



LITERARY CRITIC BEGALI KASIMOV IS A RESEARCHER
OF MODERN LITERATURE

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Abstract:

Background. Begali Kasimov, while analyzing and researching the legacy of the representatives of modern literature from a scientific and theoretical point of view, determined the general and specific aspects of modernism and modern literature. Studied the similarities and differences of the Jadidism movement of Turkestan with Tatar Jadidism, the ideas of Jadidism in Azerbaijani and Kazakh literature, and "Tanzimat" in Turkey.

Methods. The article uses historical-comparative, analytical, hermeneutic, biographical and sociological methods of analysis.

Objective. The practical result of the work is expected to be: 1) Begali Kasimov's researches on jadidism and jadid literature: the first stage; 2) perfection; 3) proves that it has gone through a gradual process, such as the study in the context of world literary movement; it is proved that in the works of the scientist mainly sociological, biographical and hermeneutic research methods are used;

The analysis of scientific works shows that the scientific and theoretical basis for the study of modern literature was developed in the research of Begali Kasimov;

Begali Kasimov's scientific works prove that the common and peculiar features of the interpretation of the ideas of Jadidism in the literature of the Uzbek and fraternal peoples are studied in a comparative aspect.

Conclusion. Literary scholar Begali Kasimov seriously studied the literature of the Jadid period, studied and analyzed the works of the artists of that period on a deep scientific basis. The scientist studied the works of Mahmudkhoja Behbudi, Abdulla Avloni, Mirmukhsin Shermuhamedov, Saidrasul Azizi, Sofizoda, Nozimakhanim, Sidqi Khandayliqi, Tavallo, Botu, Mirmulla, Cholpon, Fitrat, Kami and acquainted them with their creative activity. He identified the connection with Russian and world development movements. It showed the role and place of modernism in the formation of the national idea, renewed social thinking, national liberation, independence movements and their development in mutual cooperation with the literature of the Uzbek national renaissance. He brought the term "Uzbek literature of the national renaissance" into scientific circulation. It is a clear proof that his research on Jadidism has gained attention and recognition abroad in the USA, Germany, France, Turkey, Japan, Russia, Korea, Ukraine, Afghanistan, Iran, Kazakhstan, Kyrgyzstan, Tatarstan, and Bashkortostan. In addition, how should the researcher understand the content of "new literature" in the pamphlet "I searched and found..."? asks the question that it is known to everyone that the new era in the science of history began with the bourgeois revolution that took place in European

countries, including England, from the 17th century. When we say "new era" in literature, we mean important changes in its content, of course. For example, in Europe, the understanding of the history of world literature as a whole process begins with the time of Voltaire. In the East, after a long period of stagnation in historical and cultural life, the transition to new social relations and a new way of thinking is connected with the ideology of enlightenment. Social activism became the most important feature of the literature of this period. Issues ranging from any limitation of personality to social justice have been put on the agenda of literature, says the researcher.

Keywords: *independence, enlightenment, education, agility, revolution, progress.*

Introduction. Special attention was paid to national issues, the independence and freedom of the nation, the emergence of journalism, prose, dramaturgy, revision of socio-aesthetic principles became the leading feature of the literature of the new era. The researcher compares the literature of this period with representatives of Arabic, Turkish, and Indian literature. Creators of Arabic literature Mustafa Kamil (1874-1908), George Zaydon (1861-1914), Namiq Kamal (1840-1888) in Turkey, Abdulhaq Hamid (1852-1937), Ahmed Mithat (1844-1913), Tavfiq Fikrat (1867-1915), Indian Urdu poet Muhammad Iqbal (1877-1933) also expressed social spirit and social relations in the works, which shows that this aspect was expressed not only in Uzbek literature, but also at the international level at the end of the 19th century and the beginning of the 20th century. At the beginning of the 20th century, the socio-political image of Turkestan was extremely complicated, and the cultural way of life of the people was in a very deplorable condition. Such changes taking place in the life of the society did not fail to have a strong influence on the literary life of the nation. The scientist researches on the basis of the evidence that the stratum of intellectuals, who have various agitations against oppression in the field of social consciousness, began to manifest themselves in this process, including that this process took place not only in our country, but also in neighboring countries such as Tsarist Russia, Azerbaijan, Crimea, Tatarstan, and Bashkortostan. In Begali Kasimov's research work entitled "Mirmuhsin Shermuhamedov and his literary environment", the scientist cites the following opinion of Abdulla Tokai, who expressed the intellectual awakening in Tatarstan: "For centuries, our thinking has been submerged in the swamp of darkness. Who took us captive? It's time to break the cages and fly, breathe freely. Let's renew our thinking!", their thoughts give an example of the growth of the Tatar people and culture to a new stage.

