvor bilgan adiblar edi.

²⁴ Kathryn Vanspankeren. *Outlines of American literature*. United States Department of State, 1994. – P. 16.

²⁵ Абдурауф Фитрат давлат мустақиллиги тўғрисида //Жабрдийда ёзувчилар адабий мероси мустақиллик хизматида: илмий мақолалар тўплами. – Т.: Фан, 2013. – Б. 48.

AQSh tarixi va adabiyotiga nazar solinsa, “AQShning cho‘qintirgan otasi” nomini olgan Tomas Peyn (1737-1809)ning o‘rnini alohida ta’kidlash kerak. Peyn Amerika ma’rifatparvarlarining demokratik harakatida o‘ziga xos unikal faolligi bilan alohida ajralib turgan anglo-amerikalik adib, yozuvchi, shoir, siyosiy arbob, faylasuf, olim, publitsistdir. Tomas Peyn siyosiy ishlar bilan 37 yoshida shug‘ullana boshladi. Uning separatistik his-tuyg‘ulari qo‘llab-quvvatlangan “Sog‘lom fikr” (1776) va “Amerika inqirozi”(1776-1783) nomlaridagi ikki asari nashr etilganidan so‘ng Amerika inqilobining faxriysiga aylandi.

Amerikalik adabiyotshunoslar Tomas Peyn ijodini atroflicha o‘rganib, uning asarlari ensiklopedik xususiyatga egaligini ta’kidlaydilar. Xususan, “Sog‘lom fikr” ko‘plab olimlar tomonidan adabiy asar sifatida tan olingan. AQShdagi Kolumbiya universitetining adabiyot va tanqid bo‘yicha professori Robert A. Ferguson “*The Commonalities of Common Sense*” (“Sog‘lom fikrdagi umumiyliklar”) maqolasida ushbu asarni batafsil tahlil qilib, uning adabiy ahamiyatini e’tirof etadi²⁶. Tomas Peynning “Sog‘lom fikr”, “Inson huquqlari” kabi asarlari tarixchilar, siyosatshunoslar va faylasuflar uchun uning Amerika inqilobidagi o‘rnini tahlil qilish hamda siyosiy nazariyaga qo‘shgan hissasini baholashda muhim manba bo‘lib xizmat qilgan. Ushbu asarlar adabiyot va siyosat o‘rtasidagi uzviy bog‘liqlikni yaqqol namoyon etadi.

Dalaver universitetining ingliz tili va adabiyotshunosligi bo‘yicha professori Edward J. Larkin Tomas Peyn ijodini adabiyotshunoslik nuqtayi nazaridan chuqur tadqiq qiladi. U “Tomas Peyn va inqilob adabiyoti” (“*Thomas Paine and the Literature of Revolution*”)²⁷ nomli kitobida adib asarlarini atroflicha tahlil etib, ularni janriy xususiyatlarini izohlaydi. Mazkur kitob Peynning adabiyot vakili sifatida tutgan o‘rnini, ayniqsa, nazariyotchi sifatidagi ahamiyatini yana bir bor ta’kidlab, uning matnlaridan aniq misollar keltiradi. Shu bois Peynni XVIII asrning asosiy adabiy va siyosiy nazariyalarini shakllantirgan muallif sifatida e’tirof etishadi.

Abdurauf Fitrat dramaturg, adib, pedagog bo‘lishi bilan bir qatorda kuchli siyosat arbobi ham edi. U mamlakatda sodir bo‘layotgan siyosiy jarayonlarni yaxshi tushunardi, shu sababli jamiyat rivojiga to‘sqinlik qilayotgan kuchlar haqida o‘ylay boshlaydi. Fitratning siyosiy qarashlari avj olishiga ham yuqoridagi jarayonlar turtki bo‘ladi. Ijtimoiy-siyosiy faoliyatining qizg‘in davri 20-yillarning birinchi yarmigacha davom etdi²⁸. 1924-yildan keyin biz Fitratni siyosat maydonida ochiq ko‘rmasak ham, ilmiy ishlarining tub-tubida siyosiy bir maqsad, ya’ni millat manfaati yotganiga guvoh bo‘lamiz²⁹. Fitrat milliy adabiyot rivojiga beqiyos hissa qo‘shish bilan birga siyosiy jarayonlarning ham yetakchi vakili bo‘lgan.

XVIII asrning boshqa ma’rifatparvarlari singari Peyn adabiy-siyosiy faoliyatining diqqat markazi jamiyat va davlat muammosi, ularning kelib chiqishi, vazifalari hamda munosabatlariga qaratildi. Adibning ta’kidlashicha, Amerikada

²⁶ Ferguson, Robert A. The Commonalities of Common Sense. *The William and Mary Quarterly*, vol. 57, no. 3, 2000, pp. 465–504. *JSTOR*, <https://doi.org/10.2307/2674263> [Murojaat sanasi: 04.01.2025].

²⁷ Larkin E. *Thomas Paine and the Literature of Revolution*. Cambridge University Press, 2005. – P. 24-25.

²⁸ Жўрақулов У. Фитратнинг тадқиқотчилик маҳорати. – Т.: Bookmany Print, 2023. – Б. 23.

²⁹ Ғаниев И. Фитрат ва фитратшunosлик. – Т.: Фан, 2023. – Б. 27.

feodal institutlarini saqlab qolishga urinayotgan Amerika mustamlakalarining inqilobiy yo‘l bilan yarim feodal Angliyadan ozod etilishi va Yevropada feodal tuzumining inqirozi avj olgan sharoitda yangi ijtimoiy tuzum qanday bo‘lishi noma‘lum edi. Xalq ehtiyojlarini jamiyat, hukumatni esa yovuzlik zabt etardi, xalqni mehnat birlashtirgani uchun bu ijobiy ta‘sir ko‘rsatdi. Yomonliklarga esa chek qo‘yiladi. Biri aloqani rag‘batlantiradi, ikkinchisi farqlarni keltirib chiqaradi³⁰. Tomas Peyn va Abdurauf Fitrat asarlari jamiyatni uyg‘otishga, milliy ong va mustaqil tafakkurni shakllantirishga xizmat qildi. Ular ilm-ma‘rifat orqali taraqqiyotga erishish g‘oyasini ilgari surib, o‘z davrining ijtimoiy-siyosiy muammolariga dadil munosabat bildirdilar. Taraqqiyparvarlar ijtimoiy muammolarga yechim izlab, najot ilmda deya e‘tirof etishib, maorifni isloh qilish yo‘lida jadal harakatlanishdi. Ular yaratgan badiiy asarlar ma‘naviy zavq berishdan ko‘ra ko‘proq tashviqiy xarakterga ega edi. Jadidlar anglab yetgan oliy haqiqat ularning badiiy asarlarida mardonavor aks ettirildi, hatto siyosiy muammolarning oshkora ifodasi boshlariga o‘lim ko‘lankasini solsa-da, ma‘rifatparvarlar xalq va yurt oldidagi muqaddas vazifalarini chin farzandlik, odamiylik va ijodkorlik nuqtayi nazardan ado etishdi.

1-jadval

Tomas Peyn va Abdurauf Fitrat asarlarida siyosiy muammolarning badiiy talqini

Tomas Peyn	Umumiy jihatlar	Abdurauf Fitrat
“Sog‘lom fikr”, “Inson huquqlari”, “Agrar adolat” asarlarida mustaqillik, tenglik, ijtimoiy adolat g‘oyalari ilgari surilgan.	Adabiyot orqali siyosiy qarashlar bildirgan, xalqni uyg‘otishga intilgan.	“Munozara”, “Hind sayyohi”, “Abulfayzxon”, “Sayha” asarlarida ozodlik, istiqloq, tenglik g‘oyalari ilgari surilgan.
Amerika inqilobining mafkurachisi sifatida siyosiy va adabiy faoliyat yuritgan.	Siyosiy-falsafiy qarashlarini badiiy asarlari orqali ifodalagan.	Jadidlar harakatining yetakchisi sifatida siyosiy va adabiy faoliyat yuritgan.
Xalqning siyosiy huquqlari, ijtimoiy tengligi, inson erkinligi masalalariga urg‘u bergan.	Milliy uyg‘onish va ijtimoiy-siyosiy islohotlarga chaqirgan.	Milliy istiqloq, diniy va madaniy erkinlik, ma‘rifatga urg‘u bergan.
Jamiyat va hukumat o‘rtasidagi ziddiyatlarni ko‘rsatgan.	Adabiyotni ijtimoiy o‘zgarishlar vositasi deb bilgan.	Zamonaviy davlat qurilishi, ma‘rifat orqali ozodlik g‘oyasini ilgari surgan.

Ikkinchi bobning ikkinchi fasli “*Filip Moren Freno va Cho‘lpon she‘riyatida “shaxs va jamiyat” masalalari*” deb nomlanib, unda ikki shoir asarlarida individual erkinlik, adolat, insoniy qadriyatlar va ijtimoiy konflikt iskanjasidagi shaxs iztiroblari tahlil qilinadi. Freno she‘riyatida mustamlakachilikka qarshi kurash, fuqarolik huquqlari va insoniy or-nomus masalalari markazda turadi. Cho‘lpon esa

³⁰ Society is produced by our wants, and government by wickedness; the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices. The one encourages intercourse, the other creates distinctions - Paine T. Common sense. – New York: Peter Eckler, 1918. – P.13.

o‘z she‘riyatida jamiyatdagi zulm, savodsizlik, adolatsizlik kabi muammolarga qarshi kurashuvchi, ma‘rifatparvar shaxs obrazini yaratgan.

Cho‘lpon ozodlik yo‘lida chekkan iztiroblar va boshdan kechirgan alamlar, har qanday qiyinchiliklarga qaramay, xalqni dushmanga qarshi kurashga chorlaydi. Jasoratli va qo‘rqmas shoir o‘z fikrlarini ochiq bayon qilib, butun xalqini ozodlikka erishishini orzu qiladi. U Turkiston osmonini qoplagan zulm va istibdod timsoli bo‘lgan qora bulutlarni tarqatishga, adolatsizlikdan xalos bo‘lishga intiladi va bu yo‘lda yonib yashaydi.

Go‘zal Turkiston, senga ne bo‘ldi?
Sahar vaqtida gullaring so‘ldi.
Chamanlar barbod, qushlar ham faryod,
Hammasi mahzun. Bo‘lmasmi dil shod?
Bilmam ne uchun qushlar uchmas bog‘chalarinda? ³¹
(Go‘zal Turkiston)

Freno ham “Amerika Ozodligi” (1775) she‘rini demokratiya va mustaqillik g‘oyalarini badiiy ifodalab, ozodlik uchun kurashga chorlovchi asar sifatida yaratdi. “Amerika Ozodligi” she‘ri Filip Frenoning Amerika mustaqilligi tarafdori ekanligini va uning erkinlik hamda o‘zini o‘zi boshqarish tamoyillariga bo‘lgan qat’iy ishonchini aks ettiradi:

Once more Bellona, forc’d upon the stage,
Inspires new fury, and awakes her rage,
From North to South her thun’dring trumpet spreads
Tumults, and war and death, and daring deeds.
What breast but kindles at the martial sound?
What heart but bleeds to feel its country’s wound?³²

Yana Bellona ommaga mashhur,
O‘zgacha darg‘azab, o‘zgacha mag‘rur.
Shimol-u janubni qildi u ishg‘ol
G‘alayon, urushning yoylari uchdi!
Jang-u, olomonlar yer yuzin quchdi!
Kim endi kuyadi Vatani uchun?
Kimning qalbi yonar Vatani uchun?³³

Ushbu misralar Bellona – qadimgi Rim urush ma‘budasi nomi bilan boshlanib, shoir Amerikada yana urush boshlanayotgani, agar befarqlik hukmron ekan, vatan uchun kim fido bo‘ladi, deya murojaat qiladi. Inqilobiy urush boshlanishidan oldinroq yozilgan ushbu she‘rda vatanparvarlik ruhi tarannum etilgan. Ushbu asarda Freno Amerika inqilobini, yangi tuzumni barpo etish uchun qilinayotgan harakatlarni qo‘llab-quvvatlashi o‘z ifodasini topgan.

³¹ Чўлпон. Гўзал Туркистон. – Тошкент: Маънавият, 1997. – Б. 31. Чўлпон. Асарлар. Уч жилдлик. 1-жилд. – Тошкент, 1993. – Б. 7.

³² <https://poets.org/poem/american-liberty> [Murojaat sanasi: 22.03.2024]

³³ Tadqiqot obyektini sifatida tanlangan inglizcha badiiy asarlarning o‘zbek tilidagi tarjimasini tadqiqot muallifiga tegishli.

Filip Moren Freno va Cho'lpon lirikasidagi asosiy mavzu – mamlakat ozodligi, xalqning mustamlakachilik kishanlaridan ozod bo'lishi ifodalanib, ular xalqni bir maqsad yo'lida birlashtirdi.

Ikkinchi bobning uchinchi fasli *“Fenimor Kuper va Abdulla Qodiriy nasrida istiqlol uchun kurash g'oyalari tasviri”* deb nomlanib, unda ikki adibning asarlarida mustamlakachilik, milliy ozodlik va erkinlik uchun kurash g'oyalari aks ettirishdagi mahorati tahlil qilinadi. Fenimor Kuper o'z romanlarida Amerika tub aholisi, ularning o'z erki va hayot tarzi uchun olib borgan kurashini tasvirlab, adolat va insoniy qadriyatlarni himoya qiladi. Xuddi shunday, Abdulla Qodiriy ham o'z tarixiy romanlarida Turkiston xalqlarining mustabid tuzumga qarshi kurashini, milliy uyg'onish va istiqlol intilishlarini yoritadi. Ushbu faslda ikki muallifning obraz yaratish mahorati, tarixiy voqealarga munosabati, g'oya va mafkura jihatidan qanday yaqinlik va tafovutlarga ega ekani chuqur tahlil qilinadi. Shuningdek, har ikki ijodda istiqlol uchun kurash g'oyasi milliy o'zlikni anglash va saqlab qolish vositasi sifatida qaraladi.

