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BAHS-MUNOZARANING LISONIY VA FALSAFIY ASOSLARI
LINGUISTIC AND PHILOSOPHICAL FOUNDATIONS OF THE DEBATE

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Annotatsiya: Maqolada muloqotdagi bahs va tortishuvning nazariy-falsafiy va lisoniy tomonlari aks ettirilgan. Uning mantiqiylik tamoyiliga buysunishi misollar bilan dalillangan.

Kalit so'zlar: tilshunoslik, muloqot, falsafa, mantiq, strategema.

Annotation: The article reflects the theoretical, philosophical and linguistic aspects of debate and debate in communication. His obedience to the principle of logic is proved by examples.

Keywords: linguistics, communication, philosophy, logic, strategy.

Bahs-munozara atamasi *eristika* so'zi bilan hamohang bo'lib, qadimgi yunon tilida eristika «bahslashish san'ati» ma'nosini bildiradi. U dastlab sofistlar tomonidan qo'llanilgan. Aristotel o'z davrida eristikani «noxolis usuldagi bahslashish san'ati» deb baholab: «Bu san'at orqali har qanday bahsda o'z haqligingni isbotlash mumkin, hatto haqiqatning orqasida bo'lsang ham», - degan edi. [Internet manba]. Eristika inson o'zining doimo haq ekanligini isbotlashga intilish jarayoni bo'lib, ko'p vaziyatlarda: oilada, ishda, ilmiy muhokama, ommaviy debat va suhbatlarda uchraydi. Nemis faylasufi A.Shopengauerning «Bahsda yutish san'ati» asari XIX asrda yozilgan eng yaxshi asarlar sirasiga kirgan, unda antik davr sofistlarining keltirgan usullaridan foydalanilgan holda 33 ta bahsda g'alaba qozonish mumkin bo'lgan usullar keltiriladi. [8:523-548]. Lekin tadqiqotchilar ularning barchasi xolis emasligi haqida o'z fikrlarini aytib o'tishgan. Har bir insonda bahsda g'olib chiqish xohishi shuning uchun ham kuchliki: «Bizning miyamiz intellektual kuchlar bilan bog'liq har qanday narsada juda asabiylashadi va biz avval aytganimiz noto'g'ri bo'lganiga va raqibning aytganlari to'g'ri bo'lganiga rozi bo'lishni istamaydi». [8:512]. Bahslashishda yutish uchun esa mantiqiy bilimlardan xabardor bo'lish juda muhim hisoblanadi. Mantiq va tilshunoslik o'rtasidagi ko'prik eramizdan avvalgi qadimgi dunyo ilmidayoq mustahkam asoslab qo'yilganki, unda sofistlar – Suqrot, Aristotel mantig'idan tortib Farobiy, Ibn Sino asarlarida ushbu ilm etarlicha asoslanib, undagi tushunchalar izohlangan. Tafakkurning qonuniyatlariga ko'ra

xulosalash ob'ektiv borliqdagi narsa va hodisalar, ular o'rtasidagi turli munosabat va bog'lanishlarni umumlashgan, mavhum holda aks ettiradi. Shu bilan birga u doimo haqqoniylik tamoyiliga rioya qiladi, ya'ni borliqdagi hodisalarni boricha, ro'yi rost aks ettiradi. [7:17]. Demak, tafakkur insonga olamni to'g'ri va haqqoniy aks ettirish uchun xizmat qiladi. Til yordamida bilimlar yig'iladi, sintezlanadi, umumlashtiriladi, xulosalar chiqarilib, bir avloddan boshqa avlodga etkaziladi. Til mohiyatan ob'ektivlik, mantiqiylik, tadrijiylik va tarixiylik tamoyillariga bo'ysunadi. Shunday ekan til va tafakkur birligi qadimdan mantiq, dialektika, ritorika, eristika kabi sohalarni birlashtirgan, ular uchun umumiy manba vazifasini o'tagan va o'tab kelmoqda. Har bir fan mantiq bilan asoslanishi tabiiy va zaruriy hol hisoblanadi. Mantiq ilmi til ilmi bilan ham uzviy bog'liqlik hosil qiladi. Bu haqda tilshunos olim A.Nurmonov o'zinig «Gap haqidagi sintaktik nazariyalar» monografiyasida shunday yozadi: «Logitsizm oqimining qarashlariga ko'ra, har bir gap ma'lum bir hukmni ifodalaydi. Predikatsiya hodisasi faqat gap asosinigina emas, balki hukm asosini ham tashkil etadi. Traditsion logika hukmning atributiv xarakteridan kelib chiqadi. Bunga ko'ra hukm strukturasi doimo sub'ekt va predikatdan tashkil topadi. Uning formulasi S+R dir yoki S+R emas». [3:26].

Bahs-munozarada g'olib chiqishning usullari ham mantiq bilan bog'langan bo'ladi.

Bahslashish – eristika san'ati qatorida *strategema* atamasi ham uchrab turadi. Bu atamani evropalik tadqiqotchilar R.Grin va X.F.Zenger iste'molga olib kirganligi aytiladi.[1:55].Strategemalar dastlab Xitoyda harbiy ilm sifatida paydo bo'lgan bo'lsa-da, keyinchalik bir necha sohalarda fikrlash va engish ilmi sifatida, jumladan, SHarq xalqlari folklorida ham Nasriddin Afandi kabi obrazlarning aqliy quvligi misolida uchrashini aytib o'tish lozim. [1:59].

Sharq faylasuflaridan J.Rumiy bahs va tortishuvlar ibtidosi haqida fikr yuritar ekan, ular zamirida dunyoviy manfaat yotishini ta'kidlaydi va quyidagi ajoyib rivoyatni keltiradi.

«To'rt millatdan to'rt kishi – turk, fors, arab va yunonlik yo'lga birga ketayotganlarida ularga birov bir dirham pul beradi. To'rtovlon bir-birining tilini tushunmagani sababli pulga nima sotib olish kerakligi ustida janjallashib qoladilar: fors «angur» (uzum) olamiz desa, arab «man angur emayman, inab (uzum) istayman» deydi. Turk «uzum» olamiz deb turib olsa, yunonlik «yo'q, istofil (uzum) emoqchiman» deb musht o'qtaladi. Natijada ular bir-birlarini tushunmay, yoqalashib ketadilar. Shu payt yuz tilni biladigan sirlar sohibi bir odam yo'liqib, ularning nizosiga quloq solib, pulni qo'llaridan olib, bozordan uzum sotib olib berganida, to'rtalasi ham bir narsani xohlaganini qo'rib hayron qolishadi, istaklari amalga oshib, yarashib ketishadi». [5:8-11]. Albatta, J.Rumiy ushbu rivoyatni din mazhablarining turli-tuman bo'lishiga qaramay, mohiyatan bir manzilga olib borishini majoziy tarzda

ta’kidlash uchun keltirgan. Shu bilan birga faylasuf olim bahs-tortishuvlar zamirida moddiy yoki ma’naviy manfaat yotishini rivoyat orqali asoslaydi. Demoqchimizki, bahs-tortishuv zamirida insonning ma’naviy yoki moddiy manfaatlari birlamchi o‘rinda turadi.

XX asr rus tilshunoslaridan biri R.Gelgardt ham dialog ishtirokchilarining manfaat nuqtai nazaridan harakatlanishi haqida o‘z fikrini bildirib: «Dialog ma’lum bir qolipda: manfaat – manfaatga javob» tarzida olib boriladi», – degan edi. [2:58]. «Manfaat» uchun aytilgan gap biror narsaga munosabat bildirishdan, baholashdan kelib chiqadi. Munosabat esa so‘zlovchi shaxs vaziyatni, holatni qanday baholashi bilan bog‘liq. «Baholashning asosiy tamoyili – bu «dunyo inson uchun mavjud, inson dunyo uchun emas. Shunday ekan, har qanday baholash asosida insonning u yoki bu darajadagi ehtiyojlari yotadi». [4:70]. Baho kategoriyasi bu o‘rinda muloqot kategoriyasi tarkibida ma’lum vazifa bajaradi, deyish o‘rinli bo‘lardi. Baho va uning muayyan tildagi maqomi shu tilning ijtimoiy-madaniy me’yorlari bilan uzviy bog‘langan bo‘ladi. Baho kategoriyasining til sathidagi o‘rni, muloqot jarayonini ochishdagi vazifasi falsafiy, ijtimoiy-psixologik xarakter kasb etadi. Ob’ektiv va sub’ektiv baho berish olamni idrok etishdagi yondashuvdan kelib chiqadi va bahoni ifodalayotgan so‘zlovchining ham o‘z bahosini aniqlashga yordam beradi.

Zamonaviy ritorika, bahslashuv haqidagi qonun-qoidalarda ba’zi ommabop usullar keltiriladiki, ular orqali bahsda g‘alaba qozonish oson bo‘ladi. Mazkur qonun-qoidalar zamirida qadimgi Xitoy va qadimgi Yunonistondagi bahslashish san’ati namunalarini uchratish mumkin. [6:82-110].

1-usul. Kengaytirilgan fikrda hujum qilish oson, toraytirilgan fikrda esa qiyindir. Bunda fikrni iloji boricha aniq ifodalashga harakat qilish kerak bo‘ladi. Masalan, «Men adabiyotni tushunaman» deb emas, «Men XX asr zamonaviy o‘zbek adabiyotini yaxshi tushunaman» tarzida, «Men psixologiyani yaxshi bilaman» deb emas, balki «Men ijtimoiy psixologiya bo‘yicha ko‘p ma’lumotga egaman» deb aytish to‘g‘ri bo‘ladi. Shunda raqib tomonning qarshi tomon chegaralarini buzib tashqariga chiqishga imkoni bo‘lmaydi. Bunda raqobatchi tomon o‘z ma’lumot chegara sarhadini saqlashi kerak bo‘ladi. Raqib tomon o‘z-o‘zidan chegara ichidagi bilimlardan tashqariga chiqa olmay javob berishga majbur bo‘ladi.

2-usul. E’tirozlarga javob berishda doimo yuqori mavqeda turish usuli. Kelishmovchilik va nizolarning oldini olish hamma vaqt ham mumkin emas. SHu sababli qanday qilib raqobatdosh bo‘lishni bilish ham kerak. Munozarada boshqa odamlarning fikrlarini yaxshiroq anglash, fikr almashish va o‘zaro manfaatli yo‘llarni izlab topish ham muhim, ham foydalidir. Keltirilgan dalillar esa muammoni tushunishga yordam beradi. Nizoda nafaqat o‘z dalillarinigina keltirish muhim bo‘lmay, balki boshqa tomonning dalillariga to‘g‘ri javob berish ham muhimdir. Boshqaruv va notiqlik san’ati haqidagi asarda bahs taktikasi haqida bir necha

tavsiyalar beriladi. Jumladan, dalillarni jamlash, dalillar zanjirini buzish va isbotlash mashaqqatini raqib zimmasiga yuklash usullari muayyan izchillikda va bir-biri bilan bog‘liq tarzda qo‘llaniladi. Dalilga javob berishning 3 ta usulini ajratish mumkin. Ular quyidagilar:

1. Raqib tomon ishonadigan dalillarga qarshi chiqish.
2. Uning topilmalariga e’tiroz bildirish.
3. Raqib tomonning dalillarini qabul qilish, ammo unikidan ustun bo‘lgan dalillarni keltirish.

Shu bilan birga har qanday vaziyatda tinglay olish ham muhimdir. Diqqat bilan tinglab, qarshi tomonning dalil keltirish jarayonini o‘rganish muhim ahamiyatga ega. Shunda raqibning qarshi dalillari oshkor bo‘ladi, ularni ko‘rib chiqish imkoni paydo bo‘ladi. SHuningdek, raqib tomonni bilib olgach, uni o‘sha nuqtada tutib turish ham hushyor bahslashuvchining ustun tomonidir. Shunda u o‘z doirasidan chiqa olmay, engilishga majbur bo‘ladi. Bunday vaziyatlar uchun, muhimi, qarshi tomonni tinglash va o‘rganishdir. Misol:

– Bo‘ldi, – dedi bola bir mahal.

– Nima bo‘ldi?

– Bo‘ldi, o‘yin tamom! – deya qiqirlaydi Kuntug‘mish.

Bahrom taxtaga zehn solib chiqadi -yu, taxta bo‘lib qoladi.

– Tirmizak! – deydi achchiqlanib va kaftining orqasi bilan bir urib shaxmat taxtasini ag‘darib tashlaydi. Donalar gulzorga sochilib ketadi. Jahl bilan o‘rnidan turganida xarrakning bola o‘tirgan tarafi bosib, Kuntug‘mish erga qulaydi.

– So‘zingizda turasizmi endi?– deb so‘raydi «groysmester» dumalab yotgan joyidan.

Bahrom lovullab baqiradi:

– Qanaqa so‘z?!

– Toshkent, sponsorlik masalasi...

– Huv dadang qilsin sponsorlikni!

– Dadam... Billa ketamizmi?

– Borsang, ana, o‘zing boraver! Ota seniki! Bozor iqtisodiyoti!

Cho‘ntagidagi sigaretini paypaslay-paypaslay Bahrom zarda bilan hovlini tark etadi.

(Erkin A’zam. Qarzdor).

Ushbu dialogdagi *Qanaqa so‘z?!, Borsang, ana, o‘zing boraver! Ota seniki! Bozor iqtisodiyoti!* tarzidagi dalillar noxolis «g‘alaba» uchun xizmat qilgan deyish mumkin. Bunday «g‘alaba»lar da g‘olib bo‘lish hech qachon «g‘olib»ni xursand qilmaydi ham, g‘alaba nashidasini emas, balki o‘z xatti-harakatidan norozilikni keltirib chiqaradi.

Berilgan misolning tahlilidan shunday xulosa ham chiqadiki, kelishmovchiliklarni keltirib chiqaruvchi shaxmat o‘yini musobaqasi va unda kichik avlodning katta avlod ustidan g‘alabasi va buni qabul qila olmagan, tan olishni istamagan katta avlodning ojiz g‘ururi o‘z manfaatlaridan voz kecha olmadi deyish mumkin. Yutish istagi har ikki manfaatdorning umumiy manfaatlari **(Toshkentga borish, bola otasini qidirib topish)**dan ustun kelib, ruhiy tanazzullarga ham yo‘l ochib berdi.

3-usul. Tarqatish yoki umumlashtirish usuli. Keltirilgan ibora qanchalik kuchli umumlashtirilsa, javob qaytarish yoki hujum qilish ko‘lami ham shuncha katta va mashaqqatli bo‘ladi. Bu usul «dalillarni «moylash» yoki xushomad» [6:98] usuli sifatida ham talqin etiladi. Misol:

– Chiroyli ayollarni ko‘rganda miyamga g‘alati fikrlar quyulib kelaveradi,- dedi G‘aybarov battar avj qilib. – Biram dadil, biram hur fikrlarki, yuragim tars yorilay deydi!..

– Bunaqa fikr uchun sizni toshbo‘ron qilish kerak, – dedi Zamira jilmayganicha.

– Muncha zolimlik! Kim u, mendan rostgo‘yroq bo‘l, deb talab qiladigan?

– Rostgo‘ylik ham evi bilan- da...

– Nima, sal oshirib yubordimmi? – deb talmovsiradi G‘aybarov.

– Rost gap odobga zid bo‘lmasligi kerak.

– Alvido, hur fikr, asov g‘alayon!... – deb xitob etdi G‘aybarov qo‘llarini namoyishkorona yozib. – Rost gapni doim ta’qib qilishgan. Uni deb odamlarni o‘ldirishgan, yoqishgan, tiriklayin terisini shilib olishgan!.. Qur’on, Tavrot, Injil, Talmud va sanoqsiz vedalar! Shariat va inkvizitsiya, ming xil taqiq!.. Hur fikrga omonlik bormi o‘zi?

Zamira ortiq kulmay qo‘ydi.

– Bas endi, – dedi ozorlanib. – Nega o‘zingizni mayna qilasiz? Axir, siz aslida bunaqa emassiz - ku?

*(*M.M.Do‘st. Galatepaga qaytish yoxud saodatmand G‘aybarov rivoyati).

Misolda keltirilgan G‘aybarovning fikrlarni kengaytirgan holdagi chalg‘itish usulidan Zamira «afsuslandi, lablarini qattiq tishladi». Mazkur matnda noxolis usulning muloqot jarayonida qo‘llanilishiga guvoh bo‘lamiz.

Xulosa o‘rnida shuni aytish mumkinki, muloqotning bahs-munozara turi o‘zining falsafiy-mantiqiy tamoyillariga ega. Undagi xolis usullar mantiqiylikka bo‘ysunsa, noxolis usullar muloqot muvaffaqiyatsizligiga olib keladi.

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PSYCHOPHYSIOLOGICAL AND LEGAL CONSEQUENCES OF DRUNK DRIVING

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Annotation. This article describes the concept, types and methods of detecting offenses for drunk driving, the procedure for documentation, in connection with this, proposals and recommendations are developed to improve the legislation of the Republic of Uzbekistan on administrative responsibility.

Key words: traffic, vehicle, offense, medical examination, drunk driver.

ПСИХОФИЗИОЛОГИЧЕСКИЕ И ПРАВОВЫЕ ПОСЛЕДСТВИЯ ВОЖДЕНИЯ ТРАНСПОРТНЫХ СРЕДСТВ В НЕТРЕЗВОМ ВИДЕ

Аннотация. В статье описываются понятие, виды и методы выявления правонарушений за вождение в нетрезвом виде, порядок документирования, в связи с этим разработаны предложения и рекомендации по совершенствованию законодательства Республики Узбекистан об административной ответственности.

Ключевые слова: дорожное движение, транспортное средство, правонарушение, медицинский осмотр, нетрезвое состояние водителя.

One of the characteristics of alcohol is that even with its small doses, the reliability of the driver's activity decreases sharply, that is, the functions of the cerebral hemispheres do not work normally, the state of excitement, and the ability to control oneself and behavior appear. Intoxication and intoxication are different. Of course, the effect of taking alcohol can last for several hours (2-3 days). In a state of paralysis, the driver's sensorimotor response experiences a period of braking. In this case, violations of traffic safety rules are observed.

According to experts, even at the lowest level of drunkenness, traffic safety and

road traffic accidents increase 7 times. Alcohol consumption slows down the recovery of driving ability. In studies, 70% of drivers who drank alcohol did not get rid of fatigue after a night's sleep. And the drivers did not feel rested. On the contrary, it is noted that he woke up with fatigue. Observations have shown that up to 500,000 cars are involved in city street traffic every day, among which there are definitely drunk drivers. At the same time, properly organized control turns out to be very effective, and with the efforts of the internal organs, drunk drivers are caught and punished.

Alcoholic beverages, like drugs, affect the central nervous system, primarily the cerebral cortex. Such substances inhibit the cortex of the brain and increase the state of excitement. Under the influence of alcohol, the driver loses self-control, does not feel responsible for what is happening around him. Concentration and distribution of attention is disturbed. The listed psychophysiological disorders prepare the ground for the driver to make mistakes such as speeding up, rushing, changing direction, overtaking. As a result of research, drivers in such situations increase "perseverance", "courage". As a result of alcohol consumption, there is also a disturbance in thinking. Also, visual acuity, color separation, coordination disorders, muscle sensitivity and strength also decrease. In addition to these, the behavior of a drunk or drowsy driver is characterized by irritability, emotional instability, impaired concentration, sleep disorders, and fatigue.

It is also very important to know the time when alcohol drinks affect the driver's body. It is known that these drinks are absorbed into the body 20-30 minutes after consumption. The state of intoxication is observed in 1-1.5 hours. The first signs of intoxication appear after drinking 0.5 mg per 1 kg of body weight. That's 30g for a 60kg person. gives the conclusion that the alcoholic drink is enough to intoxicate him.

Today, as a result of the reforms carried out in the judicial system, it is possible to timely identify and take appropriate measures by law enforcement officers. This is of great importance in ensuring the safety and health of our citizens, and in compensating material and moral damages. We all know very well that if appropriate measures are not taken to prevent the violation in time, or if the detected violations are not dealt with according to our legislation, such violations may pose a serious threat to our society, the lives and health of our citizens in the future. Among the ongoing reforms, the President of the Republic of Uzbekistan No. PF-27 of November 29, 2021 "On approval of the concept of public security of the Republic of Uzbekistan and measures for its implementation" and January 28, 2022 "New Uzbekistan for 2022-2026 In order to ensure the implementation of the decree No. PF-60 "on development strategy", as well as to further improve the system of traffic organization, develop the infrastructure of highways and create favorable conditions

for road users, the following are the Ministry of Internal Affairs of the Republic of Uzbekistan and its regional divisions was defined as an important task:

firstly, to establish a qualitatively new procedure for the organization of the activities of the republican, middle and lower divisions of traffic safety, in which their main tasks and functions, as well as the personal responsibility of leaders and employees for the performance of the tasks assigned to them, will be clearly defined and distributed;

secondly, on the basis of a systematic comprehensive analysis and elimination of the causes and conditions that allow the occurrence of traffic accidents and congestion on the roads, especially in the city of Tashkent, prevention of traffic violations, traffic accidents and improving the road congestion prevention system;

thirdly, further expansion of automated traffic regulation, video surveillance and traffic violation recording systems, and other technical means, which ensure the high efficiency of control, timely detection of violations and putting an end to them, first of all, in regional centers;

fourth, to ensure unconditional compliance with the established requirements for maintaining roads and equipping them with road signs, information signs, and other technical means of traffic regulation;

fifth, to develop a system of effective explanatory work aimed at increasing the culture of road traffic participants' compliance with traffic rules among citizens, including by expanding and improving the forms and methods of propaganda work among the population;

sixth, to ensure unconditional observance of the rights of road users, respect for their honor and dignity, and strict adherence to the rules of behavior and etiquette during service.

Currently, many works have been carried out and are being continued in connection with the implementation of these important tasks. Among them are modern roads to prevent traffic jams, public transport facilities for the population. Along with the construction of modern highways being built in our country, ensuring the safety of road users moving on these roads is one of the most important tasks. In order to ensure the safety of traffic on the roads, as a result of the implementation of many amendments and additions to our existing laws, a sharp decrease in offenses involving vehicles is being achieved. In addition to the reduction of offenses committed with the participation of vehicles, in some cases these offenses cause serious damage to the lives and health of innocent people. The difference between the offense of driving under the influence of vehicles and offenses related to other means of transport is that this offense has a high risk of serious consequences.

Inspection to determine whether drivers of vehicles are intoxicated due to the influence of alcoholic beverages It is carried out with the help of a special technical

tool - a breathalyzer, the results of which are reflected on paper. The medical examination to determine whether the drivers of vehicles are under the influence of alcoholic beverages, drugs or in a special way is carried out by the responsible staff of the district and city treatment-preventive institutions directly with the participation of the employees of State Road Safety Service. should be conducted, if the examination is carried out in a different way, the given conclusion may be invalidated. The basis for an investigation to determine whether he is under the influence of alcohol or in a special way is:

- smell of alcohol coming from the mouth of the driver;
- driver's inability to stand in one position (wobble);
- the driver's speech is impaired;
- trembling of the driver's hands;
- a significant change in the color of the driver's face.

According to Article 292 of the Code of Administrative Responsibility of the Republic of Uzbekistan, if there are sufficient grounds to believe that the driver of the vehicle is in a state of intoxication, he must be removed from driving the vehicle and undergo an examination in the prescribed manner to determine the state of intoxication. This article stipulates that this person will be sent for examination and this examination will be carried out in the order established by the Ministry of Internal Affairs, Ministry of Health and Ministry of Justice of the Republic of Uzbekistan. Medical examination of vehicle drivers to determine whether they are under the influence of alcoholic beverages, drugs or in a special way is carried out on the basis of their identity documents.

Making a medical conclusion that a person is under the influence of alcoholic beverages, narcotic drugs or in a special way is based on the results of a blood laboratory test.

A medical conclusion that a person has consumed an alcohol product is issued in cases where the concentration of an alcohol product in the blood is 0.3 ppm or more, if the concentration in the blood is less than 0.3 ppm, a conclusion that a person has consumed an alcohol product is not issued. If there is appropriate laboratory equipment in the treatment-prophylactic institutions where biological fluids were taken, the examination of these fluids is carried out in these institutions or sent for examination to the chemical-toxicological laboratories under the regional bureaus of forensic medical expertise. The collection and delivery of samples of biological fluids is carried out in accordance with the procedure established by the Ministry of Health of the Republic of Uzbekistan. The report of the results of chemical examination by forensic medical examination bureaus must be issued no later than seven days after the delivery of biological fluids. In order to determine the quantity and quality of alcohol contained in exhaled breath, alcoholic beverages contained in human

biological fluids, the quantity and quality of other means that caused intoxication due to the influence of narcotic drugs or in a special way, the technical means allowed for use in the Republic of Uzbekistan and passed the inspection are used.

When a person is taken to a medical examination, a report on the results of the examination is drawn up in two copies. In the protocol, the date of the examination and the order number are indicated in accordance with the order number of the record book of persons who have passed the medical examination to determine whether they are under the influence of alcoholic beverages, narcotic drugs or in a special way. All clauses of the protocol are completed without any reduction or other changes. The protocol is signed by the doctor who conducted the medical examination and confirmed with the seal of the medical institution where the examination was conducted. Treatment-prophylactic institutions must have examination report forms. In the absence of examination report forms in treatment-prophylactic institutions, a free-form report is drawn up reflecting all the information indicated in them. Upon his request, a person who has undergone a medical examination must be given a copy of the medical examination report and the information about the medical examination must be recorded in a specially sewn, numbered notebook with the signature of the head of the medical institution and the seal of the organization. The basis of the conclusion about the condition of the examined person is the results of a complex medical examination, which takes into account the results of the laboratory examination of the composition of biological fluids and exhaled air. In cases where the examined person refuses the examination or some type of examination, the doctor will write "refused examination" in the notebook and report. A conclusion is made on the basis of a medical examination, in which the condition of the examined person at the time of the examination should be clearly explained. When making a conclusion, the doctor must determine one of the following situations:

- state of intoxication was not detected;
- the state of alcohol intoxication was determined;
- the state of intoxication due to the influence of drugs or in a special way was determined;
- there are disorders of the functional state that require exclusion from work with a high risk source in terms of health status.

The conclusion on the results of the medical examination will be presented to the examined person in front of the State Road Safety Service employee who brought it. In cases where the examinee has objections to the conclusion, he has the right to demand re-examination at another medical institution. In this case, the re-medical examination should be carried out in the presence of an employee of the National Health Service at another nearby medical institution within two hours from the time when the symptoms of intoxication were detected or the traffic accident occurred. In

cases where there is a need to conduct a medical examination of persons who have the right to immunity in the jurisdiction of the Republic of Uzbekistan, the examination is carried out only with their consent according to general principles.

In conclusion, we would like to emphasize that it is important to strengthen the measures to prevent the offense of driving a vehicle while intoxicated, to study international experiences in this regard, and to introduce the use of modern technologies for accurate and short-term detection of the offense. No one can guarantee that as a result of driving a vehicle under the influence of alcohol, every person, driver will not become the cause of serious consequences.

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LANGUAGE PECULIARITIES OF JOURNALISTIC STYLE

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Abstract: The article deals with the problem of publicistic style to be exact about language peculiarities of journalistic style. The journalistic style is characterized by the combination of contrasting stylistic coloring of words: it uses book vocabulary and colloquial, in high and low level. As a result of the analysis of articles from well-known periodical publications British presses The Daily Telegraph, The Guardian, The Independent", "Daily Mirror", "The Sun", "Daily Mail", "Daily Express" the common features of the journal language have been identified.

Key words: media. Journalistic article, language, style.

At present the study of the specifics of the language of the media is today one of the most important tasks, since the development of technical software, especially computer innovation, is accompanied by enormous increase in the amount of information. For a society with expansion international relations, with the improvement of methods and techniques of spreading of the media is increasingly important in life acquire various types of mass communication. The media presents to the attention of the public specially selected and well organized materials. The subject of this new discipline is the study of the functioning of language in public communication. The most studied media language is the language of the magazine, which is the most widespread in the mass communication. Glossy publications today represent a special kind and take their place in the modern media system.

The purpose of this work is to analyze language peculiarities of jounalistic style especially of glossy paper journals. From the Latin language we know the verb publicare - "to make common property, open to all" or "explain publicly, make public". It is from the term journalism originated. Publicity is a special type of literary works that highlight, explain topical issues of social and political life are raised moral issues The events of our time have found their reflection in different genres: informational (note, reporting, report, interview, chronicle, review), analytical (article, correspondence, commentary, review, review), artistic and journalistic (essay, feuilleton, pamphlet)

The journalistic style is characterized by the combination of contrasting stylistic coloring of words: it uses book vocabulary and colloquial, in high and low level. The usage of diverse vocabulary and phraseology depends on the genre and should be subject to the principle aesthetic expediency. If, for example, in a feuilleton it is possible to use vernacular, mixing styles to achieve comic sound, then in information genres such a variety of language means are not justified. The areas of application of journalism are subdivided into newspaper, journalism, radio and television journalism; the modern world represents new branch – internet journalism. Each of these branches has its own speech features. The most well studied is journalism, its genres and specificity.

Journalistic text is quite possible to call a traditional means of mass information and propaganda. According to I.R. Galperin, "journalistic text is a product of a speech-creating process that has completed in the form of a journal article" [2, 19].

The journalistic text, like the journal itself, performs two main functions: informative and influencing (volitional). There are three types of journalistic text: informative, characteristic for taking notes, records, reports, messages; analytical, used in current articles, comments, reviews; artistic- journalistic, for essays, pamphlets, reports, feuilletons [1,196]. English-language magazines are characterized with well developed system of terminology on social and political topics.

As a result of the analysis of articles from well-known periodical publications

British presses The Daily Telegraph, The Guardian, The Independent", "Daily Mirror", "The Sun", "Daily Mail", "Daily Express" the following common features of the journal language have been identified:

nouns in the function of modifier: "a picture-perfect family life" (ideal family life); [3]

the use of neologisms: "shrinkflation"(Brexit) (Шринкфляция) [4],

«Brexit» (Брекзит) [5];

omitted qualifying words, auxiliary verbs, articles: Christopher Snowdon, head of lifestyle economics at the Institute of Economics Affairs, said…" (Christopher lifestyle at the Institute of Economics) [6].

One of the favorite ways of the Britain press can be considered using:

Abbreviations: "OPCC", "EU", "MPs", "UK-EU", "CJEU", "SNP".

Analysis of the articles demonstrated presence of such group of grammatic phenomena, as: compound subject:

«Meghan Markle's sister-in-law is said to have been doubting her boy friend when she learned he was going clubbing with his friends instead of seeing her»[3] Aytiwlarg'a qarag'anda, Meghan Markldin' jen'gesi dostinin' onin' menen ushirasiw ornina doslari menen klubqa ketkenin bilgennen, og'an gu'man menen qaradi» compound object: «Health bosses battling the obesity crisis, want kids to consume 20

percent less sugar by 2020»[4] -“Semizlik krizisine qarsi guresip atirg’an den sawliqti saqlaw basshilari, balalar 2020 jilga kelip 20% kemirek qantti qollaniwin qaleydi”.

Infinitive in the function of the predicate: «Very little is actually about execution, because the execution’s primary purpose is to represent the idea»[7]

According to the analysis carried out, it can be confirmed that English-speaking journal articles contain a large number of proposals written in direct speech:

«According to the book's author Jessica Jayne: «Kate was further humiliated when a photo of William with two girls was published in tabloids» - Kitaptin’ avtori Jesika Jeinnin’ aytqaninday:’ “Uilyamnin’ eki qiz benen suwreti tabloidlarda jariyalang’anda Keyt ja’nede kemsitildi ha’m ezildi“

In addition, the words of political vocabulary are often used: «officials» (chinovnikler), «summit» (саммит), «negotiations» (so’ylesiwler), «spokesman» (so’ylewshi) [5].

Impossible to present British jounal without using of verbs in the passive voice: «It’s a series of copies and each copy is done by people other than myself, from the sculpture that precedes it in the chain»

Metaphor is one of the brightest phenomena in language of Britain journals: «…and then lashed out with both gargantuan paws»[8].

For practical work, the most essential are the following characteristic features of the English press:

1 Colloquial and familiar nature of a number of materials;

2 "Decorating" the style with the use of jargon, periphrases and the like;

3. Officiality of titles and appeals;

4. A special characteristic of journal headlines;

5. A special way to highlight paragraphs;

6. Lexical features of journal-informational materials;

7. Use of terms.

Let's look at each of these traits in more detail.

1. The use of colloquial turns, even in the most serious the content of the text. For example, the English magazine "Daily Worker" writes.

One admission by Herr Strauss wasaccidental. Pressed into a corner about whether it wasn’t time to have a new de-Nazification in his Ministry? He ran round the question. Instead of answering he took the line of "you're another", that other West German Ministries and the police had still more ex-nazis in them than his own Ministry [2].

We noted earlier that it may be unusual for the reader that the familiarity with which the English and American press treats statesmen, both domestic and foreign. Often heads of state and ministers are referred to in the magazine by their names: Bob

Kennedy (Robert Kennedy), their surnames are familiarly abbreviated: Mac (Macmillan) and the like.

Use of names and titles in the magazine-information style makes the message specific and relates the information being conveyed to certain persons, institutions or areas. The author must imply significant prior (background) knowledge of the Receptor, allowing it to associate the name with the specified object. So, English receptor out of context knows that Park Lane is a street, Piccadilly Circus is - an area of circus, Columbia Pictures is a movie company, LA is a commonly used abbreviation for Los Angeles.

In conclusion we may confirm that Mass media is an integral part of modern life and one of the keys to the successful functioning of society. Journalistic style, in particular, the style of journal articles, occupies a place in this system of paramount importance with the growing popularity of glossy publications on throughout the development of this phenomenon of printed periodicals until today.

The task of the media is to provide special materials that are designed to provide a number of functions, including informative and stimulating, and this is one of the main features, in particular, the style of glossy magazines.

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YANGI O'ZBEKISTON BADIIY TA'LIMI: RIVOJLANISH VA ISLOHOTLAR

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Annotatsiya: Maqolada Yangi O'zbekiston badiiy ta'lim sohalari rivojida aktual ahamiyat kasb etuvchi ijodkor-rassom hamda ijodkor-pedagoglarni tayyorlashda uzviylik va uzluksizlik tamoyillari asosidagi ta'lim tizimi Qaror va Farmonlari va me'yoriy hujjatlari mazmun mohiyatining tahlili olib borilgan.

Kalit so'zlar: Yangi O'zbekiston, akademik badiiy ta'lim, YUNESKO, "XXI asr ijodiy potensialini rivojlantirish bo'yicha analitik tahlili", Qaror va Farmon, "Ta'lim to'g'risida"gi qonun.

ХУДОЖЕСТВЕННОЕ ОБРАЗОВАНИЕ В НОВОМ УЗБЕКИСТАНЕ: РАЗВИТИЕ И РЕФОРМЫ

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Аннотация: В статье проводится анализ сущности Постановлений и Указов и нормативных документов системы образования, основанных на принципах целостности и преемственности в подготовке творческих художников и творческих педагогов, имеющих актуальное значение в развитии искусства сферы художественного образования Нового Узбекистана.

Ключевые слова: Новый Узбекистан, академическое художественное образование, ЮНЕСКО, «Аналитический обзор по развитию творческого потенциала XXI века», Постановление и Указ, Закон «Об образовании».

ART EDUCATION IN THE NEW UZBEKISTAN: DEVELOPMENT AND REFORM

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Annotation: The article analyzes the essence of the Decisions and Decrees and regulatory documents of the education system, based on the principles of integrity and continuity in the training of creative artists and creative teachers, which are of relevance in the development of art in the field of art education in New Uzbekistan.

Key words: New Uzbekistan, academic art education, UNESCO, "Analytical review on the development of the creative potential of the 21st century", Resolution and Decree, Law "On Education".

Bugungi kunda dunyoda shiddat bilan o‘zgarib borayotgan ijtimoiy munosabatlar kesimida badiiy ta’lim shakl va mohiyatining o‘zaro muvofiqligi muhim ahamiyatga egadir. Hozirda takomillashib borayotgan mazkur soha oliy badiiy ta’lim amaliyotida kvalifikatsion yondashuvga nisbatan kompetent yondashuvning muhimligini ko‘rsatmoqda. Shu jihatdan Yangi O‘zbekiston badiiy ta’lim sohalari rivojida aktual ahamiyat kasb etuvchi ijodkor-rassom hamda ijodkor-pedagoglarni tayyorlashda uzviylik va uzluksizlik tamoyillariga amal qilish, zamonaviy pedagogik texnologiyalardan foydalanish, badiiy jarayonda kechayotgan nau xau va innovatsiyalarni badiiy ta’limga singdirish masalasi ustuvorlik kasb etmoqda.

Shu bilan bir qatorda, jahon miqyosida zamonaviy badiiy ta’limda bo‘lg‘usi ijodkor-yoshlarning mahorati darajasiga bo‘lgan talab va ijodkor sifatida zamondoshi oldidagi mas’uliyati rassomning ma’naviyati yuksakligini birinchi o‘ringa qo‘ymoqda. Bu borada, YUNESKO/MFGSning MDH (ЮНЕСКО/МФГСнинг МДҲ) davlatlari uchun yo‘l xaritasi doirasida tayyorlangan “XXI asr ijodiy potensialini rivojlantirish bo‘yicha analitik tahlili” muqaddimasida ta’kidlanishicha jamiyat rivojining hozirgi davri bir tomondan texnik va texnologik jarayonlar intensivlik darajasi, boshqa bir tomondan o‘tkir ijtimoiy – madaniy qarama-qarshiliklar mavjudligi bilan farqlanadi, deyiladi. Inson resurslari sifat ko‘rsatkichining jadalligini ta’minlaydigan, jamiyatda ijtimoiy barqarorlik va havfsizlikni kafolatlaydigan universal yondoshuv yo‘llarini izlash jarayonlari jadallashayotgani bois hozirgi davrda duch keladigan muammolar o‘tkirligi diqqat e’tiborni badiiy ta’limga yo‘naltirish zarurligini belgilab bermoqda. Natijada, badiiy ta’limda professional kompetentlik, boshqacha aytganda, mahoratning yuqori darajasi va ijodkor dunyoqarashida insoniylik tamoyillari bilan o‘zaro muvofiqligini ta’minlash, ustoz-pedagoglar zimmasiga ustuvor mas’uliyat yuklamoqda.

Bunda avvalo, yurtimiz san’atshunosligida Yangi O‘zbekiston badiiy ta’limi hamda tasviriy san’ati rivojida muhim bo‘lgan “Uchinchi Renessans” davri san’ati va madaniyati yutuqlarini tizimli tahlili yoritilgan ilmiy tadqiqot ishlari, amaliy loyiha va takliflar ko‘lamini kengaytirishga dolzarb vazifalardan biri sifatida qaralmog‘i lozim.

Yuqorida ta’kidlab o‘tilgan ustuvor vazifalarga davlat siyosati darajasida e’tibor qaratilayotgani, bu borada ko‘plab Qonun va Farmonlar ishlab chiqilayotgani quvonarli albatta. Xususan, so‘nggi yillarda respublikamizda badiiy ta’lim jarayonida yangi pedagogik yondashuvlar, texnologiyalar va usullarning joriy etilishi, jumladan, sohada xorijiy tajribaning integratsiyalashuviga alohida e’tibor qaratilmoqda. Bu haqida Respublikamiz Prezidenti Sh.M.Mirziyoev: “Bugungi kunda zamonaviy o‘zbek tasviriy san’atiga ko‘plab yosh iste’dod egalari kirib kelmoqda, turli yo‘nalishlarda faoliyat ko‘rsatayotgan ijodkorlar, xususan rassom va haykaltaroshlar, xalq ustalari ijodida yangicha mazmun va shakl, jahon san’at maydonidan munosib o‘rin egallashga intilish tendensiyalari ko‘zga tashlanmoqda”[1]. Bu borada milliy badiiy ta’lim tizimining shakllanish jarayonlari, rivojlanish tamoyillari, mavjud an’analar va sohadagi innovatsion yondashuv natijasida yuzaga kelayotgan o‘zgarishlarni yurtimiz fuqarolari ma’naviyatiga ko‘rsatayotgan ta’sirini tadqiq etish dolzarb vazifalardan biri hisoblanadi. Ma’lumki, tasviriy san’at kompozitsion asarlarida jamiyatda dolzarb bo‘lgan yutuq va muammoli masalalari insonlarining badiiy qiyofalarida aks ettiriladi, oqibatida asrlarga muhrlanadi.

Shunisi e’tiborliki, O‘zbekiston Respublikasi Prezidentining 2017 yil 7 fevraldagi PF-4947-son “O‘zbekiston Respublikasini yanada rivojlantirish bo‘yicha Harakatlar strategiyasi to‘g‘risida”, 2019 yil 8 oktyabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030 yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi farmonlari, 2017 yil 16 avgustdagi PQ-3219-son “O‘zbekiston Badiiy akademiyasi faoliyatini yanada takomillashtirishga doir qo‘shimcha chora-tadbirlar to‘g‘risida”, 2020 yil 21 apreldagi PQ-4688-son “Tasviriy va amaliy san’at sohasi samaradorligini yanada oshirishga doir chora tadbirlari to‘g‘risida”gi qarorlari va O‘zbekiston Respublikasi Vazirlar Mahkamasining 2021 yil 8 yanvardagi 8-son “Kamoliddin Behzod nomidagi Milliy rassomlik va dizayn instituti faoliyatini yanada takomillashtirish hamda moddiy-texnik bazasini mustahkamlash chora-tadbirlari to‘g‘risida”gi qarori hamda mazkur faoliyatga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

Shuni quvonch bilan ayta olamizki, bugungi kunda ta’limning barcha sohalari qatori badiiy ta’lim sohalarini ham tubdan takomillashtirish yurtimizning Uchinchi

[1] Ўзбекистон Республикаси Президентининг 2017 йил 16 августдаги “Ўзбекистон Бадиий академияси фаолиятини ривожлантириш ва янада такомиллаштириш тўғрисида”ги ПҚ-219-сон қарори // “Халқ сўзи”, 2017 йил 17 август.

Renessans davri talabiga aylanoqda. Tabiiyki, bu jarayonda, ushbu talabdan kelib chiqqan holda, ta’lim sohasini tubdan isloh etishga qaratilgan qonunlar qabul qilinmoqda. Xususan, O‘zbekiston Respublikasining “Ta’lim to‘g‘risida”gi qonuni 2020 yil 23 sentyabr kuni qabul qilingan Qarorni ham ana shunday buyuk maqsadlar ya’ni, Yangi O‘zbekiston badiiy ta’limining rivojida beqiyos ahamiyat kasb eta oladigan aktual yo‘nalishlarga doir vazifalarni amaliyotga joriy etishga qaratilanligi bilan ahamiyatlidir.

Ushbu Qonunga asosan ta’lim sohasidagi asosiy tamoyillar, ta’lim tizimi o‘ziga xosliklari, turlari va shakllari aniq belgilab qo‘yilgan.

Shuningdek, Qonunga ko‘ra, davlat oliy ta’lim, o‘rta maxsus, professional ta’lim muassasalari va ularning filiallari, shuningdek davlat ishtirokidagi oliy, o‘rta maxsus, professional ta’lim tashkilotlari va ularning filiallari Prezident yoki Hukumat qarorlari bilan tashkil etiladigan bo‘ldi. Nodavlat ta’lim muassasalarini tashkil etish ularning ta’sischilari tomonidan amalga oshirilishi belgilandi. Nodavlat ta’lim tashkilotlariga litsenziya Ta’lim sifatini nazorat qilish davlat inspeksiyasi tomonidan beriladigan bo‘ldi.

Qonunda individual ta’limga oid qoidalar belgilanib, u ta’lim oluvchilar tomonidan zarur bilim, malaka va ko‘nikmalarni olishga qaratilgan bo‘lib, ularning nazariy qismi ta’lim tashkiloti negizida, amaliy qismi esa ta’lim oluvchining ish joyida amalga oshiriladi.

Mazkur qonun jahon standartlari talablaridan kelib chiqqan holda ta’lim sohasidagi munosabatlarni tartibga solishning qamrovi kengligi va o‘ziga xos xususiyatga ega ekanligi bilan 1997 yil 29 avgust kuni qabul qilingan “Ta’lim to‘g‘risida”gi qonundan tubdan farq qiladi.

Ta’lim sohasida amalga oshirilayotgan islohotlarning ma’lum qismini, albatta, oliy ta’lim tizimidagi islohotlar tashkil etadi.

Hususan, O‘zbekiston Respublikasida oliy ta’limni tizimli isloh qilishning ustuvor yo‘nalishlarini belgilash, mustaqil fikrlaydigan yuqori malakali kadrlar tayyorlash jarayonini sifat jihatidan yangi bosqichga ko‘tarish, oliy ta’limni modernizatsiya qilish, ilg‘or ta’lim texnologiyalariga asoslangan holda ijtimoiy soha va iqtisodiyot tarmoqlarini rivojlantirish maqsadida O‘zbekiston Respublikasi Prezidentining 2019 yil 8 oktyabrdagi PF–5847-son Farmoni bilan tasdiqlangan O‘zbekiston Respublikasi oliy ta’lim tizimini 2030 yilgacha rivojlantirish Konsepsiyasi mazkur sohadagi yangi islohotlar uchun debocha vazifasini bajarib bermoqda.

Shu o‘rinda ta’kidlash joziki, mamlakatimizning ta’lim sohasi me’yoriy hujjatlari jahon andozalari darajasida yangi kirib kelayotgan uzluksiz ta’lim tizimi sifatida beqiyos ahamiyat kasb etadi ya’ni, bunda umumta’lim dasturlari keyingi ta’lim dasturlari o‘rta maxsus, kasb-hunar va oliy ta’lim tizimi dasturlari bilan

uyg‘unlashib ketadi. Bu tasviriy san’at asrlar mobaynida shakllangan ta’limi tizimiga hamohang ekanligi bilan e’tiborni jalb etadi. Tasviriy san’atda asar yaratish ijodkordan katta mahorat va tinimsiz izlanishlarni, shu ma’noda soha ta’limini erta boshlashni talab etadi. Bu esa o‘z navbatida uzluksiz ta’lim tizimi an’anasiga ega boshlang‘ich badiiy va o‘rta tasviriy san’at ta’limi, o‘rta maxsus va oliy (bakalavriat va magistratura) badiiy ta’limini o‘z ichiga oladi. Mustaqil mamlakatimizning ta’lim sohasida qabul qilingan me’yoriy hujjatlar, jahon andozalari darajasidagi reformalar ma’nosida, uzluksiz ta’lim tizimini ta’lim qonuni sifatida amalga oshirilishi ahamiyatlidir.

Bunday ta’lim tizimini shakllantirilishi soha xodimlarida katta qiziqish uyg‘otdi. Barchasi, Yangi O‘zbekiston badiiy ta’limi rivojida ma’suliyatli bo‘lgan har bir tashkilot, muassasa va rahbarlardan tortib ularda faoliyat olib borayotgan pedogik jamoaga ham katta mas’uliyat yuklatilganligi, avvalo me’yoriy hujjatlarni o‘tkazilayotgan reformalar va tasviriy san’at ta’limi asriy an’analari darajasidagi shaklini yaratish, qolaversa, kelajakdagi istiqbolini belgilab beradigan rejalarni amalga oshirishni ko‘zlab ish yuritishlarini talab etmoqda.

Undagi uzluksiz ta’lim tizimi sifatida ta’lim sohalari bo‘yicha uzviyligini ta’minlash hozirgi kundagi dolzarb vazifalardan. Buning uchun mamlakatimizda barcha shart-sharoitlar yaratilgan ekanligiga qaramasdan ularga jahon miqyosida aktuallik kasb etayotgan badiiy ta’lim sohalariga o‘qitishning yangidan yangi metodlari, innovatsiya va nau xaularini yanada izchil holda ta’lim jarayonlarida qo‘llash muhim sanaladi.

Xulosa o‘rnida ta’kidlash lozimki, “Uchinchi Renessans” davrini shakllanishiga asos bo‘lgan Yangi O‘zbekiston rivojida ta’limning barcha sohalari qatorida badiiy ta’lim sohalarida kadrlar tayyorlaydigan Oliy va o‘rta maxsus ta’lim muassasalarining ma’suliyati kundan kunga oshib bormoqda. Sababi, Yangi O‘zbekiston rivoji avvalo intellektual firklaydigan, o‘z sohasi doirasida tengi yo‘q mutaxassis va liderlik qobiyati yuqori bo‘lgan yoshlar shakllanashiga chambarchas bog‘liq. Jumladan, bu borada mamlakatimiz Prezidenti Sh.M.Mirziyoev rahbarligida olib borilayotgan islohotlar ham bugungi kunda o‘zining dolzarbligi hamda amaliy ahamiyati bilan jahondagi rivojlangan davlatlar ta’lim tizimlari islohotlaridan aslo qolishmaydi. Endilikdagi asosiy vazifa esa, qabul qilinayotgan Qarorlar va islohotlarni amaliyotda qo‘llashga ma’suliyatli bo‘lgan biz kabi ta’lim pedagoglari, har birimiz shu yuksak ma’suliyatni sharaf bilan ado etishga harakat qilmog‘imiz bu jarayonda o‘zimizning barcha qobiliyat va kuchimizni safarbar etmog‘imizga qartilgandir.

Foydalanilgan adabiyotlar:

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INNOVATIVE ACTIVITY TO IMPROVE THE QUALITY OF EDUCATION SYSTEM

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Abstract. Innovative activity in improving the quality of the education system and scientific innovations, scientific proposals and recommendations on the concept of development of the higher education system of the Republic of Uzbekistan until 2030.

Keywords: Innovation, education, economics, information and communication, technology.

INTRODUCTION. In the conditions of today's intense competition and economic globalization, issues such as the quality of training of the personnel being trained in the higher education system, increasing their potential and competitiveness are becoming acute problems. On top of that, we should not be limited by opinions that the achieved level of personnel training in the education system of our country, especially in the higher education system, has been recognized in the international arena, we should not stop in the way of further improving its quality aspects, we should raise our work in this regard to a new level. These issues are extremely important today as a result of the situation in the labor market with regard to highly educated personnel, as a result of the measures to be taken to build an innovative economy as a result of the strengthening of international globalization processes.

DISCUSSION. The training of highly qualified and competitive personnel in the higher education system of our country is one of the most important tasks of this system. How effectively this task is solved will have a great impact on achieving the goals of socio-economic reforms and the fundamental reconstruction of the life of our society. Because it is known from practice that the effectiveness of any socio-economic changes directly depends on the professional maturity of the specialists mobilized to perform the tasks set in this regard.

In the independent, democratic Republic of Uzbekistan, the improvement of education, declared as a priority area in the socio-economic, spiritual and cultural development of society, is primarily aimed at achieving its qualitatively new state. This is an extremely complex, complex problem that is being solved in many directions. One of them includes the improvement and reconstruction of the mechanism of management of the educational system, which is a specific form of

management of social life. In this regard, the Decree of the President of the Republic of Uzbekistan dated April 20, 2017 No. PQ-2909 "On measures to further develop the higher education system", No. PQ-3151 dated July 27, 2017 "Measures to further expand the participation of economic sectors and sectors in improving the quality of training of highly educated specialists" on" and decision PQ-3775 of June 5, 2018 on "Increasing the quality of education in higher education institutions and comprehensive additional measures implemented in the country" are of particular importance. In order to improve the economy of our republic and integrate it with the world community, it is necessary to make appropriate use of the scientific potential of our country's higher education institutions. In turn, this issue determines the place of the innovative potential of higher educational institutions in the system of work to be done in terms of conducting innovative and scientific-technical policy implemented at the regional scale. There is a system of ideas, concepts, opinions about the essence of management activity, principles, forms and methods of its cultural implementation. Due to the increasing achievements of mankind in science and technology, economy and social spheres, the demand for knowledge in management activity is also growing continuously. On the one hand, science is interested in the conceptual enrichment of management activities, while on the other hand, practicing managers strive for scientific understanding of their activities and their theoretical justification. Emphasizes the innovative orientation of economic development, the growing need for technological innovation, the principles of organization of innovative activities, and the possibility of clear and appropriate structural-organizational interrelationships. Organization of innovation includes three main aspects:

- an entity that is an association of people who jointly implement the development, implementation and education of innovations in innovative activities;
- the set of actions of the higher education institution aimed at fulfilling the necessary tasks in the innovative activity;
- structures that ensure the internal organization of the system and the improvement of interactions between its elements (departments, departments).

From this point of view, the organization of innovation should be understood as a process of regulating innovative activity, as a subject, firm, institution, innovative enterprise, as organizational structures that determine the composition and position of units and regulate the forms, methods, and processes of innovative activity. Accordingly, innovation management is an extremely complex process. The main factor in the formation of the reputation of a higher education institution in the introduction of innovations depends on the quality of teaching and the quality of educational services. Only the quality educational service provided to the consumer (learner) forms its positive position. Effective management of a higher education

institution and formation of a positive image, taking a competitive position in the market of educational services, requires an innovative approach.

The most important factor in the transition to the path of innovative development is not only the development of technical ideas, but also the production of products for domestic and foreign markets, as well as the training of highly qualified experts in the scientific and technical field and high-tech industries in advanced educational institutions for its implementation. is necessary. It should be emphasized that practical mechanisms for the development of scientific-practical research and innovative development and the modernization of production, the implementation of technical and technological renewal processes, ensuring a stronger connection between science and production, and organic cooperation between scientific research organizations and enterprises of real economic sectors establishment of cooperation relations, innovative ideas and projects are the main factors that ensure the quality of education. In our opinion, ensuring the interdependence of education and practice, preparing personnel for practical work, widely introducing scientific achievements to education, ensuring the continuity and integrity of education, independent education are the main principles of developing innovative education in HEIs. At the same time, our goal in the development of innovative education is to combine education and training, to educate intelligence with high moral qualities, and to ensure the high prestige of highly educated specialists in the society. The development of the management system in our university, the wide use of corporate management methods, the modernization of the material and technical base, the effective use of information and communication technologies in the educational process, the introduction of distance education, the regional and international integration of our university, the development of international cooperation in the field of education, and the increase of funding sources progress and the introduction of international standards requirements for the management of the quality of education are promising directions for the development of innovative activities.

In the concept of development of the higher education system of the Republic of Uzbekistan until 2030, innovative activities in improving the quality of the education system were also mentioned. In the concept of the development of the higher education system of the Republic of Uzbekistan until 2030 (hereinafter referred to as the "Concept"), the higher education system is based on the needs of the social sphere and economic sectors, on the basis of ensuring a solid integration of science, education and production, improving the quality of education, training competitive personnel, scientific and innovative activities. developed for the purpose of effective organization and development of international cooperation, as well as in connection with the implementation of the decision of the President of the Republic of

Uzbekistan dated July 11, 2019 PQ-4391 "On measures to introduce new principles of management in the system of higher and secondary special education".

The concept defines the strategic goals, priorities, tasks, medium- and long-term stages of the development of higher education in the Republic of Uzbekistan and serves as a basis for the development of programs and complex measures related to the field.

Strategic goals and priorities for the development of the higher education system. The following are the strategic goals of the development of the higher education system:

-increasing the quality of training of highly qualified personnel for the modernization of the country, sustainable socio-economic development, development of human capital based on the requirements of the labor market;

- to increase the level of coverage with higher education, to train highly qualified, creative and systematic thinkers, who can make independent decisions based on international standards, to create the necessary conditions for the manifestation of their intellectual abilities and their formation as spiritually mature individuals;

- to create a healthy competitive environment in the field, to increase its attractiveness, to ensure global competitiveness.

Based on long-term goals, the development of the higher education system is carried out on the basis of the following priorities:

- to expand coverage with higher education, to improve the quality of training of highly educated specialists;

- introduction of digital technologies and modern methods into the educational process;

- to increase the efficiency of scientific and research work in higher education institutions, to attract young people to scientific activities, to form an innovative infrastructure of science;

- increasing the effectiveness of spiritual-educational and educational activities; active involvement of personnel customers in the process of training highly qualified specialists;

- ensuring financial independence and stability of higher education institutions, strengthening material and technical support;

-systematic development of higher education institutions and improvement of management activities;

- introduction of effective mechanisms for combating corruption and ensuring transparency;

- to increase the investment attractiveness of the higher education system, to ensure international recognition and competitiveness.

Introducing digital technologies and modern methods to the educational process.

- The following measures will be taken to introduce digital technologies and modern methods into the educational process:

- organization of a system of training highly qualified engineer-technical personnel for the digital economy;

- to ensure the strong integration of modern information and communication technologies and educational technologies, to create additional conditions for the continuous development of the professional skills of pedagogues in this regard;

individualization of educational processes based on digital technologies, development of distance education services, wide implementation of webinar, online, "blended learning", "flipped classroom" technologies;

- organization of distance education programs based on modern information and communication technologies;

-implementation of the "E-MINBAR" platform, which allows online monitoring and mastering of lectures and practical sessions, seminars, as well as uploading them to electronic information storage devices, use of "cloud technologies" in educational processes;

-wide introduction of the electronic library system that allows remote access, expanding the opportunities for students to continuously improve their professional skills by enabling the use of library funds and information bases after completing their studies at a higher education institution;

- to accelerate the creation of national electronic educational resources, to organize the translation of foreign electronic educational resources, to gradually increase the weight of electronic resources in the educational process, to create electronic educational literature, to place information about electronic resources in libraries using QR codes in order to download them to mobile devices create a system;

- creation of an electronic database of scientific and technical information consisting of conference materials, graduation qualification works, master's and doctoral dissertations of the higher educational institution, wide implementation of the anti-plagiarism system in order to ensure the freshness of scientific and technical information in the future;

- developing the use of modern software products that are widely used at the international level in the educational process based on the uniqueness of educational areas and specialties;

- to sharply reduce the number of various reports and data received from higher education institutions, to abandon the paper form of their preparation, to step-by-step transition to the "Electronic University" platform, which ensures the electronification of the management system and educational processes, library and document

circulation, electronic monitoring of the effectiveness of the activities of the participants of the educational process introduction of the system;

- creation of its national system based on the creation of a regularly updated electronic database (Student Record System) that reflects and regularly updates information on teaching staff, bachelor's, master's and doctoral students of higher education institutions;

- with the support of international financial organizations, launching a single information platform of higher education, which incorporates educational-methodical, regulatory and legal documents, statistical data, as well as information on the provision of state interactive services in the field of higher education and is regularly updated - "Higher Education Management Information System" , providing for announcements of vacancies and the possibility of receiving applications online.

he following activities were carried out to increase the effectiveness of scientific and research work in higher education institutions, to widely involve young people in scientific activities, to form the innovative infrastructure of science. is increased:

- step by step implementation of the "University 3.0" concept, which implies the interdependence of education, science, innovation and commercialization of scientific research results in higher education institutions;

-wide attraction of foreign investments, expansion of the scope of paid services and establishment of technoparks, foresights, technology transfer, start-up, accelerator centers in higher education institutions at the expense of other non-budgetary funds, as well as research and forecasting of the socio-economic development of their respective sectors, industries and regions to ensure that they carry out activities on;

- to achieve scientific and innovative activities of professors-teachers, researchers, doctoral students, master's and bachelor's students in technological parks;

- establishment of "spin-off" and "spin-out" enterprises engaged in implementation of scientific research results at higher educational institutions by creating new products and techniques-technologies with high commercialization potential based on extra-budgetary funds, academic entrepreneurship development;

- to ensure the harmonious development of science with advanced achievements based on the analysis of the results of scientific research in the world with the help of the international SsiVal information-analysis system;

- introduction of mechanisms to support the publication of articles in prestigious international scientific journals;

- ensuring the gradual inclusion of scientific journals of higher education institutions in Scopus, ScienceDirect and other international scientific and technical databases;

- development of fundamental, practical and innovative scientific researches, preservation of existing scientific schools and creation of new ones, strengthening of their personnel potential, encouraging the wide involvement of talented young people in science;

by publishing articles in prestigious scientific publications included in the international scientific and technical database, the indicator determining the recognition of the scientific results of their activities at the international level, scientists, professors-teachers and young researchers with a high Hirsh index (h-index) with financial incentives at the expense of extra-budgetary funds introduction of the attendance system;

- raising the quality of scientific research conducted in higher education institutions, creating mechanisms for providing them with statistical, technical and other information, adopting relevant regulatory legal documents in this regard;

-achieving the optimal ratio of the staff of professors and teachers in terms of the age of employees with scientific degrees and titles;

- involving scientists of scientific research institutions in the educational process and scientific leadership, ensuring that scientific works at the stages of master's and doctoral studies are conducted and protected in these scientific research institutions;

- based on the trends of the world scientific research market, specialization of scientific research in each higher education institution (faculty, department and laboratories) in narrow and interdisciplinary fields, adapting them to the needs of production and regional development, defining promising scientific directions with comparative advantage, this increasing the number of highly qualified professors and students in the fields;

- development of international cooperation in the field of science, establishment of active cooperation of leading local higher education institutions with relevant institutes of the Academy of Sciences of the Republic of Uzbekistan and prestigious foreign higher education and scientific research institutions, making extensive use of the mentoring model;

- speeding up their scientific activity by strictly reducing the number of different magazines and teaching-methodical documents that should be kept by professors-teachers;

ocusing scientific research work on innovative solutions of existing problems in the social sphere and economic sectors, including regional scale, extensive research of problems at the intersection of sciences;

- identifying talented young people, attracting them to academic lyceums, selecting them for higher education institutions, teaching them based on in-depth educational programs, expanding their participation in science Olympiads, increasing their interest in scientific activities, attaching them to qualified specialists who have

achieved high results in the relevant field based on the "mentor-apprentice" system, creation of an electronic data base in this regard;

- establishing and developing cooperation of higher educational institutions with the Youth Academy and the Republican Council on Science and Technology;

- to increase the scientific potential of higher education institutions, to develop the system of training scientific and scientific-pedagogical personnel through targeted doctoral studies;

- development of joint degree programs in cooperation with foreign higher education institutions;

- to improve the activities of post-secondary educational institutes based on foreign experience, to coordinate the system of scientific councils and defenses with international experience;

- gradual transfer of the authority to grant scientific degrees and titles to higher education institutions;

- to give freedom to higher education institutions in determining the conditions for admission to doctoral studies, to pay special attention to their scientific achievements in the selection of applicants;

- to create a platform for online observation of meetings of scientific councils awarding scientific degrees from higher education institutions in the regions.

Expected results from the implementation of the concept By fulfilling the tasks set within the framework of the concept, it is envisaged to achieve the following results in the development of the higher education system of the Republic of Uzbekistan until 2030:

- on the basis of the development of public-private partnership in the field of higher education, the establishment of the activities of state and non-state higher education institutions in the regions, including branches of prestigious foreign higher education institutions, the level of coverage with higher education will be higher than 50 percent, a competitive environment will be created in the field;

The National University of Uzbekistan and Samarkand State University will be transformed into the flagship of our country's higher education institutions;

-at least 10 higher education institutions in the republic are included in the list of higher education institutions in the first 1,000 of the rankings of internationally recognized organizations (Quacquarelli Symonds World University Rankings, Times Nearer Education or Academic Ranking of World Universities), including the first place of the National University of Uzbekistan and Samarkand State University admission to the list of higher education institutions of 500 places is achieved;

- the educational process in higher education institutions is gradually transferred to the credit-module system;

- on the basis of international experiences, advanced standards of higher education will be introduced, including the step-by-step transition from education focused on acquiring theoretical knowledge to the educational system focused on the formation of practical skills in educational programs;

- the content of higher education will be raised to a new level in terms of quality, a system of highly qualified personnel training will be established, which will make a worthy contribution to the sustainable development of the social sphere and economic sectors, and will find its place in the labor market;

- academic independence of higher education institutions is ensured;

- the "University 3.0" concept, which provides for the interdependence of education, science, innovation and commercialization of the results of scientific research, will be gradually introduced in higher education institutions;

- at the expense of attracting foreign investments, expanding the scope of paid services and other non-budgetary funds, technoparks, foresights, technology transfer, start-up, accelerator centers will be established in higher education institutions, and they will be researching and forecasting the socio-economic development of the relevant industry, sector and regions. - brought to the level of practical institutions;

- it is ensured that professors and teachers of higher education institutions, researchers, doctoral students, bachelor's and master's students publish articles in prestigious international scientific journals with a high impact factor, increase the number of citations to articles, as well as the gradual inclusion of republican scientific journals in the international scientific and technical database ;

-Uzbekistan's higher education system will be transformed into a "hub" implementing international education programs in Central Asia;

- investment attractiveness of higher education will be increased, foreign education and science technologies will be attracted;

- will be developed on the basis of five initiatives, which include comprehensive measures aimed at creating additional conditions for the education of students and youth;

- the infrastructure and material and technical base of higher education institutions will be improved, including by attracting preferential funds from international financial institutions, gradually transferring them to the self-financing system and ensuring financial stability;

- mutually beneficial cooperation of education with production enterprises and scientific-research institutes will be established;

- the level of coverage of higher education will be increased for segments of the population in need of social protection, including persons with disabilities, and infrastructure conditions for them will be improved.

CONCLUSION. In this article, the current state and development of innovative activity in the improvement of the quality of the education system is explained, it describes the essence of the improvement of the quality of the education system, the theoretical basis of the organization of innovative activity, and the current state and development of the effective use of information and communication technology opportunities in the field of information and communication technologies in the educational process. done

The conclusion from the above points is that the improvement of the quality of the educational system according to the direction of its results is divided into innovations as scientific instruments, innovative activities and the educational system.

In order to assess the level of importance of a set of innovations in improving the quality of education, they are divided in this order.

To improve the quality of the educational system in the Republic of Uzbekistan, it is necessary to develop the methodological foundations of the development of innovative activity and the problems of innovation management based on modern requirements.

The effectiveness of innovative activities in improving the quality of the educational system depends on the innovative goals and capabilities of the higher education system, and the innovative thinking skills of employees.

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USE OF ICT IN TEACHING THE SUBJECT OF UNSATURATED CARBOHYDRATES

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Annotatsiya: O'quv jarayonini o'quvchilarning Integral ta’lim texnologiyasi. takroriy takrorlash, muammoli ta’lim texnologiyasi. Kimyoning butun kursi muammoli ta'limni akt orqali samaradorligini oshirish usullari. Talabalarning qobiliyatlarini rivojlantirishga qaratilgan yangi, texnologiyalardan foydalanish. Talabaning ta'lim jarayonining faol ishtirokchisiga aylanishini ta'minlash. Kimyo darslaridagi to’yinmagan uglevodorodlar mavzusida ma’ruza va labaratoriyalarda qo'llayotgan innovatsion texnologiyalarni akt ga bog’lab ta’lim samaradorligini oshirish.

Kalit so’zlar: Tayanch so'zlar: muammoli vaziyatni bayon qilish, muammoli masala, kimyodan didaktik birliklarni kengaytirish, "Uglevodorodlar" mavzusida ko'p bosqichli texnologiyalari.

Аннотация: Интегральная образовательная технология образовательного процесса студентов. повторение, проблемная технология обучения. Методы повышения эффективности проблемного обучения через весь курс химии. Использование новых технологий, направленных на развитие способностей учащихся. Обеспечить, чтобы студент стал активным участником образовательного процесса. Повышение эффективности обучения за счет подключения инновационных технологий, используемых в лекциях и лабораторных работах по теме непредельных углеводородов на уроках химии.

Ключевые слова: Ключевые слова: описание проблемной ситуации, проблемная задача, расширение дидактических единиц из химии, многоуровневые технологии по теме «Углеводороды»

Annotation Integral educational technology of students of the educational process. repetition, problem-based learning technology. Methods of increasing the effectiveness of problem-based learning through the whole course of chemistry. Using new technologies aimed at developing students' abilities. To ensure that the student becomes an active participant in the educational process. Improving the effectiveness of education by connecting innovative technologies used in lectures and laboratories on the topic of unsaturated hydrocarbons in chemistry classes.

Key words: Key words: description of the problem situation, problem problem, expansion of didactic units from chemistry, multi-level technologies on the topic "Hydrocarbons".

The modern educational process cannot be imagined without the search for new, more effective technologies aimed at developing students' creative abilities. To ensure that students become active participants in the educational process, and the teacher is the organizer of the student's cognitive activity. Innovative technologies used in their laboratories are presented in chemistry classes. The use of modern technologies in the teaching of chemistry, the use of integrated educational technology, helps students to improve their academic performance.

Integral educational technology. repeated repetitions, mandatory step-by-step control, high level of difficulty. This technology is used in the study of chemistry in high school. These are active forms. training: classes - lectures, seminars, practical exercises, consultations. Theoretical material is presented in "block". A two-way explanation is used: first in the form of a lecture with a demonstration and the use of visual aids, then briefly, highlighting the main knowledge, highlighting the most important of the above. new material, learned in a lecture, is repeated by students again and again and considered in various connections seminar classes. The main directions of work in the seminar are determined by the motto. For example: "Experience is the basis of knowledge", "Analysis is given to the structure and its properties", "Everything is known. in comparison", "Practice is the criterion of truth" and so on. Lectures are introductory, current, final. your idea of spending on building skills, discussing what has been learned, teaching students to express, evaluate the content of the material. The lecture is conducted deductively or inductively, depending on the preparation of the lesson. An inductive lecture develops students' mental abilities, the ability to formulate hypotheses and generalize.

It is possible to conduct a problem presentation for self-explanation of the issues that students are involved in lectures, to activate mental activity, in the process of forming their thinking ability to solve the tasks assigned to them.

We try to make every lecture challenging. First, a problem is posed and students are led to a solution to that problem. For example: lecture on "Aromatic hydrocarbons". Based on the structural cyclic formula of benzene proposed by Kekule, the name of which is characteristic of a certain substance, the reactions of benzene with bromine water and potassium permanganate. Benzene does not react with them. A problematic situation was created in front of the students. A contrast is shown between the structure (Kekule formula) and properties of the molecule. The educational lecture of students in lecture classes is a very important, active form of

work on the development of student thinking. Students are advised to make notes, diagrams, support systems, blocks on the topic.

Problem-based educational technology. The entire chemistry course involves problem-based learning. All organic chemistry lectures are problematic. The study of general and inorganic chemistry is carried out together with the lesson, problem situations, questions, and the use of the act will allow them to easily find and find answers to difficult questions. Today, conducting lessons using information technologies in education helps both the teacher and the student to develop in the field of education. Problem situations in lessons on other topics, departments, similar questions, ways to solve the problem can be searched.

Multi-level educational technology can also be used to teach unsaturated carbohydrates in the classroom. It is impossible to effectively organize the educational process without applying an individualized approach to students according to their inclinations, interests and capabilities. Differentiation is of particular importance in teaching chemistry. This is due to the specificity of the subject: For some students, mastering chemistry is associated with significant difficulties, while others demonstrate the ability to learn this subject. The problem can be solved by the technology of level differentiation of the strength of knowledge in chemistry. To do this, we define the following sequence of actions: choose the level of difficulty suitable for students; Determining the content of the educational material; Developing a technological map for students;

by monitoring and assessing student learning, ensuring that assessment reflects learning, not just learning;

to explain to the students the technologies of achieving the illumination of the topic using the act.

A lecture or a laboratory on the topic of unsaturated hydrocarbons, which method or act is used to teach students, will increase their interest in learning the subject by creating new methods and using the act. We should not forget that the study of each subject requires an important task, not the teacher or the school, but the student's knowledge development.

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ЎҚИТИШДА ИННОВАЦОН ПЕДАГОГИК ТЕХНОЛОГИЯЛАРНИНГ ЎРНИ

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Аннтотация: Таълимнинг ривожланиши фан ва техиканинг ривожига таъсир кўрсатди, шу билан бирга янги технологиялар таълим жараёнига таъсирини кўрсатмоқда ана шундай инновацион муҳитда ўқитиш жараёнига иннваоцион педагогик технологиялардан фойдаланиш давр талаби бўлиб қолмоқда.

Калит сўзлар: инновцион таълим, мустақил фикр, таълим, билим олиш, янгилкни излаш, тўплаш.

РОЛЬ ИННОВАЦИОННЫХ ПЕДАГОГИЧЕСКИХ ТЕХНОЛОГИЙ В ОБУЧЕНИИ

Аннтотация: Развитие образования повлияло на развитие науки и техники, в то время как новые технологии оказали влияние на образовательный процесс использование инновационных педагогических технологий в процессе обучения в такой инновационной среде остается требованием времени**.**

Ключевые слова: Инновационное образование, независимое мышление, образование, приобретение знаний, поиск новизны.

THE ROLE OF INNOVATIVE PEDAGOGICAL TECHNOLOGIES IN TEACHING

Anntotation: The development of Education has influenced the development of Science and technology, while new technologies have shown an impact on the educational process the use of innvaosion pedagogical technologies to the teaching process in such an innovative environment remains a requirement of the period.

Keywords: innovative education, independent thought, education, knowledge acquisition, search for a novelty, accumulation**.**

Ўзбекистон Республикаси “Таълим тўғрисидаги” қонуни амалга оширишдаги асосий тамойилларида – таълим устиворлгини тан олиниши, таълим-тарбиянинг инсонпарварлик, демократик хусусияти, инсонинг бутун ҳаёт давмида билим олиши, таълим тизимининг дунёвий хусусиятга эга эканлиги, таълим фаолияти соҳасидаги очиқлик ва шаффофлик ҳисобланади[2].

Демократик жамиятда, болалар умумлашган ҳар бир инсон эркин фикрлайдиган этиб тарбияланади. Агар болалар эркин фикрлашни ўрганмаса, берилган таълим самараси паст бўлиши муқаррар. Албатта билим керак. Аммо билим ўз йўлига мустақил фикрлаш ҳам катта бойликдир[3].

Аммо инновациялар ва педагогик технологиялар ўз-ўзидан таълим тизимига кириб келмайди.

Бу ўқитувчи фаолияти ва унинг янгиликка интилиш мотивациясига боғлиқ жараён. Ўқитувчи фаолиятини ўзгартирмай туриб, унинг масъулияти, ижодкорлиги ва фаоллигини оширмасдан туриб таълимда бир қадам ҳам олдинга силжиб бўлмайди.

Шу муносабат билан таълим жараёнида инновацияларни яъни янгиликларни яратиш, излаш, тўплаш ва педагогик жараёнга қўллаш ҳақида фикр юритмоқчимиз.

Педагогик инновация – (инг.innovation-янгилик) Янгиликни киритиш бу педагогик тизимдаги ўзгаришдир[4].

Педагогик инновациялар тўғрисида турли даража ва поғоналарда фикр юритиш мумкин; давлат, регионал, олий таълим, касб-ҳунар, академик лицей ва умумтаълим мактаб, мактабгача таълим, мусиқа мактаблари ва мактабдан ташқари таълимда инновациялар бўлиши мумкин.

Умуман педагогик инновациялар деганда педагогик тизимга янгиликларни киритиш, ўқув-тарбиявий жараёнларнинг боришини янгилаш, натижаларига ижобий таъсир кўрсатишдир. Инновация – мавжуд бўлган холатдан, ўзгарган, фарқ қилувчи деган маънони билдиради.

Инновация – бу ғоя, жараён ва восита; унинг натижалари педагогик тизимни янгича такомиллашуви ҳисобига таълимни сифати-самараси қўлга киритилади[5].

Шунинг учун ҳам инновацияни аввало янги технологиялар билан боғлайдилар. Замонавий амалий педагогикани технологиялаштириш мумкин. Технологияларни педагогик амалиётга қўллаш янги имкониятларга олиб келади ва таълимнинг натижавийлиги ва маҳсулдорлиги билан ажралиб туради.

[2] https://lex.uz/docs/5013007
[3] https://cyberleninka.ru/article/n/musta-il-va-izhodiy-ishlash-faoliyatlarini-rivozhlantirishga-aratilgan-mash-ulotlarini-tashkil-etish
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Масалан: таълимни натижавийлигини кўпинча агар маҳоратли ўқитувчи бўлса, истеъдодли болалар бўлса, моддий базаси мустаҳкамлиги билан боғлаймиз.

Педагогик технология аниқ мавжуд бўлган, яхши натижа берган жараён механизмларига суянади. Олдиндан тажрибадан ўтган, аниқ кетма-кетликда педагогик жараённи қўллайди ва кафолатланган натижани беради. Яъни таълимни олиб борувчи технология элементларини, тайёр ҳолда – технологик харита асосида амалга оширади[6].

Тайёр ҳолдаги технологиялар аввал тажриба-синовдан ўтган юқори кўрсаткич берганлари истеъмолга киритилади.

Бизга маълумки, педагогик жараёнлар педагогик тизим ичида кечади.

Илгаридан лойиҳалаштирилган ҳар бир дидактик жараён маълум принципиал имкониятларга эга бўлиб, у ўқувчида билим, кўникма, малакаларни сифатли шаклланишини кўзда тутади.

Бу деган сўз, биз таълим ва тарбияда зарурий даражадаги натижани олиш учун педагогик тизимни такомиллаштириш, унинг функциясини ижобий томонга йўналтиришимиз, интенсив педагогик жараённи вужудга келтиришимизни тақозо этади.

Бундан хулоса шуки, таълим-тарбияда сифатли, самарали натижани олиш учун мавжуд педагогик тизимни модеринизациялаштириб боришимиз керак.

Шу муносабат билан инновацияларни объекти сифатида қуйидаги педагогик муаммоларни келтириш мумкин:

- қандай қилиб ўқув-тарбиявий фаолиятнинг мотивациясини ошириш;
- қандай қилиб дарсда ўқув материалларини, мазмуни, ҳажмини ошириш;
- қандай қилиб ўқув жараёнини самарадорлигини ошириш;
- таълим жараёнида вақтдан унумли фойдаланиш;
- таълим-тарбия жараёнида ўқувчининг шахсий иштироки, фаоллиги ва масъулиятини ошириш.

Бу соҳада энг тўғри йўл – янгиликларни аста-секинлик билан, кетма-кетликда, унинг натижавийлигига ишонч ҳосил қилган ҳолда, ҳар томонлама ўйлаб, ўлчаб навбатдаги қадамларни босиш керак.

Бунинг учун инновацияларни педагогик жараёнга киритиш йўлларини белгилаш зарур:

- янги педагогик ғояларни шакллантириш;
- концепциясини ишлаб чиқиш;
- дастур яратиш;

[6]Йўлдошев Ж.Ғ., Ҳасанов С. Педагогик технологиялар. – Т.: “Иқтисод-молия” нашриёти, 2009-й.

- ижро механизмини ишлаш;
- амалиётга жорий этиш.

Энди қайд этилган йўлларни ишлаб чиқиш ва татбиқ этиш босқичларини кўриб чиқамиз. У қуйидаги кўринишда бўлади[7].

№	Инновацион жараённинг босқичлари	Инновацион жараённи бошқариш
1.	Инновацияларнинг туғилиш эҳтиёжининг зарурияти ва унинг имкониятларини аниқлаш	Муаммонинг туғилиши, унга ҳалақит берувчи тўсиқлар, мақсадни амалга оширишга қаршиликларни енгиб ўтиш, кичик тадқиқотлар, таҳлиллар асосида хоҳиш ва натижалар орасидаги фарқларни аниқлаш. Ўзгаришларнинг эҳтиёжий ҳолатини шакллантириш
2.	Керакли янгиликни излаш	Ўқитувчи ва тегишли муассасалар иштирокида ижодий гуруҳни шакллантириш. Улар орасида инновацияларни, адабиётларни, илғор тажрибаларни ўрганиш бўйича вазифаларни тақсимлаш
3.	Инновацияларни тайёрлаш	Ўз хоҳиш ва истакларига кўра ижодий гуруҳ қатнашчиларини танлаш. Ижодий гуруҳ аъзоларини ўқитиш
4.	Янгиликни ишлаб чиқиш. Лойиҳалаш, мақсадни аниқлаш. Мазмунни ишлаб чиқиш. Мезонларни белгилаш бўйича инновацияларни баҳолаш	Ўқув режаларига ўзгартиришларни киритиш, семинарлар ўтказиш, тажриба-синов ишларининг дастурларини яратиш
5.	Тажриба-синовлар асосида текшириш	Тажриба-синовни таҳлил этиш, назорат этиш, дастурларга зарурий тузатишдарни киритиш. Педагогик жамоага ишнинг бориши бўйича ахборот бериш, методик ёрдам ва психологик қўллаб-қувватлаш
6.	Турли объектларда янгиликларни қайта такрорий синаб чиқиш	Юқори натижаларни ва унинг қатъиятлилигини синаш мақсадида қўлланиш доирасини кенгайтириш

[7] Йўлдошев Ж.Ғ., Ҳасанов С. Педагогик технологиялар. – Т.: “Иқтисод-молия” нашриёти, 2009-й.

7.	Тавсияларни ишлаб чиқиш	Янгиликларнинг ахборот, дидактик, методик таъминотини яратиш
8.	Янгиликларни кундалик амалиётга киритиш	Янгиликни тарқатиш
9.	Янгиликларни амалиётга кенг ёйиш механизмини ишлаб чиқиш	Жорий назорат, шароитга мослаштириш шартларини ишлаб чиқиш, модернизация қилиш, эҳтиёж ва заруриятга кўра қўллаш, оммалаштириш ёки эътироз қабул қилиш

Ҳозир республикамизда педагогик инновацияларнинг яратилиши ва ривожланиши кенг педагогик жамоатчилигининг ҳаракати, умумтаълим мактабларини модеринизация қилиниши, стандартларни такомиллаштирилиши ва дастурларнинг янгиланиш жараёни кетмоқда.Янгиликларни яратиш, излаш, тўплаш, қўллаш ишлари жадаллашиб бормоқда.

Шунинг учун янги билимларга бўлган талаб, “янгилик”, “янгиликни қўллаш”, “инновацион жараёнлар”, “инновацион муҳит” деган тушунчаларни изоҳлаш, англаш, қўлаш заруриятини келтириб чиқарди.

Шу сабабли, таълим тизимидаги инновацияларни педагогик жараёнларга киритиш тўрт босқичда амалга оширилиши мумкинлигини кўрсатмоқда.

1. Муаммонинг кўпгина ечимини таҳлил асосида аниқлаш;
2. Мўлжалланаётган таълим мазмуни, янгиликни лойиҳалаш;
3. Ўзгариш ва янгиликларни режалаштириш;
4. Ўзгаришларни амалга ошириш.

Таълим ташкилотларида инновацион фаолиятни қўллаб-қувватлаш ва ўқув дастурларини инновацион технологияларни қўллаган ҳолда амалга ошириш таълим тўғрисидаги қонунда белгилаб қўйилган[8]

Бу вазифани ижодий ҳал этиш учун илғор тажрибалар, инновацион технологияларни излаш, уларни дидактик имкониятларини синаб, тажриба-синовдан ўтказиб, таълим амалиётига қўллаш шу куннинг долзаб масаласига айланмоқда.

Ўқитувчи инновацион фаолиятини шакллантиришнинг қуйидаги босқичларга бўлиш мумкин:

Биринчи босқич – тайёр инновацион методик тавсияларни олиб қўлланилади.

Иккинчи босқич – мавжуд тизимга айрим модификациялар киритилади.

Учинчи босқич – янги ғояни амалга ошириш мазмуни, метод, шакл, воситалари ишлаб чиқилади.

[8] https://lex.uz/docs/5013007#5013849

Тўртинчи босқич – ўқувчини янгича ўқитиш ва тарбиялашнинг ўз концепциясини ва методикаси ишлаб чиқилади.

Бунинг учун педагогик инновацион технологияларни тўплаш, назорат қилиш ва жорий этиш ишларини ташкил қилиш, шунга оид семинар, тренинглар, қисқа муддатли ўқув курслар ташкил этиш яхши натижалар беради[9].

Инновацион технологияларни яратиш, излаш, топиш, тўплаш ҳақида тегишли маълумотлар жамғарма банкини яратиш, таҳлил қилиш, танлаш, таълим муассасасига жорий этиш бўйича ташкилий-педагогик ишларни ташкил этиш. Энди инновацияларни ўқув жараёнига қўллаш босқичларини келтирамиз.

Биринчи вазифа – инновацияларни “излаш”, “тўплаш” жараённи амалга оширилади. Инновацион илғор технологияларни тўплаб, ўрганиш ва қайта ишлаш мақсадида уларни компьютерда, картотека ва махсус йиғма материаллар банклари тузилади.

Иккинчи вазифа – “танлаш” жараёни инновацияларни йиғма банклардан олиб ўрганилади. Мазкур ишларни мактаб методик кенгашлари, фан метод бирлашмалари, туман, шаҳар халқ таълими бўлимларида ўрганиб чиқилади.

Бунинг учун педагогик жамоа ва методик кенгашлар қошида ўқитувчилар, новаторлар, кўрик танлов қатнашчилари, йил ўқитувчилари ғолибларидан иборат эксперт гуруҳи тузилади.

Улар тўпланган инновацияларни республика миқёсидаги конференция, метод кабинетлар, малака ошириш институтлари, кўрик танлов материаллари, август кенгашларида тарғиб қилинган инновациялар; ахборот ва мониторинг марказлари, интернет хабарларидан тўпланган инновацияларни ўрганиб, тўплаб, танлаб улардан қулайларини амалий фаолиятга қўллаш учун мосларини, таълим муассасаларига тарқатадилар.

Умуман инновацияларни ўқув жараёнига қўллашда ўқитувчи ва ўқувчиларнинг муносабатлари ҳамкорлик, ҳамижодкорликда кечади.

Бунда:

- Ўқитувчи билимни ташувчи, етказувчигина эмас, талабани мустақил ўқиши, билим олишида ёрдамчи, маслаҳатчи-ташкилотчи раҳбарга айланади;
- Ўқитувчи конструктивлаш, модуллаштириш, алгоритмлаш, лойиҳалаш, атрофлича фикрлаш шароитида иш юритади;
- Ўқув жараёни талаба-ўқитувчиларни ўзаро фаол иш юритишга ўрганишга одатлантиради;
- Талаба-ўқувчига ўзини-ўзи ўқитиш, фаолликда, якка, жуфт, кичик, катта гуруҳларда ишлашга муҳит яратиши, ўқув жараённи индивидуаллаштиришни

[9] Йўлдошев Ж.Ғ., Ҳасанов С. Педагогик технологиялар. – Т.: “Иқтисод-молия” нашриёти, 2009-й.

талаб этади. Шу холатларда ўқув мазмунини, ДТС талаблари тўла ўзлаштириш кафолатланади.

Хулоса.

Агар инновацияларни таълим жараёнига қўллашни йўлга қўйсак:

- ўқитувчи-профессорларнинг янгиликка интилувчанлиги, янгиликни яратиш, излаб топиш, тўплаш таълим жараёнига қўллаш, кўникма ва малакалари шаклланади.
- узлуксиз мустақил ўз устида ишлаш асосида янгиликларни педагогик фаолиятга тизимли олиб кириш кўникмасига эга бўлади.
- профессор-ўқитувчилар инновациялар, модулли, интерфаол, лойиҳалаш, алгоритмлаш муҳитида иш юритади;
- ўқув жараёнида талабани фаол қатнашишига, масъулиятни ҳис қилиб ўз фикрини билдиришга ижодий муҳит яратади;
- унда талаба таълим жараёнини сифат ва самарадорлигини таъминлашда ҳаракатлантирувчи кучга айланади.

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SOYA (Glycine hispida L) VA MOSH (Rhaseo1is aireis Piper) O‘SIMLIGIDA TUGANAKLAR HOSIL QILISH QOBILIYATLARI VA SIMBIOTIK FAOLLIGINING DASTLABKI KO‘RSATKCHILARI

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Annotatsiya: Maqola sug’oriladigan o‘tloqi botqoq tuproqlar sharoitida soya va mosh ekinlarining tuganaklari hosil qilish qobilyati, simbiotik faoliyati bo‘yicha olib borilgan tadqiqotlar bayon etilgan. Tajribada nav tanlov ko‘chatzorida soyaning “Tanlov-65/18”, “Tanlov-73/18”, “Tanlov-58/14”, “Tanlov-39/14”, “Tanlov-18/18” nav namunalarida ko‘chat saqlanish darajasi nazoratga nisbatan 6-8%, moshning esa “AG-92273” va “430174” xamda “414360” nav namunalarida nazoratga nisbatan ushbu ko‘rsatkich 7,1-9,6% ni tashkil qilishi aniqlandi.

Tajriba uchun olingan soya va mosh navlari o‘simliklari vegetatsiya jarayonida ularning ildizlarida hosil bo‘lgan tuganaklar soni va vazni bo‘yicha nazoratga nisbatan eng yuqori ko‘rsatkichlarga “Tanlov-73/18”, “Tanlov-39/14”, “Tanlov-18/182 soya nav namunalarida 2,1-3,5 gr ga ortishi aniqlandi. Mosh o‘simligida esa ushbu ko‘rsatkichlar nisbatan kamroq bo‘lib, umumiy miqdorda o‘rtacha 8,35 % ni tashkil qilishi kuzatildi.

Kalit so‘zlar; Mosh, soya, nav, tuganak, otloqi botqoq tuproq.

Kirish Birlashgan Millatlar Tashkilotining Oziq-ovqat va qishloq xo‘jaligi xalqaro tashkiloti (FAO) hamda Jahon sog‘liqni saqlash tashkiloti (JSST) ma’lumotlariga ko‘ra, hozirgi vaqtda dunyoda 840 milliondan ortiq kishi, ya’ni har sakkiz odamning biri to‘yib ovqatlanmayapti, ayniqsa oqsil yetishmasligi, sayyoramiz aholisining 30 foizidan ziyodi to‘laqonli ravishda ovqatlanmaslik, eng asosiy ozuka moddalari tarkibida mikroelement va vitaminlar yetishmasligi muammosini boshidan kechirmoqda. To‘laqonli ovqatlanish ko‘p jihatdan insonlar ozuka ratsioni tarkibiga, iste’mol qilinadigan oziq-ovqat mahsulotlarini insonning normal rivojlanishi fiziologik faoliyati, modda almashinuv kabi biokimyoviy

jarayonlarining to‘la-to‘kis kechishi va mutanasobligini ta’minlash orqali salomatlikni mustahkamlash, kasalliklarning oldini olish, keksayish jarayonini sekinlashtirish va umrni uzaytirish uchun zarur bo‘ladigan to‘yimli va sifatli moddalar bilan kerakli darajada ta’minlanishiga bog‘liq.

Yuqorida keltirilgan xususiyatlarga ega bo‘lgan ozuqa moddalariga, ayniksa, oqsil (almashinib bo‘lmaydigan aminoksilotalarga boy) va uglerod manbai (uglevodlar va moylar), vitamin, mikroelementlar, ozuqa tolalari mavjud bo‘lgan dukkakli-don ekinlar hisoblanib, ulardan mosh, soya, loviya kabilar alohida o‘rinni egallaydi. Don va dukkakli ekinlar aholining asosiy ozuqasi qismini tashkil etishi, soya shrotining keng xajmda ishlatilishi sababli, eksport o‘rnini bosuvchi mahsulotlar yetishtirish uchun 2018 yildan Respublikamizda maxsus Davlat qarorlari asosida keng miqdorda soya yetishtirish uchun asosiy va takroriy ekin sifatida yetishtirish ishlari olib borilmoqda.

