

**ЛУЧШИЕ
ИНТЕЛЛЕКТУАЛЬНЫЕ
ИССЛЕДОВАНИЯ**



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МАКТАБГАЧА ТА'ЛИМ TASHKILOTI VA OILA BILAN ISHLASH HAMKORLIGINING O'ZIGA XOS JIHATLARI

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Annotasiya: Ushbu maqolada maktabgacha ta'lim tashkilotining oila bilan ishlash ish usullari, metodlari, oila bilan hamkorlikni yo'lga qo'yishning ish mazmuni va uning o'ziga xos jihatlariga yondashuvi haqida yoritilgan.

Kalit so'zlar: oila, bola, hamkorlik, ish mazmuni, maktabgacha ta'lim tashkiloti, ota-ona, farzand, maktab, tarbiyachi, mahalla, tarbiya.

Maktabgacha ta'lim bola shaxsini sog'lom va yetuk, maktabda o'qishga tayyorlangan tarzda shakllantirish maqsadini ko'zlaydi. Bu ta'lim olti-yetti yoshgacha oilada, Maktabgacha ta'lim tashkilotida va mulk shaklida qat'iy nazar boshqa ta'lim tashkilotlarida maktab va mahalla hamkorligida olib boriladi. Bolalarni maktabga tayyorlashda oilada tarbiyalashning tashkiliy, psixologik va uslubiy jihatdan ta'minlash zarur. Vatanimizni kelajagi buyuk davlat darajasiga ko'taradigan ijodkor shaxsini yaratishda maktabgacha ta'lim, oila va mahalla hamkorligi mustahkam poydevor rolini o'ynaydi. Bugungi kunda mamlakatimizda oila va ta'lim tashkilotlari hamkorligi masalasiga jamoatchilikning qiziqishi va ma'suliyatini oshirishga alohida e'tibor qaratilmoqda. Bu esa o'z navbatida ota-onalar, tarbiyachi va pedagoglarning tarbiyalovchilik vazifasini yanada oshiradi, oila va ta'lim muassasasi hamda ota-onalar va pedagoglar hamkorligining shakl va usullarini takomillashtirish zaruriyatini oshiradi. Chunki bu masala bugungi jamiyat talablari, oila va maktabgacha ta'lim tashkilotlaridagi muhitga bog'liq bo'lgan doimiy, uzliksiz jarayondir.

Maktabgacha ta'lim tashkiloti tarbiyachilarining oila bilan olib boradigan ish mazmuniga quyidagilar kiradi:

- bola tarbiyasi, oilani mustahkamlash, onalik va bolalikni himoya qilish bo'yicha maktabgacha ta'lim tashkilotida amalga oshirilayotgan ishlarning mazmuni bilan tanishtirib borish;



- ota-onalarga o'z farzandlarining tarbiyasi uchun davlat va jamiyat oldida javobgar ekanliklarini tushuntirib borish;
- ota-onalarni bola tarbiyasi uchun zarur bo'lgan bilim, ko'nikma, malakalardan habardor qilish (bolalarning yosh, anatomik-fiziologik va ruxiy xususiyatlari, ularni oilada tarbiyalashning mazmuni, metodi, shart-sharoitlari bilan tanishtirish);
- bola tarbiyasida oila bilan hamjihatlik, bolani to'g'ri tarbiyalashni nazorat qilib borish, oila tarbiyasining eng yaxshi namunalarini o'rganish va ommalashtirish.

Ota-onalar bilan ishlash bo'yicha yillik reja tuziladi. Bu reja pedagogik kengashda muhokama qilinadi. Rejada umumiy va guruhiy majlislar, ota-onalar uchun ochiq eshik kunlari, suhbat va maslahatlar, homiy tashkilotlarda ko'rgazmalar tashkil etish va kontsertlar uyushtirish, shuningdek bu tadbirlarni o'tkazish vaqtlari va unga ma'sul bo'lgan shaxslar belgilanadi. Ota-onalar bilan olib boriladigan ishlarning mavzulari va mazmuni tarbiyachi-uslubchining rejasida va tarbiyachining kalendar rejasida aks etadi. Ota-onalar bilan ishlash bo'yicha juda ko'p ishlarni tarbiyachi – pedagog amalga oshiradi, chunki u bola tarbiyasida yuz berayotgan o'zgarishlarni hammadan ko'proq ko'radi va bolalar xayoti bilan yaqindan tanish bo'ladi. U ota-onalarga bolalar tarbiyasida nimalarga ko'proq e'tibor berish kerakligi, ularni maktab ta'limiga tayyorlash, sog'lig'ini saqlash, ovqati va kun tartibini to'g'ri tashkil etish va boshqalar sohasida tavsiyalar berib boradi.

Maktabgacha ta'lim tashkiloti va oila o'rtasida hamkorlik o'rnatishda mudira, pedagoglar jamoasi va ota-onalar birgalikda faol ishtirok etishlari lozim, shundagina bola tarbiyasida kutilgan natijalarga erishish mumkin. Tarbiyachi bolaning uyiga tekshiruvchi sifatida emas, balki do'st, bola tarbiyasidek murakkab ishda yordam beruvchi sifatida borishi, oila a'zolari bilan nazokat va xushmuomalalik bilan munosabatda bo'lishi kerak. Tarbiyachi har bir oilaga har safar borishidan avval o'z oldiga aniq maqsad qo'yishi, qaysi mavzuda maktabgacha ta'lim muassasasiga taklif qilinadi. Bunda ota-onalar bolaning navbatchilik vazifasini qanday bajarayotganini yoqi sayrga chiqishdan avval u qanday kiyinayotganini ko'radilar va bolalarning ta'lim jarayonlaridagi imkoniyatlariga ishonch hosil qiladilar. Oilaga borishning maqsad va mazmuni tarbiyachining rejasida va hisobotida, kundalik daftarida aks ettirilishi kerak. Tarbiyachi har bir bolaning oilasiga yiliga kamida 2 marta borishi kerak. Ota-onalar bilan olib boriladigan ishlarning mazmuni rang-barang bo'lib, unda ayrim masalalar birgalikda muhokama qilinishni taqozo etadi. Masalan:



- bolalarni tarbiyalashda oilaning roli, ota-onalarning vazifasi to'g'risida, bolalarni maktab ta'limiga tayyorlash haqida;
- maktabgacha ta'lim tashkilotining yillik ish rejasi to'g'risida;
- ota-onalar jamoatchiligining ishi haqidagi masalalar shular jumlasidandir.

Bu masalalarni jamoa bo'lib muhokama qilish uchun ota-onalarning guruhi va umumiy majlislari, maslaxatlar, konferentsiyalar, tadbirlar, ota-onalar uchun kechalar kabi ish shakllari jamoa ish shakllariga kiradi.

a). Ota-onalar va oilalar bilan yakkama-yakka ishlash. Ta'lim tarbiya jarayonida bu tur katta ahamiyat kasb etib, yaxshi natijalarni qo'lga kiritish imkonini beradi. Bunda tarbiyachi oila va bolaning shaxsiy hususiyatlarini o'rganib, tarbiyaviy jarayonda inobatga oladi. Buning natijasida tarbiyachi va ota-ona o'rtasida o'zaro ishonch, hurmat vado'stlik munosabatlari o'rnatiladi.

b). Ota onalar bilan jamoa tarzida tashkil qilinadigan ishlar. Bular ota-onalarning guruxli va umumiy majlisi, ota-onalar maktabi, anjumanlar, shanbaliklar, (bolalar bog'chasi xodimlarining ota-onalar bilan birgalikda amaliy fooliyati) savol va javob kechalari.

v). Ko'rsatmali ishlar. Ishning bu turini ko'rgazmalar, fotomantajlar, bolalarning ishlarini namoyish qilish, ochiq eshiklar kuni, ota-onalar burchagi, ota-onalar uchun kutubxona, oilaviy tarbiyaning turli muassasalari bo'yicha materiallar solingan papka va shu kabilarni qamrab oladi. Bolaning oilasini borib ko'rish va oila a'zolari bilan yaqindan tanishish.

Pedagogik targ'ibot ishida quyidagilarga amal qilish kerak:

1. Pedagogik targ'ib xayot, jamiyat qurilishi amaliyoti bilan bog'lab olib borilishi lozim. Pedagogik targ'ibot orqali keng jamoatchilikka bolalarni har tomonlama tarbiyalash masalalari va ularni amalga oshirish yo'llari, ilmiy asoslangan usullari bo'yicha tushuntirish ishlari olib boriladi.
2. Oila tajribasidagi ijobiy tajribalar, oiladagi bola tarbiyasida yo'l qo'yilgan xatolar va ularni oldini olish, bartaraf etish yo'llari to'g'risida targ'ibot ishlarini olib boriladi.
3. Pedagogik targ'ibotga tayyorlashda ota-onalar har xil saviyada ekanliklari hisobga olib, ular uchun tayyorlangan axborot materiallari ishonarli, ko'rgazmali va ularning xis tuyg'usiga ta'sir ko'rsatadigan bo'lishi kerak. Shunday qilib, maktabgacha ta'lim muassasasi va ota-onalar bilan hamkorlik ishlarini muntazam ravishda olib borgandagina oila tarbiyasi va ijtimoiy tarbiya o'rtasidagi birlik o'rnatilishi mumkin.



Maktabgacha ta'lim tashkilotining vazifasi ota-onalar bilan o'quv-tarbiyaviy ishning butun tizimi bilan bolalarga zamonaviy maktab ta'limi talablariga to'liqroq muvofiq keluvchi maktabda o'qishga tayyorgarlikni tarkib toptirishdir.

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ISLOMDA DO'STLIK VA AXLOQIY QADRIYATLAR

Ilmiy rahbar: Hurshid O'lmasjonovich Samatov

Axatqulov Anvar Abror o'g'li Muhammad Al-Xorazmiy nomidagi Toshkent davlat axborot texnologiyalari universiteti samarqand filiali telekommunikatsiya va texnologiyalar va kasb ta'lim fakulteti 23-05-guruh talabasi

Annotatsiya: Maqolada islomda do'stlik va axloqiy qadriyatlar tushunchasining mazmuni, mohiyati, uning inson hayotidagi o'rnini va ahamiyati fikrlar tahlil etilgan. Jamiyatda ma'naviy-axloqiy muhitni sog'lomlashtirish ko'p qirrali jarayon bo'lib, bunda ta'lim-tarbiya tizimida barcha qismlarning alohida o'rnini va roli bor. Do'st qalbini munavvar etish, uni buyuk maqsadlarga yo'llash uchun ichki raqobat bo'luvchi g'oya bo'lishi, u odamlarda komil insonlik sifatlarini tarbiyalash vositasiga aylanmog'i lozim. Ertangi jamiyat va kelajak avlod ijtimoiy hamda ma'naviy qiyofasi bugungi tuzgan rejalarimiz, amalga oshiradigan ishlarimizga monand tarzda namoyon bo'ladi. Ta'lim-tarbiya sohasida nazarda tutilayotgan yangi tizimning g'oyaviynazariy asoslarini aniqlash, iymonli komil inson shaxsini shakllantirish hamda O'zbekistonda iymonli komil insonlar ittifoqini vujudga keltirish, shu jihatdan ulkan tarixiy ahamiyat kasb etadi.