Fenimor Kuper o'z davrining murakkab siyosiy va adabiy shaxslaridan biri bo'lib, uning ijodini faqat Amerika romantizmi doirasida talqin qilish murakkab jarayondir. Chunki uning asarlarida ma'rifatparvarlik tamoyillari: ozodlik yo'lidagi kurash, kolonializmga qarshi chiqish va mustaqillik g'oyalari keng aks etgan. Xususan, *“Josus”* romani shu g'oyalarga asoslangan holda yozilgan. Kuper har qanday inqilobni monarxiya tuzumlarini o'zgartirishga qaratilgan siyosiy jarayon sifatida tushungan.

“Josus” romanida romantizm unsurlaridan bo'lmish peyzaj va tabiat (landscape va seascape) hamda hissiyotlarga boy tasvirlar keng qo'llangan bo'lsa-da, uning g'oyaviy asoslari ma'rifatchilik davriga ham xos. Chunki Kuper yashab ijod etgan 1789–1851-yillar oralig'ida Amerikaga ma'rifatchilik g'oyalari sezilarli darajada ta'sir ko'rsatgan bo'lib, bu jarayon uning ijodida ham aks etgan. Yozuvchi o'zidan oldingi avlodning intilishlariga bevosita bog'liq bo'lgan ma'rifatparvarlik qarashlari ta'sirida shakllangan.

Abdulla Qodiriy *“Mehrobdan chayon”* asari prologida ijodiy niyatiga ishora qiladi: *“Turkiston feodallarining keyingi vakili bo'lg'an Xudoyorning o'z xohishi yo'lida dehqon ommasi va mayda hunarmand – kosib sinfini qurbon qilishi, mamlakat xotin-qizlarini istagancha tasarruf etishi, bunga qarshi kelguchilar tilasa kim bo'lmasin, rahmsiz jazo berishi ro'monning mavzu'idir. ...Albatta, men bu so'ng'i marg'ub qahramonlarni o'zbek tarixining hazmi ko'targan qadar o'z holicha olishqa tirishdim. Ularning xon va ulamoga qarshi isyoni tabiiy – shar'iydir”*³⁴. Romanda XIX asr *“xon zamonlari”* davridagi o'zboshimchaliklar badiiy ifoda etilsa-da, unda asar yozilgan davr ruhi kuchli singdirilgan. Ya'ni adib mustamlakachilik siyosatining achchiq iztiroblarini xon zamonlari tasviri orqali *“niqob”*laydi. Ammo mustabid tuzum vakillari asarning botiniy ma'nosini – tagma'noni ilg'aydi. Umuman olganda, Amerika xalqi tarixida muhim burilish bosqichi bo'lgan mustaqillik uchun kurash va bu davrga xos keskinlik, ziddiyatlar

³⁴ Кодирий А. Мехробдан чаён. – Т: Info Capital Group, 2017. – Б. 13.

adabiyotda o‘z aksini topganidek, XX asr boshlarida Turkistonda sodir bo‘lgan siyosiy va ijtimoiy o‘zgarishlar ham mamlakat kelajagi uchun muhim burilish nuqtasini tashkil etgan. Ushbu tarixiy jarayonlarning badiiy talqini tahlil qilinib, ikki davr adabiyotining o‘ziga xosliklari ochib berildi. Fenimor Kuper va Abdulla Qodiriy turli millat vakillari bo‘lishiga qaramay, ularning ijodida mavzu, g‘oya hamda obrazlar tizimini shakllantirishda universallik seziladi. Shu bilan birga, har ikki yozuvchi mahorati o‘ziga xos uslubiy xususiyatlari va individual ijodiy yondashuvi bilan ajralib turadi.

Dissertatsiyaning uchinchi bobi **“Amerika ma’rifatparvarlari va o‘zbek jadidlarining ma’rifiy qarashlari”** deb nomlanib, uning birinchi faslida *Tomas Peyn va Abdurauf Fitrat asarlarida ma’rifiy masalalarning o‘ziga xos xususiyatlari* izohlangan. Peyn ta’limning insonlar ongini yuksaltirish va ma’rifatli jamiyatni rivojlantirish vositasi sifatida muhimligiga urg‘u bergan. 1791-yilda nashr etilgan “Inson huquqlari”da Peyn ta’lim haqida o‘z fikrlarini bildirib, ijtimoiy mavqeyi va maqomidan qat’i nazar, hamma uchun barobar bo‘lishi kerakligini ta’kidlaydi. Esseda shunday mulohazalar keltirilgan: *A number of families who, though not properly of the class of poor, yet find it difficult to give education to their children; and such children under such a case, would be in a worse condition than if their children were actually poor*³⁵. Garchi kambag‘allar sinfiga mansub bo‘lmasa-da, farzandlariga ta’lim berishda sustkashlik qilayotgan oilalar, ularning farzandlari, haqiqatan ham, kambag‘al bo‘lganidan ko‘ra ayanchliroq ahvolga tushadilar. Peyn yaxshi va sifatli ta’lim insonlar o‘z huquqlaridan foydalanishlari va demokratik jarayonda to‘liq ishtirok etishlari uchun zarur deb hisoblardi. Peyn bepul xalq ta’limi tarafdori bo‘lib, uning tenglik va ijtimoiy taraqqiyotni ta’minlashdagi rolini izohlab, jamiyat har bir bolaning ijtimoiy kelib chiqishidan qat’i nazar, ta’lim olish huquqini ta’minlashga mas’ulligini ta’kidlaydi. Tomas Peyn jamiyatdagi dolzarb muammolarni berin-ketin sanab, ularni bartaraf etishga shoshilish kerakligini e’tirof etadi: *First, Abolition of two million poor rates, Secondly, provision for two hundred and fifty thousand poor families, Thirdly, Education for one million and thirty thousand children.*³⁶ *Birinchiidan, ikki million kambag‘allarni qulchilikdan ozod etish, ikkinchiidan, ikki yuz ellik ming kam ta’minlangan oilalarni ta’minlash, uchinchiidan, bir million o‘ttiz ming bolaga ta’lim berish.* Adib asarlarida faol fuqarolik pozitsiyasi, tanqidiy tafakkur hamda axloqiy qadriyatlarning ommaga singdirilishi muhim ahamiyat kasb etadi. U jamiyatni tarbiyalovchi omil sifatida bepul va inklyuziv umumiy ta’lim tizimini joriy etish zaruriyatini muntazam ta’kidlaydi. Peyn o‘z asarlarida hamda nutqlarida ta’limning jamiyat taraqqiyotidagi o‘rniga alohida e’tibor qaratib, uni ijtimoiy ong va fuqarolik mas’uliyatini shakllantiruvchi asosiy vosita sifatida talqin qiladi.

Fitrat o‘zining dramatik va lirik asarlari orqali o‘z davrining dolzarb muammolarini fosh etib, jadidchilik g‘oyalarini targ‘ib etdi, shuningdek, jamiyat illatlaridan qutulish yo‘llarini ko‘rsatib berdi³⁷.

³⁵ Paine T. The Rights of Man. NY.: Cosimo, Inc. – P. 151.

³⁶ Paine T. The Rights of Man. NY.: Cosimo, Inc. – P. 154.

³⁷ Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Т.: Bookmany Print, 2023. – Б. 7.

“Munozara” – Fitratning jadidchilik g‘oyalarini targ‘ib qilgan ilk asarlaridan bo‘lib, u dialog shaklida yozilgan va unda eskicha ta‘lim tizimi tanqid ostiga olinadi. “Munozara”da Fitrat mohirlik bilan Buxoro amirligidagi ta‘lim ishlarining abgor ahvolini yoritilib, maktab va o‘qitish usullarini tubdan isloh qilish vazifasini qo‘yadi. Ushbu o‘rinda yapon fitratshunosi Xisao Kumatsu “Fitratning “Munozara”si xususida qaydlar” nomli tadqiqotida “Munozara”ning fors, o‘zbek, rus tilidagi nusxalarini, tarjimalarini tahlil qilgan. Fitrat Buxoroga yangi g‘oyalar bilan qaytib keladi va jadidlarning yetakchi vakillaridan biriga aylanadi. Adabiyotshunos Erik Karimov “O‘zbek adabiyotida realizm taraqqiyoti” nomli monografiyasida Fitratning “Munozara” asarining janri haqida to‘xtalib, uni “falsafiy-siyosiy dialog”,³⁸– deb ataydi.

Peyn doimo bilim va ma‘rifat jamiyat taraqqiyotining muhim omili ekanini ta‘kidlab, insonning intellektual rivojlanishi demokratik jamiyat barqarorligining asosiy sharti deb hisoblagan. Fitrat farangi tilidan boshqa o‘lkalardagi ta‘lim tizimi haqida ma‘lumot berib, yurtimizda ta‘limni isloh qilish kerakligini qat‘iy ta‘kidlaydi: *“Hatto haybatidan tog‘lar larzaga keladigan ba‘zi yapon vazirlari bo‘sh vaqtlarini o‘z raiyatining bolalariga ta‘lim berishga sarflab, ya‘ni, Siz aytishingizcha, maktabdorlik qiladilar va buning uchun hech kimdan hech narsa olmaydilar, balki o‘z xarjlaridan qolg‘an qismini bu yo‘lda sarf etadilar. Bugungi kunda nasroniylar orasida ham shunday odamlar borki, ular faqat o‘z manfaatlari yo‘lida yurmasdan, botiniy umuminsoniy niyatlarini amalga oshirishni lozim biladilar, bunday yo‘lda yurmaganlarni esa inson sanamaydilar”*³⁹.

Shuni alohida ta‘kidlash lozimki, Peyn va Fitrat ta‘lim va ma‘rifatning ahamiyatiga nafaqat ayrim asarlarida, balki butun ijodi davomida jiddiy e‘tibor qaratishgan.

Ushbu bobning *“Filip Moren Freno va Cho‘lpon ijodida ma‘rifatparvarlik g‘oyalari talqini”* nomli faslida ikki shoir ijodida aks etgan ma‘rifatparvarlik tamoyillari, ijtimoiy adolat, xalqni ilmga, erkin fikrga va taraqqiyotga undovchi g‘oyalar tahlil qilinadi. Freno she‘riyati orqali Amerika mustaqilligi va fuqarolik ongini shakllantirish g‘oyalari ilgari surilgan bo‘lsa, Cho‘lpon asarlarida esa xalqni jaholat botqog‘idan ma‘rifat osmoniga ko‘tarish, o‘zligini anglash va yangi hayot sari yetaklash g‘oyasi ustuvor o‘rin egallaydi.

Filip Moren Frenoning 1778-yilda yozgan “Tinchlik istiqboli” (The Prospect of Peace) she‘ri Amerika inqilobidan keyingi Amerika Qo‘shma Shtatlarining mustaqilligi, qulchilikka qarshi kurash, tinchlik o‘rnatish va mamlakat kelajagi mavzularini tarannum etuvchi asardir. She‘rda paydo bo‘layotgan Amerika milliy o‘ziga xosligi va mamlakatning dunyoni yangi davrga olib borishga bo‘lgan intilishlari aks ettirilgan.

She‘rda mavjud asosiy mavzu va g‘oyalardan biri – inqilobiy urushning tugashini nishonlash bo‘lib, she‘r ana shunday mashaqqat va g‘alayonlarni olib kelgan urush tugaganidan xursandchilik motivi bilan boshlanadi:

Now cease the drum's destructive roar,

³⁸ Каримов Э. Развитие реализма в узбекской литературе. Т.: Фан, 1976. – С. 7.

³⁹ Fitrat. Tanlangan asarlari. I jild. - T., Ma‘naviyat. 2000. – B. 55.

Nor war's rude engines shake the trembling shore;
No more the clarion's blast, with horror big,
Shall cause the bleeding heart to sink or swell⁴⁰

Endi to‘xtar, barabanning halokatli sadosi
Urush g‘alayonlari silkitmas yer yuzini!
Dahshatli shovqin-suron endi yo‘q,
Urayotgan yurak vazmin, endi ko‘ngil to‘q!

Freno Qo‘shma Shtatlarning g‘alabasi bilan erishgan mustaqilligi va suverenitetini shu tarzda nishonlaydi. Shoir she‘rlarida farovon kelajakni tasavvur qiladi. U Amerikani erkinlik va ma‘rifat chirog‘i sifatida tasavvur qiladi, butun dunyoga o‘rnak sifatida ko‘rsatadi.

Cho‘lponning 1914-yilda ijodining dastlabki yillarida yozgan she‘rlarida jaholat botqog‘iga botgan elining kelajagi haqida kuyinib yozadi. Adibning “Turkistonlik qardoshlarimizga” deb nomlangan she‘rida quyidagi misralar mavjud:

Ilmu ma‘rifat ham hunardin qoldi mahrum bizni xalq,
Ma‘rifatsizlik balosiga yo‘liqqon bizni xalq.
Bir kishi millatparast o‘lsa, deyurlar “dahriy” deb,
Bir kishi millatni so‘ksa, izzat aylar bizni xalq⁴¹.

Cho‘lpon ijodida ma‘rifatchilikni madh etuvchi she‘rlar talaygina. Ushbu misralarda shoirning ilmsiz xalqning ayanchli qismati, hatto do‘st va dushmani ajrata olmagan millatining halokati aks etgan.

Freno va Cho‘lpon ijodida umid, kelajak, xalq taqdiri kabi umumiy mavzular mavjud. Ammo ularning yondashuvi, poetik vositalardan foydalanish mahorati va ifoda uslubi mentalitet nuqtayi nazardan farqlanadi. Freno tarixiy g‘alabani madh etsa, Cho‘lpon tarixiy muammolarni fosh qiladi. Freno satira obrazlar orqali, Cho‘lpon esa ramziy obrazlar orqali o‘z ma‘rifiy g‘oyalarini ifoda etgan. Ularning ijodi o‘z davri intellektual muhitini shakllantirishda muhim o‘rin tutadi.

Bobning uchinchi fasli “*Fenimor Kuper va Abdulla Qodiriyning tarixiy romanlarida adabiy-siyosiy masalalarning badiiy ifodasi*” deb nomlanib, unda Amerika va o‘zbek tarixiy roman janrining shakllanishi va rivojida muhim o‘rin egallagan ikki buyuk adib Fenimor Kuper va Abdulla Qodiriyning ijodi qiyosiy tahlil qilinadi.