Soya dunyoning 60 dan ortiq mamlakatlarida yetishtirilib, ulardan keng miqdorda foydadalinib kelinmoqda va soya donidan 50-dan ortiq turli ozuqa mahsulotlari tayyorlanib, iste’mol qilinmoqda.

Noyob tarkibi, to‘yimlilik darajasi yuqori bo‘lgan soya yalpi hosilining 60% dan ortig‘i AQSH ulushiga to‘g‘ri keladi. Soya Xitoy, Braziliya, shuningdek Janubiy Amerika, Kanada, Avstraliya va G‘arbiy Yevropa mamlakatlarida juda katta maydonlarda yetishtiriladi. Soya donini yetishtirish bo‘yicha yer yuzida AQSH bilan bir qatorda, Braziliya va Argentina peshqadamlik qilmoqda. Eksportning uchdan ikki qismi ozuqa mas’hulotlari tayyorlash uchun Xitoyga yuboriladi.

Soya donidan moy, margarin, pishloq, sut, un, qandolat mahsulotlari olinadi. Soya uni non va kolbasa mahsulotlariga qo‘shiladi va ushbu mahsulotlarning oziqaviy quvvati, ta’m sifatlari yaxshilanadi. Soya mahsulotlari kandli diabet kasalligini davolashga tavsiya etiladi.

Yer yuzida ishlab chiqarilaètgan va iste’molga loyik o‘simlik moyining 40 % ini soya moyi tashkil qiladi. Bulardan tashkari, soya donida ko‘p miqdorda kaliy, kalsiy va fosfor kabi minerallar mavjud.

Bulardan tashqari, ushbu ekinlarning barcha vegetativ qismlari, sanoat qoldiqlari qishloq xo‘jaligi, ayniqsa, chorvachilik, parrandachilikda alohida e’tiborga molik bo‘lib, soya shroti parrandachilik uchun asosiy va yuqori qiymatga ega noyob ozuqa hisoblanib, bugungi kunda ular xorijiy mamlakatlar, jumladan Ukrainadan, Rossiyadan keltirilmoqda. Shu bois, oziq-ovqat mahsulotlari va chorva uchun yem ishlab chiqarishga talab ortib borishi, soya doni yetishtirilishni kengaytirishni taqozo etmoqda.

Shuni ta’kidlash lozimki, soya tarkibida to‘la qiymatli oqsil mavjud bo‘lib, u oziqaviylik qimmati bo‘yicha hayvon oqsilidan qolishmaydi. Jumladan, noyob biologik faol moddalar-lesitin, holin, A, V va Ye vitaminlari, makro va

mikroelementlar mavjud. Soya yetishtiruvchi mamlakatlarda u oziq-ovqat sanoati uchun yagona oqsil manbai bo‘lib xizmat kiladi. Soyaning turli navlarida 57% gacha parhez oqsili, 27 % gacha yengil hazm bo‘luvchi to‘yinmagan moylar, 30% gacha karbon suvlari (asosan mono va disaxaridlar), vitaminlar: A_1, V1, V2, V3, V6, Ye, S, D, K, RR va boshqalar, shuningdek Mn, Mo, Mg, B, Fe kabi mikroelementlar mavjud bo‘lib, bunday noyob tarkib chorva mollari, parrandalar ratsioni, baliqchilik uchun juda muhimdir.

Don-dukkakli ekinlar orasida mosh yetishtirish vegetatsiya davrining qisqaligi (90-110 kun) tufayli, takroriy ekin sifatida dunyo bo‘yicha 91,6 mln. gektar maydonga ekilib, ulardan olinadigan o‘rtacha hosildorlik 12,0–17 s/ga, yalpi hosil esa 206,4 mln tonna/yil ni tashkil etadi. Ekiladigan maydon hajmi jihatidan jahonda soyadan keyingi o‘rinda mosh bo‘lib, undan 5,3 mln. tonna umumiy xosil olinadi. Respublikamizda esa har yili takroriy ekin sifatida 18-25 ming/ga maydonlarda mosh yetishtiriladi. Moshni yetakchi yetishtiruvchi va iste’molchi davlat Hindiston hisoblanib, uning jaxonda ekin maydoni va yalpi hosili 54 foizni tashkil etadi. Shuningdek, jahon bozorida mosh eksporti buyicha O‘zbekistonning ham o‘rni katta bo‘lib, yiliga 67 ming tonnagacha mosh eksport qilinadi.

Oziq-ovqat uchun moshning urug‘laridan (doni) foydalaniladi. Donning tarkibida yaxshi hazm bo‘ladigan ko‘p mikdorda qimmatli oqsil (24-28 %) azotsiz ekstraktiv moddalar, yog‘lar (1-2 %), kletchatka (4-6 %), qand moddasi, moy (2-4 %), kraxmal (46-50 %), askorbin kislotasi, tiamin, provitamin A, Ye va K va V guruhi vitaminlari mavjud.

Ma’lumki, don-dukkakli ekinlar (soya, no‘xat, mosh, loviya va boshqa) yetishtirish orqali tuproq unumdorligi, ekinlar xosildorligini oshirishda qishloq xo‘jaligidan keng foydalanib kelingan. Bunda, tuproq tarkibida kechuvchi biologik jarayonlar, ayniqsa o‘simliklar rizosferasidagi tuganak bakteriyalar samarali xususiyatlari tuproqdagi mikroorganizmlarning rivojlanishi va faoliyati bilan chambarchas bog‘liqdir.

Tuproq tarkibidagi mikroorganizmlar yuqori biologik (fermentativ) faollikga, biokimyoviy potensialga ega bo‘lgan holda tuproqda kechuvchi barcha jarayonlarda faol qatnashadi. Jumladan, turli organik qoldiqlarni, xatto kimyoviy moddalar, pestitsidlar va barcha tuproq tarkibidagi moddalarni destruksiya, biokonversiya qilish hisobiga o‘simlik o‘zlashtiruvchi yangi organik chirindilar, biogen elementlar hosil qiladi. Undan tashqari, hayotiy jarayonida o‘simlik qoldiqlaridan foydalanib, muhitni tozalagan holda, yetishtirilayotgan ekinlarni maqbul o‘sishi va rivojlanishi uchun sharoit yaratadi. Tuproqda gumusning hosil bo‘lishi va o‘simlik uchun zarur kimyoviy moddalarning o‘simlik o‘zlashtira oladigan holatga o‘tishida tuproq mikroorganizmlari aloxida o‘ringa ega.

Tuproqning biokimyoviy, oziqa, havo rejimlarining shakllanishi va dinamikasi mikroorganizmlar faoliyati bilan chambarchas bog‘liq. Bular hammasi mikroorganizmlarning tuproq unumdorligining rivojlanishida juda muhim ahamiyatga ega ekanligidan dalolat beradi.

Bir kator ilmiy adabiyotlarda dukkakli don ekinlari soyada *Bradyrhizobium japonicum SB5*, mosh ekini urug‘larini *Phaseolus radiates 148*, loviya ekini urug‘larini esa *Rhizobium phaseolus 143* shtammlaridagi azotni faol o‘zlashtiruvchi tuganak bakteriyalar bilan ishlov berib, ekinlarni parvarishlashda mineral o‘g‘itlarning NPK 30:90:60 kg/ga me’yorlarini qo‘llashni tavsiya etishgan. M,F.Turchin, dukkakli-don o‘simliklarining havodagi erkin azotni ildizidagi tuganak bakteriyalar vositasida o‘zlashtirilishi hamda ularni parvarishlash qo‘llaniladigan agrotexnik tadbirlarni ta’siri bilan bog‘liqligini o‘rgangan bo‘lsa, M.V.Fedorov, havodagi erkin azotni dukkakli-don o‘simliklari ildizida yashovchi tuganak bakteriyalar vositasida o‘zlashtirilishining biologik, fiziologik va biokimyoviy asoslarini ishlab chiqqan. Z.Jumaev va E.Shermatovlar bergan ma’lumotlarga qaraganda, Qoraqalpog‘iston sharoitida mosh ang‘izda yetishtirilganda, doni va ko‘kmassasidagi oqsilning sezilarli darajada oshishi bilan birga har gektaer hisobiga tuprokda 100 kg sof azot to‘planishi hamda 200-300 s/ga ko‘k massa ham yetishtirilgan.

Ye.N.Mishustin ma’lumotlari bo‘yicha bakteriyalar dukkakli-don o‘simliklari ildiziga kirganidan so‘ng bir qancha o‘zgarishlarga uchrab, dastlab taqchasimon shaklga kiradi, keyin esa bakteroidlar hosil qilib, ushbu bakteroidlar vositasida havodan erkin azot o‘zlashtirilib, dukkakli-don o‘simliklari ildizlarida zahira holda to‘plana boshlaydi. B.Mavlonov, A.Xamzayev, Z.Boboqulovlarning ma’lumotlariga ko‘ra, dukkakli-don ekinlari ildizlarida yashaydigan tuganak bakteriyalar atmosfera azotini o‘zlashtiradi va tuproqni azot bilan boyitadi. O‘zbekiston sharoitida mosh, soya va no‘xot o‘simliklari har gektar yerda 40 kg dan 120 kg gacha oson o‘zlashtiradigan azot to‘playdi. Dukkakli-don ekinlari tomoniidan o‘zlashtirilgan azotning juda ko‘p qismi o‘simlikning o‘zida qoladi va hosil yig‘ishtirib olingandan so‘ng uning bir qismi ildiz va ang‘iz qoldiqlari orqali tuproqqa qaytadi. Shuningdek I.A.Isroilovni ma’lumotida soya havodagi azotni yaxshi o‘zlashtirishi tufayli, tuproq unumdorligini bir necha barobar oshirib, bir gektar yerda o‘rta hisobda 70-100 kg gacha azot to‘play olishi olib borgan ilmiy izlanishlarida keltirilgan.

Tajribalar ob’ekti va uslublari

Tajribalar Sholichilik ilmiy-tadqiqot institutining tajriba maydoni 0,4 ga (0,2 ga tadriba, 0,2 ga nazorat) , xususan Toshkent viloyati janubiy sharqiy qismi, Toshkent shahridan 15 km uzoqlikdagi Chirchiq daryosining chap qirg‘og‘ida geografik o‘rni bo‘yicha Grinvich shkalasida $69^0$18’ , sharqiy uzunlikda va $41^0$20’ shimoliy kenglikdagi tekislikda joylashgan. Tajriba maydoni tuproq qatlami o‘tloqi botqoq,

loysimon qumoq tuproq va qatlamlari gumusning kamligi va botqoq tuproqlarga xos kul rangdir.

Tajribalar o'tkazish uslubi Soya va mosh seleksiyasi, yetishtirish agrotexnikasi qishloq xo'jalik ekinlarining yangi navlarini yaratish bo'yicha umum ishlab chiqilgan uslublar va ShITI tomonidan ishlab chiqilgan tavsiyanomalar, dala tajriba metodikasi asosida olib borildi.

Olingan natijalar va ularning muxokamasi

Yuqorida keltirilgan tajriba maydonlarida nav tanlov ko'chatzori tashkil kilish uchun soyaning 9 ta, moshning 8 ta nav-namunalari ustida sinov tajribalari olib borildi (1-jadval). Nazorat uchun soyaning «O'zbek-2», "O'zbek-6" va moshning "Radost" navlari ekildi. Paykal maydoni 50 m^2 qaytariqlar soni 4 ta, joylashtirish standart usulda amalga oshirildi. Ko'chatlarning o'suv davrida fenologik kuzatuvlar olib borilib, bunda ko'chat qalinligi, o'sib-rivojlanishi e'tiborga olindi.

Soya va mosh ekinining hosildorligi maydon birligidagi o'simliklar soni va o'simliklarning mahsuldorligiga (o'rtacha bir o'simlikning hosili) bevosita bog'liq bulib, o'tkazilgan tajribalarda namunalarning hosildorligini aniqlashda 1m^2 maydon birligidagi ko'chatlar soni aniqlandi.

1-jadval

Nav tanlov ko'chatzorida ko'chat qalinligi (1 m^2/dona)

T/R	Katalog raqami	Kelib chiqishi	Ko'chat qalinligi, dona		Saqlangan foizi, %
			Unib chiqqandan keyin	O'rim yig'imdan oldin	
Soya					
1	D-ST O'zbek-2	O'zbekiston	25	20	80,0
2	D-ST O'zbek-6	O'zbekiston	26	21	80,1
3	Tanlov 65/18	K-24 AQSh	28	24	85,7
4	Tanlov 64/15	6806 Yugoslaviya	30	25	83,3
5	Tanlov 18/18	8850 O'zbekiston	25	20	80,0
6	Tanlov 39/14	5382KNR	26	22	84,6
7	Tanlov 73/18	514504	27	23	85,2
8	Tanlov 5/14	3926	27	24	88,8
9	Tanlov 58/14	K-15	29	23	79,3

Mosh					
1	Radost	O‘zbekiston	30,8	25,2	81,8
2	AG-92265	Tanlov 34/08	31,6	27,0	85,4
3	AG-92273	Tanlov 4/08	33,3	29,6	89,0
4	430174	Tanlov 3/09	33,0	29,3	88,8
5	414360	Tanlov 5/09	31,0	28,3	91,3
6	567960	Tanlov 2/11	29,3	24,6	84,1
7.	52273	Tanlov 12/15	25,3	21,3	84,3
8	Bo‘ka	Tanlov 17/15	29,3	24,6	83,9
9	716	Tanlov 19/15	30,3	25,0	82,5

Soya unib chiqqanidan so‘ng va o‘rim-yig‘imdan oldin belgilangan maydonlardagi ko‘chatlar soni bo‘yicha eng yuqori ko‘rsatkichga soyaning “Tanlov-65/18,” “Tanlov-73/18”, “Tanlov-58/14”, “Tanlov-39/14”, “Tanlov-18/18” nav namunalari mansub bo‘lib, ko‘chat saqlanish darajasi nazoratga nisbatan 6-8% ortishi aniqlandi.

Moshning esa “Tanlov 34/08” va “Tanlov 5/09” nav namunalarining ko‘chat qalinligi nazoratga nisbatan 4,6-9,5% ga yuqori bo‘ldi. Olingan natijalar talab darajasida ko‘chat qalinligi ta’minlanganligi bois ekinning yaxshi rivojlanishi va hosildorligiga ijobiy ta’sir etishini ko‘rsatdi.

Tuganaklar xosil bo‘lishi va rivojlanishi dukkakli-don ekinlarining eng muhim xo‘jalik belgilaridan biri bo‘lib, ularning tuganak bakteriyalar orqali havo azotini o‘zlashtirib, biologik holdagi azot tuproqda to‘planishi hisoblanadi. Biologik azotning to‘planishiga ko‘pgina omillar–o‘simlikning turi, tuproq-iqlim sharoiti, tuproq muhiti, namligi bevosita ta’sir etadi.

Soya va mosh o‘simligi simbiotik faoliyati hisobiga ildizdagi tuganaklari orqali atmosfera azotini o‘zlashtirib, tuproqda biologik azot to‘plashi tufayli don hosildorligi, sifati va tuproq unumdorligi oshiradi, natijada almashlab ekilgan ekinning xam hosildorligini oshiradi. Shu bois nav tanlov ko‘chatzorida ekilgan nav-namunalarning simbiotik faoliyatiga baho berish uchun ularning ildizlaridagi tuganaklar soni va vazni aniqlandi (2-jadval). Bunda, xosil bulgan tuganaklar soni va vazni nazoratga nisbatan eng yuqori ko‘rsatkichga “Tanlov-73/18”, “Tanlov-39/14”, “Tanlov-18/18” nav namunalarida kuzatilgan bo‘lsa, vazni bo‘yicha nazoratga nisbatan 2,1-3,5 gr ga ortganligi aniqlandi. Qolgan nav namunalarida ham simbiotik faoliyati nazorat navlariga nisbatan yuqoriligi kuzatildi.

Olingan natijalar, tajribalar uchun olingna bacha soya va mosh navlarida tugankalar xosil bo‘lganligi va mazkur dukkaklar ekinlar navlari simbiotik faoliyatni yuqori darajala amalga oshirishini ko‘rsatdi.

2-jadval

Soya nav namunalarida ildiz tuganaklarining soni va vazni

T.r	Katalog	Kelib chiqishi	Tuganak soni	Tuganak vazni, g	
				nam	quruq
1	D-ST O‘zbek-2	O‘zbekiston	91	2,4	1,0
2	D-ST O‘zbek-6	O‘zbekiston	110	2,9	1,4
3	Tanlov 65/14	K-24 AQSh	135	5,4	2,4
4	Tanlov 65/15	6806 Yugoslaviya	131	2,9	1,6
5	Tanlov 18/18	8850O‘zbekiston	140	3,1	1,3
6	Tanlov 39/14	5382KNR	211	3,3	1,5
7	Tanlov 73/18	514504	177	5,9	3,9
8	Tanlov 5/14	3926	108	2,2	1,1
9	Tanlov 58/14	K-15	123	4,5	2,9
10	D-ST O‘zbek-2	O‘zbekiston	91	2,4	1,0
	Mosh				
1	Radost	O‘zbekiston	47	2,1	0,3
2	AG-92265	Tanlov 34\08	53	2,3	0,3
3	AG-92273	Tanlov 4\08	56	2,4	0,4
4	430174	Tanlov 3\09	59	2,4	0,2
5	414360	Tanlov 5\09	62	2,5	0,3
6	567960	Tanlov 2\11	58	2,4	0,3
7	52273	Tanlov 12\15	51	2,3	0,3
8	Bo‘ka	Tanlov 17\15	64	2,5	0,4
9	716	Tanlov 19\15	65	2,6	0,5

Olingan natijalar, tajribalar uchun olingna bacha soya va mosh navlarida tugankalar xosil bo‘lganligi va mazkur dukkaklar ekinlar navlari simbiotik faoliyatni yuqori darajala amalga oshirishini ko‘rsatdi.

Xulosa. Shunday qilib, tajriba nav tanlov ko‘chatzorida soyaning “Tanlov-65/18”, “Tanlov-73/18”, “Tanlov-58/14”, “Tanlov-39/14”, “Tanlov-18/18” nav namunalarida ko‘chat saqlanish darajasi nazoratga nisbatan 6-8%, moshning esa “AG-92273” va “430174” xamda “414360” nav namunalarida nazoratga nisbatan ushbu ko‘rsatkich 7,1-9,6% ni tashkil qilishi aniqlandi.

Tajriba uchun olingan soya va mosh navlari o‘simliklari vegetatsiya jarayonida ularning ildizlarida hosil bo‘lgan tuganaklar soni va vazni bo‘yicha nazoratga

nisbatan eng yuqori ko‘rsatkichlarga "Tanlov-73/18", "Tanlov-39/14", "Tanlov-18/182 soya nav namunalarida 2,1-3,5 gr ga ortishi aniqlandi. Mosh o‘simligida esa ushbu ko‘rsatkichlar nisbatan kamroq bo‘lib, umumiy mikdorda o‘rtacha 8,35 % ni tashkil qildi.

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ПЕДАГОГИК ЖАМОАДАГИ КОНФЛИКТЛАРНИНГ ПСИХОЛОГИК ХУСУСИЯТЛАРИ

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Аннтотация: Педагогик жамодаги зиддиятларнинг келиб чиқиш сабаблари ва уларнинг олдини олиш бўйича амалий тавсиялар баён этилган.

Калит сўзлар: Ихтилоф, конструктив ихтилофлар, ихтилофли вазият, ташкилий ихтилоф, функционал ихтилофлар, шахслараро ихтилофлар, стресс, руҳий муҳит.

Аннтотация: В статье рассматриваются причины конфликтов в педагогической и практические рекомендации по их предотвращению**.**

Ключевые слова: Конфликт, конструктивный конфликт, ситуация в спорном организационного конфликта, функциональные различия, личные различия, стресс, окружающая среда.

Annotation: The article deals with the causes of conflicts in the pedagogical and practical recommendations for their prevention.

Key words: conflict, constructive conflict, the situation in the disputed organizational conflict, functional differences, individual differences, stress, environment.

Таълим муассасасидаги шахслараро муносабатлар ҳам муҳим аҳамият касб этади, ҳаттоки ота-оналарнинг ўз фарзандлари билан бўлган муносабатлари ҳам таълим-тарбия жараёнига ўз таъсирини кўрсатади. Шахслараро ихтилофлар, асосан, инсонларнинг бир-бирини тушунмаслиги, манфаатларнинг номутаносиблиги, бир-бирини кўролмаслиги ёки арзимас сабабларга кўра ўзаро аразлаб юриши туфайли келиб чиқиши мумкин. Ҳар қандай ихтилоф маълум бир вақт бирлиги давомида содир бўлади, етилади, бартараф этилади.

Психологик нуқтаи назардан ихтилоф одамлар ҳаёт фаолиятидаги табиий ва қонуний жараён бўлиб, ҳамкорликдаги фаолиятнинг ва ривожланишнинг ажралмас қисмидир. Ихтилофлар конструктив ва деструктив ихтилофларга бўлинади.

Конструктив ихтилофлар [10] - Ихтиёрий муассаса ҳаётининг муҳим муаммолари ва унга қарашлар кураши фикрлар хилма-хиллигидан иборат бўлиб, турғунлик ва қотиб қолишнинг олдини олишга, ривожланишнинг асоси бўлиб хизмат қилишга, жамоанинг мақсад сари илгарилаб боришига, янги анъана ва қадриятлар шаклланишига ўз таъсирини кўрсатиши мумкин. Ҳар қандай ихтилоф асосида томонлар ўртасида аввалги муносабатларни инкор қилишга ҳаракатлар ётганлиги учун янги муносабатлар ва янги шароитлар яратишга олиб келиши мумкин.

Деструктив ихтилофлар- Бундай ихтилофлар жамоадаги қадриятларни, меҳр-оқибатни йўқотиб инсонларнинг ўзаро муносабатларини бузган ҳолда уларнинг бирлиги, жипслилиги, уюшқоқлик ва ўзаро ҳамкорлигини йўқотади. Меҳнат унумдорлигини пасайтиради ва муассасанинг ривожланишига тўсқинлик қилади. Тадқиқотлар натижаларининг кўрсатишича, мазкур ихтилофлар 15% гача иш вақтини йўқотишга, 20% га яқин меҳнат унумдорлигини пасайтиришга, ҳатто ўз касбининг моҳир устаси бўлган мутахассисларнинг жамоадан зерикиб, кетиб қолишига ҳам сабаб бўлиши мумкин.

Инсонларнинг қарама-қаршилигидаги номутаносибликлар, яъни амалга оширилиши зарур бўлган у ёки бу тадбирни режалштириш ҳамда унинг натижаларини олдиндан таҳлил қилишда фикрларнинг мос келмаслиги қўшимча муаммоли вазиятга олиб келади. Агар режалаштирилаётган тадбир қатнашчиларидан бирортасининг кўзлаган мақсадига эришишида хавф сезилса, у ҳолда тадбир ташкил этилгунга қадар ихтилофли вазият вужудга келади.

Ихтилофли вазият[11]–томонларнинг бирон-бир йўналишдаги қарама-қарши зиддиятли нуқтаи назари, умумий манфаатларига мос келмайдиган мақсадларга интилиш, уларга эришиш учун турли-туман воситалардан фойдаланиш ёки фаолиятни амалга оширишни режалаштириш жараёни. Кўпинча, ихтилофли вазиятларнинг асосида объектив сабаблар ётади, баъзида эса қандайдир ноўрин айтилган сўз, фикр, ҳаракат ёки бирор мақсадда олдиндан тузилган режа ихтилофнинг келиб чиқишига етарли асос бўлиши мумкин. Ихтилофли вазиятларда унинг келиб чиқиш сабаблари, сабаб бўлиши мумкин бўлган субъектлар, мухолифлар, ихтилофларнинг йўналиши ва мақсади ёки ихтилоф объекти намоён бўлади. Ихтилоф субъектлари мазкур жараённинг ташкилотчилари, қатнашчилари бўлиб, бундай субъектлар сифатида раҳбарлар, педагогик ходимлар, айрим шахслар, гуруҳлар ёки жамоатчилик ташкилотлари майдонга чиқиши мумкин. Ихтилофли вазиятларнинг келиб чиқиш

[10]Алимқулов Ё. Р., Холмўминова Б.А. Кичик мактаб ёшидаги ўқувчиларда конфликт вазиятлар номоён бўлишининг психологик асослари. Жиззах., 2010 йил
[11]https://staff.tiiame.uz/storage/users/19/presentations/IyFXRPCdHYiK8M9GslIMajhE4zIXLOLwvTapWAfe.pdf

даражасидан қатъий назар, унинг келиб чиқиш сабабларига ва ихтилоф субъектларининг хатти-ҳаракатлари натижаларига кўра, таълим муассасаларида вужудга келиши мумкин бўлган ихтилофларни ташкилий, функционал ва шахслараро ихтилофларга ажратиш мумкин.

Ташкилий ихтилофлар- Бундай ихтилофлар таълим муассасасида педагогик ходимларга ўқув юкламаларини тақсимлашда (фанлар бўйича дарс соатларини ажратишда ҳамда соатлар тақсимотида адолатнинг бузилиши), имтиёзлар беришда, мукофотга тавсия қилишда, жамоатчилик топшириқларини беришда ва бошқа ташкилий жараёнларда раҳбарлар томонидан йўл қўйилган хатолар сабабли ҳамда раҳбарият тамонидан берилган топшириқлар маълум бир ходимлар томонидан бажарилмаганда, маъмурият талабларини четлаб ўтишга ҳаракат қилинганда келиб чиқади.

Функционал ихтилофлар-Бу турдаги ихтилофлар таълим муассасаси раҳбариятининг ўз вазифасига совуққонлик билан муносабатда бўлиши (ўқув хоналарининг етарли даражада ёритилмаслиги, қишки мавсумда яхши иситилмаслиги, ўқитувчи ва ўқувчи (талаба)лар ишлаш, ўқиш, овқатланиш, спорт билан шуғулланиш, дам олиш ҳамда ижодий фаолиятини амалга оширишлари учун етарли шароитнинг яратилмаганлиги, таълим муассасаси кутубхонасида шароит яратилмаганлиги, илмий-методик қўлланмалар, дарсликлар, кўргазмали қуролларнинг етишмаслиги, ахборот технологиялари билан таъминланмаганлиги ва ҳ.) сабабли вужудга келади.

Шахслараро ихтилофлар [12] -Таълим муассасасида шахслараро муносабатлар жиддий ва нозик бўлиб, раҳбарлар ўртасидаги муносабатлар, раҳбар-ходим, раҳбар-ўқитувчи, раҳбар-ўқувчи (талаба), раҳбар-ота-она, ходим-ходим, ўқитувчи-ходим, ўқувчи (талаба)-ўқувчи (талаба), ўқитувчи-ота-она ҳамда педагогларо муносабатларни ўз ичига олади.

Бу жараён бир неча босқичдан иборат:

Биринчи босқич – объектив ихтилофли вазиятнинг келиб чиқиш сабаблари: раҳбар-ходим, ходим-ходим, гуруҳ-ходим, гуруҳ-гуруҳ ва б.

Иккинчи босқич – ихтилофли вазиятни ҳеч бўлмаганда бир ходимнинг тушуниб етиши. Бу ҳолат, кўпинча, эмоционал зўриқиш билан кечади, яъни шахс ўз норозилигини очиқдан-очиқ ифода қила бошлайди.

Учинчи босқич – ихтилоф хулқ-атворга таъсир кўрсатади, яъни томонлар очиқдан-очиқ бир-бирларини рад этишади. Ҳатто сен-менга ҳам бориб, ўз ҳукмларини ўтказишга уринадилар.

Тўртинчи босқич – ихтилофларни ҳал қилиш. Ихтилоф мазмуни объектив сабаблар ва имкониятларга қараб, пировардида ҳал бўлиши ҳам турлича бўлиши мумкин:

[12] https://staff.tiiame.uz/storage/users/43/presentations/cZdz9Ud8jxzOlTmNAkg8Jl9UPZQctVSkPpLaR7pc.pdf

– ўзаро яраштириш асосида томонларни келиштириш;

– “Компримис” – ҳар икки томон даъволарини қисман қондириш асосида битимга келтириш, бир-бирларидан кечирим сўраши;

– принципиал, қонуний, ишланганлик билан ҳал қилиш – объектив талабларни қондириш ёки конструктив ихтилофларда бирор томоннинг “баҳридан ўтиш”, ишдан ҳайдаш ёки “айбини бўйнига қўйиб” вазифасидан бўшатиш;

– ташкилий йўл билан ихтилофни бартараф этиш – соҳа ёки бўлимни тугатиш, штатни қисқартириш, лидерни бошқа ишга ўтказиш ёки бўшатиш ва ҳ.к.

Таълим муассасаларида тез содир бўлиб турадиган ихтилофларнинг аксарияти, кўпинча, асабийликларнинг вужудга келишига сабаб бўлади ва бу ўз навбатида стресли вазиятларни келтириб чиқаради.

Асабийлик ва кескинлик сўзлари инглизчада “стресс” (қаттиқ ҳаяжон, руҳий зарба) деган маънони англатади. Стресс тушунчаси ижтимоий психологияда шахсга нисбатан таъсир этаётган вазиятлар, омиллар натижасида вужудга келаётган ҳолатни ифодалайди. Масалан, инсонлар фаолият кўрсатаётган жамоадаги руҳий муҳитнинг таъсири, ходимлар фаолият кўрсатаётган хоналардаги ҳароратнинг жуда юқорилиги ёки паст даражадалиги, ўткир ҳидлар, ўқув хоналарининг етарли даражада ёритилмаганлиги, ўқув қуролларининг етишмаслиги, ортиқча ёки мураккаб бўлган топшириқларнинг берилиши ва бошқалар шулар жумласидандир.

Таълим муассасаларида бошқарув фаолиятининг илмий асосда ташкил этилмаслиги ҳамда раҳбарларнинг эътиборсизлиги натижасида ва қуйидаги омиллар таъсирида стрессли вазиятлар келиб чиқиши мумкин:

– педагог ходимларнинг ёши, билими, кўникма ва малакаси ҳамда қобилиятлари ҳисобга олинмасдан, имкониятлари даражасидан ортиқча топшириқларнинг берилиши, бажарилган топшириқларнинг адолатли баҳоланмаслиги;

– ёш педагогларнинг дарс ва дарсдан ташқари жараёндаги ишларини эътиборга олмаслик, уларнинг интеллектуал қобилиятларини назар писанд қилмаслик, камситишларга йўл қўйилиши;

– ходимларнинг асосий фаолиятларига халақит берадиган хилма-хил, шошилинч топшириқларнинг берилиши;

– раҳбарлар томонидан баъзи асоссиз, нотўғри ахборотлар тўлалигича ўрганилмай, таҳлил қилинмай айрим ходимларга шубҳа ва гумон билан қаралиши, уларнинг кўпчилик олдида изза қилиниши;

– инновацион йўналишда ўз таклифлари билан чиқаётган ходимларга нисбатан раҳбарлар томонидан худди уларнинг раҳбарлик лавозимларини талашаётгандек қараб, уларга қаршиликлар кўрсатилиши;

– ўқув юкламаларини тақсимлашда, ходимларни ишга олиш ва ишдан бўшатишда ноҳақликларга йўл қўйилиши ва бошқалар.

Конфликтларни ўрганишда педагогик диагностиканинг илмий тадқиқот методлари бўлмиш кузатув, сўроқлаш, суҳбат, анкета, интервью, тест, педагогик таҳлил, педагогик тажриба каби методлардан фойдаланиш самарали натижа беради.

Конфлект вазиятларга қарши психологик машқлар

Машғулот мақсади: Руҳий дам олиш, олий асаб тизимини мустаҳкамлаш, ҳиссий толиқишни бартараф этиш, кайфиятни кўтариш...

Кўкрак қафаси бўйлаб[13]

Хотиржам бўлинг, бўшашинг. Маслаҳатим, фақат менинг ишорам билан ҳаракат қилинг. Ниҳоятда, чуқур - чуқур нафас олинг. Яна бир маротаба. Чуқур, чуқурроқ, янада чуқурроқ нафас олинг. Нафас олинг ва уни бир оз чиқармасдан туринг...

Марҳамат, энди нафасингизни бемалол чиқарсангиз бўлади, бўшашинг. Енгил-енгил нафас олинг, ўз нормал ҳолатингизга қайтинг...

Ўйлаб кўрингчи, чуқур нафас олганда кўкрак қафасингизда бир оз оғриқ сездингизми? Шунингдек, чуқур нафас олганда ўзингизни бир оз енгилроқ ҳис этдингизми? Яна бир маротаба шуларни эсланг... Машқни такрорлаймиз: чуқур нафас олинг, чуқурроқ, янада чуқурроқ, бутунлай чуқурроқ...

Зудлик билан олдинги нормал нафас олиш ва нафас чиқариш ҳолатига қайтинг. Бу сафар эътибор берган бўлсангиз кўкрак қафасингиздаги барча оғриқлар йўқолди, ўзингизни бир мунча енгилроқ ҳис эта бошлаяпсиз. Кўнгилда тугиб қўйган яхши орзуларингизни эсланг. Яна, батафсилроқ эсланг...

Энди олдингидек чуқурроқ нафас олинг, бўшашинг, ўзингизни нормал ҳолатда сақлаб нафас олинг...

Қўл бармоқлари

Энди, машқни қўл бармоқлари орқали бажарамиз. Даставвал, сиздан бир вақтнинг ўзида иккала қўл бармоқларингизни мумкин қадар маҳкам қисишингизни сўрайман[14]...

Тайёрмисизлар?! (ҳа, жвабидан сўнг) Бошладик: муштингизни қаттиқ қисинг, қаттиқ, янада қаттиқроқ, яна ҳам мустаҳкамроқ... худди шундай ушлаб туринг. Санайман: бир, икки, уч,

тўрт,беш, олти, етти...

[13]Баратова Дилафрўз Ўсмирларга психологик хизмат кўрсатиш услуби: ўқув услубий қўлланма/ Бухоро 2015
[14]Ўша манба

Энди, бир оз бўшашинг, илгариги нормал ҳолатга қайтинг... Сезяпсиз: ёзишдан ниҳоятда чарчаган бармоқларингиз бир оз дам олгандек бўлди. Ушбу ҳолатни яна бир бор такрорлаймиз: Тайёрмисизлар?! (ҳа, жавобидан сўнг) бошладик: илгаригидек муштингизни қаттиқ қисишга ҳаракат қилинг, қаттиқроқ, янада қаттиқроқ... Энди бўшашинг... нормал ҳолатга қайтинг. қўл мускулларингиз дам олиши учун қарама-қарши ҳаракат қилишга шайланинг. Яъни, бармоқларни очиб бир қўлингизни бошқасининг устига қўйишингиз лозим. Бошладик.(намуна сифатида кўрсатилиб борилади). Қўл панжаларингизни мумкин қадар кенгроқ ёзинг. Кенгроқ, яна ҳам кенгроқ, мумкин қадар кенгроқ... бир ҳолатда тутинг. Бўшашинг: нормал ҳолатга қайтинг. Эътибор берган бўлсангиз бармоқларингизда иссиқлик, тафт, ҳаяжонланиш ва мускулларнинг ўзгача бир ҳолати, ҳаракати намоён бўлди... Бўшашинг: илгариги нормал ҳолатга қайтинг. ҳеч нарсани эсламанг, ҳеч нарсани ўйламанг- ўзингизни ниҳоятда эркин ҳис этишга ҳаракат қилинг.

Юқорида тўхталиб ўтилган ихтилофлар ва уларни келтириб чиқариши мумкин бўлган асабийлик ва стрессларнинг олдини олиш, бартараф этиш ҳамда уларнинг оқибатларини олдиндан англаш таълим-тарбия жараёнининг барча иштирокчилари – педагог ходимлар, раҳбарлар фаолиятида муҳим аҳамият касб этади.

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НАЦИОНАЛЬНАЯ ПОЛИТИКА КНР В ТИБЕТЕ В XX ВЕКЕ

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Аннотация: Статья посвящена изучению появления Тибета в истории Китая, выявлению характеристики «тибетского вопроса» во время правления Далай-Ламы XIII (1895-1933 гг.), а также ознакомлению с трудами отечественных и зарубежных ученых по тематике работы.

Кроме того, рассматривается тибетский вопрос и национальная политика КНР в Тибете (1951-2001 гг.), производится анализ инкорпорации Тибета в состав КНР, было изучено соглашение из 17 пунктов о «мирном освобождении» Тибета.

Ключевые слова: Тибет, Далай-Лама, КНР, Амдо, Кхам, Симлская конвенция, Гоминьдан, Великобритания, 17 пунктов

Annotation: The article is devoted to studying the appearance of Tibet in the history of China, identifying the characteristics of the "Tibetan issue" during the reign of the XIII Dalai Lama (1895-1933), as well as familiarizing with the works of domestic and foreign scientists on the subject of work.

In addition, the Tibetan issue and the national policy of the PRC in Tibet (1951-2001) are considered, an analysis is made of the incorporation of Tibet into the PRC, and an agreement of 17 points on the "peaceful liberation" of Tibet was studied.

Keywords: Tibet, Dalai Lama, PRC, Amdo, Kham, Simla Convention, Kuomintang, Great Britain, 17 points

Тибет занимает в Китайской Народной Республике и в мире особое место. Одним из доказательств его уникальности является существование так называемого тибетского вопроса. И вопрос этот существует в нескольких парадигмах, в зависимости от чего его трактовка может меняться кардинальным образом. В китайской парадигме тибетский вопрос считается измышлением сепаратистские настроенной тибетской диаспоры и враждебных Китаю сил, в тибетской - проблемой исторического статуса Тибета[15]. Есть также парадигмы тибетского вопроса как «политики реального» (Realpolitik), или проблемы прав человека, экзотической страны мистической духовности (Шангрила), или, наоборот, страны, где распространены деградированные

[15] Богословский В. А. Тибетский район КНР (1949— 1976). – М.: Наука, 1978.-200 с.

формы буддизма. В основе главных парадигм тибетского вопроса лежит конфликт по поводу статуса Тибета по отношению к Китаю, выражающийся в разных формах, и наиболее ожесточенно - в борьбе за право представительства (representation fight), или идеологической борьбе за право представлять тибетский народ и его историю[16].

Работы по современному положению в Тибете, основанные как правило на полевых исследованиях, свидетельствуют о переходе количества публикаций в качество исследований. Исследовательский центр китайской тибетологии и Центр социально-экономического развития ТАР выпустили коллективную монографию «История тибетской экономики» 1995 г., «Народонаселение и общество в Китайском Тибете» 1998 г.; по материалам Научного форума по вопросам народонаселения Тибетского района КНР 1992 г. Тибетская академия общественных наук издала коллективную монографию «Голубые анналы тибетской экономики» 2002 г. Этот список можно было бы продолжить[17].

Попытки Тибета достичь независимости базировались на принципах национального самоопределения, хотя тибетцы и не использовали этот термин. Территориальные и национальные притязания Тибета, выраженные на переговорах в Симле, исходили из критериев этнической и культурной принадлежности. В качестве основы своих притязаний тибетцы использовали тибето-китайский договор 822 г., высеченный на каменных стелах. Текст его Лочен Шатра цитировал следующим образом: «Территории, где проживают китайцы, пусть принадлежат Китаю, а территории, где проживают тибетцы - принадлежат Тибету»[18]

Несмотря на то, что Тибет со временем утратил политический контроль над частью своей территории, на конференции в Симле он требовал всем своим землям право на национальное самоопределение.

Притязания Тибета на территории в Кхаме и Амдо ставились под вопрос, как, собственно, и сама независимость Тибета, из-за отношений, которые были установлены между ним и династиями Юань и Цин. В XX веке Тибет еще мог претендовать на то, что он косвенным образом осуществляет контроль над своими восточными территориями, но противовесом подобным заявлениям служило китайское административное деление этих земель. Тибет на конференции в Симле мог добиться автономии своих центральных областей, но воскрешение Великого Тибета было химерой. Косвенное управление землями Восточного Тибета продемонстрировало всю свою слабость именно на переговорах в Симле - реальной власти Лхасы в восточных районах не было,

[16] Гарри И. Р. Тибетологические исследования в КНР // Восток (Orients). 2005. - №1.-С. 176-184.
[17] Богословский В. А. Особенности функционирования районной автономии в Тибете на современном этапе // Государственный строй и важнейшие социально-экономические проблемы КНР. - М., 1982. - С. 39-43.
[18] Richardson H. Tibet and its History. 2. ed., rev. a. updated. - Boulder (Colo); London: Shambhala, 1984. - 327 p.

давлению китайцев тибетцы ничего не могли противопоставить. Более того, с 1911 по 1935 гг. в Кхаме и Амдо произошло около 400-500 вооруженных столкновений, обстановка в этих районах была настолько накаленной, что один из американских путешественников сравнил эти земли с Диким Западом. Местные князьки сражались с центральными властями Лхасы, равно как и с китайской властью и между собой.

В отличие от стремления тибетцев добиться независимости на основе права на национальное самоопределение, притязания Китая на всю полноту власти над Тибетом базировались на праве захватчика, сильнейшего. Китай не считал существенным право на национальное самоопределение. Этническое и культурное единство тибетцев не считалось китайцами достаточным основанием для требования независимости. Борьба Тибета за независимость воспринималась китайцами как сопротивление варваров распространению цивилизации. Китайцы считали распространение китайской культуры процессом естественным и неизбежным, процессом, когда на смену варварству приходит цивилизация. Тибетская культура вряд ли могла считаться, по представлениям китайцев, образцом цивилизованности. Тибетцы были варварами, которых можно было обратить в лоно цивилизации, только путем ассимиляции. Китайцы считали Кхам своим, поскольку его завоевали и осуществляли там видимость управления, не принимая во внимание тот факт, что население этих земель целиком состояло из тибетцев.

В период с 1914 по 1919 гг. некоторые китайские дипломаты были готовы признать, что Тибет для Китая потерян, по крайней мере, временно, однако после 1919 г., когда в Китае поднялась новая волна шовинизма, сторонники «отторжения части китайской территории» воспринималась не иначе как предатели.

Формирование правительства Гоминьдана в 1928 г. положило конец эпохе трехсторонних переговоров о статусе Тибета. Гоминьдан отказался от посредничества Великобритании в переговорах о Тибете, а также от признания факта существования каких бы то ни было интересов Англии в Тибете. Так закончилась борьба двух империй за Тибет, и утрачена возможность достижения международного соглашения о статусе Тибета. Правительство Тибета сохранило надежду на двухсторонний международный договор, но решение о самой сути договора - независимости Тибета или только его автономии не было принято.

В связи с этим, уместно упомянуть о нежелании Далай-ламы видеть Тибет в составе Лиге Наций: «Лига Наций делает немало добра, однако, главная задача Тибета защита религии и независимости. Мы хотим, чтобы Лига поняла - мы независимое государство. Китай, заявляет на нас права, которых мы

никогда не признавали и не признаем. В 1912 г. мы прогнали китайцев и амбаня. С тех пор большая часть нашей страны оставалось независимой.

Таким образом, из-за подобной неясности политического статуса Тибета, иностранные государства так и не получили четкого представления об этом статусе - ни о реальном, ни о желаемом. Эта неясность была блестяще использована пропагандистской машиной Китая, которая утверждала, что Тибет является частью китайской территории, даже в те годы, когда во всем Тибете, за исключением Амдо, не существовало даже видимости китайская власти. Ни Тибет, ни Англия не вели контрпропаганды, в результате чего утверждения Китая принимались международным сообществом за чистую монету.

Вмешательство Британии в дела Тибета, поддержка кругов, желавших обрести и сохранить независимость Тибета от Китая, имели, вне всякого сомнения, положительный эффект, но попытки определить статус Тибета наиболее выгодным для Англии образом, повлекли за собой тяжкие последствия. Роль Британии в качестве посредника в переговорах между Тибетом и Китаем, недопущение какого-либо другого иностранного влияния в Тибете, привела к тому, что англичане были вынуждены признавать «сюзеренитет» - верховную власть Китая над Тибетом даже в те годы, когда эта верховной власти не существовало. Отсутствие у англичан четкой программы действий позволило китайцам заявлять, что всякое выступление тибетцев за свою независимость является лишь происками Британии.

Китайская аннексия Тибета (именуемая как «китайское вторжение в Тибет», по мнению тибетского правительства в изгнании [19], или «мирное освобождение Тибета» в соответствии с терминологией, используемой правительством Китая) — это процесс, в результате которого Китайская Народная Республика (КНР) получила контроль над Тибетом. Эти регионы оказались под контролем Китая после попыток правительства Тибета добиться международного признания, усилий по модернизации его вооружённых сил, переговоров между правительством Тибета и КНР, военного конфликта в районе Чамдо на западе Кхама в октябре 1950 года, и возможное принятие Соглашения из 17 пунктов правительством Тибета под давлением Китая в октябре 1951 года.[20]В 1956 году тибетские ополченцы в этнически тибетском регионе восточной части Кхама, под влиянием правительственных экспериментов КНР по земельной реформе, начали борьбу против правительства. Ополченцы объединились, чтобы сформировать волонтерские

[19] China could not succeed in destroying Buddhism in Tibet: Sangay. Central Tibetan Administration.
[20] Anne-Marie Blondeau; Katia Buffetrille. Authenticating Tibet: Answers to China's 100 Questions — University of California Press, 2008

силы Чхужи Гангдруг. Когда в 1959 году боевые действия распространились на Лхасу, Далай-лама бежал из Тибета. И он, и правительство КНР в Тибете впоследствии отказались от соглашения из 17 пунктов, а правительство КНР в Тибете распустило местное правительство Тибета.

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SOCIAL-PEDAGOGICAL-PSYCHOLOGICAL CHARACTERISTICS OF A MODERN TEACHER

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Annotation: In this article, the personality of the modern pedagogue and his image, the teacher requirements for a person, his social, pedagogical, psychological characteristics and what a modern teacher should be are explained. Pedagogical skill teacher issues such as an important component of quality, techniques of working with students are also covered.

Key words: modern teacher, psychology, psychological characteristics, social characteristics, pedagogical skill, pedagogical communication, creative, orator, initiative.

INTRODUCTION

How should a modern teacher be? From the first days of independence since then, many pedagogues and psychologists have expressed their opinions on this problem came out with their comments. National tradition of teachers' professional skills and further improvement based on our traditions and values, to form their pedagogical activities at the level of modern requirements methodical manuals, recommendations have appeared. This is still the case today scientific research on the problem, scientific research is ongoing.

By the 21st century, the role of the teacher is becoming more and more sophisticated. Now global changes, science and technology and information and communication the daily development of technology requires a high level of skill from the teacher, requires strong will, psychological strength, deep knowledge and reasoning. Today's teacher, along with the knowledge of his specialty, Pedagogical and psychological knowledge, as well as special in various fields of science having knowledge, professional training, possessing high moral qualities, is a person working in educational institutions. From this point of view, the present The following duties and responsibilities are required of teachers on a daily basis:

- A teacher is first of all an educator who feels responsible, an experienced speaker, is a promoter of culture and enlightenment.

- The teacher can naturally love students, his affection, feelings students should be able to connect with their inner world at every moment, and deserve their love and respect.

- The teacher takes the changes that are happening in the social life of the society deep understanding of the essence of ongoing socio-economic reforms and to them evaluate objectively and provide correct, reasonable information to students in this regard should take.

- Science, technology and information-communication of a modern teacher it is required to be aware of the innovations and achievements of technologies. The role of the teacher and his tasks, how much attention is paid by society and the public to the work of educating the young generation importance is determined.

LITERATURE ANALYSIS AND METHODOLOGY

In the current situation, the society's demands on the school are increasing day by day is increasing, and it is the task of the teacher to correctly solve these requirements in practice depends.

A modern school teacher performs a number of tasks. Teacher - is the organizer of the learning process in the classroom. A teacher is needed for students during classes, in additional classes, and at the same time in extracurricular situations One of the sources of knowledge in giving advice, most teachers are class leader performing their duties, they are the organizers of the educational process.

A modern teacher cannot be a social psychologist. That's why for the ability to establish mutual relations between teachers, children it is necessary to know how to use socio-psychological mechanisms in his team. As a member of the school's pedagogical team, the teacher directly participates in the coordination of school life activities, works in methodological associations of various subject teachers and class leaders, performs assignments. As each teacher reads lectures and conducts conversations in front of parents and the public, he is also a promoter of pedagogical knowledge, and because of such a large number of tasks, the society puts teachers before them. requirements are clear.

The modern teacher's model represents a solid combination of the teacher's personal qualities, professional competence and individual style of skill, which ensures efficiency, activity and communication convenience in a single educational environment.

DISCUSSION AND RESULTS

It is known that pedagogical activity is one of the most complex areas of human labor.

The most important of the requirements imposed by the society is focused on the personality of the teacher and the qualities related to his profession.

The most important qualities of a teacher are:

- it consists of the teacher's loyalty to his Motherland, love of children, desire to educate them in the spirit of humanity, love of his country, mother tongue, history and culture of his people, living in the idea of independence of his state;

-high sense of social responsibility;

- instilling in children high goals in terms of nobility, intelligence, insight,

piritual purity, spirituality and enlightenment;

- self-restraint, patience, endurance, perseverance.

The main demands of the society to the teacher are as follows:

- to know the essence of spiritual and educational upbringing of a person, the ideology of national renaissance and universal wealth, to raise children in the spirit of loyalty to the ideals of independence, to love their homeland, nature and family;

- to have wide knowledge, to be aware of various knowledge;

- to have deep knowledge of youth and pedagogical psychology, social psychology and pedagogy, youth physiology and school hygiene;

- to have a solid knowledge of the subject he teaches, to be aware of the new achievements and shortcomings of the world science in his profession and field;

-acquisition of educational methodology in education;

-creative approach to his work;

-knowing children, being able to understand their inner world;

- to have pedagogical techniques (logic, speech, expressive means of education) and pedagogical tactics;

- constantly improving his knowledge and pedagogical skills;

- The teacher must have deep and thorough knowledge of his specialty, master the integration of all disciplines, and conduct continuous scientific research on himself.

- The teacher should thoroughly know the basics of pedagogy and psychology, organize educational activities taking into account the age and psychological characteristics of students.

- The teacher should be able to effectively use the most effective modern forms, methods and tools of education and training in his professional pedagogical activities.
- A teacher is a creator, an initiator of educational activities and a person responsible for the future of the young generation.

- In the course of his professional activity, the teacher must master the rules of high-level pedagogical skill, communicative ability, pedagogical technique (speech, face, hand, foot and body movements, mime, pantomime, tact).

It is necessary for the teacher to have speech culture, his speech should reflect the following features: it should be free of various dialect words and expressed only in literary language; the teacher's speech should be simple, fluent and understandable; should be able to use wise words, phrases and proverbs, proverbs and quotations

appropriately. Slang (words specific to certain professions or fields), barbarism (inappropriate use of words specific to other nations in a speech in the language of a particular nation), vulgarism (insults, insults words) and to be free of informal words such as conciliarism (the use of formal words in inappropriate situations).

- First of all, a teacher should be thoughtful, accurate, able to correctly assess any pedagogical situation and independently manage to eliminate existing conflicts.

Based on the above requirements, a modern pedagogue should be a highly cultured, eloquent, student-loving, kind, creative, well-versed in his subject, a psychologist, capable of using modern techniques. The teacher is the engineer of the child's heart.

– **A teacher as an educator should know the following requirements:** to know the essence of the ideology of national revival and universal wealth in the spiritual and educational upbringing of a person, to raise children in the spirit of loyalty to the ideals of independence, to love their Motherland, nature and family;

– to be aware of various knowledge, along with thorough knowledge of professional knowledge;

– perfect knowledge of youth pedagogical psychology, pedagogy and psychology, youth physiology, educational work methodology, school hygiene;

– to be constantly aware of the latest achievements in world science, educational technology, computer and information technologies, and news of his profession;

– improving skills and qualifications in educational methods; creative approach to his profession;

– to have pedagogical technique (logic, expressive means of speech education) and pedagogical tact;

– constantly improving his knowledge and pedagogical skills.

Every teacher must strive to fully meet these requirements. In addition to the demands of the society, the teacher should not forget what the people around him, the school administration, colleagues, students and their parents expect from him.

The fact that the teacher sees something from his work is important in itself, and this observation, although it comes to the demands placed on the teacher by society, has its own characteristics. But these requirements may not always match. According to research conducted by psychologists, public education departments and school principals have different assessments of the importance of certain qualities of a teacher. For example, if the heads of the public education departments demand that the student first of all know his subject well and master the teaching methodology perfectly, the school principals put such demands on the teacher in the third place. At the same time, heads of public education departments do not pay much attention to how important it is for teachers to know how to communicate with students, parents,

and the school, and school principals attach such qualities to the personality of the teacher. they put in the first place among the requirements.

Ethical qualities of a teacher.

The teaching profession is one of the most difficult, but at the same time proud and noble professions. The teacher equips students with the system of scientific knowledge included in the school curriculum, shapes their worldview, develops memory, attention and imagination, teaches them to think creatively, educates their emotions and will, develops their abilities, and shapes their character.

The teacher systematically conducts all his educational work, subordinating it day by day to the main goal - "to educate a new person who harmoniously embodies spiritual wealth, moral purity and physical perfection." Leads**.**

The teacher does not control the formation of the student's personality only in classes and extracurricular activities. The teacher, with his personal example, appearance and behavior, influences the students with his inner spiritual qualities, sometimes without realizing it. It remains their ideal. A person often chooses his life path under the influence of his favorite teacher.

N. D. Levitov in his manual of child psychology pedagogical psychology cites the following as important pedagogical skills:

1. The ability to impart knowledge to teachers is achieved primarily by presenting the material clearly, concisely and interestingly.

2.Understanding the student.

3. Independence and creativity of thinking.

4. Responsiveness or quick and clear understanding.

5. Organizational skills, which are expressed in accurate planning and proper use of time, constant supervision of students, ability to distinguish and organize class activists, and the skills of cohesiveness of the class team.

CONCLUSION

Modern times place high demands on the professional training of teachers and their personal and professional maturity (psychology):

a) at all stages of the socio-historical development of our country, the personality of the teacher has a high social position and is honored as an example of ethnic consciousness and thinking of the people. A modern teacher is supposed to occupy such a high social position.

b) according to the analyzes of scientific psychology, education and training is a national-ethnic phenomenon according to its form, content and essence, and it embodies the consciousness, views, and values of the people. Naturally, the ethnopsychology of each nation and the ideal of the nation will be realized by the teacher through the education and training of his nation.

c) effective adaptation of a modern teacher to professional activities requires perfect mastery of the specific features of modern teaching methods, strict adherence to the principles of education and upbringing, professional knowledge, personal and it is determined by the fact that he embodies professional qualities and can use them rationally in his professional activities.

d) In the process of professional training of a modern teacher, the set of psychological-pedagogical educational effects that the teacher needs to acquire is compatible with the evolution of moral, social-legal and production labor standards specific to this ethnic community, and the psychological-pedagogical level of the students. It is necessary to take into account the possibilities of adapting to secrets.

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TARGET INGREDIENTS FOR MODIFYING THE PROPERTIES OF POLYMER SOLE COMPOSITIONS

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Annotation : The article investigates modifying additives to control the values of physicochemical and physico-mechanical properties of composite materials obtained on the basis of elastomer and thermoplastic mixtures for the bottom of shoes.

Keywords : increasing heat and light resistance, resistance to thermal aging, gasoline and oil resistance, frost resistance of composite materials, stabilizers, softeners, plasticizers, fillers.

ЦЕЛЕВЫЕ ИНГРЕДИЕНТЫ ДЛЯ МОДИФИКАЦИИ СВОЙСТВ ПОЛИМЕРНО ПОДОШВЕННЫХ КОМПОЗИЦИЙ

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Аннотация: В этой статье исследованы модифицирующие добавки для регулирования значений физико-химических и физико-механических свойств композиционных материалов, полученных на основе эластомерных и термопластичных смесей для низа обуви.

Ключевые слова: повышения тепло- и светостойкости, устойчивости к тепловому старению, бензо-, маслостойкость, морозостойкость

композиционных материалов, стабилизаторы, мягчители, пластификаторы, наполнители.

In order to regulate the values of physicochemical and physico-mechanical properties, as well as to increase heat and light resistance, resistance to thermal aging, gasoline, oil and frost resistance of composite materials obtained on the basis of mixtures of elastomer and thermoplastic, as modifying additives are introduced various stabilizers, softeners, plasticizers and fillers. For this purpose, low molecular weight substances of various nature are used.

Fillers are used to improve the performance properties of compositions, give them various specific properties and reduce the cost of the material. The introduction of fillers also regulate the technological properties of compositions and facilitate their processing into products [1,2].

Filling is one of the main ways to create polymer compositions with specified technological and operational characteristics. Depending on the nature of the interaction with the polymer, fillers are conditionally divided into inert (does not change the properties of the composition) and active (strengthening the composition due to interaction with the base polymer), and by their nature - into organic and inorganic.

Active fillers include carbon black (soot), highly dispersed silicic acid (white soot), as well as zinc and magnesium oxides, magnesium and calcium silicates, and lignin. However, most fillers are inert. As a rule, they have a low cost. Their introduction into the composition can even slightly worsen the mechanical properties, but significantly reduce its cost, as well as impart new specific properties to the composition. For example, graphite powder or molybdenum disulfide is added to polymers to impart antifriction properties.

The content of fillers in polymer compositions can vary over a wide range and, based on the total weight of the composition, is usually 15-50%. However, there are highly filled compositions in which the concentration of the filler can exceed the content of the polymer itself by several times.

Plasticizers are introduced into the base polymer in order to impart (or increase) plasticity during the processing of the polymer composition and elasticity during the operation of products. Plasticization, being a physical modification of the polymer, lowers the processing temperature of the composition, facilitates its molding, increases the frost resistance of the material, and reduces the value of the elasticity modulus. The introduction of plasticizers into the composition facilitates the mixing of the polymer with other components, and in some cases imparts such valuable properties as incombustibility, thermal and light resistance. However, the main

purpose of the introduction of plasticizers is to increase the elasticity of the polymer composition during the operation of products [2–5].

Organic low-molecular, oligomeric or high-molecular compounds are used as plasticizers. According to the state of aggregation, they can be both liquid and solid. Plasticizers are subject to the following requirements:

- the ability to combine with the polymer to form a system with operational stability;
- low volatility;
- colorless, no smell;
- preservation of the plasticizing action at the lowest operating temperatures;
- chemical resistance, no less than that of the base polymer.

Stabilizers. During processing, operation and storage, polymers and compositions based on them are exposed to heat, oxygen, light, moisture, penetrating radiation, aggressive chemical media, biological agents, mechanical stresses, etc. As a result, aging of polymers occurs, which is expressed in change in physical, mechanical and other properties of a material or product. The main role during aging is played by chemical transformations of molecular chains and, first of all, by the destruction and crosslinking of macromolecules [4].

To increase the stability of polymeric materials, they are stabilized by introducing special additives - stabilizers into the compositions.

By functional purpose, stabilizers are divided into antioxidants, antiozonants, light stabilizers, antirads, heat stabilizers, biochemical and antifatigue.

Vulcanizing systems are substances used to vulcanize a rubber compound. They regulate the crosslinking of rubber macromolecules into a three-dimensional structure during the vulcanization process. These include vulcanizing agents, accelerators, activators, and scorch retarders (anticorching) [6,7].

Vulcanizing agents are ingredients of rubber compounds that ensure the vulcanization reaction proceeds. Sulfur remains the most common vulcanizing agent to date. Metal oxides (ZnO, MgO, PbO, CaO), organic peroxides, organic di- and polysulfides, phenol-formaldehyde oligomers, diamines, and diisocyanates are also used as vulcanizing agents. Magnesium and zinc oxides are used in the vulcanization of chloroprene and carboxylate rubbers. Organic peroxides are used in the vulcanization of siloxane, ethylene-propylene and fluorine-containing rubbers, as well as ethylene-vinyl acetate copolymers.

Vulcanization accelerators are substances added to the rubber compound to speed up the vulcanization process. Thus, the vulcanization of natural rubber with sulfur without accelerators at 140 °C takes 3-4 hours, and in the presence of accelerators - in a few minutes. The type of accelerator and its concentration, in

addition to influencing the kinetics of vulcanization, have a significant effect on the physical and mechanical properties of vulcanizates and the nature of their change during aging. The increase in the rate of cross-linking of rubber macromolecules in the presence of accelerators is due to the fact that they increase the reactivity of vulcanizing agents, and the improvement in physical and mechanical properties is due to the influence of accelerators on the nature of the chemical bonds formed between macromolecules.

As vulcanization accelerators, organic compounds are mainly used - thiazoles, sulfenamides, guanidines, dithiocarbamates, thiurams, xanthates. Most rubber compounds contain two or even three types of accelerators.

Vulcanization activators increase the efficiency of accelerators. The main function of activators is to increase the frequency of the vulcanization mesh. The main vulcanization activators are oxides of zinc, magnesium, lead, strontium, cadmium, bismuth, and combinations thereof.

Scorch retarders (anticorching) are components of rubber compounds that prevent their premature vulcanization and allow increasing the duration of the mixtures in a viscous state during their technological processing. However, anti-scorching should not slow down the vulcanization process.

The most effective scorch retarders are organic acids and their anhydrides (phthalic anhydride is the most commonly used).

Hardeners. Hardeners are components that cause curing of reactive oligomers, as a result of which the oligomers are irreversibly converted into solid, insoluble and infusible three-dimensional polymers [8-10].

According to the nature of the action, hardeners are divided into the following groups:

the hardeners themselves, the molecules of which react with the functional groups of oligomers and enter the structure of the resulting polymers;

curing initiators and catalysts.

Special additives. Special-purpose ingredients include substances with a specific action: blowing agents, modifiers, structure formers, odorants, flame retardants, anti-static agents, dispersants, dyes, lubricants [11,12].

Secondary compositions include technological waste and products that were in operation.

Technological waste is extrusion, sprues, defective products, samples subjected to testing, products obtained during the adjustment of processing equipment. Technological waste is subjected to crushing to the size of granules or, conversely, granulation, after which it is added to the composition in an amount of 5-15% of the feedstock.

The regenerate is a product of the processing of waste rubber production, as well as rubber products that were in use, but capable of re-vulcanization. The introduction of the regenerate into the rubber compound facilitates the mixing process, while the regenerate acts as a dispersant and softener and improves some properties of the vulcanizate. The amount of regenerate in rubber compounds ranges from 10 to 500% of the mass of rubber, depending on the type of regenerate and the requirements for the vulcanizate. In rubber compounds for bottom parts of shoes, the regenerate content does not exceed 20% of the rubber mass [13, 14].

In addition to the regenerate, rubber flour is often added to rubber mixtures, which is made by grinding technological waste from the production of rubber products. Unlike crushed waste of thermoplastic materials, rubber flour is a powder with a particle size of not more than 0.9 mm. In the manufacture of rubber flour, the treated waste is crushed on rollers, and then crushed in disc or plate mills.

Rubber flour, in fact, is an inert powdered filler and is added to the mixture in an amount of up to 5-7% of the rubber mass in order to reduce the cost of the mixture.

Thus, polymeric compositions may contain various kinds of target ingredients, i.e., polymeric and non-polymeric components that perform different functions. At the same time, many ingredients perform a double or even triple function. At the same time, to increase the effectiveness of the action, two or even several ingredients with the same functional purpose are introduced into the compositions.

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ANALYZING COHESIVE DEVICES AND DISCOURSE MARKERS

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Annotation: The article is about cohesive devices and discourse markers in English different texts. The research question is to define text forming functions of cohesion and coherence. The analysis of different kinds of texts done by the students presented in the article.

Key words: cohesive device,cohesion, reference, substitution, ellipsis, conjunction

Discourse structure refers to the way in which a whole text is organized. Teaching productive skills involves training the learners to structure their discourse so that it can fulfill its communicative purpose. Cohesive devices and discourse markers are used to organize written and spoken discourse.

Speakers and writers often use different devices to structure their discourse. These devices connect what they are saying to what they have said before, and to what they are going to say so that their overall message looks coherent and cohesive.

These devices can take different forms:

oIn spoken discourse, they are called discourse markers, because they mark out the beginning of a new 'instance' of discourse. These include well, oh, so, anyway, etc.

oIn written text, cohesive devices are used to create cohesion. This helps the text stick together, linking previous ideas with subsequent ones so that they can flow naturally. Examples of such cohesive devices are the use of linking words (e.g. because, but, however, nevertheless, moreover, etc…)

Halliday and Hassan [1] discuss Cohesion under five heads, reference, substitution, ellipsis, conjunction and lexical cohesion. But according to them, cohesion can be broadly classified as grammatical (reference, substitution, ellipsis) and lexical (reiteration, collocation). Halliday and Hassan keep conjunction on the borderline of the grammatical and lexical cohesion with the greater tilt on the grammatical side. Similar views are shared by Steffensen [2], Hatch [3] and Paltridge [4].

Following Halliday and Hassan, we will also be reviewing literature under the same five heads. Reference, in the words of Paltridge (2006), is the identity that an item of discourse reclaims through another item within or without the text.

Halliday and Hassan [1] also present a similar definition with a further explanation that when one item of the language appears second time in the discourse that is the continuity of reference.

Salkie [6], as well as Hatch [3], agree with Halliday and Hassan over the three types of cohesive references i.e. personal, demonstrative and comparative references. Apart from this, Halliday and Hassan remark that when the interpretation for the references is present in the text, it is called an endophoric reference, and when the interpretation lies outside the text, it is an exophoric reference. Halliday and Hassan further divide endophoric reference into anaphoric reference (looks back into the text) and cataphoric reference (looks forward into the text).

McCarthy [7], however, discards exophoric referents as truly cohesive because they are not the internal part of the text. While Halliday and Hassan explain that they play a role in the understanding of the text so they are cohesive. On the contrary, Paltridge [4] introduces another reference pattern too, that is, homophoric reference, for items which recover their identity through cultural knowledge. Substitution, simply, is 'the replacement of one item by another' remark Halliday and Hassan [1]. They find substitution to be a cohesive relation between wordings and not between the meanings, as is reference.

And Halliday and Hassan [1] present the following list of substitutes: Nominal: one, ones; same

Verbal: do

Clausal: so, not In addition.

Ellipsis, the third type of cohesive marker, as named by Hatch (1992), is a zero tie. Halliday and Hassan (1976) call it substitution by zero. Actually there is no tie in ellipsis and nothing substitutes but of course, like substitution, here too, something is left unsaid. Salkie (1995) makes it clear that every unsaid or left out expression cannot be considered an example of ellipsis. On the contrary, he writes, ellipsis is a gap or unsaid information that is known to the listener/reader of the text already, as it refers back to something already said. McCarthy (1991) also holds the same idea and he adds to it by mentioning that ellipsis is completely 'a speaker choice made on a pragmatic assessment of the situation, not a compulsory feature when two clauses are joined together'. . Conjunctions can be defined best in the words of Cook (1989) as, the words which draw attention towards the relationships between sentences, clauses and words. McCarthy (1991) places conjunction among the grammatical cohesive devices, despite accepting it to be different from reference, substitution and ellipsis.

He says, though it does refer to something backward or forward in the text, it still provides a relationship between the fragments of the language

In order to find out how karakalpak students awareness about text forming functions of coherence and cohesion we conducted a survey. The survey was conducted among the 2nd year students of the English Linguistics chair. The purpose of the survey was to identify the most frequent and effective modes of written discourse analysis i.e. cohesion and coherence. Research question was to analyze in the texts of different kinds and to find out text forming functions of cohesion and coherence. The object of our investigation was different text types analysis of written discourse of Group 202 and Group 203.

Let's discuss the sample of student's analyzing written text. In this case instruction.

Personal letter

Dear Iroda,

I'm so desperate. I wish I hadn't moved to this place. It's not a bad place but it's so quiet. If only there were more people here my age, then I wouldn't feel so lonely. Even better, I wish my friends moved here from town. I thought I'd enjoy the quiet life of the village but now I wish there were some roads nearby so I could hear the traffic. I wish I could afford to move back to town but I don't have the money. Maybe it is the weather. I wish it would stop raining so at least I could go for long walks in the fields. Sometimes, when I'm really sad, I wish the village disappeared or my house collapsed so that I'd have to move. Maybe it will get better. If only I would be more patient.

I wish I had written a more cheerful letter. It's made me even sadder. I look forward to hearing from you with some suggestions.

Best wishes

Guli

Analysis

The text itself is clear and comprehensive. It consists of direct repetitions, antonyms, synonyms, hyponyms, reference pronouns, reference articles, ellipsis of clause elements, conjunctions, tense, reference.

Lexical cohesion

Direct repetition of content words: wish (lines 2,4,5,6,7,8,9 place (lines 2 quiet (3,4 move (2,4,5 village (5,8 could (6,7,8 town (4,6 so (2,3,4,5,7 maybe (7,9

Synonyms: field-place , patient-quiet,

Antonyms: more people- lonely, cheerful-sad, nearby-long walk

Hyponyms: town, place, village, field, desperate, lonely, sad, road-traffic

Here two words, cheerful and sad frequently occurring in the language as antonyms, and therefore incompatible, are to be interpreted as compatible description.

Grammatical cohesion

- Reference pronouns: I, this, my, it, me, you
- A subject personal pronoun: you, it, I
- An object personal pronoun: my, me
- Demonstrative pronoun: this
- Reference articles: a, the
- Ellipsis of clause elements: it's not, I don't have
- Conjunctions: so, but, then, when, or, so that
- Adversative conjunction: but
- Causative conjuncts: so, so that
- Temporal conjunctions: then, when
- from the same semantic field: town, place, village, field
- tense: present simple, past perfect, past simple
- exophoric reference: Maybe it's the weather. I wish it would stop raining so at least I could go for long walks in the fields
- cataphoric reference: I'm so desperate. I wish I hadn't moved to this place.
- Anaphoric reference: Sometimes, when I'm really sad, I wish the village disappeared or my house collapsed so that I'd have to move
- Noun: place people age, friend, town, life, village, roads, traffic, money, weather, field, house, letter, suggestions bad place=adjective+noun, cheerful letters=adjective+noun
- Adjectives: desperate, bad, quit, more, lonely, better, nearby, long, sad, patient, cheerful, sadder
- Verb: move, feel, enjoy, hear, afford, stop, go, disappear, collapse, get, made, look
- Prepositions: to, from, of, at, in, with
- Cohesed devices: if you want, it's worth
- Hypothetical problem words: could

Advertisement

Clean and Clear is an amazing, new formula shampoo, that makes your hair stronger, thicker, better. If you suffer from weak and thin hair, this shampoo is exactly for you! With Clean and Clear your hair could be so soft and shiny. Your hair would always keep smooth even if you rub it with great force. Extra effort to make hair more attractive, impressive, bright and eye-catching. Result's will be incredible. Hurry up! Let yourself shine.

Take it from us!

Analysis

Examples of lexical repetition include hair (five times, make, clear, clean(three times each. Also the words belonging to the same word family, i.e. words that share a

common root: shine and shiny. The fact that these words are prominent is, of course, not accidental, since they carry the main thrust of the advertisement's massage. There are number of synonyms: amazing – incredible, attractive – impressive, shiny – bright, effort – force, soft – smooth, as well as the antonyms strong – weak, thin – thick. Content item is shampoo and subtopic is hair.

Grammatical cohesion

- Reference pronouns: your, you, it, yourself, this
- A subject personal pronoun: you, it
- An object personal pronoun: your
- A reflexive pronoun :yourself
- A demonstrative pronoun :this
- Conjuncts: and, even if
- Additive conjuncts :and
- Adversative conjuncts: even if

It can refer forward and to a general idea, rather than to any specific word or clause, as in Take it from us. Take it from us demonstrates how some pronouns do not have referents in the text itself, but outside it.

Tense: Present Simple, Future Simple,

Anaphoric reference Results will be incredible.

Exaphoric reference Your hair would always keep smooth even if you rub it with great force.

Kataphoric reference Take it from us!

Cohesed devices if you, let yourself,

Roots clean- clear, shine – shiny

The text is made cohesive by a combination of lexical and grammatical devices.

In conclusion, analyzing a written and spoken text from the point of view to find out functions of coherence and cohesion is a complicated work. To make a good analysis for any kind of text we should work carefully. The given examples of analysis is done according to criteria and we think they are available for our students. Even though all students showed good efforts in analysing different kinds of texts in finding out the means of creating a cohesive and coherent text, teacher's guidance was still needed in terms of grammar, classifying information, and using the effective theme pattern so there will be no more excessive repetition or lacking a pattern in the text.

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INTEGRATSION TA'LIMIY VA DIDAKTIK O'YIN EXNOLOGIYALARI

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Namangan viloyati pedagoglarni yangi metodikalara o'rgatish milliy markazi
Maktabgach, boshlang`ich va maxsus ta'lim metodikalari kafedrasi katta o`qituvchisi
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Anotatsiya: Mazkur maqola boshlang`ich ta`limda matematika darslarini didaktik va ta'limiy o`yinlar orqali o`rgatish yo`llari haida yozilgan.
Kalit so`zlar: didaktika, ta'limiy topshiriqlar, aqliy faoliyat, yangi materiallar

ИНТЕГРАЦИОННЫЕ И ДИДАКТИЧЕСКИЕ ИГРОВЫЕ ТЕХНОЛОГИИ

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Анотатсия: Данная статья написана о путях обучения математике в начальном образовании посредством дидактических и образовательных игр.
Ключевые слова: дидактика, учебные задания, умственная деятельность, новый материал

NTEGRATION AND DIDACTIC GAMING TECHNOLOGIES

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Anotation: This article is written about ways to teach mathematics lessons in primary education through didactic and educational games.
Key words: didactics, educational assignments, mental activity, new materials

Maktabda matematika eng qiyin va ba'zi bolalar uchun qiziqarli ammo murakkab fan sifatida ko`rinadi. Buning sababi shundaki, bolalarning bir qismi hali tahlil qilish, sintez qilish, umumlashtirish, taqqoslash, tasniflash, farqlash qobiliyati kabi aqliy faoliyatning bunday funktsiyalarini yetarli darajada rivojlantirmagan. Boshlang`ich sinf o`quvchilarini muvaffaqiyatli o'qitish uchun birinchi navbatda ularning o'quv mashg'ulotlariga bo'lgan qiziqishini uyg'otish, ularni jalb qilish, ularning faoliyatini faollashtirish kerak. O'quv mavzusiga jonli qiziqishni uyg'otishning eng samarali vositalaridan biri didaktik o'yindir.

Didaktik o'yin nafaqat hayajonli, ta`limni o`rgatadi o'ylaydi, balki bolaning mustaqilligi, tashabbusi va irodasini rivojlantiradi, o'rtoqlarning manfaatlarini hisobga olishni o'rgatadi. O'yin haqida ehtirosli bolalar dasturiy materiallarni osonroq o'rganishadi, ma'lum bilim, ko'nikmalarga ega bo'lishadi. Shuning uchun, matematika dars o'yinlari va o'yin mashqlarini kiritish, qiziqarli o'quv jarayonini hosil qiladi bolalar quvnoq kayfiyatini yaratadi, materiallarni o'zlashtirish qiyinchiliklarni yengish uchun yordam beradi, charchoqni yengillashtiradi va qo'llab-quvvatlaydi. Darslarda og'zaki mashqlar muhum rol oynaydi. Buning uchun barcha talabalarni jalb qilish maqsadida men signal kartalarini ishlataman. Ular o'quvchilarni tartibga solish va ayni paytda materiallarni o'zlashtirish haqida ma'lumot olishda yordam beradi. Ularning yordami bilan o'yin shaklida ko'p og'zaki mashqlarni bajarishingiz mumkin.

Integratsiyalashgan darslar fanlarni darslarni uyg`un holatda o`rgatish uchun uchun quyidagi o'yinlarni tavsiya etamiz.

3. Bog'da o'sadi va uning ustida yashil qalpoqchasi bor.(pomidor).

4. Qo'lsiz, oyoqsiz, lekin chizish mumkin. (sovuq).

5. O'rmonda u ta'zim qiladi, uyiga keladi-u uyqu eltadi. (bolta).

"Bilmasvoyga yordam bering"

Doskada 3 so'z ustunlari yozilgan Ularni davom ettiring. Bu so`zlardan foydalanishingiz ham mumkin.Tuzgan gaplaringiz sonini ayting. Gapda so`zlar nechta?

Berilgan so`zlar: dynyo -..... kitob -..... gul -.....masala -..... quyosh..... shudring -.....…

M: Kitob qiziqarli ekan unda masalalar ham bor.

Quyosh chidi, gullar ochldi.

“Orfografik lotto.”

Har bir o'yinchi uchun tarqatma beriladi. O'rtadagi katakka qoida yozilgan. "So`zlarni to`ldiring, kataklarga tushib qolgan unli harflarni yozing. So`zlarni o`qing

Kataklardagi so’zlar. B.l ,S, z. y.v.

"Bo’g’inga qarang!”

Doskada unli tovushga e’tibor bergan holda so'zlarni bo’g’inlangan ustuni yozilad. O`quvchilar bu so`zlarni faqat ochiq bo`g`indan matematikaga bog`lash uchun shu matematika darslaridagi so`z yoki tushunchalardan aytish kerak bo`ladi.

-kes

-mi

- yi Kesma

misol

yig`indi

Matematika bog`lash; I unlisi, ifoda; o unlisi olti raqami; a unlisi qo`yiladi . ayrish;

“ Pochtachi " o'yini

Maqsad: o`quvchilarga test so'zini tanlash bo'yicha bilimlarini mustahkamlash, kengaytirissh lug'atini boyitish, fonemik eshitishni rivojlantirish,

Harakat: pochtachi bir guruh bolalarni (4-5 kishi uchun) taklifnomalarni tarqatdi. Bolalar taklif qilingan joyni aniqlaydi.

Hayvonot bog'I Bolalar bog’chasi

Do`kon Dala

Buffet Xonadon

Maktab Kafe

Oshxona Bekat

Bu joylar haqida o`z nutqi orqali tasavvurlarini o`rtoqlashadilar. Bu joy haqida boshqa sinfdoshlariga turli fikrlarni yetkazishga harakat qiladi va erishadi.Taklif qilish mumkin bo`gan joyni tasvvur qilsh orqali u haidagi ma’lumotlarni eslaydi , o`rganadi.

„Nomlarni to`g`ri tnla" didakrik o'yini

Maqsad: Nima so`rog`iga javob bo`lgan sozni o`rganish, so'zlarni fonetik va grammatik jihatlarini o`rganish, hayvonlarga qo`yilgan nomlar mavzusini mustahkamlash. Quyidagi hayvonlar va jonzotlarga nomlar qo`ying. Shu so`zlar asoisda gap tuzing

Hayvonlar Ularga qo`yilgan nomlar

It Ziyrak

Sigir malla

Ot Qorayol

Chavondoz Qorayol laqabli ot bilan uloqda qatnashdi

Mening kuchukcham Ziyrak juda kichkina

Bir unli tovushi bor bo lgan s harfi bilan boshlanadigan so`zlar toping

S harfiga – sen; -sir; -soz;- so`z; -sim

Matematika:

"So`z va hisob" o`yini

Ona tili "S" bilan boshlanadigan yovvoyi hayvonlarning 2 tasini nomlarini yozing.

Sirtlon, silovsin

Sozning har bir harfdan so`z ayting.

Sirtlon, ilgak, rom, laylak, olma, in

Matematika: Ularni ya’ni berilgan so`zlarni matematikaga bo`glang.

Sitlonning tezligi, ilgakning og`irligi, romning o`lchami…

Yuqoridagi o`yinlar o`quvchilarni ta’lim berish bilan ularni o`zaro mustail ishlash va do`stona muhitda fikrlarini aytishga ham o`rgatadi. Shuningdek bollar kreativ yondashadi. Ijodiy fikrlashga yordam beradi. Didaktika topshiriqlar o`quvchilarga fanlarni integratsiyalashtirib o`rgatish ularni turli sohalarning o`xshash jihatlarini bilishga va bog`liq ekaniga anglashga yordam beradi.

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HUDUDLARDA KICHIK TADBIRKORLIKNI RIVOJLANTIRISH

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1-kurs talabasi
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Annotatsiya: Ushbu maqolda O'zbekiston Respublikasining kichik hududlarida kichik tadbirkorlikni rivojlantirish soxaga bo'lgan e'tibor va joriy yilgacha bo'lgan vaqtga qadar Respublikamizda kichik tadbirkorlik darajasini o'sib kelishi va hozirda rivojlangan davlatlarninig bu soxaga oid tutgan yo'llari haqida so'z boradi. Shu jumlamladan Respublikamiz Prezidentining soxaga bo'lgan e'tibori tadbiq qilgan bir qator farmon va qarorlari keltirib o'tilgan va kichik tadbirkorlikni rivojlantirish yo'lida berilgan bir qator fikr va takliflar haqida so'z boradi.

Kalit so'zlar: kichik tadbirkorlik, kichik biznes, tadbirkorlik subyekti, biznesning o'sishi, avtomatlashtirish, bizesmen, "Yangi O'zbekiston", xususiy sector.

Kirish. O'zbekiston Respublikasining iqtisodiyotini yanada rivojlantirish uni istiqbolli kelajagini yaxshilash va xalqaro darajaga olib chiqishda hozirda keng tarqalib, rivojlanib borayotgan soxalardan biri bu kichik biznes va tadbirkorlikni misol qila olamiz.Hozirgi kunda Respublikamiz hududlarida kichik tadbirkorlik oldingi yillarga nisbatan sezilarli darajada o'sib bormoqda va bu borada olib borilayotgan islohotlar o'z natijasini ko'rsatmoqda. O'zbekiston Respublikasi Prezidentining "O'zbekiston Respublikasi Iqtisodiyot va sanoat vazirligi huzuridagi Kichik biznes va tadbirkorlikni rivojlantirish agentligi faoliyatini tashkil etish to'g'risida" 2019-yil 13-avgustdagi PQ-4417-son qarorlari qabul qilinishi bilan sohaga bo'lgan e'tibor yanada kuchaytirildi va rivoj topishiga keng yo'llar ochildi.(1)Hususan Respublikamiz Prezidenti tomonidan 2022-yil 19-apreldagi "Hududlarda tadbirkorlik loyihalarini moliyalashtirish mexanizmlarini yanada kengaytirish chora-tadbirlari to'g'risida"gi qarorlari bilan kichik tadbirkorlikni yo'lga qo'yish yanada soddalashtirildi va soxaga oid qator qulayliklar va imkoniyatlar yaraytildi.(2)

Mavzuga oid taxlillar va ma'lumotlar. O'zbekiston Respublikasi va dunyoning qator rivojlangan mamlakatlarining bujetti va iqtisodini deyarli 60-70% tashkil qilayotgan soxa bu kichik biznes va tadbirkorlik bolib bu soxada hozirda mamlakatimizda ham tizimli ishlar yo'lga qo'yilmoqda. Bu borada joriy yilning 1-

fevral holatiga ko’ra Respublika hududida jami faoliyat ko‘rsatayotgan tadbirkorlik subyektlari (fermer va dehqon xo‘jaliklarisiz) 507443 ta bo‘lib, shundan kichik tadbirkorlik subyektlari soni 503 804 tani tashkil etmoqda.Albatta soxaning yetakchi va oldi rivojlangan zo’nasi bu 101 763 ta kichik tadbirkorlik subyekti faoliyat ko’rsatayotgan Toshkent shaxri bo’lsa kegingi o’rinlarda 47 567 ta kichik tadbirkorlik subyekti faoliyati bilan Toshkent viloyati joy oldi.Bu ko’rsatkichlar Samarqand viloyatida 45 416 ta, Farg’ona viloyatida 43 266, Andijon viloyatida – 37 546 ta Qashqadaryo viloyatida– 35 450 tani tashkil etmoqda (4). Albatta bu ko’rsatkichlar jami kichik tadbirkorliklar bo’yicha taqdim qilindi. Iqtisodiy faoliyat turlari bo‘yicha esa kichik tadbirkorlik subyektlari soni quyidagicha taqsimlanadi:

-savdo sohasida – 176 294 ta

-sanoat sohasida – 93 021 ta

-qishloq, o‘rmon va baliqchilik xo‘jaligi sohasida – 50 444 ta

-qurilish sohasida – 45 205 ta

yashash va ovqatlanish bo‘yicha xizmatlar sohasida – 34 901 ta (4).

Demak biz faqatgina o’z natijalarimiz bilangina emas balki AQSH kabi rivojlangan davlarlarda kichik biznes va tadbirkorlikka bo’lgan e’tibor va ularning 2022-yil yakuni bo’yicha e’lon qilingan ma’lumotlarini ham bir taxlil qilsak, AQSH da: Katta texnologik kompaniyalar va yirik korporatsiyalar e'tiborni O'g'irlashga moyil, ammo kichik biznes Amerika iqtisodiyotining asosidir. So'nggi ma'lumotlarga ko'ra, AQShda ish o'rinlarining aksariyati nafaqat kichik biznes tomonidan yaratilgan, balki ular innovatsiyalar, iqtisodiy o'sish va milliy farovonlikning asosiy manbai hisoblanadi. Ammo 2022 yil uchun eng yaxshi kichik biznes statistikasi nima ishlaydi va nima ishlamasligi haqida tushunchalarni ochishdan ko'ra ko'proq narsani qiladi. ular kelajak yo'nalishini yoritib berishadi.

Kichik biznes bilan bandlik statistikasini Amerika qo’shma shtatlaridagi korxonalarning ko’rsatkichlarini o’rganganimizda quyidagi misollarni keltirishimiz mumkin:

1. AQSh bo'ylab korxonalarning 99,9% kichik biznesdir. Mamlakatning eng yirik korporatsiyalari e'tiborga sazovor bo'lsa-da, AQSh kichik biznes ma’lumotlariga ko'ra, AQShdagi korxonalarning katta qismini kichik bizneslar tashkilm qiladi. Aslida, faktlarni o’rgansak Amerika bo’ylab 33.2 million kichik bizneslar mavjut.

2. AQSh xodimlarining deyarli yarmi kichik biznesda ishlaydi. Shunga qaramay, kichik biznesning 80% dan ortiq ishchilari yo'qligiga qaramay, kichik korxonalarda 61,7 million ishchi ishlaydi. Bu barcha AQSh xodimlarining 46,4% ni tashkil qiladi. Kichik biznesning 20% dan kamrog'i hatto umuman ishchilarga ega bo'lgan xodimlarning katta foizi bu ish bilan ta'minlash va shu bilan birga omon qolish uchun ularga juda bog'liq bo'lgan mamlakatda kichik biznesning o'sishi qanchalik muhimligini ko'rsatadi. Yuqorida qayd etilgan ma'lumotlarga ko'ra, 33,2 million

kichik biznesning 27,1 millioni yagona mulkdor tomonidan boshqariladi va ishchilari yo'q(5). Tarixan AQSH Kongiresida 1953-yil biznes bilan shug’ullanuvchi kichik biznes ishlari bo’yicha ma’muriyat tuzilgan bo’lib,uning hududiy qo’mitalari (30-40 kishidan iborat bo’lgan) har bir shtatda tashkil etilgan ko’mitaning bosh maqsadi mamlakatda kichik biznes va xususiy tadbirkorlik sub’ektlarini har tomonlama qo’llab quvvatlash hisoblangan va bu isloxotlar qator tartibga soluvchi qonunlar qabul qilinishiga va 1970-1973-yillardan boshlab yirik kompaniyalar mayda kichik korxonalarga ajrala boshlagan. Kichik biznes va xususiy tadbirkorlikni rivojlantirishda chet mamlakatlari miqyosida ko’tadigan bo’sak: Angilya, Korea, Fransiya va Yaponiya kabi mamlakatlar ham yuqoridagi taktikani ko’llab o’z iqtisodiyotini yuksalishida o’z o’rniga ega bo’lgan(6). Davom etadigan bo’lsak bu borada juda ko’plab ma’lumotlarni keltirish mumkin. Lekin biz Respublikamizda bo’lgan kichik biznesni o’sishi tahlil qilsak 2023-yil 1-fevral holatiga tashkiliy-huquqiy shakli bo‘yicha faoliyat ko‘rsatayotgan korxonalar soni o‘zaro taqqoslanganda, mas’uliyati cheklangan jamiyatlardan keyin ikkinchi o‘rinni xususiy korxonalar egallagan bo ‘lib (soni 89170 ta), ular sonining so‘nggi yillardagi dinamikasi quyidagicha:

-2019- yilda – 75 826 ta
-2020- yilda – 84 490 ta
-2021- yilda – 90 898 ta
-2022- yilda – 89 073 ta
-2023- yilda – 89 170 ta (4)

Xulosa va takliflar.Albatta yuqoridagi ko’rsatkichlar yomon emas lekin biz Vatanimiz yanada gullab yashnashi uchun bundan ortiqroq natijalarga erishishimiz kerak. Biz o’tgan 4 yilga qarasak xususiy korxonalar soni 13 344 taga ko’payganini ko’ramiz. Bu borada chiqarilgan qonun va qarorlar soxaga keng yo’l ochib bermoqda deya olamiz, lekin bizning og’riqli nuqtamiz shu deya olamanki bizda yetarlicha bilim va tavakkalchi- likka bo’lgan qo’rquv bor va buni real hayotda ko’p ko’rishimiz mumkin. Hozirgi raqamli texnologiyalar zamonida deyarli barcha sohalarda “Avtomatlashtirish” keng rivojlanib bormoqda. Har kuni yangi texnologiyalar yangi kashfiyotlar va inovatsiyalarni ko’rishimiz va eshtishimiz mumkin. Bunday zamonda albatta har biz yosh Vatandoshimiz o’z ustida ishlashi va Vatan ravnaqi uchun o’z xissasini qo’shishi kerak. Chunki biz deyarli har bir soxadagi bo’layotgan o’zgarishlarni albatta qaysidir chet el mamlakatidan shartnoma yoki shunchaki sotib olish bilangina shu yangilikka erisha olayapmiz. Albatta bu bizni hozirgi shiddatli zamonda rivojlangan davlatlar qatoridan joy olishimizga to’sqinlik qiladi va bizni bu holat ma’lum soxalarda ortga toradi. Lekin hozirgi yaratilayotgan shart-sharoitlar kelajakda albatta “Yangi O’zbekiston”ni ishlab chiqarishda, innovatsion texnologiyalar yaratishda yetakchi o’rinlarga olib chiquvchi yoshlarni yetishib

chiqishiga sababchi bo’ladi deya olamiz. Kichik tadbirkorlikni rivojlantish bu borada faqatgina maxsus joylarda emas balki kichik hududlarda ham oddiy axolini soxa bo’yicha o’qitish ularga yetarlicha bilim bilan taminlash va o’z shaxsiy biznes hamda tadbirkorliklarini yo’lga qo’yib ularga o’z ishlarida to’liq foydaga kirgunga qadar mutaxasis biriktirish va mutasaddilar kuzatuvida bo’lishini taminlay olsak o’laymanki kichik hududlardan ham jahon bozorida raqobatbardosh maxsulot va tovarlar ishlab chiqara olamiz. Bu borada ishlab chiqiladigan qonunlar bilangina cheklanmasdan kerak bo’sa mustaqil fikirlay oladigan har bir inson taklifi yoki yangi g’yalari bilan hamkorlikda Vatanimizni oldinga olib chiqadigan mukammal tizim ishlab chiqishimiz kerak va Bank tizimini xalq talabidan kelib chiqib qayta isloh qilsak va bo’lajak bizesmen hamda tadbirkorlarga yetarlicha sodda va osonlashtirsak albatta biz kelgusi yillarda ko’zlangan maqasadlarga erisha olamiz. Bu ishlar nafaqat hozirgi balki ulg’ayib kelayotan yosh avlodga ham istiqbolli kelajak yaratishga imkon beradi. Biz agar hududlarda ham insonlarni kerakli bilim bilan biznes va tadbirkorlikka yo’naltira olsak mamlakatimizda ishchi kuchiga bo’lgan talabni yuqori ko’rsatgichlarga olib chiqa olamiz va bu o’z-o’zida ishchi resusrlari bozori rivojlanishini taminlaydi. Albatta bu hozirda taxsil olayotgan yosh talabalarimizni kelajakda ish izlab sarson bo’lishini oldini oladi va hozirda anchagina ish haqqi to’lash borasida past o’rinlarda borayotgan yurtimizni yuqoriroq pog’onalarga olib chiqishga sababchi bo’la oladi deyishimiz mumkin. Prezidentimizni ham 2021-yil mart oyida takidlab o’tgan “Siz kabi ishning ko‘zini biladigan, ishbilarmon yurtdoshlarimiz timsolida biz tom ma’nodagi Yangi O‘zbekiston bunyodkorlarini ko‘ramiz.”(7) Shiori bilan shu yilga nisbatan quyidagi so’zlarni ham aytib o’tgan edi: “Bu haqda so‘z yuritganda, mamlakatimizda har yili yaratilayotgan ish o‘rinlarining 90 foizi xususiy sektor hissasiga to‘g‘ri kelishini ta’kidlash lozim. Hozirgi kunda ushbu tarmoqda 5 milliondan ziyod aholi, ayniqsa, yoshlarimiz mehnat qilayotgani uning nafaqat iqtisodiy, balki ijtimoiy hayotimizdagi o‘rni ham ortib borayotganini ko‘rsatadi. Shu boisdan ham agar biz iqtisodiyotimizni, ijtimoiy sohani yanada yuksaltiramiz desak, tadbirkorlikni rivojlantirish uchun barcha imkoniyat va sharoitlarni yaratib berishimiz zarur.” (8). Bu so’zlarda yurboshimiz ham aslida mamlakatimizni huddi hozirgi rivojlangan davlatlarni yuqori darajaga olib chiqqan yo’nalish (soxa) kichik biznes va tadbirkorlik ekanligini va uni o’zimizda rivojlantirish va ommalashtirish kerak ekanligini takitlab o’tmoqda. Bu borada yaqqol misol keltirsak bir necha yildan beri yurboshimiz tashabbusi bilan “Har bir olia tadbirkor” loyixasi keng ommalashib borayotganini ko’rishimiz mumkin. Bu loyixa ayni biz organayotgan soxa yani “Hududlarda kichik tadbirkorlikni rivojlantirish”(9) mavzusiga ayni mos keladigan loyixa deya olamiz. Yuqorida keltirilgan bacha ma’lumotlarga shuni qo’shimcha qila olamanki biz qachonki

rivojlanishni o’zimizdan boshlasak albatta atrofimizdagi o’zgarishlarga o’z hissamizni qo’sha olamiz va bu bizga xalq orasida hurmat olib keladi.