Kalit so'zlar: Islomda Do'stlik, Qadriyat, Ma'naviy Qiyofa, Iymon, Dunyoviy Imon, Diyonat, Vijdonlilik, Insof, Mehr-Oqibat, Sahovat, Adolatlilik

Аннотация: В статье анализируется значение и сущность понятия дружбы и нравственных ценностей в исламе, его место и значение в жизни человека. Улучшение духовно-нравственной среды в обществе – многогранный процесс, в котором все звенья системы образования занимают особое место и роль. Просветление сердца друга, ведение его к великим целям должно быть идеей, которая становится внутренним соревнованием, и она должна стать средством воспитания в людях совершенных человеческих качеств. Социальный и духовный образ общества завтрашнего дня и следующего поколения будет отражен в планах, которые мы построили, и в работе, которую мы будем выполнять сегодня. В этой связи большое историческое значение имеет определение идейно-теоретических основ новой системы, предусмотренной в сфере образования, формирования личности верующего человека и создания союза верующих людей в Узбекистане.



Ключевые слова: В Исламе Дружба, Ценность, Духовный облик, Вера, Мирская вера, Религия, Совестьливость, Честность, Сострадание, Щедрость, Справедливость.

Kirish. Men ushbu maqolada Insonning chin ma'nodagi insonligi- uning imoni, diyonati, mehr-oqibati, pokligi va halolligi, kamtarligi va boshqalar bilan o'lchanadi. Bu umumiy tarzda insoniylik tushunchasi bilan ifodalanadi. Insoniylik esa faqat imonli insonlardagina bo'ladi. Bu o'rinda hamma kishilar uchun umumiy tarzda tegishli bo'lgan masalalar ustida baholi qudrat fikr yuritimiz. Har birimiz imon tushunchasining mohiyatini to'g'ri anglab, tushunib olsak, imonni izohlovchisi bo'lgan diyonat, vijdonlilik, insof, mehr-oqibat, sahovat, adolatlilik, poklik va halollik, kamtarlik va boshqa ma'naviylik fazilatlarining ham mohiyatini bilib olamiz. Faqat imonli kishilargina poklik va halollik, diyonat, ezgulik, mehr-oqibat, sahovat, muruvvat yo'lida bo'ladilar. Shuning uchun imon tushunchasini, uning mohiyatini keng qamrovli asosda bayon qilishni maqsadga muvofiq deb bildik. Islom dini g'oyalari va qadriyatlari, unga e'tiqod qiluvchi xalqlar milliy ongning rivojlanishida bir turtki bo'lib asta-sekin ma'naviy ruhiy jihatdan jiplasha borib, yagona maslakdoshlar jamiyati vujudga kela boshladi. Zero, bu qadriyatlar va ruhiy bilimlar mohiyatini ezgulik va poklikka da'vat etuvchi g'oyalar tashkil etgan. Zardushtiylik dinining ezgulik yovuzlik ustidan pirovardida tantana qilish to'g'risidagi g'oya bilan tarbiyalanib kelgan xalqlar uchun islomdagi insonparvarlik va ma'rifatparvarlik g'oyalari bir-birini to'ldirgandi.

Diniy qadriyatlar, marosim va an'analarning shakllanishi uzoq tarixiy davrlarga borib taqaladi. Ibtidoiy din shakllaridan boshlangan bu jarayon milliy va jahon dinlari shakllanib, keng yoyila boshlagan paytlarda ancha rivojlangan. Hozirgi diniy qadriyatlarning mavjudligi diniy ta'limotlarga asoslansa-da uning rivojlanishi jamiyat hayotidagi ijtimoiy-iqtisodiy va ma'naviy-axloqiy taraqqiyot bilan mustahkamlangan. Ular xalqimizning turmush tarzi va jamiyat hayoti uchun muhim ahamiyat kasb etmoqda. Milliy ma'naviyatimizning qadimiy ildizlari, shu jumladan islomiy qadriyatlari, noyob va betakror namunalarini tadqiq etish, ularni bugungi kun talablari bilan bog'liq holda boyitib targ'ib etishning yangi bunyod etilayotgan fuqarolik jamiyati uchun ahamiyati kattadir. Istiqlol yillarida buyuk bobokalonlarimizning ma'naviy merosini tadqiq etish, asarlarini nashr qilish, yubileylarini nishonlash mamlakatimizda odat tusiga kirib, millatimizning har tomonlama uyg'onib, kamol topishiga keng imkoniyat yaratmoqda. Xususan islom falsafasi asarlarini, diniy ulamo va allomalarning merosini nashr qilish, o'rganish,



targ'ib etish xalqimizni islomiy qadriyatlardan baxramand qilishga katta yo'l ochdi. Diniy imon bilan birga inson tajribasi, bilimi tufayli yuzaga kelgan dunyoviy imon ham bor. Dunyoviy imon mazmunini olam va odam haqidagi so'nggi ikki yarim ming yil mobaynida kashf etilgan ilmiy-falsafiy bilimlar, mehnat ahlining to'plagan hayot tajribasi, ijtimoiy xotirasi, turli-tuman udumlar, urf-odatlar, rasm-rusumlar, an'analar va ular zamiridagi bilimlar tashkil etadi. Dunyoviy imonning o'zagi odamiylikdan iborat bo'lib, uning tarkibiga kiradigan unsurlar, qirralar, jihatlar g'oyat turli-tumandir. Odamiylik deganda xalqimiz uzoq tarixi davomida turli sinovlardan o'tib sayqal topib kelayotgan va faqatgina ijobiy fazilatlar tarzida e'zozlanadigan ma'naviy-ahloqiy qadriyatlarni tushunsak bo'ladi. Odamiylik g'oyasi xalqimizning butun turmush tarziga, urf-odatlariga hamda an'analariga, uning mislsiz boy og'zaki va yozma ijodiga, mumtoz adabiyotimiz va san'atimizga singib ketgan bo'lib, hozircha chuqur o'rganilib umumlashtirilgani yo'q. Dunyoviy imon odamlarni to'g'ri yo'ldan borishga qaratilgan ma'naviy qadriyatlar tizimidir. Imonli bo'lishning mohiyatini hayo, andisha, shirin so'zlik, halollik va adolatlik, ornomuslik, vijdonlik, vafodorlik, mehnatsevarlik, sahovatlik, mehr-muhabbatlik, hayr-ehsonlik kabi ahloqiy qadriyatlardan iborat ekanini ko'ramiz. Demak, imon komil insonning yetuk ma'naviy fazilatlar majmuidir. Imonsizlik esa vijdonsizlik, e'tiqodsizlik, tuban yo'llarga yurish, ahloq, odob, insonparvarlik qoida va talablariga rioya qilmaslikdir.

“Otang bolasi bo'lma, odam bolasi bo'l”, “O'zingga ravo ko'rmaganni boshqaga ham ravo ko'rma”, “Yomon o'z g'amida, yaxshi – el g'amida” singari hikmatlarda ajdodlarimiz ardoqlagan insoniylik qadriyatlarining bir zarrasigina aks etgan, xolos. Diniy va dunyoviy imonning mohiyatida tafovut bo'lsa ham, ularning mazmuni va shakliy tuzilishi bir xil. Chunonchi, diniy imonda hamma narsani yaratguvchi zot Allohga, dunyoviy imonda esa odamiylikka, chin insoniylikka urg'u beriladi. Ularning har ikkovi ham aslida kishini chinakam, bosh harflar bilan yoziluvchi INSON bo'lib tarbiya topishiga qaratilgan. Imonli odam boshqalarning diliga ozor bermaydi, balki odamlar qalbiga nur, ziyo ulashadi, ularni faqat yaxshi, ezgu amallarga o'rgatadi.

Imon kishilik hayotida shu qadar hal etuvchi mavqega egaki, usiz chin ma'nodagi inson ham, ahloq ham, demakki jamiyat ham bo'lmaydi. Imonli bo'lishga intilish qiyin hamda mashaqqatlidir. Imonli odam barcha qiyinchilik va mahrumliklarga ongli ravishda bardosh bergan holda halol-poklik, insofdiyonatlik, saxiylik, ezgulikni ulug'lash va yovuzlikka qarshi kurash, vatanparvarlik, xalqparvarlik kabi fazilatlarini o'zida gavdalantirishga harakat qiladi



va shunga erishadi. U maʼnaviy boylik va goʻzallikni moddiy toʻkin-sochinlikka aslo qurbon qilmaydi. Odamlar uchun yashash, ularning dilini oʻrinsiz ogʻritmaslik, bironing haqiga xiyonat qilmaslik imonli insonning hayot dasturidir.

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А



MUSTAQIL O'ZBEKISTONDA OLIY TA'LIMNING VUJUDGA KELISHI VA SHAKLLANISHI

Inomjonov Husniddin Islomjonovich

Namangan davlat universiteti

Tarix yo'nalishi magistranti

Annotatsiya: Ilmiy maqolada mustaqil O'zbekistonda oily ta'lim tizimining vujudga kelishi hamda ushbu tizimdagi amalga oshirilgan ishlar haqida ma'lumotlar keltirilgan.

Kalit so'zlar: universitet, bakalavr, "Umid" jamg'armasi, "Ta'lim to'g'risida"gi qonun, xorijiy tajriba

Oliy ta'lim uzluksiz ta'lim tizimini bosh bo'g'inlaridan biri hisoblanadi. Bu soha jamiyatning iqtisodiyoti, fani, madaniyati va texnologik jarayoni bilan yaxlit holda chambarchas bog'liqdir. Shuning uchun uning taraqqiyoti umummilliy rivojlanish strategiyasining muhim tarkibiy qismi hisoblanadi. XXI asr globalizatsiya bilan bog'liq holda oliy ta'limga yangi an'analar va yangi muammolarni yetkazib berdi. Bu jarayon dunyoning barcha universitetlariga o'z ta'sirini o'tkazmoqda. Bugungi kunda barcha universitetlar uchun dunyo ta'lim kengliklarida o'z mavqeyini saqlab qolish, teng huquqli hamkor sifatida bo'lish muhim vazifalardan biri bo'lib qolmoqda.

Birinchi galda universitetlar ta'lim tizimini zamonaviy loyihasi tayyorlanib, ta'lim tizimining asosi bo'lgan yangi o'quv rejalar, dasturlar yaratildi. 1993-yildan davlat ta'lim standartlari ishlab chiqildi va bakalavrlar tayyorlashda qo'llanila boshladi. Viloyat markazlarida tashkil etilgan oliy o'quv yurtlarida mutaxassislar tayyorlash sifatini oshirish, ularning ilmiy intellektual imkoniyat va moddiy texnika bazasini mustahkamlash maqsadida 1995-yil 31-mayda O'zbekiston Respublikasi Vazirlar Mahkamasi "O'zbekiston Respublikasi mintaqaviy oliy o'quv yurtlarini yanada rivojlantirish chora-tadbirlari to'g'risida" maxsus qaror qabul qilindi.

O'zbekiston Respublikasi ning "Ta'lim to'g'risida" qonuni va Kadrlar tayyorlash milliy dasturi asosida oliy ta'lim muassasalari moddiy texnika bazasini mustahkamlash va rivojlantirish, ularni zamonaviy o'quv laboratoriya uskunalari hamda kompyuter texnikasi bilan jihozlash, darslik va o'quv uslubiy materiallar, pedagog kadrlar bilan ta'minlash amalga oshirildi. Bu davrda Toshkent Islom universiteti, Jahon iqtisodiyoti va diplomatika universiteti kabi o'nlab universitet va



institutlar tashkil etildi. Moskva Davlat universitetining filiali, xalqaro Vestminster universiteti, Turin politexnika instituti kabi nufuzli oliy ta'lim dargohlari minglab yoshlarga ilg'or xorijiy tajribani qo'llab, ta'lim berishi mamlakatimizda kadrlar tayyorlashni yana bir pog'ona yuqori ko'tarilishiga omil bo'ldi. Shuningdek, mamlakatimiz oliy o'quv yurtlarida ta'lim sifatini oshirish, xorijda tayyorlanadigan mutaxassisliklarni qo'shma fakultet va institutlar ko'magida tayyorlash tajribasi yo'lga qo'yildi. O'zbekistonda oliy o'quv yurtlari nufuzini oshirish, nodavlat ta'lim maskanlari sonini ko'paytirib, sohaga yuqori malakali kadrlarni jalb etish va raqobatni kuchaytirish yo'lga qo'yilmoqda.