Jeyms Fenimor Kuper 32 roman, 10 jilddan ortiq sayohatnomalar hamda bir necha jilddan iborat publitsistik asarlar yozgan. Kuperning adabiy faoliyati uning ilk “Ehtiyotkorlik” romani (1820) bilan boshlangan bo‘lib, u Amerika adabiyotidagi muhim asarlar sirasiga kiradi. Ayniqsa, Amerika inqilobi tarixiga bag‘ishlangan “Josus” (1821) romani sarguzasht va tarixiy motivlari bilan ajralib turib, yozuvchiga katta shuhrat olib kelgan⁴².

Abdulla Qodiriy tarixiy romanlarida xalqning zabun kunlaridan kuyinib so‘zlaydi, millatni uyg‘otishga da‘vat etadi. Uning ijodi orqali “tariximizning eng

⁴⁰ Lewis Leary. *The Last Poems of Philip Freneau*. – New Brunswick: Rutgers University Press, 1945. – P. 21.

⁴¹ Чўлпон. Асарлар. 1 жилд. – Т.: Академнашр, 2016. – Б. 14.

⁴² <https://www.britannica.com/biography/Thomas-Paine> [Murojaat sanasi: 17.03.2025]

kirlik, qora kunlari”⁴³ haqida chuqur ma’lumotga ega bo’lish mumkin. “O’tkan kunlar” va “Mehrobdan chayon” kabi romanlarida Xudoyorxon davri voqealari badiiy ifoda etilgan.

Fenimor Kuperning 1821-yilda yozgan “Josus” nomli asari shu mavzuga bag’ishlangan edi. Ushbu vatanparvarlik tuyg’usiga yo’g’rilgan roman muallifga katta obro’ va shuhrat keltirdi. Umuman olganda, buyuk adib Kuper bu asari orqali Amerika milliy adabiyotdagi mavjud bo’shliqni to’ldirib uning kelgusi taraqqiyot yo’llarini ko’rsatib berdi. Ushbu asar o’zbek tarjimoni Erkin Mirobidov tomonidan “Josus yoxud betaraf o’lka hikoyati” nomi ostida tarjima qilingan. Fenimor Kuper o’z asarlarida ozodlik uchun kurashuvchi mard, jasur qahramonni ulug’laydi. “Josus” romanining qahramoni - vatani uchun jonini fido qilgan Harvi Bo’rch, chindan ham, yashagan tarixiy shaxs. Romanda amerikaliklarning ingliz mustamlakachilariga qarshi kurashining dramatik manzaralari yuksak badiiy mahorat bilan tasvirlangan⁴⁴.

“O’tkan kunlar” romanida ham barcha qonunlar faqat amaldorlar uchun ishlashini va oddiy xalq faqat azob-uqubat uchun yaralgani Otabekning ushbu fikrida ayonlashadi: *“Oramizda bu qo’rqunch holatka bahaqqi tushunadig’an yaxshi odamlar yo’q, bil’aks buzg’uchi va nizo’chi unsurlar tomir yoyib, har zamon sodda xalqni halokat chuquriga qarab tortadilar. Bu kungi qora chopon va qipchoq nizolarini sizga bir timsol o’rnida ko’rsatayin: o’ylab ko’rilsin, bu nizolardan bizga qanchalik foyda va qipchoq og’aynilarg’a nima manfaat hosil bo’lmoq-da? – Faqat bundan foydalang’uchilar ikki xalq orasiga adovat urug’ini sochib yurg’uchi bir necha e’vogar boshluqlarg’inadir”*⁴⁵. Ushbu parcha orqali adib jamiyatdagi kelishmovchilik va mojarolar ortida turli manfaatdor guruhlar turganini ochib beradi. Muallif odamlarning o’zaro nizolari asosan tashqi kuchlar yoki ichki buzg’unchi unsurlar tomonidan ataylab avj oldirilishini ta’kidlaydi. U adovat va parokandalikdan oddiy xalq emas, balki ushbu mojarolarni qo’zg’atuvchi manfaatdor shaxslar foyda ko’rishini ochiq ko’rsatadi. Shu tariqa, asar o’quvchini ijtimoiy birlik va hushyorlikka undaydi hamda insonlarni o’zaro nizolardan ko’ra birdamlik va hamjihatlik sari intilishga chorlaydi.

Fenimor Kuper va Abdulla Qodiriy – o’z millatining erki, ma’rifati uchun kurashgan adiblar. O’zlarining tarixiy romanlari orqali aynan xalq dardini oshkora ifodalashga, achchiq haqiqatlarni yuzaga chiqarishga harakat qilishgan. Ikkala muallif ham o’z xalqining tarixini va jamiyatidagi o’zgarishlarni tasvirlashda kuchli realizm va ijtimoiy tanqidiy yondashuvni tanlagan, ammo ularning uslublari turlicha bo’lib, har biri o’zining madaniy va tarixiy muhiti bilan bog’liq holda asarlar yaratgan.

XULOSA

1. Ma’rifatchilik adabiyotining umumbashariy xususiyatlari sifatida inson ongi va tafakkurining cheksiz imkoniyatlariga ishonch, jamiyatni savodli qilishga

⁴³Qodiriy A. O’tkan kunlar. – T.: Ziyo, 2007. – B. 5.

⁴⁴ Kuper Fenimor. Жосус ёхуд бетараф ўлка хикояси. – Т.: Ф.Фуллом. – Б. 6.

⁴⁵ Qodiriy A. O’tkan kunlar. – T.: Ziyo, 2007. – B.5.

intilish, o'tmishga xolisona munosabat bildirish omillari alohida e'tirof etiladi. Jamiyatni ong asosida qurish va boshqarish g'oyasini ilgari surgan ma'rifatparvarlik davri tarixiy optimizm bilan chambarchas bog'liq bo'lib, fan va jamiyat taraqqiyotining dastlabki rivojlanish bosqichi sifatida qaraladi. Mashhur ma'rifatparvar mutafakkir va yozuvchilarining didaktik-axloqiy va tashviqiy-chaqiriq yo'sinidagi asarlari jamiyatdagi ijtimoiy muammolarni bartaraf etishga qaratilgan edi.

2. XVIII asr – “Ma'rifatchilik asri” sifatida Yevropa madaniyati tarixida, jumladan, AQShda ham eng muhim davrlardan biri hisoblanadi. Yevropa falsafiy g'oyalari, inqilobiy qo'zg'olonlar va fikri uyg'oq avlodning shakllanishi natijasida paydo bo'lgan, taxminan 1720–1820-yillarni qamragan Amerika ma'rifatchilik adabiyoti an'anaviy qadriyatlarni tubdan isloh qilib, badiiy asarlarda insoniyat tamaddunida tafakkur beqiyos o'rin tutishi tasviriga alohida e'tibor berdi. Amerika ma'rifatchilik davrida yaratilgan adabiyot namunalari 1776–1783-yillarda ro'y bergan inqilobiy harakatning asosiy qadriyatlari aks ettirilib, jumladan, taraqqiyot, islohot, individualizm, ratsionalizm va empirik yondashuvga jiddiy e'tibor qaratilgan.

3. Markaziy Osiyoda ma'rifatchilik g'oyalari IX-XV asrlarda targ'ib etilgan bo'lsa-da, keyinchalik siyosiy tanazzul, parchalanish va iqtisodiy turg'unlikni boshidan kechirdi. Mustabid tuzum siyosati, istibdod va qatag'on yillarining siquvi natijasida istiqloq g'oyalarini targ'ib qiluvchi yangicha adabiyot yuzaga keldi. Jadidlar badiiy adabiyotdan vosita va ma'naviy qurol sifatida foydalanishdi. Jadidlar har qanday jamiyatni razolat-u yovuzliklardan aynan ilm-ma'rifat qutqarishiga ishonar edilar va milliy istiqloq g'oyalarini badiiy asarlarida mardonavor aks ettirdilar.

4. Adabiyot va siyosat bir-biridan yiroq hodisalar emas, ularning yaqinligi uzoq tarixdagi munosabatlarning turli shakllarini qamraydi. Adabiy siyosatning rivojlanish tendensiyalari qadimgi davrda boshlangan bo'lsa, ma'rifatchilik davrida alohida tus ola boshladi. Adabiyot va siyosatning o'zaro bog'liqligi, badiiy asarlarda siyosiy mavzularning yoritilishi uzoq tarixga ega. Ushbu ikki soha bir-biriga uzviy bog'liq holda dunyo adabiy tafakkuriga quvvat baxsh etgan nodir asarlarni yuzaga kelishiga sabab bo'ldi. Tadqiqotlarga ko'ra, siyosiy voqealar estetik asarlarning shakllanishiga sezilarli ta'sir o'tkazadi. Ya'ni davrning siyosiy muhitidan kelib chiqib, adabiyot rivojlanadi va badiiy asarlar muayyan siyosiy voqelikning badiiy in'ikosi sifatida yaratiladi.

5. Ma'rifatparvarlik g'oyalari targ'ib qilingan Amerika adabiyotining mashhur asarlaridan ba'zilar siyosiy turkumdagi adabiyotlar bo'lib, bulardan Amerikaning mustaqilligi uchun asosli dalil sifatida xizmat qilgan risola Tomas Peynning “Sog'lom fikr” asaridir. O'zbek jadidlaridan bo'lgan Abdurauf Fitrat ham “Munoza” va “Hind sayyohi bayonoti” asarlarida davr siyosiy voqeliklarini badiiy ifoda etib, jamiyat muammolarini ro'yi rost aks ettirilgan.

6. Filip Freno she'rlarida siyosat, shaxs va jamiyat, tabiat hamda ijtimoiy masalalarga alohida e'tibor qaratgan. U mustaqillik, ozodlik va vatanparvarlik g'oyalarini ilgari surib, shaxsiy erkinlik va daxlsizlikni himoya qilishni asosiy

mavzulardan biri sifatida ko'rsatgan. Frenoning g'oyalari Abdulhamid Cho'lpon ijodiga hamohangdir. Har ikkala adib she'riyatida o'z xalqining mustamlaka zulmidan aziyat chekkanligi va ozodlik sari umid bilan intilishi yaqqol aks etgan.

7. Amerika va o'zbek adabiyotida ilk tarixiy roman janriga asos solgan buyuk yozuvchilar Fenimor Kuper va Abdulla Qodiriy turli millatga mansub bo'lishiga qaramay, ularning ijodida mavzu, g'oya va obrazlar tizimida universallik kuzatiladi. Har ikkala yozuvchi o'ziga xos uslubga ega bo'lsa-da, ularning asarlarida mustamlaka tuzumiga qarshi fikrlar va ozodlikka intilish g'oyalari yaqqol aks etgan.

8. Tomas Peyn siyosiy va inqilobiy g'oyalarini "Sog'lom fikr" (Common Sense) va "Inson huquqlari" (Rights of Man) kabi asarlarida aniq ifoda etgan bo'lib, bu asarlar ta'lim-tarbiya va ma'rifatning ahamiyatini keng yoritadi. Turkiston jadidchiligining asoschilaridan biri Abdurauf Fitrat ma'naviy qashshoqlik, gender tengsizligi, ijtimoiy tabaqalanish kabi muammolarga turli janrdagi asarlari orqali yechim izladi. Fitrat xotin-qizlarning imkoniyatlarini kengaytirish, ta'lim olish, adolatli boshqaruv tizimlarini o'rnatish haqidagi zamonining eng dolzarb masalalariga keskin munosabat bildirilgan.

9. Filip Frenoning she'rlarida vatanparvarlik, milliy o'ziga xoslik va g'urur, mustaqillik uchun kurash g'oyalari tasvirlangan. Uning she'rlarida shaxs va jamiyat munosabatlari tarranum etilgan. Filip Freno ijodida ma'rifatchilik g'oyalari asosiy o'rin egallab, u aql va mantiqqa tayanish, tabiiy huquqlar va shaxs erkinligi, ijtimoiy hamda siyosiy tanqid, tajriba va kuzatuv, taraqqiyot va o'zaro ishonch kabi mavzularni yoritgan. Cho'lponning she'riy merosida ham ma'rifatchilik tamoyillari aks etib, milliy ong, shaxs huquqlari va erkinligi, taraqqiyot, ta'lim hamda ijtimoiy muammolar haqida fikr yuritilgan.

10. Jeyms Fenimor qahramonlaridagi insoniy fazilatlar, tarixiy voqealar bilan bir qatorda tabiat tasviriga ham alohida e'tibor qaratadi. "Josus" nomli asarida Amerika tub aholisining kelib chiqishini ko'rsatishga harakat qilib, hindular va ulardan keyin Amerikada muqimlashgan insonlar hayot tarzi hamda ijtimoiy tengsizlik muammolarini asosiy motiv darajasiga ko'taradi. Abdulla Qodiriyning mashhur "O'tkan kunlar" va "Mehrobdan chayon" kabi romanlarida "tariximizning eng kirlik, qora kunlari" sifatida e'tirof etilgan Xudoyorxon davri voqealari badiiy gavdalantirilgan.

**SCIENTIFIC COUNCIL DSc.03/30.12.2019.Fil.27.01
ON AWARDING SCIENTIFIC DEGREES
AT UZBEKISTAN STATE WORLD LANGUAGES UNIVERSITY**

UZBEKISTAN STATE WORLD LANGUAGES UNIVERSITY

KHUDOYBERDIEV JASUR LATIPOVICH

**INTERPRETATION OF LITERARY POLITICS IN AMERICAN
ENLIGHTENMENT AND UZBEK JADID LITERATURE**

10.00.06 – Comparative literature, comparative linguistics and translation studies

**DISSERTATION ABSTRACT OF THE DOCTOR OF PHILOSOPHY (PhD) IN
PHILOLOGICAL SCIENCES**

TASHKENT – 2025

The theme of the dissertation of doctor of philology (PhD) on pedagogical sciences was registered at the Supreme Attestation Commission under the Cabinet of Ministers of the Republic of Uzbekistan under number B2022.2.PhD/Fil2630.