Foydalanilgan adabiyotlar:

1.O‘zbekiston Respublikasi Prezidentining “O‘zbekiston Respublikasi Iqtisodiyot va sanoat vazirligi huzuridagi Kichik biznes va tadbirkorlikni rivojlantirish agentligi faoliyatini tashkil etish to‘g‘risida” 2019-yil 13-avgustdagi PQ-4417-son qarorlari

2. Respublikamiz Prezidenti tomonidan 2022-yil 19-apreldagi “Hududlarda tadbirkorlik loyihalarini moliyalashtirish mexanizmlarini yanada kengaytirish chora-tadbirlari to‘g‘risida”gi qarorlari

3. M.Yo’ldashev , Sh. Mamatqulov, F.Yo’ldashev ”Iqtisodiyot nazariyasi” o’quv qo’llanmasi Toshkent-“Ilm ziyo”-2017

4. hisobot.stat.uz sayiti

5. Amerika Qo’shma Shitatlari 2022-yil iqtisodiy ko’rsatkichlari yakuniy hisobotlari. u.s. economy 2022

6.A. Abdullayev, A. Sotvoldiyev, I. O’rinboyev “Kichik biznes va xususiy tadbirkorlik : tashkil etish, rejalashtirish, boshqarish” o’quv qo’lanmasi. Toshkent-“Fan va texnologiya” -2005.

7.20.08.2021. O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning mamlakatimiz tadbirkorlari bilan ochiq muloqot shaklidagi uchrashuvda so‘zlagan nutqidan.

8. 2021-08-23. O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning mamlakatimiz tadbirkorlari bilan ochiq muloqot shaklidagi uchrashuvda so‘zlagan nutqi

9. O‘zbekiston Respublikasi Prezidentining Qarori, 07.06.2018 yildagi PQ-3777-son

LINGVOKULTUROLOGIYA VA URDUCHA, O'ZBEKCHA MAQOLLARDA VARIANTLILIK HODISASI

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Annotatsiya: maqolada lingvokulturologiyaning o'ziga xos jihatlari, uning tildagi o'rni, til madaniyatning birligi sifatida namoyon bo'lishi va shuningdek ikkita tildagi maqollarda variantlilik hodisalari qay tarzda namoyon bo'lishi yoritilgan.

Аннотация: в статье описываются специфические аспекты лингвокультурализма, его место в языке, проявление языка как единства культуры, а также то, как проявляется явление вариативности в пословицах на двух языках.

Annotation: the article describes the specific aspects of linguo-culturalism, its place in language, the manifestation of language as a unity of culture, and also how the phenomenon of variation is manifested in proverbs in two languages.

Tayanch tushunchalar: til, madaniyat, lingvokulturologiya, lingvistika, mentalitet, terminlar, filologik fan,variantlilik, leksik, leksik-formal, struktur, verbal shakl

Ключевые слова: язык, культура, языковая культура, языкознание, менталитет, термины, филологическая наука, вариант, лексический, лексико-формальный, структура, вербальная форма

Key words: language, culture, linguistic culture, linguistics, mentality, terms, philological science, variant, lexical, lexical-formal, structure, verbal form

Til va madaniyatning o'zaro uyg'unlik masalalari tilshunoslar, adabiyotshunoslar, etnograflar, psixologlar va boshqalarning doimiy e'tiborini

tortadi. Til milliy madaniyatning mavjudligi va ifodasining asosiy shakli bo'lib, u madaniy bilimlarni to'plash vositasi sifatida, shuningdek, madaniyatni ko'rsatuvchi ichki shakl sifatida namoyon bo'ladi.

Rus olimasi V. A. Maslovaning fikricha, "til – bu ruhimizning harakatchanligi, madaniyatning tarkibiy qismi, uni o'zlashtirishning asosiy qurolidir. Olima til milliy mentalitetning o'ziga xos belgilarini ifodalaydi" .

Lingvokulturologiya til va madaniyatning o'zaro aloqasi va o'zaro ta'sirini o'rganadigan eng yosh fanlardan biridir. "Lingvokulturologiya" termini V.N. Teliya,

V.V. Vorobyov, V.A. Maslova va boshqalarning ishlari bilan bog'liq holda paydo bo'ldi.

XIX asrning oxirida lingvistikada quyidagi faraz qabul qilindi: "til nafaqat madaniyat bilan bog'liq, balki undan o'sadi va uni rivojlantiradi. Til bir vaqtning o'zida madaniyatni anglash, rivojlantirish, saqlash qurolini o'zida namoyon qiladi, shuningdek, til yordamida moddiy va ma'naviy madaniyatning haqiqiy, obyektiv asarlari yaratiladi." V.A. Maslovaning fikriga ko'ra, ming yillar davom etgan ushbu g'oya asosida yangi fan – lingvokulturologiya paydo bo'ldi.

V.A. Maslova lingvokulturologiya uch bosqichda rivojlanishini ta'kidlaydi. Birinchi bosqichda ushbu fanni rivojlantirishda V. Gumboldt, E. Sepir va boshqalarning izlanishlari turadi. Ikkinchi davrning mohiyati lingvokulturologiyani mustaqil fan sifatida shakllantirishdan iborat. Fanning dinamik rivojlanishi uchinchi davrni – fundamental fanlararo fan - lingvokulturolgiyani prognoz qilish imkonini beradi .

XX asrda lingvokulturologiyada bir necha maktablar tashkil topdi, ulardan Moskvada shakllangan 4 maktab ajralib turadi.

1. Y.S. Stepanovaning lingvokulturologiya maktabi doimiy madaniyatni diaxronik aspektda faol til emas, balki tashqi kuzatuvchi nuqtai-nazaridan o'rganish bilan shug'ullanadi.

2.N.D. Arutyunovaning lingvokulturologiya maktabi turli xil davrlar va xalqlarning matnlaridan olingan madaniyatning universal terminlarini faol til sifatida emas, balki tashqi kuzatuvchi nuqtai-nazaridan o'rganadi.

3.V.N. Teliya maktabi frazeologizmlarni lingvokulurologik tahlil qilish bilan shug'ullanadi. V.N. Teliya va uning shogirdlari tilning mohiyatini tilni tashuvchilar nuqtai-nazaridan o'rganadi, shuningdek ushbu qarash til va madaniyat subyekti orqali bevosita madaniy semantikaga ega bo'lishga qaratilgan. Bular gapiruvchining nutqiy faoliyatini mental holatiga taqlid qilgan holda o'rganuvchi A. Vejbitskoyning mental lingvistika konsepsiyasida aks etadi.

4.Rossiya lingvokulturolgiya maktabi lingvodavlatchilik konsepsiyasini rivojlantirgan E. M. Vereshagina va V.G. Kostomarova, V.V. Vorobyov, V.M Shaklein kabi olimlar tomonidan tashkil topgan.

Mustaqil fan sifatida lingvokulturologiya yetarlicha uzoq tarixga ega bo'lishiga qaramay haligacha fan sifatidagi maqomi noaniqligicha qolmoqda.

V.V. Vorobyov lingvokulturologiyani "lingvodavlatchilik bilan obyektni o'z tamoyillariga ko'ra o'rganuvchi ilmiy soha o'ziga xos xususiyatlar bilan xarakterlanadi" deya aniqlaydi. Olimlarning fikriga ko'ra, lingvokulturologiya – "filologik va boshqa gumanitar fanlar sohasidagi tabiiy qadam bo'lib, bu tilni lingvodavlatchilik aspektida o'qitish emas, balki filologiya (lingvistika), madaniyatni o'rganuvchi, fanlar orasidagi chegara, ilmiy sohani sintezlovchi turdir".

Lingvokulturologiya o'zida "Tizimli metodlar yordamida, zamonaviy ustuvorliklar va madaniy tuzilmalarga yo'naltriligan til va tildan tashqari tarkib birligida birliklarning yaxlit tuzilishi sifatida uning faoliyati va ushbu jarayonni aks ettirishda madaniyat va tilning o'zaro bog'liqligi va o'zaro ta'sirini o'rganuvchi turlarni sintezlovchi kompleks ilmiy sohani" namoyon qiladi .

V.N. Teliya lingvokulturologiyaning yana bir ta'rifini taklif etadi, lingvokulturologiya – "bu til va madaniyatning korrespondensiyasini o'rganish va tavsiflash bilan shug'ullanadigan etnolingvistikaning bir qismidir."

V.V. Krasnix lingvokulturologiya – "til va diskursda madaniyatni namoyon qilish, aks ettirish va aniqlashni o'rganadigan soha" deb ko'rsatadi. U dunyoning milliy manzarasi, tilga oid anglash, mental-lingvo kompleksning xususiyatlarini o'rganish bilan to'g'ridan-tog'ri bog'langan .

E.Y. Butenko lingvokulturologiyani verbal shaklda qoplangan madaniy mental birlik prizmasi orqali til va madaniyatning o'zaro aloqasi va ta'sirini o'rganadigan kompleks ilmiy soha sifatida baholaydi .

Ilgari surilgan ta'riflardan so'ng E.I. Zinovyeva va E.E. Yurkovning hisoblashicha, "lingvokulturologiya – bu lingvistik filologik fan bo'lib, turli darajadagi til birliklari, nutq faoliyati, nutqning harakati, diskursni o'rganish orqali ma'lum bir til tashuvchilari tomonidan dunyo haqidagi bilimlarni taqdim etishning turli usullarini o'rganadi. Bu esa, tahlil qilinadigan birliklarning ma'nosini, uning xususiyatlarini, sohiblarining ongida aks etgan konnotatsiya va assosiatsiyalarni to'liq ifodalaydigan obyektlarning tavsifini berishga imkon beradi. Bunda lingvokulturologiyaning muammolaridan biri bo'lgan tanlov tamoyillarini ishlab chiqish, tilning ma'nosi bilan bog'liq bo'lgan ensiklopedik xarakterning ma'lumotlarini hisobga olish muhimdir."

Shunday qilib, ushbu ta'riflarning tahliliga asoslangan holda biz lingvokulturologiyani ma'lum bir til sohiblarining ongida aks etuvchi turli darajadagi til birliklarini o'rganish orqali xalqning madaniyatini o'rganuvchi nazariy fan deb bilamiz.

Bundan tashqari lingvokulturologiyaning tadqiqot obyekti va predmetini jiddiy farqlash lozim. Zamonaviy fanda qabul qilingan bir qancha ta'riflarga murojaat qilsak:

1) V.V. Vorobyevning fikricha, lingvokulturologiyaning asosiy obyekti yagona tizimli butunlik sifatidagi o'zaro munosabatni izohlashni o'rganish va uni funksiyalash jarayonida til va madaniyatning o'zaro aloqasi va o'zaro munosabati hisoblanadi.

2) V.A. Maslovaning nuqtai-nazariga ko'ra lingvokulturologiyaning obyekti sifatida madaniy axborotni tashuvchi tilning o'zaro munosabati, uning afzalliklari va o'rnatilishi va tildan foydalangan holda ushbu madaniyatni yaratuvchi inson turadi.

3)E. I. Zinovyeva lingvokulturologiyaning obyekti sifatida “butun til va madaniyat” ni ko’radi. So’nggi vaqtlarda lingvokulturologiyaning obyektiga nutq faoliyati, hodisalari, vaziyatlar, ya’ni madaniy ahamiyatga ega bo’lgan til vositalarini tanlash va qurilish xarakterining madaniy jihatdan farqlanishi tegishlidir .

4) V.V. Krasnixning hisoblashicha, lingvokulturologiyaning obyekti – “til prizmasi orqali madaniyat va madaniyatni aks ettirish va mustahkamlash kabi tildir” .

Shu bilan birga “lingvokulturologiyaning tadqiqot predmeti moddiy va ma’naviy madaniyat sifatida tushuniladi, insoniyat tomonidan yaratilgan ushbu atama quyidagi mazmunga ega. Xullas, barchasi dunyoning tilga oid manzarasini yaratadi” .

V.A. Maslovaning fikriga ko’ra, lingvokulturologiyaning predmetini “madaniyatda ramziy, majoziy-metaforik ahamiyatga ega bo’lgan til birligi” sifatida o’rganishni belgilab olish mumkin .

E.I. Zinovyev va E.E. Yurkovning nuqtai-nazariga ko’ra, uning predmeti “til va madaniyatning o’zaro munosabati” hisoblanadi .

V. N. Teliyaning ta’kidlashicha, “lingvokulturologiyaning predmeti – bu sinxron harakatlanuvchi vositani o’rganish va izohlash, va til va madaniyatning o’zaro munosabat usuli” .

V.V. Krasnix predmetga “madaniy jihatdan mazmunli tarkibga ega bo’lgan til birligi va diskurs, biz menta-lingual kompleksning madaniy-tarixiy qatlamiga kirishimiz mumkin bo’lgan “kanal” dir” .

Shunday qilib, E.I. Zinovyevning tadqiqotiga asoslangan holda xulosa qilishimiz mumkinki, lingvokulturologiyaning obyekti butun til va madaniyat hisoblanadi. Predmeti esa – til va madaniyatning o’zaro aloqasi.

E.O. Oparinning fikriga ko’ra “lingvokulturologiyaning maqsadi til birliklarini o’z ichiga oluvchi, madaniyatni saqlovchi va yetkazuvchi usullarini o’rganishdan tashkil topadi. Til va madaniyatning o’zaro aloqasi va o’zaro munosabati jarayonida dastlab nafaqat kumulyativ, balki yetkazish vazifasini ham bajaradi. Til nafaqat mustahkamlanadi va madaniyat qurilmalarida o’z birliklarini saqlaydi: ushbu qurilmalar orqali xalq mentalitetida aks etadi yoki uning alohida ijtimoiy guruhlari avloddan-avlodga o’tadi” .

V.N. Teliya lingvokulturologiyaning maqsadi sifatida “madaniy kompetensiyaga asoslangan holda jamiyatning kundalik madaniy-tilga oid subyektlarining kompetensiyasini aniqlash, turli xil turlarning tilga oid belgilarining konseptual mazmuni bilan bog’liq bo’lgan va shu bilan birga tilni ishlatish jarayonida qayta ishlatiluvchi, va shuningdek, jamiyatning umumiy madaniy mentalitetining bir qismi sifatida madaniy-lingvistik o’zligini anglash haqidagi eng ko’p ma’lumotni aniqlash”ni ajratadi .

V.V. Krasnix ta’kidlaydiki, lingvokulturologiyaning maqsadida til va diskurs orqali madaniy muhit va kommunikativ muhitning madaniy fonini o’rganish va

izohlash yotadi. U lingvokulturologiyaning asosiy maqsadi – “tilda mustahkamlangan va diskursda namoyon bo’lgan madaniyatning tilga oid ma’lumotlar asosiga qarshiligi; til ko’zgusida aks ettirilgan va u madaniyatli inson muhiti haqidagi fikrlar mustahkamlangan: madaniy arxitip bilan mos keluvchi tilning prizmasidan kelib chiquvchi qadimiy g’oyalar.”

V.A. Maslovaning hisoblashicha, “lingvokulturologiya mustaqil bilim sohasi sifatida quyidagi muayyan vazifalarni hal qilishi va bir qator savollarga javob berishi kerak:

1. Madaniyat til konseptlarini shakllantirishda qanday ishtirok etadi;
2. Til belgisi ma’noning qaysi qismiga “madaniy fikrlar”ni qo’shadi;
3. Ushbu ma’nolarni gapiruvchilar va tinglovchilar tushunishadimi va nutq strategiyalariga qanday ta’sir qiladi.

V. P. Jukov maqol variantlarini quyidagi turlarga ajratadi: leksik, formal-so’z yasalishli, leksik-grammatik va struktur. Bu variantlilik hodisalari maqolning buzilishiga olib kelmaydi, balki uni sinonimdan farqlaydi .

N. F. Alefirenko paremiya variantlarini ikki asosiy guruh – matnli variantli paradigmalar (leksik, leksik-struktur va leksik grammatik turlar) va semantik variantli paradigmalarga ajratadi.

Mazkur olib borilgan tadqiqot ishida leksik, leksik-struktur va leksik-grammatik turdagi variantlilikka ega bo’lgan maqollar uchradi.

Leksik variantlilik maqollar orasida eng keng tarqalgani bo’lib, maqolning yagona obrazli asosini saqlash bilan so’z komponentlarning o’zgarishini namoyon qiladi. Masalan:

ڈوم کا تیر ، خدا جھوٹ کرے

ڈوم کا تیر ، خدا خیر کرے

Do’m (qo’shiqchilar kastasining nomi) ning yoyini xudo o’nglasa.

O’zbekcha: Dushmanni paxta bilan bo’g’izla.

Dushmanni shakar bilan o’ldir.

Urducha maqollarda “جھوٹ کرے” komponentining o’rniga “خیر کرے” komponenti qo’llanilishi bilan maqolning ma’nosi o’zgarmaydi. Bundan tashqari har ikkala leksik komponent ham faqat maqol matnida umumiy “ishi o’nglanmoq” ma’nosini anglatadi. O’zbekcha maqollarda “paxta” va “shakar” so’zlari qo’llanilib, ular “dushmanni oshkora dushman bo’lib emas, balki do’sti bo’lib, shirin, yumshoq muoamala qilib, yanchib tashla” ma’nosini beradi. Lekin biz ushbu komponentlarni kontekstual sinonim deb atay olmaymiz, chunki ularning yaqinligi sinonomik xususiyatga ega emas. Bunda obrazli asosi o’shanday qoladi va maqollarning ma’nosi bir xil saqlanib qoladi.

Qiziq tomoni shundaki, maqollardagi leksik variantlilikda birdan ortiq element o’zgarsa ham paremiyaning ma’nosi o’zgarishiga jiddiy ta’sir ko’rsatmaydi. Masalan :

دلی ہنوز دور است

ابھی دلی دور ہے

Dehli haligacha uzoq.

O’zbekcha: Yaxshi do’stni yomon kunda sinar.

Yaxshi do’st ish tushganda bilinar.

Umumlashgan ma’nolar uning strukturasini barqaror qiladi, hatto qayta ishlatish natijasida xatolik bilan paydo bo’lgan variantning ham ma’nosi o’zgarmaydi. Umumlashtirilgan ma’noga tasodifiy elementlarning bunday moslashish namunasi variantlarda kuzatiladi.

Leksik variantlilikdan tashqari, leksik-struktur variantlilik ham ajralib turadi. Leksik-struktur variantlilik birinchi navbatda ikki qismli maqollarda yorqin ifodalangan bo’lib, ikkinchiq qismini almashtirishda namoyon bo’ladi, bu deyarli butun ma’noga ta’sir qilmaydi. Masalan:

پانڈے جی پچھتائینگے ، چنے کی روٹی کھائینگے

پانڈے جی پچھتائینگے ، سوکھے چنے چبا ئینگے

O’zbekcha: Zarurga – zarur, nozarurga – ne zarur?!

Zarurga – zarur, kirakashga – pul!

Urducha maqollardagi komponentlar o’zgargan bo’lsa-da, ikkalasida ham “biron ishni majburan qilmoq” ma’nosi yotadi. O’zbekcha maqollardan esa “keraksiz ish bilan shug’ullanib, vaqtni zoye ketkazish” ma’nosi anglashiladi.

Bunday o’zgarishning sababi semantik kondensatsiya bo’lib, gapning bir qismini qismini qisqartirish bilan butun ma’no qolgan qismga qartiladi, bunday vaziyatda maqolning birinchi qismi semantik jihatdan to’yinadi.

Maqollardagi leksik farqlar ba’zan grammatik darajadagi farqlar bilan birlashadi. Shu bilan leksik-grammatik variantlilikka guvoh bo’lish mumkin. Masalan:

چور چور سے گیا، تو کیا ہیرا پھیری سے بھی گیا

چور چور سے گیا، تو کیا ہیرا پھیری سے نہیں گیا

Urducha maqollarda o’zgarishlar bo’lishiga qaramasdan, ikkalasi ham “o’rgangan ko’ngil o’rtansa qo’ymas” ma’nosini beradi.

O’zbekcha: Yoshga – xizmat, qariga – hurmat.

Yoshlar – xizmatda, qarillar izzatda.

Leksik-grammatik variantlilik bilan ma’nosida sezilarli o’zgarishlar bo’lmaydi. Maqollar strukturasi uning leksik-grammatik rivojlanishi tufayli o’zgaradi.

Leksik-grammatik variantlilikda tavtalogiya hodisasi ham kuzatilishi mumkin. Masalan:

دال میں کچھ کالا ہے

کچھ دال میں کالا ہے

O’zbekcha: Kerakka terak yiqilar.

Kerak terakni yiqar.

Maqollarning leksik, leksik-grammatik, leksik-struktur turlariga orasidagi noaniqliklarga oydinlik kiritildi. Ta’kidlash kerakki, maqol oddiy barqaror birikmalardan farqli ravishda doimiy o’rganilib, to’ldirib boriladi.

Xulosa o‘rnida ta’kidlash joizki, leksik-semantik tahlilda maqollarning variantlilik xususiyatlariga ham alohida to’xtab o’tildi. Urdu tilidagi maqollarda asosan leksik, leksik-struktur, leksik-grammatik turdagi variantlilik hodisalari uchradi. Bunga monand ravishda o’zbek tilidan ham aynan mana shu turdagi variantlikka ega maqollar tanlab olindi. Variantlilik ikkala tildagi maqollar ma’nosiga deyarli ta’sir o’tkazmasligini mazkur ishda guvoh bo’lish mumkin.

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OLIY TA'LIMDA O'ZBEK TILI FANINI NOAN'ANAVIY USULDA O'QITISHNING AHAMIYATI

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Annotatsiya: Mazkur maqola oliy ta'limning o'zga til guruhlarida o'zbek tili fanini noan'anaviy usullarda o'qitilishi masalasiga bag'ishlanadi. Yoshlarni vatanparvarlik ruhida kamol toptirish, davlat tiliga hurmat, ehtirom uyg'otish borasida bu fanning o'rni beqiyos. Qolaversa, zamon talabi bilan takomillashib borayotgan axborot texnologiyalarini darslarga tatbiq qilinishining samaradorligi hamisha dolzarb ahamiyat kasb etgan. Shuni inobatga olgan holda maqolaning amaliy ahamiyati nafaqat o'zbek tili fanini o'qitish amaliyotida, balki metodika, matn lingvistikasi, adabiyot kabi o'quv kurslarda ham taklif etilgan metodlardan foydalanish imkoniyati bilan belgilanadi.

Kalit so'zlar: o'zbek tili, noan'anaviy, bilish, so'z boyligini oshirish, eshitish, gapirish, imlo, mustahkamlash, test, munozara.

Kirish (Introduction)

O'zbek tili fani oliy ta'limda boshqa tilga ixtisoslashgan guruhlarga bakalavriatning 1-bosqichida o'qitilishi barchamizga ma'lum. Bunday amaliy mashg'ulotlarni noan'anaviy usulda tashkil etish jarayonida, mustaqil, ijodiy fikrlashga alohida urg'u berish, o'qituvchi yo'llanmasiga asosan, talabalarning o'zi mavzu yuzasidan taqdimotlar tashkil etishi bo'yicha nazoratni kuchaytirish, mantiqiy fikrlashga asoslangan bahs-munozaralarni yo'lga qo'yish, sof o'zbek adabiy tilida gapira olish, suxandonlik, notiqlik san'atidan boxabar bo'lishga qiziqish uyg'ota olish ko'zlangan natija beradi.

Metodlar (Methods)

Noan`anaviy ta`lim jarayonida faollik talabalar zimmasiga tushishi, axborot texnologiyalarining samarasi borasida ko'plab qizg'in bahs-munozaralar, tadqiqotlar olib borilgani hech kimga sir emas. Negaki bunday o`qitish usuli talabalarga xos va mos bo'lib, mavzuni mushohada qilgan holda yaxshi o`zlashtirishga zamin yaratadi. Qolaversa, ishtiyoq(motivatsiya)ning yuqori darajada bo`lishi, mavzuni yaxshi eslab qolinishi, muloqotga kirishish, mustaqil, tanqidiy va mantiqiy fikrlash ko`nikmasining takomillashishi, o`z-o`zini baholashning o`sishiga yordam beradi.

Ta’kidlash joizki, noan`anaviy o`qitish metodlari mashg`ulotga tayyorgarlik uchun juda ko`p vaqt, izlanish talab etadi. Shuningdek, o`qituvchining o`zi ham yuksak fikrlash qobiliyatiga ega bo‘lib, muammolarni hal etishda bilim, malaka va ko`nikmalarga ega bo`lishi lozim. Shu bois bu masaladagi izlanishlar qanchalar ko‘p bo‘lmasin, innovatsion ta’lim texnologiyalari asosida kriativ g‘oyalar, takliflar va yechimlar bildirilishiga shunchalar ehtiyoj katta.

Natijalar va munozara (Results, and Discussion)

“Kishi boshqa tilda bilimli bo‘la oladi, ammo faqat ona tilidagina bekam-u ko'st bo'lishi mumkin. Ona tilini e'zozlashni, qadrlashni va asrashni ma'rifatli millatlardan o'rganing”, - degan edi G'aybulla as-Salom [1, 19]. Shunday ekan, chet tillarini puxta o‘zlashtirish bilan birga o‘zbek adabiy tilida gapirishni ham talab qilinsa, tilimizning sofligi, mavqeyiga ham putur yetmaydi. Bu borada nafaqat o‘zbek tili fanida, balki o‘zbek tilida olib borish yo‘lga qo‘yilgan barcha fanlarda IELTSga qo‘yiladigan talablar me’yoriga tayanish ham maqsadga muvofiq. Buning uchun dars ssenariysini “O'ZBEGIM” dasturi asosida tashkillashtirishimiz mumkin:

O'Zbek tili – uz

B-ilish – Learning; so‘z boyligi (Vocabulary)ni oshirish.

E-shitish – Listening

G-apirish – Speaking

I-mlo – yozish – Writing

M-ustahkamlash – Strengthening yoki Mutolaa – Reading

Namuna sifatida oladigan bo‘lsak, Toshkent moliya institutining o‘zga til guruhlari uchun mo‘ljallangan o‘zbek tili fani dasturida birinchi mavzu “O‘zbekiston - yagona Vatan” deya nomlanadi. Undan ko‘zlangan maqsad:

Og‘zaki nutqni o‘stirish: Mavzuga oid matnni o‘qish, mazmunini to‘liq tinglab tushunish. Matndagi atama va iboralarning ma’nosini izohlash. Vatan haqidagi she’rlardan namunalar yod olish.

Yozma nutqni rivojlantirish: Matndan tayanch so‘z va iboralarni ajratib yozish. Matndagi asosiy fikrni yozma ravishda ifodalash. Respublika baynalmilal madaniyat markazi haqida qisqa ma’lumot yozish.

Grammatika: Orfoepiya qoidalari. O‘zbek tilida tovushlar talaffuzi.

Bu maqsadlarga erishish uchun yuqoridagi me’yor asosida darsni quyidagicha tashkil etish o‘rinli:

I. Bilish – Learning orqali talabaning so‘z boyligi (Vocabulary)ni oshirish. “Aqliy hujum” metodi asosida har bir talaba “O‘zbekiston” deganda ko‘z oldiga nima kelishini bir-birini takrorlamagan holda, O'Zbek adabiy tilida ifodalab berishi bilan dars boshlanadi. So‘ngra uyda o‘qib, o‘zlashtirish uchun berilgan darslikdagi matn asosida har bir talabaga O‘zbekistondagi mashhur joylar, viloyatlar, ziyoratgohlar, paxta, atlas va hokazo aks ettirilgan suratlar beriladi. Uni izohlab berish asnosida har

bir talaba “O‘zbekiston – yagona Vatan” ekani aks etgan bir umumiy daraxt shoxlarini bunyod etadi.

II. Eshitish – Listening. Vatanparvarlik ruhidagi ovozli matn(rivoyat)ni eshittirib, munosabat bildirish, munozara tashkil etish. Masalan, qadimgi hikoyatlardan “Mate jasorati” [3, 31]:

Turk xalqining zaiflashib qolganidan foydalangan dushman elchi jo'natib turk xoqoni Matedan uning eng yaxshi ko'rgan otini, so'ngra kanizagini so'rattirdi. Mate kengash chaqirdi. Barcha beklar, lashkarboshilar: “Ot yigitning qanoti, kanizak esa or-nomusi, bermang!” — deganiga qaramasdan, xoqon el osoyishtaligini o'ylab, ularni berib yubordi. Bu bilan kifoyalanmagan dushman yana bir nima ilinjida elchi yubordi. Ammo bu gal kengash qatnashchilari: “Berib yuboring, baribir, foydalanmayapmiz-ku”, deyishiga qaramay, Mate: “Yo'q! Bu arzimas narsa emas”, — deb xalqini jangga boshlaydi va haddidan oshib ketgan yovni tor-mor qiladi.

SAVOL: Dushman uchinchi murojaatida nima so‘ragan edi? (Javob: ikkala mamlakat o'rtasidagi tashlandiq yerni).

III. Gapirish – Speaking. “Grammatika: Orfoepiya qoidalari. O‘zbek tilida tovushlar talaffuzi” mavzusi biriktirilgan mas’ul talaba yoki o‘qituvchi tomonidan taqdimot asosida tushuntirib, mustahkamlash uchun savol-javob o‘tkaziladi.

IV. Imlo – yozish – Writing. Noto‘g‘ri talaffuz bilan bog‘liq so‘zlar imlosi ustida ishlanadi.

Topshiriq. Quyidagi misollardagi so‘zlar tarkibida ro‘y bergan nutq tovushlarini talaffuzda o‘zgarish qonuniyatlariga ko‘ra izohlang. Xato yozilgan so‘zlarni imlo qoidasiga muvofiq holda daftaringizga ko‘chiring.

I. Avhol, dayra, turpoq, istadion, ustol, sahodat, g‘ish, ta’sirot, broq, go‘sh, oxshom, na’lat, tralebus, ketti, tiraktr, direktir, so‘ssiz, paryot, aynalayin, uchti, damaz, taxsimot, kitop, istakon, hukum, kampyuter.

II. 1. To‘yxonaga savzi to‘rg‘agani chiqdik. 2. Bir borakan, bir yo‘g‘akan, qadim zamonda bir chol minan kampir bo‘lganakan. 3. Cho‘nchagimga yus so‘m solib, ko‘chaga chiqtim. 4. Devol ustida muchicha turipti. 5. Maxsadingga yetolgan bo‘lsang, vaxtingni bekor sarflamay kitop o‘qi. 6. U so‘ssiz tashqariga chiqip ketti [2, 55].

V. Mustahkamlash – Strengthening. Test nazorati.

Xulosa va takliflar (Conclusion/Recommendations)

Amaliy mashg‘ulotda, albatta, mavzu doirasidan chetlashmagan holda asosiy e’tibor mantiqiy fikrlash, munozara tashkil qilishga doir topshiriqlar ustida ishlashga qaratiladi. Bu borada quyidagilar doimiy talab sifatida inobatga olinishi maqsadga muvofiq:

1) tinglab tushunish bo‘yicha biror munozarali matnni audio shaklida eshittirib, bahs-munozara tashkil etish;

2) biror narsani og‘zaki va yozma reklama qilish yoki ayirboshlash;

3) lug‘at diktant olish yoki xatoni topish bo‘yichamashq ustida ishlash yoki tezkorlikdagi musobaqa tashkil qilish;

4) test.

Mustaqil tafakkur qila olgan, kitob bilan ishlashni bilgan, o‘z tilida aniq, ravon gapira olgani holda xorijiy tillarni ham o‘zlashtira bilgan yoshlardan yuqori saviyadagi ilmiy salohiyatga ega kadrlar, buyuk iqtisodchilar, banker, biznesmenlar, tarjimon, elchilar chiqishi tabiiy. O‘zbekiston yuksalishi uchun ana shunday bilimli, yangicha innovatsion g‘oyalar tashabbuskori kerak. Darhaqiqat, ta’lim sifatini oshirish borasida xorijiy tajribalarni yurtimizga tatbiq etuvchi millatparvar olimlar, pedagoglar, vatanparvar fidoiy insonlar bor ekan, yurtimiz iqtisodiy barqarorlikka erishishi, rivojlangan mamlakatlar qatoridan munosib joy egallashi shubhasiz. Shuning uchun oliygohlarning o‘zga til guruhlarida o‘zbek tili fani o‘qitilishi zamirida ham chuqur mohiyat bor. Ham amaliy, ham nazariy bilim, malaka, ko‘nikmaga ega bo‘lgan, oliy maqsad yo‘lida texnologiyadan unumli foydalanishni biladigan kadr jamiyat uchun hamma sohada ham nihoyatda zarur.

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TURKISTONDA MUSTAMLAKA BOSHQARUV TIZIMINING MAQSADI VA HUSUSIYATLARI

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Annotatsiya: Ushbu maqolada Turkiston mintaqasida siyosiy hayot, jumladan boshqaruv tizimidagi kamchiliklar, xalqning ahvoli, ziyolilarning munosabati, ularning ma'naviy hayotga ta'sir o'tkazishga harakat qilishlari xususida ma'lumot beriladi.

Kalit so'zlar: Mulkdor, ulamolar, qozilar, aktsiyadorlik jamiyatlari, Turkiston general–gubernatorligi, «inorodets» («begona zot»), tuzemets («yerli aholi»).

НАЗНАЧЕНИЕ И ХАРАКТЕРИСТИКИ КОЛОНИАЛЬНОЙ СИСТЕМЫ УПРАВЛЕНИЯ В ТУРКЕСТАНА

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Аннотация: В данной статье представлена информация о политической жизни Туркестанского края, в том числе о недостатках системы управления, состоянии народа, отношении интеллигенции, ее стремлении влиять на духовную жизнь.

Ключевые слова: Владелец, писцы, судьи, акционерные общества, Туркестанское генерал-губернаторство, «инородец» («иностранная порода»), туземец («землевладельческое население»).

PURPOSE AND CHARACTERISTICS OF THE COLONIAL ADMINISTRATION SYSTEM IN TURKESTAN

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Annotation: This article provides information about the political life of the Turkestan region, including the shortcomings of the management system, the state of the people, the attitude of the intelligentsia, its desire to influence the spiritual life.

Key words: Owner, scribes, judges, joint-stock companies, Turkestan Governor-Generalship, "foreigner" ("foreign breed"), native ("landowning population").

КИРИШ (ВЕДЕНИЕ / INTRODUCTION)

Rossiya imperiyasi hokimiyati o'rta Osiyoni o'z ichki mustamlakasiga aylantira oladigan ma'muriy va siyosiy tizimni yaratishga zamin hozirlagan edi. Bu tizim o'zining to'liq harbiy hukmronligini qaror toptirishni, o'lka iqtisodiy va siyosiy hayoti ustidan yalpi nazorat o'rnatishni anglatar edi. Bu tizimning boshqa bir jihati Turkiston o'lkasi — Xiva, Buxoro va Qo'qonni tashqi dunyodan tamomila yakkalab qo'yishda, Rossiya imperiyasi tashqi davlat chegaralarini barpo etish yo'li bilan har qanday iqtisodiy, madaniy va siyosiy aloqalarni to'xtatishdan iborat edi.

Ingliz imperialistlari bilan imzolangan shartnomaga ko'ra 1869— 1872-yillarda Panj daryosi bo'ylab mahalliy xalqni ikkiga ajratib tashlab, surfiy chegara o'rnatildi. 1881-yilda Skobelev Turkmanistonni bosib olishi natijasida Eron bilan hozirgi chegaralar belgilandi. Xuddi shu yili Sharqiy Turkistonning Ili o'lkasidagi qo'zg'alon chor qo'shinlari tomonidan bostirilgandan so'ng Rossiya va Xitoy imperatori hozirgi (Qozog'iston, Qirg'iziston, Tojikiston va Xitoy o'rtasidagi) chegaralarni belgilab, shartnoma imzoladilar.

Rossiya mustamlakachilik siyosati maqsadi, bu — mintaqada rus aholisining ma'lum bir foizini joylashtirish edi. Markaziy Rossiyadan ochlik va yersizlikdan qochgan rus dehqonlarini ko'chirib keltira boshladilar, ammo shaharlarda rus aholisini shakllantirish siyosati muhim ahamiyatga ega edi.

АДАБИЁТЛАР ТАҲЛИЛИ ВА МЕТОДЛАР (ЛИТЕРАТУРА И МЕТОД / LITERATURE REVIEW)

XIX asrning ikkinchi yarmida Toshkent shahri Rossiyadan ko'chib kelgan aholi hisobiga zudlik bilan kengayib bordi. Bu aholining katta qismi iste'foga chiqqandan keyin shaharda yashash uchun qolgan askarlar, davlat amaldorlari, Rossiya armiyasi amaldorlari, Rossiya firmalari xizmatchilari, jazo manziliga jo'natilib, jarimaga tortilgan xizmatchilar, xizmatdan bo'shatib yuborilgan harbiy xizmatchilar edi.

Anhor shaharni qoq ikki qismga ajratgan bo'lib, eski shaharda mahalliy aholi, yangi shaharda esa rus aholisi yashardi. Shaharning bu ikki qismi bir-biri bilan kamdan-kam aralashgan holda o'z iqtisodiy va ma'naviy hayotini boshdan kechirar edi.

Mustamlakachilikning plantatsion modeli ishga oid barcha hujjatlarni rus tilida yuritishni nazarda tutardi, buyruqlar va farmoyishlar ham rus tilida berilardi, ularning mohiyatini mahalliy aholiga mahalliy amaldorlar tushuntirib berar edi. Ishlab chiqarishdagi ichki qoidalar ham rus tilida yozib qo'yilar va ijro etilar edi. Bu narsa o'ziga xos shaharlashtirishni rag'batlantirdi, aholi savodxonlik darajasining pastligi

saqlanib qoldi. Mahalliy aholi asosan yordamchi ishlarda mehnat qilardi, ishchilar, texnik ziyolilar qatlami esa Rossiyadan yollash hisobiga to'ldirib borilardi.

МУҲОКАМА (ОБСУЖДЕНИЕ / DISCUSSION)

Boshqaruv tizimi va ma'muriy-hududining joylashuvi Rossiya imperiyasi olib borgan tinimsiz urushlar uning cheklangan moliyaviy zaxiralarini kasodga uchratdi. 1874-yilda Rossiya Sharqiy Turkistondagi Yoqubbek qo'zg'alonini bostirish uchun katta qo'shin jo'natdi. Ayniqsa, 1877— 1878-yillarda Turkiya bilan olib borgan urush San-Stefan sulh shartnomasi bilan yakunlanishi imperiyaga juda qimmatga tushdi. 1878—1880-yillarda ingliz-afg'on urushi tufayli Afg'onistonga yurish qilishga mo'ljallangan rus armiyasi askarlari soni Turkiston o'lkasida qariyb 40 mingga yetgandi. Rossiyaning harbiy xarajatlari yangi mustamlaka mamlakatlarni ezish hisobiga qoplandi.

1877-yilda Toshkentda "Shahar nizomi" joriy etilgan bo'lib, unga muvofiq shahar boshqaruvi Dumaga o'tgan edi. Duma a'zolarining 1/3 qismi shaharning "Osiyo" qismidan, 2/3 qismi esa "yangi Toshkent" qismidan saylangan edi. Natijada shaharning 80 ming mahalliy aholisidan 21 deputat, 3900 nafar yevropalik aholidan esa 48 deputat qatnashadigan bo'ldi. Shahar xo'jaligini yuritishga oid barcha ishlar ana shu Duma qo'liga o'tdi. Duma ustidan rahbarlik qiluvchi shahar boshlig'ini general-gubernator taqdimiga ko'ra Harbiy vazirning o'zi tasdiqlar edi. Joylarda boshqaruv apparati vazifalarining bir qismi mahalliy rus ma'muriyati nazorati ostida ish yuritgan mahalliy oqsoqollar va volostnoylarga o'tkazildi. Ular aholidan "soliqlarni qurutday sanab olar edi"[1].

1886-yil 12-iyulda imperator Aleksandr III tasdiqlagan "Turkiston o'lkasini idora qilish to'g'risidagi yangi Nizom" arzimas o'zgarishlar bilan 1917-yilga qadar amal qildi. Nizom to'rtta asosiy bo'limdan iborat bo'lgan:

1) o'lkaning ma'muriy tuzilishi;

2) sud tuzilishi;

3) yer tuzilishi;

4) soliqlar va yig'imlar.

Bu Nizom general-gubernatorlik hududiy birliklari nomlarini o'zgartirishni va ularni bundan keyin ham bir xillashtirib borishni nazarda tutar edi.

Zarafshon okrugi Samarqand viloyatiga aylantirildi. Xo'jand, Jizzax, Kattaqo'rg'on, Samarqand uezdlari uning tarkibiga kiritildi. Amudaryo bo'limining bir qismi Sirdaryo viloyatiga o'tkazib yuborildi, Qurama uezdining nomi Toshkent uezdi deb qayta nomlandi. Farg'ona viloyati o'zgarmasdan qoldi[2].

Turkiston general-gubernatorligining umumiy yer maydoni 1,7 million kv. km bo'lib, bu Frantsiya va Germaniya hududini birga qo'shib hisoblaganda ham ikki baravar ko'p, ayni mahalda aholisi esa jami 5,2 million kishini tashkil etar edi.

o'zbeklar va boshqa tub millatlar 1897-yilda 5 millionni, 1911-yilda esa qariyb 6 millionni tashkil etgan.

НАТИЖАЛАР (РЕЗУЛЬТАТЫ / RESULTS)

Rus aholisining umumiy soni ukrainlar va beloruslarni ham qo'shib hisoblaganda 1897-yilda 197 ming kishini, 1911-yilda esa 400 ming kishini tashkil etgan, ya'ni 14 yil davomida mahalliy aholi soni 20 foizga, rus aholisi soni 100 foizga ortgan. Bu Rossiya mustamlakachiligi "plantatsion tizimi"ning aniq natijasi edi. Rus aholisi mustamlakachilik boshqaruvining jonli kuchini tashkil etgan. Rossiya imperiyasi armiyasi rus aholisining o'lkada hukmron mavqei kafolati edi[3].

1886-yilgi "Nizom"ga muvofiq Turkiston general-gubernatorligining ma'muriy boshqaruvi yangi idora — Turkiston general-gubernatori Kengashi bilan to'ldirilgan edi. Viloyatlar harbiy gubernatorlari, general-gubernator devoni boshqaruvchisi, Turkiston harbiy okrugi shtabi boshlig'i bu Kengashning doimiy a'zolari bo'lishgan. Bu idoradan ko'zlangan maqsad hokimiyat qonunchilik asoslarini yaratish bo'lgan. Kengash o'lkani idora qilishga taalluqli masalalarda qonun chigarish huquqiga ega edi.

1886-yilgi "Nizom" asosida Buxoroda Rossiya siyosiy agentligi ta'sis etildi, uning ruxsati va roziligisiz Buxoro amiri na tashqi, na ichki siyosat masalalarida biror ishni mustaqil hal qila olar edi. Siyosiy agent shu yerda istiqomat qiluvchi nasroniylar manfaatlarini himoya qilar edi[4].

ХУЛОСА (ЗАКЛЮЧЕНИЕ / CONCLUSION)

O'lkani boshqarishning mustamkachilik tizimi Rossiya imperiyasi hukumati Toshkent shahrini egallab olganidan keyin o'z mustamlakachilik hukmronligini qaror toptirishga intilib, zudlik bilan tegishli ma'muriy hokimiyatni ta'sis etishga kirishib ketdi. 1865-yil 6-avgustda Aleksandr II "Turkiston viloyatini idora qilish to'g'risidagi Muvaqqat Nizom"ni tasdiqladi. Hokimiyatni tashkil etuvchi tizim "harbiy-xalq boshqaruvi" deb yuritilgan. Mahalliy hokimiyat boshlig'i bo'lmish harbiy gubernator qo'lida harbiy va fuqaroviy hokimiyat jamlangan edi. Harbiy gubernatorni "yarimpodsho" deb atagan mahalliy aholi u o'rta Osiyoda chinakam podsho ekanligiga urg'u berar edi Joylarda ma'muriyatga rahbarlik qilgan bo'lim boshliqlari ayni mahalda harbiy komendantlar ham bo'lishgan. Rossiyalik amaldorlardan tayinlangan mahalliy aholini boshqaruvchilar ularga bo'ysunar edi. Bu shaxslar mahalliy aholi ustidan umumiy politsiya nazoratini amalga oshirar edi. Mahalliy xalq ma'muriyati esa (ular tuzem, ya'ni mahalliy ma'muriyat deyilardi) yordamchi rolini o'ynardi.

Mahalliy aholiga boshchilik qilgan oqsoqolga esa xonadon sohiblari tomonidan saylanuvchi shahar, tuman oqsoqollari bo'ysunar edi. Politsiyachilik vazifalarini esa raislar bajarar edi. Raislar bozordagi savdo-sotiq va jamoat tartibi ustidan nazorat qilib borardi. Soliqlar yig'imini amalga oshirgan zakotchi lavozimi ham alohida joriy

etilgan edi. Mahalliy xalq uchun qozilar sudi, ko'chmanchi aholi uchun esa biylar sudi saqlanib qoldi. Qozilar uch yil muddatga saylanardi. Rossiyadan kelgan aholi podsholik sudlarida sud qilingan[5].

Mustamlaka tartibi urushib bosib olingan hudud aholisining siyosiy, iqtisodiy, ijtimoiy va ma'naviy qaramga aylantirishga xizmat qiluvchi boshqaruv usuli. Rossiya imperiyasi ma'muriyatining mahalliy aholiga ta'sirini kuchaytirish maqsadida 1866-yil Toshkentda o'ziga xos muassasa — mahkama joriy etilgan. Mahalliy aholi vakillaridan saylangan qozi va 7 nafar a'lam uning tarkibiga kirgan. Ana shu maqsadda chor ma'muriyatiga taklif etilgan 200 dan ziyod boy-badavlat va nufuzli shaharliklar mahkama a'zolarini saylab qo'yishgan. Mahkama a'zolari podsho hokimiyatining ishonchli va sadoqatli yordamchilari bo'lishgan. Mahkama faoliyatini maxsus podsho amaldori nazorat qilar edi[6].

1867-yil iyulda Rossiya imperiyasi tarkibida Turkiston general-gubernatorligini tashkil etish to'g'risida qonun qabul qilindi. Turkiston general-gubernatorligining markaziy boshqaruvi general-gubernator devonidan tashkil topgan edi. U harbiy qo'shinlarga qo'mondonlik vazifasini ham bajarar edi. Yettisuv kazaklari qo'mondoni va bosh sudya ham edi. Devon asosiy ijrochi organ edi. Rossiya imperiyasidagi hech bir davlat organi bu general-gubernatorlik kabi vakolatga ega emas edi. Qo'l ostilarida fuqarolik va harbiy hokimiyatni jamlagan harbiy gubernatorlar Turkiston viloyatlariga rahbarlik qilar edilar. Viloyatlar uezd boshliqlari boshchilik qiladigan uezdlarga bo'linar edi. Qishloq va shaharlar o'zlari mansub bo'lgan uezd boshliqlariga bo'ysunar edilar. O'z navbatida uezdlarpristavlar rahbarlik qilgan uchastkalarga bo'linar edi.

Yangi hududlar bosib olingani sayin Sirdaryo viloyatida yangidan-yangi ma'muriy-hududiy birliklar, ya'ni 1868-yilda markazi Samarqand shahrida bo'lgan Zarafshon okrugi, 1873-yilda markazi Petro-Aleksandrovsk (hozirgi To'rtko'l)da bo'lgan Amudaryo bo'limi, 1876-yilda Qo'qon xonligi tugatilishi munosabati bilan markazi Yangi Marg'ilon (hozirgi Farg'ona shahri)da bo'lgan Farg'ona viloyati tashkil etildi[7].

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ДИНИЙ БАҒРИКЕНГЛИК-МИЛЛАТЛАРАРО ТОТУВЛИК ГАРОВИДИР

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Аннотация: Ушбу мақолада динлараро бағрикенглик ғояси хилма-хил диний эътиқодга эга бўлган кишиларнинг бир замин, бир ватанда, олижаноб ғоя ва ниятлар йўлида ҳамкор ва ҳамжиҳат бўлиб яшаши ҳақида маълумот берилади. Дунёдаги динларнинг барчаси эзгулик ғояларига асосланади, у ҳалоллик, тинчлик, яхшилик ва дўстлик каби бир қанча эзгу фазилатларга таянади. Инсонларни ҳалоллик ва поклик, меҳр-оқибат, инсонпарварлик ва бағрикенгликка даъват этади.

Калит сўзлар: ҳалоллик, тинчлик, яхшилик ва дўстлик, поклик, меҳр-оқибат, инсонпарварлик ва бағрикенглик.

РЕЛИГИОЗНАЯ ТОЛЕРАНТНОСТЬ – НАСТРОЙКА МЕЖДУНАРОДНОЙ ГАРМОНИИ

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Аннотация: В данной статье идея межконфессиональной толерантности касается людей разных религиозных убеждений, живущих вместе на одной земле, в одной стране, на пути благородных идей и намерений. Все религии мира основаны на идее добродетели, которая опирается на несколько добродетелей, таких как честность, миролюбие, доброта и дружба. Он призывает людей к честности и чистоте, доброте, человечности и терпимости.

Ключевые слова: честность, миролюбие, добро и дружба, чистота, доброта, человечность и толерантность.

RELIGIOUS TOLERANCE IS A GUARD FOR INTERNATIONAL HARMONY

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Abstract: In this article, the idea of inter-religious tolerance is about people of different religious beliefs living together in one land, one country, on the path of noble ideas and intentions. All religions of the world are based on the idea of virtue, which relies on several virtues such as honesty, peace, kindness and friendship. It calls people to honesty and purity, kindness, humanity and tolerance.

Key words: honesty, peace, goodness and friendship, purity, kindness, humanity and tolerance.

КИРИШ (ВЕДЕНИЕ / INTRODUCTION)

Турли маданиятга мансуб аҳоли вакиллари ўзаро аҳил-иноқ яшаб келаётган Ўзбекистонда миллий ва диний бағрикенглик ҳукм сурмоқда. Бағрикенглик турли миллат ва элатга дахлдор кишиларнинг, турли хил диний эътиқодли инсонларнинг бир замин, ягона Ватан, бир юртда, бир ҳудудда олийжаноб ғоя, орзу-умид, мақсад ва ниятлар йўлида ҳамкор, ҳамфикр ва ҳамжиҳат бўлиб яшашни англатади.

Ўзбекистон Республикаси Президенти Ш.Мирзиёев халқимизнинг дунёқарашида тобора чуқур ва мустаҳкам ўрин эгаллаётган бағрикенглик тамойили тўғрисида шундай дейди: “Бизнинг қадимий ва саховатли заминимизда кўп асрлар давомида турли миллат ва элат, маданият ва дин вакиллари тинч-тотув яшаб келган. Меҳмондўстлик, эзгулик, қалб саховати ва том маънодаги бағрикенглик бизнинг халқимизга доимо хос бўлган ва унинг менталитети асосини ташкил этади”.

АДАБИЁТЛАР ТАҲЛИЛИ ВА МЕТОДЛАР (ЛИТЕРАТУРА И МЕТОД / LITERATURE REVIEW)

Ҳозирги глобаллашув жараёнида диний бағрикенглик муаммоси жаҳон ҳамжамияти давлатлари учун ғоят долзарб масалалардан бири ҳисобланади. 1995 йил 16 ноябрда БМТнинг фан, таълим ва маданият бўйича ихтисослашган ташкилоти ЮНЕСКО томонидан Бағрикенглик принциплари декларациясининг қабул қилиниши бунинг ёркин далилидир. Ушбу декларацияда эътиқод ва виждон эркинлигига ҳам эътибор қаратилган. Унинг 1-моддасида, бағрикенглик ўзимиз яшаб турган дунё маданиятининг бой ва хилма-хиллиги, инсон индивидуаллигининг намоён бўлиш шакллари ва усулларини ҳурмат қилиш, уни қабул қилиш ва тўғри тушуниш ҳамда виждон ва эътиқод эркинлиги сифатида изоҳланган. Бош қомусимизда мамлакатимизда яшаётган барча миллат вакиллари миллати, тили, эътиқоди, ижтимоий холатидан қатъий назар Ўзбекистон ҳалқини ташкил қилиши ва уларнинг ҳуқуқ ва манфаатлари, шунингдек эътиқод эркинлиги мустаҳкамланган. Жумладан, Ўзбекистон Республикаси Конституциясининг 18-моддасига кўра, “Ўзбекистон

Республикасида барча фуқаролар бир хил ҳуқуқ ва эркинликларга эга бўлиб, жинси, ирқи, миллати, тили, дини, ижтимоий келиб чиқиши, эътиқоди, шахсий ва ижтимоий мавқеидан қатъий назар, қонун олдида тенгдирлар”. Асосий қонунимизда ушбу ҳуқуқнинг акс эттирилиши мамлакатимизда инсонларнинг виждон ва эътиқод эркинлиги таъминланишининг асоси бўлиб хизмат қилмоқда.

МУҲОКАМА (ОБСУЖДЕНИЕ / DISCUSSION)

Истиқлол йилларида эришган энг катта бойлигимиз- халқимизнинг тинч ва осуда ҳаётидир.Жамиятимиздаги ўзаро ҳурмат, меҳр-оқибат ва бағрикенглик каби олийжаноб фазилатлар, миллий ва умумбашарий қадриятларга уйғун яшаш тамойили тобора мустаҳкамланиб бораётгани юртимизда истиқомат қилаётган барча миллат ва элат вакиллари жаҳон ҳамжамияти томонидан кенг эътироф этилмоқда.

Мамлакатимизда бир юз ўттиздан ортиқ миллат ва элат вакиллари ягона оила фарзандларидек аҳил яшайди. Ана шундай кўп сонли миллат ва элат вакилларининг биргаликда, ҳамкор ва ҳамжиҳат бўлиб умр кечириши натижасида уларнинг ҳар бири маънавий ва маданий жиҳатдан бойиб, ўзаро муносабатлар таъсирида кўп миллатли халқимизнинг турмуш тарзи янада юксалмоқда. Шунингдек,уларнинг конституциявий ҳуқуқ ва эркинликлари, қонуний манфаатларини таъминлаш, таълим олиши, ўз қизиқиши ва лаёқати бўйича касб-ҳунар эгаллаши, меҳнат қилиши учун барча шарт-шароитлар яратилган. Айни пайтда турли миллат ва элатларнинг миллий анъана ва қадриятларини асраб-авайлаш, уларни янада ривожлантириш, бойитиш масаласи давлатимизнинг доимий эътиборида бўлиб келмоқда. Умумий ўрта таълим мактабларимизда етти тилда-ўзбек, қорақалпоқ, рус, қирғиз, туркман. қозоқ ва тожик тилларида билим берилаётгани, шунингдек, оммавий ахборот воситалари Ўзбекистонда истиқомат қилаётган миллатларнинг ўнта тилида фаолият олиб бораётгани бунинг ёрқин ифодасидир. Республикадаги православ эътиқодига амал қилувчилар учун “Слово жизни” газетаси, “Восток свыше” журнали, шунингдек, ибодат маърузалари ва бошқа маърифий нашрлар чоп этиляпти. Мамлакатимизда истеъқомат қилаётган барча миллат ва элат вакилларининг ўз она тилида ўқиши учун кенг имкониятлар яратилгани, олий ўқув юртлари, касб-ҳунар коллежлари, академик лицей ва мактабларда барча миллат вакиллари учун тенг шарт-шароитлар яратилгани, кўплаб тилларда газета ва журналлар чоп этилиб, телекўрсатув ва радиоэшиттиришлар олиб борилаётгани бу борадаги фаолиятнинг яққол далилидир. Мустақиллик йилларида республикамизда юзлаб масжидлар, черковлар, синагога ва ибодат уйлари қурилди ва қайта таъмирдан чиқарилди. Улар қаторида Тошкентдаги “Ҳазрати Имом” мажмуи, вилоят марказларидаги жомеъ масжидлар,

Тошкентдаги Рус православ черковлари, шунингдек, буддавийлик ибодатхонаси, Самарқанддаги Арман Апостол черкови, Қорақалпоғистон Республикасидаги “Султан Вайс бобо” ва “Мухаммад Норимжоний” зиёратгоҳлари, “Пантейлемон” черкови ва бошқаларни кўрсатиш мумкин. Юртимизда Амир Темур, Мирзо Улуғбек, Алишер Навоий, Бердақ, Ажинияз ҳайкаллари қаторида Ганжавий, Руставели, Пушкин, Шевченколарнинг ҳайкаллари ҳам кўча ва майдонларимизга файз бахш этиб турибди. Буларнинг барчаси динлараро бағрикенглик ва миллатлараро тотувликнинг кўринишидир.

НАТИЖАЛАР (РЕЗУЛЬТАТЫ / RESULTS)

Ўзбекистонда диний бағрикенглик ва миллатлараро тотувлик тарихий илдиз ва мустаҳкам қонуний асосларга эга бўлиб, дунёвий давлат ва дин орасидаги муносабатларнинг мустаҳкам ҳуқуқий асослари яратилган. Ўзбекистон Республикаси Конституциясининг 31-моддасида “Ҳамма учун виждон эркинлиги кафолатланади. Ҳар бир инсон хоҳлаган динга эътиқод қилиш ёки ҳеч қайси динга эътиқод қилмаслик ҳуқуқига эга. Диний қарашларни мажбуран сингдиришга йўл қўйилмайди” деб белгиланган. Ушбу моддани амалга ошириш механизми 1998 йил 1 майда қабул қилинган “Виждон эркинлиги ва диний ташкилотлар тўғрисида”ги Қонунида кенг ёритиб берилган. Унинг 3-моддасига кўра, Виждон эркинлиги фуқароларнинг ҳар қандай динга эътиқод қилиш ёки ҳеч қандай динга эътиқод қилмасликдан иборат кафолатланган конституциявий ҳуқуқидир. Шунингдек, Инсон ҳуқуқлари умумжаҳон декларациясининг 18-моддасида: “Ҳар бир инсон фикр, виждон ва дин эркинлиги ҳуқуқига эга,бу ҳуқуқ ўз дини ёки эътиқодини ўзгартириш эркинлигини ва таълимотда, тоат ибодат қилишда ва диний расм-русум ҳамда маросимларни оммавий ёки хусусий тартибда адо этиш, ўз дини ёки эътиқодига якка тартибда, шунингдек бошқалар билан бирга амал қилиш эркинлигини ўз ичига олади”, деб белгиланган. БМТ томонидан динлараро бағрикенглик ғоясини бутун дунёга тарғиб этиш мақсадида 2011 йилнинг 1-7 февраль кунларини бутун жаҳонда “Динлараро муносабатлар уйғунлиги бутунжаҳон ҳафталиги” деб эълон қилган эди.

НАТИЖАЛАР (РЕЗУЛЬТАТЫ / RESULTS)

Хулоса ўрнида таъкидлаш жоизки, мамлакатимизда миллатлараро тотувлик ва диний бағрикенглик соҳасида ижобий ва ўзаро ҳурматга асосланган муҳитни мустаҳкамлаш борасида олиб борилаётган ислоҳотлар натижасида миллатлараро ва динлараро муносабатларнинг янги модели яратилди. Ушбу модель турли миллат ва дин вакиллари ўртасидаги миллатлараро ва динлараро мулоқот, конструктив ёндашув ва барча фуқароларнинг қонун олдида тенглигига асосланади. юртимизда миллатлараро ва давлатлараро тотувликни янада мустаҳкамлашга қаратилган янги ғоя ва ташаббусларнинг пайдо

бўлаётганлиги дўстлик ва ҳамжиҳатлик қўрғонининг янада мустаҳкам бўлишига хизмат қилади. Давлатимиз раҳбари эътироф этганидек, “Ўзбекистоннинг бойликлари кўп, лекин бизнинг энг катта бойлигимиз, энг юксак қадриятимиз–жамиятимизда ҳукм сураётган тинчлик, миллатлараро дўстлик ва ҳамжиҳатликдир”

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МЕТОДЫ И ПРИЕМЫ СОЦИАЛИЗАЦИИ ДЕТЕЙ СТАРШИХ ГРУПП ПОСРЕДСТВОМ ИГРОВЫХ ТЕХНОЛОГИИ

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Аннотация: В данных тезисах раскрыты методы и приемы социализации которые направлены на формирования и развития личности ребенка старшего дошкольного возраста, на коммуникации ребенка со старшими, а также адаптации к жизни в обществе посредством игровой деятельности.

Ключевые слова: методы, приемы, социализация, адаптация, дети старшего возраста, дидактически игры, общество, коммуникация, игровая деятельность, образования.

Annotation: These theses reveal the methods and techniques of socialization that are aimed at the formation and development of the personality of a child of senior preschool age, the communication of the child with the elders, as well as adaptation to life in society through play activities.

Key words: methods, techniques, socialization, adaptation, older children, didactic games, society, communication, game activity, education.

В настоящее время большое внимание уделяется процессу воспитания подрастающего поколения. Президент Республики Узбекистан неоднократно подчеркивал, что одной из неотложных задач современности является воспитание подрастающего поколения в духе здравомыслия и свободного выражения своего мнения. Соответственно, 2023 год объявлен годом «Внимания к людям и качественного образования».

В современных условиях усовершенствование образования значительное внимание уделяется проблеме создания самостоятельной свободной личности способной к созидательному взаимодействию с социальным миром. С этих положений актуален поиск эффективных путей развития субъективного опыта взаимодействия детей с другими людьми, а также расширение возможностей детей старших групп активно и творчески участвовать в этом взаимодействий [1, 52].

Социализация-это процесс адаптации индивида в обществе, приспособление к окружающему миру, а также вхождение в социальную среду через овладение её социальными нормами, правилами и ценностями, знаниями

и навыками. На ряду с тем можно выделить процесс социализации детей дошкольного возраста-это в свою очередь усвоение и приобретение базовых навыков взаимодействия между членами общества. Социализация нужна в первую очередь, для того чтобы подготовить ребенка к жизни в группу людей, с которой он вскоре столкнется в будущем, когда пойдет в школу. Социализация необходимо для детей чтобы они научились успешно и легко контактировать с другими людьми, свободно общаться, строить отношения.

Существует методы и приемы формирования культуры общение детей с взрослыми и сверстниками. Культура общения представляет собой выполнение ребенком норм и правил общения с взрослыми и сверстниками, которое обосновано на уважение и доброжелательности, на вежливое поведение в общественных местах и в быту. Для того чтобы у ребенка существовал культура речи, понадобиться достаточно запаса слов, умение лаконично говорить, сохраняя спокойный тон. Важную роль в развитие культура общение детей, играют родители. Дети слушая речь родителей, стараются использовать ее, не поняв смысл, хороший или плохой. Подражание ребенка взрослым это и есть подражание культурному общению и поведению. Первое социальное объедение детей – это группа детского сада. Воспитание детей не может осуществляться как подчеркивал А. С. Макаренко, каким- либо «уединенным» методом или средством. В педагогическом процессе используется целый комплекс различных методов. Один из ценных методов является беседа, этот метод полезен не только для умственного воспитания, но и для средство общение. Беседа - это обсуждение чего-либо, которое подготовлена заранее, это может быть диалог или речь на выбранную тему. Через беседу можно развивать коммуникативные способности детей, вырабатывать привычку слушать собеседника, а также увеличивать активность ребенка и способность к сдержанности. Так же коммуникативные способности у детей старших групп можно развивать во время занятий в детском саду. На занятиях воспитатель может использовать разные приемы. Это может быть прием работа в парах, группами и в команде. Прием работа в парах способствует развитию у ребенка не только коммуникативные навыки, но и развивает нравственные качества.

Игра является одним из основных методов социализации детей. В игре ребенок усваивает знание об окружающем мире и способах его познания, идет поэтапное встраивание детей в общее для всех жизненных пространств, а также обогащается словарный запас слов. В старшем дошкольном возрасте обогащается сюжетно — ролевая игра, наблюдается разнообразие тематики игр, ролей, игровых действий, вводимых и реализуемых в игре правил. В данном возрасте конструкторская игра начинает превращаться в трудовую деятельность. В таких играх дети усваивают элементарные трудовые умения и

навыки, познают физические свойства предметов, у них активно развивается практическое мышление. У ребенка появляется и развивается способность планировать свои действия, совершенствуются ручные движения и умственные операции, воображение и представления [4; с. 12].

Особенное внимание также нужно уделять дидактическим играм при развитие коммуникативных качеств у детей старшего дошкольного возраста. Дидактические игры способствует обогащению словарного запаса детей, развитие умения отвечать на вопросы задаваемым воспитателем, расширяет кругозор ребенка. Развиваясь, ребенок превращается, наконец, в члена общества, несущего все обязанности, которые оно на него возлагает. Последовательные стадии в его развитии и являются не чем иным, как отдельными ступенями этого превращения.

Но ребенок не только фактически изменяет свое место в системе общественных отношений. Он также и осознает эти отношения, осмысливает их. Развитие его сознания находит свое выражение в изменении мотивации его деятельности: прежние мотивы теряют свою побудительную силу, рождаются новые мотивы, приводящие к переосмысливанию его прежних действий. Та деятельность, которая прежде играла ведущую роль, начинает себя изживать и отодвигаться на второй план. Возникает новая ведущая деятельность, а вместе с ней начинается и новая стадия развития [3, с. 12].

По нашему мнению изучение социализации с помощью методов и приёмов игровых технологии и коммуникативно – личностного развития, с одной стороны, должно подготовить детей к жизни в социуме, чтобы с другой, уделив внимание воспитанию адаптированного человека, который способен противостоять жизненным трудностям.

Таким образом можно сделать вывод что в дошкольном периоде социализация детей через игровые технологии становится главным фактором для осуществления и развитие коммуникативных способности среди сверстников и взрослых, также из вышесказанного можно выделить что именно правильное применение методов и приемов социализации способствует успешному адаптации ребенка в обществе и нахождение себя в жизни. А также, необходимости такой системы воспитания, чтобы, социализируясь, личность имела в качестве цели саму себя, свое саморазвитие, свое жизненное самоопределение. В связи с этим содержание воспитания должно базироваться на системе жизненных ценностей личности.

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АДАБИЙ ТАЪЛИМДА КЕЛАЖАК ЎҚИТУВЧИСИ КОНЦЕПЦИЯСИ (Ўзбекистон таълим тизими мисолида)

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Аннотация: Ушбу мақолада таълимда келажак ўқитувчиси концепциясини яратишнинг зарурати, долзарблиги, мақсад ва вазифалари илмий таҳлил қилинган. Келажак ўқитувчиси шахсини тарбиялаш тизими, тамойиллари, усуллари, шахсий ва касбий компетенциялари ишлаб чиқилган ва илмий асосда тавсифланган.

Калит сўзлар: келажак, ўқитувчи, эврилиш, концепция, тамойил, усул, компетенция, концептуал муаммолар.

Аннотация: В данной статье научно анализируются необходимость, актуальность, цели и задачи создания концепции будущего учителя на примере образования. На научной основе разработана и описана система воспитания личности будущего педагога, ее принципы, методы, личностно-профессиональные компетенции.

Ключевые слова: будущее, учитель, эволюция, концепция, принцип, метод, компетентность, концептуальные проблемы.

Abstract: This article scientifically analyzes the necessity, relevance, goals and objectives of creating the concept of a future teacher on the example of education. On a scientific basis, the system of educating the personality of the future teacher, its principles, methods, personal and professional competencies and the teaching staff is developed and described.

Key words: future, teacher, evolution, concept, principle, method, competence, conceptual problems.

Замонавий мутахассис кадрларни тайёрлаш масаласи таълимнинг ҳар доим ўз долзарблигини йўқотмайдиган масалаларидан биридир. Жамият ва унга қўйилган талабларнинг замонавий шароитларга мос ҳолда ўзгариши, таълимга замонавий технологияларнинг жорий қилиниши, инсоният онг ва тафаккурида юз бераётган эврилишлар, маънавий арконларга таъсир этувчи ҳодисаларнинг кўпайиши билан боғлиқ кўплаб омиллар жамиятнинг илғор кишилари бўлган ўқитувчилардан ҳар доим таълим ва тарбия жараёнида буни ҳисобга олишларини талаб қилади. Бу омилларни ҳисобга олмасдан замонавий ўқитувчи бўлиш мумкин эмас.

Ўзгарувчан жамият талаблари муайян қонуниятлар асосида юз беради. Ушбу қонуниятларга таянган ҳолда муайян соҳанинг истиқболдаги ривожланиш тамойиллари, концептуал муаммолари ҳақида илмий-назарий хулосалар чиқариш мумкин. Муайян фанни ўқитиш методикаси билан боғлиқ илмий муаммолар ҳам шулар жумласидандир.

Келажак ўқитувчиси сиймоси ўқитувчилар учун касбий идеал вазифасини ўташи билан муҳим ҳисобланади. Уни яратишда жамият, таълим, фан ва ахборот технологиялари каби бир неча соҳаларнинг илғор ютуқларини бир нуқтада жамлаш, умумлаштириш лозим. Касбий ва шахсий мукаммаллик келажак ўқитувчиси сиймосининг асосий шартидир.

Келажак ўқитувчиси кўп қиррали сифат ва фазилатларга эга ўқитувчи бўлиб, ўқувчиларни таълим муассасалари ва ундан кейинги давр ҳамда замонавий меҳнат бозори талабларига жавоб бера оладиган, ҳаётий вазият ва шароитларга тез мослашувчан ва тезкор қарор чиқаришга қодир, ностандарт фикр юритиш кўникмасига эга қилиб тайёрлашга қодир мутахассисдир.

Ўқитувчи касби борасида буюк педагог олимлар кўплаб фикр-мулоҳазаларни баён қилишган. Я.А.Коменский ўқитувчининг асосий мақсади ҳақида “талабалар томонидан ўрнак бўлишга чорловчи шахсий юксак ахлоқи, одамларга муҳаббати, билими, меҳнатсеварлик ва бошқа фазилатларни намойиш қила оладиган, инсонпарварлик асосида тарбиявий ишларни олиб борадиган, ўз касбининг етук мутахассиси бўлиш”[1], - деб таъкидлаган. Олим таъкидлаганидек, шахсий юксак ахлоқ, муҳаббат, билим, меҳнатсеварлик, ўз касбининг етук мутахассиси бўлиш ўқитувчидан ўз устида доимий ишлашни тақозо қилади.

Келажак ўқитувчиларини тарбиялаш кенг қамровли, талаб ва эҳтиёжлари доимий равишда ўзгариб турадиган мураккаб жараёндир. Педагогикага ихтисослашган олий таълим муаассасаларида келажак ўқитувчисининг доимий ўзгариб, мукаммаллашиб борувчи сиймоси ҳар бир таълим ва фан йўналишида мавжуд бўлиши, таълим муассасасининг ўқув жараёни ва илмий фаолияти талабаларда мазкур келажак ўқитувчиси сиймосида мужассамлашга фазилатларни шакллантиришга қаратилиши мақсадга мувофиқ. Бу педагогик олий таълим муассасалари учун мўлжални тўғри белгилаш, ўз фаолиятига танқидий баҳо бериш, мавжуд камчиликларни тезкорлик билан бартараф қилиш имкониятини беради.

Ўқитувчилик касби ва унинг жамият олдидаги масъуллиги борасида буюк сиёсатчилар, файласув ва ёзувчилар ҳам қатор фикрларни билдиришган: “Мен ўқитувчидан яхши ахлоқни талаб қиламан, буни бошқа ҳар қандай фуқародан ҳам талаб қилган бўлардим” (Дени Дидро, француз ёзувчиси); “Бировга ўргатиш учун ўзинг ўрганишингга керак бўладигандан кўра кўпроқ ақл зарур”

(Мишель Монтень, француз ёзувчиси); “Ўқитувчи учун ўзидан ўтиб кетган ўқувчини кўришдан ортиқ бахт йўқ” (Лев Толстой, рус ёзувчиси); “Яхши ўқитувчи билан буюк ўқитувчининг фарқи нимада? Яхши ўқитувчи ўқувчисининг қобилиятларини сўнгги чегарасигача ривожлантиради. Буюк ўқитувчи эса бу чегарани бир қарашдаёқ кўра олади” (Иоганн Гёте, олмон ёзувчиси); “Ўқитувчи оғир ишларни енгил бажара оладиган кишидир” (Ральф Эмерсон, америкалик ёзувчи); “Ўқитиш икки карра ўрганиш демакдир” Жозеф Жубер, француз ёзувчиси...

Таълимда келажак ўқитувчиси сиймосини яратишнинг мақсади олий таълим муассасаларида ўқитувчилар учун зарур бўлаган барча шахсий, маънавий фазилатларни, касбий компетенцияларни ўзида мужассам этган идеал ўқитувчи сиймосини яратишдан иборат.

Замонавий таълимда ўргатишдан кўра ўрганишга ўргатиш кўпроқ аҳамият касб этмоқда. Бу миллий таълимимизда мавжуд талабаларга инсоният томонидан шу пайтга қадар эгалланган мавжуд билимларни ўргатишни энг мақбул йўл сифатида кўриш билан боғлиқ эски ёндашувга қарши туради. Эски ёндашувга кўра мавжуд билимлар талаба онг ва тафаккурига тайёр ҳолда сингдирилади. Бу жараёнда билимлар адабиётларда тайёр ҳолда мавжуд бўлади ва буни ўзлаштириш талабалар учун ҳам, ўқитувчилар учун ҳам қаноатланарли ҳисобланади. Аммо бу талабаларда масала ва ҳодисалар моҳиятини англашга нисбатан ижодий ёндашувни назарда тутмайди, фақат мавжуд билимларни ёдлаш, уларни амалиётга жорий этиш таълимнинг бош мақсади сифатида қаралади. Бундай ёндашувда талабанинг қанчалик кўп билимни ёдда сақлаганига қараб унинг билими ҳақида хулосалар чиқарилади. Мавжуд билимлар янги билимларни кашф этиш учун пойдевор сифатида хизмат қилмаса, бу жараёнда занжирли реакция ҳодисаси кузатилмаса, фан ва ишлаб чиқаришда кутилгандек ривожланиш ва тараққиёт кузатилмайди. Бунинг учун талабалар масаланинг моҳиятини англаши, сабаб ва оқибатларни тушуниб етиши ва хулосалар чиқариш кўникмасига эга бўлиши лозим бўлади. Келажак ўқитувчиси сиймосида ушбу нуқсонларга қарши фикрларни шакллантириш зарур. Бунинг учун келажак ўқитувчиси концепциясини ишлаб чиқиш талаб этилади. Концепцияда унинг мақсад ва вазифалари, келажак ўқитувчиси шахсини тарбиялаш тизими ва унинг асосий принциплари, усуллари, келажак ўқиитувчиси шахсининг умумий ва хусусий касбий компетенциялари, ўз аксини топмоғи лозим.

Адабий таълимда келажак ўқитувчиси концепцияси келажак адабиёт фани ўқитувчиларини тайёрлаш масаласига педагог кадрлар тайёрлашга оид яхлит таълим-тарбия тизимининг узвий ва ажралмас қисми сифатида қаралиши, шунингдек, Ўзбекистон Республикасининг 2017-2021 йилларда ривожланиш

бўйича Ҳаракатлар стратегияси ва Президент томонидан илгари сурилган бешта муҳим ташаббус талаблари асосида миллий ва жаҳондаги илғор тажрибалар, бугунги Ўзбекистон ҳаётидаги реал ижтимоий-сиёсий ўзгаришлар билан уйғун равишда такомиллаштириш масаласига алоҳида эътибор қаратилиши лозим.

Адабий таълим келажак ўқитувчиси концепциясининг мақсади педагогик таълимга ихтисослашган олий таълим муассасаларининг ўзбек тили ва адабиёти таълим йўналишида таҳсил олаётган талабаларга адабиёт фани ўқитувчилари учун зарур бўлган замонавий педагогик ва ҳаётий компетенцияларни ўзлаштиришлари учун шарт-шароитлар яратиш, шунингдек, касбий ва ҳаётий вазиятларга мослашиш кўникмаларини эгаллашнинг педагогик ҳамда амалий асосларини яратишдан иборат.

Адабий таълимнинг жамият олдидаги юксак ижтимоий аҳамиятидан келиб чиққан ҳолда келажак ўқитувчиси концепциясинингнинг вазифаларини қуйидагилардан иборат қилиб белгилаш мақсадга мувофиқ ҳисобланади:

адабиёт фани ўқитувчисига қўйиладиган замонавий (ва келажак) талабларни ўрганиш (прогноз қилиш), умумлаштириш ва педагогик олий таълимда амалга оширилаётган таълим-тарбия жараёнлари мазмунини шу талабларга мослаштириш;

адабиёт ўқитиш методикаси ва педагогика назарияси бўйича олиб борилаётган илмий тадқиқотларда келажак ўқитувчиси концепциясини таълим амалиётига татбиқ этишнинг оқилона механизмларини ишлаб чиқиш;

келажак адабиёт фани ўқитувчисининг прфессиограммасини ишлаб чиқиш, мунтазам такомиллаштириб бориш ва уни кадрлар тайёрлаш тизимига жорий қилиш;

жамият ривожланиш қонуниятлари асосида адабиёт фани ўқитувчисига қўйиладиган замонавий (келажак) талаблар, фаннинг ривожланиш анъана ва йўналишларини белгилаш;

талабаларни ўқитувчилик касбига қўйиладиган замонавий (ва келажак) талаблар асосида тайёрлаш, уларга адабиёт фанининг ривожланиш анъаналари ва йўналишлари асосида касбий таълим бериш;

ҳаёт тараққиётининг суръати ва жамият талабларининг ўзгарувчанлигини инобатга олган ҳолда талабаларга адабиёт фани ўқитувчиси касби билан бирга ёндош бўлган қўшимча касб-ҳунар ўргатиш ишларини ташкил қилиш;

адабий таълимда назария ва амалиёт уйғунлиги ва бирлигига эришиш орқали таълим сифатини ошириш;

келажак адабиёт фани ўқитувчисининг шахсий ва касбий компетенцияларини ишлаб чиқиш;

бўлажак адабиёт фани ўқитувчиларининг замонавий ахборот-коммуникация технологияларидан фойдаланиш кўникмаларини кучайтириш;

бўлажак адабиёт фани ўқитувчиларига хорижий тилларни ўқитиш мазмуни ва самарадорлигини ошириш;

бўлажак адабиёт фани ўқитувчиларида реал ҳаётий вазият ва шароитларга касбий мослашиш кўникмаларини шакллантиришга кўмаклашиш.

Келажак ўқитувчиси шахсини тайёрлаш масаласи мураккаб педагогик жараёндир. Шунинг учун уни тизимли равишда ташкил қилиш ва асосий принципларини белгилаб олиш муҳим ҳисобланади.

Адабий таълимда келажак ўқитувчиси шахсини тарбиялаш тизими узлуксиз ҳамда замонга мослашувчан жараёнлар мажмуидан иборат.

Адабий таълимда келажак ўқитувчиси шахсини тарбиялаш мунтазам ўзгариб ва такомиллашиб борадиган жараён экан, унда юз берадиган ўзгаришларда тарқоқлик кузатилмаслиги ва моҳиятдан узоқлашиб кетмасликни таъминлаш учун унинг қандай тамойилларга таянишини қатъий белгилаб олиш зарур бўлади. Келажак ўқитувчисини тарбиялаш тамойиллари қуйидагилардан иборат қилиб белгиланди:

- илмийлик;
- замонавийлик;
- илмий башорат (футурология) га асосланиш;
- амалиётга асосланганлик;
- мақсадга йўналтирилганлик;
- мунтазамлилик;
- жамиятнинг ривожланувчи ва ўзгарувчан талабларига мослашувчанлик;
- таълим ва тарбия ишларининг уйғунлиги;
- ўқитувчилик касбида эришилган ижобий натижа ва ютуқларга таяниш.

Келажак ўқитувчиси айни пайтда ўз соҳаси бўйича эришилган ижобий натижа ва ютуқлардан тўла равишда хабардор бўлиши лозим. Шундагина у келажак ўқитувчиси учун қўйиладиган талабларни қабул қила олади.

Мавзуга ёндош бўлган хорижий ва маҳаллай тадқиқотларни ўрганиш натижасида келажак ўқитувчисининг касбий компетенциялари сифатида биз қуйидагиларни таклиф қиламиз:

билим, кўникма ва малака;

фанга оид билим, кўникма ва малака;

ёндош соҳалар бўйича қўшимча касб-ҳунарни эгаллаш;

назария ва амалиёт уйғунлигини тушуниш;

замонавий таълим технологиялари (шахсга йўналтирилган ёндашув, акмеологик ёндашув, компетенциявий ёндашув, эвристик ёндашув кабилар) ва тарбия методларини ўзлаштириш;

ностандарт фикрлаш ва креатив тафаккур тарзи;

ижодкорлик;

жамият, фан ва соҳанинг ривожланиш қонуниятларини англаш;

замонавий ахборот-коммуникация технологиялари ва хорижий тилларни билиш;

миллий ва хорижий илғор тажрибаларга асосланиш.

Келажак ўқитувчисининг касбий компетенциялари доимий равишда ўзгариб, такомиллашиб борадиган ўсувчи-ўзгарувчи кўрсаткич ҳисобланади. Унинг такомиллашуви илмий жамоатчиликнинг мазкур йўналишда олиб бораётган тадқиқотлари ва уларда билдирилган илмий асосдаги таклиф-мулоҳазаларга боғлиқ.

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Н. И. ВЕСЕЛОВСКИЙ КАК ИССЛЕДОВАТЕЛЬ СРЕДНЕЙ АЗИИ

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Аннотация: в данной статье кроме кратких биографических сведений в энциклопедических и других справочных изданиях и отрывочных данных в публикациях разных авторов, мы не найдем ни одной специальной сколько-нибудь обширной публикации, посвященной жизни и деятельности Веселовского

Ключевые слова: востоковед, научное наследие, биографические сведения, Средняя Азия, историк, деятельность, исследователь, очерк

N. I. VESELOVSKY AS A RESEARCHER OF CENTRAL ASIA

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Annotation: in this article, apart from brief biographical information in encyclopedic and other reference publications and fragmentary data in the publications of various authors, we will not find a single special, somewhat extensive publication dedicated to the life and work of Veselovsky

Keywords: orientalist, scientific heritage, biographical information, Central Asia, historian, activity, researcher, essay

КИРИШ (ВЕДЕНИЕ / INTRODUCTION)

Обшепризнано, что из числа отечественных востоковедов до отябрского переворота никто не сделал так много для изучения историко-культурного прошлого Средней Азии, как В. В. Григорьев, его ученик И. И. Веселовский и ученик последнего В. В. Бартольд, с учетом, конечно, разномасштабности их заслуг перед наукой.

В списках трудов и Григорьева, и Веселовского, и Бартольда мы найдем немалое количество ценных работ, посвященных отнюдь не только Средней Азии. Но при всем том определяющей и главенствующей в их научном наследии являлась среднеазиатская тематика.

При этом если жизнь и деятельность В. В. Григорьева нашли отражение в дореволюционной литературе[1,337,648] и продолжают освещаться в

бывшесоветской литературе (работа А. Ю. Якубовского и др.), а литература о В. В. Бартольде уже составила содержание специального указателя (14 названий публикаций отябрского переворота и 127 — бывшесоветского) [2, 92—101], то иное положение дел мы наблюдасм в отношении Н. И. Веселовского.

И позже, спустя более шести десятилетий после его кончины, некрологические очерки о нём В. В. Бартольда, Н. Печенкина и Б. В. Фармаковского, написанные в 1918 г. и опубликованные в 1921 г., остаются единственными, в котормх ставилось целью охарактеризовать наиболее сушественные черты облика Веселовского — ученого и человека.[3,337-386]

В дальнейшем, кроме кратких биографических сведений в энциклопедических и других справочных изданиях и отрывочных данных в публикациях разных авторов, мы не найдем ни одной специальной сколько-нибудь обширной публикации, посвяшенной жизни и деятельности Веселовского, помимо более или менее пространных сведений о нем как археологе, в связи с критикой его раскопочной деятельности (А. Ю. Якубовский, В. А. Шишкин и др.) [4,136-137]

АДАБИЁТЛАР ТАҲЛИЛИ ВА МЕТОДЛАР (ЛИТЕРАТУРА И МЕТОД / LITERATURE REVIEW)

Так или иначе остается непреложным фактом: жизнь и деятельность видного востоковеда и крупного специалиста по истории культуры Средней Азии Николая Ивановича Веселовского по сути почти вышли из поля зрения бывшесоветской востоковедческой историографии, хотя в литературе самого последнего времени нет недостатка в признании его заслуг как видного исследователя истории Востока, в том числе Средней Азии.

Одним из ярких представителей отечественной школы истории восточных стран (основание которой связано с учрежденнем в 1863 г. кафедры истории Востока на факультете восточных языков Петербургского университета) и выдаюыщимся ученым назвал Н. И. Веселовского академик А. Н. Кононов[5,4], относя его среде и к такому направлению отечественного востоковедения, как изучение восточных источников для освоения истории народов России (Френ, Казембек, Григорьев, Розен, Бартольд, Тизенгаузен) [6,39]. Другой современный автор относит Н. И. Веселовского к числу ученых, «положивших начало изучению прошлого и настояшего тюркских народов» [7.428]. Известным «историком Средней Азии, крупным археологом, исследователем русских архивов — статейных списков московских послов» именует Веселовского Б. М. Данциг [8,251].

В печати поднимается вопрос о необходимости подготовки и издания специального очерка о жизни и деятельности Н. И. Веселовского: «Хорошо,

если у нас будут популярные книги... о Н. И. Веселовском, но ешё нужнее его научная биография» [9,10].

Автор данной книги и ставил целью в меру своих сил и возможностей восполнить эгот пробел хотя бы в плане освешения деятельности Н. И. Веселовского применительно к изучению Средней Азии.

С удовлетворением и признательностью отмечаем, что замысел написать книгу о Н. И. Веселовском как исследователе Средней Азии встретил сочувственное и одобрительное отношение А. Н. Кононова, В. А. Крачковской, II. П. Петрушевского, И. И. Умнякова[10]. В. А. Шишкина и других ученых[11].

МУҲОКАМА (ОБСУЖДЕНИЕ / DISCUSSION)

Убеждённость автора в полезности и необходимости такой работы обусловлена и тем соображением, что, когда речь идет о крупных и типичных для своего времени ученых, их биографии выступают не в роли частных фактов их жизни и деятельности (небезинтересных и примечательных самих по себе), а в качестве сушественных материалов к характеристике того или иного этапа развития истории отечественной науки.

Говоря авторитетными словами академиков Н. М. Дружинина и И. Ю. Крачковского, «нельзя устранить из исторического процесса живые индивидуальности. История совершается живыми людьми, мыслящими и чувствуюшими в соответствии с задачами своего времени»[12,6] и под этим углом зрения «не траурным звоном отдаются у нас слова некрологов. Мы оглядываемся назад, чтобы определить расстояние, которое прошли, а впереди предстоит дальний бесконечный путь» [13,17-18].

Справедливо также указание акад. А. Н. Кононова на то, что «изучение и популяризация истории отечественного востоковедения имеет не только важное научное значение, но и большое воспитательное значение. Избирая новый путь, нельзя забывать путь пройденный, да быть не оставить без должного внимания то хорошее и полезное, что было в прошлом, и не повторить того, что было в прошлом плохого и ненужного» [14,647].

Добавим, наконец, что в условиях быстрого и всестороннего развития бывшесоветского востоковедения в науку приходят одно за другим поколения молодых ученых, призванных владеть всеми знаниями, накопленными как советским, так и доперевортным востоковедением, что является неизменным условием успешности подлинно исследовательских работ. Задача не из легких, принимая во внимание обширность существуюшей литературы, нередко ее распиленность по ставшим библиографически редкими изданиям, слабую изученность архивных материалов по истории науки, крайнюю недостаточность библиографических, биобиблиографических и других

справочных пособий, историографических исследований, облегчаюших критическую оценку научного наследия прошлого.

