

QO‘QON UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PHD.03/2025.27.12.PED.25.02 RAQAMLI ILMIY KENGASH

QO‘QON UNIVERSITETI

JAVXAROVA NILUFAR ODILJON QIZI

**JADIDLARNING MILLIY PEDAGOGIKA RIVOJIGA QO‘SHGAN
HISSASI (ASHURALI ZOHIRIY FAOLIYATI MISOLIDA)**

13.00.01 - Pedagogika nazariyasi. Pedagogik ta’limotlar tarixi

PEDAGOGIKA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI

Qo‘qon - 2026

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**Contents of dissertation abstract of doctor of philosophy (PhD) on
pedagogical sciences**

**Содержание автореферата диссертации на соискание степени доктора
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Bugungi kunda jahon ta'lim tizimida milliy pedagogik merosni o'rganish, tarixiy-ma'rifiy tajribani zamonaviy ta'lim jarayoniga tatbiq etish, yosh avlodni milliy qadriyatlar, tarixiy xotira va ma'naviy meros asosida tarbiyalash masalalariga alohida e'tibor qaratilmoqda. Globallashuv sharoitida ta'limning mazmuni faqat zamonaviy bilim va texnologiyalarni egallash bilan cheklanmay, balki xalqning tarixiy-pedagogik tajribasi, milliy tafakkuri, ma'rifiy an'analari va tarbiyaviy qadriyatlarini chuqur anglash bilan ham belgilanmoqda. Shu nuqtayi nazardan, jadidchilik harakati vakillarining pedagogik qarashlarini ilmiy jihatdan o'rganish, ularning milliy ta'lim taraqqiyotiga qo'shgan hissasini aniqlash va mazkur merosdan hozirgi ta'lim tizimida foydalanish imkoniyatlarini asoslash dolzarb ilmiy-pedagogik masalalardan biri hisoblanadi.

Jahon ilm-fanida jadid pedagogikasi musulmon Sharqi, turkiy xalqlar va Markaziy Osiyo xalqlari tarixida yuz bergan yangilanish jarayonlarning muhim ilmiy-pedagogik hodisasi sifatida baholanadi. Ushbu yo'nalish faqat mahalliy maktab islohoti doirasida emas, balki an'anaviy ta'lim tizimini zamon talablari asosida yangilash, savodxonlikni ommalashtirish, milliy ongni shakllantirish, ona tili asosidagi ta'limni rivojlantirish hamda dunyoviy bilimlarni o'quv jarayoniga kiritish bilan bog'liq keng ko'lamli ma'rifiy harakat sifatida talqin etiladi. Shu jihatdan jadid pedagogikasi Sharq va G'arb ma'rifatparvarlik tajribalarini o'zaro uyg'unlashtirgan, milliy qadriyatlarni saqlagan holda zamonaviy bilimlarga yo'l ochgan pedagogik tafakkur shakli sifatida alohida ilmiy ahamiyat kasb etadi.

Mamlakatimizda milliy madaniyatimiz tarixining muhim bosqichlarini haqqoniy, xolis va ilmiy asosda o'rganish uchun keng imkoniyatlar yaratildi. Ayniqsa, XXI asr boshlaridan jadidchilik harakati, uning ma'rifiy-pedagogik mohiyati, milliy uyg'unlash jarayonidagi o'rni hamda ta'lim-tarbiya taraqqiyotiga qo'shgan hissasini yoritishga qaratilgan qator tadqiqotlar amalga oshirildi. Ta'lim tizimidagi islohotlar "...yoshlarimizning bilimi va imkoniyatlarini Vatanimiz ravnaqi yo'lida birlashtirish bugungi zamon pedagogikasining oldiga qo'yilgan maqsadlardan asosiysi"¹ bo'lib, bu borada jadid ma'rifatparvarlarning yoshlar tarbiyasiga hayot yoki mamot masalasi sifatida qaragani fikrimizni asoslaydi. Bu jihatdan jadid ma'rifatparvarlarining yoshlar tarbiyasiga millat kelajagini belgilovchi hayotiy masala sifatida yondashgani alohida ilmiy ahamiyat kasb etadi. Shu sababli milliy pedagogik meros, ma'naviy qadriyatlar va yosh avlodni zamon talablari asosida tarbiyalashga doir yaqin tarixiy tajribani birlamchi manbalar asosida chuqur o'rganish muhim vazifa hisoblanadi. Jadid pedagogik qarashlarini, ularning ta'limni yangilash, milliy ongni shakllantirish, ona tili va adabiyot orqali ma'rifatni yoyish borasidagi faoliyatini tadqiq etish hozirgi mustaqillik sharoitida ham dolzarbligini yo'qotmagan. Mazkur merosdan bugungi ta'lim-tarbiya jarayonida foydalanish milliy ma'naviyatni mustahkamlash, tarbiyashunoslikning nazariy asoslarini boyitish va yoshlarni tarixiy xotira hamda milliy qadriyatlar

¹ Mirziyoyev Sh.M. Xalqimizning roziligi bizning faoliyatimizga berilgan eng oliy bahodir. 2-jild. - Toshkent: O'zbekiston, 2018. - B. 497.

ruhida kamol toptirishga xizmat qiladi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida” PF5847-son, 2020-yil 29-oktabrdagi “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida” PF-6097-son, 2022-yil 28-yanvardagi “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida” PF-60-son, 2023-yil 11-sentabrdagi “O‘zbekiston - 2030” strategiyasi to‘g‘risida” PF-158-son Farmonlari, O‘zbekiston Respublikasi Prezidentining 2021-yil 17-fevraldagi “Sun‘iy intellekt texnologiyalarini jadal joriy etish uchun shart-sharoitlar yaratish chora-tadbirlari to‘g‘risida” PQ-4996-son Qarorida belgilangan ustuvor vazifalarni bajarishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishi ustuvor yo‘nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining “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. Milliy ta’lim-tarbiya va o‘qitish jarayoni masalalarini chuqur o‘rganish pedagogikada barcha davrlar uchun eng muhim mavzulardan biri bo‘lib kelgan.

Jahon ilm-fanida ham jadid pedagogikasi yuzasidan salmoqli tadqiqotlar amalga oshirilgan. Xususan, E.Lazzerin, E.Ollvort, N.Davlat, X.Komatsu, I.Baldauf singari bir qancha olimlar ishlarida Turkistondagi jadidchilik faoliyati, jadid pedagogikasi va uning xos xususiyatlari yuzasidan mulohazalar bildirilgan². K.Bendrikov, E.Karrer, A.Kyugelgan, N.Diktorova, S.Tolstov, N.Arxaangelskiy singari Mustaqil davlatlar hamdo‘stligi mamlakatlari olimlari tadqiqotlarida jadid pedagogikasi, Turkistondagi ta’lim-tarbiya tizimi, bu tizimdagi yetakchi g‘oya va tamoyillar, ta’lim-tarbiya usullari ilmiy-metodik jihatdan tadqiq etilgan³.

Mamlakatimiz olimlaridan B.Qosimov, U.Dolimov, Sh.Ne‘matov, Y.Abdullayev, O.Abdullayev, Z.Ahmadova, Z.Ahrorova, D.Jamalova, D.Axadova,

² Lazzerini E. J. Ismail Bey Gasprinskii and Muslim Modernism in Russia, 1878-1914: PhD dissertation. - Seattle: University of Washington, 1973; Lazzerini E. J. From Bakhchisarai to Bukhara in 1893: Ismail Bey Gasprinskii's Journey to Central Asia // Central Asian Survey. - 1984. - Vol. 3. - № 4. - P. 77-88; Allworth E. A. The Modern Uzbeks: From the Fourteenth Century to the Present: A Cultural History. - Stanford: Hoover Institution Press, 1990. - 411 p; Devlet N. Rusya Türklerinin Millî Mücadele Tarihi, 1905-1917. - Ankara: Türk Kültürünü Araştırma Enstitüsü, 1985. - 302 s; Carrère d'Encausse H. Islam and the Russian Empire: Reform and Revolution in Central Asia / transl. by Q. Hoare; pref. by M. Rodinson. - London: I. B. Tauris, 1988. - 267 p; Komatsu H. Kakumei no Chūō Ajia: aru Jadīdo no shōzō. - Tokyo: Tokyo Daigaku Shuppankai, 1996; Komatsu H. Dār al-Islām under Russian Rule as Understood by Turkestani Muslim Intellectuals // Empire, Islam, and Politics in Central Eurasia / ed. by T. Uyama. - Sapporo: Slavic Research Center, Hokkaido University, 2007. - P. 3-21; Baldauf I. Jadidism in Central Asia within Reformism and Modernism in the Muslim World // Die Welt des Islams. - 2001. - Vol. 41. - № 1. - P. 72-88.

³ Граменицкий С. М. Дискуссия о новометодных мактабах. - Тошкент, 1909. - Б. 25; Бендрик К. Е. Очерки истории народного образования в Туркестане. - Москва: Изд-во АПН РСФСР, 1960. - 569 с; Каррер Э. Яширин жамиятлар даври, 1910-1914 // Ўзбек тили ва адабиёти. - 1994. - № 1-2. - Б. 60-65; Фон Кюгельген А. Легитимация среднеазиатской династии мангытов в произведениях их историков, XVIII-XIX вв. - Алматы, 2004. - 516 с; Толстов С. П. История, этнография, археология Средней Азии: сборник статей. - Москва: Наука, 1968. - Б. 167; Архангельский Н., Дикторова Н. Етти йиллик мактабда она тилининг таълим ва тарбия программаси. - Тошкент: Туркистон давлат нашриёти, 1922. - Б. 12.

B.Ahmedov, N.Alimova singari qator olimlar jadidchilik faoliyati, jadid pedagogikasi yuzasidan tadqiqotlar olib borganlar⁴. Ashurali Zohiriy hayoti va faoliyati yuzasidan T.Tog'ayev, B.Irzayev, R.Tojiboyev, Z.Qobilova, I.Madaminov, D.Zohidova, A.Turdaliyev, F.Qurbonovalarning tadqiqotlari e'tiborga molik⁵.

Bizning magistrlik dissertatsiyamiz Ashurali Zohiriyning publitsistik faoliyatiga bag'ishlangan edi⁶.

Yuqorida sanab o'tilgan tadqiqotlarda Ashurali Zohiriy ijodi tilshunoslik, adabiyotshunoslik, tarix va publitsistika nuqtayi nazaridan tahlil qilingan bo'lib, ularda Zohiriyning pedagogik faoliyatiga keng o'rin berilmagan.

Mazkur dissertatsiyamiz esa milliy pedagogik tafakkur taraqqiyotida muhim o'rin tutgan millat ziyolisi faoliyatini monografik tadqiq etilishi nuqtayi nazaridan dolzarb ahamiyat kasb etadi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Qo'qon universiteti ilmiy tadqiqotlar rejasining "Zamonaviy pedagogikaning dolzarb (2017-2030-yy.)" mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi. Jadidlarning milliy pedagogika rivojiga qo'shgan hissasini Ashurali Zohiriy faoliyati misolida ilmiy-pedagogik jihatdan asoslash, uning hayoti, ijtimoiy-ma'rifiy faoliyati, ta'lim-tarbiyaga oid qarashlari va pedagogik merosining zamonaviy ta'lim tizimidagi ahamiyatini aniqlashdan iborat.

Tadqiqotning vazifalari:

jadidchilik harakatining ijtimoiy-pedagogik mohiyatini ochib berish va milliy pedagogik tafakkur tushunchasining mazmuni, tarkibiy belgilari, rivojlanish bosqichlarini tahlil qilish;

Ashurali Zohiriyning ta'lim-tarbiyaga oid qarashlarini ilmiy-pedagogik nuqtayi nazardan tahlil qilib, uning darsliklar yaratish, muallimlik, matbuot va navoiyshunoslik faoliyatining pedagogik mazmunini yoritish;

Ashurali Zohiriy g'oyalarini zamonaviy ta'lim jarayonida qo'llash imkoniyatlarini asoslash hamda Zohiriy pedagogik merosini o'rganishga

⁴ Qosimov B., Dolimov U. Ma'rifat darg'alari. - Toshkent: O'qituvchi, 1999. - B. 172; Dolimov U. Jadid maktablari: ularda ona tili va adabiyot o'qitishning ilmiy-nazariy hamda amaliy asoslari: ped. fan. dokt. diss. - Toshkent, 2008; Ne'matov Sh. E. Turkistonda darsliklar yaratishning tarixiy yo'li va ularning didaktik asoslari: ped. fan. nomz. diss. avtoref. - Toshkent, 2009; Abdullayev Y. Mashhur ma'rifatparvarning ikki darsligi // Boshlang'ich ta'lim. - Toshkent, 1993. - № 1. - B. 20-21; Abdullayev O. Tugallanmagan qo'shiq: Elbek tavalludining yuz yilligiga // O'zbekiston ovozi. - 1999. - 12-iyun; Ahadova D. Abdurauf Fitratning ma'rifiy-pedagogik qarashlari: ped. fan. nomz. diss. - Toshkent, 1998. - B. 163; Ahrorova Z. Mahmudxo'ja Behbudiyning pedagogik qarashlari va ma'rifiy-amaliy faoliyati: ped. fan. nomz. diss. - Toshkent, 1997. - B. 195; Ahmedov B. Tarixdan saboqlar. - Toshkent: O'qituvchi, 1994. - 432 b; Alimova N. Munavvar Qorining yangi usuli jadid maktablari // Xalq ta'limi. - Toshkent, 2001. - № 6. - B. 60-63.

⁵ Tog'ayev T. Ashurali Zohiriyning tilshunoslik merosi. Fil.f.n. diss. - Toshkent, 2006. - 156 b; Irzayev B. Ashurali Zohiriy - millatimiz fidoyisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.164; Qobilova Z. Yurt va millat qayg'usi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.194; Tojiboyev R. Ilk navoiyshunoslardan edi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.175; Madaminov I. Qomusiy olim, jonkuyar pedagog // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.171; Zohidova D. "Muhokamat ul-lug'otayn"ning Ashurali Zohiriy nashri va uning qiyosiy tahlili // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.209; Turdaliyev A. "Adabiyot parchalari" darg'asi xrestomatsiyasi haqida // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.160; Qurbonova F. Tarixning achchiq haqiqatlari // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.235.

⁶ Javharova N. Ashurali Zohiriyning publitsistik faoliyati. Magistrlik diss. - Qo'qon, 2023. - 80 b.

yo'naltirilgan bilishga oid, qadriyatli-motivatsion va faoliyatli komponentlar mazmunini belgilash;

Ashurali Zohiriy pedagogik merosini o'rganish bo'yicha tajriba-sinov ishlarini tashkil etish va ularning samaradorlik darajasini aniqlash.

Tadqiqot obyekti sifatida jadidlarning milliy pedagogika rivojiga qo'shgan hissasini o'rganish jarayoni, xususan, Ashurali Zohiriy pedagogik faoliyati va merosini ta'lim jarayonida tadqiq etish tizimi belgilandi.

Tadqiqot predmetini Ashurali Zohiriyning pedagogik faoliyati, ta'lim-tarbiyaga oid qarashlari va ma'rifiy merosi hamda ushbu merosni zamonaviy ta'lim jarayonida qo'llashning mazmuni, shakl va metodlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot jarayonida tarixiy-pedagogik tahlil, qiyosiy-analitik tahlil, biografik metod, manbashunoslik tahlili, pedagogik kuzatish, suhbat, anketa, tajriba-sinov, umumlashtirish, tizimlashtirish hamda matematik-statistik tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi:

Ashurali Zohiriyning pedagogik merosi ilk bor uning shaxsiy birlamchi manbalari – “Adabiyot parchalari” to'plamidagi “Dehqonlar tajribasi”, “Navoiy”, “Forobiy” va “Bobolar so'zi”, “Yurt” jurnali (1917) materiallari hamda F.Vidalning “Bola tarbiyasi haqida” asari tarjimasi (1920) – zaminida yaxlit pedagogik tizim sifatida qayta tiklandi; uning ona tili va darslikchilik, matbuotchilik, navoiyshunoslik hamda muallim tayyorlash yo'nalishlaridagi faoliyati o'zaro bog'liq butunlikda o'zbek pedagogikasi tarixining mustaqil bo'g'ini sifatida ilmiy-nazariy jihatdan dalillandi;

Zohiriyning etnopedagogik va tarjimonlik merosi ilk bor pedagogik tahlil predmeti sifatida ochib berildi: asarlaridagi xalq harakatli bolalar o'yinlari hamda tizimlashtirilgan maqollar milliy jismoniy, mehnat va axloqiy tarbiya resursi sifatida aniqlandi; tarjimalari va “Yurt” jurnalidagi faoliyati misolida jadid pedagogikasining bosh tamoyili – milliy an'ana bilan jahon pedagogik tafakkurining uyg'unlashuvi – Zohiriy amaliyotida hujjatli dalillar asosida asoslab berildi;

“milliy pedagogik tafakkur” tushunchasi ilk bor amaliy ta'rif sifatida uch komponent (bilishga oid, qadriyatli-motivatsion, faoliyatli), ularning kuzatiladigan indikatorlari va uch darajali baholash mezonlari tizimi ko'rinishida ishlab chiqildi; shu asosda Zohiriy merosini zamonaviy oliy ta'lim jarayoniga integratsiya qilishning maqsad, nazariy-metodologik asos, mazmuniy bloklar, metodik vositalar va kutilayotgan natijalarni qamrab olgan pedagogik modeli yaratildi;

Zohiriy merosini o'rganish samaradorligini baholashning miqdoriy metodikasi ilk bor ishlab chiqildi: uch komponentli diagnostik vosita, boshlang'ich holatni nazorat qiluvchi o'sish farqi va kovariatsion tahlil usullari majmuasi asosida kvazi-eksperimental tadqiqot (uch oliy ta'lim muassasasi, 380 talaba) o'tkazildi; tahlil natijasida maxsus metodik ta'minotning talabalarda milliy pedagogik tafakkurni rivojlantirishdagi ijobiy va statistik jihatdan ahamiyatli ta'siri asoslandi.