O'zbekiston Respublikasi 2008-yil 28-yanvardagi Farmoni bilan Toshkent Davlat universitetiga "Milliy universitet" maqomi berildi. Respublikamizda emas balki Markaziy Osiyoda oliy ta'limni tashkil topishida va rivojlanishida Toshkent Davlat Universiteti katta o'rin tutadi. Davrlar mobaynida ushbu universitetning qator fakultetlari negizida bir nechta mustaqil institutlar tashkil topdi. "Milliy universitet" mustaqillik yillarida oliy ta'lim rivojiga munosib xissasini qo'shdi va kadrlar tayyorlash Milliy Dasturining ijrosida haqiqiy bayroqdorlik qildi. Shu o'rinda oliy ta'lim sohasida ko'plab sohalarga bosh mezonni belgilovchi O'zbekiston Milliy universitetida 30 dan ziyod ilmiy maktablar shakllangan bo'lib, ulardagi ilmiy natijalar ilmu fan taraqqiyotiga xizmat qilayotganligi quvonarli xoldir. 2006-yil respublikada 62 ta oliy o'quv yurtida 265438 talabaga 21409 ta professor-o'qituvchi, jumladan 1662 nafar fan doktori va professorlar, 7360 ta fan nomzodlari va dotsentlar ta'lim berdi.

Oliy ta'limdagi tubdan o'zgarishning asosiylaridan biri yangi avlod darsliklarini yaratilishi, davlat ta'lim standartini shakllantirish bo'ldi. Bu oliy ta'lim, shuningdek, akademik tizimdagi olimlarning ulkan hajmdagi mashaqqatli, mas'uliyatli vazifalaridan biri bo'lib, zamonaviy ilmiy qarashlarni o'zida jamlagan bilimlar to'plami vujudga keldi. Oliy ta'limning maqsadi mamlakatning ijtimoiy-iqtisodiy va madaniy rivojini ta'minlashga, o'zi tanlagan mutaxassislik bo'yicha bozor iqtisodiyoti sharoitida mustaqil ishlashga layoqatli, yuqori malakali, raqobatdardosh kadrlarni tayyorlashdan iborat. Respublika oliy o'quv yurtlarida talabalar bilim olish bilan birgalikda ilmiy tadqiqot ishlarini ham olib boradilar. Ilmiy mavzular ko'pincha talabalarning ixtisosligi bo'yicha tegishli ishlab chiqarish korxonalari, ilmiy tadqiqot muassasalari bilan bog'liq holda amalga oshiriladi.

O'zbekiston oliy ta'lim muassasalarining xorijdagi nufuzli oliy ta'lim muassasaldari bilan aloqani kuchaytirish, chet el investitsiyalarini ta'lim sohasiga jalb etishga alohida e'tibor qaratilgan. Oliy ta'lim muassasalarining xalqaro



hamkorligi ta'lim tizimini takomillashtirish va uni jahon andozalariga ko'tarish, malakali ilmiy-pedagog kadrlar tayyorlash, xorijiy ta'lim muassasalari bilan o'zaro manfaatli aloqalar o'rnatish, professor-o'qituvchi, doktorant, aspirant va talabalarning til va kasbiy malakasini oshirish hamda ta'limning turli yo'nalishlari bo'yicha tajriba almashtirish maqsadlarida amalga oshirilmoqda.

AQSH, Janubiy Koreya, Rossiya hamda Yevropa mamlakatlarining yetakchi oliy o'quv yurtlarida malaka oshirishning tizimli asosi yaratildi. Shuningdek, oxirgi yillarda yana bir ijobiy yutuq xorijdagi vatandoshlarimiz ilmiy salohiyatidan unumli foydalanish, iqtidorli xorijlik olimlarning O'zbekiston oliy ta'lim muassasalarida dars berishlari yo'lga qo'yildi. Shuningdek, o'qitishning yangi texnologiya va usullarini o'rgatmoqdalar. Ilm ahli chet eldagi olimlar bilan mustahkam ijodiy aloqalar o'rnatildi. "Umid", "Iste'dod" hamda "El-yurt umidi" fonlari tomonidan ilm-fan, ta'lim namoyondalarini xorijiy tajribalarni o'rganish muhim vazifa qilib qo'yildi. Buning natijasida tabiat va texnika-texnologiya haqidagi fanlar ham jahon andozasi darajasiga ko'tarila boshlandi. 1997-yilning dekabrda "Ustoz" jamg'armasi tashkil topdi. Ushbu jamg'armaning asosiy maqsadi professor-o'qituvchilar orasidan yuqori malakali pedagog-ustozlarni tayyorlashdan iborat. Bu jarayonni amalga oshirishda rivojlangan demokratik mamlakatlarda mavjud bo'lgan tajribalar o'rganildi va ular tatbiq etildi.

Davlatimiz rahbarining 2018-yil 25-sentyabrdagi farmoni bilan Vazirlar Mahkamasi huzurida "El yurt umidi" jamg'armasi tashkil etildi. Ushbu jamg'arma chet ellarda faoliyat ko'rsatayotgan salohiyatli vatandagi olimlar, mutaxassislar va ekspertlarini O'zbekistonda amalga oshirilayotgan keng qamrovli islohatlarga faol jal etishga shuningdek iqtidorli yoshlarning rivojlangan mamlakatlarda ta'lim olish, yetakchi xalqaro institutlar xamda xorijiy tashkilotlarda malaka oshirishda ko'maklashadi.

Mustaqilligimiz kelajagi yoshlar qo'lida ekan bilimdon, ma'naviyatli, mustaqil fikrlab, mustaqil ish yuritadigan yoshlarni, mamlakat rahbari ta'biri bilan aytganda, jamiyatimizning eng katta boyligi, millatimizning intellektual, aql-zakovat boyligi bo'lmish yigit-qizlarimizni tarbiyalash mamlakatimiz hayotida birinchi darajali vazifa ekanligi ko'p bor ta'kidlandi.

Xulosa qilib aytadigan bo'lsak, mustaqillikka erishganimizdan so'ng mamlakatimizda barcha sohalarda ko'lab islohotlar amalga oshirildi hamda bu islohotlar bugungi kunda ham davom etmoqda. O'zbekistonda ta'limni rivojlantirish va yuksaltirish maqsadida ko'plab dasturlar va qonunlar qabul



qilindi. Xorijiy mamlakatlardagi universitetlar bilan hamkorlikda yurtimizda ularning filiallari tashkil etilib, ularning faoliyati yo'lga qo'yildi.

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THE RECOGNITION AND THE ENFORCEMENT OF FOREIGN JUDGMENTS OF COURTS AND AWARDS OF ARBITRAL TRIBUNALS IN THE REPUBLIC OF UZBEKISTAN

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Annotation: The main objectives of the given article are to analyze both law and peculiarities of the system itself in regulating the institution of recognition and enforcement of foreign judgments of courts and awards of arbitral tribunals on the territory of the Republic of Uzbekistan. In order to attain the given objectives, the article will cover the analysis of the legal nature of recognition and enforcement of foreign judgments of courts and awards of arbitral tribunals on the territory of the Republic of Uzbekistan; determination of legal conditions for recognition and enforcement of foreign judgments of courts and awards of arbitral tribunals on the territory of the Republic of Uzbekistan.

Key words: The institution of recognition and enforcement of foreign judgments, the Code of Economic Procedure of the Republic of Uzbekistan, the Kiev Agreement, the United Nations Convention on the Recognition and Enforcement of Foreign Arbitral Awards, the Economic Courts of Uzbekistan.

Nowadays, the current policy of Uzbekistan is being directed towards massive reforms, liberalization of economy as well as investments and international cooperation as a whole. In this regard, both globalization and growth in status and position of Uzbekistan on the regional and international arena requires further development and amelioration of law cooperative mechanisms and acquisition of the principle of reciprocity in providing legal assistance.¹

Hence, in the light of the above stated, one of the most prioritized aims towards development of and amelioration of lawful cooperative mechanisms and acquisition

¹ Decree of the President of the Republic of Uzbekistan “On measures to radically improve the structure and increase the efficiency of the judicial system of the Republic of Uzbekistan” dated February 21, 2017, No. UP-4966



of the principle of reciprocity in providing legal assistance is to be the institution of recognition and enforcement of foreign judgements of courts along with awards of arbitral tribunals on the territory of the Republic of Uzbekistan. In order for the given target to be achieved, both domestic law system of Uzbekistan must be enhanced and international law regulating recognition and enforcement of not only foreign judgements of courts, but also arbitral awards of tribunals must be implemented.

Importantly to note that, with accordance of Decree of the President of the Republic of Uzbekistan “On measures to further reform the judicial and legal system, strengthen guarantees of reliable protection of the rights and freedoms of citizens”, democratization of judicial system and provision of its genuine independence, solidification of guarantees for its durable protection of rights, freedoms of its citizens are all to be essentials for the reformation system of Uzbekistan.²

However, the present reformation system regarding mechanisms for recognition and enforcement of both foreign judgements of courts and awards of arbitral tribunal needs further improvement as currently, there are not only such precise mechanisms, but also practice that will regard interests of the claimant and the respondent along the state itself.³

As it can be seen, the current international practice on recognition and enforcement of foreign judgements of courts and awards of arbitral tribunals is based upon international agreements. Meanwhile, in Uzbekistan, legislation at issue does not have any universal document worked out for the purpose of regulating implementation of the given process into the domestic law of Uzbekistan.

Correspondingly, perusing the electronic copies of Economic Court of Tashkent for 2019-2023, particularly, Appellate and Cassation Instances of the Economic Court of Tashkent region, the Supreme Court, most of the decisions of the First Instance Economic Courts on dismissal on recognition and enforcement of foreign judgements and awards of arbitral tribunals have been upheld, where appeals were dismissed.⁴

Meanwhile, questions concerning recognition and enforcement of foreign judgements of courts are referred to the provisions of bilateral treaties and multilateral treaties such as Agreement on the procedure for resolving disputes

² Decree of the President of the Republic of Uzbekistan “On measures to further reform the judicial and legal system, strengthen guarantees of reliable protection of the rights and freedoms of citizens” dated October 21, 2016, No. UP-4850

³ Decree of the President of the Republic of Uzbekistan “On measures to radically improve the structure and increase the efficiency of the judicial system of the Republic of Uzbekistan” dated February 21, 2017, No. UP-4966

⁴ The Supreme Court of Uzbekistan, Official Web Site <<https://public.sud.uz#!/sign/economy>>



related to the implementation of economic activities 1992 (“**the Kiev Agreement**”) and awards of arbitral tribunals regulated by Convention on the Recognition and Enforcement of Foreign Arbitral Awards 1958 (“**the New York Convention**”) international principle of reciprocity as well as discrepancy between recognition of foreign judgements of courts and awards of arbitral tribunals and the procedure of their enforcement.

Based upon the above mentioned, it can be inferred that judges encounter with some misunderstanding when applying norms regulating the institution of recognition and enforcement of foreign judgements of courts and awards of arbitral tribunals. Therefore, the current mechanism on recognition and enforcement of foreign judgements of courts and awards of arbitral tribunals is supposed to be revisited to foster further enhancement of the judicial system of Uzbekistan, fortification of trustworthiness before International Community and extension of its position in international ratings in relation to rule of law.