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The dissertation can be accessed in the Information Resource Center of Uzbekistan State University of World Languages (registered under No.: ____). Address: 21A Kichik Halqa Yuli Street, Uchtepa District, 100138, Tashkent, Uzbekistan. Tel.: (99871) 230-12-91, fax: (99871) 230-12-92, e-mail: uzswlu_info@mail.ru

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Chairman of the Scientific Seminar of the Scientific Council on Awarding Scientific Degrees, Doctor of Philological Sciences, Professor

INTRODUCTION (abstract of the PhD dissertation)

The topicality of the research and its necessity. In world literary studies, many literary periods and trends have been formed, such as ancient, medieval, Renaissance literature, Classicism, Romanticism, Sentimentalism, Naturalism, Critical Realism, Wartime literature, Modernism, Postmodernism, each of which is distinguished by its own aesthetic principles and social as well as spiritual tasks. Literary trends and movements arose in response to the social and aesthetic demands of their time. In this sense, Enlightenment and Jadid literature can be explained by the fact that they were formed in similar historical and social conditions. In literary studies, the reference of literature to politics and politics to literature has a long history. On the basis of the genre principles of lyrical, epic, and dramatic works, politics is represented artistically in different times and places. The concepts of political activity (*politics*) and *policy* differ in content. Within the framework of political activity, various processes are carried out, in particular, the study and analysis of political phenomena. Politics is a broader concept, which, along with social and anthropological aspects, also encompasses the attitude of individuals and social groups towards property, stratification, and economic changes. Therefore, literature dealing with political issues serves to describe the relationship between human and society.

In world literature, the term “*literary policy*” acquires a philosophical and aesthetic meaning. “Literary policy” was formed in Europe before the 16th century and gained further influence in the 19th century. This concept is expressed in English literary studies by such terms as “policy on literature” and “literary policy.” However, from the mid-19th century, the term “*literary politics*” began to be widely applied. In French literary works, it is recognized that this term (*politique litteraire*) appeared before the English but was rarely used in practice. “Literary politics” is not limited to the analysis of political processes in a particular state, but also generalizes the complex relationship between literature and politics. In American literature, Philip Moren Freneau, Thomas Paine and Fenimore Cooper stand out among the writers who made an invaluable contribution to the cultural life of the country, social progress, and the development of science, enlightenment, art, and literature. In their works, political issues are skillfully embelished.

Although the interpretation of political issues is presented in Uzbek literary studies, the term *literary politics* has not been studied as a scientific term. In the works of the authors of each period, the details of the period are regularly highlighted. The contribution of the Turkestan progressives, and later the enlightened intelligentsia, known as the Jadids, to national literature was immense, and they led to transformations in many fields. Thus, as our President stated, “We must study our ancient and rich history even more thoroughly, particularly the activities of our Jadid forefathers who courageously raised the ideas of enlightenment, human freedom, national liberation, love and loyalty to the

Homeland and national values under extremely difficult conditions. Their courageous struggle and dedication to great goals should serve as a true example for all of us, especially our youth, in building a New Uzbekistan”⁴⁶. Strengthening the stability of the spiritual environment is one of the important tasks for our country to occupy a deserved position on the international stage.

The research given also aligns with the following legislative documents of the Republic of Uzbekistan: Presidential Decree No. PF-5847 as of October 8, 2019, “On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030”; Presidential Decree No. PF-6097 as of October 29, 2020, Presidential Decree of the Republic of Uzbekistan dated May 19, 2021 No. PP-5117 “On Measures to Stimulate the Activities on Promoting the Study of Foreign Languages in the Republic of Uzbekistan to a Quality New Level,” “On Approval of the Concept for the Development of Science until 2030”; Presidential Decree No. PF-60 as of January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022–2026”; Presidential Speech as of December 22, 2023, on the topic “Spirituality Must Lead Other Sectors, Transforming into a New Force and Movement”; Presidential Resolution No. PQ-279 as of July 19, 2024, “On Expanding the Study, Promotion, and Perpetuation of the Memory of Our Compatriots Who Were Victims of Political Repression” and this dissertation research serves as an important scientific basis for the implementation of the tasks defined in other regulatory legal acts adopted in this area.

Relevance of the theme of the dissertation to the priority direction of science and technology development in Uzbekistan. The dissertation was carried out in accordance with the priority direction of the development of science and technology of the Republic. I. “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the informed society and a democratic state.”

Problem development status. In world literary studies, the relationship between literature and politics has been developing in various manifestations over a long historical period. This phenomenon first appeared in the French and English literature and later occurred in the German literature. In each period, the interpretation of political issues is reflected in literary works.

British researchers E.Allworth, A.Kalid, D.Phillips, K.Shaw, American scientists S.Bowskill, J.Mehlman, M.E.Thomas, French scholars J.Rencier, Sarah M.Corse⁴⁷, Russian scientists M.Bakhtin, B. Groys, L.Krotova, N.Danilova,

⁴⁶ O‘zbekiston Respublikasi Prezidenti Sh. Mirziyoyevning 2022-yil 20-dekabrda Oliy Majlis va O‘zbekiston xalqiga Murojaatnomasi //https://president.uz/oz/lists/view/5774 [Murojaat sanasi: 26.09.2024]

⁴⁷ Allworth E. Uzbek literary politics. –The Hague: Mouton, 1964; Central Asian publishing and the rise of nationalism. –New York: New York Public Library, 1965; The nationality question in Soviet Central Asia. –New York: Praeger Publishers, 1973; The Modern Uzbeks. From the fourteenth century to the present. A cultural history. Hoover Institution Press. 1990; Deborah Philips, Katy Shaw. Literary Politics the Politics of Literature and the Literature of Politics. – UK: Palgrave Macmillan, 2013. – P. 211.; Sarah E. L. Bowskill. The Politics of Literary Prestige. – New York: Bloomsbury academy, 2022. – P. 225.; Mehlman, Jeffrey. Genealogies of the text: literature,

B.Olyashek⁴⁸, and Uzbek scholars O.Matkurbanova, R.Niyozmetova, and Z.Mirzayeva⁴⁹ expressed their views on the problems of literary politics.

Extensive research has been conducted worldwide on the works of Thomas Paine, Philip Moren Freneau, and Fenimore Cooper, who played an important role in the American Enlightenment, as well as their educational and political views in the country. Particularly, scientists such as David F. Burg, Bernard Vincent, Christopher Hitchens, Harvey J. Kaye, Fred Lewis Pattee, Laura Waxman, John P. McWilliams, and Wayne Franklin⁵⁰ conducted scientific research.

Similarly, Uzbek scholars, including O.Sharafiddinov, N.Karimov, H.Boltaboyev, I.Ganiyev, D.Quronov, B.Karimov, U.Joraqulov, Z.Adurashidov, S.Tolaganova, M.Umarova, Z.Mirzayeva, M.Sharafutdinova, Z.Qosimova⁵¹ have

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⁴⁸ Бахтин М.М. Эстетика словесного творчества, Москва 1979; Гройс Б., Политика поэтики: сборник статей, Москва 2012; Кротова Л. Политическое воспитание художественной интеллигенции в современных условиях: дис... канд. ист. наук. – М., 1973; Данилова Н.К. Литература и литературная политика сегодня. //Art Logos (Искусство слова): научный журнал, 2023. №2 (23); Оляшек Б. Художественная литература в пространстве политического спора //Acta Universitatis Lodzianensis Folia Litteraria Rossica, 7, 2014 https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.hdl_11089_9203?q=bwmeta1.element.hdl_11089_8894;5&qt=children-stateless.

⁴⁹ Matkurbanova O. Adabiyotshunoslikda adabiy siyosatning yuzaga kelishi //Central Asian Research Journal For Interdisciplinary Studies (CARJIS) Volume 2 | Issue 5 | May, 2022. – P. 256-261; Niyozmetova R. Adabiyotda ijtimoiy munosabatlar masalasi. Global ta’lim va milliy metodika taraqqiyoti; IV an’anaviy respublika ilmiy-amaliy anjumani materiallari. – Toshkent, 2020. – B. 253-256.

⁵⁰ Baldauf I. Educating the Poets and Fostering Uzbek Poetry of the 1910s to Early 1930s//Cahiers d’Asie centrale. 2015; David F. Burg. The American Revolution, Updated Edition. – New York: Infobase Publishing, 2007. – P. 481.; Bernard Vincent. The Transatlantic Republican Thomas Paine and the Age of Revolutions. – Amsterdam - New York, NY, 2005. – P. 187, Hitchen Ch. Rights of Man: Biography. – New York: Atlantic Monthly Press, 2001. – P. 163.; Harvey J. Kaye. Thomas Paine: Firebrand of the Revolution. – New York: Oxford University Press, 2000. – P. 161.; Fred Lewis Pattee. Poems of Philip Freneau: poet of the american revolution. – New York: The New Era Printing Company, 2001. – P. 380.; Waxman L. Uncommon revolutionary: A Story about Thomas Paine. – USA: Carolrhoda Books, Inc./Minneapolis, 2004. – P. 65.; McWilliams J.P. Political Justice in a Republic: James Fenimore Cooper's America. – USA: University of California Press, 1972. – P. 433.; Franklin W. James Fenimore Cooper: The Early Years. – USA: Yale University Press, 2005. – P. 761.; Fierman W. Uzbek feelings of ethnicity: a study of attitudes expressed in recent Uzbek literature//Cahiers du Monde Russe, 1981.

⁵¹ Болтабоев Ҳ. Абдурауф Фитрат адабиётшунос. – Тошкент: Ёзувчи, 1996; Болтабоев Ҳ. Фитрат ва жадидчилик. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007. – Б. 286.; Ганиев И. Фитрат драмалари поэтикаси. – Тошкент: Фан, 2005. – Б. 282.; Каримов Н. Уч буюк сиймо. – Тошкент: Mumtoz so’z, 2019. – Б. 423.; Куронов Д. Чўлпон насри поэтикаси. – Тошкент: Шарк, 2004. – Б. 288.; Шарафиддинов О. Мустафо Чўқай, Чўлпон, Отажон Ҳошим. – Тошкент: Шарк, 1993. – Б. 137.; Каримов Б. Абдулла Қодирий ва герменевтик тафаккур. – Тошкент: Академнашр, 2014. – Б. 245.; Жўрақулов У. Фитратнинг таджикотчилик маҳорати. – Тошкент, 2003.; Тўлаганова С. Ижодкор шахс ва адабий қахрамон муаммоси (Абдулла Қодирий ижоди мисолида). Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2019; Бақоева М. Инглиз ва Америка адабиётидан ўзбек тилига шеърини таржима ва қиёсий шеършунослик муаммолари. – Т: Фан, 2015.; Умарова М. Инглиз ва ўзбек адабиётида ижодкор шахс ва қахрамон муаммоси (XIX-XX аср бошлари адабиёти мисолида). Филол. фан. доктори ... дисс. автореф. – Тошкент, 2022; Мирзаева З.И. Ўзбек жадид адабиётининг Америкада ўрганилиши. Филол. фан. ном. ... дисс. автореф. – Тошкент, 2006; Шарафутдинова М.О. Особенности повествовательной структуры узбекского романа XX века в контексте мировой литературы.

conducted theoretical studies on the works and intellectual contributions of Fitrat, Chulpan, and Qodiriy and their political contribution to the country's enlightenment.

Although several scientific studies have been conducted on the works of American and Uzbek Enlightenment figures, the literary politics matters in their works have not been examined as a comprehensive monographic study.

Relevance of the research to the scientific research plans of the host university. The dissertation was carried out in accordance with the research work plan of the Department of World Literature of the Uzbekistan State World Languages University within the framework of the research direction “Topical Issues of World Literature and Comparative Literary Studies”.

The aim of the research is to reveal the significance of literary politics in the work of American enlighteners and representatives of Uzbek Jadid literature, its poetic features from a comparative-typological and theoretical point of view.

Tasks of the research are:

theoretical justification of the stages of development of Enlightenment in world literature as well as in-depth scientific and theoretical analysis of the attitude of American and Uzbek enlightenment writers to the literary politics process;

justification of the literary expression of political issues and the features of educational ideas using the example of the works of Thomas Paine and Abdurauf Fitrat.

studying the the expression of the issue of “personality and society” in poetry and the interpretation of Enlightenment ideas on the basis of poems by Philip Morin Freneau and Abdulhamid Chulpan;

revealing the mechanism of literary interpretation and formation of the ideas of independence in the prose of the first American and Uzbek historical novelists Fenimore Cooper and Abdulla Qodiriy.

The object of the study is Thomas Paine's treatises “Common Sense,” “The American Crisis”, Fitrat's works “Munozara”, “Hind sayyohi bayonoti”, Philip Morin Freneau's poems “The Vision of Columbus,” “American Liberty,” “To the Memory of the Brave Americans,” “On the Great Western Canal,” “The Rising Glory of America,” Chulpan's poems “To Our Turkestan Brothers” (*Turkistonli Qardoshlarimizga*), “Prospects of Peace” (*Tinchlik istiqboli*), “Hope” (*Umid*), “Sorrow of the Homeland” (*Yurt qayg'usi*), Fenimore Cooper's novel “The Spy,” Abdulla Kadiri's novels “Days Gone By” (*O'tkan kunlar*), “The Scorpion in the

Автореф. дисс. док. филол, наук. – М., 2010; Касымова З.А. Концепция мира и человека сквозь призму традиций национальной и мировой литературы (на материале произведений А.Фитрата, А.Кадыри и А.Чулпана). Автореф. дисс. док. филол. наук. – Ташкент, 2011; Abdurashidov Z. Abdura'uf Fitrat in Istanbul / ANOR Central Asian Studies, Volume 22 (Edited by Ingeborg Baldauf), 2022. – P. 60.

Altar” (*Mehrobdan chayon*). In these works, the issues of literary politics of the American Enlightenment and Uzbek Jadidism period are artistically presented.

The subject of the research is a comparative analysis of literary politics in American Enlightenment and Uzbek Jadid literature.

Methods of the research. Research employed comparative-typological, biographical, social, contextual, and psychological analysis methods.