Tadqiqotning amaliy natijalari

Ashurali Zohiriy pedagogik merosini o'rganishga oid nazariy materiallar tizimlashtirildi va Zohiriy hayoti, ijtimoiy faoliyati va ta'lim-tarbiyaga oid qarashlarini o'rganish bo'yicha o'quv-metodik tavsiyalar ishlab chiqildi;

talabalarda milliy pedagogik merosga munosabat, kasbiy mas'uliyat va tarixiy-pedagogik tafakkurni shakllantirishga xizmat qiluvchi topshiriqlar tizimi taklif qilindi;

Zohiriy merosini zamonaviy ta'lim jarayonida qo'llashga doir ma'ruza, seminar, mustaqil ish va tarbiyaviy tadbirlar mazmuni ishlab chiqildi;

tadqiqot xulosalari pedagogika tarixi, milliy tarbiya, jadidchilik tarixi, ma'naviyat asoslari, ona tili va adabiyot ta'limi sohalarida yaratiladigan monografiya, darslik va qo'llanmalarining mukammallashuviga xizmat qilishi ko'rsatilgan.

Tadqiqot natijalarining ishonchliligi. Tadqiqot ishida natijalarning ishonchliligi muammoning aniq qo'yilganligi, nazariy ma'lumotlarni berishda aniq ilmiy manbalarga tayanilganligi, tahlilga tortilgan materialning ilmiy metodlar vositasida tadqiq etilganligi hamda asoslanganligi, nazariy fikr va xulosalarning amaliyotga joriy etilgani, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlangani, pedagogikaning zamonaviy ilmiy konsepsiyalari asosida o'rganilganligi va tadqiq qilinganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqotning ilmiy ahamiyati jadidchilik harakati, milliy pedagogik tafakkur va Ashurali Zohiriy pedagogik merosini o'zaro bog'liq holda o'rganish orqali pedagogika tarixi fanini yangi nazariy xulosalar bilan boyitishda namoyon bo'ladi. Tadqiqot natijalari jadid pedagogikasining ijtimoiy-pedagogik mohiyatini, milliy ta'lim taraqqiyotidagi o'rnini va Ashurali Zohiriy faoliyatining ilmiy-pedagogik ahamiyatini yoritishga xizmat qiladi.

Tadqiqotning amaliy ahamiyati shundaki, unda ishlab chiqilgan xulosa va tavsiyalardan oliy ta'lim muassasalarida pedagogika tarixi, umumiy pedagogika, milliy tarbiya, jadidchilik tarixi, ma'naviyat asoslari, ona tili va adabiyot ta'limi fanlarini o'qitishda, darslik va o'quv qo'llanmalar yaratishda, seminar va mustaqil ish topshiriqlarini ishlab chiqishda foydalanish mumkin. Shuningdek, tadqiqot materiallari talabalarda milliy pedagogik merosga hurmat, tarixiy xotira, kasbiy mas'uliyat va o'qituvchilik faoliyatiga ongli munosabatni shakllantirishda amaliy ahamiyat kasb etadi.

Tadqiqot natijalarining joriy qilinishi. Ashurali Zohiriy pedagogik merosini o'rganish bo'yicha olingan ilmiy natijalarning joriylanishi quyidagilarda ko'rinadi:

Ashurali Zohiriyning pedagogik qarashlari jadid ma'rifatchiligi, milliy pedagogik tafakkur va o'zbek pedagogikasi tarixining uzviy tarkibiy qismi sifatida asoslangan, uning darslikchilik, muallimlik, matbuotchilik, navoiyshunoslik va milliy til taraqqiyotiga doir faoliyati o'zbek pedagogikasi rivojiga xizmat qilgan ma'rifiy-pedagogik tizim sifatida talqin qilingan o'rinlardan AL-322103020 raqamli "Qo'qon adabiy muhiti ijodkorlari hayoti va ijodi bo'yicha veb-sayt va elektron platforma yaratish" mavzusidagi loyihada foydalanilgan (2026-yil 23-maydagi 21/04-son ma'lumotnoma). Natijada, platforma yangi va ilmiy ma'lumotlar bilan boyitilib, foydalanuvchilarga qulaylik yaratilgan;

Dissertatsiya ishi natijalari respublika fan va texnologiyalari rivojlanishning "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini

shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishi doirasida Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy institutida amalga oshirilgan quyidagi tadqiqot natijalarida: jadidlar maktab, darslik, matbuot va muallim shaxsini ma'rifiy islohotlarning tayanch vositalari sifatida talqin etib, ta'limni jamiyat taraqqiyotining asosiy omili deb baholaganligi, yangi usul maktablari faoliyati, ona tilida ta'lim berish, dunyoviy fanlarga e'tibor kuchayishi va shaxsga yo'naltirilgan ta'lim jadidchilik harakatining amaliy pedagogik mazmunini tashkil etganligiga doir mualliflik g'oyalaridan FZ-2016-0909111822 – "Darsliklar va o'quv adabiyotlari mazmuniga Sharq pedagogik tafakkuri durdonalarini singdirish orqali o'quvchilarda ommaviy madaniyatga qarshi kurashchanlik ko'nikmalarini shakllantirish mexanizmlari" nomli fundamental loyiha doirasida foydalanilgan (Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy institutining 2026-yil 11-iyundagi 01-09/422-sonli ma'lumotnomasi). Shuningdek, jadidlarning milliy pedagogika rivojiga qo'shgan hissasi hamda Ashurali Zohiriy asarlari jadid pedagogikasining ta'limiy-uslubiy mumtoz namunalari sifatida baholanishi kabi ilmiy xulosalardan IL-662205522-raqamli "Umumta'lim maktablarining 5-6 sinf adabiyot darslarida IT-texnologiyalarini qo'llash metodikasi" mavzusidagi innovatsion loyiha doirasida ishlab chiqilgan metodik yechimlardan integratsiyalashgan holda foydalanilgan. Natijada, umumta'lim maktablarida adabiyot fanini o'qitishning ilmiy-metodik asoslari boyitildi, jadid pedagogikasi g'oyalari va milliy pedagogik merosni zamonaviy axborot texnologiyalari bilan uyg'unlashtirish imkoniyatlari kengaydi hamda o'quvchilarning ma'naviy-ma'rifiy dunyoqarashi, mustaqil fikrlash va milliy qadriyatlarga sodiqlik kompetensiyalarini rivojlantirishga xizmat qiluvchi metodik ta'minot takomillashtirildi.

Zohiriy pedagogik merosini oliy ta'limda o'rganishning metodik tizimi takomillashtirilgan, ma'ruza, seminar, mustaqil ish, manba tahlili, qiyosiy jadval, taqdimot, refleksiv esse va tarbiyaviy tadbirlar asosida tashkil etilgan tajriba-sinov ishlari orqali ushbu tizimning talabalarda tarixiy-pedagogik bilim, kasbiy mas'uliyat va milliy pedagogik tafakkurni rivojlantirishdagi samaradorligi asoslanganligi to'g'risidagi ilmiy natijalardan O'zbekiston Milliy teleradiokompaniyasining "O'zbekiston" teleradiokanali "Bedorlik", "Adabiy jarayon" nomli eshittirishlari (2019-2022-yillar) ssenariysida foydalanilgan (O'zbekiston milliy teleradiokompaniyasi "O'zbekiston teleradiokanali" davlat muassasasining 2026-yil 12-martdagi 04-36-359-son ma'lumotnomasi). Natijada, eshittirishlar ilmiy-nazariy ma'lumotlar bilan boyitilib, ularning ilmiy-ma'rifiy saviyasi oshgan.

Tadqiqot natijalarining aprobatyasi. Mazkur tadqiqot natijalari 5 ta, jumladan, 3 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida qilingan ma'ruzalarda jamoatchilik muhokamasidan o'tkazilgan.

Tadqiqot natijalarning e'lon qilinishi. Dissertatsiya mavzusi bo'yicha jami 9 ta ilmiy ish nashr etilgan. O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan nashrlarda 4 ta ilmiy maqola, jumladan 2 tasi respublika, 2 tasi xorijiy jurnallarda chop qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, umumiy hajm 152 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

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

Dissertatsiyaning birinchi bobi **“Jadidchilik va milliy pedagogik tafakkur rivojining ilmiy nazariy asoslari”** deb nomlanib, bobning birinchi faslida **“Jadidchilik harakatining ijtimoiy-pedagogik mohiyati”** xususida so'z yuritiladi.

XIX asrning so'nggi choragida jahon siyosiy ayvonidagi keskin o'zgarishlar va yuzaga kelgan ijtimoiy-ma'naviy sharoit mustamlakachilik tuzumi ostida yashayotgan xalqlar oldiga tobora ahvoli chigallashib borayotgan millatning tarixiy, madaniy qadriyatlarini saqlab qolish, millatning ozodligi uchun kurashish va jahonning taraqqiy etgan mamlakatlari qatoriga qo'shilish masalasini qo'ydi. Bu masalalar esa millatning tafakkurini o'stirish, yosh avlodga ta'lim tarbiya berish va ta'lim sohasida tub islohatlar o'tkazishni talab etar edi. Tarixning ana shu murakkab vaqtlarida Turkiston hududida vujudga kelgan jadidchilik harakati ma'rifat, milliy ong va milliy ta'lim tizimini tubdan isloh qilishga qaratilgan alohida ijtimoiy-pedagogik voqelik sifatida tarixiy jarayon markaziga chiqdi.

Ayniqsa, XX asrning boshlarida jadidchilik harakati faqatgina ijtimoiy-siyosiy harakat emas, balki chuqur pedagogik mazmunga ega bo'lgan ma'rifatparvarlik yo'nalishi sifatida o'zini namoyon qildi. O'lkada mustamlakachilik bosimining haddan ziyod kuchayishi, mahalliy tub joy aholisining ijtimoiy-iqtisodiy qashshoqlashuvi hamda yodlashga asoslangan an'anaviy ta'lim tizimining tobora zamon talablariga javob bera olmaydigan ahvolga kelishi jadidchilikning ma'rifatparvar g'oyalarga alohida urg'u berishiga turtki bo'ldi. Bu jihatdan jadidchilik harakati tub mohiyatiga ko'ra ijtimoiy-pedagogik mazmun kasb etib, millatni uyg'otish, uning ongni yuksaltirish va zamonaviy bilimlar orqali taraqqiyotga erishish harakat vakillarining asosiy maqsadiga aylandi.

Jadidchilik harakati vakillarining pedagogik qarashlari Sharq va G'arb ma'rifatparvarlik an'analari sinteziga asoslangan bo'lib, ularning qarashlarida inson shaxsini har tomonlama rivojlantirish g'oyasi ustuvor ahamiyat kasb etadi. Jadid pedagogikasining muhim xususiyatlaridan biri ham uning amaliy yo'naltirilganligida bo'lib, ular ta'lim jarayonida o'quvchilarning mustaqil fikrlashi, tahlil qila olish qobiliyati, hayotiy ko'nikmalarni egallashini eng muhim jihat deb bilganlar. Shuningdek, jadidlar ta'limni milliy qadriyatlar bilan uyg'unlashtirishga alohida e'tibor qaratdilar. Ularning fikricha, haqiqiy taraqqiyot milliy o'zlikni anglash va saqlash bilan chambarchas bog'liqdir. Shu bois ular darsliklar, o'quv qo'llanmalari va teatr asarlari orqali milliy ongni shakllantirishga intildilar.

Jadidchilik harakatining ijtimoiy-pedagogik mohiyati, birinchi navbatda, jamiyatni kompleks isloh qilishga qaratilganligida bo'y ko'rsatadi. Ular quyidagilarda ko'rinadi: usuli jadid maktablarining ochish, zamonaviy dunyoqarashga ega bo'lgan, faoliyatida milliy tafakkur va yuksak ma'naviy qadriyatlarga suyanadigan shaxsni tarbiyalash, ayollar ta'limini rivojlantirish orqali jamiyatning ijtimoiy bazasini kengaytirish, gumanistik va demokratik tamoyillarga asoslangan ta'lim.

Yigirmanchi yuz yillik boshlarida, ayniqsa, yangi usul maktablariga ehtiyoj juda katta edi. "...Eski zamon maktablari birlan usuli jadid maktabini farqi nihoyat darajada ma'lum va ravshan bo'ldi. Usuli jadid maktabi birlan eski zamon maktablarini bir joyga bormoq uchun otash aroba birlan piyoda odimga misol qilsak ham to'g'ridur..."⁷, - degan fikr jadid maktablarining ahamiyatiga berilgan haqiqiy bahodir.

Jadid pedagogikasining yuqorida sanab o'tilgan xususiyatlari o'tgan asr boshlari uchun chin ma'nodagi yutuq bo'lib, jadidlar ilgari surgan bu yo'nalish zamonaviy pedagogikadagi "shaxsga yo'naltirilgan ta'lim", "subyekt-subyekt munosabati", "individuallashtirish" va "differensial yondashuv" kabi zamonaviy tushunchalarga yaqin keladi. Bu esa jadid pedagogikasining o'z zamonasi uchun naqadar pishiq-puxta nazariy asoslarga ega ekanligidan dalolat beradi.

Bobning ikkinchi fasli **"Milliy pedagogik tafakkur tushunchasi va uning rivojlanish bosqichlari"** deb nomlanadi. Milliy pedagogik tafakkur har bir jamiyatning uzoq vaqtlik tarixiy taraqqiyoti natijasida shakllangan, muayyan xalqning ijtimoiy-madaniy qadriyatlarini, an'alarini, dunyoqarashi hamda tarbiyaviy tajribalarini o'zida mujassam etgan ijtimoiy falsafiy hodisa bo'lib, mazkur tushuncha pedagogika fanining nazariy asoslarini milliylik bilan uyg'unlashtirgan tarzda, ta'lim-tarbiya jarayonini tashkil etishda xalqning o'ziga xos ma'naviy merosi, ruhiyati, va tarixiy tajribalariga suyanan holatda rivojlanishini anglatadi. Dunyo pedagogik tafakkurida ham milliy pedagogik tafakkur tushunchasi aynan tadqiq etilmagan bo'lsa-da, mazkur tushunchaga yaqin g'oyalar bir qator olimlar tomonidan ilgari surilgan. Xususan, J.Deveyning pedagogik qarashlarida "Ta'lim jamiyat hayoti bilan uzviy bog'liq bo'lib, u ijtimoiy tajribani avloddan-avlodga uzatadi"⁸, - degan g'oya ilgari suriladi. Olim ta'lim va xalqning milliy-ijtimoiy tafakkuri o'rtasidagi chambarchas bog'liqlikni ta'kidlar ekan, bu ikki tushuncha bir-biridan ajralgan holda mavjud bo'la olmasligini aytadi. O'z qarashlarini amerika xalqi va ta'lim tizimi o'rtasidagi bog'liqlik misolida tushuntiradi. Olimlardan P.Freyr⁹, J.Rouseu¹⁰ J.Pestalozzi¹¹, J.Brunerning¹² tadqiqotlarida ham muammo o'rganilgan.

Milliy pedagogik tafakkur haqida gapirilganda ko'p hollarda u millat o'tmish merosining yig'indisi sifatida baholanadi. Ammo aytish lozimki, milliy pedagogik

⁷ Xursanov J. Jadidlarning Turkiston o'lkasi ta'lim sohasida amalga oshirgan islohatlari // Problems and scientific solutions. - Melbourne, 2022. - B.6.

⁸ Dewey J. Democracy and Education. - New York: Macmillan, 1986. - 434 p.

⁹ Freire P. Pedagogy of the Oppressed. - New York: Continuum, 2000. - P.72.

¹⁰ Rousseau J. J. Emile, or Treatise on Education. - London: J. M. Dent & Sons, 1911. - P. 143.

¹¹ Pestalozzi J. H. How Gertrude Teaches Her Children. - Syracuse: C. W. Bardeen, 1894. - P.209.

¹² Bruner J. S. The Process of Education. - Cambridge, MA: Harvard University Press, 1960. - P.56.

tafakkur nafaqat o'tmish merosining jamlanmasi, qotib qolgan dogma emas, zamon talablariga mos ravishda yangilanib boruvchi dinamik tizim sifatida namoyon bo'ladi. Chunki, rivojlanib borayotgan davr har bir ta'lim tizimi oldiga yangidan yangi talablar qo'yar ekan, millat farzandlari xalq qadriyatlariga mos holatda uni tashkil etadi. Qadriyatlarning o'zi ham dinamik tizim ekanligi hisobga olinganda, milliy pedagogik tafakkurning ham kengayib boruvchi xususiyati oydinlashadi.

O'zbek milliy pedagogik tafakkuri ham o'ziga xos uzoq tarixiy taraqqiyot yo'lini bosib o'tgan bo'lib, u turli davrlarning ijtimoiy-siyosiy, madaniy va iqtisodiy sharoitlari ta'sirida shakllana borgan. Ushbu tafakkurning taraqqiyot bosqichlarini shartli ravishda quyidagicha ajratish mumkin:

Birinchi bosqich – qadimgi va ilk o'rta asrlar davri;

Ikkinchi bosqich – o'rta asrlar uyg'onish davri;

Uchinchi bosqich – jadidchilik davri;

To'rtinchi bosqich – sovet davri pedagogikasi;

Beshinchi bosqich – mustaqillik davri pedagogik tafakkuri.