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4. Agreement on the procedure for resolving disputes related to the implementation of economic activities 1992
5. Convention on the Recognition and Enforcement of Foreign Arbitral Awards 1958



VIJDON VA E'TIQOD ERKINLIGI

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Anotatsiya: Ushbu maqolada vijdon va e'tiqod erkinligi tahlili bo'lib, har kimning o'z e'tiqodiga ko'ra, mazkur jamiyatda mavjud ijtimoiy me'yorlarni buzmaganda vijdoni buyurgani bo'yicha yashash, ishlash imkoniyatiga ega bo'lishi nazarda tutiladi.

Kalit so'zlar: vijdon, e'tiqot, diniy, dunyoviy, Alloh, Konstitutsiya, siyosiy, erkinlik, imtiyoz, demokratik, Qur'oni Karim.

Shiddat bilan rivojlanayotgan davrimizda kundan kunga zamon zinapoyalaridan ko'tarilib borayotgan ekanmiz, dinga va e'tiqodga bo'lgan e'tibor, diniy va dunyoviy bilimlar darajasi ko'pchilik insonlar orasida muhokamalarga sabab bo'lmoqda. Aslini olganda vijdon erkinligi bu bizning davlat tomonidan kafolatlangan huquqimizdir. Vijdon so'zi arabcha "vujda" ya'ni "topmoq" degan ma'noni anglatadi. Topmoq deganda, kimni ya'ni Butun Olamlarning Robbisi bo'lmish Alloh taoloni topish nazarda tutiladi. "Siz biron bir ishni qilib turganingizda vijdon bilan qildingmi?" "Alloh ko'rib turibdi deb qildingmi?" degan ma'noda aytiladi. Xo'sh, endi vijdon va e'tiqod erkinligi haqida qonunlar va konstitutsiya nima deydi deb savol tug'ilishi mumkin. Bunga ham alohida to'xtalib o'tamiz. Vijdon erkinligi bu nafaqat ijtimoiy balki falsafiy hamda diniy tushunchadir.

Konstitutsiyaviy olib qaraganda, har kimning o'z e'tiqodiga ko'ra, yashab turgan jamiyatida mavjud va amalda bo'lgan qonun va me'yorlarni buzmaganda vijdoni buyurganicha yashash va xohlaganidek ishlash imkoniyati deganidir. Tanganing ham ikki tomoni bo'lgani kabi bu tushunchalarga nisbatan dinda munosabat boshqa tomonlama hisoblanadi. Siyosiy jihatdan vijdon erkinligida demokratiya ko'rinishlaridan biri sifatida qaraladi. Yuridik tomonlama to'xtalganda esa Vijdon erkinligi bu shaxslarning huquqlari sirasiga kiradi va demokratik erkinliklardan biri hisoblanadi. O'zbekiston Respublikasida ham "Vijdon erkinligi va diniy tashkilotlar to'g'risidagi" qonun tasdiqlangan va Inson Huquqlari



to'g'risidagi Xalqaro dekoratsiya talablaridan kelib chiqqan holda ishlab chiqilgan. Unga ko'ra Konstitutsiyamizning 35-moddasida shunday keltiriladi: "Har bir inson xohlagan dinga e'tiqod qilish yoki hech qaysi dinga e'tiqod qilmaslik huquqiga ega". O'zbekiston Respublikasi Konstitutsiyasi bo'yicha, diniy qarashlarni majburan singdirishga yo'l qo'yilmaydi. "Vijdon erkinligi va diniy tashkilotlar" to'g'risidagi qonunga ko'ra: "Dinga munosabatidan qat'iy nazar fuqarolarning tengligi ta'minlanadi." Ushbu qonunda ta'kidlanishicha, hech bir dinga yoki diniy e'tiqodga boshqalariga nisbatan biron-bir imtiyoz yoki cheklashlar belgilanishiga yo'l qo'yilmaydi.

Insonning e'tiqod va vijdon erkinligiga bo'lgan asosiy huquqi – Inson huquqlari to'g'risidagi xalqaro konvensiyada mustahkamlangan huquq haqida gapirar ekanmiz bu huquq har bir shaxsning qadr-qimmatini va muxtoriyati uchun muhim bo'lib, erkin va demokratik jamiyatning tamal toshi hisoblanadi. E'tiqod va vijdon erkinligi diniy, falsafiy yoki axloqiy xarakterga ega bo'lishidan qat'i nazar, o'z e'tiqodiga ega bo'lish va uni ifoda etish huquqini o'z ichiga oladi. Shuningdek, u o'z e'tiqodlarini o'zgartirish va ularni hech qanday aralashuv va kamsitishlarsiz amalga oshirish erkinligini ham o'z ichiga oladi. Bu huquq har bir shaxsning shaxsiyati va daxlsizligi uchun asos bo'lib, u hech qanday istisnosiz himoyalaniishi va ta'minlanishi kerak.

E'tiqod va vijdon erkinligini inkor etish qanday ta'qib, kamsitish va zo'ravonlikka olib kelganini tarix davomida va butun dunyoda guvohi bo'lganmiz. Shaxslar va jamoalar e'tiqodlari tufayli nishonga olindi va robotlashtirildi, sal badiiy gapiradigan bo'lsam manqurtga aylantirildi. Ularning huquqlari eng dahshatli tarzda poymol qilindi. Bu hech qanday sivilizatsiyalashgan jamiyatda toqat qilib bo'lmaydigan og'ir adolatsizlik bo'lgan.

Biz kelib chiqishi, e'tiqodi va kimligidan qat'i nazar, barcha odamlarning e'tiqod va vijdon erkinligini himoya qilish va targ'ib qilish uchun birgalikda harakat qilishimiz kerak. Negaki bugungi jamiyatimizda din, e'tiqod yoki vijdon erkinligiga nisbatan katta tushunmovchiliklar yuzaga kelmasligi uchun. Agar demokratik gapiradigan bo'lsam, biz har bir inson o'z e'tiqodini ta'qibdan qo'rqqmasdan ifoda etish huquqiga ega bo'lishini ta'minlashimiz kerak. Fikr va e'tiqod xilma-xilligi hurmat qilinadigan dunyoni yaratish uchun tinimsiz mehnat qilishimiz talab etiladi albatta.

Xulosa qilib aytganda, keling, e'tiqod va vijdon erkinligini umuminsoniy huquq sifatida qo'llab-quvvatlashga sodiqligimizni yana bir bor tasdiqlaylik. Keling, har bir inson o'z e'tiqodiga ko'ra qo'rquv va xurofotsiz yashashi mumkin bo'lgan dunyoni yaratish uchun birgalikda harakat qilaylik. Endi tanganing ikkinchi



tomonini o'giraman. Hop, vijdon erkinligi berilibdi deb qolipdan chiqib ketishimiz va dahriy yoki atiest bo'lib qolishimiz kerak degani emas. Alloh taoloning Qur'oni Karimda keltirgan oyatlarida ham insonlar e'tiqodi uchun eng maqbul yagona din bu Islomdir deb aytilgan. Bu degani e'tiqod erkinligi o'zimda deb har kim boshlagan turli xil oqimlarga kirib ketish yoki dinni yuzga niqob qilib boshqalarni turli e'tiqodlarga majburlash degani emas. Biz insonlarda doim ikki xil qarash bo'lgan. Vijdon va e'tiqod erkinligi bu bir biridan ayro bo'lmaydigan tushunchalar mening nazarimda. Lekin bu ikki dunyoni bir biridan ayro turib, turli talqin qilib, birini tanlab, ikkinchisidan voz kechib ham bo'lmaydi. O'zlikni anglash, vijdon erkinligi, bu dunyo va oxiratni o'ylash, ta'lim va tarbiyani mukammal o'rganish, dinimiz bo'lmish muqaddas Islomda ham, "Qur'oni Karim" kitobida ham belgilab qoyilgan. Mening fikrim shuki, hayot faqat bir tomonlama nazariyadan iborat emas!

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METHODS AND FORMS OF DISTANCE LEARNING IN PROFESSIONAL EDUCATION SYSTEM:

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Annotation: This article discusses the characteristics of distance education and online learning assist modern and most popular variety. The organizational forms of the modern computerized learning process are described by a range of examples.

Keywords: Online education, online courses, video lectures, distance education, student-oriented learning, innovation.

Distance learning in the context of restrictive measures to ensure the sanitary and epidemiological well-being of the population in 2021 has become a challenge to the modern education system. The massive transfer of the educational process by educational organizations to a remote mode allowed almost every participant to gain new experience, give their own assessment of the possibilities of e-learning and distance educational technologies, compare with traditional learning. At the level of academic disciplines, when studying specific material, general didactic teaching methods in the DL(distant learning) system are implemented through a variety of teaching methods, each of which is a specific action aimed at achieving a particular goal and performed using various didactic teaching aids. It can be assumed that in the DL system, when using IT tools, no matter what method is invented by the teacher when teaching, or by the student (when teaching), it will always be an integral part of one or more general didactic teaching methods. From the well-known set of teaching methods used in traditional didactics, the following can be recommended for distance learning: demonstration, illustration, explanation, story, conversation, exercise, problem solving, memorization of educational material, written work, repetition. An analysis of the activities of educational institutions of distance education has shown that at present, information-receptive and reproductive methods of education are most widely used in distance education, together with problematic ones. Distance educational technology is a set of methods and teaching aids that ensure the conduct of the educational process at a distance based on the use of modern information and telecommunication technologies. Teaching methods and organization of remote learning can be completely different based on the option of



the learners. Materials for study can be transferred to students on disks, on various electronic media via regular mail or e-mail. To be more precise, all types of learning (both online and offline) can be divided into two large groups: synchronous and asynchronous. Synchronous learning is any type of learning that takes place in real time, where a group of people are learning at the same time. Although learning takes place at the same time, students do not have to be there in person or even in the same place. Synchronous learning allows students to ask questions and get answers on the spot, and collaborate freely with their peers.

Here are some examples of synchronous learning: a) Webinars b) Videoconferencing c) Virtual classrooms 111 d) Instant messaging. Asynchronous learning is when students have the opportunity to complete course tasks at any convenient time. Educational materials are recorded video lectures, presentations, notes, textbooks, diagrams, tests, and more. All materials are prepared by the teacher in advance, and students independently develop an individual schedule. Communication between students and teachers is carried out through e-mail, instant messengers, or thanks to the tools built into the platform: through chats and forums. Also, the teacher can set the time for individual online consultations with each student. a) Examples of asynchronous learning: b) Online courses c) Educational email newsletter d) Blogs e) Pre-recorded video tutorials or webinars f) Internet forums and discussion clubs.

The synchronous e-learning system allows students to instantly ask questions of a teacher or classmates via instant messaging. Also, these are online studies that are conducted using chats. Such training is only possible online. While the asynchronous e-learning system can be delivered online and offline, it also includes coursework delivered via the web, email, and message boards that are posted on online forums. However, asynchronous and synchronous DL complement each other.

Based on research, technologies related to synchronous and asynchronous learning can improve the quality of student-teacher interactions, increase student engagement, and improve learning outcomes. In addition, synchronous and asynchronous e-learning is classroom learning and dynamic learning, and a depth of learning where you can interact with your teachers regularly and often. Ultimately, the learning method you choose for your students will depend on a number of factors - learning objectives, the type of course content you create, how you deliver teaching, and your students' accessibility. However, if you have the resources, using both synchronous and asynchronous learning is a winning option. For example, creating



a course that is mostly asynchronous with additional webinars scheduled on different days and times ensures that students get the added benefit of interacting with each other and teachers. In addition, blended learning is another option that supports both synchronous and asynchronous learning capabilities. Variety is the best solution. Especially if you're aiming to get students as involved as possible in learning, mix different forms and types of content.

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QUALITIES LEADING TO PEDAGOGICAL SKILLS

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Annotation. The article details the pedagogical qualities aimed at developing pedagogical skills in young teachers to become masters of their profession.