Materials and methods. *The article uses historical-comparative, analytical, hermeneutic, biographical and sociological methods of analysis.*

At that time, the cities of Tatarstan and Bashkortostan, such as Kazan and Ufa, became important points of social and cultural activity, and writers such as Aliaskar Kamal, Fatikh Amirkhan, Majit Ghafuri provide information that they continued the path started by Abdulla Tokai, which directly shows that the scholar's modernism is not a narrow topic. , proves that its scope and scale is a wide process, he scientifically proves it in his research. In this process, the peoples of the Caucasus and

Bashkortostan were united in mind and heart in this regard, and contributed to the rise of the struggle against oppression by being sad and pained, shoulder to shoulder. As a result of social, political and cultural cooperation with the Tatar and Azerbaijani peoples, cultural growth and intellectual awakening began in Turkestan at the beginning of the century, including the establishment of the press, the publication of newspapers and magazines, the establishment of theater, and the beginning of noticeable innovations in literary genres. 1905-1917 the cultural upliftment in the country was particularly noticeable in the 1990s, the lithography "Ghulomiya" by Ghulam Hasan Orifjanov, Ilin and Pertsev lithographs were put into operation, and for the first time in the history of Turkestan, books were published in multiple copies, in 1907, readers of the first progressive newspaper "Shuhrat" under the editorship of Avloni. The information presented in the research on the reference to the verdict serves to expand the imagination of the cultural growth in the social life of the period. In general, the researcher makes a comparative analysis of the processes that took place in the social, political and cultural life of Turkestan in 1905-1917 in the historical aspect. The events of 1916 left their mark not only in our country, but also in the literature of the brotherly peoples living in Turkestan.

Results and discussion. The proof of our opinion is that dozens of poems and epics have been created in Kazakh literature, which has a rich tradition of folk art. We pay attention to the following information, which reflects the sad scenes of labor recruitment, published in the scholar's 1983 pamphlet "Izlay-izlay-tengim...":

Shiniminen my slave,
Are you going to the beach?
Who knows,
What else are you missing?!
Kurap Katgil Kuv Patsha,
Let him build with satisfaction!
Contents:
My dear servant,
Are you going, soldier?
Who will have it
For property left without owner?!
Get rid of the king
Let him fall from his throne!

It seems that in this place, such a terrible event as labor recruitment in 1916 can be found in the literature of all the brotherly peoples living in Central Asia. In the same way, condemnation of the tsarist government, which mercilessly suppressed the Turkestan liberation movements of 1916, feelings of sympathy for the working people can be found in the works of Tatar poets. For example, if we pay attention to the excerpt from the poem "Bir Navha" by Majid Ghafuri:

Hearts are broken,
Bloodshot eyes.
It's a terrible day...

Or Sh. Babich's poem about General Abdulaziz Davletshin, who participated in the suppression of that famous "Recruitment" uprising in Turkestan:

You, Abdulaziz, put an end to all conflicts,
Don't stop killing any Muslim for the sake of faith or conscience.

While researching the details, causes and consequences of the events of the single labor in this process, we can witness that he found a 2-volume book entitled "History of Kazakh Literature" published in Kazakh in 1965, a 2-volume selection of M. Ghafari published in Kazan, and analyzed the poems in it. Or, he gives information from L. Qayumov's book "Revolution and Creation" published in 1964. The researcher points out that these indelible pages of the history of the liberation movement of Turkestan were repeatedly referred to by the writers of the Soviet era, in particular, in the novels "Kutlug Khan" and "Childhood" by Oibek, Nazir Safarov extensively described the Jizzakh incident of 1916 in the memoir "Korgan kiferganyrim", writer Asqad Mukhtar. He points out that a chapter in the novel "Plant" is devoted to this topic, and this topic is also widely described in the poetic novel "Baqi Dunya" by Muhammad Ali. At the same time, brother Turkmen and Kyrgyz poets Mukhtar Avezov's "Difficult Time", A. Nurpeisov's "Blood and Sweat", B. Kerboboev's "Dalid Step", Kh. cites that his poetic novels such as "in front of" were recognized as an important event in his time.