Umuman olganda, milliy pedagogik tafakkur shunday tizimli jarayonki, u uzluksiz tarzda rivojlanib boradi. Milliy pedagogik tafakkur o'zida tarixiy meros va zamonaviy yondashuvlarni mujassamlashtiradi. O'zbek pedagogik tafakkuri misolida ko'rish mumkinki, har bir tarixiy bosqich ushbu tafakkurning shakllanishi va boyishiga o'ziga xos hissa qo'shgan. Shu bois, bugungi kunda milliy pedagogik tafakkurni chuqur o'rganish va uni ta'lim-tarbiya amaliyotiga samarali joriy etish dolzarb ilmiy-pedagogik vazifa hisoblanadi.

Milliy pedagogik tafakkur rivojining uchinchi bosqichi sifatida e'tirof etiluvchi jadidchilik davri XIX asr oxiri - XX asr boshlarida Turkiston ijtimoiy-madaniy hayotida yuzaga kelgan tub o'zgarishlar bilan chambarchas bog'liqdir. Mazkur davr pedagogik tafakkurida yangilanish, islohotchilik va milliy uyg'onish g'oyalari ustuvor ahamiyat kasb etib, ta'lim-tarbiya tizimining mazmuni, shakli va metodlarini qayta ko'rib chiqish zaruratini yuzaga keltirdi. Jadidchilik harakati nafaqat madaniy-ma'rifiy oqim, balki milliy o'zlikni anglash va jamiyatni modernizatsiya qilishga qaratilgan kompleks ijtimoiy hodisa sifatida namoyon bo'ldi.

Dissertatsiyaning ikkinchi bobi **“Ashurali Zohiriyning pedagogik faoliyati va qarashlari”** deb nomlanadi. Bobning birinchi fasli **“Ashurali Zohiriyning hayoti va ijtimoiy faoliyati”** masalasi tahliliga bag'ishlanadi.

Bugungi kunda jadidchilik merosini o'rganish, uning ilg'or g'oyalarini zamonaviy ta'lim tizimiga tadbiq etish masalasi dolzarb ilmiy muammolardan biri sifatida e'tirof etilmoqda. Shu nuqtayi nazaridan, Ashurali Zohirining hayoti va ijtimoiy faoliyatni tadqiq etish nafaqat tarixiy ahamiyatga ega, balki pedagogika, ijtimoiy fanlar taraqqiyoti uchun ham muhim nazariy va amaliy asos bo'lib xizmat qiladi. Mamlakatimiz prezidenti Sh.Mirziyoyev 2021-yil 28-sentyabrda Farg'ona viloyatida saylovchilar bilan bo'lgan uchrashuvda Ashurali Zohiriy yodga olib, “Yurtimizda ilk bor “O'zbek tili” darsligini yaratgan atoqli olim, jurnalist va tarjimon, jamoat arbobi Ashurali Zohiriy bo'lganini sizlar, albatta, yaxshi bilasizlar. Butun umrini el-yurtni, millatimizni ma'rifatli va madaniyatli qilishga bag'ishlagan, 1937-yili “xalq dushmani” sifatida qatag'on qurboni bo'lgan bu betakror insonning

xotirasini munosib qadrlash, nomini abadiylashtirish uchun zarur chora-tadbirlarni amalga oshirsak, o'ylaymanki, tarixiy adolat qaror topadi"¹³, - degan edilar. Chindan ham, butun faoliyatini millat taraqqiyotiga safarbar qilgan Zohiriyning jamiyatning qator jabhalari taraqqiyotida sezilarli o'rni bor. Uning faoliyati nafaqat ijtimoiy nuqtayi nazardan, balki ilmiy jihatdan ham serqirra edi. Zohiriyning o'zbek pedagogikasi, adabiyotshunosligi, tilshunosligi, publisistikasi taraqqiyotidagi o'rni tahlil qilar ekan, filologiya fanlari doktori, professor Z.Qobilova "Yurt va millat qayg'usi maqolasida "Ashurali Zohiriy ham o'z davrining ijtimoiy-siyosiy harakatlarida faol qatnashgan yirik namoyandalardan, yangi zamon o'zbek madaniyatining Qo'qondagi asoschilaridan biri bo'lgan. U o'zbek milliy pedagogikasi, adabiyotshunosligi, noshirligi, shuningdek, publisistikasi taraqqiyosida ham katta xizmatlar qilgan millat farzandi edi. Ashurali Zohiriyning yuzlab maqolalari o'z davrining turli gazeta va jurnallarida chop etilgan. Ularning barchasi xalqning ijtimoiy, siyosiy, ma'naviy hayoti, mavjud muammolar va ularning yechimi sifatida diqqatga sazovor"¹⁴, - degan asosli mulohazalarni bildiradi.

Ashurali Zohiriy 1885-yil Qo'qon shahri yaqinidagi Oyim qishlog'ida mehnatkash, zahmatkash o'zbek dehqoni xonadonida tug'ilgan. Zohiriy dastlab Qo'qondagi eski uslubdagi maktabda ilk saboqlarini oladi. 1907-yildan o'sha davrda nafaqat Qo'qondagi, balki butun Turkistondagi eng yirik ilm maskanlaridan biri bo'lgan Madalixon madrasasida tahsilini davom ettiradi. Bu haqida filologiya fanlari nomzodi Sh.Isayeva "Madalixon madrasasida ilm olish jarayonida turk, arab, ozarbayjon va fors tillarini o'rganishi uning keyingi bosqichlardagi faoliyati uchun zamin yaratadi"¹⁵, - degan edi. Zohiriy madrasada o'qish bilan bir qatorda 1907-1917-yillar oralig'ida Qo'qondagi 2-sonli rus-tuzem maktabida o'zbek tili va adabiyotidan dars beradi. Bu davrdagi faoliyati unga bolalar dunyoqarashini chuqurroq o'rganishga, ularning qiziqishlari bilan yaqinroq tanishishga imkon beradi. Shu bilan birgalikda, o'qituvchilik faoliyatida u ta'lim- tizimining isloh qilishi zarur bo'lgan jihatlari, hal etilishi lozim bo'lgan muammolari ichiga chuqurroq kirib boradi.

Ashurali Zohiriyning ijtimoiy, ilmiy va pedagogik faoliyatida tatar ma'rifatparvari Zakiy Validiyning o'rni beqiyos. Tarixchi olim B.Irzayevning ta'kidlashicha, "Zakiy Validiy bilan olib borilgan xalq maorifi, ilm-fan, tarix, til va adabiyot masalalaridagi tinimsiz munozaralar Ashurali Zohiriyning olim sifatidagi faoliyatida muhim o'rin tutgan"¹⁶.

1912-1913-yillarda Zohiriy qo'qonlik bir guruh ma'rifatparvarlar bilan birgalikda Qozon shahriga boradi va u yerda tatar musulmonlari foydalanayotgan ta'lim jarayonlaridagi innovatsion usullarni o'rganib qaytadi. Ashurali Zohiriy murabbiylar qo'llayotgan yangi usullarni o'rganish bilan birgalikda, madrasalardagi turklar tarixi o'qituvchisi Ahmad Zokiy Validiy bilan uchrashadi. Bu uchrashuv turkiy xalqlarning ikki buyuk ma'rifatparvari faoliyatining keyingi

¹³ Mirziyoyev Sh. Farg'onadagi saylovchilar bilan uchrashuvdagi nutqidan, 2021-yil 28-sentyabr.

¹⁴ Qobilova Z. Yurt va millat qayg'usi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.194

¹⁵ <https://youtu.be/YMDC0XM9JLs?si=8Jnk7shh9i2yzzWA> [murojaat sanasi: 22.05.2026].

¹⁶ Tog'ayev T. Ma'rifat va istiqloq kurashchisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.83.

bosqichlari uchun muhim ahamiyatga ega bo'lib, ikki qardosh xalq ziyolilarining istiqboldagi hamkorliklariga yo'l ochadi. Ashurali Zohiriy faoliyati ko'p qirrali bo'lib, u jamiyatning turli jabhalarida sidqidildan xizmat qiladi. Xususan, adabiyotshunoslik, tilshunoslik, pedagogika, leksikografiya singari sohalarining tadrijiy taraqqiyoti yo'lida qator ishlar amalga oshiradi. Jumladan, olim sifatida Alisher Navoiyning "Muhokamat ul-lug'otayn" va "Vaqfiya" asarlarini maxsus tadqiq etib, mazkur asarlarni matnshunoslik nuqtayi nazaridan tahlil qiladi.

Millat ma'naviyatini rivojlantirish, yangi usul maktablarini tashkil qilish va ularning davomiy faoliyatini ta'minlash ilg'or g'oyalar bilan birgalikda moddiy xarajatlarni ham talab qilar edi. Buni teran anglagan jadidlar ma'rifatparvarlik bilan bir qatorda xalq xo'jaligi va tadbirkorlikning turli sohalarida ham faoliyat olib borganlar. Xususan, Ashurali Zohiriy tabiatan tadbirkor, ishbilarmon kishi bo'lgan. Shuning uchun ham xalq xo'jaligining turli jabhalarida samarali faoliyat olib borgan. Jumladan, 1912-1917-yillar oralig'ida Oyim qishlog'idagi kichik kredit jamiyatida rais, 1918-1919-yillarda Qo'qon kooperatsiyasida rahbar vazifasida xizmat qiladi. "Harakter jihatdan dono va donishmand, o'zgalarga hamisha yordam berish istagida bo'luvchi Zohiriyning atrofi hamisha ishbilarmon yoshlar va badavlat insonlar bilan to'lgan edi"¹⁷. Zohiriy bu yillar davomida aholini ijtimoiy-iqtisodiy qo'llab-quvvatlash bo'yicha qator ahamiyatga molik ishlarni amalga oshiradi.

Ashurali Zohiriyning publisistikasi ham uning faoliyatidagi alohida yo'nalish sifatida e'tiborga molik. U bu sohada amalga oshirgan ishlari o'zbek jurnalistikasi tarixida alohida voqelik sifatida e'tirof etiladi. 1917-yilda "Yurt" jurnaliga asos soladi.

Ashurali Zohiriyning o'zbek leksikografiyasi taraqqiyotida ham o'rni beqiyos. Xususan, 1925-yilda (ayrim manbalarda 1927-yilda) "Ruscha-o'zbekcha lug'at" yaratadi.

1917-yildan Ashurali Zohiriy faoliyati siyosiy tus ola boshlaydi. Rossiyada yuz bergan fevral inqilobi Imperiya ta'sir ostida bo'lgan hududlar ziyolilarining faol harakatga kelishiga sabab bo'ladi. Bu siyosiy harakatlarda Zohiriy ham ishtirok etadi. Ma'rifatparvarlik g'oyalari sababli Ashurali Zohiriy 1931-yilda hibsga olinadi va sud qarori bilan mehnat lageriga yuboriladi. Lagerdan qaytgach, oradan ko'p vaqt o'tmasdan 1937-yilning 5-sentyabr kuni O'zSSR Ichki ishlar xalq komissari Zagvozdinning tegishli qaroriga muvofiq Zohiriy qator ayblovlar bilan qaytadan qamoqqa olinadi va 1937-yil 4-dekabr kuni Ashurali Zohiriy otuv jazosiga hukm qilinadi. Hukm 1937-yil 28-dekabr kuni ijro etildi. Shu tariqa milliy maorif va matbuot rivojiga munosib hissa qo'shgan ma'rifatparvar ziyoli totalitar tuzumning navbatdagi qurboniga aylandi.

Stalin davri qatag'onlari oqibatida nohaq jazolangan ko'plab ziyolilar singari Ashurali Zohiriyning ham nomi oqlandi. 1958-yil 15-sentyabr kuni Ashurali Zohiriy O'zSSR Oliy sudi tomonidan rasman oqlanib, unga qo'yilgan ayblovlarning asossiz va nohaq ekani e'tirof etildi. Bu holat nafaqat bir inson sha'ning tiklanishi, balki

¹⁷ Tog'ayev T. Ma'rifat va istiqloq kurashchisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.83.

jadid va milliy ziyolilar faoliyatiga nisbatan sovet davrida yuritilgan siyosatning adolatsizligini tasdiqlovchi tarixiy hujjat sifatida ham muhim ahamiyat kasb etadi.

Bobning ikkinchi faslida **“Ashurali Zohiriyning pedagogik qarashlari”** tahlil qilinadi. Ashurali Zohiriy jadidchilik harakatining faol vakili sifatida ta’lim islohoti, milliy uygʻonish va ma’naviy taraqqiyot gʻoyalarini ilgari surgan; u jadid maktablarini tashkil etish, yangi usuldagi ta’limni joriy qilish, oʻquv dasturlarini yangilash va darsliklar yaratish ishlarida faol ishtirok etgan.

T.Togʻayev Zohiriyning ilmiy-pedagogik faoliyati XX asr boshlariga toʻgʻri kelishini taʼkidlaydi¹⁸. Zohiriy 1907–1917-yillarda Qoʻqondagi 2-rus-tuzem maktabida oʻqituvchilik qilgan, 1917-yilda Turkistondagi birinchi dorulmuallim tashkil etilishida jonbozlik koʻrsatgan, 1921–1926-yillarda esa Fargʻona viloyat ta’lim-tarbiya texnikumida faoliyat yuritgan. Uning “Ma’orif haftasi” maqolasida ibtidoiy, oʻrta va oliy darajadagi milliy maktablar hamda malakali muallimlar tayyorlash zarurati alohida taʼkidlanadi¹⁹.

Zohiriy merosida ona tili va imlo ta’limi markaziy oʻrin tutadi. Uning oʻzbek tilidagi ilk “Imlo” (1916) darsligi orfografiya va punktuatsiya qoidalarini birinchi boʻlib tizimlashtirgani bilan ahamiyatli²⁰; Abdurauf Fitrat “Sarf” asari soʻzboshisida bu yoʻlda “birinchi odimni qoʻqonliq Ashurali Zohiriy otdi” deya baho bergan²¹. Oʻsha davrda darslik tanqisligini L.Olimiy singari ziyolilar ham qayd etgan²², bu esa Zohiriy darsliklarining tarixiy zaruratini koʻrsatadi. Uning S.Oqoyev bilan hammuallifligidagi “Turkiy xrestomatiya yoxud terma kitob” (1912) esa Turkiston boshlangʻich maktablari uchun adabiyot yoʻnalishidagi dastlabki qoʻllanmalardan biridir.

Faslda Zohiriyning shaxsiy birlamchi manbalari pedagogik nuqtayi nazardan alohida tahlil qilingan. Ular orasida Abdulhamid Sulaymon (Choʻlpon) bilan tuzgan “Adabiyot parchalari” (1926) xrestomatiyasi²³ markaziy oʻrin tutadi: bu majmua badiiy adabiyotning tarbiyaviy va didaktik quvvatiga tayangan holda yosh avlodda estetik did, ona tiliga muhabbat va milliy ma’naviyatni shakllantirishga qaratilgan. Toʻplamga Zohiriyning toʻrt asari – “Dehqonlar tajribasi”, “Navoiy”, “Forobiy” va “Bobolar soʻzi” – kiritilgan boʻlib, ular uning pedagogik qarashlarini bevosita namoyon etuvchi manbalardir.

“Dehqonlar tajribasi” asari tahlili Zohiriyning etnopedagog sifatidagi qirrasini ochib beradi²⁴. Unda xalq mavsumiy mehnat taqvimini hamda anʼanaviy bolalar oʻyinlari – “kan”, “oshiq”, “ip toʻp”, “tutdi-tutdi”, “laylak-taxta” – etnografik aniqlik bilan yozib qoldirilgan; bu oʻyinlar milliy jismoniy tarbiyaning, dehqon va ayollar mehnatining tasviri esa tabiiy mehnat tarbiyasining vositasi sifatida baholanadi.

¹⁸ Togʻayev T. Maʼrifat va istiqloq kurashchisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar toʻplami. - Fargʻona, 2021. - B.83.

¹⁹ Zohiriy A. “Maʼorif haftasi” eʼlon qilinishi munosabati bilan // “Fargʻona” gazetasi, 1923-yil 65-son.

²⁰ Togʻayev T. Ashurali Zohiriyning tilshunoslik merosi. Fil.f.n. diss. - Toshkent, 2006. - 136 b.

²¹ Fitrat A. Oʻzbek tili qoidalari toʻgʻrisida bir tajriba: Sarf. - Toshkent, 1925. - B.12.

²² Олимий Л. Қизил матбуотимизнинг ҳозирги ҳоли// Фарғона газ. -1924. -№181.23 Саъдий А. Олти йиллик ўзбек қизил матбуоти даврида мактаб адабиётлари// -1924. -№181.

²³ Sulaymon A., Zohiriy A. Adabiyot parchalari. – Toshkent: Zabardad Media, 2023.

²⁴ Oʻsha manba (“Dehqonlar tajribasi”).

Asar yakunidagi maktab va tabiat uyg'unligi haqidagi qarash zamonaviy "tabiatga mos ta'lim" tamoyili bilan hamohangdir.

Zohiriy to'plagan "Bobolar so'zi" xalq maqollarini to'rt mavzuviy guruhga – boy-kambag'allik, mardlik, mehnat hamda xotin-qizlar tarbiyasi – ajratib tizimlashtirgani²⁵ uni xalq donishmandligini tarbiyaviy maqsadga muvofiq tartibga soluvchi metodist-pedagog sifatida tavsiflaydi. "Navoiy" va "Forobiy" tarjimayi hollarida esa Zohiriy mumtoz ilmiy-adabiy merosni o'quv jarayoniga olib kirib, yosh avlodda milliy g'urur uyg'otishga intiladi; xususan, "Muhokamat ul-lug'atayn" talqini uning ona tili g'ururi g'oyasini yorqin ifodalaydi.