Keywords: teacher, teaching material, students, pedagogical skills, oratory, competence, speech, lesson, treatment, kindness, forgiveness, learning, knowledge, skill, competence.

Teaching is honorable, but at the same time very responsible, complex, and difficult occupation. Pedagogy requires dedication, honesty, hard work, and constant work on oneself, time. It requires pedagogical skill to keep up with. The educational process is two-way: it is the process, i.e. the teaching and learning parties. Therefore, their mutual pursuit of a goal, coordination leads to the acquisition of deep knowledge and determines the quality and efficiency of the educational process.

Pedagogical skill is the correct organization and management of the pedagogical process, planning and implementation of expected results in advance, education is skillful management of the process. Today's youth are eager and eager for knowledge. The teacher should be very civilized, polite, demanding in the lesson and follow the procedures.

Pedagogical activity consists of the following components:

- the purpose of pedagogical activity;
- object of pedagogical activity;
- the subject of pedagogical activity;
- means of pedagogical activity.

The main components of the teacher's pedagogical skills are as follows:

- humanistic orientation of the teacher's personality;
 - professional knowledge;
 - pedagogical ability;
 - pedagogical treatment; pedagogical creativity; pedagogical culture;
- pedagogical sophistication;
- pedagogical technique.



A leading place in the personal qualities of the teacher in pedagogical activity humanity, honesty, purity and justice must be acquired.

For professional knowledge to be perfect, the following is required: science methodology - philosophical requirements and tasks of the society in the field of education and training know the basics; theoretical knowledge - laws and regulations of science, rules and know the principles; methodical knowledge - practical model of the structure of the educational process and to be able to construct theoretically; technological side of education - education and upbringing to be able to effectively solve practical tasks in the field.

The following leading pedagogical skills are important in pedagogical activity achieves: communicative ability - ability to convince learners, quick to communicate access, openness; perceptive ability - professional vigilance, empathy (of other persons sharing feelings and moods); personal mobility of the teacher - internal strength (energy) to be sufficient, active, proactive in class and extracurricular activities, being able to follow students; emotional stagnation – self be able to control (mood, feeling, nervous and mental state); of the learner confidence in the future - looking for the positive aspects and good qualities of the learner, find and develop; creativity - non-traditional to reality, events, lessons make friends.

Pedagogical behavior in pedagogical skills is one of the teacher's professional activities is the appearance, the interaction of the participants of this process in education and reflects cooperation. Pedagogical creativity is one of the teacher's skills creativity, initiative, pedagogical perseverance and innovation means the leading road. Pedagogical culture - taking into account teacher's duty, responsibility, dignity, conscience, moral belief, justice, represents perfection, honesty, correctness. Pedagogical in the system of pedagogical skills tact - the teacher's pedagogic purpose, useful, valuable it is characterized as the measure, criterion and limit of the means of influence.

Pedagogical technique is an organizational form of teacher's activity in teaching, education didactic, organizational, constructive; communicative in influencing recipients embodies the skills.

Pedagogical skill consists of specific training steps. This is readiness can be conditionally divided into the following directions:

- training of the pedagogue in terms of personal qualities;
- mental-pedagogical readiness of the pedagogue;
- scientific-theoretical training of the pedagogue;
- special and specialized methodical training of the pedagogue.



Therefore, in order to become a master of his profession, a teacher should work on himself regularly, only when it develops and becomes perfect, benefiting from nature, art, life, and science achieves the goal. With students, their parents and colleagues in the field of work of a teacher. The integrity of communication is the basis of pedagogical activity and pedagogical skills. Pedagogical skill is a product of education, knowledge, skills, competence, practice and intelligence.

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THE STRUCTURE OF THE FUTURE FOREIGN LANGUAGE TEACHER'S PROFESSIONAL SPEECH COMPETENCE

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Annotation. This article describes the concept of professional speech competence, the structure and components of the professional speech competence of future foreign language teachers. The article describes the priority of the condition of achieving the goal set in the speech for the methodological thematic alternative of professional speech competence.

Key words: professional speech competence, presentation, problematic, feedback, successful teaching.

Internal relations within professional speech competence should be stable and ensure the integrity of the object and its uniqueness. As part of speech competence, external relations are formed for a specific purpose. Goal-setting strategies are general didactic goals of teaching and educating students, as well as special methodological goals of teaching speech activities in a foreign language class. Unlike the taxonomic invariant model of professional speech competence, which is a strategy of professional behavior of a foreign language teacher, the structure of professional speech competence reflects the relationship of each meaningful component of directed action in the system of foreign language teaching. This structure depends on the difference in the working levels of the speech and speech processes. At the same time, the simultaneous connection of the components of speech competence ensures the achievement of the general pedagogical and specific goals of the foreign language lesson.

As a component of professional speech competence of a foreign language teacher, presentation is related to other components of the structure, for example, the component of speech message construction. In the foreign methodology, this component can be associated with the concepts of success and confidence building. The effectiveness of the presentation of speech messages by a foreign language teacher is determined by the degree of actualization of the final or intermediate product. It is the success of the presentation, as well as the success of the general interaction between the teacher and foreign language students. Difficulty. The



component of problematization of the speech message includes the development of the foreign language teacher's ability to recognize and solve problems in teaching and learning activities in a foreign language. Problematizing a speech message means putting the problem to the audience or to a particular communicative partner to solve it. A positive understanding of the problem allows you to abstract from the negative view of the problem. The problematic situations and tasks that can be divided into such a reclassification are as follows:

- the problematic situation is not as a result of new knowledge and contradictions between facts that destroy the theory for students, but as a means of restoring the connection between the known and the still unknown; not as a conflict between the lack of a theoretical basis, but as an opportunity for the scientific research work of a foreign language teacher;
- the problematic situation is not the diversity of concepts and the lack of a reliable theory to explain these facts, but the systematic thinking of the foreign language teacher in the integration of constructive educational results and the education of schoolchildren as an opportunity for manifestation;

Focusing on constructive activities from the point of view of successful teaching and upbringing means, first of all, mobilizing every opportunity to achieve the planned result. The reasons that can lead to failure on the way to the result can be the following: 1. A foreign language teacher may know some meanings of the word "result", but may not use the methodological possibilities of the concept of "result" in his practical work to plan, teach and reflect the work result:

2 A future foreign language teacher may accept unrealistic results that cannot be achieved in the conditions of professional activity. In this case, the temporal, spatial, algorithmic or content parameters of the educational problem are incorrectly calculated.

3. The motivation of the prospective foreign language teacher may not be strong enough to achieve the goal. In this case, the foreign language teacher is unable to consider his professional activity as a social role. Lack of sufficient capacity to abstract from the problem reduces the teacher's motivation.

4. The future foreign language teacher strives for certain results, the acquisition of which may be undesirable for him in a broader sense, for example, axiological, psychological, and managerial, etc. The "constructivism" component helps to turn the goal into a result. The development of the speaking competence of a foreign language teacher includes the formation of the following basic principles that lead to the realization of the result: - setting the goal in an affirmative form. Therefore, a



foreign language teacher can move in the direction he plans, and not deviate from what is unnecessary. The formation of negative results often turns out to be a "list" that the teacher consciously and does not strive to fulfill.

In the ideal approximate version of verbal and cognitive reflection of the results of social communication, the person of the foreign language teacher works as a teacher with professional speech competence, teacher-consultant, interprets the effectiveness of applying skills and acquired knowledge in a foreign language. For the methodological thematic alternative of professional speech competence, the condition of achieving the goal set in the speech is a priority.

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WAYS OF FORMING LIBRARY CULTURE IN STUDENTS

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Annotation. In our society, the approach to reading has been different in different periods. Based on the needs of each period, the level of reading is determined. Therefore, since the power of any country is determined by the consciousness of its citizens, special attention is paid to the issue of reading. Today, social phenomena that are used with terms such as "reading culture", are component the information culture. This article discusses the ways of forming a culture of reading among students.

Keywords: reading culture, reading, resources, skills, competence, librarianship.

Although the word "mutolaa" has the meaning of "reading" in Arabic, today it has a broader meaning than reading a book. According to A. Umarov, "mutolaa" represents a set of changes occurring in the general information-oriented process, behavior and activities of cultural social groups, associations and individuals. knowledge, norms, social phenomena and other attributes. Including, understanding and aesthetic enjoyment of information in culture, medicine and art, as well as scientific literature, all kinds of resources, information-bibliography and all kinds of information materials, searching for interesting information, getting necessary and important information from endless sources of information, special ways to use information-library facilities to improve their skills learning is part of the concept of information culture. For a person who has fully mastered information culture, it is appropriate to use the term "library".

H. Tokhtaboyev, - has been raised to the level of reading. Reading is not only promoting books, but also teaching to read, to choose a book to read, to ponder, that is, to understand oneself in the book." training;–teaching ways of thinking about the books read;–improving existing reading skills. Teaching, learning, development is a process of embodiment. Information culture is implemented in the training process. Acquired knowledge ensures consistent formation of students rather than being formed in the lessons taught in the classroom, perhaps outside the classroom, more precisely It is achieved by working independently in information-library institutions.



The existing experience in information-library work shows that the most effective means of educating the culture of information-library is the promotion of information-library knowledge among students. Providing information about the basic methods of communication forms the basis of information-librarianship lessons. Learning skills should be developed. Also, it is necessary to learn how to use the electronic library, electronic catalogs, databases, and learn how to use them. It is possible to organize in It is possible to set aside extra hours for information-library classes.

19. It is necessary to confirm whether the teaching hours, the hours spent by the teacher and the library, will be held in the classroom or in an information-library institution.

There are many negative consequences of studying: a person's ability to think independently, to perceive reality in depth, to relate to events, to distinguish between black and white is not fully formed; he does not get to know the national culture, history and traditions; his speech is low, he cannot fully express his thoughts due to his lack of vocabulary; lacks cultural speech requirements (accuracy, correctness, logical consistency, clarity, purity, etc.) are faced with difficulties in creating perfect summaries and summarizing from a compositional point of view. As a proof of this, we can say that when we write essays, statements, dictation in motherhood and literature classes, most of the students' writing is detailed, indicative and stylistic. we witness that the level of creativity of most students is very low. Even the art pieces studied in class In the analysis of visual and artistic works, in the discussion about their aesthetic effect, the student cannot think and relate.

It is necessary to pursue spiritual, mental, and aesthetic growth. Because it is difficult to imagine a teenager's life without creative work, the world of fairy tales, fantasies, games and music. If reading can include all of these, then his life is meaningless, he tries to understand the essence of events, and it helps him to grow into a mature person with intelligence and understanding of life's conflicts. "The tool that enriches the spiritual world is the book, reading. In conclusion, I would like to say that reading is the work of a person, directing one's activity in a certain direction, forming specific emotions, beliefs and worldviews in the mind, teaching him to think, how to live in life, thinking, knowing the writer's humanistic, moral, aesthetic, artistic, civic point of view, advancing his spiritual teachings, and marking the path of the writer in his own life. An important task in the school and family is to make reading a necessity in human life. It is impossible to change the child's attitude towards reading without increasing love and attention.



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USE OF INTERNATIONAL EXPERIENCE IN EDUCATION

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Abstract: The article describes the German education system, the French education system, the Japanese education system and the differences between them.

Key words: education, system, enlightenment, culture, school, pedagogue.

German education system: Germany is one of the centers of world enlightenment and culture. In this country, every citizen has the right to freely develop his personality, to choose a school, a place of study and a profession depending on his talents, inclinations and abilities. The school education system consists of primary and secondary educational institutions. Education in all public schools is free. School education in Germany is divided into the following school types: primary school; vocational schools; primary school; real school; gymnasium; general school; special school.

