



The Munakkid's Specific Style

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ABSTRACT

This article provides an in-depth analysis of the scientific and creative activity of the literary critic B. Kasimov, both artistically and aesthetically, as well as socio-philosophically. The directions of the critic's analysis are given. It is said that the scholar studied the heritage of the Jadids on the basis of original sources and archival materials.

Keywords:

Literary-aesthetic view, jadidism, aesthetic motive, hermeneutics, contextual principle, socio-literary criticism.

One of the most important issues for literary researchers is the problem of the evolution of the literary-aesthetic views of an individual author and the complex connection of its stages of development with the general direction of the literary process.

In addition to creative and aesthetic motives, any writing activity is motivated by extralinguistic factors, which include psychological, everyday and biographical experiences and of course, the cultural and historical context of the author's work. There is no doubt that the events of the historical turn always determine a person's worldview, the main artistic directions, the dynamics of the movement of aesthetic consciousness, the ideological direction, which in turn is reflected in the literary process. The existence of a specific ideological and aesthetic paradigm of spiritual research of each period, the crisis of society and shifts in social consciousness, of course, have left their mark on the literary process, the essence of which determines its integrity.

The phenomenon of "melting" in the social society that emerged in the mid-60s is

extremely important for the culture of the peoples of the former Soviet Union and although a radical change has taken place, the state of fear persists for some time after the consequences of cult of personality cease. It was only in the 70s that the ideological and aesthetic direction of the general worldview changed for the better. Thus, while the activities of the Jadid period gradually began to be mentioned, it was not until the 1980s that the process became somewhat consistent. B.Kasimov, Sh.Turdiev, A.Aliev, N.Karimov, H.Boltaboev, I.Ganiev began to seriously and comprehensively study the artistic and scientific creativity of the Jadids. Thanks to independence, the door to study the art of this period has opened wide.

It is noteworthy that the main scholar of his scientific and creative activity B.Kasimov studied the heritage of the Jadids on the basis of original sources and archival materials. His tireless research in this field has an important scientific value. Uzbek literary criticism, which is shaping the principles of analysis, has undergone significant innovations." It is well known that literary criticism covers not only

works of word art, but also various factors related to them:

- 1) processes of creative activity of writers and their biography;
- 2) perception of literature by readers;
- 3) various literary "communities" - genres or national literature; literary periods; world literature or the evolution of artistic forms and creative principles, and so on.

The scientist puts forward the idea of combining the stages in the history of Uzbek literature, which can be interpreted as "enlightenment literature" and "modern literature", as "literature of the National Awakening". In this regard, it is possible to observe that the hermeneutic approach prevails in B.Kasimov's researches along with comparative-historical, sociological analyzes.

The term hermeneutics as an "art of interpretation, interpretation, and explanation" has its roots in ancient world culture. Researchers associate the origin of the term with the name of Hermes, the messenger of the gods in ancient Greek mythology: he explained to people the commands of the gods and conveyed the wishes, wills and supplications of the people to Olympus. The formation of hermeneutics as a scientific theory was completed in the works of F.Schleiermacher and W.Dilthey. F.Schleiermacher interpreted hermeneutics as a general understanding theory. Dilthey saw the methodological basis of the social sciences in hermeneutics. As a representative of the philosophy of life, he believed that historical events should be embodied "alive and well" in contrast to natural processes.

As the theoretical principles that form the basis of hermeneutics:

- 1) general, contextual principle:
- 2) methods of interpretation within the scope of this field:
- 3) taking into account the goals and considerations of the author, it is possible to note the place and function of the text in historical and various social contexts, the expected changes in it and their interpretation.

Hence, it can be said that hermeneutics, in the broadest sense, can also be a

methodological basis for the study of features of the literary process.

Relying on a thorough scientific methodology, clear principles of analysis of literary events in the ideological and artistic integrity, B.Kasimov devoted his entire life to a deeper and more objective study of the "literature of the national awakening", which is a bright part of the history of our people. In this sense, the scholar is determined to shed light on the essence of the Jadid movement in its entirety, to study the activities of the Jadids from different angles. In his research, he studied a number of issues such as "Jadids and the national idea", "Leading ideas of Jadidism", "Problems of nationality in Jadid literature", "Cultural and literary movement", "The desire to awaken the nation", "Life and work of Jadids". made a significant contribution to the creation.

Thus, he decided to scientifically substantiate the fact that the Jadid movement is a comprehensive socio-political movement and its place and role in society. According to B. Kasimov (Jadid movement):

- 1) was able to involve all segments of society. It served as an Renaissance ideology;
- 2) fought for independence. The autonomy of Turkestan, which saw the world through his zeal and initiative, was the first result of practical action in this direction;
- 3) adapted education and culture, the press to social goals.

The Jadids faced the difficult task of not only exposing the complex socio-political processes of the time, the decline of the country, the oppressive system of colonial policy over the difficult living conditions of the people, but also inculcating in the minds of the people the independence of science and enlightenment.

For example, in the article "Events of the period in Jadid poetry" literary-aesthetic principles and social system poems are analyzed in such a way that the specific style of the critic, the way of "socio-literary criticism".

O.Sharafiddinov, acknowledging the great scientific and practical significance of the publication of the collection "National Awakening: Courage, Enlightenment, Devotion"

(2002), summarizes the work of B.Kasimov on the study of Jadidism during almost forty years of emphasizes that creative work.

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