Zohiriyning milliylik bilan zamonaviylikni uyg'unlashtirish tamoyili uning tarjimonlik faoliyatida yaqqol namoyon bo'ladi. U fransuz shifokori F.Vidalning "Bola tarbiyasi haqida" (1920) asarini o'zbek tiliga o'girib²⁶, bola gigienasi va tibbiy tarbiyasiga oid ilmiy bilimlarni – 39 bob va besh jadval ko'rinishida – Turkiston ta'lim tizimiga olib kirgan. Bu jadid pedagogikasining milliy an'ana bilan jahon ilmiy tafakkurini birlashtirish tamoyilini amalda tatbiq etilishidir.

Zohiriyning matbuotchilik faoliyati ham ma'rifiy-pedagogik yo'naltirilgan edi. U nashr etgan "Yurt" jurnalidagi (Qo'qon, 1917) "Vaz va voiz" maqolasida notiq-murabbiy uchun to'qqiz shart-mezon ilgari suriladi²⁷: bilimlilik, so'z va amal muvofiqligi, tinglovchining ruhiy holati hamda saviyasini hisobga olish talab etiladi. Muallif ma'rifiy majlisni ta'lim maskaniga qiyoslab, matbuotni ma'rifiy minbar sifatida talqin qiladi va targ'ibot jarayoniga yuksak metodik talablar qo'yadi.

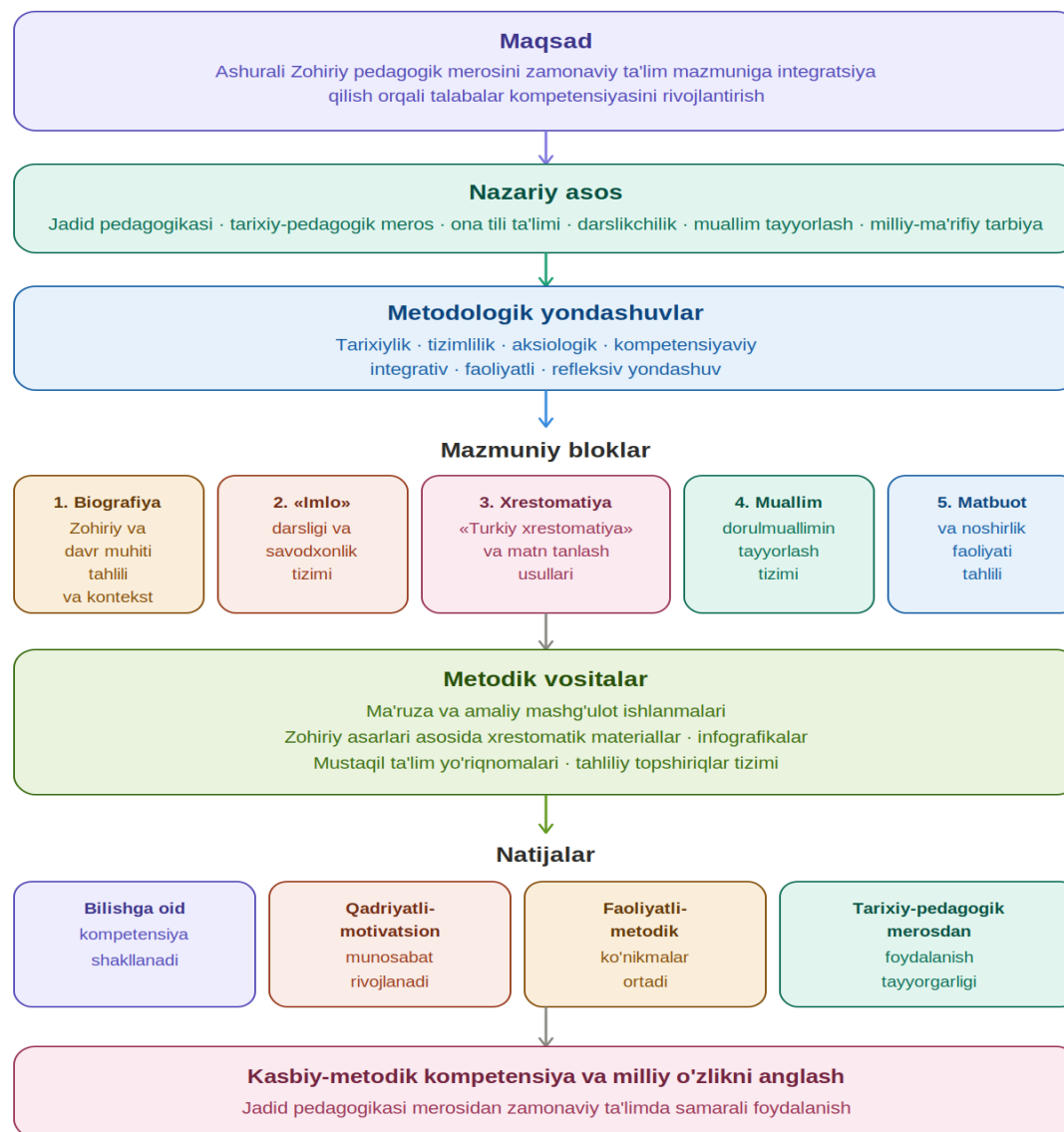
Umuman, faslda Ashurali Zohiriyning pedagogik qarashlari uning shaxsiy asarlari, darsliklari, tarjimalari va matbuot faoliyati misolida yaxlit tizim sifatida ochib beriladi. Uning ona tilida sifatli ta'lim, mumtoz va xalq merosidan foydalanish, milliylik va zamonaviylik uyg'unligi hamda o'qituvchi shaxsining mas'uliyati haqidagi g'oyalari bugungi shaxsga yo'naltirilgan ta'lim bilan mazmunan uyg'unlashadi.

Dissertatsiyaning uchinchi bobi **"Ashurali Zohiriy pedagogik merosining zamonaviy ta'lim tizimidagi ahamiyati"** masalalariga qaratilgan bo'lib, bobning birinchi fasli **"Zohiriy g'oyalarini zamonaviy ta'limda qo'llash imkoniyatlari"** deb nomlanadi. Bobda Ashurali Zohiriy pedagogik merosini o'rganish va amaliyotga tatbiq etish modeli ishlab chiqildi.

²⁵ O'sha manba ("Bobolar so'zi").

²⁶ Vidal F. Bola tarbiyasi haqida / tarj. A. Zohiriy. – Farg'ona: Turkiston jumhuriyati hukumat nashriyoti, 1920.

²⁷ Zohiriy A. Vaz va voiz // Yurt. – Qo'qon, 1917. – № 3.



1-rasm. Ashurali Zohiriy pedagogik merosini o'rganish va amaliyotga tatbiq etish modeli

Modelning amaliy ahamiyati shundan iboratki, u Ashurali Zohiriy merosini pedagogika tarixi fanining chetgi mavzusi sifatida emas, balki bo'lajak pedagog-o'qituvchilar kasbiy tayyorgarligini boyituvchi muhim manba sifatida talqin qiladi. Modelda tarixiy bilim, metodik tahlil hamda qadriyatli ta'lim-tarbiya bir-biri bilan bog'langan holatda beriladi. Bu esa dissertatsiya natijalarining ilmiy-amaliy ahamiyatini oshiradi.

Ashurali Zohiriy merosini zamonaviy ta'lim jarayoniga integratsiya qilishda uning merosini o'rganishning mazmuniy komponentlariga to'xtalish lozim. Chunki tajriba-sinov ishlari aynan ana shu komponentlar asosida tashkil etiladi va samaradorlik darajasi ham ular orqali baholanadi. Tadqiqotda uch asosiy komponent ajratildi: bilishga oid komponent; qadriyatli-motivatsion komponent; faoliyatli komponent.

3.1-jadval.

Zohiriy merosini o'rganish bo'yicha kompetensiyaviy mezonlar

Komponent	Mezon	Ko'rsatkichlar
Bilishga oid	Tarixiy-pedagogik bilimlarning tizimliliği	Zohiriy hayoti va faoliyatini bilish; darsliklari va maqolalarini tanish; jadid pedagogikasi bilan bog'lay olish; faktlarni davr kontekstida tushuntirish
Qadriyatli-motivatsion	Milliy pedagogik merosga ongli munosabat	Ona tili ta'limiga hurmat; ma'rifatparvarlik g'oyalariga qiziqish; kasbiy faoliyatda tarixiy tajribadan foydalanishga intilish
Faoliyatli	Metodik tatbiq etish qobiliyati	Manba tahlili; dars ishlanmasi tuzish; taqdimot va loyiha yaratish; Zohiriy qarashlarini zamonaviy metodlar bilan bog'lash

Bilishga oid komponent: Ashurali Zohiriy merosini o'rganishda bilishga oid komponent talabada adib va ma'rifatparvarning hayoti, pedagogik qarashlari, darslikchilik faoliyati, muallimlik tajribasi hamda jadid ta'limi taraqqiyotidagi o'rniga doir tizimli tasavvurni shakllantirishga xizmat qiladi.

Qadriyatli-motivatsion komponent: Qadriyatli-motivatsion komponent talabaning milliy pedagogik merosga ongli munosabati, ona tili va adabiyotga hurmati, jadid ma'rifatchiligi g'oyalarini bo'lajak kasbiy faoliyat uchun zarur nazariy-ma'naviy asos sifatida qabul qilishi hamda o'zbek pedagogik tafakkuri tarixiga barqaror qiziqishi bilan belgilanadi. Mazkur komponent Ashurali Zohiriy merosini o'rganish jarayonida talabaning nafaqat bilimini boyitadi, balki uning shaxsiy-kasbiy qadriyatlari, pedagogik e'tiqodi va ma'rifiy mas'uliyatini shakllantirishga xizmat qiladi.

Faoliyatli komponent talabaning Ashurali Zohiriy merosini o'rganish jarayonida egallagan nazariy bilimlarini amaliy faoliyatda qo'llay olishi bilan tavsiflanadi. Mazkur komponent talabaning Zohiriy hayoti, pedagogik qarashlari, darslikchilik faoliyati va jadid ma'rifatchiligi tizimidagi o'rniga oid bilimlarini mustaqil topshiriqlar, tahliliy ishlar, dars ishlanmalari, taqdimotlar hamda metodik loyihalar orqali namoyon etishini nazarda tutadi.

Pedagogik yo'nalishdagi dissertatsion tadqiqotlarda nazariy xulosalarning amaliy samaradorligini aniqlash va isbotlash metodologik jihatdan muhim talab hisoblanadi. Ushbu talabni bajarish maqsadida tadqiqotning eksperimental qismida oldindan-keyin nazorat guruhi dizaynida tajriba-sinov ishlari tashkil etildi.

Tadqiqot gipotezasi quyidagicha shakllantirildi: Ashurali Zohiriy pedagogik merosini o'rganishga yo'naltirilgan maxsus metodik ta'minot asosida tashkil etilgan ta'lim jarayoni oddiy o'quv jarayoniga nisbatan talabalar bilim darajasi, qadriyatli munosabati va amaliy ko'nikmalarini statistik jihatdan sezilarli darajada oshiradi.

Tajriba-sinov ishlari Qo'qon universiteti, Jizzax davlat pedagogika instituti va Navoiy davlat universitetida o'tkazildi. Ushbu muassasalar tanlashda pedagogika yo'nalishi bo'yicha ta'lim berilishi, imkoniyat doirasida turli geografik o'rinlarda

joylashuvi va tajriba-sinov ishlarini o'tkazish uchun rasmiy ruxsatning mavjudligi asosiy mezon sifatida belgilandi.

Tajriba-sinov ishlari uch oliy ta'lim muassasasi – Qo'qon universiteti, Jizzax davlat pedagogika instituti va Navoiy davlat universiteti negizida tashkil etildi. Har bir muassasada talabalar tajriba va nazorat guruhlariga muvozanatli taqsimlandi: Qo'qon va Jizzaxda 60+60 nafardan, Navoiyda 70+70 nafardan. Shunday qilib, tajriba guruhi jami 190 nafar, nazorat guruhi jami 190 nafar, umumiy tarzda 380 nafar talaba tadqiqotda ishtirok etdi. Guruhlarning har bir muassasada teng shakllantirilishi muassasalararo farqlar ta'sirini nazorat qilish imkonini berdi.

Baholash tizimi. O'zlashtirish ko'rsatkichlari uch darajali shkala asosida baholandi: yuqori daraja (3 ball) - talaba Zohiriy merosini tizimli bilishi, manbalarni mustaqil tahlil qila olishi va pedagogik faoliyatga tatbiq yo'llarini asoslay olishi bilan tavsiflanadi; o'rta daraja (2 ball) - asosiy faktlarni bilish, lekin chuqur metodik talqin qilishda qiyinchiliklar mavjudligi bilan belgilanadi; quyi daraja (1 ball) - mavzu bo'yicha parcha-parcha tasavvurga ega bo'lish, tarixiy va pedagogik ahamiyatini izohlashda qiynalish holatlari bilan tavsiflanadi.

Tajriba-sinov ishlari uch bosqichda tashkil etildi: aniqlovchi bosqich, shakllantiruvchi bosqich hamda yakuniy nazorat bosqichi.

Aniqlovchi bosqichda talabalar bilan o'tkazilgan suhbat va anketa savollari Zohiriy faoliyatining asosiy yo'nalishlarini qamrab oldi. Savollar oddiy faktlarni aniqlash bilan birga, talabalarning tarixiy-pedagogik merosga munosabatini, ona tili va darslikchilik masalalariga qiziqishini, jadid pedagogikasi haqidagi tasavvurlarini ham ochib berishga xizmat qildi.

Anketa natijalarining tahlili shuni ko'rsatdiki, talabalarning aksariyati jadidchilik harakati haqida umumiy tasavvurga ega bo'lsa-da, Ashurali Zohiriyning aynan pedagogik faoliyati, darslikchilik tajribasi, imlo ta'limiga qo'shgan hissassi va muallimlar tayyorlashdagi o'rni haqida yetarli bilimga ega emas. Bu holat tadqiqot mavzusining dolzarbligini, shuningdek, Zohiriy merosini pedagogika tarixi va umumiy pedagogika fanlari mazmuniga chuqurroq integratsiya qilish zarurligini tasdiqlaydi.

3.2-jadval.

Aniqllovchi bosqich: talabalarning dastlabki xabardorlik darajasi (tajriba guruhi)

№	Ko'rsatkich	Natija
1	Zohiriy pedagogik faoliyati haqida aniq bilimga ega (tajriba guruhi)	30,3% (58 ta)
2	Zohiriy nomini eshitgan, biroq pedagogik merosini izohlashda qiynaladi (tajriba guruhi)	34,7% (66 ta)
3	Zohiriy merosi haqida yetarli tushunchaga ega emas (tajriba guruhi)	35,0% (66 ta)
4	Mavzuni chuqurroq o'rganishga qiziqish bildirgan (ikkala guruh)	88,5%

3.2-jadval ma'lumotlari ko'rsatadiki, tajriba boshida talabalarning katta qismi Zohiriy pedagogik faoliyati haqida yetarli bilimga ega emas edi. Shu bilan birgalikda, mavzuni chuqurroq o'rganishga qiziqish juda yuqori ekanligi (88,5%) tadqiqot o'tkazish uchun qulay motivatsion muhit mavjudligidan dalolat berdi.

Shakllantiruvchi bosqich mazmuni. Tajriba guruhida Ashurali Zohiriy pedagogik merosini o'rganishga qaratilgan maxsus metodik ta'minot joriy etildi.

Nazorat guruhida esa Zohiriy haqida faqat standart o'quv dasturi doirasidagi minimal ma'lumot berildi - alohida metodik ta'minot joriy etilmadi.

3.3-jadval

O'zlashtirish darajalarining tavsifi

Daraja	Bilishga oid ko'rsatkich	Qadriyatli-motivatsion ko'rsatkich	Faoliyatli ko'rsatkich
Yuqori (3 ball)	Zohiriy faoliyatini davr, manba va pedagogik tizim bilan bog'lab, Bloom taksonomiyasi darajasida tushuntiradi	Milliy pedagogik merosning kasbiy ahamiyatini ongli ravishda asoslaydi	Manba tahlili, dars loyihasi, taqdimot va metodik tavsiyani mustaqil bajaradi
O'rta (2 ball)	Asosiy faktlarni biladi, ayrim jihatlarni izohlashda yordamga ehtiyoj sezadi	Mavzuga qiziqadi, lekin xulosalari yetarlicha chuqur emas	Topshiriqlarni bajaradi, biroq tahlil va tatbiqda ayrim kamchiliklar kuzatiladi
Quyi (1 ball)	Zohiriy merosi haqida umumiy yoki noaniq tasavvurga ega	Mavzuning kasbiy va tarbiyaviy ahamiyatini to'liq anglamaydi	Mustaqil tahlil va metodik tatbiq qilishda qiynaladi

Yakuniy bosqich natijalari. Shakllantiruvchi bosqich yakunida ikkala guruhda ham posttest o'tkazildi va oldingi natijalar bilan qiyosiy tahlil amalga oshirildi.

3.4-jadval.

Tavsifiy ko'rsatkichlar ($n_1 = 190, n_2 = 190$)

Guruh	Boshida ($M \pm SD$)	Oxirida ($M \pm SD$)	O'sish (ΔM)
Tajriba guruhi	1,953 $\pm$ 0,262	2,240 $\pm$ 0,252	+0,287
Nazorat guruhi	1,754 $\pm$ 0,257	1,890 $\pm$ 0,230	+0,136

Yakuniy natijalar tajriba guruhida sezilarli o'sishni ko'rsatdi: tajriba guruhining o'sishi ($\Delta M = +0,287$) nazorat guruhinikidan ($\Delta M = +0,136$) **2,1 marta yuqori** bo'ldi.

3.5-jadval.

