

**ABDURAHMON GO‘ZAL AND THE EVOLUTION OF ARTISTIC
CRITICISM IN UZBEK LITERATURE**

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ABSTRACT

The development of Uzbek literary criticism in the twentieth and twenty-first centuries is closely connected with the activity of scholars who approached artistic interpretation through national spirituality, comparative aesthetics, and modern analytical methodologies. Among such researchers, Abdurahmon Go‘zal occupies an important place due to his original perspectives on classical Turkic literature, Sufi poetics, and the interpretation of artistic texts. This article examines the contribution of Abdurahmon Go‘zal to the evolution of artistic criticism in Uzbek literature and analyzes the pedagogical technologies that can be effectively used in teaching his scholarly heritage in higher education institutions. The study focuses on the methodological characteristics of his literary criticism, the spiritual and philosophical foundations of his interpretations, and the educational significance of his analytical approach. The article also discusses how innovative pedagogical technologies, including interactive learning, problem-based instruction, digital educational methods, and communicative teaching approaches, contribute to the effective teaching of literary criticism. The research is based on Uzbek scientific and educational literature dedicated to literary studies, pedagogical innovation, and the development of national literary consciousness. The article argues that Abdurahmon Go‘zal’s scholarly legacy represents an important stage in the modernization of Uzbek literary criticism because his works combine classical Eastern intellectual traditions with modern literary analysis. Furthermore, the paper emphasizes that the integration of modern pedagogical technologies into literature education creates opportunities for developing students’ analytical thinking, interpretative competence, and aesthetic perception. The study concludes that the synthesis of literary criticism and pedagogical innovation strengthens the quality of literary education and promotes deeper understanding of Uzbek national cultural heritage.

KEYWORDS

Uzbek literature, artistic criticism, literary interpretation, Abdurahmon Go‘zal, pedagogical technologies, literary education, Sufi poetics, modern methodology, literary analysis, interactive learning, aesthetic thinking, national spirituality, comparative literature, educational innovation, communicative competence.

INTRODUCTION

The history of Uzbek literary criticism demonstrates the gradual transformation of artistic interpretation from traditional commentary toward modern scientific analysis. Literary criticism in Uzbekistan has always reflected the intellectual, cultural, and spiritual life of society because literature itself serves as one of the principal means of expressing national consciousness. During different historical periods, Uzbek scholars developed diverse approaches to understanding literary texts, including philological analysis, historical interpretation, comparative study, and



philosophical commentary. In contemporary literary studies, special attention has been given to scholars who combine national literary traditions with innovative analytical methods. Among such researchers, Abdurahmon Go‘zal occupies a significant position because of his contributions to the study of classical Turkic literature, Sufi philosophy, and artistic interpretation. His literary-critical works reveal a synthesis of historical scholarship, spiritual hermeneutics, and aesthetic analysis that has influenced modern Uzbek literary criticism.

The growing importance of literary criticism in modern education has also increased interest in pedagogical technologies related to literature teaching. Modern educational reforms in Uzbekistan emphasize student-centered learning, communicative competence, and innovative instructional methods. Literary education today is not limited to memorization of biographical information or historical facts; rather, it aims to develop students' critical thinking, interpretative abilities, emotional intelligence, and aesthetic sensitivity. Therefore, scholars and teachers increasingly focus on integrating pedagogical technologies into literature classes in order to improve educational effectiveness. Interactive methods, multimedia technologies, cognitive approaches, and digital educational resources have become essential components of modern literary education. These approaches allow students to engage actively with literary texts and develop independent analytical skills.