The novelty of the research is determined by the following:

based on the analysis of historical and social factors that influenced the evolutionary development of Enlightenment literature, American Enlightenment and Uzbek Jadid literature were comparatively studied, and their universal (Enlightenment theme, universal ideology and tradition) and distinctive aspects (plot, composition, system of characters, genre rules, artistic means of expression) were identified;

by illustrating the peculiarities of literary politics in the works of American and Uzbek enlighteners, the scenes of complex historical conditions generated by these movements, period’s social and moral problems that were artistically expressed in novels, poems and pamphlets, universal ideals were justified based on the criteria of historical poetics;

the method of artistic expression of political and educational issues by Thomas Paine and Abdurauf Fitrat, the theoretical foundations of literary politics in the works of the two writers have been enhanced employing the analysis of the triad of *creator's worldview - artistic work – society reaction*;

the originality of the philosophical and artistic perception, interpretation, and depiction of literary politics in the lyrical works of Philip Morin Freneau and Abdulhamid Chulpan as well as the epic works of Fenimore Cooper and Abdulla Qodiriy, who put forward the idea of building an enlightened society based on equality and justice, have been proven based on literary criteria.

Practical outcomes of the research are as follows:

theoretical findings have been suggested concerning the formation of literary politics in literary studies of Western and Eastern nations and the development of methods and traditions of expression and these principles have served as a methodological basis for analyzing works in this field;

the literary features of the manifestation of literary politics in various genres have been analyzed through the works of such authors as Thomas Paine, Abdurauf Fitrat, Philip Morin Freneau, Abdulhamid Chulpan, Fenimore Cooper, and Abdulla Qodiriy.

analysis of the specific aspects of literary politics in Western and Eastern literary studies has created a basis for a deeper understanding of this concept, expanding the scope of its application, and their detailed study. Moreover, this process also has served to update textbooks and teaching materials developed in

American literature, literary theory, comparative literary studies, world literature, literary studies, literature, and fiction studies.

Reliability of research findings and outcomes is explained by the precise formulation of the problem, the derivation of theoretical ideas and conclusions by means of comparative-typological, contextual, biographical, psychoanalytical, and psychological analysis methods, the selection of works corresponding to the research topic, the use of reliable scientific sources, publications, and dictionaries, the implementation of theoretical views into practice, and the confirmation of the research results by authorized organizations.

Scientific and practical significance of the research outcomes. The scientific significance of the research results is determined by the fact that the conclusions drawn allow for a comparative analysis and study of scientific and theoretical issues regarding the attitude of Enlightenment writers to literary politics, the forms of expression of literary politics in various genres, its development, interpretation, and its position in American and Uzbek literature, changes under the influence of time and space, and the manifestation of literary politics in the works of such writers as Thomas Paine and Abdurauf Fitrat, Philip Moren Freneau and Abdulhamid Chulpon, Fenimore Cooper and Abdulla Qodiriy.

The practical significance of the research results is determined by the fact that they can serve as an important source in the comparative analysis of the issue of literary politics based on the works of American and Uzbek writers, its conclusions can be applied in teaching such disciplines and specialized courses as the history of world and Uzbek literature, literary theory, literature of foreign countries, comparative literary studies and translation theory, as well as in the preparation of educational manuals, anthologies, textbooks, scientific collections and dictionaries.

Implementation of the research results. Based on the scientific findings and conclusions reached in the process of studying the interpretation of literary politics in the American Enlightenment and Uzbek Jadid literature:

the theoretical conclusions regarding the comparative study of American Enlightenment and Uzbek Jadid literature, the identification of their universal and distinctive features based on the analysis of historical and social factors that influenced the evolutionary development of Enlightenment literature, were used in the scientific project RCF2023-007 on the topic “History of ELT curriculum in higher educational institutions of Uzbekistan,” carried out in cooperation with specialists of the Westminster International University in Tashkent (WIUT) and the Westminster University in London (Certificate No. RO/01-00660 of November 28, 2024 of WIUT). Consequently, the outcomes of work enabled to enrich the content of the resources prepared for the project;

through the interpretation of the literary specifics of literary politics in the works of American and Uzbek enlighteners, the complex historical situations that

gave birth to these trends, social and moral issues artistically expressed in novels, poems and pamphlets, which became relevant due to the needs of the period, universal ideas were proved on the basis of the criteria of historical poetics, theoretical considerations were widely used in the innovative project on the topic of creating the electronic platform “Komparativistika” of the discipline “Comparative Literature” numbered IL-27-4722022413, which is planned to be implemented in 2023-2025 at the Uzbekistan State World Languages University (USWLU) (Certificate No. 04-04-1/850 of the USWLU dated February 20, 2025). As a result, an article entitled “Attitude of American and Uzbek Enlightenment Writers to the Literary Politics” was published in the journal “Komparativistika,” which is included in the list of scientific publications recommended for publication of the main results of doctoral dissertations;

findings and recommendations of the method of artistic expression of political and educational issues by Thomas Paine and Abdurauf Fitrat, the theoretical foundations of literary politics in the works of the two writers have been enhanced employing the analysis of the triad of *creator's worldview - artistic work – society reaction*, conclusions and recommendations through an analytical approach were used by the Writers' Union under Uzbekistan at literary events dedicated to the activities of the Jadids, meetings with creative youth (Certificate of the Writers' Union of Uzbekistan No. 01-03/218 dated May 8, 2025). As a result, it served to enhance the morale of young people, organize systematic efforts to promote reading among them, as well as increase their knowledge of the creative skills of Thomas Paine and Abdurauf Fitrat;

findings and recommendations of the originality of the philosophical and artistic perception, interpretation, and depiction of literary politics in the lyrical works of Philip Morin Freneau and Abdulhamid Chulpan as well as the epic works of Fenimore Cooper and Abdulla Qodiriy, who put forward the idea of building an enlightened society based on equality and justice, proven based on literary criteria were effectively used in the activities of the Alisher Navoi State Museum of Literature of the Academy of Sciences of Uzbekistan (Certificate No. 73 of the Alisher Navoi State Museum of Literature of the Academy of Sciences of the Republic of Uzbekistan dated May 8, 2025). As a result, it served as an important source in educating the younger generation in the sense of respect for the memory of our great ancestors who sacrificed their lives for the freedom of our country, as well as in the study of the life and work of our forefathers who were victims of political repression.

Approbation of research results. The findings of this research have been discussed and approved at 6 international and 3 national conferences.

Publication of research results. In total, 17 scientific papers have been published on the topic of the dissertation. In particular, 8 scientific articles have been published in scientific publications recommended by the Supreme Attestation

Commission of the Republic of Uzbekistan for the publication of the main results of doctoral dissertations, including 3 in foreign journals.

Volume and structure of the thesis. The thesis consists of an introduction, three chapters, a conclusion, a list of references. The total volume of the thesis is 151 pages.

THE MAIN CONTENT OF THE DISSERTATION

The **Introduction** provides the topicality and necessity of the research, the aim and tasks, object and subject of the research, the compliance of the research with the priority areas of science and technology of the republic, sets out the scientific novelty and practical results of the research, discloses the scientific and practical significance of the obtained results, provides information on the implementation of the research results into practice, published works and the structure of the dissertation.

The first paragraph of the dissertation, entitled “**Principles of the Enlightenment Period in American and Uzbek Literature,**” is devoted to “*Theoretical Analysis of the Concepts of “knowledge” (ma'rifat), “enlightenment activity” (ma'rifatparvarlik), and “enlightenment” (ma'rifatchilik) in Literary Studies.*” In literary studies, the concepts of “*enlightenment activity*” and “*enlightenment*” have been approached as a single phenomenon for many centuries. The reason for this is that the root of both concepts comes from the word “ma'rifat.” “Ma'rifat” is an Arabic word meaning knowledge, understanding, and recognition⁵². In a strict sense, this concept is applied to educated, literate, spiritually rich, and knowledgeable people. In a broader sense, it is considered as the process of sharing knowledge by raising the level of knowledge of people in society, promoting their cultural development, and providing education.

In the Uzbek National Encyclopedia, the word “ma'rifat” means “a set of various knowledge and information about nature, society, and the essence of humans”⁵³. Ma'rifat is also used in the sense of science and mysticism, and it is defined as connected with the concepts of “culture” (*madaniyat*) and “spirituality” (*ma'naviyat*). The concepts of “*ma'rifatparvarlik*” and “*ma'rifatchilik*” widely used in literary studies are scientific terms formed based on the main content of the term enlightenment.

“Enlightenment” is a term used to represent the views of progressive, primarily secular-minded intellectuals and philosophers of 18th century Europe and North America. Because there were significant differences in the views of the Enlightenment movement towards various directions, including science, one should not view Enlightenment as fundamentalism. Although most intellectuals still gave preference to traditional philosophical views, science and enlightenment emerged

⁵² <https://oyina.uz/uz/teahause/1942> [Murojaat sanasi: 17.03.2025]

⁵³ Ўзбекистон миллий энциклопедияси. – Тошкент: Давлат илмий нашриёти. – Б. 336.

as the main focus in culture and thought⁵⁴. Therefore, at the end of the 17th and beginning of the 18th centuries, the contradiction between science and religion intensified, and in philosophy, the question of human self-awareness was put forward, moving away from the religious approach to human destiny. This term, used in the main intellectual and cultural movement of the 18th century, expresses a strong belief in human knowledge and reason in addressing important issues of existence⁵⁵. Scholars generally do not agree on the exact time of the beginning and end of the Enlightenment.

The Enlightenment first emerged in France and flourished under the conditions of the French Revolution and the crisis of absolutism, which began in 1789. The enlighteners, not considering the existing social system perfect, recognized humans as sinful beings⁵⁶. Marie-François Arue Voltaire, Jean-Mélier, and Charles-Louis de Montesquieu were recognized as the first representatives of the French Enlightenment, and by the 1740s, thinkers such as Denis Diderot, Jean-Jacques Rousseau, and Paul-Henri Holbach further developed these ideas. Enlightenment ideas were widespread and advanced not only in Europe, but also in North America.

During this period, literature, like other fields of society, enjoyed huge popularity. Enlightenment literature fought against the feudal system and advocated social and political reforms. This literature was formed as a product of ideological movements that had a strong influence in North America and Western Europe in the 17th and 18th centuries. During this period, thinkers and writers who defended such principles as justice, freedom, and equality valued these concepts as natural human rights⁵⁷. The ideology of Enlightenment gave a powerful impetus to the development of national consciousness in many European countries. This process was especially evident in America⁵⁸. Enlightenment thinkers and writers were devoted to the ideas of justice, freedom, and equality as natural human rights.

The second paragraph of this chapter is called “*Stages of Development of American Enlightenment and Uzbek Jadid Literature*,” and in this paragraph, a comparative analysis of the formation of the Enlightenment period in the two countries, its main ideals, leading figures, and their influence on literature are thoroughly studied, and their role in the development of society is highlighted.

At the end of the 18th century, the colonists began to call themselves Americans⁵⁹. In fact, during this period, cultural centers among the colonies interacted and gave impetus to the emergence of a single national literature based on the ideas of independence and unification. This process ensured the exchange of

⁵⁴ William E. Burns. Science in the Enlightenment an Encyclopedia. – California: Santa Barbara, 2003. – P. 92.

⁵⁵ Peter Hanns Reill. Encyclopedia of the enlightenment. – New York: Book Builders Inc., 2004. – P. 179.

⁵⁶ <https://azkurs.org/ii-asosiy-qism-fransuz-marifatchiligi-tarixi-va-paydo-bolishi.html?page=2> [Murojaat sanasi: 19.05.2024].

⁵⁷ Куронов Д., Мамажонов З., Шералиева М. Адабиётшунослик луғати. – Т.: Akademnashr, 2010. – Б. 164.

⁵⁸ Vanspankeren K. Outlines of American literature. United States Department of State, 1994. – P. 16.

⁵⁹ Семенова Е., Ростова М. Литература США. – Красноярск, Лесосибирск, 2016. – С. 11.

new ideas and thoughts among literary figures and laid the foundation for the creation of works reflecting the historical and cultural heritage of an entire nation.

The study of the American Enlightenment, when comparing French, German, and English Enlightenment, is relatively neglected, and it is often not considered as a clear and consistent intellectual trend. The reason for this can be attributed, first of all, to the fact that America had colonial status and the characteristics of England's intellectual, political, and cultural ties with Europe⁶⁰. Many works of American Enlightenment literature are devoted to the study of government and its principles, especially to reflecting on the political system and its basic principles. The works created during this period not only contributed to the formation of new political structures, but also developed ideas aimed at ensuring human rights, freedom, and justice.

Any literature is manifested itself through comparative study, the comparison of the culture and literature of that nation with the literature of another nation in the world. Through comparison, the uniqueness, national character, differences, and commonalities of the literature of that nation or country reveal the embodiment of universal human values⁶¹. Similar aspects are observed between the Enlightenment period in Europe and the Jadid movement in Turkestan.

Although Enlightenment ideas were promoted in Central Asia in the 9th-15th centuries, they later experienced political decline, fragmentation, and economic stagnation. According to the literary scholar Sh. Rizaev, the idea of Enlightenment was one of the important components of Sufism and was widely interpreted theoretically and literarily in the 9th-15th centuries⁶². In the 19th century, the countries of Central Asia were conquered by the Russian Empire. The Western world established new orders, dividing many countries into producers of industrial products and suppliers of raw materials⁶³. This process created volatile economic and political conditions, and local economies became dependent on the colonial system.

In the 19th century, Turkestan experienced an important and significant period. It was during this period that the Jadid enlightenment movement emerged. Jadid enlighteners brought new reforms to the press, education, art, school, and literature of this period. Such factors had a positive impact on the enlightenment and culture of the people. Among the Jadid Enlighteners, it is necessary to acknowledge such figures as Munavvarqori Abdurashidkhanov, Mahmudhoja Behbudi, Ishoqkhon Ibrat, Hamza Hakimzoda Niyozzi, Abdurauf Fitrat, Abdulhamid Chulpan, Abdulla Qodiriy, and Usmon Nosir. The Jadid Enlightenment ideology was socially rich and

⁶⁰ American Enlightenment Thought - <https://iep.utm.edu/american-enlightenment-thought/> [Murojaat sanasi: 17.03.2025]

⁶¹ Саидов У. Европа маърифатчилиги ва миллий уйғониш. –Т.: Академия, 2004. – Б. 4.