Tajriba-sinov statistik tahlili natijalari

Ko'rsatkich	Qiymat	Talqin
Boshlang'ich t-test	$t = 7,465; p < 0,001$	guruhlar teng emas
ANCOVA (guruh omili)	$F(1; 377) = 136,272; p < 0,001$	ahamiyatli ta'sir
Qisman η^2	0,266	katta ta'sir
Tuzatilgan Cohen's d	0,905	katta effekt
Tajriba guruhi o'sishi (ΔM_1)	+0,287	nazoratdan 2,1× yuqori
χ^2 (darajalar taqsimoti)	103,709; $p < 0,001$	Kramer V = 0,522

3.5-jadval natijalari maxsus metodik ta'minotning samaradorligini metodologik jihatdan asoslangan tarzda tasdiqlaydi: boshlang'ich tafovut hisobga olingan holda ham (ANCOVA) tajriba guruhida milliy pedagogik tafakkur ko'rsatkichlari nazorat guruhiga nisbatan statistik jihatdan ahamiyatli va amaliy jihatdan sezilarli darajada yuqori bo'ldi.

XULOSALAR

1. Jadidchilik harakati XIX asr oxiri XX asr boshlarida Turkiston ijtimoiy-madaniy hayotida yuzaga kelgan ma'rifiy islohotning pedagogik ifodasi sifatida shakllangan. Jadidlar maktab, darslik, matbuot va muallim shaxsini ma'rifiy islohotlarning tayanch vositalari sifatida talqin etib, ta'limni jamiyat taraqqiyotining asosiy omili deb baholaganlar; yangi usul maktablari faoliyati, ona tilida ta'lim berish, dunyoviy fanlarga e'tibor kuchayishi va shaxsga yo'naltirilgan ta'lim jadidchilik harakatining amaliy pedagogik mazmunini tashkil etgan.

2. Milliy pedagogik tafakkur tushunchasi xalqning ta'lim-tarbiya haqidagi qarashlari, ma'naviy qadriyatlari, axloqiy me'yorlari va ona tiliga tayanib shakllangan tarbiyaviy tajribasini mujassam etadi. Ushbu tafakkurning rivojlanishida besh tarixiy bosqich – qadimgi va ilk o'rta asrlar, o'rta asrlar uyg'onish, jadidchilik, Sovet va mustaqillik davrlari – ajratilgan; jadidchilik bosqichi ushbu taraqqiyotda alohida ahamiyatga ega bo'lib, unda an'anaviy tarbiya qarashlari zamonaviy ta'lim talablari bilan uyg'unlashgan.

3. Ashurali Zohiriy (1885-1937) shaxsiyati va pedagogik faoliyati jadidchilik davrining ma'rifiy muhitida shakllangan; u Qo'qon va Farg'ona vodiysida ta'lim

islohoti, milliy matbuot va madaniy hayotning faol ishtirokchisi bo'lib, o'zbek pedagogikasi tarixida darslikchi-muallim, tilshunos-leksikograf, navoiyshunos hamda xalq pedagogikasi (etnopedagogika) merosini to'plovchi va tizimlashtiruvchi ma'rifatparvar sifatida alohida o'rin egallaydi. Uning hayoti, siyosiy taqdiri va ilmiy-pedagogik merosi O'zbekiston madaniy-ma'rifiy tarixining ajralmas qismidir.

4. Zohiriyning darslik va mualliflik faoliyati o'zbek pedagogikasi tarixida metodik jihatdan muhim yodgorliklar yaratishga qaratilgan: "Turkiy xrestomatiya" (1912), o'zbek tilidagi birinchi orfografiya darsligi "Imlo" (1916) va "Ruscha-o'zbekcha lug'at" bilan bir qatorda, u "Adabiyot parchalari" (1926) xrestomatiyasiga nafaqat tuzuvchi, balki muallif sifatida ham hissa qo'shgan. To'plamdan uning to'rt asari – "Dehqonlar tajribasi", "Navoiy", "Forobiy" va "Bobolar so'zi" – o'rin olgan bo'lib, ular Zohiriyning pedagogik qarashlarini bevosita namoyon etuvchi birlamchi manbalardir. "Navoiy" va "Forobiy" tarjimai hollari orqali u mumtoz ilmiy-adabiy merosni, fransuz shifokori F. Vidalning "Bola tarbiyasi haqida" (1920) asari tarjimasi orqali esa jahon pedagogik-tibbiy bilimlarini o'quv jarayoniga olib kirib, jadid pedagogikasining milliylik va zamonaviylik uyg'unligi tamoyilini amalda tatbiq etgan.

5. Ashurali Zohiriyning pedagogik qarashlari markazida ona tili va adabiyot ta'limi, milliy merosga hurmat masalalari turadi; u milliy tilni ta'limning asosiy tayanchi, adabiy merosni esa yosh avlodni ma'naviy-axloqiy tarbiyalashning muhim manbai sifatida baholagan. Uning "Bir millat tilini yo'qotsa, ul vaqt dinini va millatini ham yo'qotur" degan konseptual tezisi o'zbek lingvopedagogikasining nazariy poydevori sifatida ahamiyatini saqlab qoladi. Zohiriyning birlamchi asarlari tahlili uning merosining etnopedagogik qirrasini ham ochib berdi: "Dehqonlar tajribasi"dagi xalq harakatli bolalar o'yinlari ("kan", "oshiq", "ip to'p", "tutdi-tutdi", "laylak-taxta") va mavsumiy mehnat tasviri milliy jismoniy hamda mehnat tarbiyasining, "Bobolar so'zi"dagi to'rt mavzuga tizimlashtirilgan xalq maqollari esa axloqiy tarbiyaning tabiiy va milliy vositasi sifatida baholanadi.

6. Zohiriy o'qituvchi shaxsiga yuqori ijtimoiy mas'uliyat yuklagan: muallim nafaqat bilim beruvchi, balki millat madaniyatini saqlovchi, yosh avlodda milliy o'zlik va vatanparvarlik tuyg'usini shakllantiruvchi tarbiyachi sifatida ta'riflangan. Uning "Yurt" jurnalidagi (1917) "Vaz va voiz" maqolasida notiq-murabbiy uchun ilgari surilgan to'qqiz shart-mezon – bilimlilik, so'z va amalning muvofiqligi, tinglovchining saviyasi hamda ruhiy holatini hisobga olish kabilar – Zohiriyning matbuotni ma'rifiy minbar sifatida ko'rgani va targ'ibot jarayoniga yuksak metodik talab qo'yganini ko'rsatadi. Ushbu qarashlar zamonaviy pedagogika fanidagi o'qituvchi professionalizmi, pedagogik kommunikatsiya va axloqiy kompetentlikni rivojlantirish konsepsiyalari bilan mazmunan uyg'unlashadi.

7. Zohiriy pedagogik merosini zamonaviy oliy ta'limda o'rganishga qaratilgan uch komponentli pedagogik model (bilishga oid, qadriyatli-motivatsion, faoliyatli) ishlab chiqilgan bo'lib, ushbu model talabalarda tarixiy-pedagogik bilim, milliy ma'rifiy qadriyatlarga munosabat va kasbiy-metodik ko'nikmalarni birgalikda shakllantirish imkonini beradi. Model kompetentlikka asoslangan ta'lim tizimi talablariga mos bo'lib, zamonaviy oliy pedagogik ta'limda samarali qo'llanishi mumkin.

8. Tajriba-sinov ishlari natijalari matematik-statistik tahlil vositasida tasdiqlangan: tajriba guruhlarida tarixiy-pedagogik bilim (kognitiv), milliy pedagogik merosga qadriyatli munosabat (affektiv) va kasbiy-metodik faollikning (konativ) ishlab chiqilgan metodik tizim asosida sezilarli darajada oshgani aniqlangan. Bu natijalar tadqiqot qilingan metodik tizimning ta'lim samaradorligini taminlashdagi ilmiy asoslanganligini isbotlaydi.

9. Ashurali Zohiriy pedagogik merosini tizimli o'rganish milliy pedagogika tarixini chuqur anglash, jadid marifatchiligining ta'limiy mohiyatini ochib berish va zamonaviy ta'lim jarayonini tarixiy-pedagogik tajriba bilan boyitishda muhim ilmiy-amaliy ahamiyatga ega. Ushbu merosni oliy ta'lim muassasalarida pedagogika tarixi, milliy tarbiya, jadidchilik tarixi, ma'naviyat asoslari, ona tili va adabiyot ta'limi fanlarini o'qitishda, darslik va o'quv qo'llanmalar yaratishda, shuningdek, mutaxassislarning kasbiy-pedagogik kompetentligini oshirish dasturlarida amaliy qo'llash muhim ahamiyat kasb etadi.

**SCIENTIFIC COUNCIL PHD.03/2025.27.12.PED.25.02 ON AWARDING
SCIENTIFIC DEGREES AT KOKAND UNIVERSITY**

KOKAND UNIVERSITY

JAVXAROVA NILUFAR ODILJON QIZI

**THE CONTRIBUTION OF THE JADIDS TO THE DEVELOPMENT OF
NATIONAL PEDAGOGY
(BASED ON THE ACTIVITY OF ASHURALI ZOHIRIY)**

13.00.01 - Theory of Pedagogy. History of Pedagogical Teachings

**DISSERTATION ABSTRACT
of doctor of philosophy (PhD) on PEDAGOGICAL SCIENCES**

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The dissertation may be consulted at the Information Resource Center of Kokand University (registered under No. 41). Address: 28-A Turkiston Street, Kokand, Fergana region, 150700. Tel.: (99873) 545-55-55; e-mail: www.kokanduni.uz.

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INTRODUCTION (Annotation of the Doctor of Philosophy (PhD) Dissertation)

Relevance and necessity of the dissertation topic. Today, special attention in the global education system is paid to the study of national pedagogical heritage, to the implementation of historical and enlightenment experience in the modern educational process, and to the upbringing of the younger generation on the basis of national values, historical memory and spiritual heritage. In the context of globalization, the content of education is determined not only by the acquisition of modern knowledge and technologies, but also by a deep understanding of the people's historical-pedagogical experience, national mentality, enlightenment traditions and educational values. From this point of view, the scholarly study of the pedagogical views of representatives of the Jadid movement, the identification of their contribution to the development of national education, and the substantiation of the possibilities of using this heritage in the present-day education system constitute one of the urgent scientific and pedagogical problems.

In world scholarship, Jadid pedagogy is evaluated as an important scientific and pedagogical phenomenon of the modernization processes that took place in the history of the Muslim East, the Turkic peoples and the peoples of Central Asia. This trend is interpreted not merely within the framework of local school reform, but as a broad enlightenment movement related to renewing the traditional education system in accordance with the demands of the time, popularizing literacy, forming national consciousness, developing education based on the mother tongue and introducing secular knowledge into the learning process. In this regard, Jadid pedagogy is of particular scholarly importance as a form of pedagogical thought that harmonized Eastern and Western enlightenment experiences and opened the way to modern knowledge while preserving national values.

In our country, broad opportunities have been created for an objective, impartial and scientifically grounded study of the important stages in the history of national culture. Since the beginning of the twenty-first century in particular, a number of studies have been carried out to elucidate the Jadid movement, its enlightenment and pedagogical essence, its role in the process of national revival, and its contribution to the development of education and upbringing. The reforms in the education system proceed from the idea that “uniting the knowledge and opportunities of our youth for the prosperity of our Motherland is one of the main goals set before contemporary pedagogy”²⁸; in this respect, the fact that the Jadid enlighteners regarded the upbringing of youth as a matter of life and death confirms the relevance of the present study. Therefore, a profound study of national pedagogical heritage, spiritual values and recent historical experience related to educating the younger generation in accordance with contemporary requirements on the basis of primary sources is an important task.

The dissertation is based on the priority tasks set forth in the Law of the Republic of Uzbekistan “On Education” of 23 September 2020; Presidential Decrees

²⁸ Mirziyoyev Sh.M. “Xalqimizning roziligi bizning faoliyatimizga berilgan eng oliy bahodir”. Toshkent.O'zbekiston. 2018. - B.497.

No. PF-5847 of 8 October 2019 “On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030”, No. PF-6097 of 29 October 2020 “On Approval of the Concept for the Development of Science until 2030”, No. PF-60 of 28 January 2022 “On the Development Strategy of New Uzbekistan for 2022-2026”, and No. PF-158 of 11 September 2023 “On the Uzbekistan - 2030 Strategy”; as well as Presidential Resolution No. PQ-4996 of 17 February 2021 “On Measures to Create Conditions for the Accelerated Introduction of Artificial Intelligence Technologies”. The study is aimed at assimilating advanced foreign experience, new knowledge and skills in the field and improving competencies for their implementation in practice.

Correspondence of the research to the priorities of development of science and technology of the Republic. The dissertation has been carried out in accordance with the priority area “Formation and implementation of a system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state”.

Problem development status. The issues of national education, upbringing and the teaching process have always been among the most important themes in pedagogy. Substantial studies on Jadid pedagogy have also been conducted in world scholarship. In particular, the works of E. Lazzerini, E. Allworth, N. Devlet, H. Komatsu and I. Baldauf discuss the Jadid movement in Turkestan, Jadid pedagogy and its distinctive features²⁹.

The studies of scholars from the Commonwealth of Independent States, including S. Gramenitsky, K. Bendrikov, H. Carrere, A. von Kügelgen, N. Diktorova, S. Tolstov and N. Arkhangelsky, examine Jadid pedagogy, the system of education and upbringing in Turkestan, the leading ideas and principles of that system, and the methods of education from scientific and methodological perspectives³⁰.

Among scholars of Uzbekistan, B.Qosimov, U.Dolimov, Sh.Ne'matov, Y.Abdullayev, O.Abdullayev, Z.Ahmadova, Z.Ahrorova, D.Jamalova, D.Axadova, B. Ahmedov and N. Alimova conducted research on the Jadid movement and Jadid

²⁹ Lazzerini E. J. Ismail Bey Gasprinskii and Muslim Modernism in Russia, 1878-1914: PhD dissertation. - Seattle: University of Washington, 1973; Lazzerini E. J. From Bakhchisarai to Bukhara in 1893: Ismail Bey Gasprinskii's Journey to Central Asia // *Central Asian Survey*. - 1984. - Vol. 3. - № 4. - P. 77-88; Allworth E. A. The Modern Uzbeks: From the Fourteenth Century to the Present: A Cultural History. - Stanford: Hoover Institution Press, 1990. - 411 p; Devlet N. Rusya Türklerinin Millî Mücadele Tarihi, 1905-1917. - Ankara: Türk Kültürünü Araştırma Enstitüsü, 1985. - 302 s; Carrère d'Encausse H. Islam and the Russian Empire: Reform and Revolution in Central Asia / transl. by Q. Hoare; pref. by M. Rodinson. - London: I. B. Tauris, 1988. - 267 p; Komatsu H. Kakumei no Chūō Ajia: aru Jadīdo no shōzō. - Tokyo: Tokyo Daigaku Shuppankai, 1996; Komatsu H. Dār al-Islām under Russian Rule as Understood by Turkestani Muslim Intellectuals // *Empire, Islam, and Politics in Central Eurasia* / ed. by T. Uyama. - Sapporo: Slavic Research Center, Hokkaido University, 2007. - P. 3-21; Baldauf I. Jadidism in Central Asia within Reformism and Modernism in the Muslim World // *Die Welt des Islams*. - 2001. - Vol. 41. - № 1. - P. 72-88.

³⁰ Граменицкий С. М. Дискуссия о новометодных мактабах. - Тошкент, 1909. - Б. 25; Бендриков К. Е. Очерки истории народного образования в Туркестане. - Москва: Изд-во АПН РСФСР, 1960. - 569 с; Карпер Э. Яширин жамиятлар даври, 1910-1914 // *Ўзбек тили ва адабиёти*. - 1994. - № 1-2. - Б. 60-65; Фон Кюгельген А. Легитимация среднеазиатской династии мангитов в произведениях их историков, XVIII-XIX вв. - Алматы, 2004. - 516 с; Толстов С. П. История, этнография, археология Средней Азии: сборник статей. - Москва: Наука, 1968. - Б. 167; Архангельский Н., Дикторова Н. Етти йиллик мактабда она тилининг таълим ва тарбия программаси. - Тошкент: Туркистон давлат нашриёти, 1922. - Б. 12.

pedagogy³¹. The life and activity of Ashurali Zohiriy have been examined in the studies of T. Tog'ayev, B. Irzayev, R. Tojiboyev, Z. Qobilova, I. Madaminov, D. Zohidova, A. Turdaliyev, M. Siddiqov, B. Abdurahmonova, M. Saidakbarova, F. Qurbonova and N. Javharova³².

The works listed above mainly analyze the legacy of Ashurali Zohiriy from the standpoints of linguistics, literary studies, history and journalism; however, his pedagogical activity has not been given extensive coverage. This dissertation is therefore relevant as a monographic study of the activity of a national intellectual who occupied an important place in the development of national pedagogical thought.

Relation of the dissertation to the research plans of the higher education institution where it was carried out. The dissertation was completed within the framework of the research work conducted at the Department of Education of Kokand University on the topic "Current Issues of Jadid Pedagogy".

The aim of the research is to scientifically and pedagogically substantiate the contribution of the Jadids to the development of national pedagogy on the example of Ashurali Zohiriy's activity, and to determine the significance of his life, socio-enlightenment activity, educational views and pedagogical heritage in the modern education system.