И в этом плане нельзя не признать желательным появление историографических очерков о жизни и деятельности Н. И. Веселовского, тем более, что публикации, характеризующие Веселовского как востоковеда и его заслуги перед отечественным туркестановедением, давно перешли в разряд библпографических редкостей. Многим исследователям известны лишь отдельные публикации И. И. Веселовского по тому или иному вопросу. Смутные и неполные представления о его общем вкладе в науку, о его облике ученного, о его большом, в своей совокупности, вкладе в изучение Средней Азии, где он был одним из немногих первых специалистов-востоковедов, закладывающих фундамент наших знаний об этом обширном, исторически богатом крае. Между тем научное наследие Веселовского в той или иной степени не потеряло своего значения и сейчас. Процесс сложения и развития историко-востоковедческих изысканий по Средней Азии, историография вопроса не могут быть освещеным в полной мере без того, чтобы не воздать должного пусть не всегда и не во всем «удачливой», но в целом несомненно плодотворной его деятельности.

И дело при этом отнюдь не в том, чтобы воздать должное памяти Веселовского в бывшесоветской историографии.

Критический очерк его жизни и деятельности призвал пусть не только познавательное, но и практическое значение.

НАТИЖАЛАР (РЕЗУЛЬТАТЫ / RESULTS)

Нельзя не согласиться с мыслью одного из современных историографов о том, что «в нашей литературе мы нередко встречаемся с недостаточным знакомством с работами предшественников. Бывает, что какая-нибудь плодотворная идея, высказанная достаточно давно, приписывается авторам последних сводок на данную тему...». Конечно, «труд, наших предшественников уже не удовлетворяют нас с методичсской стороны»[15,4] и добавим от ссбя за большой устарелостью содержашихся в них данных и выходов. Но есть и другая сторона дела: в наше время, время быстрого движения вперед, накопления научных знаний и совершенствования приёмов и методов изысканий исследователей учение, «работаюшие не один десяток лет, замечают, как быстро остаревают их собственные книги и статьи. Отсюда возникает иредставление о ценностп исследований только нынешнего поколения ученых, о том, что все, сделанное в начале XX. а тем более в XIX веке. сейчас уже не имеет никакого значення. Так ли это?» [15,6-7].

Конечно, нет.

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11. Автор сердечно благодарит академика А. Н. Қононова, докторов исторических наук Б. А. Ахмедова. Х. 3. Зияева. Р. Г. Мукминову и других ученых. знакомившихся с рукописью работы. за их ценные советы и замечания по ее содержанию.

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РЕШЕНИЕ ГЕОМЕТРИЧЕСКИХ ЗАДАЧ С ПОМОЩЬЮ КООРДИНАТНОГО МЕТОДА

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Аннотация: В статье ракрыто возможностей решение геометрических задач методом координат. Метод координат в геометрии в том и состоит, что посредством координат точек геометрические объекты задают аналитически с помощью чисел, уравнений, неравенств или их систем и тем самым при доказательстве теорем или решении геометрических задач используют аналитические методы. Это существенно упрощает рассуждение и часто позволяет доказывать теоремы или решать задачи, пользуясь определенным алгоритмом (производя те или иные вычисления), в то время, как синтетический метод в геометрии в большинстве случаев требует искусственных приемов. Овладение универсальными учебными действиями – это требование стандартов образования нового поколения.

Ключевые слова: координатный метод,геометрический метод, пирамида, трапеция,паралеллепипед и т.г.д.

Abstract: The article reveals the possibility of solving geometric problems by the method of coordinates. The method of coordinates in geometry lies in the fact that the coordinates of points are given by geometric objects for detection using numbers, properties, inequalities or their systems, and thus, when detected, they approach or explore geometric problems that are used to search for methods. This greatly simplifies reasoning and often allows one to prove theorems or solve problems according to a certain algorithm (performing certain calculations), while the synthetic method in geometry in most cases requires artificial methods. Mastering the universal educational activity is a requirement of the standards of education of the new generation.

Key words: coordinate method, geometric method, pyramid, trapezium, parallelepiped, etc.

Применение систем координат: В геометрии – для нахождения и исследования уравнений кривых и поверхностей, длин и направлений отрезков,

вычисления площадей и углов; в биологии – для построения схем молекул ДНК, диаграмм и графиков, прослеживающих эволюцию развития, изучения экологических проблем и проблем биосферы; в физике – для определения взаимного расположения тел и влияющих на них сил; в географии – для описания местоположений объектов; в военном деле – для составления карт местности, разработки стратегии и тактики; в экономике - для построения графика спроса и предложения, при графическом представлении разнообразных зависимых величин; в медицине – для снятия кардиограммы, проведения флюорографии, разнообразных снимков органов, для лазерных операций; в астрономии – для составления карт звездного неба, запуска спутников и космических кораблей.

Составителем первой географической карты считается Анаксимандр Милетский (около 610 — после 547 до н. э.). Именно он впервые описал широту и долготу места, используя при этом прямоугольные проекции.

Во II веке до н. э., греческий учѐный Гиппарх предложил на всю поверхность Земли наложить параллели и меридианы и обозначить их числами.

Создателем координатного метода является Рене Декарт (1596 - 1650). Им была предложена система нумерации кресел в театре по рядам и местам. Главное достижение Декарта - построение аналитической геометрии, в которой геометрические задачи переводились на язык алгебры при помощи метода координат, который впервые был описан в труде "Рассуждение о методе" в 1637 году. Преимущества координатного метода: Решая ту или иную математическую или физическую задачу методом координат, можно использовать различные координатные системы, выбирая ту из них, в которой задача решается проще или удобнее в данном конкретном случае. С помощью координатного метода некоторые задачи из школьных учебников и из ЕГЭ решаются гораздо проще, поскольку чисто геометрический метод требует интуиции, пространственного воображения, дополнительных построений. При координатном же методе обычно требуется только знание некоторых формул. Рассмотрим применение координатного метода для решения нескольких геометрических задач на плоскости и в пространстве.

Задача 1: Докажите, что в равнобедренной трапеции диагонали равны.
Координатный метод:

Введем систему координат, как показано на рисунке. Пусть нижнее основание имеет длину $2a$, верхнее – длину $2b$, а высота трапеции равна c. Тогда вершины трапеции есть $A(-a;\ 0)$, $B(-b;\ c)$, $C(b;\ c)$, $D(a;\ 0)$. Отсюда по формуле расстояния между двумя точками получаем:

$|AC| = (a + b)^2 + c^2$

$|BD| = (a + b)^2 + c^2 \Longrightarrow |AC| = |BD|$.

Геометрический метод: Известно, что в равнобедренной трапеции углы при основании равны. Тогда $\Delta ABD = \Delta ACD$ по первому признаку ($AB = CD$, $\angle A = \angle D$, AD – общая). Следовательно, $AC = BD$. В данной задаче методы практически равноценны. Однако в некоторых планиметрических, а особенно в стереометрических задачах координатный метод нередко является более простым.

Задача 2: Дан прямоугольный параллелепипед $ABCDA1B1C1D1$, у которого $AD = 6$, $AB = 3$, $AA_1 = 2$. Найти угол между прямой AC_1 и прямой, проходящей через середины ребер AA_1 и B_1C_1 .

Координатный метод: Введем систему координат, как показано на рисунке. Тогда $A(6; 0; 0)$, $A_1(6; 0; 2)$, $B_1(6; 3; 2)$, $C_1(0; 3; 2)$. Точка M – середина AA_1 , значит, ее координаты равны полусумме координат точек A и A_1 , т.е. $M(6; 0; 1)$. Аналогично, N – середина B_1C_1 , значит, $N(3; 3; 2)$. Тогда AB = $\{-6; 3; 2\}$, $M\ N = \{-3; 3; 1\}$. Пусть α – угол между этими векторами. Следовательно, cos $\alpha = \frac{AC1MN}{|AC1||MN|} \Rightarrow | = \frac{18+9+2}{\sqrt{36+9+4}\sqrt{9+9+1}} = \frac{29}{7\sqrt{19}} \Rightarrow$

$\alpha = \arccos \frac{29}{7\sqrt{19}}$;

Геометрический метод: Проведем прямую NP, параллельную BB_1 . K - середина NP.

$AM||NK$, $AM = NK$, следовательно, $AMNK$ – параллелограмм, откуда $MN||AK$. Значит, искомый угол равен $\angle KAC_1$.

$AC_1^2 = AB^2 + AD^2 + AA_1^2 = 4 + 36 + 9 = 49$ $AC_1 = 7$;

$C_1K = \frac{1}{2}\sqrt{BC^2 + BB_1^2} = \frac{1}{2}\sqrt{36+4} = \sqrt{10}$

$AP = \sqrt{AB^2 + BP^2} = \sqrt{9+9} = \sqrt{18}$;

$AK = \sqrt{AP^2 + KP^2} = \sqrt{18+1} = \sqrt{19}$

Тогда по теореме косинусов из ΔAKC_1 :

$$\cos \angle KAC_1 = \frac{AK^2 + AC1^2 - KC1^2}{2\ AC1 \cdot AK} = \frac{19+49-10}{2 \cdot 7 \cdot \sqrt{19}} = \frac{58}{14\sqrt{19}} = \frac{29}{7\sqrt{19}}$$

$\Rightarrow \alpha = \arccos \frac{29}{7\sqrt{19}}$.

В данной задаче координатный метод является более коротким, не требующим дополнительных построений, знания геометрических теорем и пространственного воображения. Такой метод подходит даже не очень сильным ученикам, которых, как правило, пугают стереометрические задачи.

Задача 3: Дана прямоугольная трапеция с основаниями a и b, $b > a$. Найдите расстояние между серединами ее диагоналей.

Введем систему координат так, как показано на рисунке. Пусть $AB = b$, $CD = a$. Обозначим высоту трапеции AD через h. Тогда ее вершины будут иметь координаты $A(0; 0)$, $B(b; 0)$, $C(a; h)$, $D(0; h)$. Точка M – середина AC, значит, ее координаты равны полусумме координат точек A и C, т.е.

$M(\frac{a}{2}; \frac{h}{2})$. Аналогично, N – середина BD, значит, $N(\frac{b}{2}; \frac{h}{2})$. Тогда

$$|MN| = \sqrt{(\frac{b}{2} - \frac{a}{2})^2 + (\frac{h}{2} - \frac{h}{2})^2} = \sqrt{(\frac{b}{2} - \frac{a}{2})^2} = \frac{b-a}{2}$$

Задача 4: Основанием пирамиды $SABC$ является равносторонний треугольник ABC, длина стороны которого равна $4\sqrt{2}$. Боковое ребро SC перпендикулярно плоскости основания и имеет длину 2. Найти угол между скрещивающимися прямыми, одна из которых проходит через точку S и середину ребра BC, а другая проходит через точку C и середину ребра AB. Введем систему координат, как на рисунке. Тогда $A(4\sqrt{2}; 0; 0)$, $C(0; 0; 0)$,

$S(0; 0; 2)$. Проведем в ΔABC высоту BH. Поскольку треугольник – равносторонний, то BH также является медианой. Значит, $CH = 2\sqrt{2}$,

$BH^2 = BC^2 - CH^2 = 32 - 8 = 2$ 4 BH=$2\sqrt{6}$. Тогда $B(2\sqrt{2}; 2\sqrt{6}; 0)$. Точка M - середина BC, значит, ее координаты равны полусумме координат точек B и C, т.е. $M(\sqrt{2}; \sqrt{6}; 0)$. Аналогично, N - середина AB, значит, $N(3\sqrt{2}; \sqrt{6}; 0)$. Тогда S $M = \{\sqrt{2}; \sqrt{6}; -2\}$, C $N = \{3\sqrt{2}; \sqrt{6}; 0\}$. Пусть α – угол между этими векторами. Следовательно,

$$\cos\alpha = \frac{SM \cdot CN}{|SM| \cdot |CN|} = \frac{6+6+0}{\sqrt{2+6+4\sqrt{18+6}}} = \frac{12}{2\sqrt{2} \cdot 2\sqrt{6}} = \frac{1}{\sqrt{2}} = \frac{\sqrt{2}}{2} \Rightarrow \alpha = 45° .$$

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ҲОЗИРГИ ФОРС АДАБИЙ ТИЛИ ВОКАЛИЗМ ВА КОНСОНАНТИЗМ ТИЗИМИНИНГ ФОНОЛОГИК ТАҲЛИЛИ ВА ТАВСИФИ

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Аннотация: Ушбу мақолада ҳозирги форс тилидаги вокализм ва консонантизм тизими фонологик аспектда таҳлил ва тадқиқ қилинган. Фонемаларнинг оппозицияси ва фонемаларни ажратувчи асосий белгилари ҳақидаги турли қарашлар умумлаштирилган.
Калит сўзлар: Ҳозирги форс адабий тили, унли фонема, ундош фонема, фонологик оппозиция, бирлик оппозиция, кўп белгили оппозиция.

ОПИСАНИЕ ФОНЕМ В СОВРЕМЕННОМ ПЕРСИДСКОМ ЛИТЕРАТУРНОМ ЯЗЫКЕ

Аннотация: В данной статье система вокализмов и консонантизмов в современном персидском языке анализируется и исследуется с фонологической точки зрения. Обобщены различные взгляды на противопоставление фонем и основные признаки, различающие фонемы.
Ключевые слова: Современный персидский литературный язык, гласная фонема, согласная фонема, фонологическая оппозиция, оппозиция единственного числа, многозначное противопоставление.

DESCRIPTION OF THE PHONEMES IN MODERN PERSIAN LITERARY LANGUAGE

Abstract: In this article, the system of vocalism and consonantism in modern Persian is analyzed and researched from the phonological aspect. Various views on the opposition of phonemes and the main features distinguishing phonemes are summarized.
Key words: Modern Persian literary language, vowel phoneme, consonant phoneme, phonological opposition, singular opposition, multi-character opposition.

КИРИШ

Эрон Ислом Республикаси ҳудудида тарихий-географик ва сиёсий ҳодисалар натижасида ушбу давлатнинг кўп миллатли халқининг

шаклланишини кўриш мумкин. Бу давлат ҳудудида эроний тиллилардан ташқари туркий, сомий тилли халқлар ҳам яшашади. Ҳижрий 1358 мелодий 1979 йилдаги референдум натижасига кўра Эрон Ислом Республикасининг давлат тили форс тили деб унинг Конститутсияси “γānune asāsi-ye jomhuri-ye eslāmi-ye Irān”-да киритилган[24]. Бу тил форсларнинг (аҳолининг қарийб ярими) она тили ҳисобланарди ва бошқа (озарбойжон, курд, балуч, лур, бахтиёрий, туркман, араб, арманлар ва бошқа миллатдагиларнинг ўзаро алоқа тиллари ҳисобланарди.

Давлат мансабдорлари форс тилини тарқатишга доимо ҳаракат қилишган. Форс тилидан кўпгина арабча, туркча ва европа тилларидан ўзлашган сўзларни сунъий ўзгартиришди[23]. Унинг ўрнига янги асл форсча морфемалардан ясалган сўзларни амалиётда қўллашди. Сабаби бу кўп миллатли давлатни бирдамликда, бир бутун шаклда сақлашнинг энг мақбул ва тарихий усули уларни дини ва тилини умумлааштириш эди. Агар дин, мазҳаб ва тил умумийлашмаганда таърихда улар Усмоний турклар империясига қўшилишарди ёки бугунги кунда озарлар Озарбайжонга, арманлар Арманистонга, турклар Туркияга қўшилишга, қолганлар (курд, балуч, лур, бахтиёрийлар мустақил бўлишга уринарди. Шунинг учун улар форс тилига бошқа тилнинг таъсирини пасайтиришга, шунингдек тилнинг софлигини сақлашга ҳаракат қилишган. Кўп миллатли давлатни бир бутунликда сақлаб келаётган асосий ғоя дин ва мазҳаб бўлса иккинчи ўринда форс тили ҳисобланади.

Тил инқилобини ўтказаётган давлат мутасаддилари Тил ва адабиёт академиясини(Farhangeston) тузишди. Ушбу акдемияда фақат пуризмни кўрмасдан тилда ижобий натижаларни ҳам кўриш мумкин.

Ўзининг генетик, фонетик ва лексик-грамматик сифатларига кўра форс тили эроний тиллар гуруҳи ҳинд-европа тиллар оиласига киради. Эроний тиллар гуруҳидаги тилларни икки хил тавсифлаш усули мавжуд:

1) тарихий ривожланиш ва тарихий кўрсаткичларга кўра

2) тарихий-диалектологик ва фонетик-грамматик кўрсаткичларига кўра[19].

Тарихий ривожланиши бўйича эроний тиллар уч гуруҳга бўлинади:қадимий эрон тили(авесто тили, қадимий форс тили, сак ёки скиф, мидия тиллари); ўрта эроний тиллар(ўрта форс тили, парфиёний, бохтарий, суғдий, хоразмий тиллар); янги эроний тиллар(форсий, тожик, дарий, пушту, балуч, курдий, тотий, толиший, гилоний, мозандароний, осетиний, яғнобий, помирий).

Ҳозирги форс тили эроний тиллар гуруҳининг жанубий-ғарбий тилларидан ҳисобланади. Ушбу гуруҳга шунингдек тожик, дарий, тотий, бахтиёрий ва лур тиллари ҳам киради.

АДАБИЁТЛАР ТАҲЛИЛИ ВА МЕТОДЛАР

Илмий адабиётларда замонавий форс тилининг даврийлаштириш ҳақида аниқ бир манба мавжуд эмас. Бунинг натижасида баъзи ҳолатларда классик форс тили хусусиятларини замонавий форс тили хусусиятлари билан аралаштиришади. Аслида классик ва замонавий форс тиллари бир-бири билан чамбарчас боғлиқ лекин шу билан бирга замонавий форс тили ўзининг мустақил ривожланиши жараёнида лексика, грамматика, фонетик-фонология ва ҳатто ёзувида ҳам ўзгаришлар сезилади.

Ҳозирги вақтда форс тили фонологияси бўйича жуда кўп ишлар амалга оширилган. Форс тили унли ва ундош фонемалари чуқур ўрганилган[1], уларнинг пайдо бўлиш ўринлари, гап таркибида ўзгариши, артикулятсион ва акустик хусусиятлари[28] ўрганилган. Охиригача аниқ бўлмаган чўзиқ ва қисқа унлилар экспериментал тажрибада исботланди. Янги қарашли тилшуносларнинг фикрича товушларнинг бундай ажратилиши фақатгина олдинги форс тилининг фонемаларини кўрсатиши мумкин ва бу семантикага ҳеч қандай алоқаси йўқ. Шунинг учун унлиларни турғун ва нотурғунларга бўлиш вариантини маъқуллашди. Лекин кўп ўтмай яна унлиларни чўзиқ ва қисқаларга бўлишни маъқуллашди. Ҳозирги форс тили товушларини белгилаш учун халқаро транскрипциядан фойдаланилди[19].

Форс тили товушлари ҳақида олимлар ўзларининг турли фикрларини юритганлар. Жумладан, форс тили фонетикасини систематик равишда тадқиқ этган олим К.И.Поляков дифтонг – «бир фонемадан иборат товуш бирикмаси» эканлигини таъкидлаган ҳолда, форс тилида дифтонгларнинг бир қатор хусусиятлари уларни мустақил бирлик деб қарашга имкон бермайди, деган хулосага келади[17], “Икки унлининг бир бўғин чегарасида бирикувига дифтонг дейилади. Форс тилида дифтонглар миқдори масаласи жаҳон эроншунослигида ўз ечимини топмаган. Бироқ ҳозирги замон форс тили норматив грамматикасини ўрганишда совет фонетистлари таълимотига асосланиб, ei ва ou дифтонглари борлигини таъкидлаймиз[17]”.

Маликушшуарро Баҳор ҳижрий 1337 йилда ўзининг “Sabkŝenāsi” китобини уч жилдда тақдим этдики унда форс тилини турли даврларидаги ҳолатини кўриш ва қиёслаш мумкин. Ушбу китобда муаллиф классик форс тили ҳозирги форс тилидан фарқлари борлигини ва классик форс тили ҳозирги Бухоро, Тожикистон, Балх қишлоқларидаги аҳоли тилида сақланганлигини таъкидлайди. Классик форс тили (форсии дарий) ҳозирги Эрон давлатида турк тилининг таъсири бўлмаган, марказдан узоқда жойлашган қишлоқлар аҳолиси

тилида ҳам сақланганлигини айтиб ўтади. Малик уш-шуаро Баҳорнинг бу фикри асосида ҳозирги форс тили қайси сабабларга кўра классик форс ва ҳозирги тожик, дарий тилларидан фарқлнишини ҳам билиш мумкин[26].

Тилдаги фонемаларни унли ва ундошларга бўлиш энг тўғри ва муҳим гуруҳлантириш ҳисобланади. Биринчидан бундай табақалаш фонетиканинг барча йўналишларида фойдаланилади. Иккинчидан унли ва ундош фонемаларнинг фарқи шунчалик каттаки уларни тавсифлаш учун иккита алоҳида усул ва қоида билан амалга ошади.

НАТИЖАЛАР

Ҳозирги замонда форс тилининг фонологияси жуда чуқур ўрганилган. Тилнинг фонемалари батафсил ўрганилган, унинг унли ва ундош фонемалари, позицион вариантлари, гап давомида комбинацион ўзгаришлар фонемаларининг вариантларини вужудга келтиради. Экспериментал ўрганишлар унли фонемаларни қисқа ва чўзиққа бўлишни таклиф этди[28]. Замонавий тилшунослик тарафдорлари унлиларни қисқа ва чўзиққа бўлиш фақатгина классик форс тилидаги фонемаларни кўрсатишдир, лекин семантик жиҳатдан аҳамиятсиз деб ўйлашади ва бунинг ўрнига унли фонемаларни турғун ва нотурғунга бўлишни таклиф этишади.

Эроншунослар унли товушлар таркиби тавсифи, сифати ва дифтонглар ҳақида, унинг фонологик аҳамияти ҳақида бир хил қарашга эга эмаслар. Кўпгина мутахасислар форс тили олтита монофтонг: ā, u, i, a, e, o ва ey, ow дифтонгларидан иборат деб билишади.[4, 8,10, 3, 19, 16]

Форс тилидаги барча унлилар оғзаки(орал) фонемалар ҳисобланади. Яъни ушбу фонемаларни талаффуз этаётганда танглай билан бурун йўли ҳаво оқими учун ёпиқ бўлади ва барча товуш оғиздан чиқади. Оғиз бўшлиғи резонатор вазифасини бажаради. Товуш найчалари орқали тўлқинланган ҳаво оғиз бўшлиғидаги ҳавони ҳам тўлқинлантиришига сабаб бўлади, натижада эса товушларнинг кучи ортади. Шунингдек резонаторларнинг ҳажми ва шакли ҳам товушнинг фонетик сифатига таъсири бор. Шу сабабли оғиз бўшлиғининг турли шаклларга кириши турли товушларни вужудга келтиради ёки турли унли фонемаларни вужудга келтиради[28].

Оғизнинг ҳажми ва шакли ўзгариши пастки жағ, лаблар ва лаблар билан боғлиқ. Улар ўртасида тил энг муҳим вазифани бажаради. Чунки унлиларнинг икки асосий хусусияти тил олди, тил орқа ва тилинг танглайга кўтарилиш даражаси бўйича унли товушларнинг фарқланишига хизмат қилади. Хулоса қилиб айтиш мумкинки, форс тили унлиларининг табақаланиши учта асосга қараб бўлинади:

1. Тил ва танглай ўртасидаги масофага қараб(тилнинг кўтарилишига қараб.

2. Унли товушни ҳосил қилишда иштирок этадиган тил қисми
3. Унлиларнинг ҳосил бўлиш пайтидаги лаблар шакли.

МУҲОКАМА

Форс тилидаги унлилар чўзиқ ва қисқа унлиларга бўлинади. а, о, е унлилари қисқа унлилар ва ушбу нилиларнинг чўзиқ варианти форс тилида мавжуд эмас ва u, i, ā чўзиқ унлиларнинг ҳам қисқа варианти форс тилида мавжуд эмас. Форс тили унлиларининг чўзиқ ва қисқа сифати фонологик нуқтаи назардан аҳамияти йўқлиги сабабли бу тадқиқотда чуқур кришилмайди.

Назалланиш сифати форс тили унлиларининг фонологик сатҳида аҳамияти йўқ ҳисобланади. Чунки форс тилидаги унлиларнинг ёнидаги назл ундошлар таъсирида назалланиши назалсиз унлилардан фонетик фарқ қилинсада сўзнинг маъносини ўзгартиришига сабаб бўлолмайди.

Форс тили унлиларининг кўпсонли сифатларидан фақат икки сифати фонологик аҳамиятга эга. Булар :

1. Тил олди ва тил орқа бўлишлиги
2. Тилнинг кўтарилиш даражаси[28]

Лабларнинг шакллари фонетик сифатлардан саналади ва фонологик сатҳда аҳамиятсиз саналади.

Қаторлар бўйича унлиларни қуйидагича ўринларга эга:

а) олд қатор: i, e, a

б) орқа қатор: ā, u, o

Тилнинг танглайга кўтарилиши бўйича унлилар қуйидагича бўлинади:

Юқори: i, u

Ўрта даража: e, o

Қуйи даража: a, ā[19]

Юқоридаги асосларга қараб форс тилидаги унлиларнинг фонологик фарқланишларни қуйидаги жадвалда кўрсатамиз.

Тилнинг фаол аъзоси→		
Тилнинг танглайга кўтарилиш даражаси↓	Тил олди	Тил орқа
Юқори даража	i	u
Ўрта даража	e	o
Қуйи даражаа	ā	

Струкутурал тилшуносликда тилдаги элементларни бир хил ҳолатда бир-бирига қарши қўйиш парадигматик алоқалар дейилади[18]. Фонемаларни фарқланиш белгиларини аниқлашда парадигматик сатҳда ўрганиш асосий усуллардан ҳисобланади. Бир хил сўзларда фақатгина бир ўриндаги фонемани ўзгартириб қўйиб ўрганиш фонологик оппозициялари кўринади. Ҳозирги форс

тили унли фонемаларини бир фонологик белги ва икки фонологик белги оппозициялари билан фарқланишини айтиш жоиз.

Бир фонологик белги билан фарқ қиладиган оппозиция тилнинг кўтарилиш даражаси ёки тилнинг олди, тил орқа эканлигига кўра фарқланиш: /i-e/, /i-a/, /e-a/, /u-o/, /u- ā/, /o- ā/ тилнинг танглайга кўтарилиш даражаси бўйича фонемалар оппозицияси; /i-u/, /e-o/, /a- ā/ ҳосил бўлиш қаторига кўра олд ва орқа қатор фонемаларининг оппозицияси.

Икки фонологик белги билан фарқланувчи оппозиция-тилнинг танглайга кўтарилиш даражаси ва ҳосил бўлиш қаторига кўра фарқ қилинувчи фонемалар оппозиқияси ҳисобланади:/i-o/, /i-ā/, /e-u/, /e-ā/, /a-u/, /a-o/. Форс тилида уч фонлогик белги билан фарқ қилинмайди. Чунки лабнинг иштироки фонологик аҳамиятга эга эмас[28].

Юқоридаги зидланишларни урғули ва урғусиз ўринларидаги ўзгариши ёки ўзгармаслигини аниқлаш учун қуйидаги жадвалда мисоллар билан қиёслаб кўрдик.

Оппозиция тури Фонологик белги Оппозиция намуналари Урғули ҳолат Урғусиз ҳолат

Бир фонологик белги билан фарқланадиган оппозициялар Тилнинг танглайга кўтарилишига кўра (юқори, ўрта, қуйи) /i-e/

/i-a/

/e-a/

/u-o/

/u-ā/

/o-ā/ سیر-سر sir-ser

سیر-سر sir-sar

ده-ده deh-dah

دور-در dur-dor

نور-نار nur-nār

در-دار dor-dār سیری-سری siri-seri

سیردار-سردار sirdār-sardā

دهان-دهان dehān-dahān

دوربین-دربین durbin-dorbin

نورناک-نارناک nurnāk-nārnāk

درم-دارم doram-dāram

Ҳосил бўлиш қаторига кўра(олд ва орқа қатор) /i-u/

/e-o/

/a- ā/ شیر-شور ŝir-ŝur

نه-نه neh-noh

زر-زار zar-zārشیرناک-شورناک ŝirnāk-ŝurnāk

نهان-nehān-nohān

خروار-خاروار xarvār-xārvār

Икки фонологик белги билан фарқланадиган оппозициялар Тилнинг танглайга кўтарилиш ва ҳосил бўлиш қаторига кўра /i-o/

/i-ā/

/e-u/

/e-ā/

/a-u/

/a-o/ پیر-پر pir-por

قیر-قار γir-γār

سر-سور ser-sur

سر-سار ser-sār

در-دور dar-dur

در-در dar-dor گیلستان-گلستان gilestān-golestān

ایزار-آزار izār-āzār

کهان-کوهان kehān-kuhān

سرها-سارها serhā-sārhā

دری-دوری dari-duri

درها-درها darhā-dorhā

Ушбу мисоллар юқоридаги унлиларнинг урғули бўғинлардаҳам урғусиз бўғинларда ҳам бир хил эканлиги аниқланди. Демак юқоридаги жадвалдан ҳозирги форс тилида бир фонологик белги билан фарқ қилувчи тўққизта оппозиция ва икки фонологик белги билан фарқланувчи олтита оппозиция мавжудлиги тасдиқланди. Бу усулда вокализм тизимининг фонологик оппозицияларини аниқлашни ўзбек тилшуноси Абдулҳамид Нурмонов ҳам ўзбек тилидаги вокализм тизими оппозицияларини аниқлаштирган[15].

ХУЛОСА.

• Форс тилидаги барча унлилар арал фонемалар ҳисобланади

• Унлиларнинг чўзиқ ва қисқалиги форс тилида фонологик аҳамиятга эга эма.

• Дифтонглар форс тилида фонологик аҳамиятга эга эмас

Ундош товушлар(фонемалар) бу- ўпкадаги ҳаво чиқаётган пайтда бирон тўсиқ ва танглик сабабли ҳосил бўладиган товуш ҳисобланади. Форс тилидаги ундошлар ташқарига чиқувчи ҳаво орқали ҳосил бўлади. Ўпкадан чиқаётган ҳаво форс тили ундошларида қуйидаги шаклларда тўсиқга учрайди:

1. Чиқаётган ҳаво оқими тўлиқлигича ёпиқ
2. Чиқаётган ҳаво оқими қисман очиқ

Биринчи ҳолатни ёпиқ механизм ва иккинчи ҳолатни очиқ механизм дейилади[28].

Форс тилидаги ундошлар сони бўйича олимларнинг фикри бир хил эмас. Эроншунос олимлар Ш.Г.Гаприндашвили ва Ж.Ш.Гиунашвилилар ундошларнинг сифати тавсифида бирдамлик йўқлигини таъкидлайдилар ва ўз-ўзидан унинг миқдорида ҳам кейин бирдамлик бўлмайди[6]. Араб тилидан ўзлашган айн ва ҳамазаларнинг ундош фонема сифати қабул қилиш ва қилмаслик масаласи, шунингдек қоф ва ғайннинг бир хил ёки икки хил сифатга эга эканлиги баҳслари сабаб форс тилидаги ундош фонемалар миқдорини гоҳида 22, гоҳида 24 ва баъзида 23 та деб айтишган[13].

Кўпчилик олимлар форс тилида 23 та ундош мавжуд деб билишади[8, 9, 11, 4].

Форс тили ундошлари уч хусусияти билан фарқланади:

1)ҳосил бўлиш ўрнига кўра;

2) пайдо бўлиш усулига кўра;

3) овоз ва шовқиннинг иштирокига кўра;

1) Ҳосил бўлиш ўрнига кўра форс тили ундошлари лабланганлик, тил иштироки, ҳалқум, кекирдак, бўғиз товушларига бўлинади.

Лаб товушларини талаффуз этиш пайтида лаблар бир-бирига ёпилади(p, b), ёки пастки лаблар тепа олд тишлари ортига ўтади(f,v). Шунинг учун бу товушларни бир гуруҳини лаб-лаб бошқасини лаб-тиш товушлари дейишади.

Тилнинг қайси қисми фаол иштирок этишига қараб тил олди(t, d, ĉ, ĵ, n, s, z, ŝ, ž, l, r), тил ўрта (k, g, y), тил орқа (k, g, n товушларининг баъзи вариантлари)[19].

2) Ҳосил бўлиш усулига кўра ундош товушлар портловчи, сирғалувчи, титроқ ундошларга бўлинади. Портловчиларнинг ўзи соф (p, b, t, d, k, g), қоришиқ (ĉ, ĵ), бурунли (m, n).

Сирғалувчи ундошлар тўрт турга бўлинади: бир манбали (f, v, s, z, x, γ, h), икки манбали (ŝ, ž), ўрта манбали(y) бу ундош товуш ҳосил бўлишида тил ўртаси қаттиқ танглайга кўтарилади, ён сирғалувчи ундош(l) товушлари.

Форс тилида битта титроқ ундош бор(r).

3) Товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра жарангли, жарангсиз ва сонантларга бўлинади.

Портловчи шовқинлилар жарангли(b, d, g, ĵ) жарангсиз(p, t, k, ‘, ĉ) ва сонорлар(m, n) товушлардан иборат.

Сирғалувчи шовқинли ундош товушлар жарангсиз(f, s, h, ŝ, x) жарангли(v, z, ž, γ) ва сонорлар(y, l) товушлари ҳисобланади[10].

Юқоридаги асосларга таяниб форс тили ундошларини бирма-бир тавсифлаймиз.

b-фонемаси ҳосил бўлиш ўрнига кўра-лаб-лаб, ҳосил бўлиш усулига кўра-портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангли.

p-фонемаси ҳосил бўлиш ўрнига кўра-лаб-лаб, ҳосил бўлиш усулига кўра-портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

t-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз. Баъзи форсча манбаларда d, t, n, r, z, s, l фонемалари яъни лаб тил фонемаларини милк фонемалари дейилган[27].

d- фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра- портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангли.

k- фонемаси ҳосил бўлиш ўрнига кўра-тил ўрта, ҳосил бўлиш усулига кўра- портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

g- фонемаси ҳосил бўлиш ўрнига кўра-тил ўрта, ҳосил бўлиш усулига кўра- портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангли.

γ-фонемаси ҳосил бўлиш ўрнига увуляр, ҳосил бўлиш усулига кўра-портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

‘-фонемаси ҳосил бўлиш ўрнига бўғиз, ҳосил бўлиш усулига кўра-портловчи, соф, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

č- фонемаси ҳосил бўлиш ўрнига тил олди, ҳосил бўлиш усулига кўра-портловчи, африкат, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

j- фонемаси ҳосил бўлиш ўрнига тил олди, ҳосил бўлиш усулига кўра-портловчи, африкат, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангли.

m-фонемаси ҳосил бўлиш ўрнига кўра-лаб-лаб, ҳосил бўлиш усулига кўра-портловчи, димоғли, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- сонант.

n-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-портловчи, димоғли, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- сонант.

f-фонемаси ҳосил бўлиш ўрнига кўра-лаб-тиш, ҳосил бўлиш усулига кўра-сирғалувчи, бир манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

v-фонемаси ҳосил бўлиш ўрнига кўра-лаб-тиш, ҳосил бўлиш усулига кўра-сирғалувчи, бир манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангли.

s-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-сирғалувчи, бир манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

z-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-сирғалувчи, бир манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангли.

x-фонемаси ҳосил бўлиш ўрнига кўра-увуляр, ҳосил бўлиш усулига кўра-сирғалувчи, бир манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

h-фонемаси ҳосил бўлиш ўрнига кўра-бўғиз, ҳосил бўлиш усулига кўра-сирғалувчи, бир манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

ŝ-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-сирғалувчи, икки манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангсиз.

ž-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-сирғалувчи, икки манбали, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- шовқинли, жарангли.

y-фонемаси ҳосил бўлиш ўрнига кўра-тил ўрта, ҳосил бўлиш усулига кўра-сирғалувчи, ўрта, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- сонант.

l-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-сирғалувчи, ён, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра- сонант.

r-фонемаси ҳосил бўлиш ўрнига кўра-тил олди, ҳосил бўлиш усулига кўра-титроқ, товуш пайчаларининг иштироки ва товушнинг мавжудлигига кўра-сонант.

ҳосил бўлиш ўрни→								
ҳосил бўлиш усули↓		лаб-лаб	лаб-тиш	тил олди		тил ўрта		
						увуляр	бўғиз	
портловчи	шовқинли	соф	p, b	t, d		k, g	γ	‘
африкат			č, j					
сонант (назал)		m		n				

сирғалувчи	шовқинли	бир манбали		f, v	s, z	x	h
		икки манбали	ŝ, ž				
	сонант	ўрта	y				
		ён	l				
		титроқ	r				

Ушбу қисмда форс тилидаги ундош фонемалар таснифига парадигматик жиҳатидан фонемаларнинг оппозициялари ва фарқланиш белгиларини ўрганиб чиқдик. Форс тилида ва бошқа тилларда ҳам ундошлар сони унлиларга нисбаттан кўплиги боис улар ўртасидаги оппозицияларнинг сони ҳам ортади. В.А.Василевнинг фикрига кўра икки фонема ўртасида бўладиган бир фарқланиш белгисига эга оппозиция “бирлик оппозиция”(s-z, ŝ-ž), икки фарқланиш белгига эга оппозиция “иккилик оппозиция”, иккитадан ортиқ фарқланиш белгисига эга оппозицияни “кўплик оппозиция” деб атаган[5].

Форс тили ундош фонемалари уч асосий хусусиятлари билан фарқланишини юқорида таъкидлаган эдик. Шунга кўра бир белги билан фарқланадиган оппозицияларни кўриб чиқамиз.

1.Артикуляцион ўрни ва тўсиқнинг ҳосил бўлиш ўрнига кўра:

a. Лабиал-тил олди: p-t, b-d, m-n, f-s, v-z
b. Лабиал-тил ўрта: p-k, b-g
c. Лабиал-увуляр: p - γ
d. Лабиал-бўғиз:p-‘, f-h
e. Тил олди-тил ўрта:t-k, d-g
f. Тил олди-увуляр:t-γ, s-x
g. Тил олди-бўғиз:t-‘, s-h
h. Тил ўрта-увуляр:k-γ, z-x
i. Тил ўрта-бўғиз:k-‘

2. Артикуляция усули ва тўсиқнинг қандай ҳосил бўлишига кўра:

a. портловчи-сирғаловчи: p-f, b-v, t-s, t-ŝ, d-z, d-ž, γ-x, ‘-h
b. портловчи-аффрикат: t-č, d-j
c. сирғалувчи-аффрикат: ŝ-č, ž-j
d. портловчи шовқинли-бурун сонанти: b-m, d-n
e. сирғалувчи-сонант: z-l, ž-l
f. шовқинли сонант-бурун сонант: l-n, r-n
g. ён сонант-титроқ сонант: l-r
h. титроқ сонант-тил ўрта сонант: r-y

Юқоридаги бир элемент билан фарқланувчи форс тилидаги ундошлари оппозицияларини Н.С.Турбецкой[20], А.Абдузуҳуров[2], А.Нурмонов[14], Д.Қузикулова ва М.Кушимовалар[7], О.В. Мурашкинанинг[12] услубларига кўра тавсифланди. Ушбу тавсифга илова қилиб яна форс тилидаги ундош

фонемалар жарангли ва жарангсиз элементи билан ҳам фарқланади:b-p, d-t, j-č, z-s, ž-ŝ, v-f, k-g;

ХУЛОСА

Форс тилидаги барча ундошларда ҳаво оқими ташқарига ҳаракат қилади.(истисно тариқисида айтиш мумкинки, форс оғзаки тилида инкорни англатадиган “نه” /na/ сўзи ўрнига тилни теппадаги олд тишлар ва қаттиқ танглайга ёпиштириб, тил четлари теппа ён милкларга тегиб турган ҳолатда ташқаридаги ҳавони ичкарига тортиб талаффуз қиладиган товуш бор. Уни авом тилида "نچ-نچ" /noč- noč /дейишади.

Форс тили ундошларининг фонологик тавсифида ҳосил бўлиш ўрни, ҳосил бўлиш усули ва товуш пайчаларининг иштироки ва товушнинг мавжудлиги хусусиятлари бўйича фарқланади.

Форс тилида 23 та фонема мавжуд, ҳамза ва айнни маъно ажратиш хусусияти борлиги учун фонема сифатида тан олинади.

Форс тили консонатизм тизимида 46 та бирлик оппозия мавжуд.

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YOUTH SUBCULTURES AND SOCIAL INTERACTION

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Annotation: This article is about language personality of a teenager as a representative of youth culture. Also it is devoted to the description of the linguistic personality, the levels of organization of its structure. A linguistic personality is considered as existing in a specific cultural and communicative environment, which determines the content of its structural levels.

Key words: culture, subculture, counterculture, anticulture, youth culture, youth subculture, voluminous descriptions, identity, choice, self-realization.

МОЛОДЕЖНЫЕ СУБКУЛЬТУРЫ И СОЦИАЛЬНОЕ ВЗАИМОДЕЙСТВИЕ

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Аннотация: В статье речь идет о языковой личности подростка как представителя молодежной культуры. Также она посвящена описанию языковой личности, уровням организации ее структуры. Языковая личность рассматривается как существующая в определенной культурно-коммуникативной среде, которая определяет содержание ее структурных уровней.

Ключевые слова: культура, субкультура, контркультура, антикультура, молодежная культура, молодежная субкультура, объемные описания, идентичность, выбор, самореализация.

YOSHLAR SUBMADANIYATI VA IJTIMOIY HAMJIHATLIK

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Magistratura bo'limi talabasi

Annotatsiya: Ushbu maqola yoshlar madaniyatini namoyon etuvchi til vositasini muhokama etadi. Shuningdek, maqola lingvistik shaxsning tavsifiga, uning tuzilishini tashkil etish darajalariga bag'ishlangan. Til shaxsi uning tarkibiy darajalarining mazmunini belgilaydigan ma'lum bir madaniy va kommunikativ muhitda mavjud deb hisoblanadi.

Kalit so'zlar: madaniyat, submadaniyat, qarshi madaniyat, antikultura, yoshlar madaniyati, yoshlar submadaniyati, katta hajmli tavsiflar, o'ziga xoslik, tanlov, o'zini o'zi anglash.

INTRODUCTION

A social group's shared way of life, not just isolation but also cultural variety, forms the framework for the development of a subculture. A unique way of life is based on a certain cultural pattern, which includes a particular value system, concepts, conventions, and rules of conduct, symbol construction and use, taste, fun, music, appearance, and speech of a specific social group. This way of life becomes a cultural style, or subculture, when it rejects the mainstream or prevailing cultural model.

As much as they do with regard to age, vocations, free professions, gender, and subcultures develop within social layers. Subcultures signal the absence of the concept of wholeness and herald symbolic disruption of the social order, which is a sociologically significant issue. This implies the exertion of resistance through style, the distancing away from man's other or so-called false nature and the coming to the authentic expressive skill and authentic style. That is what D. Hebdige writes about having in mind primarily teddy boys, mods, rockers, skinheads and punkers. Their movement causes censorship thus figuring out as the basic carrier of meaning in subculture. The spectacular elements of subculture create a possibility for subversive readings and detection of hidden (coded) messages on the shining surfaces of style. The causes for the emergence of subculture as well as the reasons for joining subculture are not always rational; that is why they should not be uncritically sought for in the sphere of rationality. There were no symposia, programs, or memos prior to their emergence. Subcultures frequently develop spontaneously; they are the result of actions focused toward a goal whose purpose is to provide an escape from the

faceless everydayness that is characterized by monotony, spiritual emptiness, and impersonality.

MAIN PART

Subculture forms outside of political boundaries and then crystallizes, materializes, and communicates group experience. Subculture represents a reasonably rounded-off, separate identity entire in terms of the overall culture; it consists of beliefs, rules, and conventions that specific group members have adopted, upheld, and adhered to over an extended period of time. Subcultures represent the peculiarities of social layers, groupings, and positions. And last, subcultures produce and own a wide range of styles. It should be emphasized that the relationship between subculture and the definition of style is most closely associated as a sociocultural phenomenon. The fashion conveys the connotation of the particular culture. If the way of life can be attributed to a larger social community or social group, the style determines the contents of life in social layers and, generally, smaller social groupings. This is known as the *"I"* technique, by which the actor identifies himself and establishes his identity through subculture.

The triad formed by subculture, style and identity has no unidirectional course but a circular one. It means that the identity expresses itself through subculture as the meaning of style, that the style represents an external manifestation of identity and, finally, both the factors together form subculture with a set of recognizable features stemming from the cultural patterns of minority groups, namely strategies of thought, worldviews, values, beliefs, norms, rules of behavior, affinities, sensibilities, tastes, symbolic representations, moods, specific sensitivities and linguistic peculiarities (jargon, slang). If we would call all this inner identity indicators, then outer indicators would comprise the factors of visualization of subcultural identity, namely, physical appearance (way of dressing, ornaments, hair do), visible manifestations of behavior, posture, rebel image, choice of music, skills, rituals and festivities. At the same time, we should not cherish an illusion that, after learning about all these above-listed general traits, the door of subculture would be widely open to you. The apparent clarity of the word *"subculture"* cannot hide the truth that, as Hebdige would say, it is shrouded in mystery and that it suggests a whole set of obscure notions like masons' oaths and underground (understood in terms of movement or organization whose activities go on outside the established society or culture).

Style is not an unambiguous or fixed category, but one that is historically relative, just as subcultures do not represent an everlasting, monolithic, or petrified social group, but rather a fluid and relatively widespread one. They don't just consist of language or ethnic groups. Subcultures can include naturalists, Goths, hackers, hippies, Rastafarians, followers of hip hop, and football enthusiasts, to paraphrase Giddens. According to the British sociologist, some people may clearly identify with

a certain subculture while others can easily travel between a variety of subcultures. This is doable and possible because, although being deeply ingrained, beliefs and conventions can evolve over time.

The cultural style represents the basic form through which different identities, most often personal ones, can be shaped. It is through style that individuality comes to surface as well as creativity, uniqueness and sensitivity that, taken together, affirm one single personality. If we come to accept the fact that identity is a metaphor for recognizability, then we are not far from a very well-known phrase that style is man himself (Note: man is not born with a style but the style is something learnt and shaped in a given culture). The affinity for one style, orientation or tendency is specified by subculture that an individual tends or belongs to. Subcultural styles represent the best manifestation of cultural diversity.

The social order of the modern times can be best understood through a much widely understood life style pointing to practical differences in everyday living. The difference with respect to the other comes from, as K. Geertz would say, "voluminous descriptions" of the things representing part of the social status and identity. The notion of the life style can be constituted by means of the expressions such as "identity", "choice" and "self-realization". It is, as a phenomenon, most directly related to the modern society. Life styles are nothing else but habituated ways of combining certain aspects of everyday life, on the other hand, of social and symbolic values. In Chaney's view, styles are patterns of actions which differentiate people; he sees them as *"ways of playing with identity"*. Since the understanding of the life style is related to symbolic practice, it is obvious that style should not be looked for in the objectiveness of the material world. Its determinants are primarily coupled with social and symbolic meaning which is woven into multifaceted everyday reality.

Among the issues related to subcultural style, one of the central problems is that of taste. Even when taste is an individual matter, when it is the most individual and most intimate, it is, to the greatest possible extent, socially and culturally determined. Taste can be treated in aesthetic discourse, as a universal human feeling for beauty, and in sociological discourse, in which the starting point is the fact that it is socially determined. According to a well-known R. Lynes quote, taste is our individual pleasure, our inner dilemma, and our outward facade. Z. Gluevi, writing about the connection between flavor and emotion has determined that there is another poorly defined identity relation in this sector as an aesthetic consideration and the substance of the subject. In that regard, he offers us a compelling argument that taste, which he defines as *"a summary of man's aesthetic being,"* is intimately linked to *"the entirety of his existence"*. All this further supports the thesis that taste is not only an aesthetic category but it blends in itself a way of life of our personality *in toto*. Hence an attack on taste is experienced as an attack on our whole life and our Ego. When someone

accuses you of lacking any (aesthetic) taste or of your having a poor taste, then you tend to understand it not as an attack on one aspect of your personality (aesthetic) but rather as an attack on your complete personality (identity). The accusation makes you, in the cultural sense, unfit as man and thus affects your pride.

The cultural context shapes a person's taste, but it is typically specific to a particular subcultural setting (for this reason, it is not unjustified to describe someone as a rocker, businessman, or athlete "with an artist's soul"). Since culture is a general concept while interests are always customized and shift to some subculture, a specific offshoot of the cultural matrix, no one can truly and unconditionally belong to the culture in its entirety. One can only fully develop his most private, intimate tastes in the context of a subcultural environment. This is accomplished through the chosen value system, which does not have to be consistently and completely at odds with the value system of the dominant culture.

The sociologists are primarily interested in subcultural groups. They can conceptually be defined through style, values, ideology and meaning. It is clear that there is a correlation between group (that is, social layer) and symbolic form of representation and this in the sense that the cultural forms are already existent while the group simply takes them over. It is upon this hypothesis that M. Brake bases his personal view of subcultures. For him, subcultures are not but systems of meaning, forms of manifesting life styles developed by a group of subordinate structural position as a response to the ruling system of meaning which shows their attempts to solve structural controversies generated in a wider social context. This definition has two structural components: a sociological one that refers to group membership and a culturological and hermeneutic one that examines the idea of culture. Although subcultural identity is a communal identity, it actively contributes to the development of individual identity in terms of people's freedom of choice (of style). The energy that counterculture possesses does not exist in subculture. It exhibits a certain style, revealing the symbolic group to which a person belongs as well as the sensibility behaviors he supports as well as those he punishes and suppresses.

CONCLUSION

The emotional structure makes the basis of microstructure of subcultural youth style and it is, as written by R. Maric, characterized by *"powerful outbursts of affinities"* and *"an outstanding energy of repulsion"*. In any case, subculture members have special interests; they commit themselves to a chosen domain, develop their common history and form similar emotional habits. In this way they build their own symbolical worlds of special affinities and identify themselves with the chosen contents more powerfully than with the generally accepted values of their community. The subcultural style is spread like a field of symbolic action while it is made up of the following basic elements, a) image, that is outlook, b) music enjoyed

by subculture actors, c) appearance as posture, gestures and expressions, and d) jargon, that is, special kind of dictionary, pronunciation and hidden meaning transmitting a message thus protecting a mysterious world. Differentiating styles with respect to the above-mentioned features, we are actually identifying their belonging to particular subcultures: namely, to beatniks, teddy boys, mods, rockers, skinheads, punkers, metals, ravers. To this we should also add the subcultures with other interests and engagements such as theosophists, occultists and transvestites, yogi practitioners and vegetarians, drug-addicts and other hobbyists. Searching for their identity, many of them join non-formal groups, communities, sects and other colorful groups that we call subcultures.

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MAKTABGACHA TA‘LIM TASHKILOTI BOLALARINING IJTIMOIYLASHUV HOLATI

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Annotatsiya: Ushbu maqolada Maktabgacha ta'lim tashkiloti bolalarining ijtimoiylashuv holati haqida so'z boradi.

Kalit so'zlar: Maktabgacha ta'lim tashkiloti, bola, ijtimoiylashuv, moslashuv, muhit, tarbiya, oila, tarbiyachi, imkoniyati cheklangan bola.

Аннотация: В данной статье речь пойдет о состоянии социализации детей дошкольной образовательной организации.

Ключевые слова: дошкольная организация, ребёнок, социализация, адаптация, среда, воспитание, семья, воспитатель, ребенек с органиченными возможностями.

Annotation: preschool education organization in this article there is talk about the state of socialization in this children.

Keywords: preschool organization, child, socialization, adaptation, environment, upbringing, family, educator, child with limited opportunities.

Hozirgi kunda Respublikamizda “Maktabgacha ta’lim” tizimiga katta e’tibor qaratilib kelinmoqda. Prezidentimiz Sh.M.Mirziyoyev tomonidan 2019-yilning 8-may kuni “O‘zbekiston Respublikasi maktabgacha ta’lim tizimini 2030 yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida[21]”gi qarorining qabul qilinishi fikrimizning dalilidir.

Shuningdek qonunchilik palatasi tomonidan 2019-yil 22-oktabrda “Maktabgacha ta’lim va tarbiya to’g’risidagi” qonun qabul qilingan. Ushbu qonun 11 bob 58 moddadan iborat bo’lib, uning maqsadi maktabgacha ta’lim va tarbiya sohasidagi munosabatlarni tartibga solishdan iboratdir. “Maktabgacha ta’lim va tarbiya to’g’risida”gi qonunning 8-bobi maktabgacha bo’lgan yoshdagi bolalarni ijtimoiy himoya qilishga qaratilgan[22]. Ushbu Qonunning 45-moddasi quyidagicha ta’riflanadi; “Davlat maktabgacha bo’lgan yoshdagi bolalarning, ayniqsa, yetim

[21] https://kun.uz/uz/news/2019/05/09/maktabgacha-talim-tizimini-2030-yilgacha-rivojlantirish-konsepsiyasi-tasdiqlandi-prezident-qarori
[22] https://Lex.uz

bolalar va ota-onasining qaramog'idan mahrum bo'lgan bolalarning, sog'lig'ining holatini tuzatishga, uzoq vaqt davolanishga hamda reabilitatsiya qilishga muhtoj bo'lgan bolalarning, shuningdek, kam ta'minlangan va ko'p bolali oilalardagi bolalarning ijtimoiy himoya qilinishi va qo'llab-quvvatlanishini ta'minlaydi".

Jamiyatimiz kelajagi bo'lmish bolalarni "ma'rifat"li bo'lib rivojlantirish uchun maktabgacha ta'lim tashkilotlariga to'liq qamrab olish, shu bilan birgalikda bolaning ijtimoiylashuv holatini rivojlantirish uchun qulay shart-sharoitlar yo'lga qo'yilmoqda. Bolaning ijtimoiylashuvi, xususan, insonning ijtimoiy moslashuvi uning bilishga bo'lgan obyektiv ehtiyoji jarayonida paydo bo'ladi. Biroq bu bilan uzviy ravishda bolada boshqa bir obyektiv ehtiyoj o'ziga xoslikni namoyon qilish hissi ham shakllanadi. Bola uni yuzaga chiqarish uchun turli usul va vositalarni qidira boshlaydi va buning natijasida uning individuallashuvi ro'y beradi. Bolaning ijtimoiy rivojlanishi o'zaro bog'liq bo'lgan ikki yo'nalishda olib boriladi:

- ✓ moslashuv (ijtimoiy-madaniy tajriba, madaniyatni o'zlashtirish)
- ✓ individuallashuv (mustaqillik, nisbatan o'ziga xoslikka ega bo'lish)[23].

Shunday qilib, ijtimoiylashuv tushunchasi zamonaviy fanda inson shaxsining moslashuvi va individuallashuvi jarayonlarini o'zaro bog'laydi. Maktabgacha ta'limga bolaning ijtimoiylashishi, eng avvalo, muhitning o'rni ham juda katta ahamiyatga ega. Ijtimoiy muhit, avvalambor, bolaning yangi muhitga integratsiyalashuvi nuqtai nazaridan o'rganiladi. Muhit inson kirib borishi, o'zini qulay sezishi uchun qayerda joylashganligini bilishi yetarli bo'lgan ko'cha, uy va shu kabi narsalar emas. Balki muhit bu alohida o'zaro munosabatlar tizimi va qoidalari bilan tavsiflanadigan inson jamoalari hamdir. Shuning uchun ham inson muhitga yangilik kiritadi, muayyan darajada ta'sir qiladi, o'zgartiradi va o'z o'rnida muhit ham insonning oldiga o'z talablarini qo'yadi. U insonni, uning xatti-harakatlarini qabul qilishi ham, inkor qilishi ham mumkin. Muhitning insonga munosabatini insonning yurish - turishi, uning talablariga qanchalik javob berishiga qarab aniqlasa bo'ladi.

Bola ijtimoiylashuvining asosiy omillaridan biri bu tarbiyadir. "Yaxshi va yomon xulqlarning hammasi sharoit tarbiya odatlanish natijasida vujudga keladi. Bilingki agar g'azab tez o'tib ketsa uning sifati xayolga takrorlanmaydi natijada kek hosil bo'lmaydi. Barkamol insonni milliy tarbiya asosida tarbiyalash ularning ruhiyati, ma'naviyati va ijtimoiy hayotda egallagan mavqeini, ularning ilm saviyasi va ma'lumot darajasini belgilab beradi".[24]

Tarbiya pedagogikaning asosiy kategoriyalaridan biridir. Tarbiya jarayonida bola ijtimoiylashuviga ta'sir qiluvchi boshqa omillar, muhit, OAVlari, madaniyatlar

[23]N.Egamberdiyeva "Ijtimoiy Pedagogika" Toshkent 2009
[24] Islamova D. "Allomalarimiz ilmiy meroslarining oilaviy munosabatlardagi ahamiyati" 2021 йил 23-июнь Термизда бўлиб ўтган халқаро илмий онлайн-конференция мақолалари тўпламидан

inobatga olinadi. Tarbiyaning bola rivojlanishiga ta'siri vaqt o'tgan sari o'zgaradi. Bola qanchalik kichik bo'lsa, tarbiya uning shakllanishiga shuncha ko'p ta'sir ko'rsatadi. Vaqt o'tgani sari tarbiyaning bola shakllanishidagi hissasi kamayib boradi. Bu vaqtda bolaning u yoki bu ijtimoiy qadriyatni tanlashdagi mustaqilligi ortadi.

Bolaning ijtimoiylashuvi uning jismoniy va ruhiy rivojlanishining xususiyatlari sababli murakkablashishi yoki ijtimoiy me'yor va qadriyatlarni bola tomonidan o'zlashtirilishida qandaydir sabablar tufayli muhitning salbiy ta'siri oqibatida noto'g'ri yo'nalishda borishi mumkin. Buning natijasida bola me'yoriy ijtimoiy munosabatlardan chetda qolib, maxsus yordamga muhtoj bo'lib qoladi. Bunday bolalarning ijtimoiylashuvi jarayoni, avvalo, tarbiya orqali amalga oshiriladi. Biroq buning uchun har bir toifadagi bolalarning ijobiy jihatlarini faollashtiruvchi tarbiya metodlari va texnologiyalarini ishlab chiqish lozim.

Umuman olganda, tarbiyachi va mutaxassislarning vazifasi qiyin vaziyatlarda turgan bolaning ijtimoiy moslashuviga qaratilgan bo'lib, u jamiyatda qabul qilingan qonun va me'yorlarga faol ko'nikishi yoki salbiy omillarning oqibatlarini yengishi kerak bo'ladi. Shunday qilib, bolaning jamiyatda o'sishi va rivojlanishi jarayonida uning ijtimoiylashuvi sodir bo'ladi. Agar bu jarayon sodir bo'lmasa, uning aksi – dezadaptatsiya ro'y beradi. Bunday holatda esa bolaning ijtimoiy reabilitatsiyaga ehtiyoji tug'iladi.

Shuni ham ta'kidlash kerakki, bolaning sotsializatsiyasi bir qator muhim bosqichlardan iborat bo'lib, ular chaqaloqning yoshiga qarab farqlanadi:

1. Chaqaloqlik (chaqaloq hayotining birinchi yiligacha bo'lgan yoshi).
2. Kichkintoy 1 yoshdan 3 yoshgacha bo'lgan o'rta bolalik.
3. Maktabgacha yosh (3 yoshdan 6 yoshgacha).
4. Kichik maktab yoshi (6-10 yosh).
5. Yoshroq o'spirin (10-12 yosh).
6. Katta yoshdagi o'spirin (12-14 yosh).
7. Erta o'spirinlik (15-18 yosh).

Buning ortidan ijtimoiylashuvning boshqa bosqichlari keladi, lekin bola emas, balki kattalar. Darhaqiqat, BMT Konvensiyasiga ko'ra bola – bu balog'at yoshiga yetmagan shaxs.

Maktabgacha yoshdagi bolaning ijtimoiylashuvining yo'llari va vositalari bevosita rivojlanishning yoshiga bog'liq bo'lib, yetakchi faoliyat turi bilan belgilanadi. Yoshga qarab, bolaning shaxsiy rivojlanishidagi asosiy narsa quyidagilardan iborat:

Bir yilgacha bo’lgan bolalar uchun eng muhimi, oiladagi muloqotdir. Bu oila munosabatlari va tashqi dunyo haqidagi aosiy ma’lumotlarni o’zlashtiradigan, hatti-harakatlarning namunalarini shakllanishi orqali amalga oshiriladi.

Bir yildan keyin va taxminan 3 yil o’tgach, bolalarga bolalar guruhida muloqot qilish kerak. Shu sababli, shaxsan muloqotning to’liq imkoniyatlarini ta’minlash uchun shart-sharoitlarni yaratish, ya’ni bolani erta rivojlanish guruhlariga, bog’larga olib borish muhimdir. U yerda bolalar o’zlari bilan muloqot qilishni o’rganadilar, bir-biriga jamiyatda yashashning oddiy me’yorlarini o’rgatadilar, misol uchun, do’st bo’lish kerak;

3 yoshdan 6 yoshgacha bolani dunyoga tanitishda asosiy vosita – bu nutqidir. U savollar berish, suhbat qurish va og’zaki ma’lumotni tahlil qilishni o’rganadi.

Ijtimoiylashuv jarayonida hozirgi kunda maktabgacha ta’lim tashkilotlarida qamrab olinayotgan imkoniyati cheklangan va yetim bolalar, ota-onasining qaramog’idan mahrum bo’lgan bolalarning ijtimoiylashuvlari muhim o’rin tutmoqda. Jismoniy va ruhiy rivojlanishida turli nuqsonlar bo’lgan bolalarga qarab turish qisman yoki to’liq davlat ta’minoti asosida amalga oshiriladi. Turli individual sifatlar va ko’rinishlarni hisobga olgan holda bugungi kunda maktabgacha ta’lim tashkilotlarida bolalarga baynalminal tarbiya berish maqsadida ularga turli faoliyat turlari qo‘shiq, raqs, o‘yinlar va h.k. orqali bolalarini jamoaviylik asosida shakllantirish ularning jamiyatga ijtimoiylashuvlariga muhim asos bo’lib xizmat qiladi.

Buning uchun milliy va turli xalqlarga tegishli bo‘lgan har xil harakatli o‘yinlarni tanlash, o‘rganish va bolalarga o‘rgatish maqsadga muvofiqdir. Milliy o‘ziga xos o‘yin folklori namunalari bilan tanishish va ba’zi bir xalq o‘yinlarini bolalar hayotiga olib kirish turli xalqlar ijodiga, san’atiga va shu orqali o‘sha xalq vakillariga hurmat tuyg‘usini tarbiyalab bolaning ijtimoiylashuvini yanada mustahkamlaydi.

Mashhur pedagog K.D.Ushinskiy rus xalq o‘yinlariga yuksak baho bergan hamda ulardan bolalarni ijtimoiy tarbiyalashda keng foydalanishni maslahat bergan edi. K.D.Ushinskiyning fikricha, jamoa bo‘lib o‘ynaladigan o‘yinlar, ayniqsa katta ahamiyatga egadir. Ular bolalarda ijtimoiy hulq-atvorni tarbiyalaydi, “ijtimoiy munosabatlarning dastlabki assotsiatsiyasi”ni boshlab beradi [9].

Shunday qilib, bolaning ijtimoiy faolligini oshirishda tarbiyachining emotsional-obrazli metodikasi asosida rahbarlik qilishi muhim rol o‘ynaydi. Tarbiyachi bolalarning harakat qilish tajribasini o‘zining obrazli so‘zlari bilan bolalar tasavvuriga ta’sir ko‘rsatish orqali amalga oshiradi, har bir bolaning ijodiy ijrochilikdan iborat o‘yin faoliyatini rag‘batlantirib, to‘g‘ri yo‘lga solib turadi.

Xulosa o’rnida jamiyatda bolaning ijtimoiylashuv jarayoni avvalombor oiladan boshlanadi, oilada psixologik muhit bolaga qanchalik kuchli ta’sir etar ekan (ijobiy, salbiy) u keyingi ijtimoiylashuv ya’ni maktabgacha ta’lim tashkilotlari, umumiy o’rta ta’lim, va hokozolarda ta’siri davom etadi. Hozirgi kunda Respublikamizda amalga oshirilayotgan maktabgacha ta’lim sistemasiga bo’lgan e’tibor, deyarli barcha bolalarni MTTlariga qamrab olinishi orqali ularni ijtimoiylashuv holatini yanada yaxshilanishiga zamin yaratmoqda. Hattoki, imkoniyati cheklangan bolalarni ham maktabgacha ta’lim tashkilotlariga qamrab olinishi va bu holat 2020 yildagi ta’lim to’g’ridsidagi qonunda mustahkamlab qo’yilganligi nur ustiga a’lo nur bo’ldi. Har bir bola ijtimoiy himoyaga muhtoj va teng huquqli ekanligini unutmasligimiz darkor.

Foydalanilgan adabiyotlar:

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MUSIQA SAN’ATI - KECHA VA BUGUN

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Annotatsiya: Qadimdan musiqa san`atining paydo bo`lishi, o`rta asrlarda musiqa san`atiga etibor , o`rta asr O`zbekistonlik Allomalarining musiqa san`atidagi ijodlari , xonliklar davrida musiqa san`ati, Jadidlarning musiqa va san`atga bo`lgan munosabati, mustaqillik davriga kelib madaniyat , san`at va musiqaning rivojlanishi, mustaqillik davrida musiqa san`ati rivojlanishi uchun berilgan keng imkoniyatlar.

**Kalit so`zlar:** Madaniyat, musiqa, san`at, o`rta asrlar, jadidlar, O`zbekiston, mustaqillik, rivojlanish, imkoniyat.

Аннотация: Появление музыкального искусства с древнейших времен, внимание к музыкальному искусству в средние века, творения алломы Узбекистана в музыкальном искусстве, музыкальное искусство в ханское время, разделение джадидов в отношении музыки и искусства, развитие культуры, искусства и музыки в период независимости, широкие возможности, предоставленные для развития музыкального искусства в период независимости.

Ключевые слова: Культура, музыка, искусство, средневековье, современность, Узбекистан, независимость, развитие, возможности.

Annotation: The appearance of the art of music from ancient times, attention to the art of music in the Middle Ages, the creations of the Alloma of Uzbekistan in the art of music, the art of music in the time of the Khans, the division of the Jadids into music and art relationship, the development of culture, art and music in the period of independence, the wide opportunities given for the development of music art in the period of independence.

Key words: Culture, music, art, middle ages, modern times, Uzbekistan, independence, development, opportunity.

Prezidentimiz Shavkat Mirziyoyev raisligida 2021 yilning 28 yanvar kuni maktab ta’limini rivojlantirish pedagog kadrlar sifati masalalari yuzasidan videoselektor yig‘ilishi o‘tkazildi. Prezident matbuot kotibi Sherzod Asadovning xabar berishicha, yig‘ilishda maktablardagi ta’lim sifati va mazmuniga keskin tanqidiy baho berilgan.

«Agar kimda-kim maktab bu faqat Xalq ta’limi vazirligining ishi, deb o‘ylasa, mutlaqo yanglishadi.Maktab ta’limi sohasidagi islohotlar vazirlik va idoralar, tarmoq rahbarlari, barcha darajadagi hokimlar, ilmiy tashkilotlar, ziyolilar, keng

jamoatchilikning vazifasi bo‘lishi shart va zarur. Shundagina kutilgan natijaga erishish mumkin», deb takidlab o`tdi prezidentimiz Shavkat Mirziyoyev[25].

Prezident Shavkat Mirziyoyev 28-yanvar kuni maktab ta’limini rivojlantirish bo‘yicha o‘tkazgan videoselektor yig‘ilishida maktablarni zamonaviy pedagogik ta`lim, jahon talablariga mos ravishda darslarni tashkillashtirish, zamonaviy bilimlarni berish bilan bir qatorda maktabni bitirgan har bir bola kamida bitta kasb bilan birga bitta milliy cholg‘u asbobini chalishni bilishi shartligini aytib o‘tgan edi. Bu hozirgi zamon talabi bo`lib bormoqda. Prezidentning ta`lim va musiqa to`g`risidagi bu fikrlari vatanimizda qanchalik ta`lim bilan bir qatorda musiqa san`atiga ham e`tibor kuchli ekanligini ko`rsatib turibdi.

Musiqa so`ziga atama sifatida to`xtaladigan bo`lsak, kelib chiqishi yunoncha “mousiche” so`zidan olingan bo`lib, o`zbekchaga tarjima qilinganda “muzalar san’ati” , “ilhom parilari san’ati” degan ma`nolarni anglatadi. Musiqada inson hissiy kechinmalari, fikrlari, tasavvur doirasini musiqiy tovushlar izchilligi yoki majmui vositasida aks ettiruvchi sanat turi. Uning mazmuni o‘zgaruvchan ruhiy holatlarni ifodalovchi muayyan musiqiy badiiy obrazlardan iborat. Musiqa insonning turli kayfiyatlari hususan: ko‘tarinkilik, shodlik, hurramlik, zavklanish, mushohadalik, g‘amginlik, qayg`ulilik, xavf-qo‘rquv va boshqalarni o‘zida mujassamlashtiradi. Bundan tashqari, musiqa shaxsning irodaviy sifatlarini, uning mijozini ham yorqin aks ettiradi. Musiqaning ushbu ifodaviy tasviriy imkoniyatlarini qadimgi yunon olimlari Pifagor, Platon, Aristotel va Sharq mutafakkirlari Forobiy, Ibn Sino, Jomiy, Navoiy, Bobur, Kavkabiy, tasavvuf arboblari Imom G‘azzoliy, Kalobodiy Buxoriy va boshqa tomonidan yuqori baholangan, sharh va ilmiy tadqiq qilingan. Musiqaning odam ongi va hissiyotiga ta’sir etishning ajoyib kuchi uning ruhiy jarayonlarga hamohang bo‘lgan protsessual — muayyan jarayonli tabiati bilan bog‘liqdir. Musiqa asarlari mazmunida musiqali obrazlarning o‘zaro munosabatlari jarayonida shakllanadi. Mazkur jarayonning xususiyatlariga ko‘ra Musiqa mazmuni ham turli — epik, dramatik, lirik belgilarga ega bo‘lishi mumkin. Bulardan insonning ichki dunyosi, ruhiy holatlarini ifodalashga moyil bo‘lgan lirika musiqaning “botiniy” tabiatiga ancha yaqindir.

“Musiqaning mazmuni shaxsiy, milliy va umumbashariy badiiy qiymatlarning birligidan iborat bo‘lib, bunda ma’lum xalq, jamiyat va tarixiy davrga xos ruhiy tarovat, sur’at, ijtimoiy fikr va kechinmalar jamlangan holda ifodalanadi. Musiqa shakllari har bir davrning ma’naviy-ma’rifiy talablariga javob bergan holda, ayni vaqtda inson faoliyatining ko‘pgina jabhalari bilan mushtarakdir. Musiqaning, ayniqsa, insonning axloqiy va estetik didini shakllantirish, hissiy tuyg‘ularini

[25] https://kun.uz/uz/news/2022/01/28/prezident-dars-otish-mahorati-past-bolgan-pedagoglarni-tanqid-qildi

rivojlantirish, ijodiy qobiliyatlarini rag‘batlantirish vositasi sifatida roli juda muhimdir”[26].

Tarixga nazar tashlar ekanmiz Musiqaning paydo bo‘lishi masalasida turli ilmiy farazlar mavjud ekanligini ko`ramiz masalan :

-hissiyotga to‘lgan nutq oxangi (G. Spenser)

-qushlarning sayrashi va hayvonlarning uz juftlarini chaqirishi (Ch. Darvin)

-ibtidoiy odamlarning mehnat usullari (K. Byuxer)

-mehnat qurollarining chaqiriq tovushlari (K. Shtumpf)

-jodu-sehrlash marosimlari (J. Kombarye)

Bularning hammasi musiqaning ilk manbalari hisoblanadi.

Sharq mutafakkirlari ham musiqaning vujudga kelish muammosi haqida ilmiy mulohazalar qoldirishgan. Musiqa tarixini Forobiy inson nutqining shakllanish jarayoni va hissiyotlari bilan bevosita bog‘liq holda paydo bo`lgan desa .

Ibn Xaldun (XIV-asr yashagan) musiqani paydo bo`lishi ijtimoiy tizimlarning shakllanish konuniyatlariga asoslangan xolda tushuntirgan.

Zamonaviy musiqashunoslik fani olimlari esa arxeologiya va etnografiya ma’lumotlaridan kelib chiqib, musiqa san’atini ibtidoiy jamiyatda insonning amaliy faoliyati jarayonida boshqa san’at turlari bilan qorishma holda paydo bo`lishini asoslab beradi. Bunda musiqa ijtimoiy muloqot vositasi, mehnat va marosim jarayonlarini tashkil etish vositasi bo`lib xizmat qiladi va , ayni vaqtda, jamiyatga zarur axloqiy-ma’naviy xususiyatlarni tarbiyalash maqsadlarini ko`zlaydi. Ibtidoiy davrning oxirgi bosqichida dastlabki qorishma san’at majmuasidan bir qancha san’at turlari, jumladan, Musiqa ham ajralib chiqadi. Ushbu davrga mansub afsonalarda Musiqa tabiatga, yovvoyi hayvonlarni o‘rgatishda ta’sir ko`rsatish, insonni turli kasalliklardan davolovchi kuch sifatida ta’riflanadi[27].

Musiqa rivojiga o`rta asr allomalari ham o`z asarlari va qoldirgan fikrlari orqali musiqa san`atini yanada boyitganlar .

Farobiy ilk o‘rta asrda, Sharq Uyg‘onish davrida ijod etgan buyuk qomusiy olimlardan bo`lib, bu davr ishlab chiqaruvchi kuchlarning o‘sishi, hunarmandchilik, irrigatsiya inshootlarining yuksalishi, yangi shaharlarning bunyod etilishi, madaniy va ma’naviy hayotning ravnaq topishi bilan ajralib turadi. IX-X asrlarda ichki va tashqi savdo kuchaydi, ayniqsa, Hindiston, Xitoy, Vizantiya, Afrika mamlakatlari bilan aloqa yo‘lga qo‘yildi. Bu davr qarama-qarshilik va adovatlardan xoli emas edi. Farobiyning falsafiy qarashlarida o‘sha davrning yutuq va kamchiliklari, murakkab va ziddiyatli jihatlari o‘z ifodasini topdi.

Farobiy 160 dan ortiq asar yozgan. Lekin ularning aksariyati bizgacha yetib kelmagan. Shunga qaramay, mavjud risolalarining o‘ziyoq uning buyuk olim

[26] https://uz.wikipedia.org/wiki/Musiqa
[27] https://uz.wikipedia.org/wiki/Musiqa

ekanligidan dalolat beradi. Yozgan asarlari ichida musiqaga oid asarlar ham bor . Ulardan bizga yetib kelganlari "Musiqa haqida katta kitob", "Musiqa haqida so'z" kabi asarlari musiqa san`atimizni rivojlanishiga katta tasir o`tkazib kelmoqda. Forobiy o`z asarlarida musiqaga oid g`oyat tasirlanarli fikrlar qoldirgan .

Farobiy musiqani inson tarbiyasiga ta'sir qiluvchi omillardan biri deb belgilaydi. U musiqani insonga nafosat, estetik zavq bag'ishlovchi, his-tuyg'ulari va axloqini tarbiyalovchi muhim vosita, deb hisoblaydi. Mutafakkir „Musiqa haqida katta kitob" nomli ko'p jildli asarida musiqa nazariyasi va tarixi, turli musiqa asboblari, kuylar va ularning ichki tuzilishi, tovushlar, ritmlar, ohanglar haqida ma'lumot berdi; ilmi iyqo, ilmi ta'lif fanlariga asos soldi. Yuqoridagi asarida o'tmishdagi musiqashunos va tadqiqotchilar musiqa taraqqiyotiga katta hissa qo'shganligini alohida qayd qiladi. Shuningdek, kuylar uyg'unligi, kuy ijro etish usullari haqida so'z yuritadi. Rivoyatlarda keltirilishicha, Farobiy yangi musiqa asbobi yaratgan, kuy bastalagan, mohir sozanda sifatida nom chiqargan. Farobiyning aytishicha, musiqiy tasavvurlar inson ruhining eng nozik joyidan qaynab chiqib, ohang holida sezgi quvvatlariga ta'sir qiladi.

Ibn Sino asarlari 280 dan ortiqdir. Shulardan 40 dan ortig'i tabobatga oid, 30 ga yaqini turli tabbiy fanlarga, 180 ta risolasi falsafa, mantiq, ruxshnoslik, geologiya, etika va ijtimoiy masalalarga, 3 risolasi musiqiy ilmga bagishlangan. Lekin bizga bu asarlarning 160 ga yaqini yetib kelgan.

Ibn Sino musiqa nazariyasiga oid asarlar ham yozgan bo'lib, ular ijodkorning ensiklopedik ishlarining bir qismidir:

- "Davo kitobi"da "Ilmda musiqiy to'plam";
- "Najot kitobi"da "Musiqa haqida kichik bayon";
- "Bilimlar kitobi" dagi musiqa bo'limi.

Nazariy nuqtai nazardan Ibn Sino o'rta asr an'analariga ko'ra musiqani matematik bilimlar toifasiga kiritgan. U musiqaga tovushlarni o'rganuvchi, ularnig mutanosib jo'rligi natijasida kuy hosil bo'luvchi fan deb qaragan. Pifagor ta'limotidan kelib chiqqan holda, u musiqa sonlarga tegishli va ular bilan uzviy bog'liqdir, deb bilgan.

Ibn Sino tarixda birinchi bo'lib musiqaga faqat matematik fan emas, balki jamiyatshunoslik, psixologiya, poetika, etika va fiziologiya nuqtai nazaridan ham qarab, musiqa tarixiga puxta ilmiy tayanchni asoslaydi.

Al Farobiy bilan birgalikda u musiqiy asboblar ilmiga asos soladiki, keyinchalik, kechroq bo'lsada, Ovrupada o'z rivojini topadi. U musiqiy asboblar tipiga batafsil tasnif beradi va ularning tuzilishini tushuntirib o'tadi. "Bilimlar kitobi"ning oltinchi bo'limida, deyarli barcha musiqiy asboblar ta'rifi bilan keltirilgan. Al Farobiy hamda Ibn Sinoning musiqiy asboblarni o'rganishga doir ishlari natijasida musiqa fanidagi

maxsus fan bo‘lib qoluvchi musiqiy asbobshunoslik faniga asos solingan. Buyuk olim O‘rta Osiyoda keng tarqalgan kamonli asbob bo‘lmish g‘ijjakni ham ixtiro qilgan.

Jadidlar ichida ham bir nechta jadidlar musiqa san`atini rivojlanishiga o`z hissalarini qo`shgan ulardan birgina G’ulom Zafariyni ijodidan misol keltiramiz.

U 1914-yildan "Oyina", "Sadoyi Farg‘ona", "Al-Isloh" kabi nashrlarda she’r va maqolalarini e’lon qila boshlaydi. Shu yildan boshlab, “Baxtsiz shogird” nomli bir pardali pyesa yozadi; “Bahor”, “Gunafsha”, “To‘sqinchilik”, “Yorqinoy”, “Rahmli o‘qituvchi”, “Mozorlikda”, “Maqtangan kishi”, “Tatimboy ota” kabi pyesalar, “Cho‘pon Temir” (1924), “Yoshlar endi berilmas” (1926) nomli dostonlar yaratadi. G‘ulom Zafariy dramaturg sifatida “Halima” pyesasi bilan mashhur bo‘lgan. “Halima” 1920 yilda yozilgan bo‘lib, o‘sha yilning 14 sentyabrida “Turon” truppasida Mannon Uyg‘ur tomonidan sahnalashtirilgan. Mazkur asar to’ng’ich milliy musiqali drama bo’lib, uning musiqiy bezagini ham muallifning o’zi mashhur sozanda Shorahim Shoumarov hamda mulla To’ychi Hofiz yordamida bajargan. Ayni chog’da «Halima» o’z davrida milliy opera sifatida baholangan. Professor Fitrat ham ushbu asarni opera deb atagan.

G’ulom Zafariy - O’zbek musiqa madaniyati tarixida u musiqiy sahnaviy asarlar muallifi, milliy musiqa namunalari to’plovchisi hamda tadqiqotchisi sifatida tanilgan. G’ulom Zafariy va uning safdoshlari (Fitrat, V.Uspenskiy, Elbek) jonbozligi tufayli uyushtirilgan ilk musiqiy-folklor ekspeditsiyalari natijasida musiqa merosini to’plash va o’rganish tizimiga asos solindi: 1920-yillar boshida Buxoroda Tanbur chizig’ining nusxasi topildi, 1923—24 yillarda "Buxoro Shashmaqom", 1925 yilda Sh.Shoumarovdan Toshkent-Farg’ona maqom yo’llari ilk bor notaga yozib olindi. Elbek bilan Farg’onaga uyushtirilgan ekspeditsiya natijalari asosida milliy musiqiy folklorning birinchi (garchand nota yozuvisiz bajarilgan bo’lsa-da) tizimli nashri — "Ashulalar" to’plami tayyorlandi[28]. Bunday misollar juda ham ko`plab ko`rishimiz mumkin .

O‘zbekistonda Musiqa, asosan, xalq va og‘zaki an’anadagi professional Musiqa sifatida qadimdan rivojlanib kelgan. Xalq Musiqasidalapar, terma, yama, qo‘shiqlarttt turli xillari marosim, maishiy, mehnat, o‘yin, raqs, lirik, nasihatomuz va boshqalar, og‘zaki an’anadagi o‘zbek professional Musiqasida esa doston, katta ashula, ashula, maqom, cholg‘u yo‘llari kabi janrlar mavjud. O‘zbek Musiqa merosida 4 asosiy mahalliy uslubni farqlash mumkin. XX asrda o‘zbek va boshqa O‘rta Osiyo xalqlari Musiqa merosini yozib olish va o‘rganish bo‘yicha muhim ishlar bajarildi, yuzlab nota to‘plamlari va ilmiy tadqiqotlar nashr etildi. Bastakor, xrfiz va sozandalar o‘zbek Musiqa merosi durdonalari Shashmakom, Xorazm makomlari, Faryuna-Toshkent makom yo‘llari va boshqalarni keng targ‘ib qilibgina qolmay, yangi cholg‘u kuy va ashulalar yaratdilar, dastlabki musiqali drama va komediya asarlarining muallif yoki

[28] https://ziyouz.uz/ozbek-ziyolilari/gulom-zafariy/

hammuallifi bo‘lishdi. 1930—1940-yillarda O‘zbekistonda avvallari bo‘lmagan yangi opera, balet, simfonik Musiqa, kamer Musiqa, konsert kabi Musiqa janrlari yuzaga keldi. Ular, ayniqsa, 1950—1960-yillardan boshlab O‘zbekiston kompozitorlari ijodida keng rivoj topdi, shuningdek, ommaviy Musiqaning estrada musiqasi, yoshlar musiqasi kabi yo‘nalishlari ham keng yoyilgan.

Prezidentimiz Shavkat Mirziyoyev o`z yig`ilishlarida maktabdan boshlab musiqani o`rganishni joriy qilishi vatanimizda musiqa sana`tiga qay darajada etibor kuchayganini bilishimiz mumkin.

Mustaqillikka erishganimizdan keyin har sohaga etibor va imkoniyatlar kengaygani kabi musiqa san`atiga ham juda kata etibor va imkoniyatlar yaratildi. Bunga birgina “sharq taronalari” festivalini misol qilib ko`rishimiz mumkin .

“Sharq taronalari” Markaziy Osiyodagi eng yirik musiqa va madaniyat festivallaridan biridir. 1997-yildan buyon Samarqand shahridagi Registon maydonida har ikki yilda bir marta o‘tkazib kelinayotgan ushbu festival dunyoning deyarli barcha mamlakatlaridan eng iste’dodli xonandalar, raqqosalar va sozandalarni jamlaydi. “Sharq taronalari” YUNESKO xalqaro madaniy tadbirlari ro‘yxatiga kiritilgan bo‘lib, O‘zbekiston va uning merosi haqida ko‘proq ma’lumot olishni istaganlar uchun mashhur tadbirdir.

Registon Amir Temur poytaxtining gavhari, o‘sha davrning eng yorug‘ ongini o‘ziga tortgan shahar markazidir. Olimlar, rassomlar, me'morlar va shoirlarning har biri bu afsonaviy shaharga o'z hissalarini qo'shgan va bu shaharni Ipak yo'lidagi asosiy bekatlardan biriga va Osiyodagi bilim markaziga aylantirgan. Asrlar o‘tib, Samarqand yana jahon madaniyatining markaziga aylandi, ushbu xalqaro festivalda o‘z xalqi va madaniyati vakillari ishtirok etadi. “Sharq taronalari” (“Sharq ohanglari”) ochiq osmon ostidagi sahnada, eng so‘nggi yorug‘lik va ovoz bilan jihozlangan, o‘rta asr yodgorliklari bilan o‘ralgan holda o‘tkaziladi. Spektakllardan tashqari, ishtirokchilar, mehmonlar va ommaviy axborot vositalari uchun ko'rgazma va konferentsiyalar ham mavjud.

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THE CONCEPT AND TYPES OF PUBLIC CONTROL AND THE RELATIONSHIP BETWEEN SOCIETY AND THE STATE

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Abstract: The relevance of the research is due to the significance of the problem of the formation and development of civil society, its interaction and influence on the state. Due to objective reasons, the state is often characterized by abuse of power and the realization of its interests to the detriment of public ones. Such a negative trend leads to a change in the essence and social purpose of the state, therefore, to overcome it requires a restriction of power, that is, control. It can be internal; in this case it is legitimate to talk about the self-control of the state through the functioning of various bodies. The study of the activities of state structures, surveys of the population, employees of government and management bodies show that this type of control is not effective enough. Therefore, external control is necessary, providing for the control of society over the state.

Key words: public organizations, development of civil society, social purpose, external control, effective, human civilization, socio-political events, thirdly, freedom of speech, beliefs, judgments, freedom of criticism; freedom of communication with international and foreign public organizations.

Society, considered in the context of ideas about the essence of the state, assumes two semantic meanings. In a broad sense, it is a set of collectives and individuals, including a political organization as an integral part; within the framework of a narrow approach, society is identified with the people, the object of managerial influence from the state power apparatus.

The state appears as an adaptive function of society, a means of including everyone in a social whole or one of the mechanisms of social selection. Its emergence and transition from one stage of development to another is the result of the innovative activity of individual structural units of society. The state as a mechanism of reproduction of society is the adoption of political decisions of universal importance. The stages of the evolution of the state are distinguished in accordance with the stages of the evolution of mankind.

The idea that society is the progenitor of the state is justified, since the latter is the result of social development, the formation of human civilization. There can be a state only where there is a society. It is perceived ambiguously and, depending on the circumstances, appears in different images. The state is both an idea and a fact, an abstraction and an organization, it has no concrete reality, but its presence is felt constantly. The state is an absolute, acting subject, which is a union of generations forming a single spiritual personality.

Society is primary in relation to the state. The state in the modern sense cannot be identified with the apparatus of state power and the population. It is advisable to consider it as a form of social organization, a type of society. From the point of view of a broad approach, the state is identical to a politically organized society; a narrow approach implies a distinction between the state and society.

The interaction of these structural elements is based on interests, the implementation of which is associated with the functioning of the relevant social groups, as well as the nature of the resources through which the group implements the interest. A politically organized society (state) in its activities is guided by public interests, the implementation of which is carried out at the expense of the state budget, in the formation of which theoretically all able-bodied residents of the state take part. The Institute is guided in its activities by corporate interests that do not coincide with public interests, but do not contradict them. At the same time, the implementation of these interests is ensured at the expense of the internal resources of the members of the society itself.

The theoretical contradictions between society and the state are objective in nature and are rooted in the essential differences between public and private interests. The modern state is not able to effectively implement its functions without the active participation of the public, from which constant monitoring must be carried out.

Strategic objectives are the realization of civil rights, the satisfaction of the spiritual and cultural needs of the entire multinational people, the development of science, the enrichment of spiritual and moral potential and cultural heritage, local self—government, political parties, national cultural associations and other public formations.

Combining the efforts of all civil society institutions, ensuring rights and freedoms, fostering a legal culture, expanding dialogue with all social groups and categories of the population is a real way to build a civilized state. Therefore, the government and society are mutually interested both in the further development of the state and in strengthening the institutions of civil society.

Civil society develops quite late, when relations between society, the state and individual citizens, mediated by law and politics, were established. Civil society is

formed as all members of society are recognized as equally free, possessing natural and inalienable rights.

The concept of civil society is multidimensional and approaches to its interpretation are not the same. Currently, there are 2 approaches. The first is based on the opposition of civil society and the state, therefore, the opposition of political and non-political relations. The second approach excludes political institutions and relations from the scope of civil society and considers it as a set of all types of social relations, including political ones, within which the diverse needs and interests of individuals and their groups are satisfied, adequate to the achieved level of social development.

It is usually noted that a civil society is a society capable of resisting the state, controlling it and forcing it to serve society. This is a society that can form a state governed by the rule of law.

In the literature, different criteria of civil society are called. It is characterized by:

• economic and social freedom of members of society;

• recognition and real security of natural, inalienable human rights, the possibility of guaranteed protection of these rights;

• self-management, self-organization;

• openness, which implies, firstly, free access of people to all sources of information, except for state and commercial secrets; secondly, the publicity of ongoing socio-political events; thirdly, freedom of speech, beliefs, judgments, freedom of criticism; freedom of communication with international and foreign public organizations;

• the rule of law, the rule of law, the inviolability of individual freedom, as well as the effectiveness of control and supervision over the execution of laws. In a word, civil society is a legal society.

• equality of all before the law and the court, stability of the constitutional system, democratic methods of governance.

The listed criteria for determining civil society show the level of development of society, as well as the personal and social qualities of its members.

Among the stable signs of civil society are its ability to effectively control the state, act as a source of power and its reasonable legal organization.

The concept of the policy of the state in the sphere of interaction of public authorities with civil society institutions is an integral, socially grounded system of views on the formation of social partnership relations between public authorities and civil society institutions in a democratic state governed by the rule of law.

The task of the social partnership of the state authorities of the state and civil society institutions is to increase the effectiveness of public policy by creating tools

for public control over the activities of public administration, increasing the expert potential and transparency of decisions, eliminating social tension during their implementation.

Social partnership is implemented through:

• creation of mechanisms for sustainable interaction of state authorities and civil society institutions in the legislative process;

• involvement of civil society institutions in the implementation of targeted programs in the field of social policy of the state, as well as in the implementation of priority national projects.

The main objectives of involving civil society institutions in the implementation of priority national projects are:

• involving civil society institutions in monitoring the implementation of priority national projects;

• creation of mechanisms of public control over the expenditure of funds allocated by the state for the implementation of priority national projects;

• support of mass media and increase the openness of information on the implementation of priority national projects, including financial, technical and other documentation.