⁶² Ризаев Ш. Маърифатпарварликдан маърифатчиликкача // Тафаккур. 1995. 1-сон. – Б. 74.

⁶³ Прилуцкий Е.А. Запад и Восток в философских и теоретических концепциях джадидов/ Жадидчилик: ислохот, янгиланиш, мустақиллик ва тараққиёт учун кураш. Даврий тўплам № 1. – Т.: Университет, 1999. – Б. 199.

diverse⁶⁴. Serious emphasis was placed on the fact that any innovation, that is, reform, should begin with enlightenment, and under the leadership of the Jadids, new schools, new literature, new press were established, and new theaters were opened.

One of the goals of the Turkestan Jadids was to familiarize themselves with European culture and literature, to establish contact with other countries and peoples of the world. Later, as a result of the education of representatives of the Muslim population in educational institutions of Turkey, Russia, and European countries, European Enlightenment ideas began to penetrate Turkestan and influenced the formation of Jadid ideas. Many of our Jadids traveled to European countries such as France, Germany, and the Netherlands to broaden their horizons and become acquainted with the life of countries around the world⁶⁵. Their trips clearly testify to the influence of European culture and enlightenment on them to a significant degree.

The Enlightenment period was a century of cultural, educational, and socio-political changes in America and Turkestan. By this time, America had gained independence and acquired the new name of the United States of America. The people of Turkestan made a similar attempt, but did not achieve independence. However, significant changes occurred in all spheres, which gave a serious stimulus to the emergence and development of the Jadids.

In the third paragraph of the first chapter, entitled “*Attitude of American and Uzbek Enlightenment Writers to the Literary Politics*,” the attitude of literature to political processes and their role in reflecting them through literary images are analyzed. “Literary politics” means the influence of literature on the socio-political environment, the literature is used as a means of artistic expression of the image of social life, promotion and advocacy of ideas. In addition, the role of writers in promoting the ideals of social justice, freedom, enlightenment, and national revival through their works is highlighted.

The interpretation of political issues in literature has a long history, going back to myths. For in the literature of each period there is a realistic view, a critical attitude to the series of events, and an interpretation of issues in harmony with the times. The relationship between literature and politics can be considered as two main interconnected dimensions. In the process of creating aesthetic works, the influence of political events is one of the important factors, and in some analyses, the influence of politics on literature, that is, the dependence of the general environment and political situation on the formation of a work of art, is clearly observed. Since the emergence of literary science, works have contained interpretations of political issues and the relationship between literature and

⁶⁴ Жадид маърифатпарварлик ҳаракатининг ғоявий асослари. – Т.: Тошкент ислом университети нашриёт-матбаа бирлашмаси, 2016. – Б. 7.

⁶⁵ Саидов У. Европа маърифатчилиги ва миллий уйғониш. –Т.: Академия, 2004. – Б. 10.

politics⁶⁶. However, this process was reflected variously in each period. Literature and politics, which constitute the two-way process, constantly influence each other and complement each other⁶⁷. Although the origin of literary politics dates to ancient times, at the end of the 16th century, this issue began to be investigated as a literary issue. The concept of literary politics has changed depending on historical processes and has a broad meaning. It is based on the effective management of the interests of political forces, in particular, state administration. Political power has always been important as an integral part of literary politics.

Literature of late 19th and early 20th centuries is aptly called the literature of the National Awakening. It was during this period that special attention was paid to the development of the country, the rise of spirituality and education, and the issues of national freedom. During this period of Turkestan, known as the Enlightenment or National Awakening, writers and poets, political figures, and enlightened scholars made an invaluable contribution to the development of national culture and the art of modern society.

The Constitution, created in the country in 1789, was also written by figures who laid the foundation for American literature, the most famous writers of the 18th century who led the revolution of 1775-1783. Many of those writers were genuine philosophers, and political treatises played a significant role in their work⁶⁸. While the Puritans considered humans to be inherently sinful and unsuccessful, the Enlightenment thinkers believed that humans had the potential for self-improvement. They set themselves the goal of building a prosperous society based on the principles of justice and freedom. Benjamin Franklin stands out as one of the leading representatives of the Enlightenment, as his works vividly reflect the progressive ideas of the American Enlightenment.

Benjamin Franklin was a writer, publisher, philanthropist, typographer, diplomat, and one of the most esteemed and prominent figures of his generation. Despite being born into a poor family during the aristocratic period, he was a democrat who always proudly spoke of his poverty, the first self-discovered American scientist who amazed most people. Scottish philosopher David Hume called Benjamin Franklin “the first representative of great literature”⁶⁹. From 1732 to 1758, he published the journal “Poor Richard's Almanack”. This yearbook is a very popular yearbook in colonial America, consisting of seasonal weather reports, practical tips, puzzles, and other puzzle games. This yearbook was also famous for its widespread use of puns, and some of its wise expressions have survived in

⁶⁶ Blaiha M. Politics and Literature: English Literary Work as a Model. *International Journal of Social Science and Economics Invention*, 2019, 5 (01). <https://doi.org/10.23958/ijssci/vol05-i01/92> . [Murojaat sanasi: 17.03.2025].

⁶⁷ Fekete J. Literature and Politics/Literary Politics. P.46. *Library.dal.ca*. <https://dalspace.library.dal.ca/items/1063ef3c-1256-40d6-a8d7-405267de5f2a> [Murojaat sanasi: 17.03.2025].

⁶⁸ Benjamin Franklin, whom the Scottish philosopher David Hume called America's “first great man of letters,” embodied the Enlightenment ideal of humane rationality//Peter B.High. *An outline of American literature*. – New York: Longman Inc, 2000. – P. 15.

⁶⁹ Kathryn Vanspanckeren. *Outlines of American literature*. United States Department of State, 1994. – P. 16.

modern American vernacular. Furthermore, Enlightenment thinkers such as Thomas Jefferson, James Madison, John Adams, and Thomas Paine made significant contributions to American independence.

A similar phenomenon emerged in 19th-century Turkestan. The Enlightenment activities of the Jadids consisted not only of educating the younger generation, creating textbooks, but also of actively participating in cultural life, creating plays for theaters, publishing articles in the daily press, in brief, widely promoting literary and socio-political ideas, and criticizing outdated views and customs. An example of this is Behbudi's play "Padarkush". The play was performed on all theatrical stages of Turkestan and achieved great success. In Jadid literature, the literary and scientific heritage of Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, Abdulhamid Chulpan, Abdulla Qodiriy, and many other devoted writers who promoted the ideas of independence holds a significant place.

The objectives pursued by American enlighteners and Uzbek Jadid writers are in many respects similar, and the representatives of both societies selflessly strived to promote national traditions, culture, and values, eliminate colonial policy, promote the ideas of freedom, and enlighten the people. For them, literature was not only creative art, but also a platform for socio-political and ideological struggle.

The second chapter of the dissertation is titled as "**Literary Politics Trends in the American and Uzbek Enlighteners Views**", and in the first paragraph, "*The literary interpretation of political problems in the works of Thomas Paine and Abdurauf Fitrat*" is analyzed.

In each period, there were many national heroes who fought for national liberation and independence. The role of the Uzbek progressives - the Jadids, who fought for independence, called for equality and freedom, and sacrificed their lives for this cause, is unparalleled. They perfectly realized the excessive backwardness of society and cultural stagnation, considering reforming the state system and governance, and educating the people as a promising path to liberation from colonial oppression⁷⁰. Thomas Paine and Abdurauf Fitrat were also writers who prioritized this noble goal.

Looking at the history and literature of the USA, the role of Thomas Paine (1737-1809), who was called the "Godfather of the USA," should be particularly emphasized. Paine was an Anglo-American author, writer, poet, political figure, philosopher, scholar, and journalist who stood out for his unique activism in the democratic movement of the American Enlightenment. Thomas Paine began engaging in political activities at the age of 37. He became a veteran of the American Revolution after the publication of two works, "Common Sense" (1776) and "The American Crisis" (1776-1783), in which his separatist sentiments were echoed.

⁷⁰ Абдурауф Фитрат давлат мустақиллиги тўғрисида //Жабрдийда ёзувчилар адабий мероси мустақиллик хизматида: илмий мақолалар тўплами. – Т.: Фан, 2013. – Б. 48.

American literary scholars, having studied Thomas Paine's work comprehensively, assert that his works have an encyclopedic character. In particular, "Healthy Thought" has been recognized as a literary work by many scholars. Robert A. Ferguson, a professor of literature and literary criticism at Columbia University in the USA, in his article "*The Commonalities of Common Sense*," analyzes this work more thoroughly and acknowledges its literary significance⁷¹. Thomas Paine's works, such as "Common Sense" and "Rights of Man," served as an important source for historians, political scientists, and philosophers in analyzing his role in the American Revolution and assessing his contribution to political theory. These works clearly demonstrate the inextricable link between literature and politics.

Edward J. Larkin, Professor of English Language and Literary Studies at the University of Delaware, conducted an extensive study of Thomas Paine's work from a literary perspective. In his book "*Thomas Paine and the Literature of Revolution*", he thoroughly analyzes the writer's works and explains their genre characteristics⁷². This book emphasizes Paine's role as a representative of literature, especially his importance as a theorist, and provides clear examples from his texts. Therefore, Paine is recognized as the author who shaped the main literary and political theories of the 18th century.

Abdurauf Fitrat was not only a playwright, writer, and educator, but also a powerful political figure. He clearly understood the political processes taking place in the country and therefore began to think about the obstacles to the development of society. The above processes also served as an impetus for the development of Fitrat's political views. The peak of his socio-political activity lasted until the first half of the 1920s⁷³. After 1924, although we do not openly observe Fitrat in the political arena, we witness that at the heart of his scholarly work lies a political goal, namely the interests of the nation⁷⁴. Along with his invaluable contribution to the development of national literature, Fitrat was also a leading representative of political processes.

Like other 18th century Enlightenment thinkers, Paine's literary and political activity focused on the problems of society and the state, their origins, roles, and relationships. According to the writer, in the context of the revolutionary liberation of American colonies from semi-feudal England, which were trying to preserve feudal institutions in America, and the crisis of the feudal system in Europe, it was unclear what the new social system would be like. "*Society is produced by our wants, and government by wickedness; the former promotes our happiness*

⁷¹ Ferguson, Robert A. The Commonalities of Common Sense. *The William and Mary Quarterly*, vol. 57, no. 3, 2000, pp. 465–504. *JSTOR*, <https://doi.org/10.2307/2674263>. [Murojaat sanasi: 04.01.2025].

⁷² Larkin E. *Thomas Paine and the Literature of Revolution*. Cambridge University Press, 2005. – P. 24-25.

⁷³ Жўрақулов У. Фитратнинг тадқиқотчилик маҳорати. – Т.: Bookmany Print, 2023. – Б. 23.

⁷⁴ Ғаниев И. Фитрат ва фитратшунослик. – Т.: Фан, 2023. – Б. 27.

*positively by uniting our affections, the latter negatively by restraining our vices. The one encourages intercourse, the other creates distinctions*⁷⁵”.

The works of Thomas Paine and Abdurauf Fitrat served to awaken society, to form national consciousness and independent thinking. They put forward the idea of achieving progress through science and enlightenment, boldly responding to the socio-political problems of their time. Progressives sought solutions to social problems, recognizing that salvation lies in science, and actively pursued reforms in education. The literary works they created were more of a propagandistic nature than a spiritual pleasure. The supreme truth that the Jadids realized was courageously reflected in their literary works, even though the overt expression of political problems cast the shadow of death on their lives, the enlighteners fulfilled their sacred duty to the people and country from the point of view of true filial, human, and creative qualities.

Table 1

The literary interpretation of political problems in the works of Thomas Paine and Abdurauf Fitrat

Thomas Paine	Common features	Abdurauf Fitrat
In the works “Common Sense,” “Rights of Man,” and “Agrarian Justice,” the ideas of independence, equality, and social justice are promoted.	Literature expresses political views and strives to awaken the people.	In the works “Munozara”, “Hind sayyohi”, “Abulfayzxon”, “Sayha” the ideas of freedom, independence, and equality are advanced.
He engaged in political and literary activities as a thinker of the American Revolution.	They expressed their political-philosophical views through their literary works.	He was active in political and literary activities as a thinker of the Jadid movement.
He emphasized the issues of the people's political rights, social equality, and human freedom.	They called for national awakening and social-political reforms.	He highlighted national independence, religious and cultural freedom, and enlightenment.
He illustrated the conflicts between society and government.	They viewed literature as a means of social change.	He promoted the idea of freedom through modern state building and enlightenment.

The second paragraph of the second chapter is titled as “*Issues of the Individual and Society*” in the *Poetry of Philip Morin Freneau and Chulpan*,” in which the sufferings of the individual in the grip of individual freedom, justice, human values, and social conflict are analyzed in the works of the two poets. In Freneau's poetry, the struggle against colonialism, issues of civil rights, and human dignity are at the center. Chulpan, in his poetry, created the image of an enlightened person who fights against such problems as oppression, illiteracy, and injustice in society.

⁷⁵ Paine T. Common sense. – New York: Peter Eckler, 1918. – P. 13.

The sufferings and sorrows Chulpan endured on the way to freedom, despite any difficulties, call upon the people to fight against the enemy. The courageous and fearless poet openly expressed his thoughts and dreamed of his entire people achieving freedom. He strives to disperse the dark clouds, which are a symbol of oppression and tyranny, covering the sky of Turkestan, to rid himself of injustice, and lives with burning passion on this path.

