

Biografik Asarlar Tarixi Yoxud Moziyga Bir Nazar

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Annotatsiya. Avtobiografik janrining paydo bo'lish va taraqqiyoti insonning azal-azaldan erkinlikka intilishi, o'z huquqi, erki uchun kurashi, uni harakatlanish va kurashga undashda alohida shaxslarning o'rniga borib taqaladi. Inson yaralgandan buyon o'zini anglashga, borliqdagi voqea-hodisalar sababini tahlil qilishga va tabiat hamda jamiyatning haqiqatlarini anglab yetishga intiladi, o'zining hayotdagi o'rnini topishga urinadi. Mana shu holat odamni ko'pchilikning e'tiboridagi odamlar o'z hayot yo'lini qanday bosib o'tganiga qiziqtiradi.

Kalit so'zlar. Xotira, avtobiografik va biografik asarlar, O'rxun-Enasoy yodgorliklari, tarix, adabiyot, janr, esdaliklar, memuar asarlar, diniy-falsafiy asarlar.

Humans always strive to take inspiration from famous personalities and emulate them. This is because every person desires to possess knowledge, strength, creativity, and courage like renowned figures.

In Uzbek literary studies, numerous scholarly researches have been conducted on topics such as the creative personality, the connection between the author's "self" and the literary character in biographical and autobiographical works. Scholars like M. Qo'shjonov, U. Normatov, N. Karimov, S. Mirvaliyev, A. Rasulov, Q. Yo'ldoshev, D. Quronov, H. Boltaboyev, B. Karimov, and U. Jo'raqulov have addressed the genre-specific features and characteristics of autobiographical works in their studies.

The Initial manifestations of autobiographical elements in the Orkhon-Enasoy inscriptions have been introduced into the study of literary science and literature teaching practices, establishing that autobiographical works emerge and develop in environments that value freedom of thought and individuality.

In classical literature, autobiographical elements appeared in the forms of tazkira and hasbi hal, manifesting differently across various periods. Although autobiographical works developed as a separate genre in Uzbek literature during the Soviet era, their quantity remained limited. In these works, the primary focus was on reflecting the characteristics of the social class to which the author belonged rather than on the individuality of the author. This was because the socialist realism ideology prioritized the depiction of universal traits specific to a social class over the unique identity of an individual.

Despite this, several autobiographical and biographical works were created during the Soviet era, contributing to the formation of a distinct genre in Uzbek literature. The first example of this genre was S. Ayni's "Esdaliklar" ("Memoirs"). Later, works such as Oybek's Bolalik ("Childhood"), A. Qahhor's O'tmishdan ertaklar ("Tales from the Past"), and N. Safarov's Ko'rgan-kechirganlarim ("What I've Seen and Experienced") were produced. Biographical elements were also clearly evident in G'. G'ulom's famous novella Shum bola ("The Mischievous Boy").

During the independence era, when writers gained creative freedom, autobiographical works in national literature flourished. Notable examples include Said Ahmad's Yo'qotganlarim va topganlarim ("What I Lost and Found"), Odil Yoqubov's Qarnoq and Muzqaymoq ("Ice Cream"), Nosir Fozil's Topdimu yo'qotmadim ("Found But Never Lost"), Anvar Obidjon's Ajinasi bor yo'llar ("Wrinkled Roads"), Sharof Boshbekov's O'zim haqimda ("About Myself"), Sobir O'nar's Bibisora, and Bahodir Qobul's Ena yo'l, Ena shamol, Ota chiroq ("Mother's Path," "Mother's Wind," and "Father's Lamp").

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These works emphasized that the personal life, environment, and unique characteristics of the author were significant for society.

The history of autobiographical works created in our land dates back to ancient times. The earliest elements of this genre can be found in the Orkhon-Enasay inscriptions, ancient sources on the history of Turkic peoples. The artistic creation of Turkic peoples is deeply rooted in antiquity. As early as the pre-Christian era, Greek historians recorded examples of oral creativity such as tales, legends, and myths among our ancestors. Similarly, ancient Chinese historians documented the existence of unique songs and epics among the Turkic peoples.[1]

It is worth mentioning some of the writers from ancient times. Names like Aprinchur Tegin, Kul Tarxon, Singku Seli Tutung, Pratyaya-Shiri, Asig Tutung, Chusuya Tutung, Kalim Keysi, Chuchu, and Yo'llug' Tegin have survived to this day. [2] Religious-philosophical works, artistic literary samples, historical books, gravestone inscriptions, legal and economic documents, and other written monuments in the Turkic language from the past are, to some extent, considered literary sources. These monuments play a vital role in solving theoretical and practical issues in literature teaching. Since the unique characteristics of remarkable personalities are vividly depicted, autobiographical works serve as a moral example for today's youth. [3]

The most accurate source of information about a person's life and personality traits is autobiographical writings. It is important to note the distinction between the terms "autobiographical" and "biographical works." An autobiographical work refers to a written text that narrates events from the author's life in chronological order, while a biographical work is a text produced by one person writing about another individual. Such texts typically include details about the creator's birth, death, family background, social origin, genealogy, place of residence, education, activities, religious beliefs, and, if possible, information about family members, children, and friends. [4]

The autobiographical genre has undergone various forms throughout its development. Its roots can be traced back to ancient times. However, the genre fully formed and flourished only in periods when individuality and freedom of thought were firmly established.

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