Research tasks:

to reveal the socio-pedagogical essence of the Jadid movement and analyze the content, structural features, and stages of development of the concept of national pedagogical thought;

to analyze Ashurali Zohiriy's views on education and upbringing from a scientific and pedagogical perspective and to elucidate the pedagogical significance of his activities in textbook development, teaching, journalism, and Navoi studies;

to substantiate the possibilities of applying Ashurali Zohiriy's ideas in the contemporary educational process and to define the content of the cognitive, value-

³¹ Qosimov B., Dolimov U. Ma'rifat darg'alari. - Toshkent: O'qituvchi, 1999. - B. 172; Dolimov U. Jadid maktablari: ularda ona tili va adabiyot o'qitishning ilmiy-nazariy hamda amaliy asoslari: ped. fan. dokt. diss. - Toshkent, 2008; Ne'matov Sh. E. Turkistonda darsliklar yaratishning tarixiy yo'li va ularning didaktik asoslari: ped. fan. nomz. diss. avtoref. - Toshkent, 2009; Abdullayev Y. Mashhur ma'rifatparvarning ikki darsligi // Boshlang'ich ta'lim. - Toshkent, 1993. - № 1. - B. 20-21; Abdullayev O. Tugallanmagan qo'shiq: Elbek tavalludining yuz yilligiga // O'zbekiston ovozi. - 1999. - 12-iyun; Ahadova D. Abdurauf Fitratning ma'rifiy-pedagogik qarashlari: ped. fan. nomz. diss. - Toshkent, 1998. - B. 163; Ahrorova Z. Mahmudxo'ja Behbudiyning pedagogik qarashlari va ma'rifiy-amaliy faoliyati: ped. fan. nomz. diss. - Toshkent, 1997. - B. 195; Ahmedov B. Tarixdan saboqlar. - Toshkent: O'qituvchi, 1994. - 432 b; Alimova N. Munavvar Qorining yangi usuli jadid maktablari // Xalq ta'limi. - Toshkent, 2001. - № 6. - B. 60-63.

³² Tog'ayev T. Ashurali Zohiriyning tilshunoslik merosi. Fil.f.n. diss. - Toshkent, 2006. - 156 b; Irzayev B. Ashurali Zohiriy - millatimiz fidoyisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.164; Qobilova Z. Yurt va millat qayg'usi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.194; Tojiboyev R. Ilk navoiyshunoslardan edi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.175; Madaminov I. Qomusi olim, jonkuyar pedagog // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.171; Zohidova D. "Muhokamat ul-lug'otayn"ning Ashurali Zohiriy nashri va uning qiyosiy tahlili // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.209; Turdaliyev A. "Adabiyot parchalari" darg'asi xrestomatsiyasi haqida // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.160; Siddiqov M. Ashurali Zohiriy - adabiyotshunos // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.199; Abdurahmonova B. Ashurali Zohiriy hayoti va ijodini ta'lim tizimida o'rganish muammolari // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.183; Saidakbarova M, Mamatqulova F. XX asr o'zbek leksikografiyasi asoschisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.233; Qurbonova F. Tarixning achchiq haqiqatlari // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.235; Javharova N. Ashurali Zohiriyning publisistik faoliyati. Magistrlik diss. - Qo'qon, 2023. - 80 b.

motivational, and activity-based components aimed at studying Zohiriy's pedagogical heritage;

to organize an experimental study on the investigation of Ashurali Zohiriy's pedagogical heritage and determine its effectiveness.

The object of the research is the process of studying the contribution of the Jadids to the development of national pedagogy, in particular the system of researching Ashurali Zohiriy's pedagogical activity and heritage in the educational process.

The subject of the research is Ashurali Zohiriy's pedagogical activity, his views on education and upbringing, his enlightenment heritage, and the content, forms and methods of applying this heritage in the modern educational process.

The methods of the research. The study employed historical-pedagogical analysis, comparative-analytical analysis, the biographical method, source-study analysis, pedagogical observation, interviews, questionnaires, experimental work, generalization, systematization and mathematical-statistical analysis.

Scientific novelty of the research:

Scientific novelty of the research: for the first time, Ashurali Zohiriy's pedagogical heritage has been reconstructed as an integral pedagogical system on the basis of his own primary sources — the works "Dehqonlar tajribasi", "Navoiy", "Forobiy" and "Bobolar so'zi" in the anthology "Adabiyot parchalari", materials of the journal "Yurt" (1917), and his translation of F. Vidal's "Bola tarbiyasi haqida" (1920); his activity in mother-tongue teaching and textbook writing, journalism, Navoi studies and teacher training has been substantiated theoretically as an independent link in the history of Uzbek pedagogy;

for the first time Zohiriy's ethnopedagogical and translation heritage has been revealed as a subject of pedagogical analysis: the folk active children's games and systematized proverbs in his works have been identified as resources for national physical, labour and moral education; drawing on his translations and his work in the journal "Yurt", the core principle of Jadid pedagogy — the harmonization of national tradition with world pedagogical thought — has been substantiated on the basis of documentary evidence;

the concept of "national pedagogical thinking" has for the first time been operationally defined as a construct of three components (cognitive, value-motivational, activity-based) with observable indicators and a three-level assessment system; on this basis a pedagogical model for integrating Zohiriy's heritage into the modern higher-education process has been developed;

for the first time a quantitative methodology for evaluating the effectiveness of studying Zohiriy's heritage has been developed: using a three-component diagnostic instrument together with gain-difference and analysis-of-covariance (ANCOVA) methods controlling the baseline, a quasi-experimental study (three higher-education institutions, 380 students) confirmed the positive and statistically significant effect of the special methodological support on the development of students' national pedagogical thinking.

Practical results of the research. Theoretical materials on the study of Ashurali Zohiriy's pedagogical heritage were systematized, and educational-

methodological recommendations were developed for studying Zohiriy's life, social activity and views on education and upbringing. A system of tasks was proposed to foster students' attitude to national pedagogical heritage, professional responsibility and historical-pedagogical thinking. The content of lectures, seminars, independent work and educational events related to applying Zohiriy's heritage in the modern educational process was developed. It was shown that the conclusions of the research can contribute to the improvement of monographs, textbooks and manuals created in the fields of the history of pedagogy, national education, the history of Jadidism, the foundations of spirituality, and mother tongue and literature education.

Reliability of the research results is ensured by the precise formulation of the problem, the reliance on exact scholarly sources in presenting theoretical information, the analysis of the selected material by means of scientific methods, the substantiation of the theoretical views and conclusions, the implementation of the results in practice, the confirmation of the obtained results by competent organizations, and the study of the problem on the basis of contemporary scientific concepts of pedagogy.

Scientific and practical significance of the research results. The scientific significance of the dissertation lies in enriching the history of pedagogy with new theoretical conclusions through the interconnected study of the Jadid movement, national pedagogical thought and Ashurali Zohiriy's pedagogical heritage. The research results help to elucidate the socio-pedagogical essence of Jadid pedagogy, its role in the development of national education and the scientific-pedagogical significance of Ashurali Zohiriy's activity.

The practical significance of the dissertation is that its conclusions and recommendations may be used in higher education institutions in teaching the history of pedagogy, general pedagogy, national education, the history of Jadidism, the foundations of spirituality, mother tongue and literature education; in creating textbooks and teaching aids; and in developing seminar and independent-study tasks. The research materials are also of practical importance for developing students' respect for national pedagogical heritage, historical memory, professional responsibility and a conscious attitude toward the teaching profession.

Implementation of the research results. The implementation of the scientific results obtained in the study of Ashurali Zohiriy's pedagogical heritage is reflected in the following:

the findings concerning the substantiation of Ashurali Zohiriy's pedagogical views as an integral part of Jadid enlightenment, national pedagogical thought and the history of Uzbek pedagogy, and the interpretation of his activity in textbook writing, teaching, journalism, Navoi studies and the development of the national language as an enlightenment-pedagogical system serving the progress of Uzbek pedagogy, were used in the project No. AL-322103020 "Creation of a Website and Electronic Platform on the Life and Work of Creators of the Kokand Literary Environment" (Certificate of Kokand State University No. 21/04 dated 23 May 2026). As a result, the platform was enriched with new scholarly information and became more convenient for users;

the conclusions concerning the clarified content areas of Zohiriy's pedagogical heritage - mother tongue and literature education, literacy improvement, respect for national heritage, the orientation of the younger generation toward enlightenment, the social responsibility of the teacher and the ideas of national self-awareness as basic pedagogical criteria - were used in master classes for young writers at meetings of the prose department under the Writers' Union of Uzbekistan and in lectures delivered at creative seminars (Certificate of the Writers' Union of Uzbekistan No. 01-09/422 dated 11 June 2026). As a result, young writers' knowledge of the mother tongue and national heritage expanded and the scientific-popular character of the seminars was ensured;

the materials concerning the pedagogical model for introducing Ashurali Zohiriy's heritage into the modern educational process, based on cognitive, value-motivational and activity-based components aimed at developing students' understanding of historical-pedagogical heritage, their attitude to national-enlightenment values and professional-methodological skills, were used at conferences and seminars held at the Institute of Social-Spiritual Research under the Republican Center for Spirituality and Enlightenment (Certificate of the Republican Center for Spirituality and Enlightenment No. 10/397 dated 04 June 2026). The dissertation materials were used in organizing promotional activities on the topic "Current Issues in the Formation of a New Spiritual Space, the Unification of Enlighteners, Intellectuals, State and Public Figures in this Direction, and the Organization of Propaganda Work to Realize the "Dream of New Uzbekistan", as specified in item 13 of direction III of the Center's 2025 action plan. As a result, the scientific and educational potential of the seminars increased and the importance of fiction as a means of education was revealed;

the scientific results concerning the improved methodological system for studying Zohiriy's pedagogical heritage in higher education, and the effectiveness of this system in developing students' historical-pedagogical knowledge, professional responsibility and national pedagogical thinking through experimental work based on lectures, seminars, independent study, source analysis, comparative tables, presentations, reflective essays and educational events, were used in the scripts of the "Bedorlik" and "Adabiy jarayon" broadcasts of the "O'zbekiston" television and radio channel of the National Television and Radio Company of Uzbekistan (2019-2022) (Certificate of the State Institution "O'zbekiston teleradiokanali" of the National Television and Radio Company of Uzbekistan No. 04-36-359 dated 12 March 2026). As a result, the broadcasts were enriched with scientific-theoretical information and their scholarly and educational level increased.

Approbation of the research results. The results of this study were publicly discussed in reports delivered at five scientific-practical conferences, including three international and two republican conferences.

Publication of research results. A total of nine scientific works have been published on the dissertation topic. Four scientific articles have been published in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main results of doctoral dissertations, including two in republican and two in foreign journals.

Structure and volume of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion and a list of references. Its total volume is 152 pages.

MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the topic, describes the aim and objectives, object and subject of the research, indicates its compliance with the priority directions of the development of science and technology in the Republic, sets forth the scientific novelty and practical results, reveals the scientific and practical significance of the obtained results, and provides information on the implementation of the results, published works and dissertation structure. Chapter One. Scientific and Theoretical Foundations of Jadidism and the Development of National Pedagogical Thought.

The first chapter is entitled “Scientific and Theoretical Foundations of Jadidism and the Development of National Pedagogical Thought”. Its first section discusses “The socio-pedagogical essence of the Jadid movement”. In the last quarter of the nineteenth century, sharp changes on the world political scene and the socio-spiritual conditions that emerged placed before peoples living under colonial rule the need to preserve historical and cultural values, to struggle for national freedom, and to join the ranks of developed countries. These tasks required the development of national consciousness, the education and upbringing of the younger generation, and fundamental reforms in the field of education.

In these complex historical circumstances, the Jadid movement that arose in Turkestan came to the center of the historical process as a distinct socio-pedagogical reality aimed at enlightenment, national consciousness and the radical reform of the national education system. At the beginning of the twentieth century, the Jadid movement manifested itself not only as a socio-political movement, but also as an enlightenment trend with a profound pedagogical content. The increasing pressure of colonial rule, the socio-economic impoverishment of the local population, and the inability of the traditional rote-learning education system to meet contemporary demands stimulated the Jadids’ emphasis on enlightenment ideas.

The pedagogical views of the representatives of the Jadid movement were based on a synthesis of Eastern and Western enlightenment traditions, with the idea of the comprehensive development of the individual occupying a central place. One of the important features of Jadid pedagogy was its practical orientation: in the educational process the Jadids emphasized independent thinking, analytical abilities and the acquisition of life skills. They also paid special attention to harmonizing education with national values, since true progress was linked to the awareness and preservation of national identity.

The socio-pedagogical essence of the Jadid movement is manifested, first of all, in its orientation toward the comprehensive reform of society: the opening of new-method schools, the upbringing of individuals with a modern worldview who rely on national thinking and high spiritual values, the expansion of the social base of society through the development of women’s education, and education based on

humanistic and democratic principles. At the beginning of the twentieth century, the need for new-method schools was especially great. The statement that "...the difference between the old schools and the new-method school became extremely clear and evident; comparing the new-method school and the old schools to a fire-driven carriage and a pedestrian moving to the same destination would also be correct..."³³ is a true assessment of the importance of Jadid schools.

The above-mentioned features of Jadid pedagogy were a genuine achievement for the beginning of the previous century. The direction advanced by the Jadids is close to such contemporary pedagogical concepts as learner-centered education, subject-subject relations, individualization and differentiated approach. This testifies to the extent to which Jadid pedagogy possessed strong theoretical foundations for its time.

The second section of the first chapter is entitled "The concept of national pedagogical thought and its stages of development". National pedagogical thought is a socio-philosophical phenomenon formed as a result of the long historical development of each society and embodying the socio-cultural values, traditions, worldview and educational experience of a particular people. This concept expresses the development of the theoretical foundations of pedagogy in harmony with national specificity, relying on the people's spiritual heritage, mentality and historical experience in organizing the process of education and upbringing.

Although the concept of national pedagogical thought has not been studied as a separate category in world pedagogical thought, ideas close to this concept have been advanced by a number of scholars. In John Dewey's pedagogical views, for instance, the idea is put forward that "education is organically connected with social life and transmits social experience from generation to generation"³⁴. The studies of P. Freire³⁵, J.-J. Rousseau³⁶, J. H. Pestalozzi³⁷ and J. Bruner³⁸ also address issues related to the problem.

National pedagogical thought is often viewed as a sum of a nation's past heritage. However, it should be emphasized that it is not only a collection of past heritage or a frozen dogma, but a dynamic system that is renewed in accordance with the requirements of the time. Since each developing period poses new demands before every education system, the children of the nation organize it in accordance with the values of the people. Taking into account that values themselves constitute a dynamic system, the expanding nature of national pedagogical thought becomes clear.

Uzbek national pedagogical thought has passed through a long historical path of development under the influence of various socio-political, cultural and economic conditions. Its stages may be conditionally classified as follows: the first stage - the period of antiquity and the early Middle Ages; the second stage - the period of the

³³ Xursanov J. Jadidlarning Turkiston o'lkasi ta'lim sohasida amalga oshirgan islohatlari // Problems and scientific solutions. - Melbourne, 2022. - B.6.

³⁴ Dewey J. Democracy and Education. - New York: Macmillan, 1986. - 434 p.

³⁵ Freire P. Pedagogy of the Oppressed. - New York: Continuum, 2000. - P.72.

³⁶ Rousseau J. J. Emile, or Treatise on Education. - London: J. M. Dent & Sons, 1911. — P. 143.

³⁷ Pestalozzi J. H. How Gertrude Teaches Her Children. - Syracuse: C. W. Bardeen, 1894. - P.209.

³⁸ Bruner J. S. The Process of Education. - Cambridge, MA: Harvard University Press, 1960. - P.56.

medieval Renaissance; the third stage - the period of Jadidism; the fourth stage - Soviet pedagogy; the fifth stage - the pedagogical thought of the period of independence.

The Jadid period, recognized as the third stage in the development of national pedagogical thought, is closely connected with the profound transformations that occurred in the socio-cultural life of Turkestan at the end of the nineteenth and the beginning of the twentieth centuries. Renewal, reform and national revival became dominant ideas in the pedagogical thought of this period, creating the need to reconsider the content, forms and methods of the education system. The Jadid movement appeared not only as a cultural-enlightenment trend but also as a complex social phenomenon aimed at national self-awareness and the modernization of society.

Chapter Two. Ashurali Zohiriy's Pedagogical Activity and Views. The second chapter is entitled "Ashurali Zohiriy's Pedagogical Activity and Views". Its first section is devoted to "The life and social activity of Ashurali Zohiriy". In present-day scholarship, the study of Jadid heritage and the implementation of its progressive ideas in the modern education system are regarded as urgent scientific problems. In this regard, the study of Ashurali Zohiriy's life and social activity is important not only historically, but also as a theoretical and practical basis for the development of pedagogy and the social sciences.

In his meeting with voters in Fergana region on 28 September 2021, the President of Uzbekistan Sh. Mirziyoyev recalled Ashurali Zohiriy and stated: "You certainly know well that the first person in our country to create an 'Uzbek Language' textbook was the outstanding scholar, journalist and translator, public figure Ashurali Zohiriy. I believe that if we take the necessary measures to properly honor the memory and immortalize the name of this unique person, who devoted his entire life to making our people and our nation enlightened and cultured and who became a victim of repression in 1937 as an 'enemy of the people', historical justice will be restored"³⁹. Indeed, Zohiriy, who devoted his entire activity to national development, played a significant role in the progress of various spheres of society.

Analyzing the role of Zohiriy in the development of Uzbek pedagogy, literary studies, linguistics and journalism, Doctor of Philological Sciences, Professor Z. Qobilova wrote in the article "Yurt va millat qayg'usi": "Ashurali Zohiriy was one of the prominent figures who actively participated in the socio-political movements of his time and one of the founders of Uzbek culture of the new era in Kokand. He was a son of the nation who rendered great services to the development of Uzbek national pedagogy, literary studies, publishing and journalism. Hundreds of Ashurali Zohiriy's articles were published in various newspapers and journals of his time. All of them are noteworthy as they deal with the social, political and spiritual life of the people, existing problems and their solutions"⁴⁰.