Go‘zal Turkiston, senga ne bo‘ldi?
Sahar vaqtida gullaring so‘ldi.
Chamanlar barbod, qushlar ham faryod,
Hammasi mahzun. Bo‘lmasmi dil shod?
Bilmam ne uchun qushlar uchmas bog‘chalarinda?⁷⁶

(Go‘zal Turkiston)

Freneau also wrote the poem “American Liberty” (1775) as a work that artistically expressed the ideas of democracy and independence, calling for a struggle for freedom. The poem “American Liberty” reflects Philip Freneau's advocacy for American independence and his firm belief in the principles of freedom and self-government:

Once more Bellona, forc’d upon the stage,
Inspires new fury, and awakes her rage,
From North to South her thun’dring trumpet spreads
Tumults, and war and death, and daring deeds.
What breast but kindles at the martial sound?
What heart but bleeds to feel its country’s wound?⁷⁷

Yana Bellona ommaga mashhur,
O‘zgacha darg‘azab, o‘zgacha mag‘rur.
Shimol-u janubni qildi u ishg‘ol
G‘alayon, urushning yoylari uchdi!
Jang-u, olomonlar yer yuzin quchdi!
Kim endi kuyadi Vatani uchun?
Kimning qalbi yonar Vatani uchun?⁷⁸

These lines begin with the name of Bellona - the ancient Roman goddess of war, and the poet addresses the fact that war is starting again in America, and if indifference reigns, who will sacrifice themselves for the homeland? This poem, written before the start of the revolutionary war, celebrates the spirit of patriotism. This work expresses Freneau's support for the American Revolution and the efforts to establish a new order.

⁷⁶ Чўлпон. Гўзал Туркистон. – Тошкент: Маънавият, 1997. – Б. 31. Чўлпон. Асарлар. Уч жилдлик. 1-жилд. – Тошкент, 1993. – Б. 7.

⁷⁷ <https://poets.org/poem/american-liberty> [Murojaat sanasi: 22.03.2024]

⁷⁸ Tadqiqot obyekti sifatida tanlangan inglizcha badiiy asarlarning o‘zbek tilidagi tarjimasini tadqiqot muallifiga tegishli.

The main topic in the lyrics of Philip Morin Freneau and Chulpan is the freedom of the country, the liberation of the people from the shackles of colonialism, and they united the people for the sake of one common goal.

The third paragraph of the second chapter is titled as *“Description of the ideas of the struggle for independence in the prose of Fenimore Cooper and Abdulla Qodiriy”*, in which the mastery of the two writers in reflecting the ideas of colonialism, national liberation, and the struggle for freedom is analyzed. In his novels, Fenimore Cooper depicts the indigenous people of America, their struggle for their freedom and way of life, and defends justice and human values. Similarly, Abdulla Qodiriy, in his historical novels, illuminates the struggle of the peoples of Turkestan against the totalitarian regime, the aspirations for national awakening and independence. In this paragraph, the skill of the two authors in creating characters, their attitude to historical events, and the similarities and differences in terms of ideas and ideology are thoroughly investigated. Also, in both creative careers, the idea of the struggle for independence is considered as a means of understanding and preserving national identity.

Fenimore Cooper was one of the complicated political and literary figures of his time, and it is a complex process to interpret his work only within the framework of American romanticism. Because his works widely reflect the principles of enlightenment: the struggle for freedom, opposition to colonialism, and the ideas of independence. In particular, the novel *“The Spy”* was written based on these ideas. Cooper considered any revolution a political process aimed at changing the monarchical system.

Although the novel *“Spy”* widely uses landscape and seascape, which are elements of romanticism, as well as images rich in emotions, its ideological foundations are also characteristic of the Enlightenment period. Because between 1789-1851, when Cooper lived and worked, the ideas of the Enlightenment had a significant influence on America, and this process was reflected in his work. The writer was formed under the influence of enlightenment views, which were directly related to the aspirations of the preceding generation.

In the prologue to *“Scorpion in the Altar,”* Abdulla Qodiriy points to his creative intention: *“The theme of the novel is how Khudoyor, the next representative of the Turkestan feudal lords, sacrifices the peasant masses and the small craftsmen class for his own will, manages the country's women as he wishes, and mercilessly punishes those who oppose him, regardless of who they are Of course, I tried to touch upon these late beloved heroes as much as Uzbek history can bear them. Their rebellion against the khan and ulema is natural – legitimate”*⁷⁹. Although the novel esthetically expresses the authoritarianism of the *“khanate”* era of the 19th century, it strongly imbues the spirit of the era in which the work was written. That is, the writer *“masks”* the bitter sufferings of colonial policy through the image of the

⁷⁹ Қодирий А. Мехробдан чаён. – Т: Info Capital Group, 2017. – Б. 13.

khan's era. However, representatives of the totalitarian regime perceive the underlying meaning of the work.

In general, just as the struggle for independence, which was an important turning point in the history of the American people, and the tension and conflicts characteristic of this period are reflected in literature, the political and social changes that took place in Turkestan at the beginning of the 20th century also constituted an important turning point for the future of the country. The literary interpretation of these historical processes was analyzed, and the peculiarities of the literature of the two periods were revealed. Despite the fact that Fenimore Cooper and Abdulla Qodiriy are representatives of different nationalities, there is a sense of universality in the formation of a system of themes, ideas, and characters in their works. At the same time, the mastery of both writers is distinguished by their unique stylistic features and individual creative approach.

The third chapter of the dissertation is titled **“Educational Views of American Enlighteners and Uzbek Jadids”**, in the first paragraph of which *“The specific features of educational issues in the works of Thomas Paine and Abdurauf Fitrat”* are revealed. Paine emphasized the importance of education as a means of raising human consciousness and developing an enlightened society. In “Rights of Man,” published in 1791, Paine expresses his views on education, emphasizing that it should be equal for all, regardless of social status. The essay provides the following reasoning: *“A number of families who, though not properly of the class of poor, yet find it difficult to give education to their children; and such children under such a case, would be in a worse condition than if their children were actually poor”*⁸⁰. Paine believed that proper and quality education is necessary for people to exercise their rights and fully participate in the democratic process. Paine advocates for free public education, explaining its role in ensuring equality and social progress, emphasizing that society is responsible for ensuring the right of every child to education, regardless of their social background. Thomas Paine lists one urgent problem after another in society and admits that it is necessary to act quickly to address them: *“First, Abolition of two million poor rates, Secondly, provision for two hundred and fifty thousand poor families, Thirdly, Education for one million and thirty thousand children.”*⁸¹ In the writer's works, an active civic position, critical thinking, and the instillation of moral values into the masses are of great importance. He constantly emphasizes the need to introduce a free and inclusive general education system as a factor that educates society. In his works and speeches, Payne pays special attention to the role of education in the development of society, interpreting it as the main means of forming social awareness and civic responsibility.

⁸⁰ Paine T. The Rights of Man. NY.: Cosimo, Inc. – P. 151.

⁸¹ Paine T. The Rights of Man. NY.: Cosimo, Inc. – P. 154.

Through his dramatic and lyrical works, Fitrat exposed the pressing problems of his time, promoted the ideas of Jadidism, and also showed ways to get rid of the vices of society⁸². “Munozara” is one of Fitrat's first works that promoted the ideas of Jadidism, it is written in the form of a dialogue and criticizes the old education system. In “Munozara,” Fitrat skillfully illuminates the dire state of education in the Bukhara Emirate and sets the task of fundamentally reforming schools and teaching methods. In this regard, the Japanese Fitrat scholar Hisao Komatsu analyzed the Persian, Uzbek, and Russian versions and translations of “Munozara” in his research “Notes on Fitrat's 'Munozara'.” Fitrat returned to Bukhara with new ideas and became one of the leading representatives of the Jadids. Literary critic Erik Karimov, in his monograph “The Development of Realism in Uzbek Literature,” discusses the genre of Fitrat's work “Munozara” and calls it a “philosophical-political dialogue”⁸³.

Paine always emphasized that knowledge and enlightenment are an important factor in the development of society and considered the intellectual development of a person to be the main condition for the stability of a democratic society. Fitrat provides information about the education system in other countries on behalf of a foreigner and strongly emphasizes the need to reform education in our country: *“Some Japanese ministers, whose grandeur makes mountains tremble, spend their free time teaching the children of their subjects, that is, as you say, serving as school teachers, and do not take anything from anyone for this, but rather spend the remaining part of their expenses for this purpose. Today, even among Christians, there are people who do not follow only their own interests but consider it necessary to fulfill their inner universal intentions, and do not consider those who do not follow such a path to be human”*⁸⁴.

It should be particularly noted that Paine and Fitrat paid serious attention to the importance of education and enlightenment not only in some of their works, but throughout their entire creative careers.

In the next section of the chapter, entitled “*Interpretation of Enlightenment Ideas in the Works of Philip Morin Freneau and Chulpan*”, the principles of enlightenment, social justice, and ideals encouraging people to seek knowledge, free thought, and progress reflected in the works of the two poets are examined. Through Freneau's poetry the ideas of American independence and the formation of civic consciousness were put forward, whereas in Chulpan's works the idea of raising the people from the swamp of ignorance to the heavens of enlightenment, self-awareness, and leading to a new life occupies a priority place.

The poem “The Prospect of Peace” by Philip Morin Freneau, written in 1778, is a work that celebrates the independence of the United States after the American

⁸² Жўракулов У. Фитратнинг тадқиқотчилик маҳорати. – Т.: Bookmany Print, 2023. – Б. 7.

⁸³ Каримов Э. Развитие реализма в узбекской литературе. Т.: Фан, 1976. – С. 7.

⁸⁴ Fitrat. Tanlangan asarlari. I jild. - Т., Ma'naviyat. 2000 – В. 55.

Revolution, the fight against slavery, the establishment of peace, and the nation's future. The poem reflects the emerging American national identity and the country's aspirations to lead the world into a new era.

One of the main topics and ideas present in the poem is the celebration of the end of the revolutionary war, and the poem begins with the motif of joy at the end of the war, which brought such hardships and unrest:

Now cease the drum's destructive roar,
Nor war's rude engines shake the trembling shore;
No more the clarion's blast, with horror big,
Shall cause the bleeding heart to sink or swell!⁸⁵

In this way, Freneau celebrates the independence and sovereignty that the United States achieved with its victory. The poet envisions a prosperous future in his poems. He envisions America as a beacon of freedom and enlightenment, setting it as an example for the whole world.

In Chulpan's poems written in 1914 in the early years of his creative work, he writes with anguish about the future of his people, who have sunk into the swamp of ignorance. In the writer's poem “Turkistonlik qardoshlarimizga” (To Our Turkestani Brothers) there are the following lines:

Ilmu ma'rifat ham hunardin qoldi mahrum bizni xalq,
Ma'rifatsizlik balosiga yo'liqqon bizni xalq.
Bir kishi millatparast o'lsa, deyurlar “dahriy” deb,
Bir kishi millatni so'ksa, izzat aylar bizni xalq⁸⁶.

In Chulpan's work, there are many poems praising enlightenment. In these verses, the poet reflects the tragic fate of an ignorant people, even the destruction of a nation that could not distinguish a friend from a foe.

In the works of Freneau and Chulpan, there are common topics such as hope, the future, and the fate of the people. However, their approach, skill in using poetic devices, and style of expression differ in terms of mentality. While Freneau praises historical victory, Chulpan exposes historical problems. Freneau expressed his educational ideas through satirical images, and Chulpan - through symbolic images. Their work plays an important role in the formation of the intellectual environment of their period.

The third paragraph of the chapter is entitled “*The artistic expression of literary politics in the historical novels of Fenimore Cooper and Abdulla Qodiriy*”, in which the works of two great writers, Fenimore Cooper and Abdulla Qodiriy, who played an important role in the formation and development of the American and Uzbek historical novel genre, are comparatively analyzed.

James Fenimore Cooper wrote 32 novels, more than 10 volumes of travelogues, and several volumes of journalistic works. Cooper's literary career began with his first novel “Precaution” (1820), which is considered one of the most important

⁸⁵ Lewis Leary. *The Last Poems of Philip Freneau*. – New Brunswick: Rutgers University Press, 1945. – P. 21.

⁸⁶ Чўлпон. Асарлар. 1 жилд. – Т.: Академнашр, 2016. – Б. 14.

works in American literature. In particular, the novel “The Spy” (1821), dedicated to the history of the American Revolution, was distinguished by its adventure and historical motifs, which brought the writer great fame⁸⁷.

In his historical novels, Abdulla Qodiriy lamented the people's suffering and called for the awakening of the nation. Through his work, one can gain deep understanding of “the dirtiest, darkest days of our history”⁸⁸. In the novels “Days Gone By” and “Scorpion in the Altar,” the events of Khudoyar Khan's time are esthetically expressed.

Fenimore Cooper's work “The Spy,” written in 1821, was dedicated to this very topic. This patriotic novel brought the author great respect and fame. In general, through this work, the great writer Cooper filled the existing gap in American national literature and showed its future development paths. This work was translated by the Uzbek translator Erkin Mirobidov under the title “Josus yoxud betaraf o'lka hikoyati” (*Spy or the Story of a Neutral Land*). In his works, Fenimore Cooper glorifies a brave, courageous character who fights for freedom. The hero of the novel “The Spy” - Harvey Birch, who sacrificed his life for his homeland, is indeed a historical figure. The novel depicts the dramatic scenes of the American struggle against the British colonizers with high esthetic skill⁸⁹.

In the novel “Days Gone By,” it becomes clear from Otabek's following thought that all laws work only for officials and common people are created only for suffering: *“There are no good people among us who truly understand this terrible situation; on the contrary, destructive and discordant elements have taken root and are constantly pulling simple people towards the abyss of destruction. Let me show you today's black robes and the Kipchak conflicts as a symbolic representation: let's think about how much benefit we get from these conflicts and what benefit comes to our Kipchak brothers? Only those who take advantage of this are a few candidate leaders who sow the seeds of enmity between the two peoples”*⁹⁰. Through this passage, the writer reveals that various interest groups are behind disagreements and conflicts in society. The author emphasizes that conflicts between people are mainly deliberately aggravated by external forces or internal destructive elements. He openly shows that it is not the common people who benefit from hostility and chaos, but the interested parties who provoke these conflicts. Thus, the work encourages the reader to social unity and vigilance and calls people to strive for unity and solidarity rather than mutual conflicts.

Fenimore Cooper and Abdulla Qodiriy are writers who fought for the freedom and enlightenment of their nation. Through their historical novels, they tried to openly express the pain of the people and reveal bitter truths. Both authors chose a strong realism and a socially critical approach to depicting the history of their people

⁸⁷ <https://www.britannica.com/biography/Thomas-Paine> [Murojaat sanasi: 17.03.2025]

⁸⁸ Qodiriy A. O'tkan kunlar. – T.: Ziyo, 2007. – B. 5.