Abdurahmon Go‘zal’s scholarly heritage provides rich material for examining the relationship between literary criticism and pedagogical innovation. His interpretations of classical authors such as Ahmad Yassaviy, Yunus Emre, and Alisher Navoiy demonstrate how literary criticism can combine historical scholarship with spiritual-philosophical analysis. His works also illustrate the importance of understanding literature not only as an artistic phenomenon but also as a moral and cultural force shaping national consciousness. In this regard, the teaching of his works requires pedagogical methods capable of encouraging analytical discussion, comparative interpretation, and independent reflection. The relevance of this topic is connected with the contemporary need to modernize literature education while preserving national literary traditions. The study of Abdurahmon Go‘zal’s critical methodology helps reveal broader tendencies in the evolution of Uzbek artistic criticism and provides opportunities for improving literary pedagogy through innovative educational technologies.

MAIN PART

The evolution of artistic criticism in Uzbek literature reflects broader transformations in intellectual history, national identity, and educational culture. Classical literary interpretation in Central Asia traditionally relied on commentary traditions associated with philology, theology, and Sufi hermeneutics. Literary texts were interpreted not only as artistic creations but also as carriers of ethical, philosophical, and spiritual meanings. This tradition influenced the formation of Uzbek literary criticism during later historical periods. In the twentieth century, literary studies in Uzbekistan increasingly adopted modern scientific methodologies, including structural analysis, comparative literature, historical poetics, and sociological criticism¹. However, despite the influence of modern theoretical

¹ Mamajonov S. *O‘zbek adabiy tanqidchiligi tarixi*. – Toshkent: Ma’naviyat, 2012.

frameworks, national literary criticism preserved strong connections with Eastern intellectual traditions and moral philosophy.

Within this intellectual context, Abdurahmon Go‘zal emerged as a literary scholar whose work reflects the synthesis of classical interpretative traditions and contemporary analytical approaches. His studies of Turkic Sufi literature demonstrate deep attention to symbolic meaning, philosophical worldview, and cultural context. Unlike purely formalistic criticism, his methodology emphasizes the spiritual and ethical dimensions of literature. In his analyses of Ahmad Yassaviy and Yunus Emre, he explores not only poetic language but also the metaphysical foundations of artistic expression. Such an approach broadens the scope of literary criticism by integrating aesthetics with moral and spiritual interpretation. His works reveal that artistic criticism in Uzbek literature cannot be separated from questions of cultural identity and national consciousness.

One of the distinctive characteristics of Abdurahmon Go‘zal’s criticism is the use of comparative literary analysis. He frequently examines parallels between different Turkic literary traditions and emphasizes the continuity of spiritual-humanistic ideas across historical and geographical boundaries. His interpretations of Yunus Emre demonstrate how Anatolian Sufi poetry can be understood within the broader context of Turkic-Islamic intellectual history. Such comparative methodology enriches Uzbek literary criticism because it encourages scholars and students to perceive literature as part of a wider cultural dialogue². Comparative analysis also strengthens students’ understanding of intercultural communication and historical continuity. Through this approach, literary criticism becomes a means of preserving cultural memory while simultaneously promoting openness to universal human values.

Another important feature of Abdurahmon Go‘zal’s literary methodology is his emphasis on *orifona tahlil*, or spiritually enlightened interpretation. This analytical method focuses on uncovering hidden symbolic meanings, mystical concepts, and ethical messages within literary texts. In Uzbek literary criticism, such an approach occupies a special place because classical Eastern literature often employs symbolic imagery connected with Sufi philosophy and spiritual psychology. Abdurahmon Go‘zal demonstrates that literary interpretation requires not only philological knowledge but also philosophical sensitivity and cultural awareness. His works on Ahmad Yassaviy reveal how mystical poetry reflects moral purification, spiritual discipline, and human self-knowledge. Such interpretations contribute to the development of artistic criticism by expanding its philosophical depth and interpretative complexity.