Ashurali Zohiriy was born in 1885 in the village of Oyim near Kokand in the family of a hardworking Uzbek peasant. He first received his early education at an

³⁹ Mirziyoyev Sh. Farg'onadagi saylovchilar bilan uchrashuvdagi nutqidan, 2021-yil 28-sentyabr.

⁴⁰ Qobilova Z. Yurt va millat qayg'usi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.194

old-method school in Kokand. From 1907 he continued his studies at the Madalikhon madrasa, which was one of the largest centers of learning not only in Kokand, but also in Turkestan as a whole. Philologist Sh. Isayeva noted that “during his studies at the Madalikhon madrasa, his learning of Turkish, Arabic, Azerbaijani and Persian laid the foundation for his subsequent activity”⁴¹. Alongside his studies, from 1907 to 1917 Zohiriy taught Uzbek language and literature at Russian-native school No. 2 in Kokand. This activity enabled him to study children’s worldview more deeply and to become closely acquainted with their interests. At the same time, his teaching practice allowed him to penetrate more deeply into those aspects of the education system that required reform and into the problems that needed to be solved.

The Tatar enlightener Zaki Validi occupied a special place in Ashurali Zohiriy’s social, scholarly and pedagogical activity. According to historian B. Irzayev, “the continuous discussions with Zaki Validi on public education, science, history, language and literature played an important role in Ashurali Zohiriy’s activity as a scholar”⁴². In 1912-1913, Zohiriy, together with a group of Kokand enlighteners, visited Kazan and studied the innovative methods used in the educational processes of the Tatar Muslims. This meeting was important for the later activity of two great enlighteners of related Turkic peoples and opened the way for future cooperation.

Ashurali Zohiriy’s activity was multifaceted. He served sincerely in various spheres of society, including literary studies, linguistics, pedagogy and lexicography. As a scholar he conducted special research on Alisher Navoi’s “Muhokamat ul-lug‘otayn” and “Vaqfiya” and analyzed these works from the perspective of textual studies. The development of national spirituality, the organization of new-method schools and their continued activity required not only advanced ideas, but also material resources. Understanding this deeply, the Jadids engaged in various spheres of national economy and entrepreneurship in addition to enlightenment. Zohiriy was naturally an enterprising and business-minded person. In 1912-1917 he served as chairman of the small credit society in the village of Oyim, and in 1918-1919 he headed the Kokand cooperative. “By character wise and sagacious, always willing to help others, Zohiriy was constantly surrounded by enterprising youth and wealthy people”⁴³.

Ashurali Zohiriy’s journalism is also noteworthy as a distinct direction in his activity. His work in this field is recognized as a special phenomenon in the history of Uzbek journalism. In 1917 he founded the journal “Yurt”. Zohiriy also made an invaluable contribution to the development of Uzbek lexicography; in particular, in 1925 (or 1927 according to some sources) he compiled a “Russian-Uzbek Dictionary”.

⁴¹ <https://youtu.be/YMDC0XM9JLs?si=8Jnk7shh9i2yzzWA> [murojaat sanasi: 22.05.2026].

⁴² Tog‘ayev T. Ma‘rifat va istiqlool kurashchisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to‘plami. - Farg‘ona, 2021. - B.83.

⁴³ Tog‘ayev T. Ma‘rifat va istiqlool kurashchisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to‘plami. - Farg‘ona, 2021. - B.83.

From 1917 onward, Zohiriy's activity began to acquire a political character. The February Revolution in Russia caused intellectuals in the regions under imperial influence to become active, and Zohiriy took part in these political processes. Because of his enlightenment ideas, he was arrested in 1931 and, by court decision, sent to a labor camp. After his return from the camp, on 5 September 1937, in accordance with the decision of Zagvozdin, People's Commissar of Internal Affairs of the Uzbek SSR, Zohiriy was arrested again on a number of charges and on 4 December 1937 was sentenced to death by shooting. The sentence was carried out on 28 December 1937. Thus, an enlightened intellectual who had made a worthy contribution to the development of national education and the press became another victim of the totalitarian regime.

Like many intellectuals unjustly punished during Stalin's repressions, Ashurali Zohiriy was rehabilitated. On 15 September 1958 he was officially exonerated by the Supreme Court of the Uzbek SSR, which recognized the accusations against him as unfounded and unjust. This was important not only as the restoration of one person's honor, but also as a historical document confirming the injustice of Soviet policy toward the Jadids and national intellectuals.

The second section of the chapter analyzes "Ashurali Zohiriy's pedagogical views". As an active representative of the Jadid movement, Zohiriy advanced ideas of educational reform, national awakening and spiritual development. The Jadid movement in Turkestan was directed toward national self-awareness, cultural renewal and the introduction of modern knowledge, and Zohiriy was among those who strengthened its pedagogical wing. He actively participated in the establishment of Jadid schools, the introduction of new-method education, the renewal of curricula and the creation of textbooks.

The following aspects are of particular importance in his activity: reforms aimed at renewing the national education system; the harmonization of religious and secular knowledge; the dissemination of enlightenment among the people; and attention to the training of pedagogical personnel. In the article "Ma'rifat va istiqlo'l kurashchisi", T. Tog'ayev highly evaluated Ashurali Zohiriy's pedagogical activity and noted that the beginning of his scientific and pedagogical activity coincided with the beginning of the twentieth century⁴⁴. His direct involvement in teaching played an important role in the formation of his pedagogical views. From 1907 to 1917 Zohiriy worked as a teacher at Russian-native school No. 2 in Kokand, and in September 1917 he took an active part in the establishment of the first teacher-training course in Turkestan opened in Kokand. Later, in 1921-1926, he worked as a teacher at the Fergana Regional Education and Upbringing Technical School established on the basis of that course.

One of Ashurali Zohiriy's important services to national pedagogy was his active work in training teachers for schools. His enlightenment activity was closely connected with the issue of preparing pedagogical personnel. At the beginning of the twentieth century, the Jadid movement in Turkestan put forward the renewal of

⁴⁴ Tog'ayev T. Ma'rifat va istiqlo'l kurashchisi // Ashurali Zohiriy - yurt va millat farzandi: maqolalar to'plami. - Farg'ona, 2021. - B.83.

the education system, the wide dissemination of modern knowledge and the development of national public education as its main tasks; Zohiriy actively participated in this process. He deeply understood that the success of educational reforms depended first of all on the formation of teachers possessing modern knowledge and pedagogical training. Therefore, the role of the teacher in the development of society occupies a special place in his enlightenment views. In his article "On the Occasion of the Announcement of Education Week", published in No. 65 of the newspaper "Farg'ona" on 24 March 1923, Zohiriy emphasized the need for primary, secondary and higher schools in the mother tongue and the urgent need to train teachers for those schools⁴⁵.

Analysis of Ashurali Zohiriy's pedagogy shows that Uzbek language and literature and the issues of teaching them occupy a leading place in his educational works. His studies related to Uzbek orthography were recognized by other enlighteners even at that time. In the preface to his linguistic work "Sarf", Abdurauf Fitrat discussed the determination of the rules of the Uzbek literary language, the identification of signs of language development and the principles of mother tongue teaching, and wrote: "The first step on this path was taken by Ashurali Zohiriy of Kokand. He wrote the small book 'Imlo'"⁴⁶.

The "Turkic Chrestomathy, or National Book", first published in 1912 and republished in Tashkent in 1916, is among the first manuals in the field of literature for Uzbek schools; it includes excerpts from works in the Turkic language selected according to the level and age characteristics of students. Another important service of Ashurali Zohiriy in the history of national pedagogy was the creation of the first Uzbek-language textbook "Imlo" (Orthography). Intended for fourth-grade students of primary schools, this book was prepared for publication by the "G'ayrat" library founded by Zohiriy in Kokand and was published in Kazan in 1916.

At the beginning of the twentieth century one of the most urgent issues facing the enlighteners was the creation of textbooks for new-method schools. They discussed this painful issue in a number of articles. For example, Lutfulla Olimiy emphasized the lack of textbooks and manuals on orthography and wrote that, apart from "Yozuv yo'llari" which was unsuitable for schoolchildren, there were no special books on orthography, and no "Sarf" and "Nahv" textbooks⁴⁷. The well-known literary scholar Abdurahmon Sa'diy also wrote with concern: "Will there still not emerge among the Uzbeks a scholarly force, a pedagogue capable of writing a concise morphology and syntax of the Uzbek language?"⁴⁸. These ideas indicate the urgency of the issue. In this regard, Zohiriy's "Imlo" textbook may be assessed as an important scientific and pedagogical source created in response to the most pressing need of the time.

In the textbook, Ashurali Zohiriy was among the first to develop firm rules of Uzbek punctuation. This work occupied a special place in improving the

⁴⁵ Zohiriy A. "Ma'orif haftasi" e'lon qilinishi munosabati bilan // Farg'ona: 1923-yil 65-son.

⁴⁶ Fitrat A. O'zbek tili qoidolari to'g'risida bir tajriba: Sarf. - Toshkent, 1925. - B.12.

⁴⁷ Tog'ayev T. Ashurali Zohiriyning tilshunoslik merosi. Fil.f.n. diss. - Toshkent, 2006. - 136 b.

⁴⁸ Олимий Л. Қизил матбуотимизнинг ҳозирги ҳоли// Фарғона газ. -1924. -№181.23 Саъдий А. Олти йиллик ўзбек қизил матбуоти даврида мактаб адабиётлари// -1924. -№181.

methodology of language teaching in new-method schools at the beginning of the twentieth century, and also played an important role in the development of literacy and writing. In Zohiriy's pedagogy, the mother tongue, its importance and the issues of language teaching occupy a special place. His article "Ona tili", published in No. 3 of the newspaper "Sadoyi Farg'ona" in 1914 and preserved in the fund of the Kokand City Museum of Local Lore, is relevant for its analysis of the significance of language in the development of the nation.

The collection "Adabiyot parchalari", created by Ashurali Zohiriy in co-authorship with Abdulhamid Sulaymon o'g'li Cho'lpon and published by the State Publishing House of Uzbekistan in 1926, holds a special place in his pedagogical activity. It embodies the main principles of Jadid pedagogy. The main purpose of the collection was to develop the aesthetic taste of the younger generation, awaken love for the mother tongue, develop their artistic thinking and strengthen education in the national spirit. The stories and literary excerpts included in the collection were selected with consideration for students' age characteristics and psychological needs, with national character, educational value and enlightenment as priority criteria.

The collection includes four of Zohiriy's own works — "Dehqonlar tajribasi", "Navoiy", "Forobiy" and "Bobolar so'zi" — which are primary sources that directly manifest his pedagogical views⁴⁹.

The analysis of the work "Dehqonlar tajribasi" (The Farmers' Experience) reveals Zohiriy's facet as an ethnopedagogue⁵⁰. In it, the folk calendar of seasonal labour and the traditional children's games — "kan", "oshiq", "ip to'p", "tutdi-tutdi" and "laylak-taxta" — are recorded with ethnographic precision; these games are assessed as a means of national physical education, and the depiction of the labour of farmers and women as a means of natural labour education. The idea of the harmony of school and nature at the end of the work is consonant with the modern principle of "nature-appropriate education".

The folk proverbs collected in "Bobolar so'zi" (The Word of the Ancestors), which Zohiriy systematized into four thematic groups — wealth and poverty, courage, labour, and the upbringing of women⁵¹ — characterize him as a methodologist-pedagogue who arranged folk wisdom in accordance with educational aims. In the biographical sketches "Navoiy" and "Forobiy", Zohiriy introduced the classical scholarly and literary heritage into the educational process and sought to awaken national pride in the younger generation; in particular, his interpretation of "Muhokamat ul-lug'atayn" vividly expresses his idea of pride in the mother tongue.

Zohiriy's principle of harmonizing the national with the modern is clearly manifested in his translation activity. By rendering into Uzbek the work "Bola tarbiyasi haqinda" (On the Upbringing of the Child, 1920) by the French physician

⁴⁹ Sulaymon A., Zohiriy A. Adabiyot parchalari. – Tashkent: Zabardast Media, 2023.

⁵⁰ Ibid. ("Dehqonlar tajribasi").

⁵¹ Ibid. ("Bobolar so'zi").

F. Vidal⁵², he introduced scientific knowledge on child hygiene and medical care — in the form of 39 chapters and five tables — into the education system of Turkestan. This represents a practical implementation of the Jadid pedagogical principle of uniting national tradition with world scientific thought.

Zohiriy's journalistic activity was likewise oriented toward enlightenment and pedagogy. In the article "Vaz va voiz" (The Sermon and the Preacher) in the journal "Yurt" (Kokand, 1917), which he published, nine criteria are advanced for the orator-educator⁵³: knowledgeability, the correspondence of word and deed, and consideration of the listener's psychological state and level of understanding. Comparing an enlightenment gathering to a place of learning, the author interprets the press as an enlightenment platform and sets high methodological requirements for advocacy work.

On the whole, the section reveals Ashurali Zohiriy's pedagogical views as an integral system, exemplified by his own works, textbooks, translations and journalistic activity. His ideas on high-quality education in the mother tongue, on drawing upon the classical and folk heritage, on the harmony of the national and the modern, and on the responsibility of the teacher's personality are consonant in content with today's learner-centred education.

Chapter Three. The Significance of Ashurali Zohiriy's Pedagogical Heritage in the Modern Education System. The third chapter is devoted to "The Significance of Ashurali Zohiriy's Pedagogical Heritage in the Modern Education System". Its first section is entitled "Possibilities of applying Zohiriy's ideas in modern education". In this chapter a model for studying and implementing Ashurali Zohiriy's pedagogical heritage was developed. The practical significance of the model is that it interprets Zohiriy's heritage not as a marginal topic of the history of pedagogy, but as an important source enriching the professional training of future teachers. In the model, historical knowledge, methodological analysis and value-based education are presented in an interconnected form, thereby increasing the scientific and practical significance of the dissertation results.

In integrating Ashurali Zohiriy's heritage into the modern educational process, it is necessary to consider the content components of studying his legacy. The experimental work was organized precisely on the basis of these components and its effectiveness was assessed through them. Three main components were identified: the cognitive component, the value-motivational component and the activity-based component.

The cognitive component in the study of Ashurali Zohiriy's heritage serves to form a systematic understanding in students of the life of the writer and enlightener, his pedagogical views, textbook-writing activity, teaching experience and place in the development of Jadid education. The value-motivational component is defined by the student's conscious attitude toward national pedagogical heritage, respect for the mother tongue and literature, acceptance of Jadid enlightenment ideas as a necessary theoretical and spiritual basis for future professional activity, and stable

⁵² Vidal F. Bola tarbiyasi haqida / transl. by A. Zohiriy. – Fergana: Government Publishing House of the Turkestan Republic, 1920.

⁵³ Zohiriy A. Vaz va voiz // Yurt. – Kokand, 1917. – No. 3.

interest in the history of Uzbek pedagogical thought. The activity-based component is characterized by the student's ability to apply the theoretical knowledge gained in studying Zohiriy's heritage in practical activity.

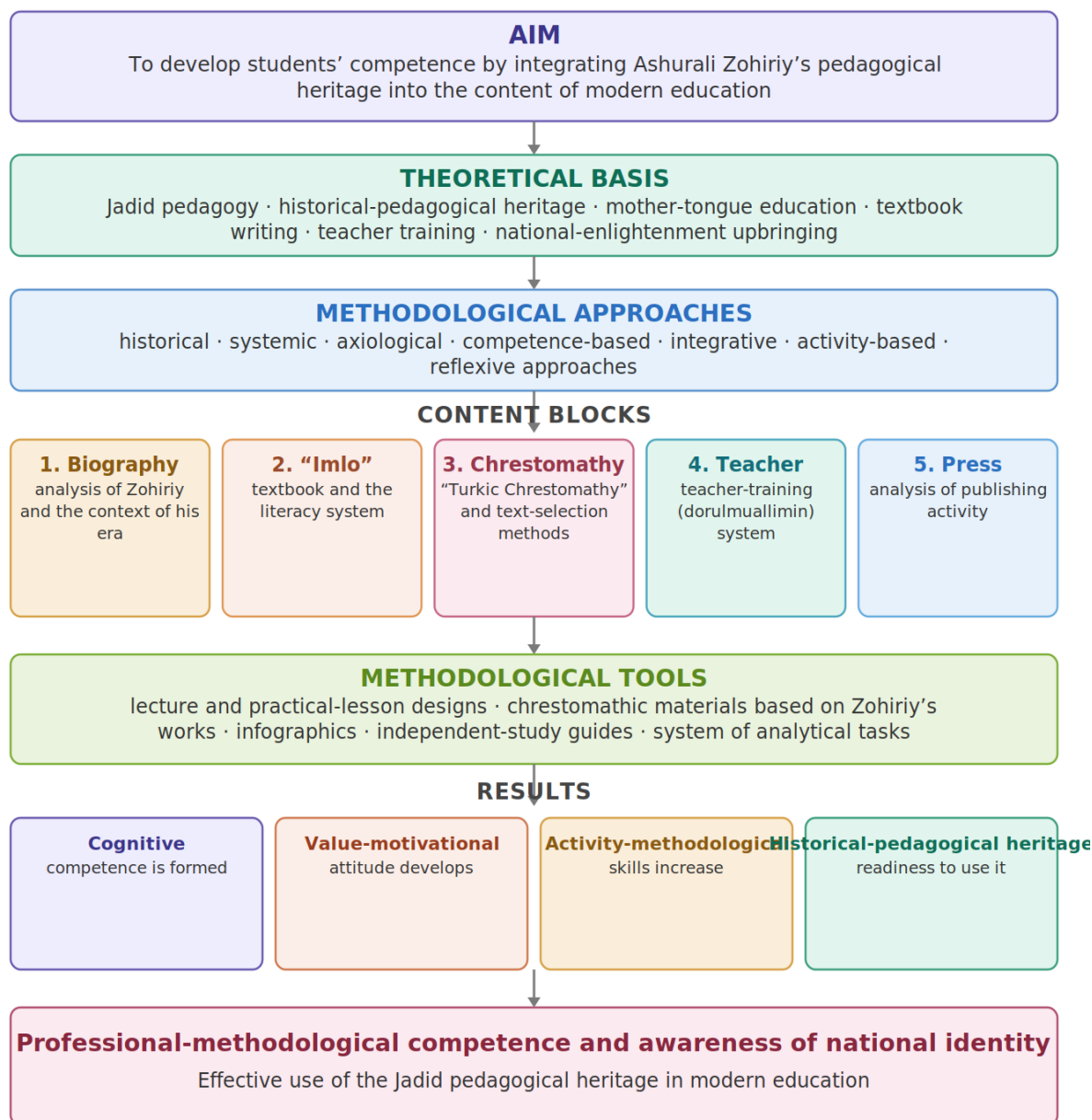


Table 3.1

COMPETENCY-BASED CRITERIA FOR THE STUDY OF ZOHIRIY'S HERITAGE

Component	Criterion	Indicators
Cognitive	Systematicity of historical-pedagogical knowledge	Knowledge of Zohiriy's life and activity; familiarity with his textbooks and articles; ability to relate them to Jadid pedagogy; analysis of facts.