The main objectives of the participation of civil society institutions in the federal legislative process are:

• creation of mechanisms for nationwide public discussions of socially significant draft laws of the state;

• creation of mechanisms for mandatory public consultations in the preparation of draft laws of the state;

• legislative consolidation of independent expert research in the legislative process and monitoring of public opinion in the development of concepts of draft laws;

• involvement of civil society institutions in the codification of state legislation and the definition of the main priorities of legislative activity.

Control initially acts as a legal form of the implementation of the tasks of the state, is the most important function of public administration and a form of legal activity, regardless of historical time and political regime.

The essence of control lies in the fact that special entities, using organizational and legal methods and means within their competence:

• find out the compliance of the activities of the controlled objects with the regulatory requirements, the requirements of the law and the tasks assigned to them;

• evaluate the results of the impact of management entities on managed objects, the degree of deviation from the set goals, methods and results of their achievement;

• take measures to prevent and bring to justice those responsible.

The objectives of the control are: the protection of the constitutional order, the protection of human and civil rights and freedoms, improving the efficiency of public administration, maintaining the stability of the state structure, ensuring compliance of issued normative legal acts with the Constitution, the introduction of the powers of officials in the legal field, maintaining the rule of law and order in the state.

At the same time, the main purpose of control will be to prevent actions beyond the specified parameters, to prevent possible deviations, and in case of their commission, to eliminate negative consequences and take appropriate measures of influence.

Along with the social purpose, control has its own functions as the basic areas of activity of authorized entities in order to achieve positive end results, including the collection and analysis of information about the controlled entity, the identification of deviations from the specified parameters, their elimination and prevention (correction functions, law enforcement, social prevention, education).

Since control activities are always carried out in the appropriate procedural mode, we can talk about the principles of control: legality, independence, objectivity, the inevitability of applying measures of influence to violators, prevention, publicity.

The control of society over the state is the activity of special entities (state authorities, civil society institutions, individual citizens) carried out in a special procedural order to verify and assess the quality of public administration, observance of human rights and freedoms for compliance with the requirements.

It is necessary to distinguish between public control over the activities of the state in a broad and narrow sense. In a broad sense, it is a set of forms, principles, methods and means of civil society's influence on the state (government) to ensure that the latter fulfills its obligations to society; in a narrower semantic meaning, it is the activity of relevant civil society institutions to ensure the implementation of the normatively fixed parameters of interaction between society and the state by establishing (identifying) the actual implementation of legal norms by state bodies and curbing detected deviations.

Public control over the activities of the state in the functional aspect acts as a means of ensuring that the state fulfills its obligations to society.

The legal nature of public control over the activities of the state is conditioned by the existence of corresponding rights and obligations between civil society as the founder of the state and the state as a governing entity that ensures civil peace, harmony, stability, prosperity and development of society.

In the legal literature, various types of control of society over the state are proposed. Based on the nature of the relationship between the subjects of control, it is divided into external and internal. According to the volume of the studied activity, general and special control are distinguished. Considering the subject of verification,

it is legitimate to divide control into abstract and concrete. According to the degree of mandatory conduct, it is advisable to consider mandatory and optional control.

Depending on the direction of influence, public control is divided into control in the political, economic, social, cultural-ideological, environmental, demographic spheres of public life.

Depending on the time of action, control can be permanent and temporary; primary and subsequent; current and operational. According to the method and result of legal influence, control is divided into law-forming, law-changing and law-terminating. Depending on the completeness of the implementation, the control is divided into full and partial.

According to the level of efficiency, control can be ineffective, ineffective, medium-effective and highly effective. In accordance with the legal consequences, advisory and preventive control are distinguished.

Depending on the subject implementing public control, it is necessary to distinguish:

• indirect control through state authorities, including presidential, parliamentary control, control of executive authorities, judicial control, prosecutor's supervision;

• direct control through civil society institutions implemented by socially active citizens, political parties, public associations, trade union organizations, human rights movements, public councils (chambers), mass media.

The control of society over the state is the activity of special entities (state authorities, civil society institutions, individual citizens) carried out in a special procedural order to verify and assess the quality of public administration, observance of human rights and freedoms for compliance with the requirements.

Public control over the activities of the state in the functional aspect acts as a means of ensuring that the state fulfills its obligations to society. The legal nature of public control over the activities of the state is conditioned by the existence of corresponding rights and obligations between civil society as the founder of the state and the state as a governing entity that ensures civil peace, harmony, stability, prosperity and development of society.

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DORO VA ISKANDAR MOJAROSI TASVIRINING GENEZISI

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Annotatsiya: Maqolada Alisher Navoiyning "Saddi Iskandariy" dostonida muhim o'rin tutuvchi Doro va Iskandar mojarosiga oid tasvirlarning Sharqdagi manbalari tadqiq etilgan. Mazkur syujetga taalluqli obraz, motiv va detallar qiyosiy-tarixiy aspektda o'rganilgan.

Абстрактный. В статье рассматриваются восточные источники образов, связанных с конфликтом между Дарием и Александром, играющим важную роль в эпосе Алишера Навои «Садди Искандарий». Образ, мотив и детали, связанные с этим сюжетом, исследуются в сравнительно-историческом аспекте.

Abstract. The article examines the Eastern sources of images related to the conflict between Darius and Alexander, which plays an important role in Alisher Navoi's "Saddi Iskandariy" epic. The image, motif and details related to this plot are studied in a comparative-historical aspect.

Tayanch so'z va iboralar: Alisher Navoiy, genezis, syujet, motiv, obraz, Doro, Iskandar.

Ключевые слова и фразы: Алишер Навои, генезис, сюжет, мотив, образ, Доро, Искандар.

Key words and phrases: Alisher Navoi, genesis, plot, motive, image, Darius, Iskandar.

Alisher Navoiy Iskandar qilgan ishlarning barchasini yozib tugatishni oson ham, zarur ham emas deb hisoblagan. Shu bois, dastlab, Iskandar tarixini *ijmol* tariqida – umumiy bayon qilib, so'ngra u haqdagi qissa va tarixlarni qiyoslab, eng asosiy nuqtalargina e'tibor qaratgan. Navoiy keltirgan fexrist – xronologiya Nizomiy, Xusrav dostonlari va boshqa Iskandar qissalari mundarijasining qorishiq ko'rinishi bo'lib, Navoiy bu orqali Iskandarning umumiy tarixini eslatib o'tgach, mazkur tarixga o'z yondashuvini quyidagicha izohlaydi:

Umurida ulcha g'aroyibdurur –
Ki, ul ishta ko'prak ajoyibdurur.
Judo aylabon qizib oloyishin,
Anga aylasam nazmoroyishin.[29]

Ushbu prinsip asosida "Saddi Iskandariy" dostoni syujeti ko'zdan kechirilsa, asarning originalligi va Navoiyning ijodkor sifatida o'ziga xosligi yaqqol namoyon bo'ladi. Shu tariqa Navoiy Iskandarning butun tarixidan o'z asarida tasvirlash uchun

[29] Alisher Navoiy. Saddi Iskandariy. Mukammal asarlar to'plami, XX jildlik, 11-jild. – Toshkent: "Fan", 1993, 127-bet.

quyidagi asosiy syujet liniyalari (yoki epizodlarni) tanlab olgan : 1) Iskandarning Rumda podsho bo‘lishi; 2)Iskandar va Doro to‘qnashuvi; 3)Iskandarning Kashmirga yurishi; 4)Iskandarning Hindga yurishi; 5)Iskandarning Chinga yurishi; 6)Iskandarning Mag‘ribga yurishi; 7)Iskandarning Ya’jujlarga qarshi kurashi; 8)Iskandarning dengizga safari; 9) Iskandarning vafoti.

Navoiy salaflari, jumladan, Nizomiy kabi Iskandar va Doro munosabatlari tasviriga keng (3 bob) ajratgan. Ushbu syujet tasvirida, avvalo, Doro va Iskandar o‘rtasidagi jangni keltirib chiqargan omillar xususida to‘xtalish kerak. Sharqdagi aksariyat tarixiy asarlarda Iskandar va Doro muxolifatining sababi sifatida boj ko‘rsatiladi. Tabariy uch xil omilni qayd etgan : biri – xiroj, ikkinchisi – Iskandarning tashabbusi, ya’ni Iskandar Rum taxtiga o‘tirgach, Mag‘ribga yurish qilib, u yerni o‘ziga tobe qiladi, natijada, o‘zini qudratli his eta boshlaydi va Doroga qarshi jang qilish payiga tushadi. Ayni shu omil asosiy sabab – xiroj bermaslikni keltirib chiqargan. Uchinchisi – mamlakat xalqi Doro zulmidan bezgan edi, shu bois ularning bir qismi Iskandar tomonga o‘tib, Doroning sirlarini aytib berish orqali Doro zulmidan xalos bo‘lishni istashgan. Bunday ma’lumotlarning ayrimlari “Saddi Iskandariy” ga ham ko‘chib o‘tgan, masalan, pahlavon Boriqi Barbariyning Doro zulmidan bezib, Iskandar tomonga qochib o‘tishi tasviri shu siraga mansub.

Nizomiy “Iskandarnoma” ga mana shu omilning biroz o‘zgargan variantini asos qilib olgan. Unga ko‘ra, Iskandar zangiylarni yengib Rumga qaytgach, qo‘lga kiritilgan o‘ljalardan bir qismini Doroga yuboradi, qimmatbaho hadyalar tufayli Doroning hasadi kelib, Iskandarga itik so‘zlar bitilgan, haqoratli noma yo‘llab, Iskandarni ranjitadi va uning Eronga yurish qilishliga zamin hozirlab beradi.[30] Ibn Balxiy Iskandar va Doro o‘rtasidagi to‘qnashuvga sabab bo‘lgan omillarni shunday umumlashtirgan: “Iskandarning forsga kelishiga uch narsa sabab bo‘lgan: Rumni yakson qilamiz” deya yuborgan qo‘pol xabarining Iskandarga og‘ir botishi. Ikkinchisi — otasining vaziri bo‘lgan Rashtinning Doro bin Dorodan ranjishi va uning ayb-u nuqsonlarini aytib, Iskandarga yordam berishi. Uchinchisi – Doro bin Doro va uning vaziri badsiyaratu badroy edi. Hamma Lashkar va raiyat undan nafratlanar edi”[31]. Mirxond “Ravzat us-safo” da Faylaqusning Doro xazinasiga har yili vazni qirq misqolga teng ming oltin bayza (tuxum shaklidagi tilla) yuborgani, ziddiyatning kelib chiqishiga shu xirojning to‘lanmay qolishi sabab bo‘lganini aytaadi. Navoiy “Saddi Iskandariy” da Nizomiy kabi xiroj masalasini asos qilib olgan va unga oid faktlar Mirxond ma’lumotlari bilan aynan bo‘lsa-da , “Tarixi muluki Ajam” da keying ikki qarash xususida ham yozadi.

Iskandar va Doro munosabati tasvirida elchilar vositasida qilingan munozara epizodi ham muhim o‘rin tutadi. Iskandar dastlab xiroj talab qilib kelgan elchiga pand

[30] Nizomiy Ganjaviy. Xamsa: Iskandarnoma. – Dushanbe: “Adib” , 2012. – S.72-73.
[31] O‘sha asar.

berib, *tuxumlarni tug'uvchi qush uchib ketdi* deb javob berib yuboradi. Mazkur javob Sharqdagi manbalarda turlicha keladi. Ikkinchi bor kelgan Doro rasuli o'zi bilan *go'y, chavgon va kunjut* olib keladi. "Saddi Iskandariy" Nizomiy "Iskandarnoma" sidagi detallar deyarli takrorlanadi, faqat Nizomiy asarida Iskandar ham Doroga javoban kunjut o'rniga sipandon – isiriq urug'ini yuboradi.[32] Nizomiy variantiga yaqin talqin Tabariyda mavjud, faqat Iskandar Doroga javoban xardal – juda mayda sariq rangli, achchiq dona (urug') yuboradi. Navoiy dostonida bo'lgani kabi ko'pgina tarixiy manbalar Dorodan go'y, chavgon va kunjut kelgani borasida yakdil, biroq Doroga javoban Iskandar yuborgan predmetlar borasida fikrlar turlicha. Mazkur holat epizodning "Saddi Iskandariy" ga kiritilmasligiga sabab bo'lgan bo'lishi kerak.

Xiroj masalasidagi ikkinchi bir jihat *go'y, chavgon, kunjut, qush yoki parranda* detallarining iskandarnomalarga kelib qo'shilishidir. Tarixda ayrim shunga o'xshash ma'lumotlar saqlanib qolgan, masalan, qadimgi fors hukmdorlari vassallardan tobelik belgisi belgisi sifatida suv va tuproq talab qilishgan. [33] Iskandarnomalar bosh qahramonining prototipi Aleksandr Makedonskiy tarixan Aleksandr II deb yuritiladi, chunki undan ilgari Makedoniyada podsho Amintaning o'g'li Aleksandr I ham o'tgan. Aminta hukmdorligi davrida Doro I ning 7 nafar elchisi suv va tuproq so'rab boradiva bu tashrifda Aleksandr I faol ishtirok etadi. U o'z tashabbusi bilan ziyofatda elchilarning ko'nglini olib, ularning talablarini bajaradi.[34]

Xamsanavislikda aks etgan Doroning Iskandardan boj talab qilish voqeasi o'sha Aminta o'g'li Aleksandr I zamoni bilan aloqador bo'lib , Aleksandr II dan Doro II talab qilgan boj va yana o'sha zamonda qabul qilingan ioat natijasi edi. Xiroj qissasiga go'y, chavgon, kunjut kabi elementlarning qo'shilishi ham tarixiy chalkashlik yoki folklor an'analari ta'siri natijasidir.[35]

Doroning o'limi atrofidagi tafsilotlar esa tarixiy, adabiy manbalarda ko'p uchraydi . "Saddi Iskandariy" da tasvirlangan mazkur voqelikda uch asosiy jihat mavjud: 1)Iskandarning kakliklar vositasida jang natijasiga ishora ko'rishi; 2) Doroga suiqasd; 3) Doroning vasiyatlari.

Iskandarning ishlarini fol orqali bashorat qilish yoshlik yillaridan boshlanadi, umuman, bu asarlarda fol motivi alohida o'rin tutadi. Masalan, Rovandiy Iskandar yurishlarining fol motivi bilan aloqador qiziq jihatlarini bayon qilgan : "Iskandar ilm talab qilib yurgan paytlarda Aristotelni huzuriga chorladi. Arastuning otasi Naqumohis "G'olib va mag'lublikni oldindan aniqlash jadvali" ni berib, o'g'lini Iskandar xizmatiga yubordi. Iskandarning ismi jadvalning ustiga, mamlakatlar jadvalning ostiga yoziladi. Unda Iskandarning butun olamga farmonravo bo'lishi va

[32] Nizomiy Ganjaviy. Xamsa: Iskandarnoma. – Dushanbe: "Adib" , 2012. – S.83-84.
[33] Gerodot. История в девяти книгах. – л .:" Наука", 1972. – С.242.
[34] O'sha asar, 243-bet.
[35] O'sha asar, 220-bet.

olam mulkini zabt etishi bitilgan bo‘lib, jadval Iskandarga dasturamal bo‘ladi".[36] Mazkur detal Nizomiy dostoniga ham o‘tgan. Navoiy bu haqida yozmasa-da, Nizomiy singari Naqumohisni astrolog sifatida ham ko‘rsatadi.

Doroga qarshi urush natijasining Iskandar tomonidan kakliklar jangi vositasida bashorat qilinishi epizodi esa "Saddi Iskandariy" ga Nizomiy "Iskandarnoma"sidan o‘tgan. Tarixiy asarlarda unga o‘xshash qaydlar mavjud, ya'ni Iskandar haqidagi qissalarning ba'zilarida Doro bilan jangdan oldin Iskandarning biror predmet bilan bog‘liq holda fol yo‘yish motivi uchraydi. Nizomiy kakliklar va savolga javob qaytaruvchi tog‘ bilan bog‘liq follar haqida "*shunidamki*", ya'ni *"eshitishimcha"* deydi, shunga qaraganda u bu variantlarni og‘zaki rivoyat va afsonalardan olgan bo‘lishi kerak. Zabexullo Safo ham Nizomiyning "Sharafnoma" va "Iqbolnoma" ni yozishda mavzuga doir shubhali tarixiy naqllardan manba sifatida foydalanganini qayd etadi. Inson tabiatiga xos bunday yo‘yimlar boshqa mashhur sarkardalar, xususan, Amir Temurda ham bo‘lgan.[37]

Ikki noyib va Doroning o‘ldirilishi esa manbalarda turlicha izohlanadi. Tabiriy bu masalada ikki xil qarash borligini ko‘rsatgan. Biri – Doroning zolimligi sabab ko‘pgina fors rahnamolari Iskandar tomonga o‘tib, Doroning sirlarini unga yetkazib turishgan. Jang mahali Iskandarning buyrug‘i bilan Doroning xos odamlari uning boshini Iskandar huzuriga olib borishgan. Ikkinchisi – Doroning hamadonlik ikki nigohboni Iskandar huzurida e'tibor topish uchun Doroni o‘ldirgan.[38] Mazkur ikki qarash keying manbalarda takrorlanadi. Masalan, Mustavsiy va Mirxond Iskandarning Doro qotillari bilan aloqasi borligi masalasiga qo‘shilmaydi. Navoiy ham Iskandarning Doro qotillari bilan aloqasi bo‘lgan emas deb hisoblaydi. Bunda u Tabariyga tayangan ko‘rinadi, chunki Navoiy tasvirlagan Iskandarning Doro huzuriga borishi epizodi Tabariy tarixi bilan juda o‘xshash.[39]

Doroning Iskandarga vasiyati borasida ham manbalarda turli qarashlar mavjud. Tabariy bu masalada ikki xil fikr borligini aytdi: 1. Doro Iskandarga ikkita vasiyat qilgan: qizi Ravshanakka uylanish va shoh avlodlariga sitam qilmaslik. 2. Qizi Ravshanakka uylanish va ikki qotildan intiqom olish. Hamidulloh Mustavfiy Iskandar Doroning vasiyatiga ko‘ra Ravshanakka uylanganini ta'kidlaydi, xolos. Mirxondning qayd etishicha, Doro Iskandardan oila a'zolarini hurmat qilish va Ravshanakka uylanishni iltimos qiladi. "Forsnoma" vasiyat borasidagi fikrlarni umumlashtirishi va Navoiyning bu boradagi fikrlariga to‘la muvofiqligi bilan e'tiborga molik.

Foydalanilgan adabiyotlar:

[36] Nizomiy Ganjaviy. Xamsa: Iskandarnoma. – Dushanbe: "Adib" ,2012. – S.75-76.
[37] Temur tuzuklari. – Toshkent: G‘.G‘ulom nomidagi nashriyot-matbaa birlashmasi, 1991, 17-18-betlar.

[39] Abu Rayhon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar. Asarlar. Besh jildlik. T.1. – Toshkent : "Fan " , 1968, 73-bet.

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2. Nizomiy Ganjaviy. Xamsa: Iskandarnoma. – Dushanbe: “Adib” , 2012. – B. 210.
3. Gerodot. История в девяти книгах. – л .:” Наука”, 1972. – С.242.
4. Temur tuzuklari. – Toshkent: G‘.G‘ulom nomidagi nashriyot-matbaa birlashmasi, 1991. B. 136.
5. Abu Rayhon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar. Asarlar. Besh jildlik. T.1. – Toshkent : “Fan ” , 1968.

SAQLASH JARAYONIDA DON VA DON MAHSULOTLARIDA RO‘Y BERADIGAN FIZIOLOGIK JARAYONLAR

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Annotatsiya: Don tirik organizm bo‘lib, unda turli xil hayotiy jarayonlar kechadi; bu jarayonlarning jadalligi tashqi muxit sharoiti bilan bog‘liqdir. Agar tashqi muxit sharoiti don xujayralaridagi modda almashinuviga yaxshi ta`sir ko‘rsatsa, bu sozsiz don sifatini yomonlashtirib miqdoran kamayishiga olib keladi.

Don mahsulotlarini saqlashdagi talaygina qiyinchiliklar shu bilan bog‘liq bo‘lib, qaysiki ularning insondan boshqa har "iste`molchilari" ya’ni mikroorganizm va zararkunandalar mavjudligidadir. Bundan kelib chiqadiki, mikroorganizm va zararkunandalar ta`siri natijasida mahsulot miqdoran kamayib sifati yomonlashadi. Don mahsulotlarini saqlash talabga muvofiq tashkil qilinmasa, kemiruvchilar (kalamushlar, sichqonlar) va qushlar donni qirishadi va iflos qilishadi.

Bundan tashqari saqlash davrida un va yormada yuz beradigan maxsus holatlar ham ularning haridorbop xossalarini o‘zgartiradi. Va nixoyat, barcha don mahsulotlarining miqdor va sifati ularning fizik xossalari oqibatida o‘zgarishi mumkin.

Kalit so‘zlar: Donni saqlash, don uyumi, fizikaviy, kimyoviy va biologik omillar, hayotiy jarayonlar, tashqi muxit sharoiti, mikroorganizm va zararkunandalar ta`siri, biotik muxit omillari, iste`molchilar manfaati.

Donni saqlash jarayoni bu don ishlab chiqarishdagi oxirgi bosqich bo`lib don va saqlash ob`ekti bo‘lmish don uyumining xususiyatlarini, shuningdek donning holatiga ta`sir ko`rsatuvchi fizikaviy, kimyoviy va biologik omillarni o‘z ichiga oladi. Don va don mahsulotlari katta partiyalarini saqlashni tashkil qilishning murakkabligi ularning fiziologik va fiziko-kimyoviy xususiyatlari bilan bog‘liqdir. Don tirik organizm bo‘lib, unda turli xil hayotiy jarayonlar kechadi; bu jarayonlarning jadalligi tashqi muxit sharoiti bilan bog‘liqdir.

Agar tashqi muxit sharoiti don xujayralaridagi modda almashinuviga yaxshi ta`sir ko`rsatsa, bu so‘zsiz don sifatini yomonlashtirib miqdoran kamayishiga olib keladi. Don mahsulotlarini saqlashdagi talaygina qiyinchiliklar shu bilan bog‘lik

bo‘lib, qaysiki ularning insondan boshqa har "iste`molchilari" ya’ni mikroorganizm va zararkunandalar mavjudligidadir.

Bundan kelib chiqadiki, mikroorganizm va zararkunandalar ta`siri natijasida mahsulot miqdoran kamayib sifati yomonlashadi. Don mahsulotlarini saqlash talabga muvofiq tashkil qilinmasa, kemiruvchilar (kalamushlar, sichqonlar) va qushlar donni qirishadi va iflos qilishadi.

Bundan tashqari saqlash davrida un va yormada yuz beradigan maxsus holatlar ham ularning haridorbop xossalarini o‘zgartiradi. Va nixoyat, barcha don mahsulotlarining miqdor va sifati ularning fizik xossalari oqibatida o‘zgarishi mumkin.

Shunday qilib, saqlanadigan mahsulotlarning tabiatidan va yuzaga keladigan nobudgarchilikdan, ularni biotik muxit omillaridan ximoya qilish, shuningdek don xujayralarida kechadigan jadal modda almashinuviga qarshilik ko‘rsatadigan sharoitni yaratish zaruriyatdir. Bu masalani faqat mahsulotni saqlash uchun tayyorlab va saqlashning ma`lum shart-sharoitlarini yaratibgina hal qilish mumkin.

Bularning hammasini don mahsulotlarining xossalarini hisobga olgan holda kerakli asbob-uskuna va qurilmalar bilan jixozlangan saqlash joylarini hozirlab amalga oshirish mumkin.

Xalq xo‘jaligi va iste`molchilar manfaatini ko‘zda tutib don mahsulotlarini saqlash borasida quyidagi masallalar ilgari suriladi.

1. Don mahsulotlarini nobud qilmasdan yoki massasi bo‘yicha minimal yo‘qotish bilan saqlash.
2. Don mahsulotlarining sifatini yomonlashtirmasdan saqlash.
3. Saqlashda don mahsulotlari sifatini oshirish.
4. Don mahsulotlarini saqlashda mexnat sarfini qisqartirish.

Saqlash jarayonida miqdor va sifat bo‘yicha sodir bo‘ladigan ayrim nobudgarchiliklar muqarrar bo‘lib,boshqalari esa noto‘g‘ri saqlash oqibatida yuzaga keladi. Muqarrar mexanik nobudgarchilik hisobga olinmagan don changi bo‘lib, u don va don mahsulotlarini bir joydan ikkinchi joyga ko‘chirayotganda yuzaga keladi. Saqlashda donning nafas olishi vaqtida quruq moddalarning yo‘qolishi birdan-bir biologik tartibdagi nobudgarchilik hisoblanadi.

Biroq oxirgi ikki ko‘rinishdagi nobudgarchiliklar saqlashni to‘g‘ri yo‘lga qo‘yganda juda sezilarsiz darajada bo‘lib, bir yilda mahsulot massasining 0,3....0,4% ini tashkil qiladi. Faqat shu nobudgarchiliklar tabiatidan kelib chiqqan holda, don va don mahsulotlarini saqlashda va tashishda ro‘y beradigan tabiiy yo‘qolish me`yori o‘rnatiladi.

To`g`ri tashkil qilingan saqlash jarayoni don mahsulotlarining sochilishi, qushlar, kemiruvchilar va zararkunandalar tomonidan iste’mol qilinishi, o‘z-o‘zidan

qizishda va mikroorganizmlar rivojlanishidan yuz beradigan massa yo‘qolishining oldini olishga imkon beradi.

Don mahsulotlari va urug‘larning sifatini tushiradigan holatlar saqlash rejimlarining bajarilmasligi, zarur parvarishning yo‘qligi sababli yuzaga kelishi mumkin.

Mahsulot sifatining yomonlashuvi bilan bog‘liq bo‘lgan nobudgarchilik evaziga juda katta zarar ko‘rilishi mumkin. Saqlashda don tetikligining yo‘qolishi (rangi, xidi va mazasining o‘zgarishi) undan olinadigan yorma, un va non sifatining yomonlashuviga olib keladi, ba`zan esa ularni iste`molga yaroqsiz qilib qo‘yadi.

Belgilangan muddatda donni sifatli saqlashga erishish uchun uni zararkunandalar turkumiga mansub bo`lgan xasharotlar, kanalar, shuningdek kemiruvchi va qushlar ta`siridan ximoya qilish lozim. Bu tadbir turli kimyoviy vositalarni ishlatish yo’li bilan amalga oshiriladi.

Yuqorida sanab o‘tilgan tadbirlarni o‘z vaqtida va sifatli bajarilishini ta’minlash keying bosqich, ya’ni donni qayta ishlash va undan sifatli mahsulot olishi ta’minlaydi.

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MILLIY ARMIYAMIZ – YANGI O'ZBEKISTONNING MUSTAHKAM QALQONI

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Anatatsiya: Ushbu maqolada jahondagi vaziyat shiddat bilan o'zgarib, dunyoning ayrim mintaqalarida ahvol keskinlashib borayotgan bir paytda Qurolli Kuchlarimiz saflarida xizmat burchini sharaf bilan ado etayotgan ko'ksi qalqon o'g'lonlarimiz mamlakatimiz xavfsizligi va barqarorligini ta'minlash yo'lida tunu kun xizmat qilmoqda. Ularning mashaqqatli xizmatlari evaziga yurtimiz tinch, osmonimiz musaffo. Xalqimiz o'z hayotidan rozi bo'lib, amalga oshirayotgan islohotlar tahliga bag'ishlanadi.

Kalit so'zlar: milliy armiya, qurolli kuchlar, islohotlar, vatanga sadoqat, fidoiylik.

Mehri daryo bag'ri keng mehmondo'st xalqimiz tinchlikni yuksak qadrlaydi. O'z orzu-intilishlari, ezgu niyatlari ro'yobga chiqishining muhim kafolati deb biladi. Istiqlol yillarida erishgan eng katta boyligimiz – bu mehmondo'st xalqimizning tinchligi bo'ldi. Ommaviy axborot vositalari orqali dunyoning ayrim mamlakatlarida yuz berayotgan turli mojaro, notinchlik, tartibsizliklarga nazar solar ekanmiz, ona zaminimizdagi tinch hayot, musaffo osmon bilan faxrlanamiz. Mana shunday paytda tinch, xavfsiz, barqaror mamlakatda yashayotganingga shukr qilasan kishi. Ammo tinchlikni ta'minlashning o'zi bo'lmaydi. Uning ortida bu ishga mas'ullarning uyqusiz, bedor tunlari, mashaqqatli mehnatlari yotadi.

Yoshlarimizni harbiy-vatanparvarlik ruhida tarbiyalash, ularning ona yurtga mehri va sadoqatini oshirishga yanada ko'proq ahamiyat berish oldimizdagi kechiktirib bo'lmas, muhim vazifalardan. Bugungi globallashuv va keskin raqobat davri, dunyoning turli burchaklarida, jumladan, mintaqamizda yuz berayotgan qurolli mojaro va qarama-qarshiliklar, yangi tahdid va xatarlar bizdan doim ogoh va hushyor bo'lishni taqozo etadi. Ana shunday g'oyat mas'uliyatli vaziyatda mamlakatimizda tinchlik va osoyishtalikni, fuqarolarning konstitusiyaviy huquq va erkinliklarini kafolatlash va himoya qilishda Qurolli Kuchlarimiz, xavfsizlik va huquqni muhofaza qiluvchi idoralarning o'rni hamda ahamiyati tobora ortib bormoqda. Bu haqiqatni hisobga olgan holda mamlakatimiz mudofaa salohiyatini yanada mustahkamlash va

Qurolli Kuchlarimiz qudratini oshirish Yangi O‘zbekiston taraqqiyot strategiyasining ustuvor yo‘nalishlaridan biri etib belgilandi. Ushbu vazifalarni amalga oshirishda Qurolli Kuchlarimiz qo‘mondonlik tarkibi joylardagi hokimiyat idoralari va xalqimiz bilan birgalikda bir tanu bir jon bo‘lib harakat qilayotgani e’tiborga molik.

O‘zbekiston Respublikasi Konstitutsiyasida Qurolli Kuchlarning huquqiy maqomi aniq belgilab berilgan. Asosiy Qonunimizning 52-moddasida mustahkamlab qo‘yilganidek, “O‘zbekiston Respublikasini himoya qilish – O‘zbekiston Respublikasi har bir fuqarosining burchidir. Fuqarolar qonunda belgilangan tartibda harbiy yoki muqobil xizmatni o‘tashga majburdirlar”.

Shuning barobarida, mudofaa hamda umumiy harbiy majburiyat va harbiy xizmat to‘g‘risidagi qonunlar Qurolli Kuchlarimiz tashkiliy-huquqiy asoslarini o‘zida mujassam etgan. Shu negizda mamlakatimiz mustaqilligi, xavfsizligi va hududiy yaxlitligini ta’minlash, barqaror va izchil demokratik taraqqiyotimizning ishonchli kafolati bo‘lgan milliy armiyamizni yanada takomillashtirish yo‘lida ulkan ishlar amalga oshirilmoqda. Bugun dunyoning turli mintaqalarida o‘zaro nizolar, notinchliklar kuzatilayotgan bir paytda yurtimizda tinchlik-osoyishtalik hukm surmoqda. Iqtisodiyotimiz barqaror rivojlanib, xalqimiz farovonligi yuksalib bormoqda. Istiqlol yillarida bunday yutuqlar hayotimizning barcha sohalarida bardavom bo‘lib kelmoqda. Bularning barchasi, so‘zsiz, bizning katta baxtimiz. Bunday muvaffaqiyatlarga erishishda Vatanimiz sarhadlarini tunu kun sergaklik bilan qo‘riqlayotgan harbiy xizmatchilarimizning munosib hissasi bor. Haqiqatan ham, milliy armiyamizni takomillashtirish, mamlakatimiz mustaqilligi, xavfsizligi hamda hududiy yaxlitligini ta’minlash, harbiy xizmatchilarni ijtimoiy himoya qilish borasida amalga oshirilayotgan izchil islohotlar tinch, obod va farovon hayot barpo etishimizda o‘z samarasini bermoqda. Mamlakatimizda tom ma’noda zamonaviy qurol-yarog‘, texnika va yetuk harbiy mutaxassislarga ega, eng yuksak talablarga javob beradigan, yurtimiz hududiy yaxlitligining ishonchli kafolati bo‘lgan professional Qurolli Kuchlar barpo etildi. Milliy armiyamiz saflarida xalqimiz farzandlarining sadoqat va fidoyilik bilan xizmat qilishi uchun barcha shart-sharoit yaratildi. Binobarin, Vatanimiz sarhadlarini qo‘riqlash, xalqimiz tinchligi va omonligini ko‘z qorachig‘idek asrab-avaylash o‘ta mas’uliyatli vazifa hisoblanadi. Yangicha davr harbiylarimizdan nafaqat jismoniy tayyorgarlikka, balki yuksak aql-idrok, intellektual salohiyat, alohida ma’naviy-ruhiy xususiyat va fazilatlarga ega bo‘lishni, axborot-kompyuter texnologiyalari sir-asrorini puxta bilishni taqozo etadi. Shu nuqtai nazardan, mustaqil davlatimiz Qurolli Kuchlari harbiy xizmatchilariga joriy etilgan qulayliklar sobiq tuzum davridagidan tubdan farq qiladi. ,Vatan oldidagi muqaddas burch harbiy xizmatchidan metin iroda, burchga sadoqat, yuksak bilimni talab etishi tayin. Boz ustiga, askarlarimiz qulay shart-sharoitga ega bo‘lsa, bu ularni zimmalaridagi burchni yanada mas’uliyat bilan bajarishga undashi tabiiydir. Shu

ma’noda, harbiylarimizni ko‘rkam turarjoylar bilan ta’minlash yaxshi yo‘lga qo‘yilgani diqqatni tortadi. Ayniqsa, keyingi yillarda Qurolli Kuchlarimiz safida xizmat qilayotgan mard va jasur o‘g‘lonlar hamda ularning oilalari uchun mo‘ljallangan ko‘plab uy-joylar qurildi. Bunday turarjoylarda yuksak talablar hamda harbiy xizmatchilar va ularning oilalari ehtiyojiga javob beradigan qulay ijtimoiy-maishiy sharoitni yaratishga alohida e’tibor qaratilmoqda. Mamlakatimiz Qurolli Kuchlarida amalga oshirilayotgan keng ko‘lamli islohotlar jarayonida professional milliy armiyamiz uchun yuqori malakali ofitser kadrlar tayyorlashga jiddiy ahamiyat berilayotganini ta’kidlash farz va qarz, deb o‘ylaymiz. Shu maqsadda yurtimizdagi oliy harbiy ta’lim muassasalari moddiy-texnik bazasi mustahkamlanib, kursantlar uchun barcha sharoit yaratilmoqda.

Yana bir muhim dalil: "O‘zbekiston Respublikasining tashqi siyosiy faoliyati konsepsiyasini tasdiqlash to‘g‘risida"gi qonunga ko‘ra, O‘zbekiston tinchliksevar siyosat olib boradi: hech qanday harbiy blokka qo‘shilmaydi, o‘z hududida chet davlatlar harbiy bazalarini joylashtirmaydi. Mamlakatimiz harbiy xizmatchilarining chet ellardagi harbiy operatsiyalarda ishtirok etishiga yo‘l qo‘yilmaydi. Vaholanki, ilgari – sobiq sho‘rolar tuzumi zamonida yigitlarimiz muddatli harbiy xizmatni O‘zbekistondan uzoqlarda, nosog‘lom ma’naviy muhit hukmron bo‘lgan harbiy qismlarda o‘tashga majbur edi. Oqibatda umrining ayni kuchga to‘lgan ikki yilini behuda, mazmunsiz o‘tkazardi. Shu bois o‘sha davrda muddatli harbiy xizmatga bugungidek istak ham, intilish ham bo‘lmagan. Bugun ko‘p millatli xalqimiz tinchligi, sarhadlarimiz daxlsizligini asrash ishiga muqaddas burch va yuksak sharaf sifatida qaralayotgani bir paytlar O‘zbekistondan olis o‘lkalarda askarlik burchini o‘taganlarda havas uyg‘otmoqda. Bugun muddatli harbiy xizmatga jismonan va ma’nan sog‘lom, yuksak intellektual salohiyatli yoshlar saralab olinmoqda. Bunda navqiron yigit-qizlarga chaqiruvga qadar boshlang‘ich tayyorgarlik fanidan saboq berayotgan mutaxassis va zaxiradagi ofitser pedagoglar faoliyatining asosiy mezoni har bir o‘quvchi qalbiga harbiy burch sadoqatini singdirish, ularni vatanparvarlik ruhida tarbiyalashdan iborat ekani muhim ahamiyat kasb etadi. Bularning barchasi, o‘z navbatida, istiqlol yillarida professional milliy armiyamizni shakllantirish, harbiy xizmatchilar va ularning oila a’zolariga munosib turmush sharoiti yaratish borasida amalga oshirilayotgan izchil ishlar samarasida Qurolli Kuchlarimiz safida xizmat qilish har bir yigit uchun nafaqat burch, balki haqiqiy shon-sharaf ishiga, farzandini armiya saflarida ko‘rish esa ota-onalarning orzusiga aylanganidan dalolat beradi. Eng asosiysi, o‘tgan davrda milliy armiyamiz yoshlarning irodasini toblaydigan, ularni o‘z Vatani va xalqiga sadoqat ruhida tarbiyalaydigan jasorat va matonat maktabiga aylandi. Farzandlarimizning harbiy xizmatga, boshqacha aytganda, el-yurt tinchligi va osoyishtaligi, osmonimiz musaffoligi, sarhadlarimiz daxlsizligini ta’minlashga bo‘lgan qiziqish va intilishi kuchaydi.

Keyingi yillarda amalga oshirilgan tub islohotlar tufayli tarixan qisqa davrda O‘zbekiston Respublikasi suvereniteti va hududiy yaxlitligini, sarhadlarimiz daxlsizligini ishonchli himoya qilishga qodir bo‘lgan, tezkor va ixcham milliy armiya tashkil etildi. Jaloliddin Manguberdi, sohibqiron Amir Temur, Zahiriddin Muhammad Bobur kabi buyuk sarkarda bobolarimizning jangovar an'analari munosib davom ettirilmoqda.

"Xalq va armiya – bir tan-u bir jon" degan ezgu tamoyil asosida ulkan ishlar amalga oshirilayotganiga barchamiz guvoh bo‘lib turibmiz. Bugungi kunda yurtdoshlarimiz armiyaning har tomonlama yordami va ko‘magini hayotning barcha sohalarida amalda his etmoqdalar. Ayniqsa, murakkab sinov davri bo‘lgan pandemiya paytida va favqulodda holatlar oqibatlarini bartaraf etishda, biz uchun bebaho boylik – tinchlik va osoyishtalikni asrash va himoya qilishda bu yakdillik yanada yaqqol namoyon bo‘ldi. Eng muhimi, mustaqilligimizning o‘tgan 31 yilida Qurolli Kuchlarimiz yetuk armiyaga aylandi. Bu Vatanimizdagi tinchlik, barqarorlikka, xalqimizning osoyishta yashashiga zamin bo‘lyapti.

Bugun barchamiz mamlakatimiz mustaqilligini himoya qilish va xizmat burchini bajarish vaqtida halok bo‘lgan harbiy xizmatchilarning ko‘rsatgan qahramonliklarini keng targ‘ib qilish maqsadida ular istiqomat qilgan mahallalarda "Qahramonlar nomi barhayot!" mavzusida davra suhbatlarini tashkil etish, harbiy xizmatchilar, aholi va yoshlar o‘rtasida sportning ommaviy turlari bo‘yicha musobaqalar o‘tkazish, harbiy-vatanparvarlik festivallarini tashkil etish hamda "Ma'naviyat karvonlari" tashrifini amalga oshirish ishlariga kamarbasta bo‘lishimiz darkor. Bunday tadbirlarning Qurolli Kuchlarimiz salohiyatini yanada kuchaytirishdagi ahamiyati katta, albatta. Qolaversa, bu kabi keng ko‘lamli chora-tadbirlar yoshlarni harbiy- vatanparvarlik ruhida tarbiyalashda hal qiluvchi omillardan biri bo‘lmoqda. Bu jihatlar esa xalqimiz oso yishtaligini, sarhadlarimiz daxlsizligini, mamlakat suverenitetini ta'minlashga, barqaror ijtimoiy-iqtisodiy taraqqiyotga erishishga xizmat qiladi.

«Eng bebaho oliy ne'mat – tinchligimiz va osoyishtaligimizning qadriga yetishimiz, oilalarimiz, farzandlarimiz, kelgusi avlodlarimizning baxtu kamoli uchun bu ulug‘ boylikni asrab-avaylashimiz lozim. Shu maqsadda yoshlarimizni harbiy-vatanparvarlik ruhida tarbiyalash, ularning ona yurtga mehri va sadoqatini oshirishga yanada ko‘proq ahamiyat berishimiz kerak».

Prezidentimiz Shavkat Mirziyoevning yaqinda Oliy Majlis va O‘zbekiston xalqiga yo‘llagan Murojaatnomasida ushbu chaqiriq baralla yangradi. Davlatimiz rahbari ayni ezgu maqsadlar ijobati yo‘lida Qurolli Kuchlarimiz jangovar salohiyatini oshirish borasidagi ishlarni yangi bosqichga olib chiqishga alohida e'tibor qaratilayotganini ta'kidladi. Shu ma'noda, yoshlarimizning ona yurtga mehri va sadoqatini oshirishga yanada ko‘proq ahamiyat berish oldimizdagi kechiktirib bo‘lmaydigan muhim vazifalardandir. Zero, bugungi globallashuv va keskin raqobat

davri, dunyoning turli burchaklarida, jumladan, mintaqamizda yuz berayotgan qurolli mojaro va qarama-qarshiliklar, yangi tahdid va xatarlar bizdan doim ogoh va hushyor bo‘lishni taqozo etmoqda.

Xulosa qilib aytganda, har tomonlama yetuk, jasur va sergak o‘g‘lonlarimiz azmu shijoatini ko‘rganda, ko‘nglimiz faxru iftixorga to‘ladi. Zero, Vataniga, xalqiga sadoqatli yigitlar xizmat qilayotgan professional armiyamiz – mustaqilligimizning, tinch hamda farovon hayotimizning ishonchli qalqonidir. Qolaversa, ota yurtni, ona tuproqni himoya qilish mamlakatimizda yashayotgan har bir fuqaroning muqaddas va sharafli burchi hisoblanadi. Bugun har qanday tahdid va xatarlarga munosib zarba berishga tayyor milliy armiyamiz bor. Vatan himoyachilari tom ma’noda, xalqimiz, mamlakatimizning ishonchli va mustahkam qalqoni, desak ayni haqiqatni aytgan bo‘lamiz. Shu jihatdan, milliy armiya va harbiylarimiz xalqimizga qancha yaqin bo‘lsa, davlatimiz ham shuncha qudratli bo‘ladi. Qudratli davlatni esa hech qanday kuch yenga olmaydi.

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THE APPEARANCE OF BORROWED ABBREVIATIONS AND THEIR SCOPE OF USE IN THE RUSSIAN LANGUAGE

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Abstract: The relevance of the research is determined by the frequent use of abbreviation vocabulary and a developed system of abbreviation models in modern foreign languages; the appearance of a significant number of new abbreviations, which are often key formations for a certain period of time and predetermine the mobility and openness of the abbreviation microsystem; the specifics of the use of analyzed units in various types of discourse in the absence of a comprehensive, generalizing study of abbreviation in modern foreign languages.

Key words: Russian language, methodology, Russian vocabulary, intercultural communication, analysis, structure, abbreviation, communicative relevance, foreign languages, terms.

Russian vocabulary has always been one of the most active processes of vocabulary replenishment. N.M. Shansky, a well-known linguist, defines borrowing as "any word that came into the Russian language from the outside, even if it does not differ in its morphemes from native Russian words" Varieties of using borrowed abbreviations in English and Russian: Materials of the inter-university. conf. "Topical issues of philology. Theory and methodology of teaching foreign languages".

The main reasons for the penetration of Anglicisms into the Russian language are the diplomatic and trade relations between Russia and England, which began in the XVI century. Along with these reasons, we can distinguish other ones that are characteristic of the Russian language already in modern reality:

1. The emergence of the names of a new reality, a new subject, a new concept that has appeared in public life. For example: publicity, brand, snob, humor, player, bulldozer, cocktail. Due to the spread of American science fiction films in Russia, two Anglicisms appeared in the Russian language: cyborgization (cyborgization - the replacement of individual human organs with cybernetic devices as a scientific and technical problem) and cyborg (cyborg - a person subjected to cyborgization).

2. The appearance of a new word, which is a more convenient designation of what was previously called using the phrase: the most sold book is a bestseller, a

sharpshooter is a sniper, a short-distance runner is a sprinter, a hotel for motorists is a motel, entrepreneurial activity is a business, one of the best works of a composer or performer who has visited the hit- the parade is a hit. The anglicisms zapper (zapper - a person who endlessly switches TV channels) and zapping (the process of switching) are also designed to replace descriptive Russian phrases. The Anglicism of the quiz replaces the descriptive phrase "a radio or television game of questions and answers on various topics with prizes."

3. The absence of a corresponding concept in the cognitive base of the receptor language. Such anglicisms as badge, classifier, laptop and its new varieties: audiobook and powerbook; organizer, pager and tweager, canvas, timer, beeper, scrambler, intercom, shredder, overhead, plotter, scanner, tuner, toner, pack, etc. have firmly entered the dictionary of a business person of the 90s.

4. New words that arose as a result of the need to emphasize a partial change in the social role of the subject in a changing society: office - office, office space, Sberbank - before the savings bank.

5. The influence of foreign culture, which is dictated simply by the fashion for English words. At the time of Pushkin, it was considered a rule of good form to speak French, today - in English.

Accordingly, the merchant alternately becomes a merchant, then a businessman, and the person dealing the cards is a dealer, then a dealer. Most of these words, due to their relevance, very quickly became common and entered the active vocabulary.

6. Clarification or detailing of the relevant concept. For example, in the Russian language there was a word jam, which was called both liquid and thick jam. To distinguish thick jam from fruits or berries, which is a homogeneous mass, from liquid, in which whole berries could be preserved, thick jam began to be called the English word jam.

These reasons for the penetration of Anglicisms into the Russian language are extralinguistic, external. According to L.P. Krysin, a recognized researcher of foreign language vocabulary, and in particular Anglicisms, there are also a number of internal reasons for Krysin L.P. Among them: the need to differentiate concepts or to specialize them (installation, French. installation 'installation, equipment') is a word that appeared to denote a new type of works of fine art, thereby it would have to fall into the first group of foreign language vocabulary; however, the main reason for its appearance in the language was the need to distinguish this kind of work, on the one hand, from planar (paintings, etchings, prints, etc. on the other hand, from voluminous, but having a fundamentally different character (sculptures), since the installation involves the use of various kinds of household items, machine parts, appliances, etc. as material.); the presence of established systems of terms in the language, more or less homogeneous in their source of origin (terminology of

computer technology, which has developed on the basis of the English language: website, banner, browser), and some socio-psychological reasons: the prestige of a foreign language word (exclusive instead of exclusive), the communicative relevance of the concept and the corresponding word (drug addiction, drug trafficking, mafia, racketeering, racketeers, etc.).

The intensity of borrowings from the XVI century, (when Anglicisms penetrated only into narrow spheres of life, namely, the spheres of artillery and ship specification) and before the processes in modern Russian (when borrowings penetrate almost all spheres of human activity) are changing at a noticeably accelerating pace.

All borrowed words are combined into several thematic groups, including:

- economic terms (roaming - "distribution; possibility to roam - "to wander, to wander" and other modern concepts such as: discount, tender, clearing, manager, marketing, branding, franchising, franchise, leasing, monitoring, merchandiser, warrant, quotation, lockout, preferential benefits, licensor's know-how, brokerage operations, consignment operations, on-call transaction, option, bonus deduction, bank located in an offshore financial center, hedger, stock market, goodwill, consolidated budget, solidary);

- political terms (speaker - chairman of Parliament, from the English speaker - "speaker" and "chairman of the House of Commons in England and the House of Representatives in the USA"; inauguration - "inauguration ceremony of the president of the country", from the English inauguration "taking office"; mayor, vice mayor, prefect, sub-prefect; administration, press attache, press conference, press release, briefing);

- computer technologies (site - from English site - "location, location", file - from English file - "registrar; dossier, case; submission of any document", etc.);58

- sports vocabulary (fitness - from the English fitness - "compliance" (from to be fit - "fit, be in shape", etc.), skateboard - "skating on a board with rollers", from the English skate - "skating, sliding" and board - "board"; snowboarding - "riding on a board in the snow", from the English snow

- "snow" and board - "board"; snowblade - "riding on snow on large-sized stunt skis", from the English snowblade - "stunt skis"; biker - "cyclist; motorcyclist", from the English bike - abbreviated, razg. from bicycle - "bicycle"; shaping - from the English. shaping - "shaping" (from to shape - "to shape"));

- names of objects and realities of everyday life (shaker - from English shaker - "a vessel for making cocktails" (from to shake - "shake"), toaster - from English toaster - "a device for toasting toast" (from toast - "toasted slice of bread, toast"); roaster - from English. roaster - "brazier" (from to roast "to fry"), etc.);

- names of cultural phenomena, in particular in the musical sphere (single - "a song recorded separately", from the English single - "one, only", remake (remake) - "remake", from the English remake in the same meaning; image - "image", from the English image"image, image"; design - "design" from the English design - "idea, plan; design";

- "poster, poster");

- names of professions and activities (security - "security", from the English security - "security, reliability; security, protection"; provider

- "supplier", from the English provider - with the same meaning; realtor - "real estate agent", from amer. realtor (from the English realty - "real estate"); broker - from the English broker - "commission agent, appraiser; person selling property"; killer - "professional killer", from the English killer - "killer" from to kill "to kill"; racketeer - "extortionist", from amer. racketeer - "participant in a fraudulent enterprise"; gangster, bandit - extortionist from amer. racket - "blackmail, extortion", etc.; handmaker - "that who is engaged in manual work", from the English hand - "hand" and make - "to do"; image maker - "the one who develops the image", from the English image - "image" and make - "to do"; merchandiser - "the one who is engaged in the design of trade shelves", from the English merchandise - "goods, trade", etc.);

- terms used in cosmetology (make-up - "makeup", from the English make-up - "makeup"; concealer, from the English concealer - "pencil corrector"; peeling - "facial cleansing", from the English peeling - "cleansing, cleaning", from to peel - "peel, peel; peel"; peeling cream

- peeling-cream - "cream that removes the top layer of skin"; lifting

- "lifting", from the English lifting - "lifting, lifting"; lifting cream - lifting-cream - "cream that tightens the skin"; vanish cream - vanish-cream

- "cream that removes capillary nets"; scrub - "cream for exfoliating, cleansing the skin", from the English to scrub - "scratch", etc.).59

Anglicisms are also often found in the language of newspapers, advertisements, and advertisements [3], which can be completely replaced by their Russian equivalents: second-hand - "used clothes", from the English second-hand:

- "second-hand, second-hand"; lunch (lunch) - from English lunch - "second breakfast"; teenager - from English teen-ager - "teenager, boy or girl from 13 to 18 years"; parking - from English parking - "parking"; sale - from sale - "sale at a reduced price at the end of the season"; minivan or minivan - "minibus", from English. van (abbreviated. from caravan) - "van", etc.

Getting into the language, the word goes through several stages of the so-called "Russification". M.I. Chernysheva, Doctor of Philology, specialist in lexicology and lexicography, identifies four such stages: penetration, proper borrowing, or entry of

the word into the language, assimilation and, finally, the rooting of the borrowed word in the recipient language, i.e. in the borrowing language, the problem of reduction in languages: A collection of abstracts of the XIII International Scientific Conference of students, postgraduates and young scientists "Lomonosov". M.:, 2006. pp. 90-93.. At each stage, the word undergoes partial or numerous changes that force the foreign language word to adapt according to the norms of the recipient's language.

Now there is a process of actively replenishing the vocabulary of the Russian language with foreign-language abbreviated innovations.

During the transition of abbreviations from the donor language to the recipient language, various adaptation processes occur. The analysis of the material allows us to identify the following specific groups.

Graphic mastering of a borrowed abbreviation is its transmission in writing by means of the Russian alphabet: AA > American Army, AA > American Army; BBC > British Broadcasting Corporation and BBC > British Broadcasting Corporation.

The lexically mastered word obeys the lexico-semantic system of the language: PC > Personal computer and PC > Personal Computer; IIHF > International ice hockey Federation and IIHF > International Ice Hockey Federation.

Recently, foreign-language abbreviations have shown quite high derivational activity: a foreign-language word, acting as a producer, has become included in a certain word-formation paradigm: SPA/SPA: SPA salon, SPA procedure; SMS/SMS: SMS message, SMS search, SMS dating, SMS announcement, SMS-slang, text, text, etc.

This group includes the following abbreviations: GPS: GPS receiver, GPS device, GPS set, IP: IP telephony, IP address.

As you know, fully mastered, borrowed, abbreviations are abbreviations adapted to the graphic, word-formation, lexical, grammatical levels of the Russian language: VIP - Very important person and VIP, VIP "especially important person" / VIP, VIP / VIP banking, VIP ticket, VIP guest VIP lounge, VIP, VIP, etc.

CM - Corresponding Member "corresponding member", RAM - Random Access Memory "Computer RAM".

Russian research allows us to talk about the activation of foreign-language abbreviations in the Russian language, which in one way or another tend to enter the Russian language system.

Fully mastered foreign language words (borrowings) are contrasted with words that are not developed by the system of the borrowing language-barbarisms. Between them there are exotisms - words mastered graphically, word-formatively, grammatically, but not mastered lexically.

The considered material allowed, thus, to detail the specified classification, having allocated, along with borrowings and barbarisms, intermediate groups. In

addition, along with lexical exotisms, according to our research, a new type of foreign language words of this group can be distinguished - grammatical exotisms, words mastered graphically, word-formatively, lexically, but not mastered grammatically.

The influx of Anglicisms over the past 5-10 years is very large. This indicates an increasing need to name new phenomena, objects, discoveries, the development of relations and ties between Russia, England, America, as well as the prestige of the English language.

The historical situation at the end of the XX century is extremely favorable for the development of contacts with foreign countries, and linguistically this has affected the increase in borrowings. The fashion for English words should be attributed to factors of a different, negative nature. The penetration and influence of borrowings on the language is, on the one hand, a natural phenomenon, reflecting the economic, political, cultural, social ties and relations between Russia and other countries, in particular with America, that have intensified in the last decade. On the other hand, it can be noted that in the pursuit of everything foreign, in an effort to copy Western patterns, we are increasingly losing our identity, including in language, because language reflects the way of life and thoughts. However, this is an unavoidable phenomenon, and therefore it is worth studying regardless of what impact it has.

Language as one of the most important components of national culture, as a reflection of the national identity of the people, cannot remain aloof from these processes. Language changes are necessary consequences of our way of using language, representing a "special case of socio-cultural changes". The problem of borrowing is relevant in a constantly changing world. Borrowing lexical elements from one language to another is a very ancient phenomenon and is already known to the languages of the ancient world. For the fate of borrowed words in a new language for them, the way in which they penetrated into this language has a certain meaning. Abbreviation is a part of borrowings and as a way of word formation is a complex, multifaceted phenomenon rooted in the distant past. Its appearance is due to both extralinguistic reasons and linguistic reasons. One of the most active processes of replenishment of the vocabulary of the Russian language has always been the borrowing of words of foreign vocabulary. The intensity of borrowings from the XVI century . and the number of processes in modern Russian is changing at a noticeably accelerating pace. The main areas of distribution of borrowed abbreviations are political discourses, newspaper publications, publications on the Internet and the press. Now there is a process of actively replenishing the vocabulary of the Russian language with foreign-language abbreviated innovations. All these phenomena are

formed due to close cooperation with European countries and the exchange of information.

In English, the percentage of borrowings is much higher than in many other languages, because for historical reasons it turned out to be, in contrast to, for example, Icelandic, very permeable. The English language, more than any other language, had the opportunity to borrow foreign words in conditions of direct direct contact: first in the Middle Ages from foreign invaders who succeeded each other in the British Isles, and later in the conditions of trade expansion and colonization activity of the British themselves.

In modern English, there are abbreviations borrowed from various languages. With a natural connection between the meaning of a word and its sound, it is said that there is phonetic motivation.

The peculiarity of the current borrowings also consists in an extremely high frequency of use, as a result of which their novelty is erased very soon and most borrowings enter the circle of common vocabulary a short time after their appearance. The main function implemented by abbreviations is evaluation based on certain techniques of language play. At the same time, evaluative borrowed abbreviations intensively increase the evaluative potential, demonstrating a distinct dynamics of various types within the word-formation forms formed by them.

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APPLICATION OF DIFFERENTIAL EQUATIONS IN ECONOMICS

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Abstract: A differential equation is an equation that connects the desired function of one or more variables, these variables and derivatives of various orders of this function. The relevance of the article is to consider the use of differential equations in economics.

Key words: integral, differential equations, several variables, geometric control constraint, derivative, linear equation.

Differential equations are widely used in models of economic dynamics, which investigate not only the dependence of variables on time, but also on their relationship over time.

Let us consider the questions of the theory of differential equations on the example of first-order equations resolved with respect to the derivative, i.e. those that admit representation in the form:

a. where f is some function of several variables.

The theorem of the existence and uniqueness of the solution of a differential equation.

Let in differential equation (a) the function and its partial derivative be continuous on an open set R of the coordinate plane *Oxy*.

Then:

For every point of the set G, there is a solution y=y (x) of equation (a) satisfying the condition y ();

If two solutions y = (x) and y= (x) of equation (a) coincide for at least one value of x=, i.e. if these solutions coincide for all those values of the variable x for which they are defined. A first-order differential equation is called an equation with separable variables if it can be represented as

g(y).

or as

$M(x)\,N(y)\,dx+P(x)\,Q(y)\,dy=0,$

where, M(x), P (x) are some functions of the variable x, g(y), N(y), Q(y) are functions of the variable y.

Equation of the form:

b. where p(x) and q(x) are continuous functions, it is called a linear differential equation of the first order.

The unknown function and its derivative enter the specified equation in the first degree - linearly, which explains the name of the equation.

If q(x) is 0, then equation is called a linear homogeneous equation; if the function q(x) is not identically zero, then equation is called a linear inhomogeneous equation.

For a linear equation of the first order, a general solution can be written using the method of variation of the constant. Here this solution is given without a conclusion:

It should be noted that some nonlinear equations are reduced to linear equations by corresponding substitutions of an unknown function y (x). These include the Bernoulli equation:

where p and q are continuous functions, and n is some constant number. For n = 0 we have a linear inhomogeneous equation, and for n = 1 - a linear homogeneous equation Let n ? 0, n ? 1.

Multiplying both parts of this equation by (1 - n), taking into account the expressions for the new function z and its derivative, we obtain a linear differential inhomogeneous equation with respect to an unknown function z (x):

In this equation, the method of solving which we know, the function z (x) is related to the desired function y (x) by relation.

Task 1. About the effectiveness of advertising.

Suppose a trading company sells some products, about which at time t = 0 x0 people out of a total of N potential buyers received information from advertising. Further, this information is distributed through people's communication, and at time t > 0, the number of people who know about the products is x (t). Let's assume that the growth rate of the number of people who know about the products is proportional to both the number of currently aware buyers and the number of uninformed buyers.

From the equation we obtain the equality of the differentials of the two functions of the argument t:

- Integrating the left and right parts, we find the general solution of the differential equation:
- The general solution includes an indefinite constant C. Assuming NC = D, we obtain the equality:
- from which we define the function x (t):

- Here E = . This kind of function is called a logistic function, and its graph is called a logistic curve.

If we now take into account that x (0) = x0 and put x0 = N/a, where a > 0, then we can find the value of the constant E. The logistic function will take the form:

The integral of a function is analogous to the sum of a sequence. Informally speaking, the (definite) integral is the area of a part of the graph of the function (within the integration), that is, the area of a curved trapezoid. The process of finding the integral is called integration.

A definite integral is an additive monotone normalized functional defined on a set of pairs, the first component of which is an integrable function or functional, and the second is a domain in the set of the assignment of this function (functional).

The definition of the integral given above, with all its apparent generality, eventually leads to the usual understanding of a certain integral as the area of a subgraph of a function on a segment.

a - lower limit;

b - upper limit;

f(x) - integrand;

lR - the length of the partial segment;

yR is the integral sum of the function f(x) by [a; b] corresponding to the partition R;

Traditionally, the practical application of the integral is illustrated by calculating the areas of various figures, finding the volumes of geometric bodies and some applications in physics and engineering. However, the role of the integral in modeling economic processes is not considered. Often the economic applications of the integral are out of the question in the classes of the economic direction. At the same time, integral calculus provides a rich mathematical apparatus for modeling and studying the processes occurring in the economy.

Let's start with the concept of consumer surplus, which is widely used in the market economy (the difference between the price that a consumer is willing to pay for a product and the one that he actually pays when buying). The supply of an individual product is graphically depicted as a curve with a positive slope, reflecting the relationship between the unit price of this product P and the quantity of product Q that consumers are willing to sell at each price.

Note that economists found it convenient to depict the argument (price) on the ordinate axis, and the dependent variable (quantity of goods) on the

abscissa axis. Therefore, the graphs of the supply and demand functions look as follows.

Let's introduce a concept that plays an important role in modeling economic processes - market equilibrium. The equilibrium state is characterized by such price and quantity at which the volume of demand coincides with the value of supply, and graphically the market equilibrium is represented by the intersection point of the supply and demand curves, E* (p*; q*) is the equilibrium point 2.

Let us now turn to the consideration of applications of integral analysis for determining consumer surplus. To do this, we will plot the inverse demand function P = f (Q) on the graph. But now let's assume that the product in quantity Q * is not sold by sellers immediately, but enters the market in small batches of Q. Note that this assumption is quite justified, because such a scheme for the sale of goods is quite common in practice and follows from the seller's goal to maintain the price of the goods as high as possible.

Then we get that first the product is offered in quantity Q1 = D Q (Fig.5), which is sold at the price P1 = f (Q1). Since, according to the assumption, the value of Q is small, it can be assumed that the entire first batch of goods is sold at the price of P1, while the buyer's costs for the purchase of such a quantity of goods will amount to P1D Q, which corresponds to the area of the shaded rectangle S1.

Next, the second batch of goods arrives on the market in the same quantity, which is sold at the price P2 = f (Q2), where Q2 = Q1 + D Q is the total number of products sold, and the buyer's costs for the purchase of the second batch will be P2D Q, which corresponds to the area of the rectangle S2.

We will continue the process until we reach the equilibrium quantity of the product Q* = Qn. Then it becomes clear what the value of D Q should be in order for the process of selling the goods to end at point Q*:

As a result, we get that the price of the nth batch of goods Pn = f (Qn) = f (Q*) = P*, and the cost of consumers to purchase this last batch of goods will be PnD Q, or the area of the rectangle Sn.

Thus, we get that the total costs of consumers when buying goods in small batches D Q are equal.

Since the value of D Q is very small, and the function f (Q) is continuous, we conclude that it is approximately equal to the area of figure B, which, as is known, for small increments of the argument D Q is equal to a certain integral of the inverse demand function when the argument changes from 0 to Q*, i.e. as a result, we get that

Remembering that each point on the demand curve Pi = f (Qi) (i = 1, 2,., k) shows how much the consumer is willing to pay for the purchase of an additional unit of product, we get that the area of figure B corresponds to the total amount of money that the consumer is willing to spend on the purchase of Q* units of goods. The difference between the area of figure B and the area of rectangle A is the consumer surplus when buying this product - the excess of the total cost that the consumer is willing to pay for all units of the product.

Thus, the consumer surplus can be calculated using the following formula:

Task 2.

It is known that the demand for a certain product is described by a function and the supply of this product is characterized by a function q = 500p. Find the amount of the consumer's surplus when buying this product.

Decision. To calculate the consumer surplus, we first determine the parameters of market equilibrium (p*; q*). To do this, we will solve a system of equations

Thus, p* = 2, q* = 1000.

Let's write down the formula for calculating the consumer surplus (1), where f(q) is the inverse function of

From here

Determine the stock of goods in the store formed in three days if the receipt of goods is characterized by the function f (t) = 2t + 5.

Mathematics has now ceased to be the subject of studies only of the scientific elite; now mathematics classes attract an increasing number of gifted people. The field of mathematical research and the application of mathematical apparatus has significantly expanded. Applications of mathematical methods penetrate far beyond the limits of mathematics proper: into physics, new branches of technology, biology, economics and other social sciences; without strict mathematical logic, the work of a lawyer or manager is impossible. Information and computer technologies have contributed to the emergence of new areas of scientific research, which are undoubtedly of extremely great importance both for mathematics itself and for all sciences directly related to it.

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EXTRALINGUISTIC FACTORS OF ECONOMIC VOCABULARY DEVELOPMENT: LINGUISTIC AND CULTURAL ASPECT

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Abstract: There are many studies on the translation of technical and scientific terminology, but the problem of translating specific terminology, in particular microeconomic terminology, is not sufficiently disclosed. Thus, there is a lack of intelligence on the development of a system of rules, strategies and tactics for translating professional terms, and the question of the consistency of the translator's work on the text of an economic nature is not sufficiently covered, which determines the novelty of our work. The relevance of the topic is related to the development of methodological recommendations and instructions for improving the work of a translator who transcodes microeconomic text from English to another language.

Key words: term, economic term, economic text, translation, lexical equivalent, calculation, transcription, descriptive translation method.

The study of the problem of the existence of a special component in the meaning of the word, which to a certain extent would contain knowledge about the socio-historical reality in which the language exists and functions, has been conducted by linguists for several decades.

According to the linguistic concept, the semantic plan of a word is differentiated and is not limited to one lexical concept. It also contains those incomprehensible semantic destinies that cause a person to have a set of certain associations and form the same lexical background, which, together with the lexeme and lexical concept, makes up the structure of the word:

word < lexeme < lexical concept < lexical background

There are many examples that prove the correctness of this theory. Let's compare, for example, English and Uzbek units related to the economic vocabulary: estate tax and property tax. They can be considered conceptual equivalents, since both words contain the concept of property tax belonging to a certain person, but the presented lexical units are very different in their background meanings.

If the Uzbek expression property tax means money that is collected from a person for his property, then the English estate tax is money that is collected from a person not only as a tax on his property, but also on property that does not yet belong to him, an analog of our inheritance tax.

When considering such units, a certain part of them stood out in a group of words that could be called non-equivalent, since the national and cultural content of these words is the core of their meaning, and they denote concepts that have no analogues in domestic reality.

They are particularly interesting from a country - specific point of view, since they clearly reflect the national characteristics of this vocabulary (blue chips-a term that refers to shares of any enterprise with large assets that have the highest value; collateral bonds - debt obligations guaranteed by any type of collateral (most often used in the United States); penny stock-an American term for shares, securities of a speculative nature, the exchange rate of which is less than one dollar).

The economic vocabulary also contains onomastic realities - proper names that are well - known among the carrier (Dow Jones-the index of the New York Stock Exchange, which changes daily depending on the rate of the main quoted shares (30 companies); the Old Lady of Threadneedle Street - the name of the Bank of England).

Any word is part of the lexical system of the language, its constituent element. This explains the peculiarity of the semantic structure of words in different languages. In addition, the corresponding semantic units in different languages may have different meanings, that is, they may occupy different positions in the language system [5, p.97].

Differentiation of values. The translator must face the phenomenon of ambiguity of English words at every step. But along with words that have several separate, partial meanings, there are also those that have one undifferentiated meaning, which when translated breaks up into several partial meanings. For example, when translating the word attitude, it is difficult to find a common word in Ukrainian that would cover all four main meanings of this word: attitude, behavior, position, politics.

To correctly differentiate the meaning of a word, it is necessary to know the phenomenon of concrete reality that is behind it. This is especially important when abstract concepts are concretized along with differentiation.

Much less often, when translating from English to Uzbek, the opposite phenomenon is observed: replacing a specific, specific concept with a more abstract, generic one: money still in control in all lands of the press, the radio, the moving picture, the telephone, the officials of the state, their banks and means of transportation, their police and hired agents. In the translation of the sentence - since in all countries money still controls the press, radio, cinema, Communications, government apparatus, banks and transport-the word telephone would be

inappropriate. It is necessary to replace it with a broader concept of a means of communication, which is logically included in the above list.

Semantic development - this type of contextual substitutions consists in the fact that in the absence or unsuitability of the Uzbek word-concept, another, closely related concept is used, which logically follows from it. So, translating the phrase the statement has been overtaken by time, it is necessary to abandon the literal version Time has overtaken this statement as nonsense and convey the consequence: this statement has fallen behind in life.

Antonymic translation-consists in transmitting the concept to the opposite, often with negation, that is, the antonym of the Uzbek equivalent of a given word. Antonym translation is often, if not the only, then the most convenient way to convey the semantic and stylistic meaning of many expressions.

Integral transformation-consists in a certain displacement, use in the translation of a related concept within the same generic concept.

Compensation for losses during the transfer process. Compensation is carried out in cases where in a certain passage of the text it is impossible to convey one or another characteristic feature of a given language (dialect, deviation from the language norm) or features of the characters' speech and they need to be compensated by other means. Because the translation technique compensation is most often implemented not within the sentence, but in the system of the whole text, which, in the end, is a unit of translation [1, p. 87].

Lexical and semantic substitutions (concretization, generalization, modulation). L. Chernyakhovskaya identifies five types of lexical transformations [8, p.82]:

1. specification.
2. generalization.
3. Antonymic translation.
4. metonymic translation.
5.paraphrasing.

Analyzing the lexical and semantic transformations that are resorted to in the process of translating texts, I. Alekseeva identifies the following reasons for their occurrence::

different signs of the same denotation in different languages;

difference in semantic volume;

different phrases;

different uses of words of the same meaning [2, p. 28].

The analysis of factual material formed on the basis of the processing of translated and explanatory dictionaries, the study of contrasting material of current translations of literature of economic content, gives us grounds for the opinion that lexical and semantic transformations during the translation of terminology, in

particular the economic sector, are caused primarily by extra-linguistic factors in connection with the different vision of certain phenomena and objects by representatives of different socio-economic cultures, in particular Uzbek and English .

Similar semantic differences can be traced in the example of the tokens securities and securities, where the English version emphasizes the security of a business document.

This root cause of lexical and semantic transformations in the process of translating economic terms, in turn, is combined with the other three, influencing them and largely defining them.

The problem of the selective component of the meaning of a language sign is especially relevant for the translator when it comes to prepositions:

on farm - on the farm;

at price-by price;

ownership of means-ownership of funds;

to apply for the post - apply for the position;

pressure for money - lack of money;

to keep money with a bank -- keep money in a bank;

to buy from businesses-buy from firms.

In these examples, free prepositions are used that are not connected by phraseological combinations. Therefore, their connection with other words is not permanent, but depends on each individual case. In each case, prepositions freely enter a semantic connection with the base word. Transformations here can be traced mainly at the level of prepositions [7, p. 28].

A sufficient number of terminalizes expressed by a verb will reveal their specific meaning only in combination with certain fixed prepositions. In the following examples, prepositions have completely merged with the words they serve, and they do not have an independent meaning:

to check in-Submit against receipt;

to pension off-to retire;

to write off-cancel;

to plough back-reinvest.

The problem of word compatibility is directly related to the question of word life, since the category of the latter is essentially based on the ability of the lexeme to enter connections with other members of the sentence, primarily with those that function side by side [5, p. 164].

In the case of translation of terms from economics, the main attention should be paid to combining the noun term with adjectives that attribute it. Usually, when translating, you should avoid literalism, since the target text with verbatim

reproduced problem adjectives may sound ridiculous. Therefore, translators resort to lexical and semantic transformations:

black money – qora pul;

bad loan – yomon kredit;

tough competition – kuchli raqobat;

hidden tax – yashirin soliq;

historical cost – eski narx;

fat salary – yuqori maosh.

Verbs used in scientific discourse, which often resemble a common word but have a terminological meaning, also undergo semantic transformations. In the target text, the semantics of such tokens are transformed [6, p. 132]. They sound completely academic here, or at least emotionless:

to reduce poverty

to mushroom costs-dramatically increase costs;

to drive investors away -scare off investors.

A special case of lexical and semantic translation transformations is the reproduction of colors that connotate and denotate professional concepts:

green labor -unskilled labor;

orange goods-goods that are bought relatively rarely [5, P. 55].

According to the observations of E. and G. Clark, of the eleven possible shades of colors that are usually used in the term formation of different languages, all eleven are used in English (black, white, red, yellow, green, blue, brown, purple, pink, orange, gray). One of the most used colors in the term formation of the economic sphere of the English language is red:

red typist - bureaucrat;

red tape - red tape;

red -Debt, Debt, loss;

red balance - passive (unfavorable) balance;

to be in the red - to be in financial difficulties.

There is an explanation for the expression to be in the red: many years ago, it was a tradition to make entries in financial statements in two colors: profit was written in black, and loss was written in red. And although such a tradition no longer exists, the expression is still valid [4, p. 232].

In translation, associations with color are often leveled, although in Ukrainian terminology on finance and accounting there is a category of terms where there are references to color and, therefore, the translation of an adjective with a color Association is literal:

Blue book

red-ink entry

black-ink entry

So, the use of lexical-semantic transformations is inevitable in the process of translation of economic terms, since they are directly related to extralinguistic factors in the development of terminologies the different vision of socio-economic processes and concepts among different peoples.

Having analyzed all the above, we can conclude that, in general, economic terms have the same ways of transfer from English to Uzbek as all other terms. The main problem of translation of legal terms and terms-phrases is their ambiguity not only among different branches of science, but also within the economic field of the text itself. The exact meaning of the term in this case can be revealed only with the help of the context and other terms related to each other in the term-phrase.

Terms are units of language and professional knowledge that ensure the effectiveness of intercultural communication. For this reason, the equivalent translation of terminology has the greatest practical significance when translating scientific and technical texts.

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THE MECHANISM OF IMPLEMENTATION OF FISCAL POLICY IN THE TRANSITION ECONOMY OF THE STATE

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Abstract: Fiscal policy - a set of financial measures of the state for regulation, government revenues and expenditures. It changes significantly depending on such strategic tasks as anti-crisis regulation, ensuring high employment, and fighting inflation.

Key words: fiscal policy, government revenues, important, state budget, financial capabilities of producers of goods, income, centralization of funds.

The main instrument of government policy in the economic sphere is the state budget. A balanced budget means that government revenues, consisting of taxes, fees and other revenues, are equal to government expenditures. Unfortunately, the balance of expenses and income in most countries of the world is rarely achieved. The "normal" and most common phenomenon can be considered a budget where expenses exceed income for one year. The management of the state budget is fiscal policy.

The state budget is the main instrument of fiscal policy. Its impact on the economy is huge, because the state budget is a political variable. This means that politicians can arbitrarily change this variable, setting themselves very large macroeconomic tasks. With the help of fiscal policy, aggregate expenditures and aggregate demand can be stimulated, or they can be limited. Budget deficits can arise due to two main reasons. Firstly, it can be caused by the conscious actions of the government, which, by necessity, decided to spend more than there is income. The resulting deficit is called an active budget deficit. Secondly, the budget deficit may be formed as a result of a recession, a decrease in real national income, which will reduce budget revenues. Such a deficit is called a passive budget deficit. For a long time, the prevailing view among economists was that the state budget should always be balanced.

One of the main instruments of macroeconomic regulation is fiscal policy.

Fiscal (fiscal) policy is the measures taken by the government to stabilize the economy by changing the amount of revenues and expenditures of the state budget [2, p.63].

The above-mentioned goals are achieved with the help of fiscal policy instruments, which include:

1) tax regulators: manipulation of various types of taxes and tax rates, their structure, objects of taxation, sources of taxes, benefits, sanctions, terms of collection, methods of payment.

2) budget regulators: the level of centralization of funds by the state, the ratio between federal or republican and local budgets, budget deficit, the ratio between the state budget and extra-budgetary funds, budget classification of income and expenditure items, etc.

Modern fiscal policy includes direct and indirect financial methods of regulating the economy.

Direct methods include methods of budget regulation. At the expense of the budget, the following are financed:

a) the costs of extended reproduction

b) unproductive expenditures of the state

c) infrastructure development, scientific research, etc.;

d) implementation of structural policy;

e) maintenance of the military-industrial complex, etc.

Indirect methods are used to influence the financial capabilities of producers of goods and the size of consumer demand. The taxation system plays an important role here. By changing tax rates on various types of income, providing tax incentives, etc., the state seeks to achieve, perhaps, more stable rates of economic growth and avoid sharp ups and downs of production.

Depending on the nature of the use of direct and indirect methods, there are two types of fiscal policy of the state:

a) discretionary fiscal policy;

b) automatic fiscal policy (built-in stabilizer).

The reform of the budgetary and tax systems of the state is carried out in difficult conditions of property transformation and the formation of national entrepreneurship. This is due to the restructuring of the industrial structure of production, the transfer of defense production to the manufacture of competitive products, the implementation of major measures for social protection of the population, etc.

The transition to a market economy has also changed the structure of the revenue side of the state budget, which is largely formed at the expense of tax revenues, so the main task in implementing fiscal policy is to reform the tax system and taxation.

The difficulties in its implementation are that the evolution of the state tax system has been developing for a long time not in accordance with the trends that are characteristic of the economies of developed market countries.

In modern conditions, the main milestones of reforming the state tax system have been outlined. For the transition period, it becomes important to develop the concept of increasing the stimulating function of taxation in the development of entrepreneurship and the formation of investments.

The strategy of strengthening the incentive function of taxation and quantitative increase of investments involves their software. This program should include certain measures of state and territorial administration bodies implemented in a logical sequence. Among these measures are:

- ensuring the stability of tax legislation, the inadmissibility of any changes in the tax scheme during the entire business year. Moreover, it is assumed that there will be a long-term moratorium on amendments that increase the tax burden;
- refusal of unjustified multiplicity of taxes, the number of which only in Russia, taking into account local taxes, approached one hundred. Elimination of existing discrimination in the differentiation of taxpayers depending on the forms of ownership;
- the establishment of low taxes on producers and the "cheapening" of credit;
- strengthening the purposefulness of the tax system. In a downturn in production, it is important to put enterprises (firms) in a privileged position that actually increase production volumes and invest in its growth. This can be done in various ways, for example, by exempting from taxes a part of the profit received from increasing the volume of sales at comparable prices. It is also desirable to completely exempt from taxation investors' deposits and profits of enterprises directed to the development of production, maintenance of social facilities;
- giving an effective and concrete character to tax benefits, which in most cases are declarative and ostentatious. As a result, they lose their stimulating value. Newly created or reconstructed enterprises should be granted benefits not from the moment of their registration, but from the moment of receiving the first profit.

As the world experience of developed countries shows, the modern tax system should stimulate scientific and technological progress, the structural relocation of resources and labor, the production of scarce products, and the development of entrepreneurship. At the same time, it should suppress such negative trends as monopolism, rising costs, speculative activity, and inflation.

This is the general concept of restructuring the tax system of the transitional economy in the direction of unconditional economic growth while maximizing the individual wealth of taxpayers and tax revenues to the budget.

As a result, the economic dynamics of society will be ensured through the concentration of tax revenues to the budget and the directions of budget allocations for investing in various structures and programs, as well as the socio-cultural sphere. It is through the budget that direct and feedback links are implemented to regulate and maintain the macroeconomic equilibrium of aggregate demand and aggregate supply.

The functions of taxation in ensuring investment are not abstract. They perform the tasks of resource and monetary support of this process according to the developed programs. These are direct connections.

In turn, economic growth and expansion of production scale increase the tax field and the reverse increased flow of resources. These are feedbacks in the overall economic dynamics.

Unfortunately, there is a huge difference between fiscal policy on paper and fiscal policy in practice.

The implementation of fiscal policy requires solving some time problems.

The time lag of recognition. The time lag of recognition refers to the period of time that passes between the beginning of a recession or inflation and the moment when there is an awareness of the fact that they are taking place. It is extremely difficult to accurately predict the future course of economic activity. Although such economic forecasting tools as the system of leading indicators give an idea of the direction of economic development, the economy may already have a four- or even six-month recession or inflation before this fact manifests itself in the relevant statistics and is realized.

Administrative delay. The wheels of democratic government often turn quite slowly. Usually, a significant period of time will pass from the moment when the need for fiscal measures will be recognized to the moment when these measures will actually be taken.

Functional lag. In addition, there is also a time lag between the moment when Congress decides on fiscal measures and the time when these measures will begin to have an impact on production, employment or price levels. Although changes in tax rates can be introduced fairly quickly, government spending on public works - such as dams, roads, etc. - includes long planning periods and even longer construction periods.

Fiscal policy is formed in the political arena, and this greatly complicates its use for the purposes of stabilizing the economy.

1. Other (other) goals. Economic stability is not the sole objective of government spending and taxation policies. The Government is also involved in solving the problems of providing goods and services for general consumption and income redistribution. The fiscal policies of state and local governments are often

pro-cyclical. Thus, state and local governments, as well as households and private entrepreneurs, tend to increase spending in times of prosperity and cut it in times of recession.

2. Addiction to stimulating measures. Deficits tend to be politically attractive, and budget surpluses are perceived politically very painfully. That is, there may be a political predisposition in favor of deficits, fiscal policy may embody a predilection for stimulating the economy and inflation. Tax cuts are very popular politically. Increases in government spending are also popular, especially if the constituencies of specific politicians benefit from this. Tax increases usually worry voters, and shrinking government spending can be politically risky.

3. A business cycle driven by political motives? Some economists emphasize that the all-consuming goal of politicians is not necessarily action in the interests of the national economy, but rather the desire to be re-elected. Some economists have recently suggested that there is a business cycle driven by political motives. That is, they believe that politicians can manipulate fiscal policy in order to maximize voter support, even if their fiscal decisions tend to destabilize the economy. According to these views, fiscal policy can be corrupt based on political goals and cause economic fluctuations.

It looks like this. The population takes into account economic conditions when voting. Those in power will be punished at the polling stations, but if the economy is thriving, they will be rewarded. Consequently, as the election deadline approaches, the administration in power will turn to tax cuts and government spending increases. These steps will be very popular not only by themselves, but also as a resultant stimulus given to the economy, which will push all key economic indicators in the right direction. Production and real incomes are increasing; unemployment is decreasing; and the price level will be relatively stable. The growing public concern prompts politicians to introduce a restraining fiscal policy in this situation.

Conclusion

The state budget is the most important tool of fiscal policy. Fiscal policy involves deliberate changes in taxes and government spending in order to affect the overall level of economic activity.

Maintaining aggregate demand at the level of full employment in the economy reduces economic instability.

When fiscal policy is associated with changes in marginal tax rates, this affects the aggregate supply. Low rates stimulate economic activity and lead to an increase in supply. Most economists believe that in the short term, the impact on aggregate demand prevails in the impact that the change in taxes has on the economy. The impact on aggregate supply is a long-term problem. It cannot be used as an anticyclical tool.

The economy is in constant dynamic movement, changing market conditions. Therefore, an accurate macroeconomic forecast is always very difficult. At the same time, discretionary changes in fiscal policy should maintain economic stability. With imperfect macroeconomic information, discretionary policy partially loses effectiveness due to errors in the timing of certain measures. At the same time, automatic stabilizers are independent of the time factor.

Over the past decades, the budget deficit has been declining during periods of boom and growing during periods of recession. This reflected to a greater extent the impact of automatic stabilizers than the impact of discretionary changes in fiscal policy.

Fiscal policy is the measures taken by the government to stabilize the economy by changing the amount of revenues and expenditures of the state budget. The instruments of fiscal policy are public procurement, taxes and transfers. This policy can be divided, depending on the mechanisms of its regulation for changing the economic situation, into discretionary and automatic fiscal policy (the policy of built-in stabilizers).

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INCREASING FOREIGN INVESTMENT FOR THE DEVELOPMENT OF THE ECONOMY

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Abstract: The role of investments in economic development is determined by the fact that thanks to them, the accumulation of social capital, the introduction of scientific and technological achievements is carried out, as a result of which a basis is created for expanding the production capabilities of countries and their economic growth.

The relevance of the research is due to the fact that the securities market is one of the key mechanisms for accumulating monetary resources for investment purposes, modernization of the economy, and stimulating the development of production. Along with this, as long-term experience shows, global securities markets can be a source of global financial instability, macroeconomic and social risks.

Key words: investors, payments, important, obligation, management activities, financial costs, investments.

Investments determine the process of expanded reproduction. The construction of new enterprises, the construction of residential buildings, the laying of roads, and, consequently, the creation of new jobs depend on the process of investment or real capital formation.

The concept of the multiplier accelerator helps to understand the balance problems associated with the correspondence between investments and savings. All of the above and some factors determine the relevance of this article.

Investing in bonds is considered one of the stable ways of passive income. At the moment, securities offer lower yields than stocks, but are highly reliable.

Bonds are debt securities. They are issued by the issuer and sold to investors at a set price. Trades are held on stock exchanges. When investors buy bonds, they provide issuers with a certain amount of money as a loan. The securities have a maturity date, after which the issuer undertakes to return the borrowed funds to the investor in full. Both large companies and individuals can invest in this group of financial assets.

The main advantages of bonds:

- guaranteed coupon payments are interest dividends on the face value of an asset;
- availability of maturity – the moment of obligatory redemption of the bond;
- the investor does not act as an active participant in management activities.

Debts to creditors are repaid first. Types of bonds:

- municipal, state: characterized by a minimum level of risk and relatively low profitability;

Securities can be classified according to several different criteria [5, p. 16].

1. By right of presentation, securities can be of three types:

- Registered securities, on which the name of the owner and the owner's rights to such a paper are indicated, must be confirmed by entering the owner's name in the text of the paper itself (or the certificate replacing it) and in the register maintained by the issuer. Such securities can be sold on the secondary market, but to register the transfer of ownership, registration of transactions in the register is required, which complicates the turnover of registered securities on the market. Therefore, in foreign practice, such securities are owned by members of the Board of Directors and are inherited. In Russia, until 1996, only registered securities were issued.

- Bearer - these are securities on which the name of the owner is not indicated. Most often they are issued in small denominations and are intended for investment by a wide range of people. Their main distinguishing feature is the free transfer from hand to hand, which makes it possible to have an unlimited secondary market.

- Order securities, on which the owner's details are indicated, but they can be transferred to another person by endorsement (transfer inscription). An example is a bill of exchange.

2. By belonging to the debt, they are divided into:

- Debt securities representing the issuer's debt obligation. At the expiration of the term, the bonds are redeemed. Debt securities reflect the loan relationship between their owners and the issuer, which undertakes to redeem them on time and pay a certain percentage. An example of debt securities are bonds.

- Short-term (equity) securities that assume a share in the company's capital. Such securities are not redeemable, and the issuer is not obliged to return the money received on them. Equity securities secure the rights of the owner to a part of the company's property during its liquidation, confirm the owner's participation in the formation of the authorized capital, give the right to receive part of the profit, to participate in the management of the enterprise, as well as to receive information. Equity securities include shares, investment units [6, p. 37].

3. Securities are usually divided into:

- Short-term. According to the classification generally accepted in Western markets, these include securities with a maturity or the realization of the rights embedded in them up to 1 year.
- Medium-term - from 1 to 5 years.
- Long-term - over 5 years.
- Perpetual, which do not have a maturity date (for example, shares).
- With a deadline upon presentation (for example, a voucher).

4. According to the status of the issuer of securities, they are distinguished:

a. Government securities issued by the Ministry of Finance or Treasury.

b. Municipal, issued by local authorities, municipalities.

c. Corporate, issued by legal entities.

d. Foreign, i.e. securities of a foreign state that are traded on the territory of this country.

e. International, offered by international financial organizations.

f. Bank certificates issued exclusively by banks (deposit and savings certificates).

g. Non-bank securities, the issuers of which can be both banks and non-bank organizations (stocks, bonds).

In addition, securities can be divided into stock and commercial. Stock - those that are traded on the stock exchange. These include stocks and bonds. Commercial - are associated with the release of goods or have a commodity basis, for example, bills of lading, bills of lading. There are also primary and secondary securities. Primary securities are securities that give the right to income or a share of capital (stocks and bonds).

Secondary securities give the right to purchase primary securities and are divided into options, which give the right to purchase shares and bonds on the secondary market, and vouchers, which give the right to purchase shares on the primary market or during their initial placement.

At the same time, depending on the properties performed, they can be divided into classic securities that perform all of these properties (stocks and bonds), derivative securities (having only part of the properties - marketability; these include options, futures, warrants), financial instruments (issued by financial institutions and having only a set of properties - certificates of deposit). In general, investing in bonds is a stable passive income. The investor just needs to correctly collect an investment portfolio and analyze a security before adding it to himself.

At the moment the priority areas for investment are: the fuel and energy complex, agribusiness, infrastructure, including transportation, telecommunications, and social infrastructure. Promising forms of attracting foreign capital represented

such as financial leasing, the sale of shares of large enterprises to foreign companies, foreign investment in the venture capital industry.

In the context of deepening economic reforms and liberalization of the economy of the Republic of Uzbekistan, the role and importance of the problem of broad attraction of foreign investment in the economy is increasing for the implementation of deep structural shifts, technical re-equipment of production, growth of competitiveness of products, the successful implementation of the tasks requires a deep study of the accumulated experience of solving the problem of attracting foreign capital to the economy of the country, the development of new approaches and methods of stimulation. A lot has been done in this area in recent years: legal frameworks have been developed and relevant laws have been adopted; the necessary regulatory and methodological framework for assessing the investment climate in the republic has been created. At the same time, the change in the forms and methods of the investment process, the transition to projects and programs for the development and use of investments, including foreign ones, required the improvement of existing methods and techniques for stimulating the attraction of foreign capital, taking into account the accumulated world experience.

The macroeconomic approach leads to the identification of a contradiction between the desire to increase consumption, which causes a decrease in accumulation, i.e. invested sources, and, on the other hand, a decrease in the produced social product and, thereby, a decrease in consumption. A decrease in productive investments, i.e. future means of production, leads to a decline in production itself, the national product produced and the national income from which consumption is formed.

Under such conditions, even an increased share of consumption in national income will not lead to an increase in consumption. As a result of a decrease in the overall level of national income, the volume of consumption decreases, and either foreign aid or the sale of the country's national wealth can prevent such a decrease. There is practically only one way out of this "economic trap" - compliance with the rational ratio of accumulation and consumption. No matter how difficult the socio-economic situation in the country is, it is impossible to cut investments, sacrifice the future for the sake of the present.

Production investments are future fixed assets of production, fixed capital. The fact that fixed capital is the determining factor of production has long been recognized by leading scientists and economists of the world, i.e. the volume of the product produced depends on fixed capital (investment volume) and labor resources employed in production, and grows with an increase in production factors. Consequently, to increase the volume of production, to ensure economic growth, it is necessary to increase either capital or labor resources, or both factors simultaneously.

