

**WADUD MAHMUD IS A  
RESEARCHER OF JADID  
LITERATURE**



**Literature**

**Keywords:** National Renaissance period, literary and scientific heritage, Uzbek literature, period of independence, principles of comparison, modern literature, critic, manzuma.

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**Abstract**

In the history of XX century Uzbek literature, the literature of the national revival is the source of its scope, authenticity, complexity, many stages of research, the principles of interpretation and analysis. In this sense, it serves as a basis for the formation of certain methodological principles. During the observation of materials on Jadidism, it becomes clear that the history of literature, literary theory, new ways and methods of scientific research in literary criticism, the discovery of theoretical principles, literary and aesthetic concepts are closely linked with the study of Jadid literature. This article reveals that Wadud Mahmud is a researcher of Jadid literature. Wadud Mahmud's article "Turkish poet Ajzi" says that the issues of the nature and specificity of modern literature are interpreted according to the principles of science and objectivity. Wadud Mahmud considered the idea of Jadidism and its wide-ranging socio-aesthetic phenomenon as a limited phenomenon within a nation, as a cause of drastic changes in the literature, clearly understood and explained that it is a universal phenomenon, based on his worldview and beliefs, thus proving that the Jadid movement was a pan-Eastern phenomenon.

The principle of scientific objectivity becomes clearer at the initial stage of the study of the sources of Uzbek literature of the period of national revival, including the literary and scientific heritage of Fitrat. It can be said that in addition to the issue of "leadership" mentioned by B.Kasimov, it is possible to add the position of systematic, scientific, impartial. Indeed, from the 1930s to the period of independence, we no longer see such a form of attitude towards Jadid literature. For example, in W.Mahmud's article "Turkish poet Ajzi" the issues of character and specificity of modern literature are interpreted according to the principles of science and objectivity. At the same time, the comparison of Jadid literature with the traditions of Uzbek classical literature shows that there are certain principles of comparison in this study.

This study of W.Mahmud is important because it reflects the first and most important aspects of the methodology of studying modern literature. The article consists of four parts, the first of which presents the general views on the historical development of Uzbek literature, the role of modern literature. W.Mahmud divides the pre-Jadid Uzbek literature into two great periods. The first is the Navoi period (or the Chagatay period), the second is the Umarkhan period. In other words, the literary environment of Herat and Movorounnahr and the literary environment of Kokand. Munaqqid considers modern literature, in particular, the work of Siddiqi-Ajzi, as a legitimate continuation of these two great literary environments. Initially, it provides information about his personality, his multifaceted life activities such as farming, weaving, sewing, hunting, and technique. Then he enumerates the works "Anjumani arvoh", "Mir'oti ibrat" published in the Caucasus, the Persian divan "Ganjinai hikmat", the collection of Turkic poems "Aynul adab". All of this suggests that the poet was written "at a time when he was buried with social ills".

The second part of the article, entitled "Ajzi's Love", is a comparative account of the serious nature of Ajzi's poetry. The critic writes: "Our poet has accepted the formal aspects of the old poem, the style of expression, and has introduced into it his own spirit, a new spirit, which is completely opposed to the old ... This poet is also in love. Only the love of this is neither that mystical love nor the apparent love of the realist poet. Our poet is in love, and the lover is the people, the nation "[2, p. 78]. W.Mahmud proves through the analysis of a number of "gazals" that the concept of love in classical poetry came to Ajzi and had a completely different meaning. "Since 'love' is the love of the people, why can't these words be used for it?" writes the words [2, p. 80]. Ajzi emphasizes that the object of love is the people, the nation. Thus, in the classical lyrics "Layli", "Majnun", "husn", "zulf", "xol", "xat", "nishot", "pariro", "bazm", "irfon", "arif", "wine", "lover", "rival" and so on.

In the third part, entitled "Ajzi's social opinion", the poet is included in the list of thinkers who understand the Russian colony and its background. He emphasizes that Mahmudhoja Behbudi, the father of Turkestan Jadids, was his "first assistant." He emphasizes that the enlightenment of the nation is one of the active participants in the socio-cultural movement for liberation from colonial oppression. The symbols and emblems in Ajzi's poems analytically show that the metaphors carry a full social meaning.

Poet: *Abri jaholat ila bizni pardapo 'sh edub,*  
*Cho 'xdan yoshundung el ko 'zidan shu'lai quyosh...*

he says like that: "The cloud is a wall in his eyes that deprives his nation of enlightenment" [2, p. 83].