The evolution of artistic criticism in Uzbek literature is also connected with changing educational paradigms. In traditional literary education, teachers often focused primarily on transmitting ready-made interpretations to students. Contemporary pedagogical theory, however, emphasizes active learning, independent analysis, and critical thinking. Modern pedagogical technologies play an important role in this transformation because they encourage students to participate actively in the learning process. Interactive educational methods help students engage with literary texts through discussion, comparison, problem-solving, and

² Xaqqulova D. *Abdurahmon Go‘zal – Yassaviyshunos* // PEDAGOG ilmiy jurnali. – 2024.



collaborative analysis. Such approaches are especially effective when teaching literary criticism because interpretation itself requires dialogue, reflection, and intellectual creativity.

The application of pedagogical technologies in teaching Abdurahmon Go‘zal’s works can significantly improve students’ understanding of literary criticism. Multimedia technologies, for example, allow teachers to combine textual analysis with visual, historical, and cultural materials. Digital presentations, electronic libraries, and online educational platforms make literary texts more accessible and engaging for students. Such technologies also support independent learning because students can explore additional resources related to literary history, Sufi philosophy, and comparative literature. The use of multimedia materials helps students better understand the historical and cultural contexts of literary works³. At the same time, digital educational technologies contribute to the development of research skills and information literacy.

Interactive pedagogical methods are particularly important in literature education because literary interpretation depends on communication and dialogue. Group discussions, debates, brainstorming activities, and problem-based learning encourage students to formulate independent opinions about literary texts. When studying Abdurahmon Go‘zal’s critical works, students can compare different interpretations of classical poetry, analyze symbolic imagery, and discuss philosophical concepts presented in literary texts. Such activities develop analytical thinking and communicative competence. Interactive learning also transforms the role of the teacher from a passive transmitter of information into a facilitator of intellectual discussion. This pedagogical transformation corresponds with modern educational reforms emphasizing student-centered instruction and creative thinking.

Modern pedagogical technologies also include cognitive and neuropedagogical approaches that focus on psychological mechanisms of learning. Contemporary educational research demonstrates that emotional engagement, multisensory perception, and associative thinking improve students’ comprehension of literary texts. Literature education becomes more effective when students connect literary analysis with emotional reflection and personal experience. Abdurahmon Go‘zal’s spiritually oriented interpretations provide rich opportunities for such educational approaches because his analyses address ethical dilemmas, emotional experiences, and existential questions. Neuropedagogical approaches emphasize that literary learning involves not only rational analysis but also emotional memory and imaginative perception. This perspective corresponds closely with the aesthetic nature of literature itself.

The communicative dimension of literary education is another important aspect of pedagogical innovation. Modern educational methodologies emphasize that students develop deeper understanding through communication, collaborative interpretation, and dialogue-based learning. Literary criticism is especially suitable for communicative pedagogy because literary texts often contain multiple meanings and interpretative possibilities. Discussions of Abdurahmon Go‘zal’s interpretations can encourage students to compare perspectives, defend arguments, and analyze philosophical ideas collectively. Such communicative methods strengthen both

³ Yo‘ldoshev Q. *Adabiyot o‘qitish metodikasi*. – Toshkent: O‘qituvchi, 2018.

linguistic competence and intellectual independence. Moreover, collaborative learning environments help students appreciate diversity of interpretation and develop respect for alternative viewpoints⁴.

The integration of national values into modern pedagogical technologies is also essential for effective literary education in Uzbekistan. Literature plays an important role in preserving cultural memory, historical continuity, and national identity. Abdurahmon Go‘zal’s studies of classical Turkic literature emphasize spiritual humanism, moral responsibility, and cultural heritage. Teaching his works through innovative pedagogical methods allows educators to combine national educational goals with modern instructional techniques. Students not only acquire analytical skills but also deepen their understanding of Uzbek cultural traditions and intellectual history. Such integration of national values and educational innovation contributes to the formation of culturally conscious and intellectually active individuals.