Also, the views on religious progress and solidarity against European colonialism, characterized by the names of Jamaluddin Afghani (1839-1897) and Muhammad Abduh (1849-1905), which were widespread among Eastern Muslim countries at the end of the 19th century, cannot be overlooked. The term "Jadid" is used in Turkey to refer to the literature of the beginning of the 20th century, and its only direction. We also find the terms "Russian Jadidism", "Bukhara Jadidism", "Turkistan Jadidism". In our opinion, the movement is common, the views are different because they are clear, the essence is the same - renewal. It was manifested in different forms in different places. For example, in Turkey in 1839, when the famous Mustafa Rashit Pasha wrote and published in Gulkhana Square, and went down in history under the name "Gulkhonai khata Humayun" and started the "Tanzimat", the researcher says, the period of renewal is modernism. True, it was based mainly on westernization. Therefore, national ideas such as "Turkism", "Ottomanism", "Islamism", and "Turanism" were thrown into the background. Europeanization was one of the important characteristics of modernism in our country. We also know that the tsar's government used this to Russify the local people. But the criterion was to leave the local people's religion and beliefs untouched, and to use European science to protect them. It is not for nothing that Turkishism, Islamism, and local Uzbekism come to the fore here as well. In fact, the confusion of thoughts and ideas in our modern times is very strong. For example, Muqimi, Furqatlar, who were at the beginning of the formation of new Uzbek literature, were generally correctly interpreted as representatives of modern literature in the 1930s. In his comic works, Mukimi criticizes trade and industry, that is, the capitalist way of life, which destroys our national morality. And Furqat praises his coming into our lives. One is affirmative, the other negative. Or let's take Dukchi Eshon, who is a supporter of achieving independence by force. He also appears as a Jadid: a religious reformer, a political fighter, but our Jadids rejected him. A number of our Jadids consciously cooperated with the Soviets and became communists. It is

emphasized that it is necessary to reckon with them, and this is especially evident in the struggle for independence. This process was analyzed in the scientist's research in the following 3 ways:

1. Getting rid of dependence on Russia by force, gaining independence by force (Dukchi Eshan uprising, labor movement of 1916, printing)

2. The way of reconciliation. Enlightenment with the help of Russians. Getting rights, restoration of national characteristics in the matter of enlightenment (I.Gasprali, M.Behbudiy).

3. The way of cooperation. Participating in their programs with the Tsar authorities, and then with the Soviet government, and gaining independence as soon as possible. Jadidism in our country is more tied to traditions than jadidism in the Caucasus, Volga, and Turkey, and it was difficult for jadidism to be involved in the pan-European socio-cultural process. The democratic and open policy in the country, which began in 1985, made it possible to study modernism on a scientific basis and in a planned manner. A number of scientific conferences were held on this issue, including a special meeting devoted to Turkestan modernism was convened on November 10, 1987 in FATAI of Uzbekistan, and at this gathering, specialists of our Republic who have been dealing with this field for a long time had the opportunity to exchange ideas. On October 12, 1988, a similar international symposium will be held with the participation of scientists from Azerbaijan, Tatarstan, Tajikistan, Uzbekistan, and Moscow. 15 people will participate with a lecture. Writer Izzat Sultan will start the discussion. The orator defined the formation and development of modernism as the traditional years 1905-1917, dividing the path he traveled by October 1917 and dividing it into two. Until 1917, he assessed the part as progressive, and the part after that as reactionary. He defined the direction as enlightenment. He kept him away from political issues. Naturally, most of the conference participants objected to these ideas. But all the participants support the comments of the master literary critic that modernism is a very important ideological factor for the development of Uzbek literature, and that its thorough study and impartial evaluation is an urgent task of today's science. A. Maniyozov from Tajikistan, M. Shukurov, R. Khodzoda, G. Ashurov, O. Sayfullaev, A. Mirakhmedov from Azerbaijan, I. Nurullin from Tatarstan, E. Yusupov from Uzbekistan, E. Karimov, H. Ziyoev, E. Vohidov, S. Kasimov, O. Fayzullaev and research scientist Begali Kasimov participated, B. Kasimov says that representatives from Tajikistan came to the meeting more seriously than others. Tajik researcher G. Ashurov divided the path of Jadidism into three periods:

1. Formation (before 1905)

2. Progress (1905-1917)

3. Partition (1917-1920)

Jadidism appeared later among the Tajiks than among the Turkic peoples of Russia. For example, it is known that modern Tajik schools and textbooks for them began to appear only after 1905. The speaker defined the issues before the science of history. He noted the ways of cooperation. Aziz Mirakhmedov questions the widely held opinion among experts that the Jadids had no organizational devices. He considered the "Muslim Union" association of All-Russian Muslims, founded in 1905, to be an attempt in this direction. I. Nurullin gave a number of interesting facts.