The fourth part of the article, although not specifically mentioned, consists of the conclusions of W.Mahmud. At the same time, the critic says that the essence of the concept of "nation" in Ajzi is Islam. He emphasizes that the social pain of the oppressed Turks, Persians, Arabs and Indians under the Western colony is unique, and that Ajzi is a poet who is burning with this pain. "I would say that the Muslim nations are on the same path in terms of ideas, that all Muslims should be under the oppression of Europe and that they should get rid of it" [2, p. 85].

W.Mahmud's assessment of Siddiqi-Ajzi's work on the basis of his work (social biography), without adapting it to any ideology, ensured the emergence of an objective and correct interpretation of itself. At the same time, the purpose of modern literature is characterized by an objective assessment of creative principles, a scientific assessment.

This study of W.Mahmud seems to belong only to the work of one poet, Ajzi. If we look closely, it is clear that the article "Turkic poet - Ajziy" is a study of a purely methodological nature, comparatively showing the specifics of modern literature. In our view, the article demonstrated a simple view of the hermeneutic rule, such as the representation of the whole in

part. In the same vein, the article has acquired a methodological significance. It is not surprising that the critic unknowingly demonstrated in practice an important law of hermeneutics. Such cases are rare in the literature. As the literary critic B.Karimov rightly points out: "Although many Uzbek literary critics apply a number of principles of hermeneutics in their scientific work, they do not consider that any aspect of the same way of thinking, hypotheses, comparisons, judgments and conclusions is related to hermeneutic thinking" [1, p. 7].

The article also highlights the social necessity of Jadid literature. The interpretation is one hundred percent justified. The critic rightly emphasizes that Jadidism, in particular, the leadership of the idea of school, education in the activities of Ajzi is associated with changes in the social life of the nation, has become the most important need of the time. It derives from this all the creative principles peculiar to modern literature. The dramatic change in the specifics of traditional literature - the emergence of new genre forms, new images, new styles of expression - is based on the example of Ajzi's work, thus clearly defining the nature of modern literature.

W.Mahmud does not consider the large-scale socio-aesthetic phenomenon as a limited phenomenon within one nation, as it led to the idea of Jadidism and its dramatic changes in the literature. He clearly understands that it is a universal phenomenon and explains it in a logical way. Based on his worldview and beliefs, he notes that these large-scale social problems belong to the nation as a whole. It thus proves that the Jadid movement is an all-Eastern phenomenon.

Indeed, the article "Turkic Poet – Ajziy" was the first serious, scientific, philosophical, comparative study of the Jadid movement and its literary appearance. It reflected the methodological principles in the study of Jadid literature. With this important feature, the information written about the Jadid literature, published in the press, is radically different from the writings in the form of mere social, enlightenment attitudes. Even today, it retains an important scientific value in determining the methodology of studying modern literature.

Professor B.Kasimov states that the period of national revival of Uzbek literature consists of six stages: the first stage: 1900 – 1925; second phase: 1925 – 1938; third stage: 1938 – 1956; fourth stage: 1956 – 1985; fifth stage: 1985 – 1991; the sixth phase is the period after 1991. In this chronological classification, the scientist is mainly based on the social situation and the processes of its reflection in modernity. In particular, referring to the first stage, he argues that "1900-1925 was the period of the emergence of the concept of" Jadidism "and considered the most advanced event of its time" [3, p. 11]. This feature, noted by the master scholar, clearly shows that this concept can be understood and interpreted in direct connection with social changes, changes in the system and time. In addition, the assessment of the Jadid movement and literature as the "most advanced" phenomenon of the period reflected a positive and objective attitude towards it. This aspect is also evident in the scientific interpretation of the materials of the literature of the national revival, in the sources of literary criticism.

Scientific sources that reflect this attitude include information, articles, reviews, and independent opinions published in the press or in separate publications from 1900 to 1925. Most of them consist of notes in the form of general information about the Jadid movement, the promotion of school textbooks, commentaries, explanatory speeches, theatrical reviews, published relations in connection with the work of a particular poet or the writing of a work. B.Kasimov cites S.Aini's "Materials on the history of the Bukhara revolution", F.Khojaev's "On the history of the Bukhara revolution". Beginning in 1924, the extended plenum of the RKP (b) MK wrote that at the 13th Conference of the Communist Party, objective scientific interpretations of Jadidism began to be put to an end.

Indeed, the principle of scientific objectivity becomes clearer at the initial stage of the study of the sources of Uzbek literature of the period of national awakening, including the literary and scientific heritage of Fitrat. It can be said that in addition to the issue of "leadership" mentioned by B.Kasimov, it is possible to add the position of systemic, scientific, impartial. Indeed, from the 1930s to the period of independence, we no longer see such a form of attitude towards Jadid literature.

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