Another significant aspect of Abdurahmon Go‘zal’s scholarly activity is his contribution to Navoiy studies. His research on Alisher Navoiy emphasizes the universal humanistic and spiritual dimensions of Navoiy’s poetry. Through philosophical interpretation and aesthetic analysis, he demonstrates the continuing relevance of classical literature for contemporary society. In modern literary criticism, such an approach is particularly valuable because it bridges historical scholarship with contemporary cultural concerns. Pedagogically, the study of Navoiy through Abdurahmon Go‘zal’s interpretations encourages students to perceive classical literature not as distant historical material but as a living source of ethical and intellectual reflection⁵.

The evolution of artistic criticism in Uzbek literature also reflects broader globalization processes influencing contemporary humanities education. Modern scholars increasingly engage with international literary theories, digital humanities, and interdisciplinary methodologies. Nevertheless, Uzbek literary criticism maintains its distinctiveness through continued attention to spiritual-philosophical interpretation and cultural heritage. Abdurahmon Go‘zal’s works exemplify this balance between national tradition and modern scholarship. His critical methodology demonstrates that modernization does not require rejection of classical intellectual traditions; rather, it involves their reinterpretation within contemporary contexts. This perspective is especially important for educational practice because students need both global analytical skills and deep awareness of national cultural heritage.

The role of teachers in implementing pedagogical technologies is equally important. Effective literature education depends not only on technological resources but also on teachers’ methodological competence and creative approach. Teachers must be able to organize interactive discussions, encourage independent interpretation, and integrate multimedia materials effectively. In teaching literary criticism, educators should create learning environments where students feel motivated to analyze texts critically and express personal opinions confidently⁶. The teaching of Abdurahmon Go‘zal’s works requires educators capable of combining

⁴ Qo‘shjonov M. *Adabiy tanqid va badiiy tafakkur*. – Toshkent: Fan, 2005.

⁵ Abdurahmon Z. *Abdurahmon Go‘zal Navoiy ijodiyoti tadqiqotchisi va targ‘ibotchisi // Respublika ilmiy-amaliy konferensiya materiallari*. – Toshkent, 2024.

⁶ Yo‘ldoshev Q. *Adabiyot o‘qitish metodikasi*. – Toshkent: O‘qituvchi, 2018.

literary scholarship with pedagogical innovation. Such integration strengthens the quality of higher education and contributes to the development of professional competence among future philologists and literature teachers.

CONCLUSION

The evolution of artistic criticism in Uzbek literature reflects the dynamic interaction between national literary traditions and modern intellectual methodologies. Within this process, Abdurahmon Go‘zal occupies a significant place as a scholar who successfully integrated spiritual interpretation, comparative literary analysis, and philosophical reflection into contemporary Uzbek literary criticism. His studies of classical Turkic literature, Sufi poetics, and Alisher Navoiy’s creative heritage contributed to expanding the methodological and conceptual boundaries of artistic criticism. His analytical approach demonstrates that literature should be understood not only as an aesthetic phenomenon but also as a source of moral consciousness, cultural continuity, and intellectual development.

The article has shown that the pedagogical significance of Abdurahmon Go‘zal’s scholarly heritage is closely connected with modern educational reforms emphasizing interactive learning, critical thinking, and innovative instructional methods. Modern pedagogical technologies create favorable conditions for effective teaching of literary criticism because they encourage independent interpretation, collaborative analysis, and communicative engagement with literary texts. Interactive methods, multimedia technologies, cognitive approaches, and digital educational resources strengthen students’ analytical competence and aesthetic sensitivity. These methods also contribute to the modernization of literature education while preserving the national and spiritual foundations of Uzbek literary culture.

The integration of Abdurahmon Go‘zal’s literary-critical methodology into modern educational practice demonstrates the importance of combining traditional cultural values with contemporary pedagogical innovation. Such synthesis supports the development of intellectually active, culturally aware, and morally responsible students. Therefore, the study and teaching of Abdurahmon Go‘zal’s works remain highly relevant for the further development of Uzbek literary criticism, literary pedagogy, and national humanities education.

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