⁸⁹ Купер Фенимор. Жосус ёхуд бетараф ўлка ҳикояси. – Тошкент: Ф.Фулум нашриёти. – Б. 6.

⁹⁰ Qodiriy A. O'tkan kunlar. – T.: Ziyo, 2007. – B. 5.

and the changes in their society, but their styles were different, and each created works in connection with their own cultural and historical environment.

CONCLUSION

1. As universal features of Enlightenment literature, the factors of trust in the limitless possibilities of human reason and thinking, the desire to make society literate, and an objective reaction to the past are especially acknowledged. The Enlightenment period, which put forward the idea of building and managing society based on reason, is closely connected with historical optimism and is considered the first stage of development of science and society. The didactic and advocacy works of famous enlightenment thinkers and writers were aimed at addressing social issues in society.

2. The 18th century is considered one of the most important periods in the history of European culture, including in the USA, as the “age of the Enlightenment.” American Enlightenment literature, which emerged as a result of the formation of an enlightened generation with European philosophical ideas, revolutionary uprisings, and thought, covering roughly the years 1720-1820, radically transformed traditional values and attached special importance to the depiction in literary works of the incomparable role of thought in human civilization. Examples of literature created during the American Enlightenment reflect the main values of the revolutionary movement that took place in 1776-1783, including development, reform, individualism, rationalism, and an empirical approach.

3. Although the ideas of the Enlightenment were promoted in Central Asia in the 9th-15th centuries, they subsequently underwent political decline, fragmentation, and economic stagnation. As a result of the policy of the totalitarian regime, the oppression of the years of tyranny and repression, new literature promoting the ideas of independence emerged. The Jadids used fiction as a means and spiritual weapon. The Jadids believed that it was science and enlightenment that would save any society from vice and evil and courageously depicted the ideas of national independence in their literature.

4. Literature and politics are not distant phenomena; their interconnectedness encompasses various forms of relations in a long history. If the development trends of literary politics started in ancient times, then in the Enlightenment period they began to take on a special form. The interconnection of literature and politics, the illumination of political topics in literary works, has a long history. These two fields, in close conjunction with each other, led to the creation of rare works that gave strength to world literary thought. According to research, political events have a significant influence on the formation of aesthetic works. In other words, literature develops based on the political environment of the time, and works of art are created as an artistic reflection of a certain political reality.

5. Some of the famous works of American literature, which promoted the ideas of the Enlightenment, are literature of a political type, among which Thomas Paine's "Common Sense" serves as a substantial argument for the independence of America. Abdurauf Fitrat, one of the Uzbek Jadids, in his works "Munoza" and "Hind sayyohi bayonoti" artistically expressed the political realities of the time and directly reflected the problems of society.

6. In his poems, Philip Freneau pays special attention to politics, individual and society, nature and social issues. He promoted the ideas of independence, freedom, and patriotism, and highlighted the protection of personal freedom and privacy as one of the main topics. Freneau's ideas are in harmony with the work of Abdulhamid Chulpon. The poetry of both writers vividly reflects the suffering of their people from colonial oppression and their hope for freedom.

7. Despite the fact that the great writers Fenimore Cooper and Abdulla Qodiriy, who laid the foundation for the first historical novel genre in American and Uzbek literature, belong to different nationalities, universality is also observed in the system of themes, ideas, and characters in their works. Although both writers have their own unique styles, their works clearly reflect ideas against the colonial system and the pursuit of freedom.

8. Thomas Paine clearly expressed his political and revolutionary ideas in such works as "Common Sense" and "Rights of Man," which widely emphasize the importance of education. Abdurauf Fitrat, one of the founders of Turkestan Jadidism, sought solutions to such problems as spiritual poverty, gender inequality, and social stratification through his works of various genres. Fitrat reacted sharply to the most pressing issues of his time regarding the empowerment of women, education, and the establishment of fair governance systems.

9. In the poems of Philip Freneau, the ideas of patriotism, national identity and pride, and the struggle for independence are depicted. In his poems, the relationship between the individual and society is conveyed. The main part of Philip Freneau's work is occupied by Enlightenment ideas, which covered such topics as relying on reason and logic, natural rights and individual freedom, social and political criticism, experience and observations, development and mutual trust. The poetic heritage of Chulpon also reflects the principles of enlightenment, reflecting national awareness, individual rights and freedoms, development, education, and social problems.

10. Fenimore Cooper, along with the human qualities and historical events in the characters, pays special attention to the depiction of nature. In his work "The Spy," trying to show the origins of the indigenous population of America, he elevates the problems of the lifestyle and social inequality of Indians and new settlers to the level of the main motif. In Abdulla Qodiriy's famous novels "Days Gone By" and "Scorpion from the Altar," the events of Khudoyorkhan's era, recognized as "the dirtiest, darkest days of our history," are literarily embodied.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.27.01
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ УЗБЕКСКОМ
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ МИРОВЫХ ЯЗЫКОВ**

**УЗБЕКСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ МИРОВЫХ
ЯЗЫКОВ**

ХУДАЙБЕРДИЕВ ЖАСУР ЛАТИПОВИЧ

**ИНТЕРПРЕТАЦИЯ ЛИТЕРАТУРНО-ПОЛИТИЧЕСКИХ ПРОБЛЕМ В
АМЕРИКАНСКОЙ ЛИТЕРАТУРЕ ПРОСВЕЩЕНИЯ И УЗБЕКСКОЙ
ДЖАДИДСКОЙ ЛИТЕРАТУРЕ**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и
переводоведение**

**АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по филологическим наукам**

Ташкент – 2025

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за В2022.2. PhD /Fil2630.

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Защита диссертация состоится “___” _____ 2025 года в ___ часов на заседании Научного совета DSc.03/30.12.2019.Fil.27.01 по присуждению ученых степеней при Узбекском государственном университете мировых языков (Адрес: 100138, город Ташкент, Учтепинский район, улица Кичик Халка йули, дом 21А. Тел.: (+99871) 230-12-92; факс: (+99869) 227-07-61; e-mail: uzswlu_info@mail.ru

С диссертацией можно ознакомиться в Информационно-ресурсном центре Узбекского государственного университета мировых языков (зарегистрирована №_____) (Адрес: 100138, город Ташкент, Учтепинский район, улица Кичик Халка йули, дом 21А. Тел.: (+99871) 230-12-92.

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ВВЕДЕНИЕ (аннотация к диссертации доктора философии (PhD))

Целью исследования является раскрытие значения литературной политики в творчестве американских просветителей и представителей узбекской джадидской литературы, а также ее поэтических особенностей в сравнительно-типологическом и научно-теоретическом аспектах.

Задачи исследования:

теоретическое обоснование этапов развития просветительства в мировой литературе и глубокий научно-теоретический анализ отношения американских и узбекских просветителей к литературно-политическому процессу;

обоснование художественного выражения политических вопросов и особенностей просветительских идей на примере творчества Томаса Пейна и Абдурауфа Фитрата;

научный анализ выражения вопроса «личность и общество» в поэзии и интерпретации идей Просвещения на примере стихотворений Филипа Морена Френо и Абдулхамида Чулпана;

раскрыть художественную интерпретацию и механизм формирования концепции независимости в прозе Фенимора Купера и Абдуллы Кадыри, авторов первого исторического романа в американской и узбекской литературе.

Объектом исследования являются трактаты Томаса Пейна “Здравый смысл” (“*Common Sense*”), “Американский кризис” (“*The American Crisis*”), произведения Фитрата “Спор” (“*Munozara*”), “Рассказы индийского путешественника” (“*Hind sayuohi bayonoti*”), стихотворения Филипа Морена Френо “Видение Колумба” (“*The vision of Columbus*”), “Американская свобода” (“*American Liberty*”), “Памяти храбрых американцев” (“*To the Memory of the Brave Americans*”), “На Большом Западном канале” (“*On the Great Western Canal*”), “Восходящая слава Америки” (“*The Rising Glory of America*”), стихотворения Чулпана “Нашим туркестанским братьям” (“*Turkistonlik qardoshlarimizga*”), “Перспектива мира” (“*Tinchlik istiqboli*”), “Надежда” (“*Umid*”), “Печаль родины” (“*Yurt qayg‘usi*”), романы Фенимора Купера “Шпион” (“*The Spy*”) и “Минувшие дни” (“*O‘tkan kunlar*”), “Скорпион из алтаря” (“*Mehrobdan chayon*”) Абдуллы Кадыри.

Предметом исследования является сравнительный анализ литературной политики в американской просветительской и узбекской джадидской литературе.

Научная новизна исследования заключается в следующем:

на основе анализа исторических и социальных факторов, повлиявших на эволюционное развитие просветительской литературы, сравнительно изучены американская просветительская и узбекская джадидская литература,

выявлены их универсальные (просветительская тема, общечеловеческие идеи и традиции) и отличительные аспекты (сюжет, композиция, система образов, жанровые закономерности);

посредством объяснения художественной специфики литературной политики в произведениях американских и узбекских просветителей, на основе критериев исторической поэтики обоснованы сложные исторические условия, породившие эти течения, социальные и духовные проблемы, художественно выраженные в романах, поэмах и трактатах, универсальные идеи, ставшие актуальными в связи с потребностями времени;

посредством аналитического подхода усовершенствованы теоретические основы литературной политики в произведениях двух писателей, метод художественного выражения политических и образовательных вопросов Томаса Пейна и Абдурауфа Фитрата, полученные в результате анализа триады отношения *мировоззрение творческой личности - художественное произведение – отношение общества*;

оригинальность в философско-художественном восприятии, интерпретации и изображении литературной политики доказана на основе критериев художественности в лирических произведениях Филипа Морена Френо и Абдулхамида Чулпона, а также в эпических произведениях Фенимора Купера и Абдуллы Кадыри, которые выдвигали идею построения просвещенного общества, основанного на равенстве и справедливости.

Внедрение результатов исследования. На основе научных результатов и выводов, полученных в процессе исследования интерпретации литературно-политических вопросов в американском просветительском периоде и узбекской джадидской литературе:

теоретические выводы о сравнительном изучении американской просветительской и узбекской джадидской литературы, полученные на основе анализа исторических и социальных факторов, повлиявших на постепенное развитие просветительской литературы, и выявления их универсальных и отличительных аспектов использованы в научном проекте RCF2023-007 «История образовательных программ, специализирующихся на подготовке учителей английского языка в высших учебных заведениях Узбекистана», проводимом в сотрудничестве со специалистами Международного Вестминстерского университета в Ташкенте и Лондонского Вестминстерского университета (справка № RO/01-00660 Международного Вестминстерского университета в Ташкенте от 28 ноября 2024 г.). В результате проведенная работа позволила обогатить содержание подготовленных ресурсов по проекту;

теоретические соображения о том, что сложные исторические условия, породившие эти течения, социальные и духовные проблемы, художественно выраженные в романах, поэмах и трактатах, универсальные идеи, ставшие

актуальными в связи с потребностями времени, универсальные идеи, доказанные на основе критериев исторической поэтики путем объяснения художественной специфики литературной политики в произведениях американских и узбекских просветителей, широко использованы в инновационном проекте IL-27-4722022413 по теме «Создание электронной платформы «Компаративистика» по предмету «Сравнительное литературоведение», который планируется реализовать в 2023-2025 гг. в Узбекском государственном университете мировых языков (справка Узбекского государственного университета мировых языков № 04-04-1/850 от 20 февраля 2025 года). В результате в журнале «Компаративистика», созданном в рамках проекта и включенном в список научных изданий, рекомендуемых для публикации основных результатов докторских диссертаций, опубликована статья под названием «Отношение американских и узбекских творческих деятелей-просветителей к литературно-политическому процессу»;

метод художественного выражения политических и образовательных вопросов Томаса Пейна и Абдурауфа Фитрата, теоретические основы литературной политики в произведениях двух писателей, полученные в результате анализа триады *мировоззрение творческой личности - художественное произведение - отношение общества*, выводы и рекомендации, доказанные аналитическим подходом, использованы Союзом писателей Узбекистана на литературных вечерах, посвященных деятельности джадидов, встречах с творческой молодежью (справка Союза писателей Узбекистана № 01-03/218 от 8 мая 2025 г.). В результате это послужило повышению духовности молодежи, организации систематической работы по широкой популяризации чтения среди них, а также повышению знаний о художественном мастерстве Томаса Пейна и Абдурауфа Фитрата;

выводы о том, что оригинальность в философско-художественном восприятии, интерпретации и изображении литературной политики доказана на основе критериев художественности в лирических произведениях Филипа Морена Френо и Абдулхамида Чулпона, а также в эпических произведениях Фенимора Купера и Абдуллы Кадыри, которые выдвигали идею построения просвещенного общества, основанного на равенстве и справедливости эффективно использованы в деятельности Государственного музея литературы имени Алишера Навои Академии наук Узбекистана (справка № 73 Государственного музея литературы имени Алишера Навои Академии наук Республики Узбекистан от 8 мая 2025 г.). В результате это послужило важным источником в воспитании молодого поколения в духе уважения к памяти наших великих предков, пожертвовавших своей жизнью за свободу нашей страны, а также в изучении жизни и деятельности наших предков, ставших жертвами политических репрессий.

Апробация результатов исследования. Результаты исследования обсуждены на 9 научно-практических конференциях, в т.ч. на 6 международных и 4 республиканских.

Публикация результатов исследования. По теме диссертации всего опубликовано 17 научных работ. Из них 8 статей опубликованы в журналах, рекомендованных ВАК Республики Узбекистан для публикации основных результатов докторских и PhD диссертаций, из них 3 статьи опубликованы в зарубежных журналах.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы. Общий объем диссертации составляет 151 страницу.

E'LON QILINGAN ISHLAR RO'YXATI
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ilmiy masofaviy onlayn konferensiya materiallari to‘plami. – Toshkent, 2020-yil fevral. – B. 248-249.

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Avtoreferat «O‘zbekistonda xorijiy tillar» (Fledu.uz) jurnali tahririyatida tahrirdan o‘tkazilib, o‘zbek, ingliz va rus tillaridagi matnlar o‘zaro muvofiqlashtirildi.