Primary school is the foundation of the education system. After primary school, students go to secondary school. Basic or comprehensive public school is compulsory for all students who have completed primary school and have not attended real school or gymnasium. Primary school teachers feel that they are not teachers, but social pedagogues. But students in the main school are forced to receive vocational education, despite their poor mastery. Real schools belong to the second level and usually include grades 5-10. The Real School provides high-level extended general education and prepares students for vocational training courses to become holders of professions that require high demands on independent thinking, responsibility, and people-leadership skills. German education has a very complex system in its own way. The German state has an educational system that has earned its place among the developed countries. French education system: The quality of education in France is controlled by the Inspectorate General for Education, Sports and Research. This general inspection works for 4 ministries.

The General Inspection performs 4 tasks:

1. Support - education, science, sports, culture administration offices, rectors of higher education.



2. Expertise - activities of ministries, agencies, contracts, leaders, services, structures, etc.
3. Evaluation - organizations, institutions, structures, social and political situation, personnel.
4. Control - organizations, institutions, services and personnel.

The diversity of experiences gathered in the General Inspectorate allows for the coordination of state policies from kindergarten to doctoral studies.

According to the French education system, a child goes to a preparatory class at the age of 6-7, and then studies in the same school for 4 years in the primary class. These primary classes usually operate as separate primary schools and are also separately inspected. The next level of secondary education is called college. The child studies there for 4 years and at the end of it, he gives a certificate as a part-time school graduate. For the next 3 years, he will study at lyceums of different fields and at the end, after passing the bachelor's exam, he will be admitted to higher education institutions depending on the result. The school director does not fire teachers. Teachers who do not perform well are inspected by the educational inspectorate according to the director's recommendation. His discipline, teaching activity, reputation among children and parents will be carefully studied and appropriate measures will be taken. Demand for school teachers is very high in France. Especially in elementary schools, a teacher should be a master of his profession, an excellent speaker, an artist, a musician, an athlete, an organizer, and an exemplary character. French educational systems do not provide for extracurricular institutions. However, there are various clubs in schools and lyceums. It has been more than 2 years since the establishment of the Education Inspection under the Cabinet of Ministers of the Republic of Uzbekistan. Over the past period, purposeful work has been carried out to study advanced foreign experiences in performing the tasks assigned to the inspection and to introduce them to the assessment of the quality of education in our country. We are currently adapting the advanced aspects of foreign pedagogy and making it one of the most advanced pedagogies in the world by introducing new subjects into the curriculum.

Currently in US pedagogy:

1. To educate the child in the spirit of confidence in his own strength and potential.
2. Struggle to realize the student's smallest personal potential
3. Do not humiliate the child, do not knock down human values and pride
4. Orienting the student to the profession from an early age
5. Educate with a spirit of pride and pride for the country.

**In Japanese education:**

1. Thoroughly prepare the child for school
2. Strengthening parents' responsibility for the education and upbringing of children;
3. Attention paid to the physical development of students;
4. High demand for teaching staff;
5. Consistent work with young talents.

In German education:

1. Strong focus on progressive learning;
2. Strengthening the labor education of students
3. Vocational guidance.

In French education:

1. Subject organization of education from pre-school education;
2. Thorough implementation of primary education in 3 stages
3. Great attention is paid to providing education with didactic tools.
4. Various firms, concerns, enterprises, strong connections and other exemplary aspects of educational institutions are moving to our education.

Conclusion: Of course, any innovation, change, serious analysis, experience comes into education. Uzbekistan is scheduled to participate in PISA and PIRLS international assessment system in 2021. Everyone should prepare for this test. That is, our 3rd graders this year will be 4th graders in 2021. In order to prepare students for this process, it is necessary to share the international experiences of developed countries participating in the international evaluation system.

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PEDAGOGICAL TECHNIQUE IN TEACHER'S ACTIVITY

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Annotation

In this article deals with the art of influencing students in the teaching process, which is an organizational form of pedagogical activity of the teacher, the delivery of educational material through emotion, speech and nonverbal communication. The details of the pedagogical technique are described.

Key words: teacher, pedagogical technique, emotion, speech, facial expressions, pantomime, behavior, creative mood, pronunciation, speech, appearance, taste, appearance, stature, self-confidence.

The formation of an excellent system of personnel training based on the rich intellectual heritage and universal values of the people, on the basis of the achievements of modern culture, economy, science, technology and technology is an important condition for the development of the Republic of Uzbekistan. The potential of professors and teachers in providing society with highly qualified specialists, raising a perfect person, raising the quality of education, and their pedagogical technique is the main factor in the educational process.

Pedagogical technique is an organizational form of the teacher's activity, it is the art of influencing students during the teaching process, conveying the educational material through emotions, speech and non-verbal communication.

Pedagogical technique - consists of the following components:

- management of the teacher's actions;
- ability to influence the team and the individual.

The teacher's management of his behavior consists of:

- able to control his body (mimicry and pantomime);
- to be able to control one's feelings and mood (to remove unnecessary mental stress, to create a creative mood for oneself and students);
- social perceptive ability (attention, observation, sensitivity);
- speech technique (diction, pace of speech, voice, breathing);

The ability of the teacher to influence the team and the individual is as follows:



- didactic qualification;
- organizational skills;
- constructive competence;
- communicative competence.

Mimicry is the art of conveying emotions, thoughts, mood, psychological state, feeling with the help of facial muscles. Sometimes students are more influenced by the teacher's facial expression and look than his words. Mimic actions, expressions increase the emotional value of information and create an opportunity for deep assimilation.

Mimic expressions should not have a negative impact on students' learning mood. It is necessary not to bring anxiety and depressed mood at home and at work to the audience. The most important parts of the face that express the mood of a person are the eyes and eyebrows. A man's heart is a mirror in his eyes. Emotions such as interest, displeasure, surprise, joy, confidence, respect can be expressed by facial expressions.

Pantomime is the movement of the body, hands and arms. The teacher conveys the main goal of imparting knowledge to the students with his whole body and body parts. Correct posture and pronunciation indicate the teacher's self-confidence and knowledge. Therefore, it is necessary for the teacher to learn to stand correctly in front of the students in class.

In the class, he stands in an upright position, 12-15 cm between the arrows, one arrow is slightly forward. A step or two is taken forward, especially when it comes to conveying important information. In some cases, the teacher's withdrawal means giving the students a short break. Movement should be graceful, graceful, beautiful. Hand movements should not be too sharp and violent. Instead, hand movements should be circular in order to confirm, deny, and increase the effect of thought.

The most important thing in pedagogical technique is the teacher's self-control. The teacher should be able to see himself through the eyes of the students. The appearance of the teacher should be aesthetically impressive and tasteful. His face, appearance, behavior, stature, beautiful walk, dress should be aimed at a single goal, that is, it should have an effective impact on the educational formation of the student's personality.

There are the following types of management of the teacher's actions:

- self-confidence, optimism;
- being able to control one's own behavior (preventing excessive muscle tension and relaxation, correct breathing during speech);



- exercises that relieve pedagogical tension (physical work, music, books, jokes);
- self-confidence (Autogenic exercises).

The teacher should have the culture of speech, he should present the educational material in an artistic, fluent, understandable language, there should be no dialect words in his speech. In speech, diction (pronunciation) is important to correctly emphasize the words. Speech speed, sounding of words, observance of pauses make up the rhythm of speech. In speech, timbre is important - the sweetness, tone, openness and tenderness of the voice. The teacher's shouting and speaking in a low voice, explaining at the same pace, makes students lose their interest and become indifferent. Therefore, the teacher should always be confident in his speech and be able to attract everyone's attention. Intelligible, beautiful, artistic, fluent speech depends on the vocabulary of the teacher and encourages students to be active.

The ability of the teacher to influence the team and the individual is as follows:

- didactic competence (conveying knowledge and educational material to students with the most effective methods and tools);
- organizational skills (having complete knowledge of the team and managing it skillfully);
- constructive skills (proper organization of class and extracurricular activities);
- communicative competence (establishing positive teacher-learner communication).

In order to master the pedagogical technique, first of all, it is necessary to self-educate professionally and pedagogically. Because pedagogical technique has individual personality. Having sufficient pedagogical techniques in teaching activities - self-control, maintenance of a healthy nervous system, and prevention of emotional and mental stress.

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VALUES IN EXTERNAL EDUCATION

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Annotation: The article discusses that the model of modern education cannot be created without taking into account regional characteristics, without relying on the historical memory of peoples, on the national experience of teaching and family education. The starting point for the upbringing of the ethics of interethnic communication should be the formation of a positive emotional attitude in children to the national diversity of the population of our country and the entire planet.

Key words: modern education, national culture, region, interethnic relations, parenting, primary education, experience.

The coming third millennium will be accompanied by a global change of the world community, the existing world order, changes in the social, political, and economic spheres of society, and the expansion of mutual relations between peoples and cultures. Today, it is difficult to find ethnic communities that do not enter into intercultural interaction and are not influenced by the culture of other peoples. Such integration leads to rapid growth of cultural exchange and acceleration of direct international relations.

Globalization and the expansion of intercultural interaction require the analysis of national characteristics, cultural differences, and at the same time, intercultural interaction and integration of peoples of different countries within the framework of international relations.

Today, the world economy is actively preparing for the upcoming global digitization and robotization, which will require completely different skills and a much higher level of human capital. Therefore, it is very important for Uzbekistan and other countries of Central Asia to create favorable conditions for imparting knowledge and skills that will help the young generation to succeed in life, and not to miss the opportunity to improve the quality of education. In particular, quality organization of the primary education process, which is one of the main links of the continuous education system introduced in our republic, is of great importance for the next stages of education.



The processes of modern globalization and subsequent migration and immigrant flows have become an important and real problem of the modern life system and have affected all spheres of social life. But the process of globalization has not only positive, but also negative consequences, where inter-ethnic conflicts can be included in negative situations, which is a typical social, leads to the destruction of professional activity and other important activities that worsen the quality of life.

It is impossible to create a modern education model without taking into account regional characteristics, without relying on the historical memory of peoples, experience of national education and family education. Scientists of many countries have always been interested in complex and multifaceted problems of international communication. In social science, there are various aspects of this problem (social-psychological, socio-political, sociological, linguistic, etc.), which have become the object of constant research by scientists.

It is known that the educational process implies the selection of such tools and methods of international education that are more suitable for the age and psychological characteristics of children (5-10 years old). Undoubtedly, the views and beliefs of the teacher play an important role in the educational process. Children educated by teachers with a sufficiently positive form of ethnic self-awareness are better adapted to the micro-society; their behavior is characterized by flexible and harmonious ways of interacting with others. . The most important task of a teacher: to create a positive image of ethnic relations in the minds of children. At the same time, such an image is an important element of a multi-ethnic and multicultural society.

The educational system is intended to correct various types of negative manifestations, to create conditions for the formation and distribution of value orientations that are favorable for both the individual and society.

In order to carry out positive activities in today's complex world, it is necessary to protect our children from the influence of "foreign" cultures without losing our own culture.

In addition to interest and sympathy for peers, not only for themselves, but also for other nationalities, preschool and elementary school students, friendship, respect for representatives of different nationalities, the ethics of interethnic communication, the charm and characteristics of different cultures it is necessary to educate to have the right attitude.



The basic functions of the brain begin to form in children even before birth, and this process continues until the age of 5. At this time, the brain's ability to learn certain skills reaches its highest level, and with age, it gradually decreases. Missing this opportunity makes it difficult for children to learn new skills.