Since the possibilities of increasing the labor factor are limited, the main source of growth is capital, which can be increased by increasing investments. Such a two-factor model is somewhat simplified, it does not explicitly take into account such factors as the scientific and technical level of production. But even with this approach, it is clear that investments in science, technology and technology are needed for the large-scale use of these factors. Building up labor resources and increasing their returns is also not possible without investing in human capital. The activity of investment resources as an economic factor is also predetermined by their unique property, the "multiplier effect". Investments in one of the industries cause the need for investments in industries adjacent to them. As a result, there is an inevitable secondary flow of investment in the production of related industries. The waves generated by primary investments, of course, fade, the second wave is weaker than the first, and the third wave is weaker than the second. But, in general, the multiplier effect leads even within a year to about doubling of initial investments, which is confirmed by the economic practice of a number of countries. This effect has the opposite effect: the outflow of investments from one industry causes an additional outflow of them from related industries over time. Thus, the role of investment in the economy is truly invaluable.

Attracting foreign investment is one of the most important conditions for ensuring structural transformations of our economy, modernization of production and export growth. Foreign investments, first of all, should be directed to the leading sectors of the economy, which should become the locomotives for the renewal of the entire economy and stable growth.

It is not by chance that investments are called the "fuel" of the economy, its blood, the trigger for business. Their importance for the development of the state is so obvious that this topic has become an integral part of numerous economic publications. Foreign investments play an extremely important role in the implementation of structural transformations of the economy of Uzbekistan, since the productive forces of the republic need large investments for modernization and reconstruction, and domestic sources of investment financing are insufficient. Therefore, attracting foreign investments on a large scale pursues strategic goals and is one of the most important directions of the state policy.

An important factor in the investment climate is the system of financial and economic incentives and benefits for foreign investors, which is focused on increasing foreign direct investment in the manufacturing sector and, in particular, in industries and industries with great export potential. Further deepening of economic reforms implies the development and implementation of a new strategy for attracting foreign investment, based not on the "point" investment of individual industries, industries, but on a comprehensive, program-targeted approach, consisting in the

creation and implementation of targeted or complex investment programs covering the entire set of enterprises of various industries located on the same territory. These can be territorial production complexes, special economic, export or other zones.

Moreover, the most important are not current short-term programs, but long-term ones designed to solve strategically significant tasks of economic liberalization. These directions are implemented as the necessary conditions are formed and in direct connection with the nature and scale of general economic transformations of optimal forms of investment activity. These criteria include: the scope of activity and type of products (high-tech, technically complex, etc.); the scale of the project (small, medium, large); the strategic purpose of attraction (from the import of equipment to the use of production and management experience).

The study of the advantages and disadvantages of existing forms of attracting foreign investment shows that direct investments can be considered the most acceptable, since they are characterized by the presence of long-term investor interests in the economy of the host country and cause greater benefits compared to external loans.

Today we can safely state that Uzbekistan is going through a period of significant investment growth. Now there is a fundamentally different task on the agenda, quantitative indicators should develop into qualitative ones. This includes the orientation of investment flows to the development of high technologies, and increasing the competitiveness of the national economy, and achieving a high level of activity of state structures responsible for investment policy and improving the activities of judicial bodies and large-scale investment in human and social capital.

Over the years of independence, a favorable investment climate has been created in the Republic of Uzbekistan, a broad system of legal guarantees and benefits for foreign investors, and a comprehensive system of measures to stimulate the activities of enterprises with foreign investments has been developed. The investment legislation of the Republic of Uzbekistan is one of the most advanced in the system of legislation of the CIS countries, incorporating the main provisions of international investment law, in particular, provisions on guarantees of the rights of foreign investors, the provision of certain preferences for investors and others. The basis of legal regulation in the field of attracting foreign investment in the Republic of Uzbekistan is the Law "On Foreign Investment", the Law "On Investment Activity", the Law "On guarantees and measures to protect the rights of foreign investors", as well as a number of regulatory legal acts adopted in the form of decisions of the President of the Republic

Uzbekistan and government resolutions. For this purpose, a certain investment policy is being developed and implemented, and an appropriate investment climate is being formed.

Today, new horizons for investment are opening up in Uzbekistan – the most favorable conditions for business have been created, including political and macroeconomic stability, strong guarantees have been established to protect the rights of foreign investors and an extensive system of benefits is provided for them. In addition, foreign investors are attracted by low prices compared to neighboring countries for raw materials, materials, energy resources, and highly qualified labor. The Government of the Republic of Uzbekistan pursues an active policy in order to create the most favorable conditions for foreign investors. Speaking about the forms of participation of foreign investors in the privatization process in Uzbekistan, the following can be noted. Foreign investors can participate in the privatization process by acquiring a state share of property realized by the above methods. Basically, investors are interested in creating an enterprise with foreign investments, since such enterprises are provided with large tax benefits. An enterprise with foreign investments is an enterprise in which the share of a foreign investor in the authorized capital is at least 30%, and the size of the authorized fund is at least 150 thousand US dollars. Such a 30% share can be bought out in a privatized enterprise from among those blocks of shares that are sold on the stock market, then re-register this enterprise with the Ministry of Justice of the Republic of Uzbekistan as an enterprise with foreign investments. The process of attracting foreign investments into the economy of the republic is also carried out in the form of the creation of joint ventures with the participation of foreign capital (JV). In addition, it is one of the most modern forms of production organization in Uzbekistan. The study of the advantages and disadvantages of existing forms of attracting foreign investment shows that direct investments can be considered the most acceptable, since they are characterized by the presence of long-term investor interests in the economy of the host country and cause greater benefits compared to external loans.

In the report of the President of our country at the Cabinet meeting devoted to the results of the socio-economic development of the country in 2016 and the definition of the most important directions and priorities of the economic and social program of the Government of the republic for 2017, it was noted that more than 16.6 billion US dollars were invested in the economy, or 9.6 percent more than in 2015. The implementation of 164 major investment projects with a total value of 5.2 billion US dollars has been completed [1].

Summing up the above, we can draw an unambiguous conclusion: the implementation of market reforms in Uzbekistan, including deepening the privatization processes, achieving macroeconomic stabilization and ensuring sustainable economic growth, fundamental structural transformations in the national economic complex are inextricably linked with the implementation of an active investment policy.

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БОШЛАНҒИЧ СИНФ ЎҚУВЧИЛАРИНИ СИНФ ВА СИНФДАН ТАШҚАРИ МАШҒУЛОТЛАР ЖАРАЁНИДА ТЕХНОЛОГИЯГА ҚИЗИҚИШИНИ ШАКЛЛАНТИРИШ МЕТОДЛАРИ

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Термиз давлат педагогика институти
Катта ўқитувчиси
Наргиза Ҳушбоқова
Термиз давлат педагогика институти
2-курс магистранти

Аннотация: Мазкур мақолада бошланғич синф ўқувчиларининг синфдан ташқари машғулотлар жараёнида технологияга қизиқишини шакллантириш методлари ҳақида қисқача фикр юритади.

Калит сўзлар: Кейс-стади методи, табиий материаллар, балиқ скеледи методи, ақлий ҳужум, техник воситалар, кластер методи.

Аннотация: В данной статье кратко рассматриваются методы формирования интереса учащихся начальных классов к процессу внеурочной деятельности по технике.

Ключевые слова: кейс-метод, природные материалы, метод рыбьих скелетов, мозговой штурм, технические средства, кластерный метод.

Бошланғич таълимда ўқувчиларнинг ижодий инновацион технологияга қизиқиш фаолиятларини ривожлантиришда эвристик ва муаммоли таълимдан ташқари билишга йўналтирилган, илмий асосланган таълим методларидан фойдаланиш мақсадга мувофиқ. Маълумки, интерфаол таълим асосини интерфаол методлар ташкил этади.

Ўзбекистон Республикаси Президенти Ш.М.Мирзиёев таъкидлаганидек, “Мактабларни ривожлантириш миллий дастурини жорий этиш орқали халқ таълими тизимида қўшимча 1,2 миллион ўқувчи ўрни яратиш” 37-мақсад сифатида алоҳида белгиланган”[40]. Бошланғич таълимда ўқувчиларнинг ижодий инновацион технологияга қизиқиш фаолиятларини ривожлантиришда қуйдаги методлардан фойдаланилади. ” Ажурли арра” методи ҳисобланиб , “Ажурли арра” (французча “ажоур” - бир ёқдан иккинчи ёкка ўтган, икки томони очик) методи. Ўкувчиларга яхлит муайян мавзуни бир нечта кисмларга ажратиш

[40]Ўзбекистон Республикаси Президентининг 2022 йил 28 январдаги “2022-2026 йилларга мўлжалланган Янги Ўзбекистоннинг тараққиёт стратегияси тўғрисида”ги ПФ-60-сон Фармониига асосан тасдиқланган, 2022-2026 йилларга мўлжалланган Янги Ўзбекистоннинг Тараққиёт стратегиясини “Инсон қадрини улуғлаш ва фаол маҳалла йили”да амалга оширишга оид Давлат дастури.//Қонунчилик маълумотлари миллий базаси, 29.01.2022 й., 06/22/60/0082-сон.

оркали мохиятини ёритиш имкониятини яратади. Ушбу метод кулланилганда ўкувчилар тайёр матнлар билан ишлайди [41] . “Асалари галаси” методи ўрганилаётган мавзу бўйича танланган муаммонинг синфхонада умумий ёки кичик гурухларда алоҳида тахлил килинишига ёрдам беради. Методни қўллашда кичик гурухларга бериладиган топшириклар бир хил ёки турлича бўлиши мумкин. Гурухдарга берилган топшириқ муайян муддат ичида мухокама килиниб, натижа барчага маълум. “Ақлий ҳужум” методи ўкувчиларни мавзу хусусида кенг ва хар томонлама фикр юритиш, ўз тасаввурлари, ғояларидан ижобий фойдаланишга доир кўникма, малакаларни ҳосил қилишга рагбатлантиради. У ёрдамида ташкил этилган машгулотларда ихтиёрий муаммолар юзасидан бир неча оргинал (ўзига ҳос) ечимларни топиш имконияти туғилади. Метод мавзу доирасида маълум бўлади.

“Балиқ скеледи” метод ўқувчиларда мавзу юзасидан муайян масала мохиятини тасвирлаш ва ечиш кобилиятини шакллантиради. Уни қўллашда ўкувчиларда мантикий фикрлаш, мавзу мохиятини ёритувчи таянч тушунча, маълумотларни муайян тизимга келтириш, уларни таҳлил килиш кўникмалари ривожланади. Метод ўқувчиларга ўкув материалининг мавзусидан келиб чиқган ҳолда турли муаммоли масала ёки вазиятларни яратиш, мавзунинг асосий таянч тушунчаларини ажратиб олиш, уларни изохдаш, тахлил қилиш, таърифлашда ёрдам беради.

Бугунги кунда, метод машғулот давоми дахлдор бир ўкувчига турли топшириклари индивидуал бажариш, унинг устида мустакил ишлаш имконини беради. Бу метод ўкувчиларда бир қатор тарбиявий характердаги, яъни: мустакил ишлай олиш; мулокатга киришувчанлик; хушфеъллик; ўзгалар фикрини хурмат килиш; фаоллик; фаолиятга ижодий ёндашиш; фаолиятнинг самарали бўлишига кизиқиш ва интилиш; ўзини ўзи баҳолаш каби сифатларни шакллантиришга ёрдам беради. Шунингдек, у ўқувчиларда мавзуни ўрганишга ижодий ёндашиш, шахсий фикр, ўзлаштирилган тушунчаларни тасвирий кўринишларда ифодалаш кобилиятини ривожлантиришга ёрдам беради. Ўқувчилар мавжуд билимларига таянган холда ўрганилаётган мавзу мохиятини очиб беради. “Интервью” методи ҳисобланиб, метод бир-бирлари билан таниш бўлмаган ўкувчилар ўртасида ўзаро мулоқотни ташкил этиш, уларнинг бир-бирлари билан якиндан танишишлари учун зарур шароитни яратиб бериш максадида қўлланилади. Уни қўллашда бир-бирларини яхши танимайдиган жуфтликлар тузилиб, ўқувчиларнинг танишиб олишлари учун 2-3 дақиқа вақт берилади. Сўнгра жуфтликнинг ҳар бир аъзоси жамоага бирор қизиқарли далил ёрдамида ўз шериги тўғрисидаги маълумотларни тақдим этади. Бунда

[41] Д.Рўзиева, М.Усмонова, З.Ҳолиқова “Интерфаол методлар:моҳияти ва қўлланилиши”(методик қўлланма) Тошкент , Низомий номидаги ТДПУ нашриёти 2013 йил -136 бет.

гурухдаги хар бир ўқувчининг бир нафар киши билан танишиши назарда тутилади. Метод ўқувчида дадиллик, журъатни ҳосил килади. Бироқ, бу методни 25 нафардан ортик аъзоси бўлган гурухларда қўллаш самарали хисобланмайди. “Кластер” методи ҳисобланиб, “Кластер” (ғунча, тўплам, боғлам) методи пухта ўйланган стратегия бўлиб, уни ўкувчи лар билан якка тартибда, гуруҳ асосида ташкил этиладиган машғулотларда қўллаш мумкин. Кластерлар илгари сурилган ғояларни умумлаштириш, улар ўртасидаги алоқаларни топиш имкониятини яратади.

Хулоса қилиб шуни айтиш мумкинки, Республикамиз узлуксиз таълим тизимининг турли боскичларида фаолият олиб бораётган ўқитувчилардан ҳар бир интерфаол методнинг мохияти, хусусияти, замонавий педагогик технологияларни эгаллаш ва ўқув-тарбия жараёнида қўллай олиши лозим. Улар замонавий педагогик технологияларнинг ўқув тарбия жараёнидаги ўрни, улардан фойдаланиш, шунингдек, усул, метод ва технология тушунчалари, ”Ақлий ҳужум”, ”Тармоқлар” (Кластер) ”Ассесмент” методлари, ”Бумеранг”, ”Скарабей”, ”Чархпалак”, ”Резюме”, ”Кейс-стади” ва шу каби технологиялар ҳақидаги билимларга эга бўлишлари ва улардан ўқув-тарбия жараёнида фойдалана олишлари лозим. қўлланилиш шартлари билан батафсил таништирилди.

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СУҒД ВИЛОЯТИДАГИ МЕҲНАТ ЗАХИРАЛАРИНИГ САНОАТ ЖОЙЛАШИШИДАГИ РОЛИ

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Аҳоли кам яшайдиган ҳудудларда жойлашган кон тармоқлари, хом-ашё манбаларининг мавжудлиги ва янги фойдали қазилмалар конларининг очилиши билан боғлиқ бўлиб, меҳнатга лаёқатли аҳоли ишчи кучига эга бўлса, қайта ишлаш ва маҳсулот ишлаб чиқариш хом-ашё мавжудлилигига боғлиқдир. Ушбу саноат тармоқлари ҳамда корхоналарнинг аҳоли жойлашиши ва меҳнат ресурсларини мавжудлигини ҳисобга олган холда жойлаштирилиши лозим.

Меҳнат ресурсларининг кўпайиши аҳолининг табий ўсиш даражаси ва умумий сонига боғлиқдир. Жамият ишлаб чиқаришида иштирок этувчи меҳнатга лаёқатли аҳолини ***меҳнат ресурслари*** деб атаймиз, бу эса аҳолининг бир қисми ишлаб чиқариш билан шуғулланиши ва қолганлари эса ишсизлигини кўрсатиб беради.

Аҳоли кам яшайдиган ҳудудларда жойлашган тоғ-кон маҳсулотлар тармоқлари хом-ашё манбаларининг мавжудлилиги ва янги фойдали қазилма конларининг очилиши билан боғлиқ бўлса, меҳнатга лаёқатли ишчи кучи зарур ҳисобланади. Қайта ишлаш ва махсулот ишлаб чиқариш тармоқлари хом-ашё мавжудлигига камроқ боғлиқдир. Чунки ушбу корхоналар асосан аҳолининг жойлашиши ва меҳнат ресурсларининг мавжудлилигини ҳисобга олган ҳолда жойлаштирилиши керак. [1].

Суғд вилояти ўзининг географик ўрни, жойлашиш хусусияларига кўра, шароити ва табий ресурслари, аҳоли ва меҳнат ресурслари, ишлаб чиқариш кучларининг худудий ривожланиши ва бошқалар билан республиканинг бошқа вилоятларидан ажралиб туради. Мамлакат миқиёсида иқтисодиётида сифатан ўзига хос мавқеъга эга бўлиб, бу эса давлатнинг энг муҳим регионлигини кўрсатиб беради, чунки таҳлиллар шуни кўрсатадики бир қатор ишлаб чиқариш тармоқлари маҳаллий хом-ашёга асосланган бўлиб, Суғд вилояти ҳудуди минерал хом-ашёларга бой, халқ хўжалигининг турли тармоқларини ривожлантириш учун кенг имкон яратувчи маскандир.

Саноат ишлаб чиқариш муносабатларини шаклланиши ва ривожланишига, тармоқлараро алоқаларнинг мустахкамлиги ва жамиатда ишлаб чиқаришининг барқарор жараёни катта таъсир кўрсатади. Янги ва қўшимча иш ўринлари яратиш, аҳоли бандлигини таъминлашда соҳаларнинг ўрни каттадир. Айниқса саноатнинг ривожланиши қишлоқ ва шаҳар ўртасидаги фарқнинг йўқолиб,

қишлоқда яшаш шароит даражасининг шаҳар шароитига яқинлашиши демакдир [8].

Вилоят аҳолисининг асосий қисми қишлоқларда жойлашган бўлиб, аҳолисининг табий ўсиши шаҳарларга нисбаттан юқори, шунинг учун қишлоқ хўжалигида банд бўлган аҳолининг бир қисмини иқтисодиётнинг бошқа сохаларига кўчириш ва доимий иш билан таъминлаш давлатнинг асосий мақсади ва вазифаларидан ҳисобланади.

Хулоса қилиб айтганда, вилоят қишлоқ хўжалиги хом-ашёсига бой худудларга замонавий саноат корхоналарини барпо этиш, аҳолига турли хизматлар кўрсатувчи корхоналарни ташкил этишга катта эътибор қаратилмоқда. Ҳозирги вақтда вилоятда саноат сохасига хорижий капитал ва кредитларни жалб этиш борасида салмоқли ишлар амалга оширилмоқда.

Ҳозирги кунда вилоят худудига хорижий капиталлар жалб қилиниб, саноат корхоналарининг эски жиҳозларини замонавий асбоб-ускуналар билан алмаштириш, маҳсулотларни бозорда рақобатбардош бўлган янги техника ва технологияга эга бўлган кичик ва ўрта саноат корхоналарини барпо этишга алоҳида эътибор қаратилмоқда. Бу турдаги ишлаб чиқариш корхоналарини реконструксия қилиб, қуришга жалб қилинган сармояларни жуда қисқа муддатда тўлаш мумкин. Замонавий саноат корхоналарини барпо этиш устувор йўналишлар сифатида ҳудудларнинг иқтисодий ривожланиш даражасидаги кескин тафовутларни бартараф этиш, биринчи навбатда табий ва иқтисодий ресурсларга эга ҳудудларни ривожлантириш ва қайта ишлаш корхоналарини ташкил этишга эътибор қаратилади.

Хусусан бу борада Суғд вилоятининг географик ўрни ва аҳамияти катта бўлиб, давлат мустақилликка эришгач, бу сохада бошқарув, иқтисодий, институтсионал ва таркибий тузумларида туб ўзгаришлар рўй берди.

Саноат вилоят аҳолиси иқтисодиётларининг муҳим тармоқларидан биридир. Вилоят халқ хўжалигига техниканинг изчил татбиқ этилиши ва мамлакатнинг мудофа қобилияти ҳудуднинг саноатини ривожланиши билан бевосита боғлиқ. Вилоят саноати табий ресурслар, электр-энергия ресурслари, қишлоқ хўжалиги хом-ашёси, етарли миқдорда меҳнат ресурслари мавжудлилиги асосида ривожланган.

Суғд вилоятидаги саноат тармоқлари мамлакат иқтисодиётидаги миллий даромаднинг 13-14% ини ташкил қилади.

Суғд вилоятида саноат маҳсулотлари ишлаб чиқариш кўрсаткичлар, миллион сомоний (2020 йил нархларида)

Саноат тармоқлари	2010 йил	2013 йил	2015 йил	2017 йил	2019 йил	2020 йил	2010 йил, 2020 йил

							учун % далил билан
Ҳамма саноат тармоқлари	1292	1816	2200	2775	3536	2488	192.5
Шулар жумласидан							
Оғир саноат тармоқлари	928.3	1211	1411	1799	2255	1024	110.3
Энергетика саноати тармоқлари	101.4	126.5	144.1	246.1	244.5	285.8	2,8 маротаба
Металлни қайта ишлаш тармоқлари	773.3	1021	1182	1425	1803	485.2	62.7 маротаба
Қурилиш саноати тармоқлари	10.4	14.8	25.7	43.8	61.8	81.2	10,4 маротаба
Енгил саноат тармоқлари	139.6	187.8	237.2	299,8	341,7	323.3	2,3 маротаба
Озиқ-овқат саноати тармоқлари	223.6	417,7	551,6	676,0	938.4	1140	5,1 маротаба

Суғд вилояти саноат махсулотларини ишлаб чиқаришнинг сезиларли даражада ўсди. Шулар жумласидан: оғир саноат маҳсулотлари ишлаб чиқариш ҳажми 10,3%, электр-энергия 181,8%, енгил саноат 131,5% ни ташкил этди. Қурилиш материаллари ишлаб чиқариш ва озиқ-овқат саноати тармоқлари маҳсулот ишлаб чиқариш ҳажми 5,1-10,0 баробарга ошди [3].

Енгил саноат тармоқлари орасида озиқ-овқат саноати тармоқлари алоҳида ўрин эгаллайди. Мамлакат саноат маҳсулотларининг 32,9% дан ортиқроғини озиқ-овқат саноат тармоқлари ишлаб чиқаради. 2020 йилда вилоят саноат тармоқларида 2010 йилга нисбатан 92,5 %га кўп маҳсулот ишлаб чиқарди.

Вилоятнинг тадқиқ бўлаётган ҳудудларида хорижий капитал ва дунёнинг айрим мамлакатлари билан коорпарация асосидаги 17 корхона ташкил этилиб, республикадаги саноат тармоқлари орасида алоҳида ўринни эгаллайди. Хусусан “Зарафшон”, “Оби Зулол”, “Абрешим”, “Жавоний” корхоналари, “Адрасмон” минерал қидирув комбинати ва бошқалар бунга мисол бўла олади.

Вилоятда темир рўдаси конлари кам бўлганлиги сабабли қора металлургия саноати ривожланмаган, шунинг учун атомобил ишлаб чиқариш ва уни ташкил этишда метални эритиш бу худудда амалга оширилмаган бўлиб, металлни

қайта ишлаш цехлари мавжуд халос. Бундай цехларга маиший машиналар қисмлари ишлаб чиқариладиган “Торгмаш” заводи, Конибодом шаҳрида “Бодом” аксиядорлик жамияти, Бўстон шаҳрида “Шарқ нодир металлари (Востокредмет)” минерал кимиё заводлари киради [9].

Суғд вилояти мамлакат миқиёсида фойдали қазилмаларга бой бўлган худудлардан ҳисобланиб, 214 турдаги турли конлар мавжуд, шулардан 16 та қўрғошин ва рух конлари, 15 та тилло кони, 11 та нефт ва газ конлари, 3 та мис ва висмут рўдалари, темир, молибден ва бошқа кон захиралари мавжуд бўлиб, дунёда ва мамлакат миқиёсида алоҳида мавқега эга. Масалан “Кони-Мансур” кумуш кони йилига 50 тоннагача кумуш ишлаб чиқариш билан дунёда биринчи ўринни эгаллайди. Суғд вилояти мамлакат миқиёсида руда, сурма ва симоб қазиб олиш бўйича ҳам биринчи ўринда туради. Вилоят ҳудудида қурилиш материалларидан ғишт, шағал ва қум ишлаб чиқариш учун хом-ашё, албастер, турли хилдаги буёқ хом-ашёлари мавжуд бўлиб, ҳозирги кунда ишлаб чиқарилмоқда.

Енгил саноат сохасининг ҳажми 47,7%, ишлаб чиқаришнинг 9,7%, саноатдаги банд аҳолининг 38% ини ташкил этади. 140 ортиқ саноатларни ўз ичига олиб асосий тармоқлари пахтани қайта ишлаш, тўқувчилик, ипак, гилам, чарму пойафзол ишлаб чиқариш ва қишлоқ ҳўжалиги билан боғлиқ бўлган корхоналарда пахта, зиғир, лавлаги, кунгабоқар, тери, жун, пилла, асал ва бошқа маҳсулотлар олинади[2].

Вилоят ҳудудида 15 дан ортиқ пахта тозалаш корхоналари мавжуд бўлиб, енгил саноатдаги аҳоли бандлигини 5,7% ини ташкил қилади. Бу тармоқнинг ривожланиши вилоятда пахта ҳосили ва уни ишлаб чиқариш ҳажмига боғлиқ бўлиб, вилоят корхоналарида пахтани қайта ишлаш ҳажми йилдан-йилга ортиб, енгил саноат тармоқларида хизмат қилаётган аҳолининг сони 14,3% ташкил қилади. Пахтадан газлама ишлаб чиқарувчи йирик заводлар Хужанд ва Конибодом шаҳарларида жойлашган.

Ҳозирги кунда Хужанд шаҳрида Италия, Хитой ва Жанубий Кореялик ишбилармонлар билан меҳнат қилаётган бир қанча қўшма корхоналарда махаллий матолардан кийим-кечак, шим ва курткалар ишлаб чиқарилмоқда. Таъкидлаш жоизки озиқ-овқат саноати агросаноатнинг муҳим тармоқларидан бири бўлиб, аҳолининг озиқ-овқат билан таъминлашда ун, мева ва сабзавот консервалари, гўшт ишлаб чиқариш, сут, тамаки махсулотлари, вино, шарбат ва бошқа маҳсулотлар ишлаб чиқариш муҳим рол ўйнайди.

Озиқ-овқат саноати корхоналари йирик шаҳарларда ёки хом-ашёга яқин жойларда жойлашган бўлиб, вилоятдаги дастлабки озиқ-овқат корхоналари Конибодом шаҳридаги мева-сабзавот консерва заводи, Панжикенддаги спирт (вино) заводи, Хужанд, Хистеварз, Девештич ва Исфара консерва заводлари

мисол бўла олади. Мамлакатнинг бошқа вилоятларига нисбатан Суғд вилоятида озиқ-овқат саноати корхоналари ривожланган.

Суғд вилоятидаги ўрганилаётган кичик корхоналар фаъолияти.

	2010 йил		2014 йил		2018 йил		2020 йил	
Кичик корхоналар сони	1323	399	1483	392	1669	421	1801	436
Ходимлар миқдори (нафар)	14488	4242	16538	5037	17190	4198	18132	4413
Маҳсулотлардан олинадиган даромад (млн. сом.)	270.3	82.8	346,8	67.2	435.2	66.2	534,7	76.4
Иш ҳаққи (млн. сом)	10.7	1.8	15.7	3.1	19.3	3.0	26.3	4.5

2010-2020 йилларда вилоятда жойлашган кичик корхоналарда даромадлар 7,7%га камайди, бунинг асосий сабаби кўпчилик корхоналарнинг рақобатининг йўқлигидир.

2020 йилда республикада кичик корхоналар ходимларнинг иш ҳаққи 2003 йилга нисбатан 58,1% га ошди. Бу эса биринчии навбатда пул инфилятсияси, иккинчидан корхоналарнинг янги техника билан жиҳозлаш ва ишлаб чиқаришга замонавий технологияларни жорий этиш билан боғлиқ бўлиб, бу харакат эса соҳаларда товар айрибошлаш ҳажмининг ошишига олиб келади. Агар 2010 йилда вилоятда саноат маҳсулотлари ишлаб чиқариш республика умумий ҳаҷмининг 22,7% ташкил этган бўлса, 2019 йилда бу кўрсаткич икки баробарга ошиб, 47,2 % етди [9].

Йиллар	**Тоҷикистон Республика**	**Суғд вилояти**	**Суғд вилояти улуши, %**
2010	10019,9	2271,1	22,7
2011	10591,0	2811,7	26,5
2012	11734.8	3253.1	27.8
2013	12180,8	3594,7	29,5
2014	12789,8	4662,3	36,4
2015	14235,0	5487,5	38,5
2016	16512,6	7655,1	46,3

2017	20029,8	10066,4	50,2
2018	23894,0	11498,4	48,1
2019	27613,0	13053,6	47,2

Суғд вилоятида 688 та турли саноат корхоналари маавжуд бўлиб, бу мамлакат ҳудуддаги ишлаб чиқарувчи корхоналарнинг 30,8%ини ташкил этади. Бу кўрсаткич эса 606 та ёки мамлакат миқиёсидаги умумий ишлаб чиқарувчи корхоналарнинг 21,2% ташкил этди.

	Саноат маҳсулотларини хажми			**Ходимлар миқдори**		
Кўрсаткичлар	**1990 йил**	**2010 йил**	**2019 йил**	**1990 йил**	**2010 йил**	**2019 йил**
Саноат тармоқлари	100	100	100	100	100	100
Шулар жумласидан:						
Электр энергия саноати	0,6	5.6	7.9	1.7	22.6	14.3
Ёқилғи	0,5	2.0	2.5	3.0	4.6	4.4
Рангли металлургия	5.2	32.6	23.3	4.0	24.7	22.0
химия	8.2	2.2	0.4	6.9	3.2	3.0
Машинасозлик ва қайта ишлаш	8.3	0,5	23.4	17.0	2.5	1.9

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1990-2019 йилларда Суғд вилоятида саноат тармоқлари таркиби (%)

Вилоятда пахта, бошоқли дон (буғдой, арпа, сўли, шоли), картошка, ем-хашак, мойли ўсимликлар (кунгабоқар, зиғир), узумзорлар мавжуд. Чорвачиликда қора мол, паррандачилик, балиқчилик ривожланган бўлиб, булардан ташқари асаларичилик ҳам жуда яхши ривожланган. Суғд вилояти умуман мамлакатнинг барча қишлоқ хўжалиги экинларини 31%, меванинг 35,3%, бошоқли донларнинг 35,9 % ини, ем-хашак маҳсулотларини 43,7% ини ташкил қилади.

2020 йилда Суғд вилоятида 231,5 минг тонна ғалла ва 124,8 минг тонна пахта етиштирилди, бу эсамамлакатда ишлаб чиқарилган маҳсулотларнинг мос равишда 23,1 - 22,7% ини ташкил этади[3].

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KLASSİK O‘ZBEK SHOİRİ FAQRİ TOHİR VA UNİNG ADABİ KİSHİLİGİ

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Annotatsiya: Klassik O‘zbek adabiyoti, XIV asrning so‘nglaridan boshlab, XV asr Timuriylar davrida davlat rasmi tili maqomiga ega bo‘lib va yuksalib, XX asrning birinchi yarimiga qadar davom etgan O‘rta Osya Turiy tillaridan biridir.

Lutfi, Navoyi, Bobur, Husain Boyquro, Gadayi, Sakkaki, Xujandi kabi yuzlarcha shoir va yozuvchi ushbu til bilan nodir asarlar yaratgan va ulardan biri ise, Faqri Tohirdir.

Faqri Tohir'ning tug‘ilishi va vafoti haqqida to‘liq ma'lumotga ega emasmiz. Devanidagi ayrim baytlarga ko‘ra, Faqri Tohir, Sharqi Turkistonning Jin Diyori isimli qishlog‘ida tug‘ilgan. Uch tilda (O‘zbekcha, Forscha, Arabcha) she‘rlar yozman. She‘larida, Faqri, Faqri Tohir ve Tohir maxlaslarini qo‘llangan. Undan Arba'un isimli bir devon miros qolgan.

Kalit so‘z: Klassik O‘zbek adabiyoti, Faqri Tohir, Jin Diyori, Arba‘un.

Abstract: Classical Uzbek literature, from the end of the 14th century to the 15th century Timurids, has the status of a state painting language, and is one of the Central Asian Turkic languages, which rose and continued until the first half of the 20th century.

Hundreds of poets and writers like Lutfi, Navoyi, Bobur, Husain Boyquro, Gadayi, Sakkaki, Xujandi have created rare Works in this language, and on of them is Faqri Tahir.

We do not have complete information about the birth and death of Faqri Tahir. According to some verses in Devan, Faqri Tahir was born in Jin Diyari, a vilage in East Turkistan. I write poems in three languages (Uzbek, Persian, Arabic). İn his poems, Faqri Tahir anda Tahir nickname are used. He inherited a devan named Arba'un.

Key Words: Classical Uzbek Literature, Faqri Tahir, Jin Diyari, Arba‘un.

KİRİSH

Klassik O‘zbek adabiyoti yo Chig‘atoy adabiyoti, XIV asrning so‘ngi yillaridan boshlab, XV asr Timuriylar davrida davlat rasmi tili maqomiga ega bo‘lib va yuksalib, XX asrning birinchi yarimiga qadar davom etgan O‘rta Osya Turiy tillaridan biridir. Chig‘atoy so‘zi, Chingiz Xonnin og‘li Chig‘atoy Xonning ismidan olingan. Ayrim tarxi davrlarda bilim odamlari tamonidan Chig‘atoy, Chig‘atoycha, Chig‘atoy Turkchasi, Turkiy, Turk Laffi, Truk ulusi, Turk xalqi, Qadim O‘zbekcha ve Eski O‘zbekcha atamalari ham ko‘llanilgan.

Ekmanning aytishicha: İkinchi dunyo urushidan so‘ngra Rus bilim odamlari Chig‘atoy so‘zining o‘rnida, İslomi O‘rta Asyo adabi Turk tilining O‘rta Asyo davlatlarini qamragan Eski O‘zbekcha atamasini qo‘llanmoqqa boshlaganlar. (Ekman, 2017:19) V.V. Rashidov ise, Qadim O‘zbekcha ve Eski O‘zbekcha atasmisini qo‘llangan.(Rashidov, 1959:16), Baskakov, Chig‘atoy atamasining o‘rnida Eski O‘zbekcha atamasini qo‘llangan.(Baskakov, 1960:178).

O‘rta Osyo Turk Xalqi İslom dinining qabul qilishlari bilan birlikda Arab yozuvini qo‘llanmoqqa boshlaganlar. Lutfi, Navoyi, Babur, Husain Boyquro, Gadayi, Sakkaki, Atoyi kibi o‘nlarcha shoir va yozuvchi ushbu yazuv bilan asarlar yozgan (İshonch, 1393:35.)

Arab yozuvi bilan ejod etgan shoirlardan biri ise, Faqri Tohirdir. Ahmadog‘lining Haqnomai Turkiy isimli maqolasida, at tutilgan asarni Jin Diyorli Faqri Torhir tamonidan qalamga olinganligini aytıb o‘tilgan (Ahmaog‘li, 2021:107) .

Faqri Tohir’ning Arba’un isimli ushbu asarida yer olgan sh’erlarlaga ko‘ra, shoir hozirgi Uyg‘uriston’ning Jin Diyori deb nomlangan qishlog‘ida tug‘ilgan. Qachon tug‘ilib va qachon vafot qilganligi haqqida hich bir ma‘lumot mavjuda bo‘lmgan. Shoir O‘zbekcha, Forscha va Arabcha bilan she’rlar yozgan. Unining faqatgina Arba’un ismli devanı bizgacha yetib kelgan.

Faqri Tohir’ning Hayoti:

Tadqiqotlarimizga ko‘ra, uch Tilda she’rlar yozgan(O‘zbekcha, Forscha ve A’rabcha) O‘zbek Adabiyotining shoiri Faqri Tohir haqqida yetarli ma’lumot topa almadık. Ammo, Ahmado‘g‘hli’ning (2021) **Haqnomai Turki** İsimli manzum maqolasida 1801 yilida Sharqi Turkiston’ning Jin Diyori isimli qishog‘ida Faqri Tohir isimli bir kotibning yashab ejod etgani aytılgan.

Shoirning ushbu devonini 22. va 70. Betlarida Jin Diyoridan ekanligi tasdiqlanadi:

جین دشتیده بیچاره بولوب دور فقری
دوست یار قیاشیم لریم کوروب ننگ قیلدی

Jin dashtida bichora bo‘lubdur Faqri
Do‘st yor qiyoshlarim ko‘rub nang qildi
(Faqri devoni 22. bet)

جین ملکیده بیر گوشه ده یاستاندی بو فقری
باشی دا فلک زخمی بیله واله و حیران

Jin mulkida bir gushada yostondi bu Faqri
Boshida falak zaxmi bila vola u hayron

(Faqri devoni 70. bet)

Yuqoridagi baytlarga koʻra shoir sharqi Turkiston va hozirgi Uygʻuriston’ga oit boʻlgan Jin Diyorida tugʻilib ejod etgan. Sho’ir, she’rlarining koʻpinchasida Faqri maxlasini koʻllangan va bir necaha baytda Tohir va Faqri Tohir maxlasini ham qoʻllangan:

طاهرا بو فقیرلیق گنجین قولینگدین بیرماگیل
شکر قیل بو فضل الله گه تهی دستلیک نعم

Tohiro bu faqirliq ganjin koʻlingdan bermagil
Shukr qil bu fazlullohga tuhi dastlik neʿam

(Faqri devoni 80. bet)

Asarnig 22. Betidagi Forscha she’rida ham Tohir maxlasini qoʻllangan:

نگر نام خویشت که **طاهر** شده
مطهر نیابم بتو صد دریغ

Nigar nomi xishat Tohir shuda
Mutahhar nayobam batu sad darigʻ

(Faqri devoni 22. bet)

Quyidagi baytda ise Faqri Tohir maxlasini qoʻ llangan:

ای خوش که **فقر طاهر** قیلدینگ بو سوزنی ظاهر
آنگلاتمه اهل ظاهر بو گنج اصلی فنهان

Ay xusho Faqri Tohir qilding bu sozʻni zohir
Anglatma ahli zohir bu ganji asli finhan[42]

(Faqri devoni 46. bet)

Devonining 47. Betida ham otim Faqridur deb aytib oʻtgan:

آطیم فقریدور دبدبم هم بو دور
بو فقری بو فقریغه فخریم بودور

Atım Faqri’dur dabdabam ham budur
Bu faqri bu faqri’ġa faxrım budur

(Faqri devoni 47. bet)

Devonining 47. Betida yer olgan Forscha rubaisida ushbu asarni hijri 1199. yili va ramazon oyida yozganligini ta’kidlagan:

بتاریخ هزار و صد نود نه
شده در اربعونم سی و هم نه

[42] Forscha pinhon kalimasining finhon shaklida yozilishi asarning sharqi Turkistonda va yerga ta’liqli bir shoir tamonidan qalamga alinganligiga dalolat qiladi. Chunki Uyg’ur xalqi, yozuvlarida **P** harfini oʻrnida **F** harfini qoʻllanadilar.

شده اتمام آن شهری مبارک
بماهی روزه فضلی حق تبارک
Batorixi hazor u sad navad u nu
Shuda dar arba’unam si u ham nu
Shuda itmom on shari muborak
Bamohi ruza fazli haq taborak
(Faqri devoni 47. bet)

Asarning 115. betida yer olgan quyidagi baytda ushbu asarni ismini **Arba’un** ekanligi va ramazon ayida, Shanba kuni kechqurun yozib tugatganligini aytib o‘tgan.

شکر لله بولدی تمت **اربعون**
روزی شنبه ایردی کونگه کیچ قورون
Shukrulloh bo‘ldi tammat **Arba’un**
Ruzi shanba erdi kunga kechqurun
حق نصیب ایتتی تمام توتماق صیام
اربعون هم لطف حق بولدی تمام
Haq nasib etti tamom tutmoq siyom
Arba’un ham lutfi haq bo‘ldi tamom
(Faqri devoni 115. bet)

Yuqoridagi ma’lumotlarga ko‘ra, shoirning ismi Faqri Tohirdir. Sharqi Turkitonga oit bo‘igan Jin Diyorida tug‘ilgan. Qadimgi O‘zbek yozuvi bilan O‘zbekcha, Forscha va Arabcha she’rlar yozgan.

Ushbu devonni hijri 1199 yili ramazon oyi va Shanba kuni yozib tugatgan. Tugish va vafot torixi haqqida hich bir qaynoqda ma’lumor berilmagan.

Ushbu Devonning muhtavosi:

Devon, O‘zbekcha, Forscha va Arabcha she’rlardan tuzilgandir. Asardagi she’rlar, dini, tasavvıfi, ishqi, ayriliq va pand u nasihat mavzularidan iborat bo‘lgan. Asar, 8 betlik bir muqaddima bilan boshlaydi. Muqaddimada, oyatlar, hadislar va namoz bilan aloqali duolar yer olmaqdadir.

Devonning manzum qismi, 12. betden boshşaydi. Bu bo‘lumda, 125 O‘zbekcha, 36 Forscha va 4 Arabcha g‘azal, 84 O‘zbekcha ve bir forscha masnavi, 16 O‘zbekcha muxammas, 2 O‘zbekcha bir Forscha qasida, 8 O‘zbekcha va 2 Forscha ruboi yer olmaqtadır.

Asarnig 131-138 betlari arasida mansur bir matin yer olgan. Bu yerda, Hz. Muhammad, Hz. İbrohim, Hz. Nuh kabi ba’zi payg‘ambarlar va Hz. Aysha, Hz. Anas kibi ba’zi sahobalarnıng hayoti bilan a’loqali ma’lumotlar berilgan.

Devonning Nusxa Tavsifi:

Bu nusxa, Faronsa Milli Kutubxonasi qo‘l yozmalar bo‘limidan tadorik qilingan. Ushbu kutubxonaning qo‘lyozmalar bo‘limida 977 numara bilan qayd etilgan. Asar,

Nastaliq yozuvi bilan yozilgan va 150 betdan i’boratdir. Asarning betlari 21.5x12.5 cm ab’otidadr. Asarning bosh qapog‘ida kutubxona qayid raqami, ich qapog‘ va so‘ngi betida kutbxonaning muhri yer olmaqdadir.

XULAOSA

Ushbu maqolada, birinchidan O‘zbek abiyotining muhim shoirlaridan biri bo‘lgan Faqri Tohir’ning hayoti va adabi kishiligi haqqida qisqa ma’lumot berilgan. Keyinchalik shoirning devani tekshirilib, devanning mutavasi, nusxa tavsifi haqqida ma’lumot berilgan.

Darhaqiqat, ushbu tadqiqot **kllasik O‘zbek Shoiri Faqri Tohir ve uning adabi kishiligi** nomlangan maqola daslabki tadqiqotlardan biri bo‘lib, O‘zbek adabiyotı sohalariga hissa qo‘shish maqsadi bilan yozilmoqdadir.

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XOJA AHMAD YASAVİ VA UNİNG AVG'ONİSTON SHİMOLİDAGİ QO'LYOZMA NUSXASI

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Annotatsiya: Xoja Ahmad Yasavi, Turk-İslom o'lamining buyuk mutasavvuf sho'irlaridan biridir. O, milodi 11. Asrning ikkinchi yarmida hozirgi Qozoqiston'ning Chimkent shahrining yaqinidagi Sayrom qasabasida tug'ilgan. Dastlabki ta'limotini otasi İbrohim otadan o'rgangan. Otasining o'limidan so'ngra Arsalon Bobo'ning yonida o'qishga boshlagan. Arsalon Bobo'ning vafotidan keyin davrining ilim va madaniyat markazi bo'lgan Buxoro'ga qaytgan. Buxoro'da Shaix Hamadoni bilan tonishgan va uning yonida o'qishga boshlagan. Hamadoni'ning o'limidan so'ngra Yasi'ga qaytgan. Yasi'da Yasaviya tariqatini qurub, o yerdagi Turki xalplarga dini, tasavvufi va axloqi tushunchalarini o'rgatmoqqa boshlagan. U'mrining so'ngi yillarida yer ostida qurdirgan hujrasiga chekilib, hayotining oxirigacha i'bodat bilan shug'ullangan. Nihoyat milodi 1166 yilida vafot etgan.

Yasavi'dan to'rt manzum va mansur asar miras qolgan. Ulardan biri Divon-i Hikmat'dir. Divon-i Hikmat'ning farqli qo'lyozma nusxaları mavjud bo'lgan. Ushbu nusxalardan biri ise, Avg'oniton'ninga shimolida topilgan nusxadir. Bu nuxsa, 194 bet va ikki bo'limdan i'boratddir. Birinchi qisimi manzumdır. Chig'atoy Turkisi bilan yozilgan va 96 hikmatdan i'boratdir. İkinchi bo'limi ise, mansurdur. Bu bo'limda ikki tasavvufi risola, bir vasiyatnoma va bir munojotnıma yer olmoqdadir. Ushbu nusxa, 1276 yilida Mullo A'ziz Qul isimli bir kotib tamonidan kitobat qilingan.

Kalit So'z: Xoja Ahmad Yasavi, Yasi, Divon-i Hikmat, Mullo A'ziz, Avg'oniston.

Abstract: Khaja Ahmad Yasavi is one of the great Sufi poets of the Turkish-İslam World. He was born in the second half of the 11th century in the town of Sayram, which is located near the Chemkent city of present-day Kazakhstan. He received his initial education from his father, İbrahim Ata. After his father's death, he started to study with Arsalan Bab. After the death of Arsalan Bab, he returned to Bukhara, the center of science and civilization. He met Shaikh Hamadni in Bukhara and began to study with him. He returned to Yasi after Hamadani's desth. He founded the Yasaviya Sect in Yasi anad began to explain the religious, mystical and morak thoughts of the Turkish peopales there. He retired to the room he had built in

the underground in the last years of his life, and he was engaged in worship until the end of his life. Finally, he died in 1166 years.

Yasavi left a legacy of four poetic and prose Works. One of them is Divan-i Hikmat. There ara many diffiernt copies of Divan-i Hikmat. One of the copies is the copy found in the North of Afghanistan. This copy contains 194 pages and two parts. The first part is poets. It is written in Chagatai Turkish and contains 96 Wisdom. The second part ise prose. This section includes two mystical treatises, a testament and an appeal. This copy was inscribed in 1276 bt a scribe named Molla Aziz Qul.

Key Words: Khaja Ahmad Yasavi, Yasi, Divan-i Hikmat, Molla Aziz, Afghanistan.

Xoja Ahmad Yasavi'ning Hayoti:

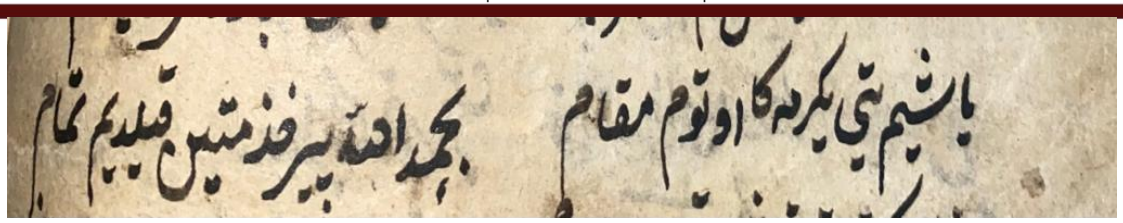
Turk dunyosining buyuk mutasavvuf sho'ir va yozuvchisi Turkiston piri Qul Xoja Ahmad Yasavi 11. asrning ikkinchi yarimida hozirgi Qozoqiston'ning Chimkent shahrining yaqinidagi Sayrom qishlog'ida Shaix İbrohim Oto oilasida dunyoga kelgan va keyinchalik Yasi (Turkiston) shahrida yerlashgan. Yasavi, Yasi shahrida yashagani uchun Yasavi maxlasini qoʻllangan. Ahmet Bican Ercilaun bu haqda shunday bilgi bermoqdadir: Yasavi maxlasi Yasi shahriga o'iddir. Qozaqiston'nin Yasi shahri hozirgi Turkiston sifatida isimlandirilgan. [Ercilasun, 2016:332].

Yasavi'ning otasi İbrohim Oto, oʻz davrining muhim mutasavvuf kishilaridan biri boʻlgan. Yasavi dastlabki dini ta'limotini oʻz otasining yonida boshlagan. Yasavi yetti yoshida ekan otasi vafot qilgan. Onasi Aʻysha Xotun ham otasidan qancha vaqt oldin dunyodan koʻz yumgan. Bu sababdan otasining oʻlimidan soʻngra opasi Gavhar Shahnoz bilan Yasi shahriga toshingan. Yasi'da Shaix Arsalon Bob'ning yonida oʻqishga boshlagan.[Tosun, 2000: 21].

Manqibalarga koʻra, Arsalon Bobo ashobdab biri boʻlgan. Payg'ambarimiz Hazrat-i Muhammad'dan amonat olgan xurmoni Yasi'ga kelib egasi Ahmad Yasavi'ga topshiran. [Oʻzkoʻsa, 2006: 295].

Arsalon Bobo bir qancha vaqtdan keyin vafot etgan. Yasavi, Arsalon Bobo'ning vafotidan soʻngra İslom dinining asoslarini yaxshi shakilda oʻrganish uchun davrinig buyuk bilim va madaniyat markazi boʻlgan Buxora shahriga yetib kelgan. Bu yerda Shaix Hamadoni bilan tonishgan. Uning yonida dini va tasavvufi bilimlarni oʻrgangan. Yigirma yoshida muridlik maqomini yutuqlar bilan tugatgan. Oʻzi bu haqda shunday deb aytgan:

Yoshim etti yigirmaga oʻttum maqom Bahamdulloh pir xizmatin qildim tamom



[Ushbu qoʻlyozma nusxa, Hikmet:1, bayt:15, bet: 9]

Shaix Hamadoni ham bir necha yil soʻngra vafot etgan. Yasavi shaixining oʻlimidan keyin Yasi shahriga qaytgan. Yasi’da bir dargoh qurib o yerdagi Turki xalqlarga dini, tasavvufi va axloqi tushunchalarni oʻrgatmoqqa boshlagan. [Ja’farov, 2004:4].

Yasavi, u’mrining soʻngi yillarida dargohining ostida bir hujra qurdirgan. 62 yoshini to’ldirib, dunyodan qoʻl yuvib, Hazrat-i Muhammad uchun motam tutub, Dushanba kuni ushbu hujraga yerlashgan. U’mrining soʻngiga qadar bu hujrada i’dodat va riyozat qilgan. O’zi bu haqda shunday degan:

Subh-i sodiq dushanba kun yerga kirdim
Mustafog’a motam tutum kirdim mano
Oltmish uchda sunnat dedi bildim mano
Mustafog’a motam tutum kirdim mano



[Ushbu nusxa, Hikmet:9, bayt:1-2, bet: 22]

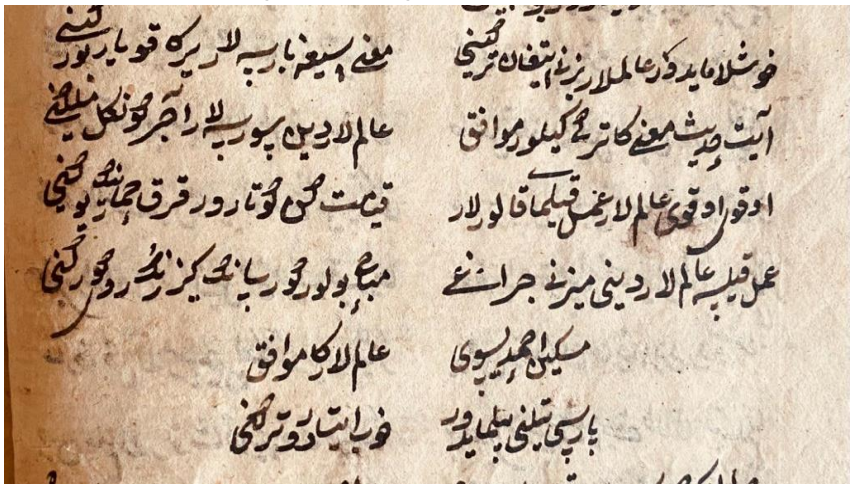
Yasavi, milodi 1166 yilida dunyodan koʻz yumgan. 15. asrda Amir Temur Xoja Ahmad Yasavi’ning maqbarasini ziyorati uchun Turkiston shahriga kelgan. Ziyorat qilganidan soʻng bu yerni bir ziyoratgoh shaklida tuzilishi uchun buyrug’ bergan. Bir necha yilda, maqbarasi, masjidi va dargohi bir hisor shaklida tuzatilgan. Yasavi’ning maqbarasi hozirgi kunda Oʻrta Osya’ning eng muhim ziyoratgohlaridan biri sanaladi. [Tatcı, 2016:15].

Yasavi Asarlarining Avg’oniston’dagi Nusxasi:

Ushbu qoʻlyozma nusxa, Avg’onistan’nin shimolidagi Faryob viloyati Andhuy tumanida topilgan. Asar, manzum va mansur olaroq iki boʻlimdan i’boratdir. Asarning manzum qismi Eski O’zbekcha (Chig’atoy Turkisi) bilan yozilgan va bu qisimda Yasavi’ning 96 hikmati yer olmoqdadir. Yasavi, hikmatlariniTurki til bilan qalamga olganligining sababini bunday ochiqlagan:

O’limlar, bizning aytg’an Turkini yoqtirmaydilar. Agar ma’nisini tushunsalar sevinib boshlaridagi boʻrk[43]larini yerga kʻoyardilar. Oyat va hadisning ma’nisi Turki til bilan muvafiq keladi. O’limlardan soʻrslar, koʻngil mulkini ochib beradi. Oʻqib oʻqib a’mal qilmagan o’limlar, qiyomat kunida qirq eshakning yukini koʻtaradi. Munga a’mal qilgan o’limlar dinimizga chirog’ boʻladi. Kiyimining rangiga boqmoq ham muboh boʻladi. Miskin Xoja Ahmad Yasavi o’limlarga muvofiqdir, ammo Forsi Tilni yaxshi bilmagani uchun Turki til bilan soʻz yuritadi.

Xo’shlamaydur o’limlar bizni aytgʻon Turkini
Ma’nisigʻa borsalor yerga koʻyar boʻrkini
Oyat hadis ma’niga Turki kelur muvofiq
O’limlardin soʻrsalar ochar koʻngil mulkini
Oʻquy oʻquy o’limlar a’mal qilmay qolurlar
Qiyomat kun koʻtarur qirq himorning yukini
A’mak qilsa o’limlar dinimizni chirog’i
Muboh boʻlur koʻrsangiz rang u ruyi koʻrkini
Miskin Ahmad Yasavi o’limlarga muvofiq
Forsi Tilni Bilmayur xub aytadur Turkini



[Ushbu qoʻlyozma nusxa, Hikmet:15, bet 30]

Ushbu boʻlimda yer olgan hikmatlar a’ruzning hijo oʻlchuvi (4+3=7 va 4+4+4=12) bilan yozilgan.

Manzum qismining soʻngi betida, asarning 1276 yilida Mullo A’zim oʻg’li Mullo A’ziz Qul isimli bir kotib tamonidan qaroko’l viloyatida kitobat qilinganligi aytilgan. Ammo, kitobat yilini milodi vayo hijri boʻlganlini va bu qoʻlyozmani qaysi nusxaning yuzidan yozganligini aniqlamagan. Agar hijri 1276 yilida yozilgan bo’lsa, asar 168 yillik bir torizga ega boʻladi. Agar milodi 1276 yilida yozilgan boʻlsa, asar 747 yillik bir torixga ega boʻladi va Yasavi’ning vafotidan 110 yil sonʻgra qalamga olingan deb aytishimiz mumin.

[43] Boshliq: boshga keyiladigan kiyim.

Asarning mansur qismida ise, ikki tasavvufi risola, bir vasiyatnoma va bir munojotnoma yer olmoqdadir.

Ushbu Nusxaning Tavsifi:

Bu nusxa, Avg’oniston’ning shimolidagi Foryob viloyati Andxuy tumanidan qo‘lga keltirilgan. Asar, Nastaliq yozuvi bilan yozilgan va 194 betdan i’boratdir va har betda 15 satir yer olmoqdadir. Asarning betlari 27x15 cm va qalinligi 2cm dir. Asar, abrishim qog’azida yozilgan. Asarning qapog‘ qismi hayvon terisi bilan qoplangan.

Ushbu Nusxaning muhtavosi:

Bu nusxa, to‘plam 196 bet va ikki bo‘limdan i’boratdir. Asarning birinchi qismi nazim qismidir ki Chig‘atoy Turkisi bilan qalamga olingan va 140 betdan i’boratdir. Bu yerda Xoja Ahmad Yasavi’ning bir munojoti va 96 hikmati yer olmoqdadir ki to‘plam 18839 baytdir. Ushbu hikmatlar a’ruzning hijo o‘lchuvi bilan yozilgan.

İkkinchi qismi ise, nasirdir va 54 betdan i’boratdir. Forsi til bilan yozilgan. İkki risola, bir vasiyatnoma va bir munojotnomadan tuzilgan. Birinchi qisimi, Xoja Ahmad Yasavi’ning tariqat haqqidagi risolasidir va o‘n bobdan i’boratdir:

1. Bob: Dar bayon-i ahkom-i tariqat
2. Bob: Dar bayon-i arkon-i tariqat
3. Bob: Dar bayon-i vojibot-i tariqat
4. Dar bayon-i sunnat-i tariqat
5. Bob: Dar bayon-i mustahab-i tariqat
6. Bob: Dar bayon-i odab-i tariqat
7. Bob: Dar bayon-i irodat-i tariqat
8. Bobul-muhabbat
9. Bobul- ma’rifat
10. Bob-i fi bayaon-i darvishi.

İkkinchi risola ise, Shaix Shahobuddin Suhravardi’ning tariqat haqqidagi risolasidir. Uchinchi qismi Hazrat-i Muhammad’ning vasiyatnomasi va to‘rtnchi qismi ise Hazrat-i Muso’ning munojotnomasidir.

XULAOSA

Ushbu maqolada, birinchidan Turk dunyosining buyuk mutasavvuf sho’ir va yozuvchisi bo‘lgan Qul Xoja Ahmad Yasavi’ning hayoti va adabi kishiligi haqqida ma’lumot berilgan. Keyinchalik, Yasavi asarlarini Avg’oniston’dagi yangi topilgan nusxasi har tamonlama tekshirilib, ushbu nusxaning mutavosi, tasvsifi va boshqa xususiyatlari haqqida bilgi berilgan.

Darhaqiqat, ushbu tadqiqot **Xoja Ahmad Yasavi va Uning Avg’oniston Shimolidagi Qo‘lyozma Nusxası** nomlangan maqola daslabki tadqiqotlardan biri bo‘lib, O‘zbek adabiyotı sohalariga hissa qo‘shish maqsadi bilan qalamga olinmoqdadir.

Foydalangan adabiyotlar:

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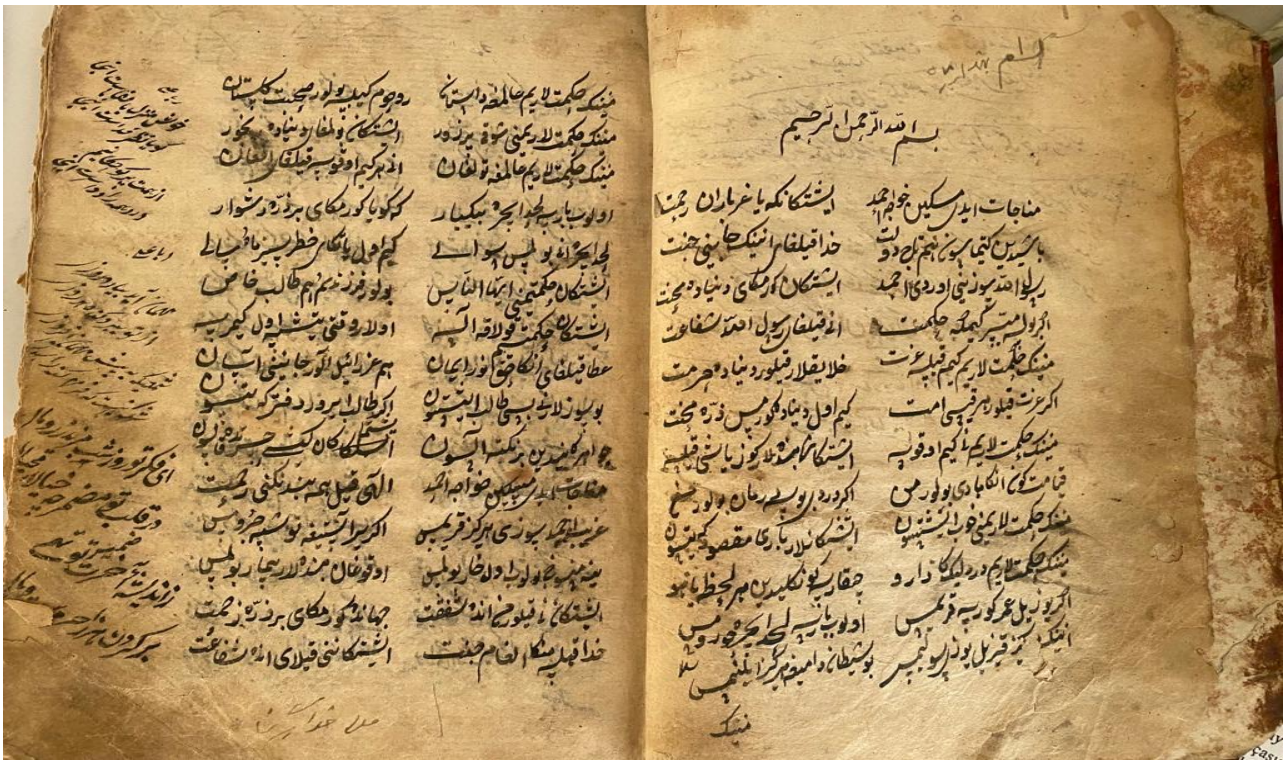
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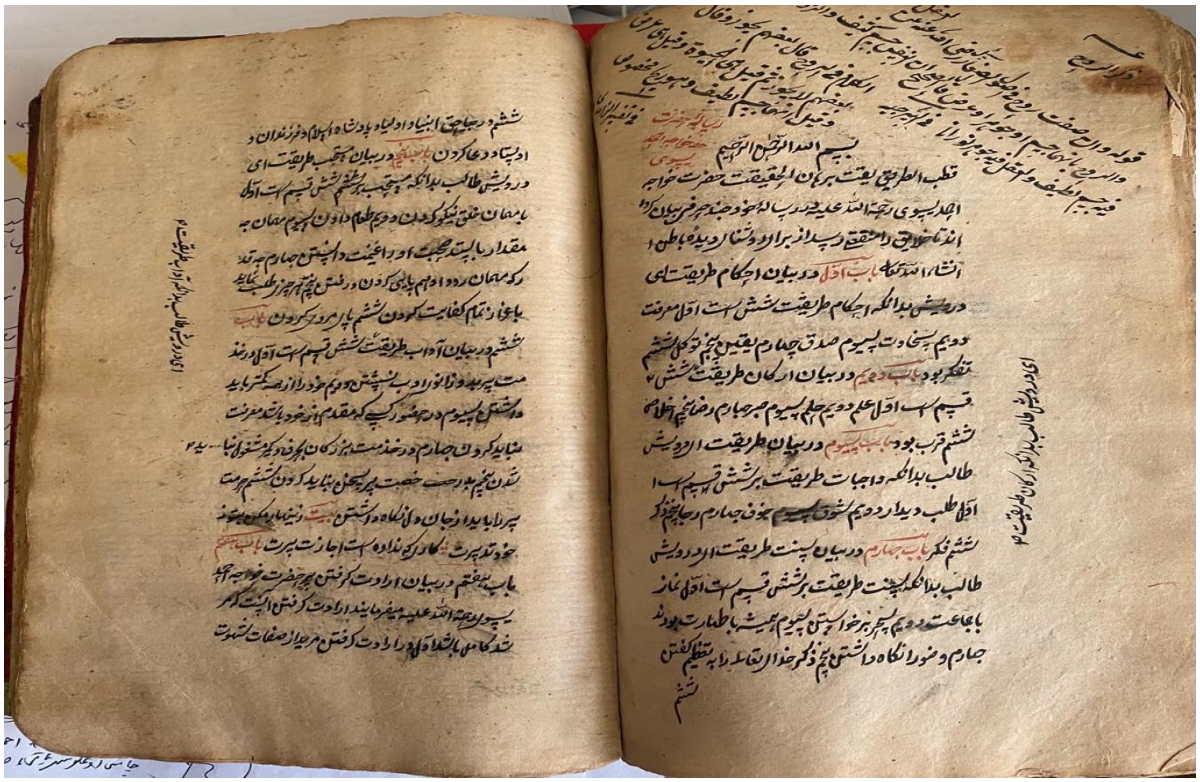
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Ushbu Nusxadan Numunalar







LANGUAGE AND GENDER

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Abstract: Everyone knows that men and women are different in some ways. These differences can be related to the peculiarities of biology and body structure or from other dimensions. Like how to use clothes, make-up, social behavior, walking, laughing,... but the distinction between men and women is not limited to these features and the difference that seems less; But it is important, the difference is in language behavior. From linguistic research, it appears that in many societies, the speech of men and women is different. In some cases, these differences are quite compact and minor and usually no one notices them and probably them; like gestures and various facial movements, they are casual.

In fact, language expresses our identity; when we start speaking, one of the characteristics that is revealed is whether we are male or female. Men and women have different roles and functions in certain areas according to society's expectations. This, which causes differences in their social behavior, also affects their linguistic behavior.

One of the topics of interest in the interdisciplinary field of social linguistics (sociology of language) is "Language and Gender" or, more specifically, "Gender Linguistics".

Keywords: Characteristics of language, grammatical and discourse differences, feminist views of language

Introduction: Many theorists in the realm of language and gender consider language to be merely a reflection of gender, and there are differences between the language of male and female authors in grammatical areas, from the point of view of linguistic units, such as words, groups, and sentences. From the point of view of this group, men and women are not only different in terms of physical, physiological, behavior and movements; but their linguistic behavior is also different from each other. Therefore, although some consider the influence of patriarchal culture as the main reason for the emergence of a kind of masculine language in literature. And to break its dominance, they have turned to women's language and literature; but the verbal differences between men and women can be seen as arising from their social position and role in the society more than anything else. Examining the effect of

gender on language indicates that men usually elude language norms; however, women obey it. Also, men violate the grammatical rules of the language more than women, and women are more bound by the grammatical rules. Men's escape from grammar rules and women's being bound by them, although it indicates that women's minds are more systematic than men's; but this reduces the courage of women in creativity and literary innovation. The frequency of using harsh and violent words in the works of men compared to women, in addition to showing the physiological characteristics of men, can also be caused by their political-social role. The abundance of use of positive interrogative sentences in men and rhetorical questions in women can confirm that the ambiguity, complexity and mystery of women's world is more than that of men, and the frequency of use of emphatic sentences in women's works can indicate that they are ignored in social relations and necessity in social interactions.

Literature review

It is mostly believed that the background of the research about the linguistic differences between men and women does not go back from the 1970s; However, "Gary" (1998) states that even during the "Tudor" era (family ruled England from 1485 to 1603) and debates and comments about the appropriate language for women, there have been. As an example, he points to a work from 1523 AD, which under the name "On the Education of a Christian Woman" has written about appropriate language for women.

Some other researchers believe that the traces of the first researches carried out on this topic can be found in the reports of linguists who studied the native languages of different lands in the 17th century. At one time, the Europeans for the first time stepped into the Antilles (West Indian Islands) and made contact with the Caribbean indigenous; they realized that men and women speak two different languages. This was an amazing discovery that apparently had not been found anywhere else in the world. Nowhere else was the segregation of the sexes so blatant as to prompt people to declare: There really are distinct languages of men and women! In a report related to that period, it is stated as follows:

"Men have many words of their own that women understand; But they never say them. On the other hand, women have their own words and phrases that men never use; because otherwise they will be ridiculed. In this way, it seems from their conversations that women have a separate language from men." (Moeinian, 2015, p. 5)

The first academic research on the link between language and gender was carried out in 1922 by Otto Jespersen. In a chapter of his book, he examined gender differences in language. He revealed that women's language is more polite and pure, women's vocabulary is less and they show less creativity in using words!

Researches in the field of gender linguistics started in the early 1970s. In the beginning, this type of research was mostly focused on investigating the effect of gender variable on the verbal behavior of people at the phonetic level as well as the style of interaction. Sapir, Likaf, Brand, Braggin, Tradgil, Baron, Arlis, Dralik, Tannen, Mills, Gordon, Wardoff,... are among the people who have conducted research on the linguistics of gender.

In the Persian language, until now the books "Introduction to the Sociology of Language" by Yahya Madrasi and "Subordinate and Inferior in Language" by Maryam Paknahad Jabrouti and articles by Mohammad Ghanbari, Majid Dehghanizadeh, Negar Davari Ardakani, Narmineh Moinian, Leila Mori, Azadeh Nemati, Sahil Farshbaf,... have been published.

Language differences between men and women

Men and women, generally have differences in terms of biology, anatomy and body structure, how to use clothes and make-up, social movements and behaviors (walking, laughing,...) and language.

linguistic research reveals that in many societies, the speech of women and men is different. In some cases, these differences are quite brief and minor, and usually no one notices them, and they probably take them casually, like gestures and various facial movements. Sometimes the distinctions between men and women are also shown in the dictionary. In some languages, this difference in vocabulary is not simply a matter of how much it is being used; Rather, they are collocation that have the same meaning; But one word is masculine and another word is feminine; For example, among the Carib islanders in the West Indies region, women use the word "koyo" for rain, and men use the word "konobu" for the same meaning.

In some languages, this difference is so great that men and women practically use different words, different pronunciations or different grammatical forms. This issue can be seen in the Japanese language, where there are different words for men and women:

Meaning	Used by male	Used by female
stomach	Hara	Anaka
eat	Kuv	Taberu
old	Boku, Ore	Watashi
mother	Ohukuro	Okasan
Tasty	Umai	Oishii

Rarely, we also come across cases where men and women speak two completely different languages; Like the Chinese language "Noshu", which was alive until recently and only women spoke it. According to reports, the last Chinese woman who spoke Noshu (the world's only language used exclusively by women!) died, and with her death, Noshu, a centuries-old written code, disappeared forever. According to the French Channel 3 television network, "Yang Yuanyi," the only woman who still

spoke Noshu, died at the age of 98 in Jianyong District, Hunan Province. According to his relatives, he was unable to read and write in Chinese. His death means extinguishing Noshu, a written language that was used centuries ago by women in some remote areas of central and southern China. Manuscripts in Noshu language are extremely few; because these writings were traditionally burned or buried with the dead. (Moinian, 2015, pp. 2-3)

Now, the language differences between men and women from two perspectives will be analyzed:

A) Grammatical differences

By studying different languages, linguists found that women use language differently than men that will be listed as following:

1- From the phonetic point of view, the linguistic difference between men and women is in the chords and pitch of the songs. Words by women are performed in supra-segmental (pressure and tone), more melodious and drawn out.

2- Women in informal conversations, frequently use gap filling "voices; like um, heh, eh,...

3- Women prefer to use words that are older, purer and more polite and closer to the standard dialect; That is, women are more bound to command language; but men violate the grammatical norms. Also, women use words in which there is some kind of sympathy and feeling. There are three reasons for women's language being more polite:

- Low social status of women
- Society's expectations from them
- Preserving dignity (Namati, nd, p. 82)

4- When speaking, women put more force and pressure on the words in order to better convey the importance of their words to the listener.

5- Women use more adjectives and adverbs of emphasis. They also use oath adverbs to emphasize their speech.

6- Women know more words related to color than men.

7- Some words, from the point of view of lexicology, have been "assigned meaning"; For example: "Hamshira (the person who has drink milk from the same mother)" which has become the characteristic of "sister" and "hamsar (spouse) " is used for "wife".

8- The spoken and colloquial language of Dari Persian is sometimes so gendered that if a man wants to insult a person, he will insult sexually female relatives (sister, mother, grandmother, etc.) the opponent. Also, this sexualization of the language includes derogatory adjectives for the wife, when a man calls his wife with the following adjectives: weak, incapable, weak, weak-willed, poor, poor, etc.

9- Languages are not affected by gender equally. In Persian and Finnish languages, there is no gender separation in the language structure. In English and Thai languages, the gender distinction is only in pronouns and nouns; But in Arabic in verb, pronoun and adjective. In French, nouns are divided according to feminine and masculine, and it is also necessary that the adjective, adjective, and pronoun used for the noun must match the gender of the noun. Another point is that in languages with grammatical gener, there is no complete agreement on what meaning is masculine and what is feminine; For example, in French, the word lune (moon) is feminine, while in German, the word mond (moon) is masculine. In the Arabic language, the moon is also masculine. (Dehghanizadeh, 1388, p. 2)

10- Men use interrogative sentences and women use emphatic sentences more.

11- In general, women and men in the society have various roles and naturally, when they are present in different roles, they use vocabulary that exists in that area. Suppose we want to ask men and women about words related to war; undoubtedly, men will provide us with more knowledge in this field; because they are more active in those roles. On the contrary, women are more dominant in the home environment or in raising children; the words they use for their children are much more than men.

b) Discourse difference:

Men and women always use language in different ways in discourse, and these differences in different usage make their languages different from each other. The most important features of men's speech are as follows:

1- The sense of seeking superiority and initiating discourse

2- Proving intellectual independence and appearing in the role of a wiser person

3- Informing (information, experience, memory,...)

4- The possibility of verbal arguments and physical encounters

5- The topic of men's discourse is related to work, politics, law, taxes, sports, etc.; But women talk more about social problems and their feelings.

6- Men's discourse is based on power, competition and criticism (ugly nicknames, threats,...); But from women it is based on equality, friendship and advice.

7- Women when speaking, observe the rights of others; For example, they respect the speaking turn, allow others to speak, and accept the speech content of others. The theme of their talks is full of cooperation and help. They can maintain close relationships with others by exchanging information and secrets. Relationships between women are not based on boss and subordinates; because accepting the role of chairmanship will disturb the equality between them. Women learn how to manage affairs without having the role of president.

8- During normal disputes, women raise their demands and objections from the crowd and do not give them a personal and individual aspect.

9- Men allow themselves to interrupt women's speech; but women do this less often. The number of women's questions in conversation is more than men's. Since asking questions has the aspect of encouraging the continuation of the conversation, and men intend to find answers by asking.

10- Among men, there are many challenges and arguments when talking. Men benefit from a better mechanism to control speech in order not to go astray. They are able to develop topics, conclude them, introduce new topics and draw conclusions. Men express their opinions clearly, while women speak more broadly and ambiguous.

Note: "Wood" identified seven characteristics of verbal communication for women: equality, support and support, maintaining communication, responsiveness, concern, tangible and cautious style. He states five characteristics for men's conversation: content-oriented, superiority-seeking, powerful and frank, individualistic and abstract, and non-responsiveness. (Intercultural communication blog)

Factors of differences

The following factors are effective and important in the emergence of language differences between men and women:

1- Physiological differences: vocal pitch, language learning, memory,...

2- Social issues: discrimination, education,...

3- Cultural issues: customs, manners, taboos,...

4- Economic issues: domination and power

5- Religious and sect norms

6- Political influence and occupation

7- Body and physical differences

Feminist perspectives on language

The first academic research on the link between language and gender was conducted in 1922 by Otto Jespersen. One chapter of his book examines gender differences in language. He shows that women's language is more polite and pure, women's vocabulary is less and they show less creativity in using words! "Jespersen" studies were criticized by feminists. They considered such an approach gendered and believed that it scientific report that supposed inferiority of women. Feminist research in this regard began in the second wave of feminism in the 1970s. Most feminists accept gender differences in language, both differences in language use and differences in language reflection; but how they report the differences with other linguists is different. Feminist research in the discussion of gender differences in language can be summarized in three perspectives (inferiority perspective, dominance perspective, and difference perspective):

1- The point of view of deficiency

The main representative of this view is "Robin Lakoff". In his book "Language and Status of Women", he sees the linguistic difference between men and women as evidence for the inferior position of women. By listing some differences, he concludes that women's talk is limited to superficial, non-serious issues related to their personal relationship and expressing an emotional and personal reaction to a specific issue. The speaking style of women is such that it conveys to the audience that she is insecure, hesitant and lacks confidence in what she says. According to Lakoff, these language differences do not indicate women's natural defects; Rather, it is rooted in the way society is educated. In order to eliminate the inferiority of women in language, he suggests that women gain responsibility and power by using male language strategies or neutral language, and that linguists identify language differences and the harm these differences cause. They measure, evaluate and separate the parts that can be changed.

According to Lakoff, language differences are a symptom of the disease and not its cause. According to him and his associates, language reform is basically useless and as long as the society is gendered, gendered meanings will appear again!

2-the point of view dominant

Radical feminist Dale Spender criticized Lakoff in his book Man Made Language in 1980. By presenting a list, he showed that he is against the linguistic differences between men and women; Because in this research, gender assumptions have closed the researcher's eyes on reality. In his opinion, in this research, language is considered as an abstract system without reference to its context. According to Spender, men have been in a position of power, dominance and control, who have been able to name the world from their own point of view and create a language that is suitable for their own purposes.

Linguistic behavior is a reflection of male authority. Men use all the power they have to dominate each other and of course women. Men always try to control the situation, specify the issues, interrupt others,... as a result, since women lack power compared to men, they use more valid language forms. , to support themselves against the stronger sex.

In all the cases that have been reviewed so far, it has been proven that considering factors; Like social class, race and age group, women consistently use faces that are closer to standard linguistic faces than the faces used by men.

One of the manifestations of the inequality of power between men and women in language is considering the male gender as the norm. Man is considered as the standard of mankind and this attitude is expressed in language in different ways.

Spender says that women have been forced to express their opinions and feelings with a language that was not made by them, such a language has placed limits on women's experience and perception. Spender emphasizes the change of

man-made semantic rules and suggests women to participate in awareness raising groups and give new positive names to their experiences. Influenced by Sapir-Whorf's theory of linguistic determinism, Spender and his associates see the use of gendered words as the reason for strengthening sexism in the society, therefore, along with reforming the society, they also try to reform the language.

3- The point of view of difference

Deboral Tannen in "You Just Don't Understand!" Accepts the verbal differences between men and women, however, he believes that it is neither caused by the inferiority of women nor the result of the all-pervading power of men. By accepting the authority of men in the society, he does not always consider this authority as the result of the intention of authority. Tenn believes that men and women have different language styles; but with the same degree of validity. In his opinion, boys and girls grow up in two different contexts that leads to difference in the styles of men and women; It is like the differences that can be seen between people from two different cultures. In the relationship between two cultures, although both cultures have the same validity; But differences may generalize misunderstandings. According to Tenn, learning the language styles of each gender by the other gender can solve many communication problems between the two genders.

Conclusion

From the study of different languages of the world, it can be seen that in different regions of the world, there is a difference between the language of women and men; These differences range from the use of two completely separate languages between men and women to differences in some vocabulary, grammatical structure, emphasis, tone of expression and the way men and women choose words. These differences can have many reasons; including historical events, the existence of opinions and beliefs; Such as taboos, the difference between the roles of men and women and the role expectations created in the process of their socialization, the requirement of rules and standards of social etiquette, especially in front of the wife's family, and the inequality of authority of women and men in society.

Women tend to interact with others in ways that maintain and increase solidarity; but men tend to interact in ways that increase their power and dignity.

We make the model of the world through philosophy, science and art; but one of the most important modeling systems is the ordinary language of everyday life. Language is the main means of information transfer in human society; but language has more capabilities than this. Language can model the world or, so to speak, pass the world through its own prism. Contrary to what they naively think, language is not just an orderly list of different passages of experience that can be cited; rather, it is also a symbolic, independent and creative organization that determines the limits and gaps of experience for us based on its formal perfection.

In this way, the bias and orientation hidden in the language, about gender differences, can specify, emphasize and strengthen these gender differences and inequalities in the real world.

In gender linguistics studies, usually to several social variables; Such as age, education, social class, job, etc. are mentioned. Of course, gender is not a static concept that remains constant and the same over time and from one society to another. This concept should be seen in a spectrum where one end is biological gender and the other end is cultural gender.

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STORY ELEMENTS İN THE SHORT STORY "BRADERZADEH" BY RAHNAVARD ZARYAB

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Abstract: Storytelling is a significant theme in literature, and it is crucial to develop a thorough comprehension of it. The word story in Persian implies a legend, and it has been used as a generic term in the literature, including many different areas of fiction writing. The topic of any story is the notion that the story is about, and the history of story writing dates back to the early nineteenth century. Rahnavard Zaryab is a worldwide novelist and story writer whose exceptional stories have been published in many countries. Rahnavard Zaryab has received multiple literary honors in the fiction writing category and is one of Afghanistan's leading story-telling advocates. This article aims to look at Rahnord Zaryab's role in the story "Braderzadeh," which is one of his remarkable stories. The narrative is written in a unique and local tone, and the characters are summed up into two distinct personalities. It is tough to employ two characters in a novel; however, Rahnord has come out of it somewhat unscathed and has done a great job.

Glossary: Story writing, Legend, Rahnord Zaryab, Brotherzadaeh (Nephew), Stroy elements, fiction, literature, theme

Introduction. Rahnavard Zaryab, a journalist, storyteller, author, and translator, was born in Kabul in 1905. He graduated from Habibiya High School with a high school diploma and got a journalism bachelor's degree from Kabul University's Faculty of Literature and Human Sciences. He maintained his literary activity and novel writing after graduating from the university by working in the ministry of information and culture (Anousheh, 2017, p. 474). He has earned several awards in the literary field. His writings, both novels, and short stories, have appeared in several prestigious journals. They have been translated into different languages in several countries, including England, Russia, Germany, Bulgaria, Japan, and Iran. In addition to writing wonderful novels, he also authored a collection of short tales, one of which being "Brother-Zadeh" or "The Nephew" from the "Vocal Stories of the Middle Ages" collection. This novel is written in a natural style, and the author has done an excellent job of advancing the plot outside the confines of space and time. This story is well done in terms of plot and clarity; the exciting point of this story is the tying of the story, which unlike usual in the last part of the story, starts all at once and ends in a few lines, and the climax the ending of the story is also open-ended. Story writing is

one of the topics that are very prominent in literature, and it is necessary to create good knowledge in this field; for this purpose, in the definition of the story, it can be said that "the word story in the Persian language means anecdote, legend, and story." And in literature, it is considered a general term that includes various forms of stories on the one hand, and on the other hand, different branches of fiction literature, such as short stories, novels, long stories, and other types that includes the component of creative literature. (Daad, 2015, p. 212).

A glimpse into the short story by Zaryab

In brief, the story of "The Nephew" is remarkable in that a wealthy charlatan named Haji brings naive villagers to the city. After they work hard, he lets them return to the village without compensating them for their work. Because Haji did not pay those individuals, they eventually begged to return to their villages, enraged Haji. Later in the novel, Haji brings a young, diligent village boy to the city. He comes to Haji one day after working hard and tells him that his mother is unwell and that he needs to go, but Haji refuses. In a way, this young boy leaves but later returns and informs Haji that his mother has died. One night, this boy ties Haji's hands and feet, puts all his money in the fire, and tells Haji that he is his father and is responsible for his mother's misery. He informs him that he burns this money at his mother's request. One of the key features of this novel is the need for more usage of names, which has resulted in the characters not being hidden behind their names. At the beginning of the narrative, we only meet Abdul Rahim, who subsequently becomes Haji Abdul Rahim.

Nonetheless, just "haji" is used throughout the story. The characters in this story are often fictitious, and there are only two primary characters, Haji and the young boy, who is well acquainted with the reader due to their comprehensive descriptions. The story's description and appropriate character are crucial; a skilled writer should pay special attention to this since all aspects of the story require an accurate and adequate description. In literary terms, description is the "portrayal of the acts and events that comprise the story, as well as the representation of things and characters" (Basirzadeh, 1391, p. 1). The plot is around a man named Haji who abuses others and eventually suffers the consequences of his actions. Zaryab has also exploited this aspect brilliantly. Zaryab has a lot of expertise in sketching spaces and situations. He communicates his descriptions thoroughly and produces the greatest possible image in the reader's head with simple and emotive language, which in this part is tied to the reports and stagings of Zaryab's guide in the novel. Unlike in other stories, where the knot is commonly visible at the beginning, the knot in the nephew's story is seen towards the conclusion. We had only precise descriptions of Haji and his actions before this, which could not be considered a knot. The story's climax is the young boy's reappearance, which forces the reader to hunt for a plausible cause for his

return. The appearance of a young boy in Haji's room is the occurrence of this narrative, and the primary effect of the story is the young man's sentence to Haji, who says, "I'll murder you!" Haji trembled, his eyes bulging out of their sockets: "Are you going to murder me?" "Yes," the boy said (Zaryab, 1943, p. 16). The image and the sequence's character have covered them in this case.

An attempt has been made to feel the distance away from the previous introductions in a new place. Until then, the young boy had been a quiet and oppressed character but suddenly turned cruel and murderous. Haji, who is vigilant, aware, and aggressive, on the other hand, becomes an oppressed man. This twist adds to the story's beauty and demonstrates Zaryab's power. The story's climax is when the crisis achieves its final confrontation and conflict and unravels the knot. The tale's climax is the natural conclusion of the preceding events, and it is like water pouring underground, remaining concealed. The flow of water on the land is its inevitable end. The moral of the story's events may also be hidden from the reader, but the reader accepts it when it comes to its conclusion. A work may have numerous effects, one of which is stronger than the others; this powerful wave usually comes before the other waves (Mirsadeghi, 2014, page 349). The introduction of a young boy who turns out to be Haji's son is the high point of Rahnavard Zaryab's narrative. Haji raped his mother many years ago, and he not only forgets about her but also refuses to marry her. Nothing is revealed regarding the young boy and Haji's fate at the end of the story.

Summary/Conclusion

Story of "The Nephew" is one of Rahnavard Zaryab's excellent stories, in which we learn about particular societal criticisms and great moral ideals. The story is about a rich man named Haji who was able to deceive the simple people of the countryside into going to the city, only to return them empty-handed. In this story, a young boy comes to work for Haji, and we learn at the end that this person is Haji's son, and this boy, in his rage, burns and destroys all of Haji's wealth. This story begins and finishes with Haji's life events. Between occurrences such as the arrival of two simple-hearted individuals from the village searching for a job and their subsequent return empty-handed, the appearance of a young boy, and the death of this boy's mother. The characters in this story are two persons, and Zaryab has continued the story in the best way possible, using these two people as guides. The knotting of the plot that occurred at the conclusion is one of the story features that distinguish this story. The burning of money and the recognition of the boy's character round out the finale. The story was just concluded openly. This story is written in a realistic tone, and Rahnavard Zaryab has done his best to represent society's reality. People identified as Haji have also been reprimanded for going on Hajj to improve their name and status.

Recently, the atrocities perpetrated by bourgeois society on simple people have been a recurring theme in this story.

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NAWRUZ AND LİTERATURE

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Abstract: Nawruz celebration is the oldest Aryan (Indo-European) mythological culture, which can be called the most ancient human celebration. A celebration that is the messenger of construction, equality, jubilation, greenery and happiness.

Nawruz as a natural celebration is the symbol of life and death of the world and resurrection of nature.

This lasting and ancient celebration has come to Culture lover's attention from ancient times to present and it's always reflected in anthem and speech. The first writer who wrote an independent book about Nawruz was Hakim Omer Khayyam. By writing the "Nawruznamah", Khayyam wanted to be the guardian of his high identity, rich and strong culture and proud history. In this article Nawruz instructions in Dari Persian literature is discussed.

Key words: Nawruz, Instructions, Literature, Khayyam.

Introduction:

Nawruz is one of the lasting national celebrations of Aryan nations which from old days to present in the writings and poems of these nations has lived immortally and continued to exist. Nawruz that according to myths was set by Jamshid (the fourth shah of the mythological Pishdadian dynasty) was a national and popular ceremony that with its continuity in imperial era of Kushan empire, Parthian empire and the Sassanid was held formally and gloriously by governors. After the spread of Islam in lands of the ancient Aryana, part of our ancestor's customs and rituals and continued powerfully and in this continuity two factors played prominent role:

First of all, Zoroastrians same other nation had complete freedom in holding ceremonies did not conflict with the principles of Islam, and even Muslims in these areas assisted them in performing the ceremonies.

Secondly, this cultural influence of the Muslims Aryans was not ineffective in the caliphate system. Even the Umayyad and Abbasid caliphs themselves, especially in the era of the Barmakian ministry of Balkh, held great Aryan celebrations and in the style of Aryan Kings, they received Nawruz gifts and traded and on the same day, the opening ceremony of tribute, ransom, dismissal and employment of workers, coinage of money, … took place.

In the time of Samanids, Ghaznavids, Seljuks, Ghorians, Timorids and Gurkhanids of India, the way of our ancestors was held with special splendor and glory. According to Dr. Arianfar, the celebration of Nawruz in various places, is based on three beliefs:

1. **Historical belief:** the ancients considered Nawruz to be the birthday of Kiomars (the first man and Aryan ruler) the birthday of Houshang and the birthday of Ki khosraw. And they also believed that on this day Kiomars, Jamshid, Ki khosraw and Goshtaso reached the throne. On this day Fereydon divided the country among his sons.(Iraj, Toor and salm). On this day Great Korosh conquered the Babul city. On this day "Darios I" celebrated in "تخت جمشید" and minted coins. And on this day Ardashir conquered Rome.
2. **Religious belief:** some people believe that Nawruz is the day of creation of the world. Zoroastrians consider Nowruz as the birthday of Zoroaster and believe that Goshtasp accepted Zoroastrian religion on the same day. With the advent of Islam this popular and religious celebration was given a religious burden and they have quoted Imam Ja'far Sadeq as saying: "on this day, God made a convenant with his servants that they would not associate partners with him and that they would believe in his prophets. On the same day, Noah's ark landed on the Judy mountain. on this day, Ibrahim (Hail to him) broke the idols and on the same day the Islam prophet broke the idols of Kaaba. And on this day Imam Ali ascended to caliphate. And Imam Zaman was born on this day."
3. **Popular belief:** common people believe that this celebration is a celebration of nature, a spring and rose bush, a planting stick, landscaping and joy in the lap of nature. People don't know what the religious and historical ties of this celebration are. As soon as spring comes, the get happy and come to excitement. They go on the slopes and rejoice. (Arianfar,1390, p. 432-436)

According to Master Javid: "Because Nawruz has a long life and is rooted in our culture, many interesting historical, religious and mythological events are associated with it. For example, say: God created human on this day. Kiomars came to the kingdom. And on the same day sugarcane was broken and eaten by Jamshid." Zoroaster revealed the religion at the age of thirty and that day was Nowruz. On this day revelation came to Moses (Hail to him). On the same day, Solomon prophet recovered his ring after forty days, which was the secret of his greatness and wisdom. On this day creation of the universe ended… these narrations not only made Nowruz dear, but also added to its survival and durability. (Javid,1384, p.16)

The historical geography of Nowruz celebration depends on the historical geography of our country; as we know, our homeland has been Ariana from ancient times to not so long ago, which has come to "Ariana vije", "Ariana vizha", "Ariana verta", "Ariana vich"… This Ariana had 16 states. But today's geography of Nowruz

celebration includes across the middle east, central Asia, Iran, Afghanistan, the Balkans, across the Caucasus, Dagestan, Turkestan, China, India, Pakistan, Bangladesh, Butane, Nepal, Tibet, Sudan, Zanzibar and north America. (Wikipedia)

Nowruz was declared as an international celebration on February 23, 2010 at the 66th general assembly of the United Nations by a resolution. "Nowruz is the beginning of a new year for more than 300 million people in all around the world." The United Nations newsletter said on the same day an dhas been celebrated for more than 3000 years in parts of the Balkans, the black sea, central Asia, middle east and other parts of the world. Of course, before this on September 30,2009, Nowruz was registered in UNESCO as one of the intangible world heritage. (Muradi, 1390, p.74)

The ancient celebration of Nowruz has a long range in Dari Persian literature. The first person who wrote an independent work in this field was Hakim Omar Khayyam. Of course, before writing the Nowruznamah, other books like; Shahnamah, Tarikh Tabari, Asar al-Baqiyya, Al-Tafhim, Zain al-Akhbar, Tarikh Bayhaqi,… have also dealt with Nowruz. But none is as great as Khayyam's Nowruznamah; wide, bright, smooth and beautiful have not been discussed.