Value-motivational	Conscious attitude to national pedagogical heritage	Respect for mother tongue education; interest in enlightenment ideas; aspiration to use historical experience in professional activity.
Activity-based	Application of acquired knowledge in practice	Source analysis; preparation of lesson designs, presentations, methodological recommendations and reflective essays.

In dissertation research in pedagogy, determining and proving the practical effectiveness of theoretical conclusions is a methodologically important requirement. To meet this requirement, experimental work was organized in the experimental part of the study according to the pretest-posttest control group design. The research hypothesis was formulated as follows: the educational process organized on the basis of special methodological support aimed at studying Ashurali Zohiriy's pedagogical heritage significantly increases students' knowledge level, value attitude and practical skills in comparison with the ordinary educational process.

The experimental study was organized at three higher-education institutions — Kokand University, Jizzakh State Pedagogical Institute and Navoi State University. In each institution students were assigned to experimental and control groups in a balanced way (60+60 in Kokand and Jizzakh, 70+70 in Navoi). Thus the experimental group comprised 190 students, the control group 190 students, and 380 students in total participated in the research.

The experimental work was organized in three stages: the ascertaining stage, the formative stage and the final control stage.

At the ascertaining stage, the interviews and questionnaire items administered to the students covered the main directions of Zohiriy's activity. Alongside eliciting simple facts, the questions also served to reveal the students' attitude toward the historical-pedagogical heritage, their interest in issues of the mother tongue and textbook writing, and their conceptions of Jadid pedagogy.

The analysis of the questionnaire results showed that, although most students had a general idea of the Jadid movement, they did not possess sufficient knowledge of Ashurali Zohiriy's specifically pedagogical activity, his experience in textbook writing, his contribution to orthography teaching and his role in teacher training. This confirms the relevance of the research topic and the need for a deeper integration of Zohiriy's heritage into the content of the history of pedagogy and general pedagogy.

Table 3.2. Ascertaining stage: students' initial level of awareness (experimental group)

№	Indicator	Result
1	Has precise knowledge of Zohiriy's pedagogical activity (experimental group)	30.3% (58)
2	Has heard Zohiriy's name but finds it difficult to explain his pedagogical heritage (experimental group)	34.7% (66)

3	Does not have a sufficient understanding of Zohiriy's heritage (experimental group)	35.0% (66)
4	Expressed interest in studying the topic more deeply (both groups)	88.5%

The data of Table 3.2 show that at the beginning of the experiment a large proportion of students did not have sufficient knowledge of Zohiriy's pedagogical activity. At the same time, the very high interest in studying the topic more deeply (88.5%) indicated the presence of a favourable motivational environment for conducting the research.

Content of the formative stage. In the experimental group, special methodological support aimed at studying Ashurali Zohiriy's pedagogical heritage was introduced.

In the control group, only minimal information about Zohiriy was provided within the framework of the standard curriculum; no separate methodological support was introduced.

Table 3.3. Description of the levels of mastery

Level	Cognitive indicator	Value-motivational indicator	Activity-based indicator
High (3 points)	Explains Zohiriy's activity in relation to its period, sources and pedagogical system, at the level of Bloom's taxonomy	Consciously substantiates the professional significance of the national pedagogical heritage	Independently carries out source analysis, lesson design, presentation and methodological recommendations
Medium (2 points)	Knows the main facts, needs help in explaining some aspects	Is interested in the topic, but the conclusions are not sufficiently deep	Performs the tasks, but some shortcomings are observed in analysis and application
Low (1 point)	Has a general or vague idea of Zohiriy's heritage	Does not fully grasp the professional and educational significance of the topic	Finds it difficult to carry out independent analysis and methodological application

Results of the final stage. At the end of the formative stage, a post-test was conducted in both groups, and a comparative analysis was carried out with the earlier results.

Table 3.4. Descriptive indicators ($n_1 = 190$, $n_2 = 190$)

Group	Pre ($M \pm SD$)	Post ($M \pm SD$)	Gain (ΔM)
Experimental	1.953 $\pm$ 0.262	2.240 $\pm$ 0.252	+0.287
Control	1.754 $\pm$ 0.257	1.890 $\pm$ 0.230	+0.136

Table 3.5. Results of the statistical analysis of the experimental study

Indicator	Value	Interpretation
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Baseline t-test	$t = 7.465; p < 0.001$	groups not equivalent
ANCOVA (group effect)	$F(1, 377) = 136.272; p < 0.001$	significant effect
Partial η^2	0.266	large effect
Adjusted Cohen's d	0.905	large effect
χ^2 (level distribution)	103.709; $p < 0.001$	Cramér's V = 0.522

The results confirm the effectiveness of the special methodological support in a methodologically sound way: even after controlling for the baseline difference (ANCOVA), the experimental group's indicators of national pedagogical thinking were statistically significantly and practically substantially higher than those of the control group.

CONCLUSIONS

1. The Jadid movement emerged at the end of the nineteenth and the beginning of the twentieth centuries as a pedagogical expression of the enlightenment reform that took place in the socio-cultural life of Turkestan. The Jadids interpreted the school, textbook, press and the personality of the teacher as the key means of enlightenment reform and evaluated education as the main factor of social development. The activity of new-method schools, education in the mother tongue, increased attention to secular sciences and learner-centered education constituted the practical pedagogical content of the Jadid movement.

2. The concept of national pedagogical thought embodies a people's views on education and upbringing, spiritual values, moral norms and educational experience formed on the basis of the mother tongue. Five historical stages have been identified in the development of this thought: antiquity and the early Middle Ages, the medieval Renaissance, Jadidism, the Soviet period and the period of independence. The Jadid stage is of particular significance in this development, as traditional educational views were harmonized with the requirements of modern education.

3. The personality and pedagogical activity of Ashurali Zohiriy (1885–1937) took shape in the enlightenment milieu of the Jadid period; as an active participant in educational reform, the national press and cultural life in Kokand and the Fergana Valley, he occupies a distinct place in the history of Uzbek pedagogy as a textbook author and teacher, a linguist-lexicographer, a Navoi scholar, and an enlightener who collected and systematized the heritage of folk pedagogy (ethnopedagogy). His life, political fate and scholarly-pedagogical legacy are an inseparable part of Uzbekistan's cultural and enlightenment history.

4. Zohiriy's textbook and authorial activity was directed toward creating methodologically important landmarks in the history of Uzbek pedagogy: alongside "Turkiy xrestomatiya" (1912), the first Uzbek orthography textbook "Imlo" (1916) and the "Russian–Uzbek dictionary", he contributed to the anthology "Adabiyot parchalari" (1926) not only as a compiler but also as an author. Four of his own works — "Dehqonlar tajribasi", "Navoiy", "Forobiy" and "Bobolar so'zi" — are included in the collection and serve as primary sources directly manifesting his

pedagogical views. Through the biographies “Navoiy” and “Forobiy” he introduced classical scholarly-literary heritage, and through his translation of the French physician F. Vidal’s “Bola tarbiyasi haqinda” (1920) world pedagogical and medical knowledge, into the educational process, thereby practically implementing the Jadid principle of harmonizing the national and the modern.

5. At the center of Ashurali Zohiriy’s pedagogical views are mother-tongue and literature education and respect for the national heritage; he regarded the national language as the main support of education and the literary heritage as an important source for the moral and ethical upbringing of the young generation. His conceptual thesis “If a nation loses its language, it also loses its religion and its nationhood” retains its significance as a theoretical foundation of Uzbek linguo-pedagogy. The analysis of his primary works also revealed the ethnopedagogical facet of his heritage: the folk active children’s games (“kan”, “oshiq”, “ip to‘p”, “tutdi-tutdi”, “laylak-taxta”) and the depiction of seasonal labour in “Dehqonlar tajribasi” are assessed as means of national physical and labour education, and the folk proverbs systematized into four themes in “Bobolar so‘zi” as a natural and national means of moral education.

6. Zohiriy assigned high social responsibility to the teacher: the teacher was described not merely as a transmitter of knowledge but as a guardian of the nation’s culture and an educator who forms national identity and patriotism in the young generation. The nine criteria proposed for the orator-educator in his article “Vaz va voiz” in the journal “Yurt” (1917) — knowledgeability, the correspondence of word and deed, and consideration of the listener’s level and psychological state — show that he viewed the press as an enlightenment platform and set high methodological requirements for advocacy. These views are consistent in content with modern conceptions of teacher professionalism, pedagogical communication and the development of ethical competence.

7. A three-component pedagogical model (cognitive, value-motivational and activity-based) aimed at studying Zohiriy’s pedagogical heritage in modern higher education has been developed. This model enables the joint formation of historical-pedagogical knowledge, attitudes toward national-enlightenment values and professional-methodological skills in students. It corresponds to the requirements of competency-based education and can be effectively used in modern higher pedagogical education.

8. The results of the experimental work were confirmed by mathematical-statistical analysis. A significant increase was identified in the experimental groups in historical-pedagogical knowledge (cognitive), value-based attitude to national pedagogical heritage (affective) and professional-methodological activity (conative) on the basis of the developed methodological system. These results prove the scientific validity of the methodological system in ensuring educational effectiveness.

9. A systematic study of Ashurali Zohiriy’s pedagogical heritage is of important scientific and practical significance for a deeper understanding of the history of national pedagogy, for revealing the educational essence of Jadid enlightenment, and for enriching the modern educational process with historical-pedagogical

experience. The practical application of this heritage is important in teaching the history of pedagogy, national education, the history of Jadidism, the foundations of spirituality, and mother tongue and literature education in higher education institutions; in creating textbooks and teaching aids; and in programs aimed at improving specialists' professional-pedagogical competence.

**НАУЧНЫЙ СОВЕТ PHD.03/2025.27.12.PED.25.02
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
КОКАНДСКОМ УНИВЕРСИТЕТЕ**

КОКАНДСКИЙ УНИВЕРСИТЕТ

ДЖАВХАРОВА НИЛУФАР ОДИЛЬЖОН КИЗИ

**ВКЛАД ДЖАДИДОВ В РАЗВИТИЕ НАЦИОНАЛЬНОЙ ПЕДАГОГИКИ
(НА ПРИМЕРЕ ДЕЯТЕЛЬНОСТИ АШУРАЛИ ЗАХИРИ)**

13.00.01 - Теория педагогики. История педагогических учений

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по педагогическим наукам

Коканд – 2026

Тема диссертации на соискание ученой степени доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под № B2026.2.PhD/Ped12552.

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ВВЕДЕНИЕ

Цель исследования. Цель состоит в том, чтобы научно и педагогически обосновать вклад Джадидов в развитие национальной педагогики на примере трудов Ашурали Захири, а также определить значение его жизни, социально-педагогической деятельности, взглядов на образование и педагогического наследия в современной системе образования.

Научная новизна исследования:

Впервые педагогическое наследие Ашурали Захири реконструировано как целостная педагогическая система на основе его собственных первоисточников — произведений «Dehqonlar tajribasi», «Navoiy», «Forobiy» и «Bobolar soʻzi» из сборника «Adabiyot parchalari», материалов журнала «Yurt» (1917) и его перевода сочинения Ф. Видаля «Bola tarbiyasi haqinda» (1920); его деятельность в области обучения родному языку и создания учебников, журналистики, навоиведения и подготовки учителей теоретически обоснована как самостоятельное звено истории узбекской педагогики;

впервые этнопедагогическое и переводческое наследие Захири раскрыто как предмет педагогического анализа: народные подвижные детские игры и систематизированные пословицы в его произведениях определены как ресурс национального физического, трудового и нравственного воспитания; на примере его переводов и работы в журнале «Yurt» на основе документальных данных обоснован основной принцип джадидской педагогики — гармонизация национальной традиции с мировой педагогической мыслью;

впервые понятие «национальное педагогическое мышление» операционально определено как конструкт из трёх компонентов (когнитивный, ценностно-мотивационный, деятельностный) с наблюдаемыми индикаторами и трёхуровневой системой оценивания; на этой основе разработана педагогическая модель интеграции наследия Захири в современный процесс высшего образования;

впервые разработана количественная методика оценки эффективности изучения наследия Захири: с помощью трёхкомпонентного диагностического инструмента, а также методов разности прироста и ковариационного анализа (ANCOVA) с контролем исходного уровня квазиэкспериментальное исследование (три высших учебных заведения, 380 студентов) подтвердило положительное и статистически значимое влияние специального методического обеспечения на развитие национального педагогического мышления студентов.

Внедрение результатов исследований. Внедрение научных результатов, полученных в ходе исследования педагогического наследия Ашурали Захирий, нашло отражение в следующем:

Выводы анализа. Положения о том, что педагогические взгляды Ашурали Захирий обоснованы как неотъемлемая составная часть джадидского просветительства, национальной педагогической мысли и истории узбекской педагогики, а его деятельность в области создания учебников, преподавания, издательского дела, навоиведения и развития национального языка

интерпретирована как просветительно-педагогическая система, способствовавшая развитию узбекской педагогики, были использованы в рамках проекта № AL-322103020 «Создание веб-сайта и электронной платформы по жизни и творчеству представителей Кокандской литературной среды» (справка Кокандского государственного университета № 21/04 от 23 мая 2026 года). В результате платформа была обогащена новыми научными данными, что повысило её информативность и удобство для пользователей.

Выводы, касающиеся уточнения содержательных направлений педагогического наследия Захирий, в которых в качестве основных педагогических критериев определены идеи преподавания родного языка и литературы, повышения грамотности, уважения к национальному наследию, ориентации молодого поколения на просвещение, социальной ответственности личности учителя и формирования национального самосознания, были использованы в мастер-классах для молодых литераторов, проводимых на заседаниях отдела прозы при Союзе писателей Узбекистана, а также в лекциях, прочитанных на творческих семинарах (справка Союза писателей Узбекистана № 01-09/422 от 11 июня 2026 года). В результате расширились знания молодых авторов о родном языке и национальном наследии, а также был обеспечен научно-популярный уровень проводимых семинаров.

Разработанная педагогическая модель внедрения наследия Ашурали Захирий в современный образовательный процесс, направленная на формирование у студентов понимания историко-педагогического наследия, отношения к национально-просветительским ценностям и профессионально-методических компетенций на основе когнитивного, ценностно-мотивационного и деятельностного компонентов, была использована на конференциях и семинарах, проводимых Институтом социально-духовных исследований при Республиканском центре духовности и просветительства (справка Республиканского центра духовности и просветительства № 10/397 от 04 июня 2026 года). В частности, материалы диссертации были использованы при организации и проведении пропагандистско-разъяснительной работы по теме «Актуальные вопросы формирования нового духовного пространства, объединение просветителей, интеллигенции, государственных и общественных деятелей, а также организация пропагандистской деятельности по реализации “Мечты Нового Узбекистана”», предусмотренной пунктом 13 раздела III Программы мероприятий Республиканского центра духовности и просветительства на 2025 год «Вопросы идеи и идеологии, а также пропаганда науки и просвещения». В результате повысился научно-просветительский потенциал проводимых семинаров и была раскрыта значимость художественной литературы как средства воспитания.

Научные результаты, касающиеся совершенствования методической системы изучения педагогического наследия Захирий в высшем образовании, а также подтверждения её эффективности в развитии историко-педагогических знаний, профессиональной ответственности и национального

педагогического мышления студентов посредством экспериментальной работы, организованной на основе лекций, семинаров, самостоятельной работы, анализа источников, сравнительных таблиц, презентаций, рефлексивных эссе и воспитательных мероприятий, были использованы при подготовке сценариев передач «Бедорлик» и «Адабий жараён», транслировавшихся на телеканале «Узбекистон» Национальной телерадиокомпании Узбекистана в 2019-2022 годах (справка Государственного учреждения «Телерадиоканал “Узбекистон”» Национальной телерадиокомпании Узбекистана № 04-36-359 от 12 марта 2026 года). В результате передачи были обогащены научно-теоретическими материалами, а их научно-просветительский уровень значительно повысился.

Утверждение результатов исследования. Результаты данного исследования прошли общественное обсуждение на 5 научно-практических конференциях, из них 3 международные и 2 республиканские.

Публикация результатов исследования. По теме диссертации опубликовано в общей сложности 9 научных работ. В журналах, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных результатов докторских диссертаций, опубликовано 4 научные статьи: две в республиканских и две в зарубежном журнале.

Структура и объем диссертации. Диссертация состоит из введения, трех основных глав, заключения и списка использованной литературы. Общий объем составляет 152 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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II bo'lim (II часть; II part)

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