Among children under 5 years of age, those who are malnourished, stunted, deprived of parental attention and development incentives, do poorly in school and earn less when they grow up. That is, children of poor families will never have the opportunity to get out of poverty. Therefore, early investment in the younger generation is of great importance for the development of human intelligence and skills and the development of high human capital.

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THE ANALYSIS OF THE CONCEPT OF FIDELITY IN ENGLISH LANGUAGE.

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Annotation: This article reflects the definitions of the concept of Fidelity in English language. The concept of Fidelity has not been well analyzed in sentences but also revealed the meanings of this term in different sentences in this article.

Key words: Fidelity, loyalty, faith, trust, faithfulness, evaluation, «audio fidelity», «fidelity fund», «fidelity insurance»

АНАЛИЗ КОНЦЕПТА ВЕРНОСТЬ В АНГЛИЙСКОМ ЯЗЫКЕ.

*ШАБОНОВА НОЗИМА БАХТИЁР КЫЗЫ
УЗБЕКСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ МИРОВЫХ ЯЗЫКОВ
СРАВНИТЕЛЬНОЕ ЯЗЫКОЗНАНИЕ И ЛИНГВИСТИЧЕСКИЙ ПЕРЕВОД
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Аннотация: В данной статье отражены определения понятия Верность в английском языке. Понятие Верность не было хорошо проанализировано в предложениях, но также выявило значения этого термина в разных предложениях в этих статье.

Ключевые слова: Верность, преданность, вера, доверие, верность, оценка, «аудио верность», «фонд верности», «страхование верности»

SADOQAT KONSEPTINING INGLIZ TILIDAGI TAHLILI

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Annotatsiya: Bu maqola sadoqat konseptining ingliz tilidagi izohlarini ifodalaydi. Sadoqat konsepti nafaqat yaxshi tahlil qilingan bu maqolada balki bu terminning ma'nolari turli xil gaplar orqali ochib berilgan.

Kalit so'zlar: Sadoqat, sodiqlik, iymon, ishonch, baholash, "audio sodiqlik", "sodiqlik fondi", "sodiqlik sug'urtasi"

Introduction. *Fidelity* “loyalty, faithfulness” comes via Middle English and Old French from the Latin noun *fidēlitās* (inflectional stem *fidēlitāt-*), a derivative of the adjective *fidēlis* (familiar to Americans from the Marine Corps motto, *Semper Fidelis* “Always Faithful”). *Fidēlis* is a derivative of the noun *fidēs* “trust, assurance, guarantee.” The Latin forms come from the Proto-Indo-European root *bheidh-*, *bhoidh-*, *bhidh-* “to trust.” The variant *bheidh-* is the source of Latin *fīdus* “faithful, loyal,” *fīdere* “to trust, have confidence in,” Greek *peísesthai* “to trust, rely on, obey, be persuaded,” and Greek *Peithō* “(the goddess of) persuasion.” *Bhoidh-* is the source of Latin *foedus* “formal agreement, league, treaty” (source of English *federal*, *federate*, and *confederate*); the variant *bhidh-* forms Latin *fidēs* and Greek *pístis* “faith, trust, authentication,” and *pístós* “faithful, reliable, credible.”¹ The English noun *faith* comes from Middle English *feith*, *faith*, from Old French *feid*, *feit*, *fei*, from Latin *fidem*, the accusative singular of *fidēs*. (The English pronunciation of *faith* is all but identical to that implied by the Old French forms, quite different from the modern French pronunciation.) *Fidelity* entered English in the early 16th centuries. 15th century, from [Middle English](#) term from [Middle French](#) *fidélité*, from [Latin](#) *fidēlitās*, from *fidēlis* (“faithful”), from *fidēs* (“faith, loyalty”) (English *faith*), from [Proto-Indo-European](#) **b^hid^h-*, [zero-grade](#) of **b^heyd^h-* (“to command, to persuade, to trust”) (English *bide*). [Doublet](#) of *fealty*.² *Fidelity* is the quality of being faithful or loyal. Dogs are famous for their *fidelity*. *Fidelity* comes from the Latin root *fides*, which means faith, so *fidelity* is the state of being faithful. Marital fidelity is faithfulness to your spouse. If you're a journalist, your reports should have fidelity to the facts. Someone without fidelity to a religion or group belief is called an *infidel*. Fidelity, is a key factor for thousands of years, has been regarded as the highest ideals to be endeavored in human activities. There are many definitions refers to the fidelity in English language. If we research the concept of fidelity we are truly sure how complex concept it is. There are many definitions in both languages.

¹ <https://www.sciencedirect.com>

² <https://www.sciencedirect.com>



There are some definitions of fidelity; for example, the quality of being faithful, accuracy with which an electronic system reproduces the sound or image of its input signal.³

In English language there are some sentences referring the concept of fidelity. He had not been unfaithful to her, of course, but **fidelity** could not just be about sex. I had defeated a car and a mountain as she pondered over my father's **fidelity**. Every time that cell divided, in the many embryological steps that went into making you, the original set of genetic instructions was duplicated with great **fidelity**. Her hairdresser could count on absolute **fidelity** and punctuality. There are many sentences in English and Uzbek languages. Nina believes that marital fidelity and humility is what love means.

Нина убеждена, что супружеская [верность](#) и смирение - это и есть любовь.

Loyalty, which he says is more than fidelity.⁴

Самоотдача, которую я имею в виду, - больше, чем [верность](#).

In any graphic portrayal, whether it be on paper or another medium, several important factors govern the fidelity of the product.

В любом графическом изображении, выполненном ли на бумаге или иными средствами, [точность](#) продукции регулируется рядом важных факторов.

This was their first objective: get some thought fidelity from the chair through the Montauk transmitter and out the antenna.

Это была их первая цель: получить некоторую [точность](#) мысли от стула через передатчик Монтаука и антенну.

Whoever I marry deserves somebody who values fidelity.

За кого бы я ни вышла замуж, он заслуживает того, кто ценит [преданность](#).

The red stripe symbolizes strength; the white stripe represents faithfulness and fidelity; and the green stands for hope.⁵

Красная полоса символизирует силу, белая полоса представляет верность и [преданность](#), а зеленая означает надежду.

This third antithesis is essentially a call to fidelity in marriage.

Эта третья антитеза является, в сущности, призывом к [верности](#) в браке.

Technology has become the new taken-for-granted order that requires our fidelity.

³ Lachman, V.D. "Strategies Necessary for Moral Courage" OJIN: The Online Journal of Issues in Nursing Vol. 15, No. 3, Manuscript 3. 2010.

⁴ <https://www.sciencedirect.com>

⁵ <https://www.ncsbn.org/ProfessionalBoundariesbrochure.pdf>.



Технологии стали новым, воспринимаемым как должное порядком, который требует нашей преданности ему.

The poet never doubted the fidelity of his wife.

Полковник никогда не испытал ни малейшего сомнения в верности своей жены.⁶

In English language the word "high-fidelity" used in the sentences above.

Entertainment streaming service delivers high-fidelity music to audiophiles worldwide. These would filter out the objectionable whistles or squeals, leaving only the program with its original high-fidelity.

It joins three support units -- the standardized patient unit, the high-fidelity simulation unit and the surgical skills unit.

An early step towards this goal is to fabricate high-fidelity individual qubits.

All the talk is about room-filling high-fidelity sound.

In English language the word "Light-fidelity" used in the sentences above.⁷

Smart lighting and Light Fidelity (Li-Fi) technology are two important upcoming technologies in the LED industry.⁸

At this year's CES they also announced that Wysips is capable of Light Fidelity Data Transmissions -- a method of transmission data is sent and received via light waves. Called Li-Fi, which is short for light fidelity, the technology is what is known as Visible Light Communication (VLC).

The light fidelity market is split into components, application, and geographies.

The latest thing the internet engineers have cooking in their lab is Light Fidelity technology, or LiFi.

If we take into consideration the word fidelity we encounter many collocation related to this word. «audio fidelity», «fidelity fund», «fidelity insurance»

1. *Keeping them in top condition is good for both your hygiene and the **audio fidelity**, so we've put together a variety of tips for doing just that.*
2. *One purpose of the **fidelity fund** is to enable people to be reimbursed if their money is stolen from an estate agent's trust account.*
3. *The **fidelity fund** is intended to make good to clients when money held in trust is wrongfully used.*

⁶ <https://www.ncsbn.org/ProfessionalBoundariesbrochure.pdf>.

⁷ Lachman, V.D. "Strategies Necessary for Moral Courage" OJIN: The Online Journal of Issues in Nursing Vol. 15, No. 3, Manuscript 3. 2010.

⁸ O'Donnell, Carol L. "Defining, Conceptualizing, and Measuring Fidelity of Implementation and Its Relationship to Outcomes in K-12 Curriculum Intervention Research". 2008.



4. *To put it in its context, the **fidelity fund** is presently dealing with 850 claims, of which 300 are from this single attorney.*
5. *Subscribers who are lawyers or conveyances must hold professional indemnity and **fidelity insurances**.*
6. *He estimates about 60 per cent of corporates invest in **fidelity insurance**.*
7. *Therefore, when the body corporate's funds are managed outside of a trust*
8. *account, the managing agent and the body corporate need to purchase*
9. *additional **fidelity insurance**.⁹*

METHODS. The concept of fidelity in English language has linguistic features are required to follow certain principles, rules and criteria when researching English sentences and definitions related to the word fidelity. The methods used for researching are divided into two basic categories:

- the collecting of linguistic features of fidelity and its definitions.
- the analysis and interpretation of linguistic features of English sentences and definitions.
- The collection of clear definitions of English sentences has includes: inscriptions, documents, records, dictionaries, books, monographs, and websites, which are used afterward for using English lectures and seminars.
- The analysis and interpretation of definitions take into consideration processing collection of the information gathered, which used in High education system.

RESULTS. We should take into consideration to these sentences related to the fidelity and his Russian translation.

"I can attest your fidelity, sir."

- Я могу засвидетельствовать вашу преданность, сэр.

DNA must replicate itself with extreme fidelity.

ДНК должна копировать себя с чрезвычайной точностью.

The criteria of fidelity is a comparison with absorption spectra measured with the help of classical light source.

Критерием достоверности результатов является сравнение со спектром поглощения, измеренным с помощью классических источников света.

I'm physiologically incapable of fidelity.

Я физиологически не приспособлен к супружеской верности.

⁹ [Fidelity Implementation Study Group Report](#)". Simulation Interoperability Standards Organization. 1999. Retrieved January 2, 2015.



Then I asked to transfer to Fidelity.¹⁰

Тогда я попросил перевести на Верность.

Butler wanted him to see clearly that fidelity was the point in this case-
fidelity, tact, subtlety, and concealment.

Батлер дал ему понять, что главное в этих делах -верность, такт, сметливость
и соблюдение тайны.

No fidelity, no constant truth and passion, could move her into warmth.

Никакая преданность, никакое постоянство и самоотверженность не могли
растопить это сердце.

I answered, I would stake my life on her fidelity.

Одной из этих сил была верность.

Fidelity explains the level of detail and functionality that the design has. Fidelity can
vary in content, visuals, and interactivity. Low fidelity design typically has the basic
elements of the final design, while high fidelity looks as close as possible to the final
design.

*We must focus on how to use the word fidelity in these sentences.*¹¹

They also took the oath of fidelity to him and his successors.

His translations show strong fidelity to their originals, and have often been
considered the best of his works.

It was one of a handful of magazines then available for the individual interested in
high fidelity.

Devotees sometimes interpret his elephant head as indicating intelligence,
discriminative power, fidelity, or other attributes thought to be had by elephants.

Site fidelity rates appear to vary among populations.

There are some sentences using the word “high –fidelity”

Entertainment streaming service delivers **high-fidelity** music to audiophiles
worldwide.