Research background:

About what, origin, history… of Nawruz historical celebration so far in our country, good and worthy researches have been accomplished by famous elite authors, that we can proudly mention; Dr. Abdul Ahmad Javid, Dr. Saheb Nazar Muradi, Shams al-Haq Arianfar, Saleh Mohammad Khaleeq, Mohammad Saleh Mosleh… but about the instructions of this celebration, there is no independent work or research in our weighty and plenteous literature, for this working on this essay seems new and original.

The most important instructions of Nawruz

With a short and transient glance, we can enumerate value bases of Nowruz for new generation such as:

1. Today, all people in the country respect, esteem and celebrate Nowruz without any tribal, lingual, regional and religious dependence, for this, we can say this authentic celebration have been changed to the symbol of our nation's unity and solidarity.
2. According to Behroz poya, Nowruz is a treasure trove of beliefs and myths of inhabitants of Ariana, which has been polished throughout the history and has become modern. In this treasure, at least we can point to four gems that form its value base. The gem of "praise of happiness", the gem of "nature protection", the gem of "good ancestors" and the gem of "interest to renewal". (www.Khiradgan.com)
3. Nowruz is a celebration that has a long history and is current in the heart of the times. Nowruz is the symbol of salvation, emancipation and victory. The

victory of new over the old, light over darkness, fertility and permanence over coldness and numbness. (Arian far, 1388, p.24)

4. The ancient celebration of Nowruz has a deep connection with life and nature. A celebration that has come out of the text and heart of nature, which not only human; but, it causes all animals and plants to move, pulsate and flourish; that means Nowruz is a symbol of death and life in all living things in nature.

5. From other lasting values of Nowruz is; the reliability and permanence of some of the rituals of this glorious celebration that we can mention from planting trees, firefighting, house cleaning, spreading Nowruz tablecloths, cooking Nowruz foods, sports competitions, meeting relatives, tourism…

6. Research in the cultural heritage and various customs of our land is valuable because getting acquainted with the traditional relics of this this ancient land increases our knowledge and insight into the deep pillars of the culture of our ancestors. It also reminds the present generations of how they view the universe and also explains the social and individual ways of the ancients Arians' life. It is necessary for all aware and thoughtful citizen to protect his glorious culture and stand against the onslaught of foreigners with patience and should never give up. (Niknam, bi ta, p.10)

7. One of the spiritual values of the new year and the new spring is that the human mind realizes that all hearts and visions are in the hands of God and that, this pure essence is the master of our nights and days and also master of transforming our moods. Happy Nowruz, this beautiful masterpiece of creation, is a messenger of hard work and effort, joy and smile, beauty and grooming and benevolence. And asks us to refresh our hearts and souls as we find the freshness of the world, and to wash away our enmities and grudges with the rain of mercy and forgiveness.

8. In mystical terms, the meaning of "spring" is the status of "ecstasy" and status of "knowledge" that in their descriptions, they are mostly referred to as "spring of power" and "spring of eternity". Mystics who were people of expansion and openness saw the symbol of this openness and expansion in spring. The emergence of flower from the bud was a great event for them and a pure and thought proving subject. From a mystical point of view, this torn flower is a symbol of revealing and reveling secrets, which cannot be kept secret:

9. In spring all the secrets of the earth appeared

10. Because my spring comes upon my secrets

Mystics considered spring to be the smile of God, and believed that God revealed the secret of his heart in spring. Even based on our mystical myths, God created everything in the spring.

11. One of the main and important symbols of Nowruz, it is associated with human harmony with nature, has a significant role mobilizing and consolidating

peace and coexistence between different nations. For this reason, Nowruz was designated as the "World celebration of Nowruz and the culture of peace in the world" and was approved by the United Nations in March 2009.

12. From the view point of ancient beliefs and the symbolism of myth, it can be said that Nowruz is a celebration in which the return to the beginning is symbolized, if the world is free from anxiety in the Nowruz, if the world moves again that leads to endeavor, if everything is satanic and demonic, it becomes blessed and divine, it is because the world symbolically goes back to its beginning. Nowruz is a celebration of returning to the beginning. Returning to the beginning means youth, freshness, empowerment, comfort and serenity. (Kazazi, 1376, p17)

13. If we evaluate Nowruz from the perspective of Islam, in our country there are two views in this issue:

A) Nowruz boycott perspective: totally the follower of this view are the scholars of Hadith and their followers. Mula Ali Qari Herawi and his associates are agree with this view. Their reasoning is about a Hadith narrated by Anas Ibn Malik (When prophet Mohammad pbuh came to madina, the people of that city had two days to play. He asked what these two days are? They said: in the time of ignorance we used to celebrate and have fun these days. The prophet said: God has given you better than these two days Eid al-fitr and Eid al-adha. It is quoted and mentioned in the sunnah of Abi Dawood and Nesaie. Those who believe in the boycott of Nowruz, they have no other reason than this Hadith and there is no quoted and narration to support this Hadith.

B) Nowruz permit view: The follwers of this view, bring a narration that is related to Imam Abo Hanifa's life and many books of history and Hadith scholars have quoted and until now nothing has been said about its inaccuracy. This is the narration that Noman Abn Marzian (grand father of Abo Hanifa) gave "faludeh" to Imam Ali on the day of Nowruz and Imam Ali said: May we have Nowruz everyday. This group believes that if the prophet were to order the boycott of Nowruz, it eas not possible for Imam Ali to be unaware of the matter and also grand father of Imam Ali as a gift. If the celebration of Nowruz was forbidden, Imam Ali must have apologized for accepting Faludeh and entrusted Niman to the Nowruz boycott, while Imam Ali not only did not boycott and blame Nowruz but was also happy and called every day a new day.

Followers of this view believed which Anas Ibn Malik's Hadith does not imply sanction and also the goodness of Nowruz has not been denied. The celebration of Nowruz as a document of history was officially performed in Dar-al-khalafah during the time of Hajjaj Ibn Yusuf. But Omar Ibn Abdulaziz put aside the celebration of Nowruz. During the Abbasi caliphate, the celebration of this day reached its peak and no one cited the Hadith of Anas Ibn Malik in rejecting it. Even giving gifts on this

day became known as the main ceremony of this day. And great Islamic scholars (sahalabi, Jahiz, Tebri, Albironi, Hamza Asfahani,..) wrote books in this field, letters of congratulations and its customs were written the form of beautiful sentences. (Human, p.16 – 17)

14. Totally Nowruz is one of the cultural and civilization heritage of humanity , symbol of the permanence and stagnation of the Aryaie people throughout history, celebration, symbol of equality of night and day, the beginning of the season of work and effort, celebration of Jamshid's accession to the western kingdom, and such as hundreds of auspicious historical and cultural occasions. According to Dr. Muradi, Nowruz due to the many impressions and concepts that it has brought with it over the years; it's similar to a dictionary that in each of its leaves, you can see and read different concepts of beliefs and occasions that the life of this blessed day, this year (1400) reaches 5700 years. (Muradi, 1390, p.2)

The first independent Persian work on Nawruz:

The first independent Dari – Persian work about Nowruz ancient celebration is "Nowruznamah". This is the treatise of Hakim Omar Khayyam that in it, he explains the reason for the emergence of Nowruz celebration, its origin and the customs of Aryan kings in this celebration. He has also brought information about the mythical and historical kings of Aryans and their world religion and royal customs.

Also in this work, the kings of Aryan fiction and their world religion and their professions, customs and techniques are mentioned.(Safa, 1381, p.114) By Sadegh Hedayat: "Nowruznamah is written in simple and unique Persian and its literary prose is one of the best and smoothest examples of Persian prose. And its sentence structure is very close to Pahlawi. And none of the books written more or less in that period;(Seyasat nama and Char maqala,..) In terms of prose and literary value, it does not reach the level of Nowruznamah. In this work, the celebration of that period is defined and the customs and habits of that period are praised. Throughout the book, he recalls the Sassanid Iranian desire, great artistic taste, delicacy and Manichaean sense of luxury. The author has practiced the worship of beauty and this beauty is well seen in his words and sentences. Khayyam is the representative of the great art of ancient Iran, which was gradually destroyed under the pressure of Semitic thought and Arab domination. (Roshan, 1376, p.47 – 49)

The method of writing this book is based on the general style of writers of the late fifth century. And for this reason, it has a fluent, simple and duty-free composition. Its phrases are short and its Arabic words are few. Addressing Nowruz before Khayyam is also mentioned in Shahnamah, Tarikh Tebri, asar al-baqeya, Zain al-akhbar, Tarikh Baihaqi books.

But according to Mohammad Taqi Bahar, the first book that speaks independently about Nowruz in Persian is Nowruznamah. This work does not have

chapters and a list and it is obvious that the author has written it hastily and without precision and preparation. Master Bahar has described Nowruznamah as very sweet, firm and light-hearted. (Bahar, 1388, p.177 – 178) The discovery of Nowruznamah is also sudden and interesting.

According to "Mojtaba Minovi", from a good accident, in the year of 1307 khurshidi one of the collection of letters that was transferred to the Berlin Public Library was the Nowruznamah. "Mohammad Qazvini" takes a photo and sends it to the Ministry of Time of Iran. Nowruznamah, with the official permission of the Ministry of Education, was published for the first time by Mojtaba in 109 sheets in the year 1312. There are two manuscripts of the Nowruznamah: one of them in Berlin and the other one in London. According to Minovi, the printed Nowruznamah is the same as the Berlin version. Master Minovi considers Nowruznamah to be a phrase based on the style of rapid writing, defects, which Khayyam wrote very casually for a purpose, without spending time, study, research and reference, on the trust of memory and imagination, and presented it to the Shah of that time.

Reflection of Nawruz in Khayyam's Nawruznamah

Nowruznamah is the treatise which explains the cause of Nowruz deduction, finding the truth about Nowruz and which king establish that and why. Khayyam by writing this manuscript has shown his plenty interest to Nowruz Historical celebration and the land of Ariana. Specially by lots of emphasizing he not only want from his countrymen to protect this celebration even he wanted from Turk and Rome nations to protect this celebration.

The author of this cultural work also mentions a lot from professions and customs of people according to Shahnamah narrations.

This manuscript has been written in Nishapor city, which praises the global customs ancient kings repeatedly.

Also Khayyam in preface claims that he wrote Nowruznamah because of one of his friend's request but indeed his audience is king. He wants to inform the Seljok kings (which are from Turk race) from the greatness and history of Arian Nowruz celebration.

In entire book inspired and encouraged the kings to justice which is necessary for comfort of people. Bravery is considered as the greatest virtue of humanism, and he also loves the power and greatness. Always encourage the reader to read and write and also considered the knowledge as big greatness. Now I want to analyze Nowruznamah.

In preface after praise of Allah and the prophet, the author describes the reason behind writing this book. Praise be upon Allah which is the creator of the universe, the owner of earth and time, The God which provides aliment to animals and know what is obvious and hidden, no one is like Allah, and Allah doesn't need anyone. He

is the only one, he is capable and not needy to any cooperation and people be upon his messengers from Adam (PBUH) until Mohammad (PBUH) and his selected people. One of my close friends asked me to write about the cause of Nowruz deduction and which king established it, so I accepted and wrote this manuscript by the grace of Allah.

At the beginning of Nowruznamah book it is mentioned about the origin of Nowruz. In this book I will clear the origin of Nowruz and which king started it, the first person who originated Nowruz was Jamshid and after him others continued the celebration of Nowruz.

Although the most Persian and Arabic historians relate the Nowruz to Jamshid, but some sources show that Nowruz was also in the time of Kiomars (the first Arian king). Khayyam writes in his Nowruznamah: "when "Giomart I" became the king, wanted to name the days and months of the year and form the history then to inform people. The king selected the" Hamal month" as the beginning of the history. The king gathered the monks to accept this and declare to people. The complete year divided into twelve parts and each twelve parts divided into thirty parts and named to each one of them, and opened it to an angel. From the twelve angles that the blessed and exalted God has appointed over the world. Then he called the great period, which is three hundred and sixty-five days and quarter of a day; a great year. And when four years passed since this great year, Nowruz is great and the state of the world is renew, and it is obligatory on the kings to observe the rites and ceremonies of the kings Nowruz, and join the date, spends his life in joy and happiness until the next Nowruz, and this wise experience has been made for kings. In the continuation of this section, Khayyam explained the names of the months of the year (Hamal: April, May: Sawr, June: Jawza ,…) which in the time of Kiomars the year was divided into twelve sections. Then comes the section of "in the history of kings and Nowruz" which the author has mentioned briefly, from the time of "Kiomars" to the time of "Malikshah" (so Kiomars divided this period into twelve an dmade the beginning of the history. And after that he lived for forty years. When he died, Hoshang took his place and ruled for nine hundred and seventy years and the demon was enranged. And brought forth art and carpentary and weaving, and brought honey out of bees, and silk out of cocoons, and left the world in with a good name.) after him, "Tahmurth" ascended the throne. And he resigned thirty years and brought the demon, and he made markets and streets and wove silk and wool, and the monks came out in his days, and he accepted the religion. And he worshiped the sun and taught the people a secretary, and he was called "Tahmurth" the Demon band. And after him the kingdom passed to his brother Jamshid. It was the history of the past one thousand and forty years. When four hundred and twenty-one years had passed since king Jamshid, this period was over and the turned to him. He made the demons obedient to him and he ordered to

build a bathhouse and weave silk. And he took the jewels out of the mines. He has made all the weapons and ammunitions. And extracted gold, silver, copper, oregano and lead from mines. And adorned himself with throne, royal crown, collar and ring. And he got musk, incense, amber, camphor, saffron and other ingredients. So on this day that we mentioned, he made a celebration and named it Nowruz. And said the people that every year, when it's Nowruz, they should celebrate that day. (Human, p.7 – 8)

The other part of the Nowruznamah is "about the customs of Ajam kings", in which Khayyam compared the former kings with the later Arian kings and emirs, and enumerated their superiorities:

1. They have always been hospitable and their tables were full, open and kind.
2. They built cities, buildings and ligaments … with enthusiasm and seriousness.
3. They tried to learn knowledge and wisdom.
4. They were very gentle and generous.
5. In each city and village, they had strong political and social informants and spies to be aware of the mood and situation of the people and interventions of enemies.
6. They had a kind heart and forgave the sins of the people but they didn't forgive three sins (revealing the secrets of the government, blasphemy against God. Rebellion against the King.) and punished the sinners.
7. They always kept the way safe from corrupters and thieves.

"The coming of the priest of the priests and bringing Nowruzi" is the most important and interesting parts of Nowruznamah. On the first day of Nowruz, the first person who comes to the king is the priest of the priests, with a symbolic and worthy gift. After presenting the gifts, the priest gave a speech of praise in the presence of the king and Khayyam has given this speech under the name of "excellent to the priest of the priests by their words"

After this speech, the priest presented the gifts to the king with special elegance. After this section, Khayyam has a separated decision and analyzes and describes each of the gifts that the priest offered to the king on Nowruz until the end of the Nowruznamah.**Khayyam's quatrains about Nawruz**

Khayyam started his philosophic attitudes in form of quatrains. Khayyam's quatrains estimated between 16,36 and 66. There are hundreds of quatrains related to Khayyam in many books, but according to " jokofeski " those quatrains are indeed belongs to others.

The first person which translated Khayyam's quatrains into English and caused his popularity in the world was an English man by the name of "Edward Fitz Gerald"

which in 1859 A.D. he translated 75 quatrains of Khayyam. And then from Gerald's translation or from Persian texts Khayyam's quatrains translated into many others languages. Like: Danish, French, Swedish, italic, Latin, Urdu, Arabic, Turkish, Russian Armenian, Spanish, Gujrat, Dutch, Hungarian, German and etc. (Yosufi, 1383, p.107)

Many orientalists such as "Jokofesky", "Cristensin", "Nicklace", "Wika", "Brawn", "Rosenfeld", "Arbry", "Pir Pascal", "Renan", "Pater", "Yan Ripka", "Bratles"… has investigated a lot on Khayyam's quatrains.

According to Hedayat: "Khayyam didn't follow anyone in his poems, his poems are very simple, natural and very interesting, which everyone shows interest to them. Khayyam selected the words very suitable. His poems are very natural and without any hardness." (Roshan, 1376, p.39)

Khayyam mentioned from Nowruz a lot in his quatrains, like:

Nowruz breezing is pleasant on the face of flower
In the grass yard, it is good at heatfare
Whatever you say is not good since yesterday
Be happy and don't say yesterday that but today is happy
(Khayyam, 2010,p: 14)s
Because the cloud sat on the Nowruz tulip
Get up and order a glass of wine
This brunette that you see it today
Tomorrow will be on your dirt
(Khayyam, 2010, p16)
As then the Tulip for her wonted sup
Of Heavenly Vintage lifts her chalice up,
Do you turn offering of the soil, till Heaven
To Earth inert you- like an empty cup.
(Khayyam,2010,p18)
And David's lips are locket but I divine
High piping pelvis, with "wine! Wine
Red wine" the nightingale cries to the rose
That yellow cheek of hers to incarnadine.
(Khayyam, 2010,p48)

Concolsion:

Nowruz is a natural and popular celebration and does not have any religious transplant. If we see some of Zoroastrians, Cristian and Islamic customs, there are things which are related to Nowruz celebration after centuries and have been added to this ancient celebration. This blessed celebration has always been in the words of

literature and culture of our homeland which one of these persons is Hakim Omar Khayyam the first writer who wrote Nowruznamah.

Nowruznamah is a thesis that Khayyam describes the cause of Nowruz innovation and customs of the arts. It has also been reported from ancient kings of Ariana and their customs. The writing of Nowruznamah is very simple and easy, it has shown phrases and the poet used few Arabic words, Khayyam by writing this epistle wants from people to protect their customs and cultures. The culture which was under the attacks of enemy from long times ago till now.

Nowruz is the beginning of happiness and life, which from the past times, Arians celebrated. Nowruz celebration reflects our homeland's ancient culture that had important value in Arians life.

Generally, Nowruz shows our country civilization, history, culture and religious customs. Nowruz celebration reflects the brilliant historical and cultural background of our homeland.

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МУСТАҚИЛ ФИКРЛАШНИНГ ТАСВИРИЙ САНЪАТ АСАРЛАРИДА ЯРАТИШДАГИ АҲАМИЯТИ

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Аннотация: Ушбу мақолада таьсвирий саньат соҳасида таълим олаётган талабаларнинг ижодий изланишларидан психологик талқин, ижодий фикрлашнинг ўзига хос аҳамияти ҳақида сўз боради.

Калит сўзлар: ижодий фикр, тафаккур, психологик характер, ижодий ёндашиш.

Аннотация: В данной статье речь идёт о психологической интерпретации творческого поиска и об особой значимости творческого мышления студентов, обучающихся в сфере изобразительного искусства.

Ключевые слова: творческая мысль, мышление, психологический характер, творческий подход.

Abstract: This article deals with the psychological interpretation of creative search and the special significance of the creative thinking of students studying in the field of fine arts.

Key words: creative thought, thinking, psychological character, creative approach.

Қалбларини гапиришини талаб қиладилар.
Ва ниҳоят, қалблар ҳикматли сўзларни айта оладилар.
Хасан Басрий

Бизнинг дунёни, унинг сир-асрорларини тушунишимизнинг заминида нарса ва ҳодисаларнинг биз учун шахсий алоқаси, аҳамиятлилиги даражаси ётади. Ана шундай дунёни тушунишимиз, англашимиз ва унга онгли муносабатимизни билдириб, изҳор қилишимизга алоқадор билиш жараёни психологияда **тафаккур, фикрлаш** деб аталади.

Бу психологик ҳолат, рассомларда бу ўзига хос тарзда намоён бўлади. Рассом табиатдаги биз илғамайдиган воқеа ва ҳодисаларни ўз маънавий дунёси, ижодий таффакури билан ўзгача қабул қилади ва кўз ўнгимизда табиатнинг жумбоқли оламини ранглар орқали ечишга журъат топади. Рассомларни аксариятида фалсафий фикрлашга эҳтиёжни нақадар кучли эканлигини кузатиш мумкин.

Кузатишларимиз шуни кўрсатадики, бизнинг илм даргоҳимизда таълим олаётган талабаларнинг аксариятини болалик йилларидан ижод оламига кириб келган ва бу йўналишда уларни энг аввало ота-оналари қўллаб-қувватлаган, у истеъдодини намоён бўлишига шароит яратилган ёшлар ташкил этади.

Оиладаги маънавий муҳитнинг барқарорлиги ижод қилаётган ҳар ёш йигит ва қизларни ўз мустақил фикри ва дунёқаришига эга бўлиши яратилаётган санъат асарларининг яратилишидаги ғоявий мазмунида акс этади. Маълумки, рассомлар томонидан яратилган барча асарлар мустақил, ижодий фикр мевасидир. Рассом С.Рахметовнинг таъкидлашича, талабалардаги табиатга, ўзи туғилиб ўсган юртига, оиласига меҳр-муҳаббат ўйғотиш, асарга ижодий ёндошишни ўргатиш учун натюрморт ва манзара аниқ ғоявий мазмунга эга бўлиши керак. Энг тўғри тузилган композиция ҳам, агар мазмунсиз, ғоясиз бўлса картинани бадиий асарга айлантира олмайди. Айнан ғоя композицион изланишдаги етакчи асос ҳисобланади. Асарнинг ғояси ҳаётий тажрибалардан, ички кечинмалар, ҳиссиётлардан келиб чиқади. Токи бўлажак рассом ҳаётдаги қизиқ ва аҳамиятли ҳодисаларни мазмун ва моҳиятини теран англаб, тафаккур қилолмас, табиат гўзалликларига эътибор билан руҳан ҳис қилиб ундан завқланмас экан композицияни тушуниш қийиндир.

Образлар устида ишлаш одамнинг фикрлаш қобилияти билан боғлиқ. Картина мавзуси ҳам бадиий тасаввур ҳам ҳаётни чуқур билиш натижасида пайдо бўлади. Талабалар композиция сюжети ва мавзусини ҳаётий тушунчаларсиз яратар эканлар, картина ишонарсиз чиқади. Образлар эса психологик характер ва шахсий фазилатлардан маҳрум бўлади. Талаба ўз устида тинмай изланиши, кўплаб жаҳон ва ўзбек адабиёти намоёндаларининг асарлари билан танишиши билан бир қаторда психологияга оид асарлар билан танишиши унинг тафаккурини бойитади. Таъкидлаш ўринлики, ҳар қандай ижодкорга руҳий кўтаринкилик ва илҳом берувчи, унинг тафаккур бойитувчи макон энг аввало оиласи ҳисобланади. Бугунги бизнинг мақсад ҳам, айнан ўз фикрларимизни айтиш орқали илм-аҳлини, талабаларни тафаккур гулшани томон етаклаб, уларни зикр қилишга, айни чоғда керали хулосалар чиқаришга, улар қалбини гапиришга ундашга қаратилгандир.

Масалан Рассом Акбар Бехкаламнинг “**Инсоний манзараси”,”Кўзни олувчи”,** “**Олов ёруғлигида**” асарлари фалсафий маънога эга бўлиб, унда биз инсон образи орқали бутун жамият, ундаги шахслар аввало рассомнинг ишлаш жараёнидаги ички ҳиссий кечинмалари акс этганини кўришимиз мумкин. У дунёнинг кўринарли ҳодисаларини эмас, балки уларнинг ички моҳиятини қалб ҳарорати билан акс эттиришга ҳаракат қилган.Унинг руҳий оламидаги эҳтиросслилик ва жиддийлик, реал борлиқни оташ аланга колорит ва шижоат

билан, тез-тез ва узиб берилган ранг сурмалари орқали ифода этилгани асарларига жўшқин хаёт нафасини беради.

Акбар Бехкаламнинг “**Инсоний манзараси”** асарида инсонларни бир томонга қараб оғиб кетаётганликларини кўрамиз. Оламонннг кучли қўрқув хис-хаяжони, қаёққа боришини билмай адашган ўз йулини тополмай юрган фигуралар тасвирланган. Кучли психологик билим ва юксак маҳорат билан ишланган асар омманинг онгсиз, стихияли ҳаракатини кўрсатишга ҳаракат қилади

Биз биламизки, оммавий ҳаракатларда шахснинг ўз хулқ-атворларини онгли ва ақл билан бошқариш қобилияти йўқолади. Бундай ҳолатларда ҳиссиётлар устун келади, натижада аффект ҳолатлар келиб чиқади, яъни, одам ўзи нима қилаётганлигини, оломонга нега қўшилиб қолганлигини ҳам англай олмайди. омманинг айрим ҳолларида, айниқса бирор ҳодиса рўй берганда “қизиққонлик” хусусияти устун туради, бир қанча одамларнинг бир ерда тўпланиши оммани ҳосил қилади ва бу одамлар ким бўлишидан қатъи назар – олимми ёки оддий ишчи, фуқароми, шу заҳотиёқ кузатувчанлик ва зийракликни йўқотади. Чунки бу ҳолатда улар ҳолатини инстинктлар ва ҳиссиётлар бошқаради. Рассом бу билан ҳар бир инсонда ўз шахсий мустақил фикрига эга бўлиши, ҳар- хил тудалар ва ёмон салбий оқимларга қўшилиш фожеа билан якун топишини кўрсатмоқчи бўлади. Демак мустақил фикрлаш инсоннинг нарса ва ҳодисалар, жамиятда рўй бераётган ҳодисаларнинг моҳияти хусусида ўз қарашлари бўлишини тақозо этади. Унинг билиш ва англаш имкониятлари чегарасини кенгайтиради.Ҳозирги буюк ислоҳотлар амалга оширалаётган Ўзбекистон шароитида мустақил фикрловчи ёшларнинг бўлиши давр тақозоси бўлиб, шахсий дунёқарашига эга бўлган инсонларгина жамият тараққиётини таъминловчи кўплаб лойҳаларни ишлаб чиқишга қодир бўладилар

Рассом Акбар Бехкалам биз баъзан тушунишимиз, англаб етишимиз қийин бўлган ранглар дунёсида ўз тафаккури билан асарларида қалб туйғусини, юраги қатига яширинган руҳий оламини биз билан сирлашади. Доимо табиатни, инсон жамият ўртасидаги ўзаро боғлиқликни, реал ва нореалликни, онглилик ва онг остидаги руҳий ҳолатни, эзгулик ва ёвузлик, нур ва зулмат, хаёт ва ўлим ўртасидаги сирли алоқадорликни тасвирлашга интилади. У эркинликни севувчи рассом сифатида, **эркинлик** рассомлар тақдирининг энг бебахо хадяси деб билади.

Менинг назаримда, рассомнинг ички оламини унинг психологиясини билиш учун у яшаган макон ва замонни уни ўраб турган муҳитни яхши билишимиз унинг асарларини тушунишимизга ёрдам беради. Маълумки, рассом турли йўналиш ва мавзуларда асар битаркан, у кенг маънода ўз замонасининг файласуфи ва руҳшуносига айланади ва дунёни биз оддий кўз

билан илғай олмайдиган оламини ранглар орқали кўрсата олади. Рассом ўз таффаккур дунёсига ошно этиш орқали, ўз сўзини ранглар билан ифода этишга уринади. Ана шунда, табиатнинг бетакрор лаҳзаларини чизиш орқали, сизни унинг сирли оламига олиб киради ва руҳиятимизга сокинлик ва хотиржамлик бағишлайди. Бу эса инсон руҳиятига кучли таъсир этувчи восита сифатида керак ва муҳимдир. Ва ўз навбатида бу асарлар инсонни ўзи ҳақида ўйлашга атрофидаги инсонлар ҳақида мушоҳада қилишга ундайди. Ана шунда, у ҳар бир одам ўзи алоҳида бир олам, ўз драммасига эга бўлган мураккаб дунё эканлигини, ўз”Мен”ини англаб етади.

Мусаввир С. Рахметов ижодига диққатимизни қаратганимизда, уни асарларида инсон психологияси жуда моҳирлик билан очиб берилган.Масалан “Кўнглим фақат сени қумсар“ номланган асари ўзининг ички драматизми, руҳий-фожеавий ҳолати ва шу билан бирга ҳаётига катта умид билан қарайдиган оптимист инсон образи билан кишида кучли таъсурот қолдиради.

У яратган ғиччакчи образи қанчалик ночор, афтодахо бўлсада, аммо кўнгли санъатга ошуфта бутун туйғуларини, ҳиссиётларини, орзу-умидларини оҳанглар орқали ифодалайдиган, бир кўз билан бўлсада дунёга умид кўзлари билан қарайдган инсон. Бизда савол туғилади, рассом бу образ орқали нима демоқчи, унинг фикрича, инсон ҳаётда яшар экан гарчи ночор, ногирон бўлсада, ноумид бўлмаслиги, ўз ҳаётидан ҳикмат ва маъно излаб яшаши лозимлиги, шунингдек инсон қалб дардига малҳам бўлгувчи унга дардкаш ва дилкаш бўлгувчи кучга ҳамиша муҳтож эканлигини уқтираётгандек назаримда.

Баъзи рассомлар ижодида ранглар унинг руҳий олами ёш даврларига мос тарзда, ўзига хос уйғунлик кашф этаётганлигин кузатиш мумкин.Масалан рассом Ортиғали Қозоқов ижодида табиатдаги барча ранглар ажиб ва муҳимлигини сезиш мумкин. Унинг ёшлик йилларида, яъни илк ижод оламига кириб келганида ранглар ниҳоятда ёркинлигини, ундаги руҳий кўтаринкиликни кўриш мумкин.

90-йилларда яратган асарларида зангор ранглар етакчилик қилган бўлса, кийинчалик қизил ва кўк ранглар кўпроқ ўрин эгаллаган. Бу турфа ранглар орқали рассом ўзининг бутун қалб кечинмаларини ифода этган ҳолда, мушоҳадага етакловчи чуқур фалсафий дунёқарашини ҳам ошкор этади ва сизни баҳсга чорлайди.

Рассом умрни рангларда, хусусан болаликни оқ, пушти, ёшликни қизил, балоғат ёшини зангор, кексаликни сариқ рангда ифода этади. Дарҳақиқат баъзи рассомларнинг умр шомида яратган асарларида хира ранглар етакчилик қилаганлигини кузатиш мумкин. Бу уларнинг ният қилган ишларига улгуролмай қолаётганликларидаги ҳорғинликдан дарак бераётганлиги гувоҳлик беради.

Рассом Ортиғали Қозоқов ўз асарларида аёлнинг эмоцинал руҳий ҳолатини, унинг нафислик ва назокат рамзи эканлигини кўрсатиш билан чекланиб қолмайди, Аёлнинг яратувчанлик ва ижодкорлигига урғу берган ҳолда, уни қиёфасида улуғворликни кўрсатишга ҳаракат қилади.

Бадиий образлар, фаол тафаккур жараёнида яратилгани, ҳар доим қаттий равишда рассомнинг ўзигагина таъллуқлидир.Бундан кўринадики, тафаккур жараёнида ҳар қандай инсонда бўлгани каби рассомда ҳам кўпроқ ҳаётий тажрибаси, кузатишлари, дунёқараши, касбий тайёргарлиги билан ҳам узвий боғлиқдир. Бу ҳолатни осон аниқлаш мумкин,масалан бирон бир бадиий асар устида ишланган бир неча рассомнинг тафаккур олами ҳар бирида ўзига хос тарзда намоён бўлади. Бадиий асарнинг мазмуни, асар яралиш даври ёзувчи дунёқараши ва бошқа омилларга боғлиқ бўлади. Бунга жаҳон адабиётидаги дурдона асарларидан бири Сервантеснинг машҳур “Дон Кихот” асарига бир неча рассомлар томонидан ишланган иллюстрациялар ёркин мисол бўла олади.

“Дон Кихот” асарига ишланган асарлар муаллифлари турли даврларда , турли мамлакатларда яшаганлар. Буюк рассомлар; Домье,Доре, Деларуа, Пикассо ва бошқаларнинг ҳар бири бу образини ўз дунёқараши ва психологияси билан ўз”Дон Кихот”ини яратганлар.

Дунёда бирон жонли-жонсиз мавжудот айнан бир - бирини такрорламаганидек, санъат соҳасида қанчалик кўп истеъдод намоёндалари бўлмасин бирининг ўрнини иккинчиси хеч қачон боса олмайди. Шунингдек, инсоният ва жамият эҳтиёжи фақат бетакрор салоҳиятлар орқалигина қондирилади. Бу нарса инсоний цивилизациянинг энг буюк ва энг ноёб натижасидир.

Ана шундай ўзига такрорланмайдиган рассомлардан бири Акмал Икромжоновдир

Бизга маълумки инсонни комиллика элтувчи омиллардан бири авлодлар тарихига ҳурмат кўрсатиш ва уни ўрганишдир.Рассомнинг Туркистон тарихига бағишлаб яратган асарларидан бири “Адрас” Туркистоннинг бой тарихга, маъданиятга эга эканлиги ифода этувчи асардир. Тарих ижтимоий – маънавий ва бадиий баркамоллиги билан қадрланадиган буюк даврларга гувоҳдир. Тарихнинг муайян воқеалари борки улар доим ижодкорлар эътиборини жалб этиб келади. Унда вақт ва замон муаммолари, инсоний қадриятлар ўзига ҳос ижодий ғоя мавжудлигини ифодалайди.

Рассом“Биз XIX асрдамиз” асари орқали чин маънодаги она юртига меҳрини ва ўз элининг инсонларига нисбатан ифтихор ва миллий ғурурни юқори эмоционал тарзда ифода эта олганлигин кўриш мумкин.Бундай асарлар бўлажак расомлар ва санътни севувчи ёшларда аждодлар меросини ўрганишга, ўша давр инсонларига хос ижтимоий психологияни ўрганишга хизмаат қилади.

Хулоса ўрнида айтиш мумкинки, бугун ҳар бир муссавир, ўз ижоди ва фаолияти билан халқимиз асрлар давомида ардоқлаб эъзозлаб келган урф – одатларимиз юксак инсоний қадриятларимизни янада равнақ топишига, ёшларимизни маънавиятини юксалишга, уларни иқтидор ва билимларни юрт манфаати ва келажагига хизмат қилишига, мустақил фикрловчи баркамол авлод бўлиб тарбия топишларига ўз билим ва тажрибаларини ишга солиб бетакрор санъат асарларини яратаётганлари, юртимизда миллий рассомлик санъатини истиқболи порлоқ эканлигини кўрсатади.

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ҚЎҚОН АДАБИЙ МУҲИТИНИНГ ШАКЛЛАНИШИ ВА ТАЪЛИМ-ТАРБИЯ ЖАРАЁНИ ХУСУСИДА

Раҳмонали Ҳасанов
Камолиддин Беҳзод номидаги Миллий рассомлик ва дизайн институти доценти, Халқаро Турон ёзувчилар уюшмаси аъзоси, Турон ФА академиги ва вице-президенти, Махпират номидаги Ўрта Осиё халқлари Тарихи институти Тошкент шаҳри филиали директори, профессор

Аннотация: Мазкур мақолада Қўқон адабий муҳитини шаклланиши, Қўқон шаҳрининг илм-фан ва маданият марказига айланиши омиллари, таълим тарбия жараёнлари хусусида олиб борилган тадқиқотлар таҳлили қисқача баён этилган.

Калит сўзлар: Қўқон шаҳри,Қўқон адабий муҳити,Умархон Амирий, шоир, шоиралар, мактаблар,мадрасалар,таълим услублари, ўқув дастури, дарслик ва қўлланмалар.

Фарғона вадийси Бухоро хонлигидан ажралиб, бу ерда мустақил Қўқон хонлигига асос солингач, пойтахт Қўқон шаҳри илм-фан ва маданият маркази сифатида равнақ топиб борди. Айниқса Умархон ҳукмронлиги йилларида шаклланган Қўқон адабий муҳити, хонлик маданий ҳаётида муҳим ўрин эгаллайди. Ушбу адабий муҳитнинг самарали таъсири ўлароқ кейинчалик ҳам Қўқон шаҳридан бир қанча етук шоир-у шоиралар,тарихчилар етишиб чиқди[9].

Шуни алоҳида таъкидлаш жоизки, манбаларда қайд этилишича адабиётшуносликда Ҳирот адабий муҳитидан кейин Қўқон адабий муҳити алоҳида эътироф этилади. Мазкур муҳитнинг ўзига хос жиҳатларидан бири ушбу даврда бадиий ижод майдонида ўзбек тилининг мавқеи ошди, форс-тожик ҳамда туркий шеърият услубларининг синтези вужудга келди. Шунингдек, аёллар шеърияти пайдо бўлганлиги, ўзбек тилида тамсилий ва эпик жанрлардаги асарлар ҳам яратила бошлаганлиги. қолаверса, китобат ва таржимачилик жонланиб, ўзбек тилидаги асарлар кўп нусхада кўчирилганлиги, котиблар мунтазам равишда рағбатлантирилганлиги катта аҳамияга молик бўлиб, Қўқон хонлигида адабий муҳитнинг шаклланишида муҳим роль ўйнайди.

Темурийлар давридаги анъаналарнинг қайта тикланиши,“Амирий” тахаллуси билан гўзал шеърлар ёзган ҳукмдор Умархоннинг саъй-ҳаракати туфайли амалга ошгани унинг ўзбек маданияти тарихида маънавият ва

маданиятни юксалтирган шахс эканлигидан далолат беради. Умархон сиёсий, маърифий ва адабий фаолияти билан ўзбек давлатчилиги, маданияти ва адабиёти тарихида ноёб ҳодиса ҳисобланади. Ҳусайн Бойқаро ва Алишер Навоий замонидан сўнг таназзулга юз тутган илм-маърифат ва маданий ҳаёт айнан Умархон Амирий ва унинг рафиқаси Нодирабегим замонида янада жонланиб, миллий адабиётимиз янги номлар ва асарлар билан бойиган.Умархон даврида Қўқонда юзлаб шоирлар ижод қилганлар. Махмур, Гулханий, Маҳзуна, Мушриф, Музниб, Вазир, Маҳзун, Мунший, Зоҳид, Мужрим, Тоиб, Ошиқ, Нусрат, Аҳрор, Нодир, Диловар, Жалолий, Азимий, Вафоий, Маъдан, Ғозий, Рамзий, Шарифий, марғилонлик Увайсий, наманганлик Фазлий каби ўша давр шоирларининг кўпчилиги Шарқ мумтоз сўз санъатининг забардаст намояндалари ижодини чуқур мутолаа қилганлар. Улардан маҳорат сирларини ўрганган, шеърият қонун-қоидаларини яхши ўзлаштирган истеъдодли ижодкорлар бўлишган. Бу номларнинг кўпчилиги кенг жамоатчиликка ҳали маълум эмас. Ҳолбуки, улар мумтоз адабиёт тарихида мавжуд анъаналарни ўз даври шароитида давом эттирибгина қолмасдан, поэтик мазмунни бойитишга ҳам хизмат қилганлар. Мазкур шоирларнинг нафақат Қўқон адабий муҳитидаги, балки ўзбек мумтоз сўз санъати тараққиётидаги ўрнини белгилаш, илмий ва кенг жамоатчиликка тақдим этиш, янги илмий тадқиқотлар учун йўл очиш, шоирлар ижодиёти асосида ёшларда миллий маънавий мерос ва қадриятларга ҳурмат ва миллий ғурурни юксалтириш зарурияти бир қатор тизимли ишларни амалга оширишни тақозо қилади.

Президентимизнинг 2020 йил 20 май куни Тошкент шаҳрида бунёд этилган Адиблар хиёбонига ташрифи доирасида берган топшириқлари ва мазкур масалага бағишланган мажлис баённомасида ва Ўзбекистон Республикаси Вазирлар Маҳкамасининг “Атоқли адиблар ва мутафаккирларимиз ижодий меросини ёшлар ўртасида тарғиб қилиш ҳамда Адиблар хиёбонидан самарали фойдаланиш чора тадбирлари тўғрисида” [1.] қарорида, шунингдек, 2020-йил 5-6 июнь кунлари Фарғона вилоятига ташрифи доирасида қилган маърузаларида миллий адабиётни ривожлантириш, мумтоз ва замонавий адабиётимиз дурдоналарини чуқур ўрганиш ва тарғиб қилиш масаласи алоҳида вазифа қилиб белгиланди.

Миллий қадриятларимиз, маънавий бой меросимизни тиклаш ва уларни чуқур ўрганиш, унинг мазмун-моҳияти ва аҳамиятини халқимиз ўртасида тарғиб этиш, Имом Бухорий, Имом Термизий, Абу Мансур Мотуридий, Бурҳониддин Марғиноний, Баҳоуддин Нақшбандий ва Маҳмуд Замаҳшарий сингари юртимиздан етишиб чиққан буюк муҳаддис, фақиҳ, тасаввуф ва муфассир алломалар меросини ҳар томонлама теран ўрганиш, юксак инсоний ғоялар ва муқаддас қадриятларимизни ўзида ифода этган манбаларни тадқиқ

этиш, улардан диний таълим, маънавий-ахлоқий тарбия ишларида фойдаланиш, диний ходимларнинг малакасини, билим ва тажрибасини ошириш бўйича ўқув-услубий ишларни амалга ошириш, ёш авлоднинг руҳий ва маънавий оламини бойитиш, азалий миллий қадриятларимизни сақлаш ва улуғлаш, юртимиз тарихи зарварақларига олтин ҳарфлар билан муҳрланган нодир қўлёзмаларни келгуси авлодларга етказиш, аждодларимиз ҳаёти, ахлоқи ва юксак маънавиятини ифодаловчи матнларни таржима қилиб, ёшлар қалбида улар қолдирган меросга ҳурмат, эъзоз ва муҳаббат туйғусини шакллантириш, юртимиз Мовароуннаҳрнинг Бухоро, Самарқанд, Марв, Урганч, Ахсикент, Хива, Шош, Қўқон, Марғилон ва бошқа шаҳарларидаги маърифат масканлари бўлмиш мадрасаларда етишиб чиққан алломалар ҳақида, улар таҳсил олган мадрасалар ва ҳозирда юртимиз Ўзбекистонда ишлаб турган мадрасалар ҳақида талабаларга маълумот бериб бориш ҳар биримизнинг олдимизда турган энг муҳим вазифалардан бири ҳисобланади.

Кўҳна ва ҳамиша навқирон Ҳўқанди латиф! Бу гўзал ифода ва таъриф мана неча асрдан буён жаранглаб келмоқда. Қўқон ҳақида гап кетганда, аввало, унинг ўзбек давлатчилиги тарихида тутган ўрни ва роли эсланади. 150 йил давом этган хонлик даврида Қўқон гоҳ иқтисодий, гоҳ сиёсий, гоҳ маданий жиҳатдан тараққий этган, ёки, аксинча, кўп соҳаларда анча пасайган ҳам. Лекин ҳамма даврларда ҳам моҳир ҳунармандлари, шоиру фозилларининг номи етти иқлимда машҳур бўлган.

Қўқон Фарғона водийсида энг қадимий шаҳарлардан бири ҳисобланади. Унинг тарихи ҳақида илк ёзма маълумотлар милоддан олдин II асрнинг бошларида бу ерга келган Хитой сайёҳи Чжянь Цянь битикларида учрайди. У битикларида водийда Давань давлати борлиги, унинг улуғвор маркази, шаҳар мавжудлиги хусусида ёзиб қолдирган.

Қадимшунослар тадқиқотларида Давань давлатининг улуғвор маркази Қўқон шаҳри бўлганлиги археологлар Қўқон шаҳри, унга яқин жойлардаги қазишма ишларига кўра, шаҳар остида олис мозийга оид маданий қатламларни топдилар. Бу топилмалар шаҳарнинг ёши 2 минг йилдан кам эмаслигини кўрсатди. Қўқон шаҳри ҳақидаги ёзма маълумотлар араб манбаларида ҳам учрайди. X аср сайёҳи ал-Истахрий “Китоб ал-масалик” асарида “Сўх ва Хуваканд, Хуваканд ва Ахсикент оралиғи бир кунлик йўл”, деб белгилайди. Муаллифи номаълум “Ҳудуд ул олам” асарида Хавоканд, Риштон, Зандаромаш экинзорлари кўп гавжум шаҳарчалар, деб тилга олинади.

Шаҳарнинг кейинги тарихи хусусида Жамол Қарши, Муҳаммад Вафо Карминагий ва XVII аср муаррихлари асарларида кўп маълумотлар мавжуд. Шаҳарнинг номи келиб чиқиши тўғрисида олимлар турли хил фикрлар билдирадилар. Баъзилари “Хуркант” — тепаликдаги шаҳар, мазмунини

билдиради деса, бошқалари “Хўқан” — кичик кўза маъносини англатади, дейишади. Айрим тадқиқотчилар эса “Хўканд” — ёқимли, хушманзара жой, латиф шаҳар мазмунидан келиб чиққан**,[10.**] деб баҳолайдилар.

XIX аср бошларида Қўқон хонлигида бошланган илмий, маданий- адабий муҳитнинг шаклланиши ва ривожланишида бевосита хонликдаги мактаб ва мадрасаларнинг ўрни ва роли муҳим аҳамиятга моликдир. Улар халқни маърифатли қилиш, анъанавий таълим ва маданий-маънавий ҳаётни юксалтиришда катта роль ўйнаган.

Қўқон хонлари архивларида беклар ва хонлар саройларида сағир (етим)лар учун очилган мактаблар ҳақидаги маълумотлар сақланиб қолган. Бундай мактаблар давлат маблағлари ҳисобига фаолият юритган. Хусусан, архив материалларига кўра, Худоёрхоннинг учинчи марта Қўқон хонлиги тахтига ўтирган чоғида энг катта ва бой вилоят – Марғилоннинг беги, унинг укаси Султон Муродбекнинг хазиначиси ва иш бошқарувчисининг ёзишмалари сақланиб қолган. Унда шундай дейилади: **“Сағирлар мактабига кир ювиш учун эллик пайса совун ва бир танга пул беринг.** 1289 йил. Муҳр: **Мирза Муҳаммад Юсуф”**

Туркистон генерал-губернаторлиги архиви фондларидаги маълумотлар ва империя маъмурларининг фикрича, XIX асрда маҳаллий мактаблар икки хил бўлган: **Биринчиси,** қуйи мактаблар бўлиб, масжидларда фаолият юритган. **Иккинчиси** юқори мактаблар, фақат шаҳарларда, катта қишлоқларда иш олиб борган**.** [2: Б.15.]

Маълумки, XIX аср бошларига келиб, Ўрта Осиёда иқтисодий ривожланиш бошлангани туфайли таълим соҳасида ҳам айрим ўзгаришлар юз бера бошлаган. Мактаб ва мадрасалар қуриш авж олиб, айниқса, Қўқон, Тошкент, Бухоро каби шаҳарларда уларнинг сони тез кўпайган.

Бу даврда бир неча турдаги диний таълим муассасалари (мактаб, мадраса, қорихона, далоилхоналар) мавжуд эди. Мактаблар бошланғич таълим муассасаси ҳисобланиб, унда болаларга ёзиш ва ўқиш ўргатилган, дин ҳақида дастлабки маълумотлар берилган. Мадрасалар юқори турувчи ўқув муассасаси ҳисобланган. Қорихона ва далоилхоналар қуйи диний хизматчиларни тайёрлаган.

Россия босқинига қадар Ўрта Осиё ҳудудида мавжуд бўлган мактаблар сони ҳақида аниқ маълумотлар мавжуд эмас. Бироқ, адабий манбалар, Ўрта Осиёга келган саёҳатчиларнинг сафар қайдномалари, ҳисоботлари ва хабарларига асосланиб, XIXаср бошларида Туркистон ўлкасидаги мактаблар ҳолати ҳақида умумий бир хулосага келиш мумкин. Чунончи, шаҳарлардаги мактаблар сони масжидлар сонига тахминан тенг бўлган. Бу бежиз эмас. Зеро, юқорида айтиб ўтганимиздек, мактаблар деярли доимо масжидлар ҳузурида

очилган. Тахминларга кўра, ўша даврда аҳолиси 500 минг кишини ташкил этган Тошкент шаҳрида салкам 150 та мактаб мавжуд бўлган, лекин буни ҳам тўлиқ маълумот деб бўлмайди

Ана шундай маълумотлар XIX аср бошларида Ўзбекистоннинг бошқа шаҳар ва қишлоқларига қараганда маданий ҳаёт анча қизғин бўлган Қўқон шаҳри бўйича ҳам учрайди. Хусусан, 1813-1814 йилларда Қўқон шаҳрида бўлган рус элчиси Ф.Назаров ўз ҳисоботларида Қўқонда **“тўрт юзтагача масжидлар** мавжудлиги”ни ёзади.

Шуни таъкидлаш жоизки, мактаблар одатда вақф даромадига эга бўлган масжидлар ҳузурида очилган. Лекин бу ўринда мактаблар вақф даромадига эга бўлган экан, деган хулосага бориш ноўрин бўлади. Чунки мактаблар масжидга қарашли вақф даромадининг бир қисмидан фойдаланган, холос. Бундан ташқари, мактаблар аҳоли томонидан очилиши ва таъминланиб турилиши мумкин бўлган. Одатда бунда машғулотлар мактабдор ўқитувчининг уйида ўтказилган.

Илм олиш истагидаги ҳар бир киши мулкий ҳолатидан қатъи назар, мадрасага кириб ўқиши мумкин бўлган. Ҳозирги Ўзбекистоннинг барча шаҳар ва қишлоқларида ўнлаб мадрасалар қурилган ва ишлаб турган. Бу мадрасалар **уч тоифага бўлинган, яъни:** хусусий мадрасалар,эшон мадрасалари, Хонлар, сарой амалдорлари томонидан қурдирилган **йирик мадрасалар** “хон мадрасалари**”** [8] дир

Мисол учун, Тошкентдаги Бароқхон ва Қўқонда 1858 йили **Худоёрхон қурдирган Али мадрасаси хон мадрасаларидир**. Диний раҳнамолар, эшонлар, пирлар қурдирганлари **эшон мадрасалар дейилган. 1458 йили Тошкентда Хўжа Аҳрор Валий, 1841 йили** Андижонда Халфа Азиз эшон қурдирган мадрасалар шулар сирасига киради. Йирик ер эгалари, бойлар, савдогарлар қурдирган мадрасалар хусусий мадрасалар бўлган. Бундан ташқари, вақф мулкининг миқдори, даромади ва ҳужраларнинг сонига қараб, мадрасалар йирик, ўрта ва масжид мадрасаларга ҳам бўлинган. Мадрасаларнинг асосий қисми йирик шаҳарларда жойлашган. “1875 йили Фарғона водийсининг гавжум шаҳарлари – Андижон, Қўқон, Марғилон, Наманган ва Ўшда 182 та мадраса бўлиб, уларда 10391 талаба таълим олган”**. [3.**]

Мадраса муассислари мадрасани таъминлаш учун махсус мулк – вақф ажратишган ва бу мулкни бошқарувчи мутаваллини тайинлашган. Мадрасаларнинг вақф даромадларидан бир қисми вақф мулкини сақлаб туриш, мадраса биносини таъмирлаш учун ажратилган, маълум қисми мутавалли, мударрислар, талабалар, масжид имоми, муаззини, сартароши, фарроши ва бошқа хизматчиларга берилган.

Мадрасага мактабхонани тугатганлар қабул қилинган. Талабалар ёши 10 дан 40 ёшгача бўлган. Улар мадраса ётоқхоналарида яшаш ҳуқуқига эга бўлган. Талабалар кундузги бўлим ва дарсларга эркин қатновчи сиртқи бўлим талабалари тоифаларига ажратилган.

Тарихчи олим Ш.Воҳидов Қўқон хонлиги тарихнавислигига бағишланган тадқиқотларида маҳаллий тарихий асарлар ва бошқа туркум манбалардаги маълумотларнинг қиёсий таҳлили асосида XIX аср ўрталарида Қўқон хонлигининг ўзида 350 дан ортиқ мадраса мавжуд бўлгани ҳақида ёзади**.[** 4: Б. 55.]

Табиийки, бу мадрасаларнинг аксарияти хонлик шаҳарлари, қисман йирик қишлоқлари ҳиссасига тўғри келган. Масалан, мамлакат пойтахти Қўқон шаҳри 540 та маҳалладан ташкил топган бўлиб, XIX асрнинг биринчи ярмида 15 та йирик мадраса фаолият кўрсатган**. [5:C.17**]

Ёзма манбалар, тарихий ҳужжатлар ҳамда архив материаллари устида олиб борилган изланишлар жараёнида эса XVIII аср иккинчи ярмидан XIX асрнинг 70–йилларига қадар Қўқон шаҳрида қурилиб, ишга туширилган 40 га яқин мадрасалар аниқланди. Тадқиқотчи М.Алихўжаевнинг таъкидлашига кўра, Қўқон хонлигида буюртмачининг талабига кўра бунёд этилган мадрасалар ҳам мавжуд бўлган ва улар характерига кўра бугунги кунгача бўлган тадқиқотчилар томонидан учта катта турга бўлинган. Булар хон мадрасалари, эшон мадрасалари ва мулкдорлар қурдирган мадрасалардир**.** [6.: Б. 18.]

Албатта, уларнинг нима мақсадда қурилгани кейинчалик фаолият кўламига ва тақдирига ҳам катта таъсир ўтказган. Таъкидлаш жоизки, мадрасаларни туркумлашда уларнинг юзага келиш шарт-шароитларини ҳам ҳисобга олиш зарур. Масалан, айрим мадрасалар жомеъ масжидларда талабаларга дарслар ташкил этиш мақсадида қўшимча ҳужраларнинг очилиши билан ҳам юзага келган.

Қўқон хонлигида таълим тизимида – мактаб ва мадрасалар тарихи ўрганилганда бу соҳага давлат хукмдорлари алоҳида имтиёзлар берганлигининг гувоҳи бўлиш мумкин. Айнан мактаб ва мадрасаларнинг солиқ сиёсатида қўлга киритган имтиёзлари нафақат таълим маскани учун, балки толиби илмлар ва мударрис-домлалар учун ҳам қулай шароитни ярата олган.

Тадқиқотчи З.Хатамова Қўқон хонлиги солиқ тизимини ўрганиш мобайнида мадрасаларнинг солиқлардан озод этилганлиги ва қонун қоидаси қандай бўлганлигини таҳлил этишда қуйидаги маълумотларни келтириб ўтган: Қўқон хонлигида “вақфи махсус” – мактаб ва мадрасалар очиб, вақф таъсис этиш кенг тарқалган бўлиб, бундай мулкларни истисно қилинган ҳолатлардан бошқа вазиятларда сотиш ёки совға қилиш мумкин эмас эди. Вақфлар, шунингдек, мадраса, мактаб, қорихона, шифохона, ногиронлар уйлари,

кутубхоналар учун васият қилинар эди. Улар орасида энг кенг тарқалгани мактаб ва мадрасалар вақф ерлари бўлиб, улар таълим муассасаларининг фаолият кўрсатишида асосий омил ҳисобланарди. Бу анъана, айниқса, ишлаб чиқаришнинг асосий тармоғини деҳқончилик ташкил этувчи Мовароуннаҳр минтақасида кенг тарқалган бўлиб, Қўқон хонлигида ҳам вақф қилинган экин ерлар катта ўринни эгаллаган. [7]

Чекка қишлоқлар мактабларининг мулклари ниҳоятда кам бўлган, масалан, 1832 йилда Андижон шаҳрининг Олайлик даҳаси Домулла Салимбобо қози маҳалласида қурилган Охунд домулла Салимбобо қози мактаби вақфномасида кўрсатилишича, битта ер участка, битта тегирмон шу мактабга тегишли бўлган.

Мадрасаларга тегишли бўлган мулк миқдори кўп ва оз бўлсада уларнинг фаолиятига салбий таъсир кўрсатмаган. Чунки, Қўқон хонлиги Қўқон беклигидаги мактабларда ўқув, таълим-тарбия ишларини яхши йўлга қўйиш, таълим сифатини ошириш мақсадида вақф мулки ва даромади мавжуд бўлган. Вақф даромади мактабнинг моддий базаси ҳисобланган. Вақф мулки бор мактабларда ўқитувчи маоши, мактаб биносини таъмирлаш ишлари вақф даромади ҳисобидан амалга оширилган.

Мадрасалар фаолиятида шу мадрасада мударрислик қилаётган шахсларнинг салоҳияти катта аҳамият касб этган. Ўрта Осиёнинг бошқа минтақаларида бўлганидек, Қўқон хонлигида ҳам мадраса мударрислари давлат ва жамиятнинг энг кўзга кўринган, маданий-маънавий муҳит ривожига ҳамда мамлакат ижтимоий-сиёсий ҳаётига катта ҳисса қўшган фаол шахслар бўлганлар. Уларнинг аксарияти диний мансаб эгалари бўлиш билан бирга мадрасаларда талабаларга сабоқ бериш билан ҳам машғул бўлганлар. **Катта мавқега эга бўлган пойтахт мадрасалари мударриси одатда хон томонидан, бекликлардаги катта мадрасалар мударриси эса жойлардаги ҳокимлар томонидан тайинланган ва бу хусусда махсус ёрлиқлар чиқарилган**. Кўп ҳолларда кучли билимга эга бўлган мударрислар **аълам, муфтий, қозилик амалларига** кўтарилган. Мавжуд тарихий ҳужжатларга қараганда, бундай вақтда уларнинг мадрасалардаги мударрислик мақоми уларнинг хоҳишига кўра сақланиб қолган. Масалан, 1864 йилда Султон Саъидхон томонидан Домулла Мансурхўжанинг Қўқон раиси мансабига тайинлангани ҳақидаги ёрлиқда унинг янги лавозимга ўтишига қарамай, аввалги аълamлик ва мударрислик

вазифаларининг сақланиб қолиши ҳақида эслатиб ўтилган**.[** 7: Б.38]

Қўқон хонлигида иқтисодий барқарорликни таъминловчи солиқ тизими маданий-маориф соҳаси билан ҳам чамбарчас боғлиқ бўлган. Масжидлар қошидаги мадрасалар, қишлоқ мактаблари мулкларидан ҳам давлат солиқлари – хирож, танобона, закот сингари солиқлар ундирилган [7:Б.117]. Хирож ва танобона солиғи деҳқончилик ва боғдорчилик маҳсулотларидан олинган. Закот

солиғи эса савдо соҳасидаги мулклардан олинган. Бундай мулклар шаҳардаги йирик мадрасаларда мавжуд бўлган ва улар бозорлардаги расталари ва карвонсаройлари бўлган. Масалан, Қўқондаги Минг Ойим мадрасаси тасарруфида 1та карвонсарой, 14 та дўкон ва турли қишлоқлардаги майда ерлардан ташқари, 15 та қишлоқ ерлари бор эди.

Пойтахт Қўқондаги мадрасалар бекликлардаги ёки қишлоқлардаги мадрасалардан фақатгина ҳашаматли бинолари билан эмас, ўқитиш савияси, таълим сифати билан ҳам ажралиб турган ва бу фарқни рус маъмурлари ҳам таъкидлаб ўтганлар. В.П.Наливкиннинг эътироф этишича, Қўқон ва Марғилондаги мадрасалар алоҳида ажралиб турган. Хусусан, XIX асрнинг 70-80 йилларига келиб Қўқон шаҳридаги мадрасалар мусулмон университетлари сифатида Бухоро билан рақобатлаша оладиган даражага етган. Талабалар фақат Туркистон ўлкасидан эмас, балки Бухоро ҳудудларидан ҳам кела бошлаган.

1841 йилги маълумотларга қараганда, Қўқон шаҳридаги хоннинг асосий мадрасасида 1000 та мулла ўқиган. Бу мадрасани иккита бош мударрис бошқарган: Эшон Мавлоний ва Маҳзуми Бухорий. Булар ҳурматли инсонлар бўлиб, катта илмга эга эдилар. Мадрасалар Кўкон хонлигининг бошқа шаҳарларида ҳам бор эди, аммо улар Қўқондагидек салобатли ва катта эмасди. Ўқишни битирганларнинг айримлари билимини такомиллаштириш ва ошириш учун Бухоро ва Самарқанд мадрасаларига ҳам бориб ўқишар эдилар. Ҳар бир мактабдор домланинг ҳам ўзича ўқитиш услублари бўлган. Уларнинг баъзилари болаларнинг ёш хусусиятларига алоҳида эътибор берган ҳолда кичик ёшдаги ўқувчиларга ҳуснихат ва оғзаки ҳисобни ўргатса, катта ёшдаги ўқувчиларга эса Қуръоннинг оят ва сураларидан ташқари форс, араб, туркий тилларда ёзилган ўнта ҳаётий китобларни ҳам ўқишни ўргатар эди. Демак, дастлабки бошланғич таълимдан сўнг Қуръон хатм қилиниб, «Чор китоб», кейин эса «Сўфи Оллоёр» ибтидо қилинган. Сўнгра «Калила ва Димна», «Қобуснома» сингари донишмандлик руҳидаги китоблар ўқитилган. Ўқувчиларга «Одобнома» дастурлари асосида дарс берилган. Халқ оғзида юрган ахлоқий, маънавий, фалсафий руҳдаги мақоллар, масаллар, мажмуалар, ривоятлар, ҳикоятлардан эса тарбия воситаси сифатида фойдаланилган. Мадрасаларда ўқув дастури асосан уч **босқичда: бошланғич (адно), ўрта (авсат) ва юқори (аъло) босқичларда олиб** борилиб, унда учта тил (араб, форс ва туркий) мукаммал ўргатилган. Мадрасаларда Қуръон илми (ўқиш услублари, қироат, тавсиф), фиқх (шариат қонунлари), ҳандаса, илми нужум, ахлоқ, фалсафа, мантиқ, адабиёт, жуғрофия, тарих, табобат фанлари ўқитилган. Талабалар араб ва форс тиллари орқали Фаридуддин Атторнинг «Мантиқ ут-тайр», Ҳофиз Шерозий девони, Мирзо Абдуқодир Бедил девони, Мир Алишер Навоийнинг «Чор девон»и, Фузулий ғазалиёти ҳамда Шарқда миллий таълим соҳасида дарслик ва

қўлланма сифатида фойдаланиб келинаётган «Маслак ул-муттадин», «Аввали илм», «Муъзи Вазанжоний», «Авомил», «Ҳаракат», «Қофия», «Шарқи мулойи Жомий», «Рисолаи Шамсия» каби рисолалар билан танишиш имконига ҳам эга бўлганлар.[11]

Бу эса мадрасаларда таълим жараёнида бадиий адабиётнинг мумтоз намуналари кенг ўрин олганлигини, дунёни англаш, тафаккурни шакллантириш борасида бадиий асарларга алоҳида аҳамият берилганлигини кўрсатади.

Мадрасаларнинг ўқув дастуридан араб тили грамматикаси, морфологияси (сарфи), синтаксиси (наҳви), этимология, нотиқлик, дин тарихи, қироат илми ва мунозара маданияти, илоҳиёт ва қонуншунослик, ҳадис, фиқҳ, ақоид, мерос тақсимоти, фалсафа, мантиқ, риёзиёт (математика), жуғрофия, геометрия, тиб илми, кимё ва бошқа фанлар ўрин олган.

Талабаларга фиқҳ (ислом ҳуқуқшунослиги) мукаммал ўргатилган. Ислом фиқҳи мусулмонларнинг ҳуқуқ ва бурчларини баён қилиб, шахсий ва жамият ҳаётидаги тартибларни қарор топтирган. Бу илм ҳаётдаги ҳамма масалаларни аниқ ва тушунарли ечиб берган.

Мадрасаларда мантиқ илмларнинг дебочаси деб қаралган. Бу фан “Шамсия” ва “Сулла” асарлари асосида ўргатилган. Эътиборга сазовор жойи шундаки, мадрасаларда қадимги юнон ва ҳинд фалсафаси асосида шаклланган фалсафа дарсини ўқитиш алоҳида ўрин эгаллаган. Жумладан, Садриддин Тафтазонийнинг “Таҳзиб”, Умар Насафийнинг метафизика негизида ёзилган илми нужум, яъни астрология ва космографияга оид “Ҳикматул-айн” асари, шунингдек, фалсафа ўрганилган. Ўқиш жараёнида талабалар Навоий, Фузулий, Бедил, Саъдий Шерозий, Машраб, Сўфи Оллоёр каби кўплаб машҳур шоирларнинг девонларини қунт билан ўрганишган. Мадрасаларда ҳадис ва Қуръон тафсирига оид Имом Бухорий, Имом Термизий, Қози Байзовий ва Маҳмуд Замаҳшарий китобларини ўқитишга алоҳида аҳамият берилган.

Мадрасаларда билим олиш мумкинлиги, бу ерда ҳам диний, ҳам илмий, ҳам маданий фанлар бўйича дунёга танилган мударрислар, олимлар бор бўлганлиги учун ҳам Туркистонга турли мамлакатлардан кўплаб талабалар келиб ўқиганлар.Қўқон хонлари даврида турли мансабларда хизмат қилган Муҳиддинхўжа 1861 йили Қўкондаги мадрасалардан бирида ўқиган. Кейинчалик у Н.Ликошинга сўзлаб берганига қараганда, мударрислар талабаларнинг мадрасадан ташқарига чиқиб маишат қилганларини ёқтирмаган. Талабалар вақтларини эрталабдан кечгача домлаларининг тушунтиришларини эшитиб, китоб ўқиш ва хаттотлик машқлари билан ўтказардилар. Пайшанба кунлари домлалар уйларига кетганлар, талабалар эса бўш вақтларини ўйинлар билан банд этганлар. Жума кунлари ўқиш бўлмаган. Талабалар баъзан бозорга бориб маддоҳларнинг ҳикоя ва диний ривоятларини эшитар эдилар.

Талабаларнинг кўпчилиги эса Қўқон хони борадиган ва олимлар йиғиладиган Жомеъ масжидига боришни орзу қилганлар. Бу ерда жума намозидан кейин олимлар билан биргаликда қуръон ва шариат ҳақида мунозаралар ўтказилган. Бунда кўплаб машҳур дин аҳллари, олимлар, ёш мутахассислар ҳам хон олдида ўзларининг билимларини, ақл ва ҳаракатларини кўрсатишга интилган. Истеъдоди борлар, албатта, хон назарига тушган ва кейинчалик қобилиятларига мувофиқ мансаблар ҳам олганлар. Бундай кунларда, одатда хон ўзининг ёнига олимларни таклиф қилиб, уларга шариатнинг турли маънога эга бўлган бирор масаласини тавсифлаб, шарҳлаб беришни сўраган. Олимлардан бирортаси биринчи бўлиб ўз фикрини баён этган. Кейин мунозара бошланиб, ҳар бири ўзининг шарҳини айтиб, мисоллар билан тасдиқламоқчи бўлганлар. Бундай мунозара бир неча соатларга чўзилиб кетган.

XIX асрда Қўқон шаҳрида олий ўқув юрти сифатида ташкил қилинган мадрасалар кўп эди. Улар, шунингдек, тарихий меъморий ёдгорликлар ҳамдир. Улардан кўпи шу кунга қадар сақланиб қолмади, номлари ҳам номаълум. Сақланиб қолганлари ҳақида эса айрим ёзма парчалар ёки кўпинча фақат номлари эслатиб ўтилган холос. Маълумотларга қараганда, XIX асрнинг охирларида шаҳар ва унинг атрофида 52 та мадраса, 120 дан ошиқ мактаб, 50 дан ортиқ масжид, 44 та карвонсарой, 20 та бозор, 10 дан зиёд банклар тарихий иншоотларда фаолият юритган**.[10].**

Мадрасаларда аниқ дарс жадвали бўлмаган. Дарс вақти ҳам мударрис ва талабаларнинг ўзаро келишуви асосида белгиланган. Дарслар асосан бомдод намози ўқилганидан сўнг бошланган. Ўқув ҳафтаси иккига – таҳсил (шанба, якшанба, душанба, сешанба) ва таътил (чоршанба, пайшанба, жума) кунларига бўлинган. Мадрасаларда ўқиш 20-25 йилга чўзилса ҳам, ўзлаштириш талаби қаттиқ бўлиб, агар талаба бир китобни яхши ўрганиб, синовдан ўтмаса, унга навбатдаги босқичда ўқиш насиб этмаган.

Мадрасаларнинг ҳудудий хусусиятлари билан боғлиқ фарқлари уларнинг жойлашган ўрни ва обрўйида ҳам яққол кўзга ташланади. Шу сабабли ҳам пойтахт, йирик шаҳарлар ва қишлоқлардаги мадрасалар битирувчилар тамомлаган мадраса мавқеидан келиб чиқиб ўзига иш топган. Баъзилари эса, янада чуқурроқ билим олиш мақсадида Қўқон ёки Бухоро мадрасаларига бориб таҳсилни давом эттирганлар.

XIX аср охири ва XX аср бошларида Ўрта Осиё мадрасалари ўқув дастури бирмунча ислоҳ этилиб, уларда ўқитиладиган фанлар таркибига турк, рус, француз, инглиз тиллари, физика, зироатчилик, ҳисоб, гигиена, психология, методика, тригонометрия, сиёсий иқтисод, тижорат каби фанлар кириб кела бошлаган. XIX аср охири XX аср бошларида Бухоро амирлигида 336, Хива хонлигида 132, Туркистон генерал-губернаторлигида 348 мадраса бўлган. XX

асрнинг иккинчи чораги бошларида совет ҳукумати томонидан мадрасалар диний муассасалар қаторида давлатдан ажратилган ва «хурофот ўчоқлари» тамғаси билан тугатиб юборилган

Юқорида билдирилган фикр-мулоҳазалардан келиб чиққан холда, хулоса қилиб шуни таъкидлаш мумкинки, XVIII-XIX аср бошида юзага келган Қўқон хонлигидаги мадрасалар фаолияти ҳам ана шу даврларда юз берган ижтимоий-сиёсий, иқтисодий жараёнлар ҳамда маданий-маънавий ҳаётда юз бераётган ўзгаришлар билан ҳамоҳанг эди. Олимхон (1798-1810) ва Умархон (1810-1822) бошқаруви йилларида мамлакатда марказлаштириш сиёсатининг якунига етказилиши ва олий ҳокимиятнинг қарор топиши мамлакатнинг турғунлик давридан деярли барча соҳаларда ривожланиш даврига ўтишига туртки берди. Гарчи, олдинги асрлардагидек аниқ ва табиий фанлар, китобат санъати юксак даражада ривож топмаса-да, адабиёт, меъморчилик, амалий санъатнинг бир қатор соҳаларида ўзига хос ўсиш юз берди ва Қўқон адабий муҳити барқарор шаклланди десак хато қилмаган бўламиз.

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ANALYSIS OF THE PHENOMENON OF RESENTMENT AND ITS FEATURES

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Annotation: This article is devoted to the analysis and degree of study of the phenomenon of resentment and its relationship with the characterological features of personality in psychological literature. A comparative analysis of various approaches to the study of feelings of resentment and its significance and impact on the well-being of the individual is carried out.

Аннотация: Данная статья посвящена анализу и степени изученности феномена обиды и его взаимосвязи с характерологическими особенностями личности в психологической литературе. Проведен сравнительный анализ различных подходов к изучению чувства обиды и его значимости и влияния на благополучие индивида.

Key words: resentment, phenomenon, personality, emotions, feelings, behavior.

Emotions and feelings are one of the main indicators that we are living beings. The emotional sphere is a litmus paper that answers the question "how do we live?" Emotional states can motivate for great accomplishments, they can also lead the body and the social sphere of a person to complete destabilization. Different emotions, according to the degree of their strength, affect the psyche in different ways, for example, anger gives its momentary results by destroying various areas of the personality. But such feelings as guilt, resentment have their long-term impact. The study of the phenomenon of resentment in science has led to polar concepts of defining both positive and negative feelings. The consequences of the appearance of resentment can be violations of social contact, it stimulates a person to restore it, being a positive regulator in social interaction. The polar side of the negative consequences is that frequent grievances can contribute to withdrawing into oneself, into one's experiences, becoming fixed, develop into resentment as a property of a person and a character trait, up to its pathological manifestations.

Based on the methodological problem of the science of psychology, each school considered resentment according to the characteristics of the subject of study. First of all, the nature of frustration and disappointment began to be studied according to the manifestations of the psychodynamic directions of psychology. Freud lyrically defined resentment as pain experienced in silence. If for some reason the response to the trauma is not carried out, the trauma retains its primary affect, and the person

does not get rid of strong arousal by "reacting", there is a possibility that this state will become a mental trauma for him. Freud: "If in response to an insult there is nothing in response, there will be notes different from those to which there was no answer and which were accompanied by silence, unrequited longing will be described as "frustration." In some cases, affect changes the appearance of a person, freezes in it and turns into a new quality: “touchiness.” According to Freud, the phenomenon of touchiness is specific to hysterical personalities[44]

Anna Freud, who studied the affective life of children, noted that resentment is easily formed in childhood, especially when another child is born in the family. The older child is outraged by the increased attention that the baby receives against his will. He feels betrayed and abandoned. To attract attention, he competes with the younger for the right to get wet, dirty and even take the breast. In some cases, affect can cause various disorders: sleep, eating, bedwetting, uncontrolled defecation, fits of anger, and a number of other moral problems.

Thus, if the parents do not take control of the situation in time, the affect may become stronger, and the person may become prone to resentment.

According to Karen Horney,[45] the feeling of resentment does not disappear in youth, but remains hidden throughout life, that is, it becomes an integral part of a person's quality. A person always wants to be loved and feels pain. He becomes frustrated when those around him do not comply with his unconscious demands, such as when they are not grateful for his efforts to win the hearts of those around him. The usual reaction to being frustrated by his demands is not anger, but rather pity for his relatively unfair treatment.

Horney shows the relationship between guilt and resentment in her work. Self-reproach and self-criticism cause the greatest suffering. He begins to blame himself for some life difficulties, immediately remembers the mistreatment of him and gets involved in these events. In this way, the feeling of "I am the victim" becomes a strategic position that defends and defends with all zeal from feelings of self-loathing. Usually offended do not accept outside help, because it destroys the position of the victim.

Passive expression of self-hatred can have much deeper roots than resentment. A person transfers his internal experiences to the external world, creating a relatively peaceful attitude towards himself. In doing so, he becomes a noble victim and sufferer in a cruel, ignoble world. Thus, resentment is a manipulative trait of a person that encourages others to "force" him to show his love.

In the transactional analysis of Berne E., resentment is defined as a form of personality behavior from the perspective of a child. A "favorite" emotion is formed

[44] Фрейд З. Истерия и страх / пер. с нем. А. М. Боковикова. М.: ООО «Фирма СТД», 2006. 320 с
[45] Фрейд З. Истерия и страх / пер. с нем. А. М. Боковикова. М.: ООО «Фирма СТД», 2006. 320 с

in a child under 10 years old and dominates throughout his life. At first, as an "experiment", the child alternately experiences anger, guilt, resentment, fear, etc. If the child likes the feeling of upset, then this feeling will strengthen in him. In the future, a person will collect and disassemble his grievances.

Some remember this rarely, while others out of boredom; there are those who are looking for one reason to be upset, remember all the insults and bullying, and, finally, “explode” to express their feelings to everyone. Some people like to keep these feelings to themselves, while others like to constantly show them to others.

According to Berne, every time a person receives and collects "psychological coupons", he eventually calculates with these coupons for a specific action. Thus, individual A accumulates "coupons" of frustration over a long period of time, and sometimes deliberately "earns" them in order to be able to exclaim in front of others that he suffered enough to explode. After A has spent all his "coupons", everything starts over again: he collects his frustrations again and explodes again.

Sometimes people like to show each other their collection of grievances and pains, comparing them, whose more or less. For example, some communities can be compared to an exhibition hall where people show their psychological "coupons", discuss and evaluate the behavior of one or another acquaintance in discussions.

When we talk about resentment as a property of a personality, we also refer to the factor theory of Cattell R.[46], who understands personality as a complex structure of emotions, the origins of which are different, and relatively stable emotions are formed by the environment. The stability of the latter is weaker, and is based on the product of the interaction of emotions. According to Cattell, emotionality is a dynamic characteristic of a person, formed as a result of the action of sociocultural environmental factors, and not psychological dominants.

Resentment causes a person to pay attention to certain objects or classes of objects, feel them and react in a certain way. It is important to note that resentment is not only a personality trait, but becomes a character trait when it is clearly manifested, closely related to other characteristics, and systematically manifested in activity. In addition, resentment is a personality characteristic of having an "attractive stimulus form" that acts as a catalyst and manifests itself immediately.

Gestaltists [47] refer to the feeling of resentment as an emotion related to unfinished situations, which cannot be understood correctly without appreciating the significance of the clinging relationship. A clinging person cannot let go of his prey, refuse it, he is not able to successfully deal with the one who has become the object of his fixation: intensifying the “sucking”, he does not stop trying to extract something from the already exhausted relationship, without receiving more

[46] Холл К. С., Линдсей Г. Теории личности / Пер. с англ. И. Гриншпун. М.: Психотерапия, 2008. 656 р
[47] Хорни К. Невротическая личность нашего времени-М., 1993. -480 р

satisfaction, but only exhausting himself and increasing the feeling of resentment. In such a relationship, there is no separation into figure and ground; instead, they merge.

Gestalt psychologist Frederick Perls considers resentment to be a sign of attachment disorder. As Perls writes in Experiments in the Psychology of Self-Knowledge: "If the union between A and B is broken, either A thinks I broke it or B broke it, then naturally one of them is to blame. If A assumes that she did it herself, she must change the situation and apologize to B in order to re-establish the connection; if he finds B guilty, then B must pay for it or be prepared to suffer the punishment of an apology."

To offend," Perls writes, "means to demand that the other person feel guilty" [9, p.230]. According to Perls, guilt and resentment are two sides of the same coin, that is, they are interconnected. The purpose of unconscious demands on oneself or others is to restore the broken harmony, and restore it. But at the same time, a person as a person avoids the actual form of communication with another person (anger, understanding, etc.). When this emotional connection without any attachment - as a certain attachment - is severed, they are completely and irrevocably de-energized.

Max Scheler defines "resentment" (this term can be translated as insult and as revenge) contains impotence, helplessness, impossibility to realize insult here and now[48]

In the work of Apunevich O.A. devoted to the study of resentment in adolescence, she gives a follow-up definition of resentment - "a negative emotional state experienced as injustice and helplessness, resulting from a mismatch between expectations and the real behavior of subjects in interaction, in situations of personal significance" [49].

She also defines resentment as a property of a person that is realized in behavior, while resentment occurs even in those situations where there is a minimal discrepancy between the expectations and the real behavior of a person who is perceived as an offender. According to the proposed typology of grievances, the following types are distinguished: according to the degree of awareness (conscious and unconscious), according to duration (short-term and long-term), according to the features (forms) of manifestation (open and hidden), according to the type of reality of the source (real and imaginary, fictional) , according to the time of occurrence (present and past), according to the focus on the object (resentment towards oneself, towards another towards the group), according to the activity of manifestation (accompanied by active actions and leading to inaction), according to the degree of deviation from the norm (normative as a normal regulator of relationships or

[48] Шелер М. Ресентимент в структуре моралей. - СПб.: Наука: Университетская книга, 1999. - 231 с (р.15-19)
[49] Апуневич О. А. Коррекция обиды и обидчивости в подростковом возрасте // Психологическая коррекция как фактор обеспечения безопасности развития личности. - Череповец: Изд-во ЧГУ, 2011. -р. 44-95.

pathological, included in various types of deviant behavior), according to the possibilities of correction (correctable and non-correctable)[50].

Apunevich O.A. singles out the psychological functions of resentment: signal (resentment "signals" about violations of social communications), evaluative (resentment shows how much contact is broken), regulatory (controls and corrects communications), adaptive (resentment helps to overcome a difficult situation, avoid responsibility through resentment), incentive (shows a concrete path to the restoration of broken relationships), communicative (an offended person attracts the attention or even sympathy of others)[51]

Gusakov N.Yu. interprets resentment as a psychological process. That is, resentment is not only an emotional reaction to an event that is assessed as unfair, but also a process in which there is a goal, a procedure and a result. That is, in the actions of the offended one can distinguish: 1) the presence of a goal ("the actions of the offended person are not spontaneous or chaotic, but quite consistent and logical", i.e., expedient); 2) the offended person has self-value for himself (ideas of self-worth); 3) the presence in the picture of the world of the offended person of the idea of justice / injustice; 4) the presence of an unfair (insulting, insulting) action; 5) awareness of the fact of an unfair (offensive) action. [52]According to Gusakov N.Yu., resentment is the humiliated dignity of a person or an unfulfilled need for his recognition[53]

Ilyin E.P. in his work "Emotions and Feelings" defines resentment as "a frustration emotion" and "an emotional reaction to an unfair attitude towards oneself ... when a person's self-esteem is hurt, when a person realizes that he is undeservedly humiliated"[54]. Orlov Yu. M. defines resentment as a "painful emotion" [55]

As part of his study "Features of resolving intrapersonal conflict among students during their studies at the university" Gurov A.V. drew parallels between dependence, feelings of resentment, guilt and loneliness with intrapersonal conflicts.

The basis of our study was the Pedagogical University students of the first second and second year, between the age of 18 and 20. The results of studies on the methods of indicators and forms of aggression by Bass A. and Darkey A. and the Test for resentment have become quite contradictory for us, in which the features of the manifestation of resentment and resentment have been revealed. The methodology for determining Bass-Darkey's aggressiveness in percentage terms revealed high

[50] Апуневич О. А. Коррекция обиды и обидчивости в подростковом возрасте // Психологическая коррекция как фактор обеспечения безопасности развития личности. - Череповец: Изд-во ЧГУ, 2011. – р.47.
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[54] Ильин Е. П. Эмоции и чувства. - СПб.: Питер, 2001. - 752 р(165 р)
[55] Орлов Ю. М. Обида. Вина. - М.: Слайдинг, 2004. - 96 с.

indicators of the scale of resentment only in 11% of the respondents. But the results of the methodology for determining touchiness showed 26% in the same sample with a high level of touchiness.

According to Apunevich O., resentment is a destructive feeling, and resentment is a permanent manifestation of character. It can be concluded that in student age, resentment as a destructive feeling is not manifested in a large number of youth of adolescence age, and resentment as a characterological quality is more common.

Based on the foregoing, the feeling of resentment, this is a complex emotional state regarded as both destructive and having constructive consequences, this state, manifested in behavior, can have many causes. The results of our study showed that resentment and resentment as a personality characteristic may not have a direct and inverse relationship.

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TILSHUNOSLIKDA LINGVOEKOLOGIYA ASPEKTLARINING O‘RGANILISHI

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Annotatsiya. Ushbu maqolada ekolingvistikaning o‘rganilish jihatlari haqida dastlabki fikrlar bayon etildi. Xususan, nutq madaniyat, stilistika va til kommunikativlaridagi nutqiy buzilishlar haqida so‘z borgan. Shuningdek, til sofligining buzilish holatlari haqida olimlarning fikrlari o‘rganilgan. Tildagi uslubiy o‘ziga xos so‘zlarning adabiy til normalariga mos kelmaslik holatlari ham ko‘rib chiqilgan.

Аннотация. В этой статье были представлены предварительные мысли об аспектах обучения эколингвистике. Подробно рассматривается внутриязыковой аспект. В частности, речь шла о нарушениях речи в культуре, стилистике и языковом общении. Также были изучены мнения ученых-исследователей о случаях нарушения чистоты языка. Также рассматриваются случаи несоблюдения норм литературного языка стилистически специфичных слов в языке.

Abstract. In this article, preliminary thoughts about the learning aspects of ecolinguistics were presented. The intralingual aspect is discussed in detail. In particular, the speech spoke about speech disorders in culture, stylistics and linguistic communication. Also, the opinions of research scientists about cases of violation of language purity were studied. Cases of non-compliance with the norms of the literary language of stylistic specific words in the language are also considered.

Kalit so‘zlar: intralingual, interlingual, translingual, nutqning mantiqiyligi, to‘g‘rililik, aniqlilik, stilistika, ritorika.

Ключевые слова: внутриязыковой, межъязыковой, транслингвальный, логика речи, правильность, точность, стилистика, риторика.

Key words: intralingual, interlingual, translingual, logic of speech, correctness, accuracy, stylistics, rhetoric.

Ekolingvistika - inson va uning atrof-muhitga o‘zaro ta’siri doirasida ish ko‘radi. Til inson, jamiyat va tabiat o‘rtasidagi munosabatlar zanjirining ajralmas tarkibiy qismi sifatida qaraladi. Mavjud tildagi soflik masalasi ekolingvistikada ustun turuvchi jihatlardan biri hisoblanadi. Tilning sofligi masalasi hamma davrlarda ham dolzarb va ahamiyatli bo‘lib kelgan. Behbudiy tilni soflashtirish masalasida “Sadoyi Turkiston” gazetasida berib borilayotgan maqolalarni tahlil qilar ekan, gazetaning bu harakatiga “ijrosi mumkin emas orzu” deb qaraydi. Sabab, asrlar davomida arab va

fors tili ta’sirida qolgan turkiy tilni “yana bir necha ming sanada bularni(ng) ta’siridan chiqarmoq” ishiga berilsak, “ma’nan va moddatan va fannan mahkum millatlarni(ng) tili (qatorida) bo‘lgan tilimizg‘a yana taraqqiy etgan millatlarni(ng)” tilidan yangi so‘zlar kirib kelishini ta’kidlagan. [56] Til sofligi borasida olim V.S.Yelistratov[57] ham o‘z fikrlarini bayon qilgan. Rossiyalik tadqiqotchi E.V.Ivanova ta’kidlaganidek: “Tilning faoliyati va rivojlanishi ekotizim sifatida, uning atrofidagi dunyo esa til tushunchasi sifatida belgilanadi”. Ushbu tizim o‘ziga xos jihatlari bilan ajralib turadi. Hozirgi vaqtda til ekologiyasining uch jihati mavjud:

1. Intralingual (nutq madaniyati, stilistika, ritorika bilan bog‘liq va nutqning to‘g‘riligi, ravshanligi, mantiqiyligi, ekspressivligi va boshqa kommunikativ xususiyatlarining buzilishini o‘rganishni o‘z ichiga oladi).
2. Interlingual (ko‘p tillilik alohida etnik tilning yashash joyi sifatida va tillarning yo‘q bo‘lib ketishi muammosi va shuning uchun Yerdagi til xilma-xilligini kamayishi bilan bog‘liq).
3. Translingual (badiiy adabiyotda, folklorda, jurnalistikada, bir tilning birliklari, vositalari, voqeliklari, boshqa madaniyatga tegishli boshqa til konteksida va vositalaridan foydalanish bilan bog‘liq). [58]

Intralingual jihatida tilning ichki imkoniyatlari doirasidan kelib chiqqan holda tildagi ekologik muammolar o‘rganiladi. Bunda, asosan, tilimizning uslubiyat sohasi bilan o‘zaro aloqada ko‘rib chiqilishi taqazo etiladi. Tildagi nutq unsurlarining buzilishi o‘rganilar ekan, shular bilan bir qatorda nutqning to‘g‘riligi, aniqliligi, emotsional-ekspressivligi kabi masalalariga ham e’tibor beriladi. Nutqning to‘g‘riligi boshqa barcha kommunikativ sifatlardan yuqori turadi. Negaki, to‘g‘ri bo‘lmagan nutqning boshqa xususiyatlari haqida gapirishning o‘zi noto‘g‘ridir.

Nutq madaniyati faqatgina adabiy tilni ongli va maqsadga muvofiq me’yorlashga (uni qayta ishlash va boyitishga) qaratilgan harakatlargina emas, balki millatning umumiy madaniyatini ko‘rsatish, odamlarga ma’lum “til didi” – ni tarbiyalashga xizmat qiluvchi faoliyat hamdir.[59] Nutqimizda ayrim so‘z ma’nolariga e’tiborsizligimiz natijasida, ko‘pchilik uchun tushunarsiz va g‘aliz bo‘lgan nutqiy parchalarni ishlatib qo‘yamiz. Bu esa nutqda til sofligini buzishga xizmat qiluvchi omillardan biri hisoblanadi. Masalan, nutqda “Men sizga turli kitoblar taklif qilishim mumkin” jumlasida taklif so‘zi, “Siz o‘z qobig‘ingizdan chiqish ko‘yini topa olishingizga ishonaman” gapida esa ko‘yi so‘zi noo‘rin qo‘llangan. Nutqimizda taklif so‘zini tavsiya so‘ziga, ko‘yi so‘zi o‘rniga esa yo‘li so‘zini almashtirib qo‘llash nutq madaniyatidan farosat bilan foydalanganligimizni ko‘rsatadi.

[56] Mahmudxo‘ja Behbudiy. Jadidlar. – Toshkent, 2022. – B.108.
[57] Литературная газета. – Москва, 2012. – №42.
[58] Haugen E. The Ecology of language. Essays by Einar Haugen. – Stanford, 1972.
[59] Rasulov R., Husanov N., Mo‘ydinov Q. Nutq mahorati. O‘quv qo‘llanma. – Toshkent, 2006. – B.10.