Importantly, this conference gained significance by bringing together historians at the international level. As a result, opinions were exchanged within the topic, mutual literary-creative cooperation was established. As a continuation of this, at the end of April 1989, a 2-day meeting of the Justice Commission was scheduled with the participation of the UzFA and the Writers' Union. The lectures of about thirty representatives of the field will be heard. New facts, new names are mentioned at the meeting. After independence, similarly, on December 3, 1990, a meeting was held in Moscow dedicated to the study of the legacy of repressed artists. Three of our scientists from Uzbekistan took part in this meeting: O. Sharafiddinov, N. Karimov, scientist B. Kasimov. In almost all of the above-mentioned gatherings, it is noted that Jadidism is a special stage in our social and spiritual development, the need to study it in different directions is stated, and the fact that opinions are exchanged about specific artists, their activities, and their heritage shows the urgency of the issue. Gaining independence of the republic has opened a completely new page in our spiritual and cultural life as well as in the socio-political sphere. We have acquired our own minds, our own property, our own labor. Evidences and events related to our history, big and small personalities are no longer evaluated with the eyes and minds of others, but from the point of view of the sanctity of the interests of the Nation and the Motherland. In this context, the event that went down in history under the name of "Turkistan Autonomy", which was the first example of the struggle of our moderns for political independence, but was treacherously soaked in blood by the Soviets, was infamously called "printing", but in fact, the struggle of our people for their own free will and spirituality was the movement of national liberation. revaluation has begun. Philosophers and jurists were also involved in studying the activities of Jadidists. It was possible to study it comprehensively. Our historians became more active and began to study the political aspects of Jadidism. The new 3-volume history of Uzbekistan has been published. Turkestan modernism and its specific features, its scope and scope are also studied abroad. The names of Professor Lazzeri of the University of New Orleans, Frenchman A. Benningson are well-known in the world. American E. Alworth, German I. Baldauf, Japanese X. Komatsu has been effective in this regard. In order to share the work of these scientists, a large symposium dedicated to this topic will be held in February 1995 at the Central Asian Research Institute under the Embassy of France in Uzbekistan. Prominent archaeologists from different countries of the world will take part in it. The fact that his results and lectures were published in French scientific journals is proof of our opinion. Well-known specialists such as Ingeborg Baldauf from Germany, Turaj Atabaki from the Netherlands, Chantal Kelkej from France, Adib Khalid from America, and Marco Buttino from Italy will take an active part in this process. During the conference, new facts and observations were revealed on important and interesting issues such as the conditions for the emergence of Jahidism, its connection with the national liberation movement, and the attitude to women's freedom. At the same time, some of our local colleagues have a tendency to evaluate this phenomenon in an old-fashioned way, and our foreign friends are not aware of the work carried out by Uzbek historians, says B. Kasimov.

The role of the press in covering and promoting the activities of Jadidlik has become incomparable. In fact, the newspaper entered the life of the Turkic people in the 30s of the last century. "Taqvimi vaqoe" ("Calendar of Events"), published in Turkey, was the first official newspaper not only in this country, but in the Turkish world as a whole. After "Tarjumoni Ahval" and "Tasviri Afkor" (1862), which began to be published in Turkey in 1860, journalism became popular. In Azerbaijan, this phenomenon happened relatively later, that is, in 1875, newspapers began to be published. Hasan Zardobi's "Ekinchi" newspaper was one of the first steps in this regard.

Conclusion. The most famous newspaper at the end of the last century was Ismailbek Gasprali's "Translator". This newspaper, which began to be published in Boqchasaray in 1883, not only in Turkey, in Russia, but in general, in all the continents of the world, introduced the Turkic peoples to each other, called them to unity and cooperation on a cultural and spiritual basis, and, therefore, for more than 20 years, in order to organize national affairs. An opportunity was created for the wide study of Jadidism at the international level. With the help of the press of that time, it became possible to truthfully cover the history, literature, culture and spirituality of Jadidism. B. Kasimov's fundamental research in this direction is a clear proof of this.

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