Stilistika (uslubiyat) bilan bog‘liq nutqdagi buzilishlar ham intralingual aspekt doirasida o‘rganiladi. Stilistikani ikki xil ko‘rinishini S.Sultonsaidova va O‘.Sharipovalar hammuallifligi ostida nashr qilingan "O‘zbek tili stilistikasi"[60] o‘quv qo‘llanmasida atroflicha tadqiq etilganini ko‘rishimiz mumkin. Shunga binoan, stilistika nutq stilistikasi va lingvistik, ya'ni til stilistikasiga ajratilgan. Nutq stilistikasi – bu tilning vazifadosh shakllari deb ham yuritiladi. Bunga so‘zlashuv stili, rasmiy stil, ilmiy stil, publitsistik va badiiy stil kiradi.[61] Nutq uslublarining har birida so‘zlarni alohida e'tibor bilan qo‘llash lozim. Uslubdagi har qaysi elementdan o‘rinli foydalanish darkor. "Tayinlansin", "topshirilsin" kabi majhul nisbat, III shaxs, buyruq maylidagi fe'llarni rasmiy uslub doirasida qo‘llaymiz va boshqa nutq uslublarida deyarli shunga o‘xshash so‘zlardan foydalanmaymiz. Bu esa har bir uslubning o‘ziga xos xususiyatlaridandir. Nutq uslublaridan to‘g‘ri, o‘rinli va ta'sirchan foydalana olish nutq egasining mahoratidan dalolat beradi. Yaxshi nutq – san'at darajasidagi qobiliyatdir. Tilshunos S.I.Ojegov yaxshi nutq haqida gapirar ekan, "Yuqori darajadagi nutq, yuqori nutq madaniyati – bu o‘z fikrini til vositalari orqali to‘g‘ri, aniq va ta'sirchan qilib ifodalay olish qobiliyatidir", – deydi.[62] Yaxshi nutq deyilganda, so‘zlovchi yetkazib berayotgan nutqning tinglovchi va kitobxonga to‘liq yetib borishi va ma'lum doirada ta'sir ko‘rsatishi anglashiladi. Shunga ko‘ra, nutq oldiga ma'lum talablar qo‘yiladi. Bular nutqning kommunikativ sifatlari bo‘lib, unda nutqning mantiqan to‘g‘ri, aniq, jo‘yali va ta'sirchan bo‘lishi kabi sifatlari nazarda tutiladi.

Nutqning kommunikativ sifatlarining buzilishi kishi nutqining qolaversa, jamiyatdagi tilning ekologiyasiga salbiy ta'sir o‘tkazadi. To‘g‘rililik nutqdagi asosiy masalalarda biri ekan, adabiy til me'yorlarining buzilishi nutqni noto‘g‘ri tuzilganligini ko‘rsatadi. Masalan, Yozda ko‘lning **suviga** mazza qilib **cho‘milishamiz** kabi shakl so‘zlashuv uslubida qo‘llanaverishi mumkin, biroq adabiy til normalari jihatidan noto‘g‘ri tuzilgan hisoblanadi. Ammo badiiy asarlarda uchraydigan nutqiy parchalardagi shunga o‘xshash birliklar esa qahramon xarakterini, asardagi ijtimoiy muhitni va badiiy asar tilining imkoniyatlarini ochib berishga qaratilgan bo‘ladi. **Xayollarim** nega bunchalik sarson bo‘layotganini o‘zim ham anglay olmayapman gapida mavhum ot tarkibida kelgan **-lar** affiksi ko‘plik ma'nosida ishlatilmaganligini matn mazmunidan anglash qiyin emas. Ma'noni kuchaytirish va asarga o‘zgacha ifoda bag‘ishlash uchun ham bunday usullardan ko‘p foydalaniladi. Shu sababdan adabiy parchalardagi grammatik vositalarning qo‘llanmasligi yoki ortiqcha ishlatilishi kabi holatlari nutqning to‘g‘ri tuzilmaganligini ifodalamaydi. Adabiy tilning yozma shaklida esa to‘g‘rililik

[60] Sultonsaidova S., Sharipova O‘. O‘zbek tili stilistikasi. – Toshkent, 2009.
[61] Sultonsaidova S., Sharipova O‘. O‘zbek tili stilistikasi. – Toshkent, 2009. – B.8.
[62] Rasulov R., Husanov N., Mo‘ydinov Q. Nutq mahorati. O‘quv qo‘llanma. – Toshkent, 2006. – B.16.

xususiyati yetakchidir. Bundan tashqari nutqning aniqlik masalasi ham e'tiborga molik. Aniq nutq tuzish uchun tildagi leksik birliklardan yaxshi xabardor bo'lish kerak. Aristotel o'zining "Ritorika" kitobida "…agar nutq aniq bo'lmasa, u o'z maqsadiga erisha olmaydi", – deya nutqning aniqlik masalasi asosiy xususiyatlardan biri ekanligiga to'xtalib o'tadi. Nutqimizda ishlatiladigan U eshikdan **chopib** kirdi jumlasida ifodalamoqchi bo'lgan ma'no **yugurmoq** so'zi orqali to'liq anglashiladi. Chopmoq va yugurmoq ma'nodosh so'zlarining tavsifi haqida Alibek Rustamovning "So'z xususida so'z" [63] kitobida yetarlicha fikrlar bayon etilgan. Shuningdek, qo'llanayotgan har bir lug'aviy birlikning ma'nosini yaxshiroq o'rganish nutqning aniqlik prinsiplariga qay darajada amal qilayotganimizni bildiradi. Nutqdagi aniqlik ekolingvistikaning asosi desak, mubolag'a bo'lmaydi.

Nutqning mantiqiyligi uning asosiy sifatlari bo'lgan to'g'rilik va aniqlik bilan o'zaro bog'langan. To'g'ri tuzilmagan so'z va to'g'ri tanlanmagan leksik birlik o'z navbatida mantiqning buzilishiga ham sabab bo'ladi. Nutqda mantiqiylikning buzilishi tinglovchiga fikrni to'g'ri yetib bormasligiga olib keladi. Bolalarning suhbati **qanday** oromgohlarda dam olganliklari haqida borar edi (televizordan). Aslida Bolalarning suhbati oromgohlarda **qanday** dam olganliklari haqida borar edi bo'lishi kerak. [64] Xullas, nutqning mantiqiyligi deganda til birliklaridan o'rinli foydalanilgan, fikrning mantiqiylik jihatidan izchil qo'llangan so'z, ibora va shunga o'xshash leksik birliklaridan maqsadga muvofiq qo'llanilgan yaxlit butunlik tushuniladi.

Tilimizda ritorika (notiqlik) bilan bog'liq masalalar ham atroflicha o'rganilgan va uning lingvoekologiyaga qay darajada ta'sir o'tkazishi tadqiqotlar natijasida aniqlanadi. Ritorika murakkab san'at bo'lib, uni egallash kishidan qunt va chidam, malaka va tajriba talab etadi. Haqiqiy nutq katta mahorat va puxta tayyorgarlikning maxsulidir. Oddiy, madaniy va savodli so'zlashni o'rgangan notiq, notiqlik san'atini egallashga birinchi qadamni qo'ygan hisoblanadi. [65] Notiq qo'llayotgan so'z va iboralarining ma'nolariga, so'z qo'llash usullariga e'tiborli bo'lishi kerak. So'zlarning shakl va ma'no munosabatiga ko'ra turlarini yaxshi bilishlik ham talab qilinadi. Paronimlarda o'rinli foydalanish, nutqning ta'sirchanligini oshirish va takrordan qochish maqsadida sinonimlarni mohirona qo'llay olish nutq egasining mahorati sanaladi.

Xulosa sifatida shuni aytish joizki, shu tilda gaplashuvchi har bir shaxs o'sha tilning ichki imkoniyatlaridan o'rinli va to'g'ri foydalangan holda nutqini shakllantirishi lozim. Nutqda e'tibordan chetda qolishi kerak bo'lgan nutqiy birliklarni ishlatmaslik nutqning ta'sirchan bo'lishini, tilimiz ekologiyasini normal

[63] Rustamov A. So'z xususida so'z. – Toshkent, 1987. – B.107.
[64] Omonturdiyev A., Abduraimova Sh. O'zbek nutqi madaniyati va uslubiyati. – Toshkent, 2016. – B.27.
[65] Muhammadjonova L. Ritorika. – Toshkent, 2019. – B.4.

holatda saqlash imkonini beradi. Yuqorida ko‘rib chiqilgan stilistika, nutq madaniyati yoki ritorika bilan bog‘liq muammolar intralingual aspekt doirasida o‘rganishni taqazo etadi. Odatda, so‘zlashuv uslubida nutqiy buzilishlar ko‘p uchraydi. Negaki, tilda qulayliklarga intilish maqsadida nutqimizda buzilishlar ko‘plab topiladi. Gapirayotgan so‘zlarimizni diqqat bilan o‘rganmasdan ulardan foydalanish nutqning g‘alizligiga, yetkazmoqchi bo‘lgan fikrning tinglovchiga to‘la yetib bormasligiga va eng asosiysi til ekologiyasining yomonlashuviga olib keladi. Bu kabi nutqdagi kommunikativlarning buzilishiga e’tiborsizlik bilan qarash, bora-bora tilning yo‘q bo‘lishiga indamay qarab turish bilan barobardir. Intralingual jihatidan tilni qanchalik ko‘p tahlil qilish tilga bo‘lgan hurmat namunasi o‘laroq ahamiyatga egadir.

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OMON MATJON-ELSEVAR SHOIR

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ona tili va adabiyot fani o'qituvchisi

Annotatsiya. Ushbu maqolada zamonaviy o’zbek adabiyotining zabardast vakillaridan biri hisoblangan Omon Matjon ijod yo’li va hayot zarvaraqlari haqida atroflicha bayon qilinib, shoir ijodidan bir qatra misralar keltiriladi.

Kalit so’zlar: adabiyot, she’riyat, lirik to’plam, tarjima, she’rlar, qalb ko’zgusi, xalqparvar shoir va h.k.

Omon Matjon o‘zbek she’riyati xazinasiga javharlar – bir olam javohir so‘zlarni taqdim etdi. She’rlaridan tiriklik nafasi keladigan va ular hayotiyligi bilan esda qolishi esa ajoyib. Shunisi g'aroyibki, Odam jisman mahv bo‘lib, boqiy dunyoga ketsa ham, uning o‘lmaydigan, umriboqiy so‘zlari va she'rlari qoladi. Ijodkorning baxt-u iqboli ham shundadir aslida. Shoirning XX asrning 80-yillarida “Gaplashadigan vaqtlar” she’riy qissasi shuhrat topdi va 1986-yil 17-dekabr kuni “Gaplashadigan vaqtlar” – qo‘ng‘ir muqovali ixcham kitob hozirgi O‘zbekiston Milliy universitetining o‘zbek filologiyasi fakulteti talabalari huzurida muallif ishtirokida muhokama tashkil qilinib, kitobxonlar uchun ajoyib sovg'a bo'lgan edi. Odamzod shoshqin va ahli shuaro toshqin keladi. Qachon bemalol va sokin bir vaziyatda gaplashish mumkin? Baharnav, bu olamni tark etgan, Allohning dargohiga yetgan oddiy inson bilan gaplashish qiyin. Bilasizmi ammo shoirlar, yozuvchilar – ijod ahli bilan hamisha gaplashish mumkin. Uning kitoblarini qo‘lga olgan mahali “gaplashadigan vaqtlar” uchun imkon paydo bo‘ladi. Dilbar, lirik gurunglar beixtiyor boshlanib ketardi, davralar davralarga ulanardi.

Omon Matjon she’riyati degan tushuncha donishmand Xorazm tuprog‘ining ma’naviy-she’riy ob-havosini juda keng miqyosda namoyon etishi bilan individual mazmun kasb etadi. Har qanday davr va davrada bu shoirning borligi “esar Jayhun shamollari” degandek barchaning qalbiga el-yurtining xushhavolarini olib kiradi. Agar badiiy dunyo adabiyoti ulkan va bepoyon ummonga o‘xshatilsa, Omon Matjon bu ummonga ona daryo – Amu orqali kelib quyilayotgandek bo‘ladi. Shoirning “Amudaryo – mangu muhabbat, Amudaryo – abadiy hijron”, degan misralari bor. Qo‘shmisra ortida katta bir xalq rivoyati yashiringan. Muhabbat va hijron juftligini anglash, daryo va qumloq ramzlari mohiyatini tushunish uchun “Amudaryo iztirobi”ni anglamoq kerak. Omon Matjonning haybat bilan, sokinlik bilan, ora-orada erkalanib, imo-ishoralarini hayajoniga ulab she’r o‘qishdagi kayfiyati Amudaryoning

qirg'oqlariga urilib, to'lib oqqan pallalarini esga soladi. Amudaryodan shoirga ilhom beradigan xotira oqadi.

Yosh Omon qalbida adabiyotga, so'z san'atiga mehru muhabbatning uyg'onishida, ikki opasi hamda akasining ham ta'siri bo'ldi, desak yanglishmaymiz. Albatta, shoir shaxsiyatining shakllanishida, uning badiiy tafakkuri, poetik nigohining kamol topishida juda ko'p omillar, oilaviy muhit bilan birgalikda, ustozlar mehnati, shaxsiy mutolaa (gazeta- jurnallar, badiiy adabiyot mutolaasi) ham katta ahamiyatga molik. Uning shoir Hamid Olimjonning buvisiga o'xshagan ertakchi buvisi, so'zga chechan enasi yo'q edi. Lekin qishloqda xalq mutolaasi, parixon mullalar, oqshomlar uyushtirilgan she'rxonlik va dostonchilik an'analari yosh Omon qalbini nurlantirib, yo'nalish bergani aniq. Bu sohir kechalar va yaqinlari, oilasi haqida shoir shunday hikoya qiladi:

"Mening katta bobom Xorazmda – Feruzshoh zamonida – saroyda devonbegi bo'lganlar. Ismi – Ermuhammad bobo (Gap Omon Matjonni tuqqan onasi – Xotira opaning otasi haqida ketayapti. Ta'kid bizniki. M.Q.) bo'lgan. Bu tarixiy ma'lumotlarni turli mavqeli idoralardan istab, o'rganib ko'rganman. Ammo bular 1917 yil butun sho'ro mamlakatidagi "evrilishlar" olovida yondirilgan, tuproqqa ko'milgan. Amudaryoga tashlab, oqizib yuborilgan. Bu zamon voqealari haqidagi nolalarim "Ikki daryo oralig'ida" she'rimda biroz aks etgan……Bolalik mayli o'zi dunyoning turli informativ oqimlariga oshufta etadi. Esimda, qishlog'imizda chollar, xalfa kampirlar, ko'pincha, turkman shoirlari: Mulanafas, Maxtumquli she'rlarini juda ko'p o'qishardi. Bizning uyimizda ham bu shoirlar she'riyati katta qiziqish va mehr bilan o'qilardi. Yana shunday keksalar bor ediki, ular kechqurunlari yig'ilishib, ashulalar aytishardi. Ayollar esa kechalari moychiroq yorug'ida ko'rak chuvishib, ertaklar aytishardi, xalq qo'shiqlarini kuylashardi. Men, maktab yoshiga kirmagan bola, bu sehrli kuy, qo'shiq, ertaklarning barisini uxlamasdan, qiziqish bilan, qandaydir hayrat bilan tinglardim. Balki bolalikdagi mana shu qiziqish va hayrat mening qalbimda she'riyatga bo'lgan ulkan muhabbat hissining ilk kurtaklarini uyg'otgandir". Yosh Omon maktabda o'quvchilar tomonidan tayyorlanadigan devoriy gazeta ishlariga bosh-qosh bo'ladi. Gazeta sahifasini rasmlar, she'rlar bilan to'ldirganini Omon aka suhbatlarida ta'kidladilar. O'sha yillarda Yangibozorda "Kommunizm uchun" rayon gazetasi nashr etilardi. Omon akaning o'quvchilik yillarida yozilgan "Baliq bilan chirik to'r" nomli ilk she'ri shu gazetada chop qilinadi. Mazkur she'rning yaratilishi haqida shoir bolalik xotiralarini erinmasdan gapirib berdilar. Aytishlaricha, Omon aka do'stlari bilan Amudaryodan oqib keladigan uy oldidan o'tadigan yopdan (suv yo'li, kanaldan kichikroq suv yo'li Xorazmda yop deyiladi. – M.Q.) yoz kunlari baliq tutishadi. Daryo suvidan ichib, chanqog'ini bosishadi. Yop va shu yerdagi baliq ovi haqidagi bolalik kunlari natijasida "Baliq bilan chirigan to'r" she'ri yoziladi. She'rda to'rga ilingan baliq va chirigan to'r

muloqot qiladi. Bu uslub yosh Omonning bolalarcha badiiy tafakkuri, fantaziyasini aks ettirgan bo‘lsa, ayni paytda, o‘zi anglab-anglamagan holda majoziy, falsafiy she’r namunasini yaratganligiga guvoh bo‘lasiz. Chirik to‘r – chirigan tuzum ramzi bo‘lsa, to‘rga ilingan baliq – sobiq sho‘ro odami. Chirik to‘r baliqni tezroq ovchiga yetkazmoqchi bo‘ladi. Ammo uddaburon, qo‘rqmas baliq chirigan to‘rni dog‘da qoldirib, ozodlikka intiladi. Bu ishning uddasidan chiqadi ham. She’r xulosasi chuqur optimizm va gumanizm g‘oyalari bilan sug‘orilgan. Umuman she’rda yosh shoirning ijtimoiy munosabatlar, ezgulik va yovuzlik, tutqunlik va erkinlik o‘rtasidagi abadiy ziddiyatlar haqidagi ta’sirli hukm-xulosasi timsolli obrazlarda o‘z aksini topgan.

Baliq bilan chirik to‘r,
Janjal qildi juda zo‘r.
Chirik to‘r der: Baliqvoy,
Ishing chatoq, holing voy…
Seni o‘rab olaman
Va xaltamga solaman.
Ovchiga yetkazaman,
Kuningni bitkazaman.

Bu she’rning boshlanish qismi xolos, u yog‘i esimda qolmagan. Bu she’r Yangibozor rayoni gazetasi “Kommunizm uchun”da chop etilgan. O‘sha yillari Yangibozorda mashhur jurnalist va shoir Do‘stjon Matjon ishlardi. U menga she’r yozish san’ati haqida maslahatlar ham bergan. Biz bu inson bilan ko‘p uchrashganmiz. U bolalar shoiri ham edi”. Omon Matjon ota kasbini egallash uchun maktabni tugatgach, dastlab, Toshkent Aloqa institutiga hujjatlarini topshiradi. Bir hujjat tufayli, bu oliygoh talabasi bo‘lish sharafiga muyassar bo‘la olmaydi. So‘ngra, shu institut qoshidagi Aloqa bilim yurtiga o‘qishga kiradi. Bir yillik tahsildan so‘ng, Gurlanga qaytib kelib, tomma-tom yurib, kimningdir telefon simlarini, yana kimningdir radiosini, xullas, nimaiki texnika jihozlari bo‘lsa, ularni tuzatib-buzib, ustachilik bilan shug‘ullanadi. Gurlanda montyorlik vazifasini sidqidildan bajaradi. Radio-texnikaga, gazeta-jurnalga ixloslik unga ota meros kasb edi. Shu bois, radiotexnik Anvar obrazi Omon Matjonning “Gaplashadigan vaqtlar” she’riy qissasiga bejiz olib kirilmagan. Kitobga, texnikaga, kashfiyotga, bilim olishga o‘ch Anvar Omon Matjonga o‘xshab ketadi. Ammo Omon Matjonga hayot boshqacharoq kashfiyotchilikni in’om etdi. Ya’ni, u texnik kashfiyotchi emas, badiiy so‘z kashfiyotchisi bo‘lib yetishdi. Mazkur qissadagi ko‘pgina voqealar, obrazlarning hayotiy asoslari bor. Omon Matjonning birinchi she’riy to‘plami “Ochiq derazalar”(1970) nashr etilgach, adabiy tanqidchilik, jamoatchilik unga iliq munosabat bildirdi. Ma’lumki, shoir urush yillarida tug‘ildi, murg‘ak bolalik yillari urush va urushdan keyingi qiyin ijtimoiy-tarixiy davrga to‘g‘ri keldi. Shu bois, ko‘p qiyinchiliklar, zamona qattiqliklarini boshidan kechirgan yosh shoir ilk she’riy

kitobini “Ochiq derazalar” deb nomladi. Sarlavhaga chiqarilgan she’r matniga e’tibor qaratsak, Omon Matjonning ijodiy kredosi, badiiy-estetik a’moli bor bo‘yi basti bilan ko‘z oldimizda namoyon bo‘ladi. Shoir o‘z derazasini, deraza ortidan yog‘du, soya, kulgi eshitilib turadigan farovon, osoyishta oila, ruhiy xotirjam uy, Vatanni orzu qiladi. Yosh shoir o‘z yo‘lini izlaydi, bedor ruhiy to‘lg‘anishlarini she’rga soladi. Mazkur to‘plamga kirgan: “Ochiq derazalar”, “She’riyat”, “Boshqalardek sevishdik biz ham”, “Firuza”, “Shar”, “Do‘stlarim”, “Bug‘doy” kabi o‘nlab she’rlarida yosh shoirning olam va odam munosabatlariga liro-romantik, falsafiy, patetik, hissiy tafakkuri o‘z muhrini bosgan.

Omon Matjon Vatanimiz tarixi, madaniyati, urf-odatlari, folklorini, o‘zga xalqlar tarixini chuqur biladigan, bir so‘z bilan aytganda, katta bilim va tafakkur egasi. Bu qirralar uning she’riyatida yorqin ko‘rinadi. Yana Omon Matjon she’rlaridagi ruh shundan iboratki, u ko‘p dunyo ko‘rgan, ko‘p insonlar bilan tanishgan, ularning hayoti, dardu iztirobini chuqur his etgan ijodkor sifatida ko‘z oldimizda namoyon bo‘ladi. Adabiyotshunos Umarali Normatov uni: “Omon jahongashta shoir”, deb ta’riflagan edi. Omon Matjon she’rlarida xalqonalik, allegorik obrazlilik, ijtimoiylik, nasrga xos epik tasvirni she’riy yo‘lda ifodalash, falsafiylik, haqiqatparastlik, davr fojialarini, inson dardini dadil aytish jihatlari yorqin namoyon bo‘ladi. Shu ma’noda, uning yuksak mahorat, baland badiiy did natijasi o‘laroq, “Gaplashadigan vaqtlar” she’riy qissasi, “Pahlavon Mahmud”, “Xorazmiyning to‘rt sayohati va sakkiz bashorati”, “To‘g‘on”, “Haqqush qichqirig‘i” kabi dramatik, falsafiy, tarixiy dostonlari, so‘nggi yillarda esa “Najmiddin Kubro” tragediyasi, “To‘rabekaxonim” nasriy qissasi yaratildi. Omon Matjon lirik, liro-epik, dramatik turning turli janrlarida barakali ijod qildi. Shu bilan birga mohir tarjimon sifatida ham uni yaxshi bilamiz. Jumladan, turli millat shoirlari: Shiller, Bodler, Yevgeniy Yevtushenko, Rasul Hamazatov, Yustinas Marsinyakivichyus, Shandor Petefi, Berdi Kerboboyev, Suhrob Tohir, Ibroyim Yusupovlar ijodidan tarjimalar qildi.

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QUYOSH-BIOENERGIYA BILAN ISITILADIGAN CHORVACHILIK BINOSI HAVOSINI MO'TADILLASHTIRILADIGAN TIZIMNI IQTISODIY SAMARADORLIGI

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Annotatsiya: Ushbu maqolada chorvalar parvarish qilinadigan bino havosining temperatura namlik rejimini eksperimental tadqiq etish jarayonida kombinatsiyalashtirilgan sistemada sarflanadigan elektr energiya quyosh-fotoenergetik blokidan olinadi. Qish faslining yanvar oyining oxiri va fevral oyining boshlarida 5-7 kun tashqi havo temperaturasi -7-10° C gacha bo'ladi. Shu kunlarda kollektor-akkumulyator devorli chorvachilik binosidagi havo temperaturasi +10 ÷ +15° C ga, namligi esa 70-80 % atrofida saqlanishda bioenergiya sistemasidan foydalaniladi.

Kalit so'zlar: Quyosh shamol,bioenergiya, temperatura, havo.

Abstract: In this article, during the experimental study of the air temperature and humidity regime of the building where livestock are kept, the electricity consumed in the combined system is obtained from the solar-photoenergy unit. At the end of January and beginning of February in the winter season, the outside air temperature is -7-10° for 5-7 days. These days, the air temperature in the livestock building with the collector-accumulator wall is kept at +10 ÷ +15°, and the humidity is around 70-80%. The bio5energy system is used.

Key words: Sun, wind, bioenergy, temperature, air.

1.Kirish. (1. Introduction)

Ilmiy tajribalar shuni ko'rsatadiki, chorvachilik binolarida namlikni meyordan oshib ketmasligi, ferma qurilishi uchun joy tanlash, qurilish materiallarini tanlash va chorvalar saqlanadigan binodan foydalanish davrida bajariladigan chora-tadbirlarga bog'liqdir.

Chorvachilik binolaridan foydalanish davrida havodagi namlikni ko'payib ketmasligi yoki maksimal darajada ushlab turishga xarakat qilish, ya'ni sovuq shift va devorlarni vaqtida isitish, chorvachilik binosini tez-tez tozalab turish va ifloslangan to'shamalarni chiqarib, o'rniga namlikni o'ziga yaxshi yutuvchi quruq to'shamalardan foydalanish, suvning to'kilmasligini nazorat qilish zarur. Chorva saqlanadigan binodan siydik va go'ngni vaqtida chiqarish hamda ventilyatsiyani

yaxshi ishlashini ta’minlash kerak. Mazkur chora-tadbirlar birgalikda amalga oshirilsa chorvalar saqlanadigan binolar havosida namlikni ko‘payib ketmasligiga erishiladi. Chorvalar saqlanadigan binolar havosidagi namlikni ko‘paymasligi uchun vaqtida ventilyatsiyani ishlatib, nam havoni tashqariga chiqarish zarur. Yaxshi ishlaydigan ventilyatsiya havodagi namlikni tez kamaytiradi, chunki tashqaridan kirgan sovuq havoda ichkaridagi issiq havoga nisbatan namlik kam bo‘ladi.

Mavjud chorvachilik binolarda mikroiqlim yaratish avtomatlashtirilgan shamollatish-isitish qurilmasi yordamida amalga oshirildi. Ammo yoqilg‘i-energiya tanqis bo‘lgan fermer xo‘jaliklarida yoqilgi-energiya resurslarini iqtisod qilish maqsadida ekalogik toza bo‘lgan quyosh energiyasidan va bioenergiyadan foydalanib ishlaydigan hajmiy havo isitish kollektor-akkumulyator devorli chorvachilik binolarini (ayniqsa geliobuzoqhonalarni) ichki havo rejimini mo‘tadillashtirishda qurib foydalanish samarali teplotexnik-iqtisodiy natijalarni beradi.

2.Tadqiqot o‘tkazish uslubiyati. (2. Materials and methods)

Tadqiqotlar shamol ob-havo ko‘rsatkichi bo‘lib, organizmiga to‘g‘ridan-to‘g‘ri va bilvosita yo‘l bilan ta’sir qiladi. Havoning xarakati xarorat va namligi bilan birga chorvalar parvarish qilinadigan binoda issiqlik almashishiga ta’sir qiladi.

3.Natijalar va munozaralar. (3. Results and discussion)

Tadqiqotdan olingan ma’lumotlarga ko‘ra, Chorvachilik binolari ichida havo doimo bo‘ladi va bir hil xarakatlanmaydi. Havoning xarakat tezligi va uning yo‘nalishi ventilyatsiya, eshik, oynalarini ochilishi, devor, shiftni yorug‘i hamda xayvonlarni ajratgan issiqligiga bog‘liq bo‘ladi. Qish paytlarida chorvachilik binosini kamchiliklari bo‘lmasa poldan 0,5-1,0 m balandlikda havoning xarakat tezligi 0,03-0,05 m/sek atrofida bo‘ladi. Kuz va bahor faslida chorvachilik honalarni xavosining xarakati ancha susayib, yozda esa eshik va oyna ochiqligida 5-7 m/sek ga etadi. Chorvachilik binolarini havosining xarakat tezligi honaning yon tomonlari va chorvalar yotgan xududlarda tez o‘zgarib turadi.

Havoning xarakati normal bo‘lsa, mollarning terisi atrofidagi havo shuncha tez almashadi. Agar havoning xarorati xayvonlar terisi xaroratidan past bo‘lsa, teri atrofidagi havo qobig‘ini buzadi, sovuq havo teriga ta’sir qilib, konveksiya va bug‘lanish yo‘li bilan issiqlik almashishini kuchaytiradi. Agar havoning xarorati teri xaroratidan baland bo‘lsa, konveksiya orqali issiqlik ajralish susayadi yoki to‘xtaydi.

Yilning sovuq kunlarida chorvalar parvarish qilinadigan bino ichidagi havo temperaturasi $t_{ih} = 15\ ^\circ C$, namligi $\varphi = 75\%$ ga teng bo‘lib normal mikroiqlim yaratish uchun 35-40% issiqlik energiyasini ko‘shimcha $Q_{б.э}$-bioenergiya sistemasidan olib binoni isitishga sarflanadi. 3.10-rasmdagi grafiklarda chorvalarni parvarish qilinadigan bino ichidagi havo temperaturasini $t_{ih} = 15^\circ C$, namligi φ = 75% ga saqlash uchun quyosh hajmli havo isitish kollektor-akkumulyator devorli sistemadan

va qo'shimcha bioenergiya hisobidan beriladigan issiqlik miqdori havoning massa sarfi, G_h va hajmiy havo sarfi L_h, ichki havo temperaturasi ni, namligi φ_{ih} -ni quyosh hajmiy havo isitish kollektor akkumulyator devor orqali beriladigan issiqlik miqdoriga bog'liqligi keltirilgan. Qurilmaning ichki havo temperaturasi t_{ih} va namligi φ_{ih} quyosh energetik sistemasidan olinadigan elektr energiya hisobidan ishlaydigan avtomatik boshqarish sistema yordamida mikroiqlim jarayonni yaratish uchun xizmat qiladi. Quyosh hajmiy havo isitish kollektor-akkumulyator devorli chorvachilik binolarida mikroiqlim yaratish parametrlaridan yil davomida sarflanadigan isiqlik miqdori 241 Mj (692,64 KVT soat)ga teng bo'ladi.

Hajmiy havo isitish quyosh-bioenergiya bilan isitilib binoda mo'tadil iqlim yaratishda avtomatik boshqarish sistema (ABS -2A) dan foydalanilganda sarflanadigan yoqilg'i energiya resurslarini iqtisod qilinishi: qurulmaninig iqtisodiy samaradorlik e- ko'rsatgichi , iqtisodiy samaradorlik e- ni qurilmani joriy qilishidagi umumiy sarf harakatlar nisbati bilan aniqlanadi.

$$\varepsilon = \frac{E}{W}$$

Qurilmaning iqtisodiy samaradorlik ko'rsatgichlari: C-tannarxi maxsulotning bahosi va olinadigan foyda; F_j. Rentabillik hollarda bog'liq bo'ladi. Shunindek qurulmadan foydalanib undan olinadigan foyda hisobidan unga sarflangan harajatlarni qoplash muddati T, yillik iqtisodiy samaradorlik e_d va olinadigan qo'shimcha daromat DP aniqlanib jami iqtisodiy samaradorlik hisoblanadi, ya'ni qurulmaning yillik iqtisodiy ko'rsatgichi quydagi formuladan aniqlanadi:

$$E = B[(C_T - C_{og'}) - E_h(K_{sol} - K_{ad})]$$

4. Xulosalar. (4. Conclusions)

Tahlil natijalaridan xulosa qilish mumkinki, past xaroratda havoning yuqori namlik va xarakatida konveksiya, issiqlik o'tkazish va issiqlikni sochish yo'llari bilan issiqlik almashish kuchayadi. Shunday qilib, havoning xarakati xarorat yuqori bo'lgan paytlarda mollar organizmini issiqlab ketishi va past bo'lganda esa sovib ketishiga sababchi bo'ladi. Chorvachilik binosi ichidagi havo temperaturasini o'zgarishi kollektor tuproq osti issiqlik akkumulyator yassi devor orqali uzatiladigan issiqlik ta'sirida +14+18ºC oraliqda tashqi havo temperaturasi qish faslining sovuq kunlarida -7-10ºC, yoz va kuz faslida o'rtacha +20+22ºC, ichki havoning nisbiy namligi 65-70%, oralig'ida o'zgarishi hisobiga olinib issiqlik balans tenglamasi ishlab chiqildi.

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TARIXGA AYLANGAN HUNARMANDCHILIK TURLARINI ESLAB

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Annotatsiya: biror bir xalqning qadimiy urf-odat, an'analari hamda milliy qadriyatlarini namoyon qiladigan va ularning uzoq muddat davomida saqlanib qolishida, shuningdek, ularning avloddan-avlodga yetib borishida hunarmandchilik sohasining o'rni beqiyos, ammo tarixiy jarayonlarda turli xil sabablarga ko'ra ko'plab hunarmandchilik turlarining yo'qolib ketganligiga tarix guvoh, ushbu maqolamiz orqali bulardan bir nechtasini ko'rib o'tamiz.

Kalit so'zlar: hunarmand, usta, chachvon, paranjido'zlik, halchi, hunar.

REMEMBER THE TYPES OF CRAFTS THAT HAVE BECOME HISTORY

Abstract: the role of the craft industry, which manifests the ancient customs, traditions and national values of the nation and preserves them for a long time, as well as their transmission from generation to generation, is incomparable, but for various reasons in historical processes. History has witnessed the disappearance of many types of crafts, we will consider some of them through this article.

Key words: craftsman, master, chachvan, tailoring, halchi, craft.

Mustaqillikka erishganimizdan so'ng xalqimizning ko'p ming yillik tarixini o'rganishga e'tibor kuchaydi. Jumladan, xalqimizning azaliy qadriyatlarini muhim bir qismi bo'lgan an'anaviy hunarmandchilik tarixini o'rganish bunda muhim o'rin tutadi. An'anaviy hunarmandchilik Farg'ona vodiysida azaldan rivoj topgan bo'lib, uning tarixi xilma-xil manbalarda o'z aksini topgan. Avval mavjud bo'lib, bugungi kunda o'z shaklini o'zgartirgan yoki umuman yo'q bo'lish arafasida turgan xalq hunarmandchilik turlari haqida misollar keltirish uchun har bir hunar haqida o'sha zamon tarixchilari tomonidan yozib qoldirilgan risola(manba)larga murojaat qilamiz. Ahamiyatli tomoni shundaki, tarixda har bir hunarmandchilik sohasi o'zining risolasiga ega bo'lishi lozim bo'lib, hunarmand mazkur hunarga tegishli risolani keyingi kasbdoshlariga ham qoldirishi shart hisoblangan. 1912 yilda musulmon risolalarini tadqiq etgan M.Gavrilovning fikriga ko'ra, risolalar VII-VIII asrlarda Eronda vujudga kelgan va islom dini bilan O'rta Osiyoga kirib kelgan. Risolalar asosan ikki qismdan, ya'ni 1 qismda hunarmandchilikning kelib chiqishi, 2 qismda hunarmandchilikning tartib-qoidalari yoritilgan. Risolada ko'rsatilgan bu tartib-qoidalarga to'liq amal qilishi shart hisoblangan.

Bugungi kunda xalq hunarmandchiligining ayrim turlari o‘z ahamiyatini yo‘qotmoqda: shular jumlasidan kudungarlik – to‘qilgan ip gazlama va shoyini hamda oshlab olingan charmni urib tekislash, silliqlash va unga jilov berish(pardozlash) kasbi hisoblanib, bu kasb egalari arab va turk manbalari, xususan Narshaxiyning “Buxoro tarixi” asarida Buxoro va Samarqand hududida bu hunar bilan shug‘illangan hunarmandlar haqida keltirib o‘tilgan. Usta kudungarlikda to‘qmoqsimon yog‘och asbob – kudungdan foydalangan. Bunda gazlama po‘lat, shisha, yashma(rangdor tosh)dan g‘altaklar orasidan muayyan haroratda bosim ostida o‘tkaziladi, shunda gazlama yoki charm sirti bir tekis, silliq va yaltiroq bo‘lib chiqadi. Bu soha vakillarini yo‘qolib ketishiga sabab sifatida XX asrning 20-30 yillarida o‘sha davr uchun yangilik bo‘lgan cho‘g‘li va elektrli press uskunalarining hunarmandchilikka kirib kelishini keltirish mumkin. Bugungi kunda kudungarlik kasbi ayrim joylarda kichik xususiy hunarmandchilik korxonalarida saqlanib qolgan. Hozir bu kasb to‘qimachilik korxonalarida pardozlash mashinalari zimmasiga yuklangan. Bu ishni maxsus presslarda ham bajarish mumkin.

Chachvon to‘qish va paranjido‘zlik – bu kasb egalari Somoniylar va Qoraxoniylar davlati davrida paydo bo‘lib, ayollarning uydan tashqaridagi faoliyatlarida begonalardan yuzi va qomatini berkitish uchun xizmat qilgan maxsus libos hisoblangan. Chachvon to‘qish xalq hunarmandchiligi tarmog‘i bo‘lib, u otning dumi va yoli tolalaridan to‘qilgan to‘rli old qismi, hamda matoli qismdan iborat bo‘lgan. Ayniqsa xonliklar zamonida xalq hunarmandchiligining yirik sohasi bo‘lgan. Tarixchi Mulla Olim Mahdum Hojining “Tarixi Turkiston” asarida Qo‘qon shahrida shu kasb egalarining alohida mavzelari bo‘lganligini yozadi.[1;174] Sovet davrida O‘zbekistonda 1927-1930 yillarda amalga oshirilgan “Xujum” harakati(ayollarni teng huquqli qilish maqsadida paranjilardan ommaviy voz kechish siyosati nomi) tufayli paranjido‘zlik va chachvon to‘quvchilar kasblari o‘z ahamiyatini yo‘qotadi.

Ahmadxon Eshmuxammad To‘qsoba o‘g‘lining "Ajoyib ul jome ul fozilu olam" (Ajoyib olamning fozil jamlanmasi) risolasi zargarlik hunarmandchiligidagi halchilik hunarining qonun-qoidalari haqida ma’lumot beradi. Halchi hunari egasi hisoblangan Ahmadxon Eshmuxammad to‘qsoba o‘g‘li Namangan shahrida yashagan bo‘lib, u oltmish yoshlarda haj safariga borgan. Hajdan qaytishda o‘zining ko‘rgan-bilgan kasblarini risola tarzida yozib qoldirgan. Bu esa unut bo‘lgan kasb-hunarlar haqida muhim ma’lumot beruvchi manbani yuzaga kelishiga sabab bo‘lgan. Hal – arabcha so‘z bo‘lib, tilla, kumush yoki bronzadan tayyorlangan bo‘yoqni bildiradi. Odatda haldan tayyorlangan qimmatbaho bo‘yoq madrasalar, masjid peshtoqlari, qimmatbaho, nodir kitob hoshiyalaridagi yozuvlarni bezashda foydalanilgan. Bunday oltin, kumush yoki bronzadan tayyorlangan bo‘yoqlar bilan naqshlash, bezash hunarmandchilikda "muzahhib" deb nomlangan. "Ajoiyb ul jome’ ul fozil olam" risolasida turli rang tayyorlash usullari, shu ishga bog‘liq kimyoviy ish jarayonlari

yoritilgan. Masalan, oltindan rang tayyorlash usuli hunarmandchilik risolasida quyidagicha sharhlanadi: "Toza oltin mayda-mayda donachalarga aylantiriladi, ozroq sirach yoki olcha darxti yelimi bilan qo‘lni issiq suvda tozalab yuvgach, qog‘oz varaqchalarga maxsus idishda yoki maxsus joyda yopishtirib chiqiladi. So‘ngra idishda tozalangan suv bilan qorishtiriladi, ya’ni oltin yuqlari suv bilan qorishtiriladi. Keyin idishning usti berkitilib, bir soat davomida idish ichidagi aralashma tindiriladi. Aralashma oltin quyqasi ustidagi suv to‘kib tashlanadi. Oltinga biroz yelim aralashtirilgach, oltin rang ishlatishga tayyor bo‘ladi. Kumush rang eritmasi ham shu yo‘sinda tayyorlanadi". [2;5]

Halchilar “yoqutiy”, ya’ni sarg‘ish, qizil tusli rang hosil qilish uchun ikki juz sariq zarnix (margimush) va bir juz yermak (achchiqtosh)ni tuyib, shisha idishda suyultirib olinsa, yoqutiy rang hosil bo‘ladi. Sariq rangni esa limon, bir bo‘lak surma, 2 bo‘lak achchiqtoshni sirkada eritish orqali hosil qilingan. “Lovjuvardiy”, ya’ni ko‘k, osmonrang 12 juz kuydirilgan kumush, shuncha miqdorda temir kukuni va 4,5 donak lojuvard toshidan olib, birinchi kunda hammasini yangi chiqqan barg suvida ezadilar. Ikkinchi kuni uzum sirkasida eritilgach, lojuvardiy rang hosil bo‘ladi. Qizil, ya’ni anor rangini olish uchun 6 bo‘lak suvi olingan shangarv (kinovar -qizil rangli mineral) dan 1 bo‘lak kuydirilgan kumush bilan oltingugurt, yarim bo‘lak qalqator (sariq zok - kuporos) olinib, sirkada ezish bilan hosil bo‘ladi. Shuningdek, qizil rangni kuydirilgan kumushni tuyish va murid, ya’ni nok daraxti bargi suviga qorib tayyorlash usuli ham mavjud. Sabz, ya’ni yashil rang olish uchun 10 dram (1 dram 3,5 grammga teng) surma va 1 dram siyovush, ya’ni qizil rangli o‘rdak qoni va 3 dram Damashq birinchidan va billur (akvamarin, yashil-havo rang tosh)dan 1 rati (1 kg dan ortiqroq -1034,25 gr) olinib, hammasi aralashtirilgan. So‘ng bu aralashma kuydirilsa, yashil rang hosil bo‘lgan. Bugungi kunda halchilik hunari egalarining o‘rnini sanoat egallagan. Halchilik sohasini sanoatda kimyoviy usullari qo‘llanmoqda lekin rangi va sifati bo‘yicha avvalgiday xususiyatini birmuncha kamaytirgan.

Xulosa qilib aytganda, o‘zbek xalqi qadimdan shug‘illanib kelgan lekin bugungi kunda o‘z ahamiyatini yo‘qotayotgan xalq hunarmandchilik turlarini davlat siyosati darajasida saqlab qolish lozim, chunki bu xalq hunarmandchilik tarixi, zero tarixni kelajak avlod uchun yetkazish har bir fuqaroning burchidir.

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INTERPRETATION OF A HISTORICAL PERSON IN THE LYRICS OF RAUF PARFI

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Abstract. This article analyzed the historical images reflected in the lyric type of literature. Historical figures interpreted in the poems of Rauf Parfi were taken as the object of research. The interpretation of historical figures in a lyrical form in a unique way, based on specific genre characteristics, was explained based on the theory of images.

Keyword. Historical image, lyrical experience, lyrical hero, emotional expression, historical and artistic truth.

The lyrical type is built primarily based on human experiences and emotions. Also, depending on the purpose of the author, it can represent some reality. We can find such a situation mostly in historical subjects. Even so, in poems on historical themes, we can also find lyrical works that express only the spiritual experiences of a historical character. "The common feature of all poetic works is that lyrical interpretation is the leader in them. Naturally, since the lyrical work expresses the momentary mental and emotional state of the hero in a very short period, such an interpretation reveals not all aspects of the historical character, but some points.[66]

Rauf Parfi is one of the poets who raised Uzbek poetry to the highest level. One of the poets says about him: "I remember the distant year 1981: I don't remember what season it was, four of us poets gathered in Rauf's next rented house. At that time, he heard the album "Wake up, my child" played by Lutfikhanim, who Rauf aka had brought from Andijan for two days and sang the melodious and inviting song "This is the anthem of Uzbek poets!" and finally, on the third day, at the invitation of brother Rauf, we tried to write a poem reflecting the spirit of the song (Khurshid Davron's "Rauf Parfi" from the "garland" article).

"The main themes of Rauf Parfi's poetry are individual freedom, the independence of the Motherland, and the unity of Turkestan and the Turkic world. This poetry is brave poetry that tries to express the consciousness of the individual and the drama of acute tragedies of the 20th century.

Do you take Rauf Parfi's "Letter to Bernd Yetsch about the Motherland", "Longing for God", "Sunbula", "The Black Wall", "Abdurauf Fitrat" (1995), his

[66] B. Rahimova. O'zbek adabiyotida Pahlavon Mahmud obrazi talqinlari. Urganch – 2012.

poems about the Vietnam War, tanka, hokku - the trinity, all of them are about injustice, injustice feelings of hatred and anger are limo-lim.

"The Phantom of the Sea" by Rauf Parfi K. Kaladze (1972), "Manfred" by Byron (1973), "The Golden Ax" by A. Salamat (1974), "Intensity" by I. Noneshvili (1976), "The Three Soldiers" by A. Dumas (play, 1980), N. Hikmat's "Human Landscapes" (1981), A. Tvardovsky's "Olive Branch" (1981), "The Right to Memory" (1985), "Uighur Poets" (1986), "The Song of a Free Man" (1988), U. Saroyan's "Hey, who's there?" translated his works and samples from the work of other figures of world literature such as B. Brecht, P. Neruda, G. Emin, O. Vatsiyetis".[67]

"In the art of words, everyone is a student of each other, but everyone goes his way," says the writer. Reflecting on the meaning aspects of the Uzbek language rich in symbols and symbols is the core of R. Parfi's research. He feels the taste, smell, color, and colors of the word very well. In this sense, the hot, passionate breath of the poet can be felt in every poem. It seems that he is watching behind every word. He does not choose words for what he says. Perhaps, thoughtful experiences are born with their meaning and expression. This is why R. Parfi said, "My every word is my open world." He writes in the poem "Words": "Words. In the middle of the night, when the arms of the void squeeze my chest, my spirit does not give up, but it pushes forward, a white building appears in front of me, the white building is wrapped in thick white blankets. I see the words sleeping in the lines. And in the middle of the night, when the iron hands of the void squeeze my chest: "Help me, don't go to sleep," I shout. That's how I wake up ancient words"[68].

In Rauf Parfi's poems with the participation of historical figures, his respect for them and his gratitude for their great services can be felt. Or it is like asking the question of how our ancestors overcame some difficult situations. "Works dedicated to historical figures appear as a synthesis of the worldview, creative position and artistic talent of their creators".[69]

The poet's poem "My Mother Tongue" reflects his love for his people and homeland through the medium of language. At this point, Alisher Navoi, who in the 15th century was able to prove that the Uzbek language was not inferior to the Persian-Tajik language that was dominant in Central Asian countries at that time, is remembered.

Perhaps a piece of wisdom from the history of Abut-Turk
However, you are in the Turan nation.
Poet, don't be in a hurry to say a word,

[67] S. Mirvaliyev, R. Shokirova. “O‘zbek adiblari”. G‘afur G‘ulom nomidagi adabiyot va san’at nashriyoti, Toshkent – 2016.
[68] Парфи Р. Қайтиш. – Т.: Ғ.Ғулом номидаги Адабиёт ва санъат нашриёти, 1981. – Б. 177.
[69] B. Rahimova. O‘zbek adabiyotida Pahlavon Mahmud obrazi talqinlari. Urganch – 2012.

In the congratulatory language of the great Alisher.

If we pay attention to these lines, it seems that the poet has once again proved our above-mentioned points. It is a very appropriate image to say that our language is the language of Alisher Navoi because it raised our mother tongue to the level of a literary language.

The artistry of a poet, the skill of using words as an art, requires a more careful approach than other artists. Because Rauf Parfi's poems do not leave their secrets in the hands of the reader. For this, sharp thinking and the look of special people are needed. And the melancholy tones of the beauty and emotional power of the poet's poems cover the spiritual world of a person involuntarily. This, of course, is a sign of the high level of the poet's artistic skills. Describing the human spiritual world in a broad plan is one of the leading themes in the poet's work. "In most of Rauf Parfi's poems, a series of details, thoughts, and emotions of different natures are combined into a single image from an aesthetic point of view." This ensures consistency of feeling without compromising that integrity.

We can also find the interpretation of the figure of Alisher Navoi in the following paragraph:

The roads are like Navoi's verse,
These stones are the murderer of Hamza!
Is it possible to cross paths for life?
Remember if he is chained for life?!

The poet was not afraid that these lines resemble Navoi's verse, he was able to use an original artistic image tool. We know that many of Navoi's ghazals contain the idea of attaining the beauty of God. His lyrical hero faces a lot of trials and tribulations along the way. Rauf Parfi, referring to this, says that our mother tongue has faced many difficulties to reach the status of the state language. He mentions the name of Hamza, one of the people who sacrificed his life, as proof of his opinion. "Historical persons' social position, role in life, which they held in their time, are kept intact in accordance with the historical truth, and are truthfully depicted in connection with the characters created by the fabric."[70]

"Don't look for the roots of Rauf Parfi's aesthetic views, the streams of enjoyment in mountains, rocks and springs alone. He drinks the water of life from the classic examples of Maghreb-u Mashriq, Kunchiqar-u Kunbotar art. For this reason, the poet is more interested in the realism of symbols and realism of feelings in world aesthetics. In particular, according to the aesthetics of realism, the poet's life is occupied by the issue of personal freedom against global tyranny, a series of

[70] I. Sulton. Adabiyot nazariyasi. "O'qituvchi", Toshkent – 1980, 194-bet.

experiences similar to the four seasons of nature. Therefore, the poet knows the aesthetic value of his works of art."[71]

Rauf Parfi's poem "Bitiktash" mentions Firdawsi's name and his wise words to emphasize that the Uzbek nation became one country after many hardships.

As Firdausi once said,
Everything is fleeting, death itself,
Only two things remain forever -
A hero's love is a wise man's words.

Quoting these lines in the first stanza of the poem, the poet explains the glorious history of our country and the fact that our ancestors were brave, brave, and noble as well as wise people. "When poetry seeks a solution to the problems of the time through the medium of history, it refers to modern events, the spiritual heritage of the past, national traditions or traces left by historical figures in the life of the nation, and tries to draw important conclusions from them"[72]

"Rauf Parfi was awarded the Hamid Olimjon annual prize of the Writers' Union of Uzbekistan for the collection "The Tree of Patience". In 1992, he was awarded the International Mahmoud Kashgari Prize. In 1993, he won the competition of Turkish language poets held by the Diyonat Foundation in Turkey. Rauf Parfi was awarded the title of People's Poet of Uzbekistan for his contribution to the development of our poetry."[73].

No nation in the world does not remember the past of its nation, and the deeds of its ancestors, and does not strive to perpetuate their memory. This kind of feeling, that is, respect for the spirit of the ancestors, should be felt especially by creative people. He considers it his sacred duty to write works about them. Rauf Parfi is considered one of the writers who fully fulfilled that sacred duty.

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FIRST UZBEK DRAMA. INTERPRETATION OF HISTORICAL AND ARTISTIC TEXTILE IMAGES

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Annotation. The article analyzes the characters in the drama. The characters of each image, the artistic-ideological features promoted through them are researched. The socio-political environment of the time when the work was created is analyzed. The article substantiates the fact that the science and fanaticism presented in the drama are the reason for the derailment and underdevelopment of the life of the society. Also, the drama is studied as an example of modern literature that opposes science and awakens people's consciousness and national identity.

Keyword. Behbudi, the first Uzbek drama, modern drama, religious and worldly knowledge, enlightenment literature.

"Demand science even if it goes to China"

The literary process of each period raises the socio-political and cultural-educational problems of that period. At the beginning of the 20th century, artists who wrote their pencils also tried to raise such problems through their works. In this regard, the name of Mahmudhoja Behbudi, who left an indelible mark in Uzbek literature, should be mentioned separately. Because the formation of the Uzbek press, national dramaturgy and the emergence of new journalism is connected with his name. Uzbek literature of the 20th century is known as jadid literature, and the founder and leader of this jadidism in Turkestan is Mahmudhoja Behbudi. Mahmudhoja Behbudi was born on January 20, 1875 in the city of Samarkand in the family of muftis. Mahmudkhoja's father was a major specialist in Islam and wrote a number of articles on religion and carried out scientific work. On his part, Behbudi also studied Islam deeply from his father. He studied politics along with literature and history. He got acquainted with the news happening in the world through newspapers and magazines. His travels to Mecca, Egypt and Istanbul completely changed his outlook. He went on pilgrimage in 1899, at the age of 24, and returned with the title of mufti. Behbudi wrote more than two hundred articles and works in Uzbek and Persian-Tajik languages. For example, "Muntakhabi geografiyai yummy" ("Brief general geography" 1903), "Kitab-ul-atfol" ("Book for children", 1904), "Mukhtasari tarikhi islam" ("Brief history of Islam", 1904), wrote textbooks and books such as "Practice of Islam" (1905), "Brief Geography of Russia" (1908). Since 1901, he has

published "Turkistan Regional Gazette", "Taraqqi", "Khurshid", "Shuhrat", "Tujjor", "Asiyo", "Hurriyat", "Turon", "Sadoi Turkistan", "Ulug Turkistan" his articles were published in newspapers and magazines such as "Samarqand", "Samarkand", "Oina", "Samarqand" has gained the attention of progressive people and especially young people. In 1919, Behbudi was captured during his travels in Karshi and executed by order of Said Alijon.

In connection with the tragic death of Alloma Sadriddin Ainiy, he wrote: "The name of the brave poet Behbudi is mentioned with respect in the Muslim East, because for 20 years he called all beings who knew the value of their consciousness and human value to fight for free life, light and enlightenment. Through his works, Adib tried to awaken the spirit of the public and develop their consciousness. On August 23, 1907, a congress dedicated to the problems of life and culture of Russian Muslims was convened in Nizhny Novgorod. Behbudi leads a group of Turkestans and said the following words at the congress: "One school is not enough for enlightenment. It is necessary to get acquainted with the events of the time and the world. It is necessary to be aware of the condition of the nation and the Motherland, its daily life. The nation needs a mirror so that it can see both its own evil and its own good."

One of his works written in this spirit, the first Uzbek drama, "Padarkush, or the case of an uneducated child". A.N. Samaylovich, who came to Tashkent in 1916 and saw several performances of "Turon" at the Colosseum, writes about the impact of this work on the literary movement of his time: "A new literature has appeared in Turkestan. This was expected for me... The center of new literature is Samarkand... The main inspiration of the young writers is Mufti Makhmudhoja Behbudi from Samarkand." [74]

This work had a great impact on both the development of literature and the development of the society of that time. Because the work reflects the urgent problems of that time, the importance of the local population, the dark life of the society, which is moving away from freedom and science. Characters in the work are divided into main characters, secondary characters, and episodic characters according to their role in the reality of the work and their participation in the development of the plot. In the play, the main characters are rich, Tashmurad, teacher and intellectual, and secondary characters are Khairulla and Tangriqul. It can also be seen that the characters in the work are in conflict with each other. The images of intellectuals and teachers are positive and rich, while the images of Tashmurad, Tangrikul, Davlat and Nor have a negative color. The negative-positive characteristics between these characters continue until the end of the work, and this difference served as the main

[74] "Stars of spirituality". People's Heritage Publishing House named after Abdulla Qadiri, Tashkent, 1999.

tool in deciding the fate of the characters. "The dynamic of the conflict, which is the main support and the main support of the work, is necessary for the development of dramatic works in particular."[75] Writer created the image of a rich man by summarizing. He selected and summarized the most important signs and typical features of that time and brought his rich image to the stage. Also, the writer tried to create a generalized image by exaggerating the individual characteristics of the rich man. Concrete revealed the image of all the rich people in the society through the image of one rich man. To achieve this, the writer mainly used the character's speech. For example, when a teacher asks a rich man why he does not educate his child, the individual characteristics of the rich man are embodied in our eyes through the following answer of the rich man: "The reason for my imagination is wealth. We see that people respect the rich man more than the mullah. Or the character of the teacher "What about letters and literacy? However, an illiterate person is good for nothing", we get an impression of his personality through the following answer of the rich man. Let's pay attention to his answer: "Your opinion is strange, because I am illiterate, but I am one of the rich people of this city and I know everything." Revealing historical facts such as the indulgence of many rich people in that period, the prominence of household matters in social life, and attention to education through the means of images "individual and general aspects of the past, people's mood, morals, it also serves to generalize the level of culture, psychology and outlook."

Another image that we should pay attention to in the work is the image of an intellectual. Because the author expressed his thoughts about knowledge and enlightenment through this image. In fact, it would be correct to say that the image of this intellectual is the artistic interpretation of the Jadidists of that time. Because, if we look at the works of Behbudi and other writers, we can certainly see images that embody the idea of the modernist movement. For example, Farangi's character in Fitrat's drama "Discussion", Mirzo's character in Haji Muin's "Toy" drama, and Ellikboshi's character in Abdulla Qadiri's "Bakhtsiz Kuyov" drama are modern characters. The authors aimed to raise the consciousness of the people by means of these images. That is why Behbudi said "Teatr-ibratkhona."[76]

Naturally, the existing system and ideology of the colonialists was completely opposed to the idea advanced by the Jadidists. Miyon Buzruk, one of the literary critics who served the colonial system, said: "If we look at the drama of the Jadids, we will see that their jaded program has been implemented. We will see how the masses will grow in this way. The goal is to reform Islam to meet the requirements of

[75] Literary theory. Two volumes. Tashkent, "Fan" 1978 Vol.
[76] Mirvaliyev S. On the nature of the historical novel. "Uzbek language and literature", Tashkent, 1971.

capitalism, to strengthen nationalism with historicism, to give national education to the old education, and to give national bourgeois consciousness.

Behbudi also attributes our economic weakness at that time to ignorance. For example, the words of the teacher to the rich man are an example of this: "We see that for twenty-thirty years, all trade has been in the hands of Armenians, Jews and other foreigners. The reason for this is that we read them." Through this speech of the character of the teacher, the writer criticizes the current political and economic situation and points out that there is no indigenous population that can lead the country out of these difficulties. Ignorance is the main reason for such a weakening of the population. After all, the people of the generation who did not get a book in their hands today will be used as slaves tomorrow by the people of another scientific country. It is a great pain for the author to see his homeland, where scholars such as Ibn Sina, Beruni, Al-Khorazmi, Al-Farghani, Zamakhshari, Mirza Ulugbek, were trampled, humiliated and looted by a colonial state. That's why the author uses the language of images to say what he wants to say to the people with a thousand and one regrets. For example, let's pay attention to the following sentences from the language of the character of the teacher: "Reading is obligatory for all Muslims, whether male or female. How much is left! Oh, woe to us. Rich! I gave you the commandment, and for this reason, I took the work that was necessary according to the Sharia from my neck." The character of Domla is a man of religion. As we have seen, he is not talking about the need to know only religious knowledge. On the contrary, he says that it is necessary to acquire worldly knowledge. Let's focus on one more thing. There is a concept of gender equality that has developed in recent times. A hundred years before this concept was formed in Central Asia, the author used the image of a teacher to say that women should study and learn on an equal footing with men. We consider it a great courage to include this statement in the work itself. Because in a time when women are wrapped in a burqa by their husbands so as not to be seen by strangers, it is a great courage to say that "women should also study and learn." Also, the author's image of such an enlightened religious person, that is, a teacher, was distorted by various lies of the colonial state at that time, and the religious scholars, who were discredited among the people as fanatics, are actually enlightened people could show. The author created the character of the teacher in accordance with real life. Because a person who really knows Islam well, who has studied it deeply, will never harm worldly knowledge and will not oppress women.

For example, in the land and time where Islam first appeared, the family mourned the birth of a girl child and buried the girl alive so that she would not be a source of honor and economic hardship.

The Holy Qur'an strongly condemned and prohibited these customs. In Muslim families, it was introduced to be more happy when a girl is born than when a boy is

born. Those who raised girls well were given more promises than those who raised boys.

In a hadith narrated by Abu Huraira, may Allah be pleased with him, the following is said:

The Messenger of Allah, may God bless him and grant him peace, said: "Whoever has three daughters and is patient with their hardships and burdens, Allah will enter Paradise because of His mercy to them."

One person:

"What if she has two daughters, O Messenger of God?" he asked.

"Even if he has two daughters," they said.

One person:

"What if there is only one, O Messenger of God?" he asked.

They said, "Even if it's just one."

In general, no woman has been left without protection or rights in Islam. In particular, women's duties and cares are given as a duty that must be fulfilled by a wife to her husband, a daughter to her father, a sister to her brother, and a mother to her son. Islam gave a woman the right to education and raising her cultural level and made men responsible for this work. In Islam, it is said to treat even slave women well and give them knowledge. For example, in the hadith narrated by Imam Bukhari, the Prophet, peace be upon him:

They said: "If he is married to a man, if he educates him well, gives him good manners, and then frees him and marries him himself, he will be rewarded twice."

So, the reward of teaching a slave girl good science and culture is equal to the reward of freeing her from slavery. To sum up, the concept of gender equality was formed in Islam one thousand five hundred years ago. Behbudi, who has deep religious knowledge, emphasized that it is necessary to acquire worldly knowledge in order to become enlightened, with the help of the teacher, who is a religious figure.

Dramas are created in different genres and themes. Behbudi explained it as follows: "There is always a way to border. In our present time, the theater shows people bad and harmful habits with tragedy, laughter and drama. Behbudi in the article "Teatar Nadur": "The theater is a classroom, a sermon, a model of literature. Theater is a mirror - it shows harmful habits. It is in this drama "Padarkush" that he showed harmful habits through the image of a rich man, Tashmurad, Tangrikul, Davlat and Nor.

Through the image of an intellectual, Behbudi showed that a person who acquired worldly knowledge, which was new for that time, was important in the development of society. Also, through the following speech of the image of an intellectual, the writer expressed the need for both old and new knowledge, which caused controversy at that time. "Our noble religion has made it obligatory for us to

study all kinds of useful knowledge from the cradle to the grave. This ruling is Sharia. We Muslims, especially in this age, need two classes of scholars: one is a religious scholar, and the other is a contemporary scholar." Among them, the scientist explained in more detail how important the contemporary scholars are in the economic and social development of the state through the following speech of the intellectual. "It is necessary to send children to St.Petersburg and Moscow medical schools and teach them medicine, law, engineering, judgeship, science of commerce, science of agriculture, science of economics, science of wisdom, teaching and other sciences. It is necessary to be a partner of Russia's motherland and state. And it is necessary to enter government positions. So that the motherland and the nation serve Islam with regard to life and needs of our time." Also, Behbudi cited the words of our prophet as a proof of his views. "Hazrat Prophet: Demand knowledge even if it belongs to China." So, was it normal for Behbudi to send the young generation abroad to study modern professions? No, this was the main goal of the Jadidist movement led by Behbudi. In 1922, Jadidists created a charity fund and sent more than 70 young men and women to study in Germany. Unfortunately, the young people who studied in Germany were destroyed by the Bolsheviks as "German spies" and "revolutionaries". On August 31, 2021, during the meeting with the conditions and historical documents in the "Repression Victims' Memorial" museum, the President said, "The stable regime did not need intellectuals who would open the eyes of the nation and introduce it to its identity. Their fault is that they are great," he said.

The images of Tangrikul, Davlat, Nor and Tashmurad in the work are depicted with negative colors as the rotten fruit of an unscientific society. These images should not be seen as the cause of the tragedy, but as an intermediary in the occurrence of the tragedy. Because the real cause of the tragedy is ignorance. The characters of Tangriqul, State, Nor and Tashmurad commit alcoholism due to ignorance, theft after alcoholism, and murder after theft. It is through the image of Tashmurad that it is shown how a person without knowledge can go. Especially when he tells where his father's treasure is, how to get there, and in the scenes where he helps his father's killer, the individual characteristics of this character are revealed before our eyes. All this is reflected as a result of ignorance.

In conclusion, it can be said that Behbudi called his contemporaries to knowledge and enlightenment through this work. He called on society to arm itself with the "weapon" of science against the colonial powers. He was able to prove that a person without knowledge sinks into the swamp of ignorance. In the work, it is repeated repeatedly that a person armed with spirituality and knowledge should never be dependent on anyone, and the work sounds like a song calling the people to freedom.

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INTERPRETATION OF THE FIGURE OF KING FERUZ, PATRON OF SCIENCE IN FICTION

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Abstract: The article analyzes the image of Feruz Khan, the enlightener and patron of science, Shah Muhammad Rahim Khan II, who made a worthy contribution to the classical literature of the XIX century. The role, character, and spiritual world of this image in the work are analyzed based on the principles of historical truth and creating an artistic fabric. In this century, the interpretations of this image as a smart politician, a general who prioritizes the protection of the people and the state, a poet who loves literature and poetry, and an economist who supports the introduction of various new technologies into the country have been analyzed.

Keywords: Feruz, the enlightened king and the destiny of poetry, historical novel, historical truth, and artistic interpretation, the goal of colonial policy, the root of modernism in Asia.

Muhammad Rahimkhan, a worthy follower of XIX Uzbek classical literature, ascended the throne in 1863 and ruled Khorezm for 47 years. Muhammad Rahim has been fond of literature and poetry since he was young and started writing poems himself. He diligently studied the works of poets such as Shaykh Saadi Shirazi, Fuzuli, Nizmoi Ganjavi, Alisher Navoi, Munis, Ogahi, and Kamil, followed them and wrote poems, giving his poems the nickname "Feruz". The name "Feruz" means winner, happy and happy. Feruz was mentored by Ogahi in the world of creativity, he taught her the secrets of poetry, as well as lessons in history and translation. "Feruz, who had a passion for science, first took lessons from private teachers, studied at a madrasa for a while, and the great legal scholars of his time taught him the science of the state and law.[1]"

Feruz scholar G. Ismailova writes that Feruz gathered all the best poets, writers, historians, and musicologists in Khorezm to the palace and created a literary center. Under the direct patronage of Muhammad Rahimkhan, many talented poets, great musicians, calligraphers, and historians have grown up. He collected the poems of every poet and did good deeds, such as creating a divan. He led the creation of many collections. "Bayozi musaddasot", "Bayozi mukhamasot", and "Bayozi ash'or" are proof of our opinion. Feruz attached great importance to the development of science and culture. He gathered poets and musicians around him and organized ghazal and poetry evenings every week. Bayani wrote about it as follows: "Hazrat Khan used to

have conversations with scholars and read books two days a week: on Friday and Monday evenings." In short, Feruz was an ideal king.

Due to the colonial policy, khanates were abolished and republics were established. The ordinary people, the intellectual part of the masses, hoped for many good reforms. But the policy of colonialism will never allow the country under its control to develop. As a result of this, among the people, the idea that the fields of education, economy, agriculture, and medicine should be developed began to appear. This revolutionary movement spread widely throughout Uzbekistan. But there were no signs of this movement in Khorezm. Khorezm has all the conditions that make this movement happen. Almost most of the reforms that the Jadids wanted to make were already established by Khiva Khan Feruz Khan. At this point, we ask you to pay attention to the following thoughts about Feruz Khan and enlightenment, Jadidism.

We know that the main goal of the Jadidist movement was to achieve independence by enlightening the people.

While talking about the Jadidist movement, press, and literature, we will highlight the names of their representatives and the region they came from. But why Khorezm is not mentioned among them? Why is it not called Khorezm Press? Why can't we show that even if there is only one, this was a modern Khorezm?! Why are there no Jadids in Khorezm? Will we be limited to the movement of "Young Khiva"?

At this point, we would like to remind you once again of the main goals of fighters. Their highest goal was enlightenment and knowledge. Based on this, we would like to tell you some facts about the history of Khorezm.

We learned that the goal of the Jadidism movement is enlightenment, assimilation of promising experiences of foreign countries, and acquisition of worldly knowledge and skills. In Khorezm, the renewal of this nature began long before the Jadidism movement in Turkestan. The most interesting thing is that, unlike other Central Asian countries, the king, Muhammad Rahim Khan II - Feruz, was at the head of this renewal, enlightenment, and cultural promotion.

Let's quote Feruz's reforms in numbers.

-Muhammad Rahim Khan II came to the throne at the age of 20. He was one of the first in Turkestan to launch a lithographic publishing house in Khiva in 1873.

- Proficient in Arabic and Persian languages.

- As a poet, he wrote 118 poems. He compiled a collection of poets of the Khiva literary environment.

-He spent 2 days in the palace talking with scholars and poets.

-He founded Khorazm translation school, employed more than 80 translators, and translated 120 works.

- As a composer, he created more than 10 tunes and declares the statuses as the inalienable property of the people.

- 1891 allowed the opening of schools of the new method "Usuli Savtiya".

Such schools were opened separately for girls in 1906. If we notice, like the Jadids, he was a supporter of women's education.

By the beginning of the 20th century, the number of madrasas reached 130, and the number of schools reached 1500. More than 45,000 students studied in them.

Despite the conditions that are not found in any khanate, is it possible that representatives of modern literature and the press will not emerge from the intellectual generation that educated 4,500 students? let's ask ourselves that question.

If it were not for the semi-colonial policy, Khorazm, where Feruz reigned as a king, a poet, and a composer, would have surpassed ZM Babur's and Shaibani Khan's, and it would not have been less.

Although Feruz is not mentioned in history as a representative of the Jadidist movement, we consider him to be the person who founded the roots of the first Jadidist movement in Turkestan.

We can conclude from this that the reforms that the Jadids wanted to implement were implemented by the enlightened king Feruz Khan before the Jadidism movement reached Central Asia. In the following novel "Kyun Izlari or Ogahi" we see Feruz Khan in the image of an enlightened, strong, wise, science-loving king.

In today's literature, as a tribute to the indelible memories of our ancestors, many works are being created that report on their social and political activities. Indeed, one of the great services of fiction to human society is historical works. Historical documents only give information to a person, while historical works touch the heart of a person and restore a certain era before our eyes. Literary critic M. Koshjanov noted, "In our opinion, paying more attention to the environment in which a historical person lived and worked is an important aspect of creating the image of great figures."[77]. Also, our artistic works on such a historical theme are of great importance in teaching history to our youth. One such works is Erkin Samandar's novel "Kyun Izlari Yakhud Ogahiy". There are many historical figures in the novel, including Feruz, Ogahi, Atamurod Tora, Amir Tora, and others. The novel consists of two parts. The character of Feruz actively participated in the second part. The work describes the difficult situations of Shah Feruz and his struggle against the invading Russian army. Since the main idea of the novel is patriotism, the creative activity of Shah Feruz is hardly mentioned. Mainly, political processes are described.

The first chapter of the work depicts a meeting between Feruz and the Prince of Bukhara, Abdumalik, to ally against Russia. In this meeting, Feruz will be described. "Muhammad Rahim Khan Sani Feruz is wearing royal clothes, a crown on his head, and is showing compliments to the prince with the grace and dignity characteristic of a twenty-nine-year-old boy" (p. 7). At that time, Bukhara was occupied by Russia.

[77] Qo‘shjonov M. Ma’no va mezon. “Toshkent, Adabiyot va san’at”, 1974, 23-bet.

The emir of Bukhara, Muzaffar, with an army of 25,000, surrendered after the first failure and made peace. And the prince, not wanting to surrender like his father, came to Khiva and asked Feruz for help. In the play, it is pointed out that Feruz Khan of Khiva and Prince Abdumalik will be able to unite against the enemy and form a large army in the future. The following passage is an example of this: "One point of similarity between Feruz Khan and Abdumalik Tora is that both of them are fine poets" (p. 7). But the following words of Malang Khan, the general of the Abduma clan, made Feruz Khan suspicious: "- Father and son are at odds," he said, "A son cannot bring his father to his knees without Khiva's help." "At a time when Russia is threatening Khiva after Bukhara, Feruzkhan Abdumalik thinks that the emir of Bukhara will also be against Feruz, and many disasters may befall his people in the future. The following sentences of Feruz, who has acquired deep knowledge in various fields, were the most correct decision in a precarious situation: "Yes, first of all, it is time for you to come to a compromise between father and son. Until then, you will be our dear guest if you like, we will prepare everything" (p. 10).

The work contains several symbolic images. One of them is the symbol of the "black wolf". Traitors of the country are depicted through this symbol. Under this symbolic image, we can see characters such as Malangkhan, Amir Tora, Otajon Tora, Munshi Zamani, Shamurod Inok, and Kara Sardar. For example, Amir's refusal to open the gate for his nephew, who went to protect the borders of the country, declaring himself a khan is nothing but treason. At one time, when one of the two families, Feruz Khan and Amir, had to ascend to the throne, everyone unanimously supported Feruz Khan. During the work, the teacher-student relationship between Ogahi and Feruz is discussed a lot. Feruz also knew Ogahi as a strong politician and always listened to Ogahi's opinions on political issues. "Both Ogahi and Feruz had a strong student-mentor relationship. Even Ogahi treats his student Feruz like a father and son. Scientists and poets who lived and worked with Feruz in the same period interpret him as one of the citizens-loving, just, and merciful kings.

Kara Sardar, one of the symbols of "Karakurt", got this name among the people because of his bad qualities. The author showed through this image that no one forgives the traitors of the country. Kaufman does not forgive his betrayal and says the following sentences. He arrests them as "creatures who sell their king for a pittance." Feruz's brother, Otajon, does not consider Torari to be worthy of the throne, saying that he will also sell others who sold his brother. These can be called the consequences of betrayal. The first president of the Republic of Uzbekistan said: "If we are united if we live as one body and soul for the benefit of the country, if we do not become traitors, no one will destroy the Uzbek people, can never win." This idea is also hinted at in the work, from the people closest to Feruz, from his brother and uncle to people whom the king does not know at all, he will become a khan. We

can see in the following passage how the occupation of Khiva by the Russians and the betrayal of his close people put Feruz Khan in a bad situation. "As many cells as there are in Feruzkhan's body, all are awake. Some of them are silent, some of them light up. The biggest thing is the heart of those who are burning" (p. 126). After that, a mental image of Feruz is given. It is given a dialog of language and mind. Til asked the mind where it had gone wrong. And the mind could not answer it. And Til considered it a big mistake that the mind did not keep silent when it saw all the treachery. Aql said that they were his brothers and that he could not harm them. This once again indicates that Feruz was a compassionate king. In addition to being a passionate king, Feruz was also a firm and single-minded ruler. The following words of Shamurod Inoq about Feruz in the novel are an example of this. "Is it possible to regain Feruz Khan's trust?" It's difficult. It is known from the beginning, if Feruz Khan has come to a stop, that's it, he is a person who does not go back" (p. 177). Feruz, who did not enter his palace due to betrayal, can also be seen in the form of a master at the end of the work. Because Feruz had to gather troops among the common people. Russian soldiers and traitors walking everywhere could recognize him if he did not hide his face. That's why Feruz, in the guise of a master, began to form a strong army with those who remained loyal to him. Various legends have been created among the people about Feruz's appearance as a master. During this period, contact was established between the Khanate of Khiva and the Ottoman Empire. The novel also mentions the relations between these two countries. Feruz visited the Ottoman palace after the pilgrimage on behalf of his father. The Sultan of the Ottomans showed a lot of favors to the prince who had returned from the Hajj trip and considered Bibi Rabiya, the daughter of the prime minister, worthy of Feruz and entrusted him to his care. When Feruz came to Khiva, he got married to Bibi Robiya. The novel describes the strong love between Feruz and the Turkish girl Bibi Rabiya. Bibi Rabia's troubled youth spent in Turkey is also described. Because even at the end of the XIX century, the struggle for the throne was strong in the Ottoman Empire. And the servants of the palace always lived with it. The following excerpt from Bibi Rabia's memories of her childhood in the Ottoman Empire is an example of this. "My father is a mischievous prime minister, there is little at home, sometimes there is a war, there are many quarrels in the palace, there is everything in the house, but there is no such thing as peace. A big sword was always hanging over their heads - it seemed to fall down and cut off their heads" (p. 165). Bibi Rabiya became a good wife to Feruz. He loved and honored Feruz. He tried to support her in difficult times. After the Russian invasion, when the royal treasury was looted, the ancient saddle decorated with various diamonds, and Feruz's throne was also taken away. This throne was made by Muhammad Rahim Khan I at the beginning of the XIX century. Before returning, Bibi Rabia Feruz destroys all her jewelry and makes a new throne.

In the work, Feruz's condition after seeing this throne is described as follows. "Ah, Bibi Rabia... She is a great queen who made a new throne and a new saddle out of the jewels in her dowry, Khorezm gold and silver in the blink of an eye, and puts the honor of the kingdom above any wealth. Only a loving soul is capable of this" (p. 167).

In historical works, such facts "are preserved without distorting the social position, role in life of historical figures in their time, in accordance with historical reality, and are truthfully depicted in connection with the characters created by texture". It is known from history that the Turkmens were subordinate to the Khanate of Khiva. If some of the Turkmens, who received a lot of favors from Feruz Khan, betray, most of them will fight in the same ranks as Feruz. We can see this in the following sentence of the Turkmen captains in the work. "Whether it is Uzbek or Turkmen in our Ilolla, we will fight with the enemy until there is a spoonful of blood left" (p. 125).

The treasure of the Khanate of Khiva. Yes, the real purpose of the yogi's journey to these places was to accumulate wealth. The author describes the stolen wealth with regret and regret. In particular, the Khan's throne is mentioned separately. "The general's eyes fell on the throne first. A priceless throne polished with gold, silver, emeralds and pearls. When was it built, who made it. They say It was developed and installed during the first period of Muhammad Rahim Khan" (p. 144). Also, the images of the next treasure, the fact that many of the state's riches are in the hands of Yagi, create some regret in the heart of the reader. "Treasure... It is as if all the wealth and beauty of the bright world are gathered in it. Jewels in separate emerald boxes, swords, daggers, knives made of gold and silver rare stones. One antique saddle particularly impressed the general. If Hindu Borsu embodied Chinese jewels, he was such a wealth that only Chinese jewelers can tell the value of, that the Governor-General of Turkestan could not leave his side" (p. 144). After these images, the author expresses his regret for the patriotic symbols in his work with the following short sentence. "Now it's only called khanate..." With this, the author said that without material wealth, the khanate could no longer stand against Yagi in the war and that the khanate was so weakened as a result of the Yagi becoming more powerful with its priceless wealth. In the image of the rich library of the Khanate, it is said that our spiritual wealth, our priceless books, which tell about our great history, will now be an exhibition for decoration in the imperial palace. The author recalls the glorious history of Khorezm through his speech: "Since the capital moved to the old Urganchdin Khiva - that is, for more than two hundred years, Khorezm has not been dependent on anyone else, giving the taste of those who look at the land. , has added honor to his honor. And now..."

After the occupation of the Khiva Khanate, the symbolic symbol "olachipor" was added to the symbolic symbols of "sorikarga" and "karakurt", which serves to show the nobility of the yogi. It is a type of fish. If it was an ordinary predatory fish, it would not be reflected in the last chapters of the work. The purpose of this is to reflect the processes after the conquest of Khiva Khanate. In particular, the individual characteristics of this symbolic image, especially the fact that it was brought from Russia and the Turkmens and that it feeds only on local fish, make it clear that behind this symbol there are looting invaders. After the conquest of the Khanate of Khiva by Russia, Kaufman does not see a person more worthy to be placed on the throne than Feruz himself. Among the contenders for the throne were Feruz's uncle Amir Tora and his brother Otajon Tora. Kaufman condemns their betrayal and hypocrisy. At this time, Feruz was gathering an army to fight against Kaufman. Kaufman admires Feruz's bravery and looks for ways to argue with him. Kaufman's words below are an example of this. "We need to find a way to compromise with Khan... Now Feruz has become an opposition, a big opposition for us. First of all, there is no appointed person to sit on the throne in his place, and Feruz will not allow him even if there is an opportunity" (p. 147).

Feruz had enough courage to fight against Russia. But the weapons were weak from the military base. Even then, Feruz was forced to sign the "Gandimiyan" agreement with Russia for the peace of the people. After that, it is clear in the following speech that Feruz, who returned to the throne, has not yet surrendered to the enemy. "No, it won't work. It is necessary to hold the reins even if the hand is tilted. The country has surrendered, but this does not mean that the country is left without an owner, it has become a slave, and anyone who wants to do it does not like it. There is no mercy for the cruel, the destroyers” (p. 179).

Muhammad Rahim Khan II - Feruz lived and ruled in such a difficult time. He is a king and a poet who sealed his name for eternity with his written works, built buildings, and services for the development of science. He is a person who has a place in the hearts of our people.

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MUNDARIJA / TABLE OF CONTENTS / СОДЕРЖАНИЕ

1.	BAHS-MUNOZARANING LISONIY VA FALSAFIY ASOSLARI LINGUISTIC AND PHILOSOPHICAL FOUNDATIONS OF THE DEBATE Karimova Feruzaxon Sayfuddinovna	4
2.	PSYCHOPHYSIOLOGICAL AND LEGAL CONSEQUENCES OF DRUNK DRIVING Turayeva Dilafruz Rustambaevna Boliev Olim Tursunqulovich Shukurova Shokhsanam Bakhriddinovna	10
3.	LANGUAGE PECULIARITIES OF JOURNALISTIC STYLE Jumabaeva Barno Bahadirovna Khadjieva Dilbar Tadjimuratobna	16
4.	YANGI O'ZBEKISTON BADIIY TA'LIMI: RIVOJLANISH VA ISLOHOTLAR Nargiza Xasanova Sagdullaevna	20
5.	INNOVATIVE ACTIVITY TO IMPROVE THE QUALITY OF EDUCATION SYSTEM Rustamova Dilsabokhon Djuraevna	26
6.	USE OF ICT IN TEACHING THE SUBJECT OF UNSATURATED CARBOHYDRATES Xo'jayeva Nafisaxon Toshtemirovna Inomov Nuryog'di Toxirjon o'g'li	37
7.	ЎҚИТИШДА ИННОВАЦОН ПЕДАГОГИК ТЕХНОЛОГИЯЛАРНИНГ ЎРНИ Ширинов Музаффар Кучарович Аминова Дилором Мухаммадовна	42
8.	SOYA (Glycine hispida L) VA MOSH (Rhaseo1is aireis Piper) O'SIMLIGIDA TUGANAKLAR HOSIL QILISH QOBILIYATLARI VA SIMBIOTIK FAOLLIGINING DASTLABKI KO'RSATKCHILARI Idrisov Xusanjon Abdujabborovich Ibragimov O'tkir Murodovich Mirboboyev Mirvaqqos O'tkirovich Xo'jaqulov Sherzod Baxtiyorovich Musirmonqulov O'tkir Umirqulovich	49
9.	ПЕДАГОГИК ЖАМОАДАГИ КОНФЛИКТЛАРНИНГ ПСИХОЛОГИК ХУСУСИЯТЛАРИ Холйигитова Насиба Ҳабибуллаевна	60
10.	НАЦИОНАЛЬНАЯ ПОЛИТИКА КНР В ТИБЕТЕ В XX ВЕКЕ Аролов Шерзод Нуриддин угли, Н. Э. Каримова	66
11.	SOCIAL-PEDAGOGICAL-PSYCHOLOGICAL CHARACTERISTICS OF A MODERN TEACHER. Turaeva Dilafruz Rustamboevna Ziyoviddinova Aqida Zafar qizi	71
12.	TARGET INGREDIENTS FOR MODIFYING THE PROPERTIES OF POLYMER SOLE COMPOSITIONS Musaev Sayfullo Safoevich Samieva Gulnoz Olimovna Aslanov Alibek Mehriddinovich Sharapov Nodir Sabirovich	77

13.	ANALYZING COHESIVE DEVICES AND DISCOURSE MARKERS Qurbonova Shahodat Khadjieva Dilbar Tadjimuratovna	85
14.	INTEGRATSION TA'LIMIY VA DIDAKTIK O'YIN EXNOLOGIYALARI G`oyibnazarova Nargiza Raximjonovna	91
15.	HUDUDLARDA KICHIK TADBIRKORLIKNI RIVOJLANTIRISH Rustamova Dilsaboxon Djurayevna Sheraliyev Islombek Ravshanbek o'g'li	95
16.	LINGVOKULTUROLOGIYA VA URDUCHA, O'ZBEKCHA MAQOLLARDA VARIANTLILIK HODISASI Yusupova Mohira	100
17.	OLIY TA'LIMDA O'ZBEK TILI FANINI NOAN'ANAVIY USULDA O'QITISHNING AHAMIYATI Dedaxanova Muazzam Altmishbayevna	107
18.	TURKISTONDA MUSTAMLAKA BOSHQARUV TIZIMINING MAQSADI VA HUSUSIYATLARI Valiyeva Nafisa Abdumajiovna	111
19.	ДИНИЙ БАҒРИКЕНГЛИК-МИЛЛАТЛАРАРО ТОТУВЛИК ГАРОВИДИР Д. А. Раҳимбоева	117
20.	МЕТОДЫ И ПРИЕМЫ СОЦИАЛИЗАЦИИ ДЕТЕЙ СТАРШИХ ГРУПП ПОСРЕДСТВОМ ИГРОВЫХ ТЕХНОЛОГИИ Тураева Дилафруз Рустамбоевна Сайдуллаева Мадинабону Хожиакбар қизи	122
21.	АДАБИЙ ТАЪЛИМДА КЕЛАЖАК ЎҚИТУВЧИСИ КОНЦЕПЦИЯСИ (Ўзбекистон таълим тизими мисолида) Мавланова Саидахон Умаровна	126
22.	Н. И. ВЕСЕЛОВСКИЙ КАК ИССЛЕДОВАТЕЛЬ СРЕДНЕЙ АЗИИ Ибрахимов Баротжон Ботирович	132
23.	РЕШЕНИЕ ГЕОМЕТРИЧЕСКИХ ЗАДАЧ С ПОМОЩЬЮ КООРДИНАТНОГО МЕТОДА Усмонов Бахтиёр Зохирович Ассоева Насиба Миллавоевна	138
24.	ҲОЗИРГИ ФОРС АДАБИЙ ТИЛИ ВОКАЛИЗМ ВА КОНСОНАНТИЗМ ТИЗИМИНИНГ ФОНОЛОГИК ТАҲЛИЛИ ВА ТАВСИФИ Ҳомитов Диловар Лутфуллозода	142
25.	YOSHLAR SUBMADANIYATI VA IJTIMOIY HAMJIHATLIK Eliboyeva Flora Zokirovna	155
26.	MAKTABGACHA TA'LIM TASHKILOTI BOLALARINING lJTIMOIYLASHUV HOLATI Islamova D.B. Lapasova L.B.	161
27.	MUSIQA SAN'ATI - KECHA VA BUGUN Tursunboy Parpiyev	166
28.	THE CONCEPT AND TYPES OF PUBLIC CONTROL AND THE RELATIONSHIP BETWEEN SOCIETY AND THE STATE Abdullayev Tursunboy Yakhshiboyevich Ruzimboyev Omadbek Kudratjon ugli	172
29.	DORO VA ISKANDAR MOJAROSI TASVIRINING GENEZISI Otanazarova Shodiya A'zambek qizi	179
30.	SAQLASH JARAYONIDA DON VA DON MAHSULOTLARIDA RO'Y BERADIGAN FIZIOLOGIK JARAYONLAR Sharip Ikromovich Mamatojiyev Matholiqov Ro'zali Baxtiyor o'g'li	184

31.	MILLIY ARMIYAMIZ – YANGI O'ZBEKISTONNING MUSTAHKAM QALQONI G'ayrat Madiyarovich Madaminov Mingboyev Ibrohim Alisher o'g'li	188
32.	THE APPEARANCE OF BORROWED ABBREVIATIONS AND THEIR SCOPE OF USE IN THE RUSSIAN LANGUAGE Mukhitdinova Feruza Rakhmatulla kizi Mirzaolimov Oybek	193
33.	APPLICATION OF DIFFERENTIAL EQUATIONS IN ECONOMICS Muydinov Khusniddin Nuriddin ugli Khusanova Raykhona Khasanboy kizi	201
34.	EXTRALINGUISTIC FACTORS OF ECONOMIC VOCABULARY DEVELOPMENT: LINGUISTIC AND CULTURAL ASPECT Nasibboyeva Mukarrama Salimjon kizi Nishonov Quvonchbek	207
35.	THE MECHANISM OF IMPLEMENTATION OF FISCAL POLICY IN THE TRANSITION ECONOMY OF THE STATE Saydakbarova Madinakhon Anisbekovna Mukhiddinov Nazirjon Davronbek ugli	213
36.	INCREASING FOREIGN INVESTMENT FOR THE DEVELOPMENT OF THE ECONOMY Umarova Gulzoda Kodirbekovna Kodirova Shakhnozabonu Umidillokhon kizi	219
37.	БОШЛАНҒИЧ СИНФ ЎҚУВЧИЛАРИНИ СИНФ ВА СИНФДАН ТАШҚАРИ МАШҒУЛОТЛАР ЖАРАЁНИДА ТЕХНОЛОГИЯГА ҚИЗИҚИШИНИ ШАКЛЛАНТИРИШ МЕТОДЛАРИ Махлиё Хайдарова Наргиза Ҳушбоқова	227
38.	СУҒД ВИЛОЯТИДАГИ МЕҲНАТ ЗАХИРАЛАРИНИГ САНОАТ ЖОЙЛАШИШИДАГИ РОЛИ Абдуназарӣ Мавзуна Кобулзода	231
39.	KLASSİK O'ZBEK SHOİRİ FAQRİ TOHİR VA UNİNG ADABİ KİSHİLİGİ Shogofa OZGUR Turgut KOÇOĞLU	238
40.	XOJA AHMAD YASAVİ VA UNİNG AVG'ONİSTON SHİMOLİDAGİ QO'LYOZMA NUSXASI Abdul Khalil AHMADOUGHLİ	243
41.	LANGUAGE AND GENDER Shir Mohammad Juyanda	250
42.	STORY ELEMENTS İN THE SHORT STORY "BRADERZADEH" BY RAHNAVARD ZARYAB Mohammad Omar Qanoni	259
43.	NAWRUZ AND LİTERATURE Mohammad Fahim Karimi	263
44.	МУСТАҚИЛ ФИКРЛАШНИНГ ТАСВИРИЙ САНЪАТ АСАРЛАРИДА ЯРАТИШДАГИ АҲАМИЯТИ О.Отажонова	274
45.	ҚЎҚОН АДАБИЙ МУҲИТИНИНГ ШАКЛЛАНИШИ ВА ТАЪЛИМ-ТАРБИЯ ЖАРАЁНИ ХУСУСИДА Раҳмонали Ҳасанов	281
46.	ANALYSIS OF THE PHENOMENON OF RESENTMENT AND ITS FEATURES	293

	Salmanova T.Kh.	
47.	TILSHUNOSLIKDA LINGVOEKOLOGIYA ASPEKTLARINING O'RGANILISHI R.U.Suvonova	299
48.	OMON MATJON-ELSEVAR SHOIR Jo'rayeva Nargiza Tilovmurodovna	304
49.	QUYOSH-BIOENERGIYA BILAN ISITILADIGAN CHORVACHILIK BINOSI HAVOSINI MO'TADILLASHTIRILADIGAN TIZIMNI IQTISODIY SAMARADORLIGI B.N.Sattorov, B.Sh.Bozorov	308
50.	TARIXGA AYLANGAN HUNARMANDCHILIK TURLARINI ESLAB Quvonchbek Salimjon o'g'li Qo'shboyev	312
51.	INTERPRETATION OF A HISTORICAL PERSON IN THE LYRICS OF RAUF PARFI Xudayberganov Yodgorbek Sotimbayevich	315
52.	FIRST UZBEK DRAMA. INTERPRETATION OF HISTORICAL AND ARTISTIC TEXTILE IMAGES Xudayberganov Yodgorbek Sotimbayevich	320
53.	INTERPRETATION OF THE FIGURE OF KING FERUZ, PATRON OF SCIENCE IN FICTION Xudayberganov Yodgorbek Sotimbayevich	327

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