These would filter out the objectionable whistles or squeals, leaving only the
program with its original **high-fidelity**.

It joins three support units -- the standardized patient unit, the **high-fidelity**
simulation unit and the surgical skills unit.

An early step towards this goal is to fabricate **high-fidelity** individual qubits.

¹⁰ <https://www.ncsbn.org/ProfessionalBoundariesbrochure.pdf>.

¹¹ Fowler, M.D. Guide to the Code of Ethic for Nurses: Interpretation and Application. Silver Spring, MD: American Nurses Association. 2010



All the talk is about room-filling **high-fidelity** sound.¹²

Fidelity also means complete commitment, trust, and respect between husband and wife. Inappropriate interactions with another person can erode fidelity. President Ezra Taft Benson said, "What does it mean to love someone with all your heart?"

Fidelity is the quality of [faithfulness](#) or [loyalty](#). Its original meaning regarded [duty](#) in a broader sense than the related concept of [fealty](#). Both derive from the [Latin](#) word *fidēlis*, meaning "faithful or loyal". In the [City of London](#) financial markets it has traditionally been used in the sense encompassed in the motto "my word is my bond".

While veracity and fidelity are similar concepts, they should not be confused. Veracity means telling the truth or the opposite of deceiving or misleading. Veracity also includes being transparent and not holding back important information. One common place where veracity is encountered in nursing is when informed consent is needed. For the nurse to practice in alignment with veracity, they need to present all necessary information to the patient in a truthful manner that allows the patient to make an informed choice. Veracity means that there has been full and honest disclosure.

DISCUSSIONS. While being truthful and honest are also necessary components of fidelity, fidelity is more concerned with one's commitment to professional obligations. Fidelity encompasses more than veracity. While veracity is necessary for fidelity, it is not sufficient for fidelity. For instance, a nurse could be truthful but not provide the care required of them by professional and patient expectations, therefore not practicing fidelity. Both veracity and fidelity are related to the trust

awarded to nurses, but they are not interchangeable principles.

Fidelity is the principle concerned with building trusting relationships between researchers and research participants. On agreeing to participate in a research project, participants are entrusting themselves to the researcher who has an obligation to protect each participant, as far as possible, from any harm as a result of participating in their research.

"Fidelity" denotes how accurately a copy reproduces its source. In the 1950s, the terms "[high fidelity](#)" or "hi-fi" were popularized for equipment and recordings which

¹²[High-fidelity phase and amplitude control of phase-only computer generated holograms using conjugate gradient minimisation](#)" Bowman, D.; Harte, T. L.; Chardonnet, V.; Groot, C. De; Denny, S. J.; Goc, G. Le; Anderson, M.; Ireland, P.; Cassettari, D.. 2017.



exhibited more accurate [sound reproduction](#).¹³ For example, a worn [gramophone record](#) will have a lower fidelity than one in good condition, and a recording made by a low budget record company in the early 20th century is likely to have significantly less audio fidelity than a good modern recording. Similarly in [electronics](#), fidelity refers to the correspondence of the output signal to the input signal, rather than sound quality, as in the popular internet connection technology "[Wi-Fi](#)".

The term "[lo-fi](#)" has existed since at least the 1950s, shortly after the acceptance of "hi-fi", but its definition evolved continuously between the 1970s and 2000s. In the 1976 edition of the *Oxford Dictionary*, lo-fi was added under the definition of "sound production less good in quality than '[hi-fi](#)'", and in the glossary of the 1977 book *The Tuning of the World*, was defined as "unfavorable signal-to-noise ratio". In 2003, the *Oxford Dictionary* added a second definition: "A genre of rock music characterized by minimal production, giving a raw and unsophisticated sound." A third was added in 2008: "Unpolished, amateurish, or technologically unsophisticated, esp. as a deliberate aesthetic choice."¹⁴

In the fields of [scientific modeling](#) and [simulation](#), fidelity refers to the degree to which a model or simulation reproduces the state and behavior of a real world object, feature or condition. Fidelity is therefore a measure of the realism of a model or simulation.¹⁵ Simulation fidelity has also been described in the past as "degree of similarity".¹⁶ In quantum mechanics and optics, the fidelity of a field is calculated as an [overlap integral](#) of the field of interest with a reference or target field.

In the field of [program evaluation](#), the term fidelity denotes how closely a set of procedures were implemented as they were supposed to have been. For example, it is difficult to draw conclusions from a study about formative assessment in school classrooms if the teachers are not able or willing to follow the procedures they received in training.¹⁷

In [translation](#), *fidelity* is the extent to which a translation accurately renders the meaning of the source text, without distortion. It is contrasted with *transparency*,

¹³ Hartley, H. A.. *Audio Design Handbook* (PDF). New York, New York: Gernsback Library. pp. 7, 20 1958. [Library of Congress](#) Catalog Card No. 57-9007. Archived from [the original](#) on 2009-01-27. Retrieved 2009-08-08.

¹⁴ Harper, Adam (2014). *Lo-Fi Aesthetics in Popular Music Discourse* (PDF). [Wadham College](#). pp. 7–11. Retrieved March 10, 2018.

¹⁵ *Fidelity Implementation Study Group Report*". *Simulation Interoperability Standards Organization*. 1999. Retrieved January 2, 2015.

¹⁶ Hays, R. T.; Singer, M. J. *Simulation fidelity in training system design: Bridging the gap between reality and training*. Springer-Verlag. 1989

¹⁷ O'Donnell, Carol L. "Defining, Conceptualizing, and Measuring Fidelity of Implementation and Its Relationship to Outcomes in K–12 Curriculum Intervention Research". *Review of Educational Research*. 33–84. 2008



which is the extent to which a translation appears to a native speaker of the target language to have originally been written in that language.

We can ask a question like that; What is the concept of fidelity?

Fidelity. noun. fi·del·i·ty fə-'de-lə-tē, fī- : the quality or state of being faithful or loyal especially: loyalty to one's spouse in refraining from adultery and sometimes in submitting to a spouse's reasonable sexual desires.

Fidelity is the quality of being faithful or loyal. Dogs are famous for their fidelity.

Fidelity comes from the Latin root fides, which means faith, so fidelity is the state of being faithful. Marital fidelity is faithfulness to your spouse.

We can site the examples of fidelity in life.

Because fidelity has a lot to do with truth and dependability, the word can also be applied to the degree to which someone or something adheres to facts or original information. For example, a journalist who displays integrity by only reporting what really occurred would be a reporter who practices fidelity.

Under the common law of contract an employee owes a duty of fidelity or loyalty to an employer. This means that as long as the employment contract continues, the employee must not compete with the employer or work for a competitor.

There must be fidelity in teaching language; because, this would include teaching all of the lessons in sequence, and carefully following the instructions within each lesson plan so that all of the points and objectives are covered using the methods intended by the author of the program.

Fidelity is an ethical principle that pertains to trustworthiness. Practicing fidelity includes creating and maintaining trust in relationships. Fidelity also means that commitments and promises are fulfilled.¹⁸

Fidelity is keeping one's promises. The nurse must be faithful and true to their professional promises and responsibilities by providing high quality, safe care in a competent manner.

We can say that the fidelity is necessary in the classroom. Fidelity refers to how closely prescribed procedures are followed and, in the context of schools, the degree to which educators implement programs, assessments, and implementation plans the way they were intended.

Fidelity is the virtue of consistency. It is the basis for reliable thought, reason, morality, trust, and loyalty. It allows us to predict future behavior based on the history of past behavior. Fidelity is most valuable when it is applied to the most

¹⁸ Hartley, H. A. *Audio Design Handbook*. New York, New York: Gernsback Library. pp. 7, 20. [Library of Congress](#) Catalog Card No. 57-9007. Archived from [the original](#) on 2009-01-27. Retrieved 2009-08-08. 1958



worthy ideas, deeds, principles, or affiliations.

It also necessary fidelity observation because measuring and analyzing is important in observation.

Fidelity refers to implementing a program or curriculum as intended, which can be a key factor in its success and whether it positively moves youth outcomes. Fidelity monitoring refers to a system of measuring and analyzing the degree to which a program is implemented as intended.

Under the common law of contract an employee owes a duty of fidelity or loyalty to an employer. This means that as long as the employment contract continues, the employee must not compete with the employer or work for a competitor.

In almost all theories of ethics, fidelity is seen as a fundamental moral obligation because it is integral to creating trust. For a relationship to be not only morally fulfilling but also practical, it has to be built upon a level of trust. Now, this will change with various relationships.

What is an example of high Fidelity? A hi-fi, coded prototype is a solution that is pretty close to the ready-to-release version of a product. An example of such prototype would be a rich interactive sandbox that allows test participants to explore a product's different features.¹⁹

Speech is captured with similar high fidelity. His wife tried to repair the damage by proclaiming her belief in conventional marital fidelity. Typically, they address marital fidelity but not nuclear weapons or human rights. The captaincy of England cannot be directly.

We can measure fidelity. Fidelity is commonly described with 5 dimensions amenable to measurement: adherence, dosage, quality of intervention delivery, participant responsiveness, and program differentiation.²⁰

Another example of the importance of fidelity and the building of trusting relationships is in qualitative research where the quality of the data is again dependent on the quality of relationships between researchers and research participants. Qualitative researchers seek to explore personal experiences so they need participants to be honest in their descriptions of those experiences. If participants don't trust the researchers when they make statements about confidentiality and the anonymisation of data there is a danger that participants might

¹⁹ ["Fidelity Implementation Study Group Report"](#). Simulation Interoperability Standards Organization. 1999. Retrieved January 2, 2015.

²⁰ ["Fidelity Implementation Study Group Report"](#). Simulation Interoperability Standards Organization. 1999. Retrieved January 2, 2015.



be less than honest about their experiences and might even tell the researchers what they think they want to hear.

CONCLUSIONS. Fidelity is a key ethical principle in all research and is closely linked to the other six principles. It is a two-way process with researchers needing to trust research participants as much as participants need to trust researchers. If there is a breakdown in this trusting relationship there will inevitably be consequences for the quality of the research. Fidelity requires integrity and honesty, but fidelity goes one step further than just honesty in that practicing the principle of fidelity requires one also to fulfill commitments. We can refer this word “fidelity“ means faithfulness to a person, cause or belief, demonstrated by continuing loyalty and support. Some common synonyms of fidelity are allegiance, devotion, fealty, loyalty, and piety. While all these words mean” faithfulness to which one is bound by pledge or duty”, fidelity implies strict and continuing faithfulness to an obligation, trust, or duty.

PRACTICAL RECOMMENDATIONS. The results and examples of this article can help to distinguish some linguistic features English word “fidelity” in the examples of using contexts and also it helps to learn some peculiarities of definitions of them in English Lessons and Seminars at the University. It is may be a good tool for the researchers and scientific articles to future linguistic scientists.

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**KIBERMAKONDA PRESVITERIANLIK AMALIYOTLARINI TADQIQ
ETISHNING NAZARIY-METODOLOGIK ASOSLARI EXPLORING
PRESBYTERIAN PRACTICES IN CYBERSPACE THEORETICAL-
METHODOLOGICAL FOUNDATIONS OF EDUCATION**

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Anotatsiya: Maqolada kibermakonda presviterianlik amaliyotlarini tadqiq etishning nazariy-metodologik asoslari yoritib berilgan. Kibermakon va kibercherkov tushunchalarining mazmuni tahlil qilingan.

Abstract: The article describes the theoretical-methodological basis of the researching of presbyterian's practices in cyberspace. Together with this, the content of the cyberspace and cyberchurch's concepts are analyzed.

Kalit so'zlar: kibermakon, xristianlik, presviterianlik, amaliyot, kibercherkov, diniy jarayonlar.

Key words: cyberspace, christianity, presbyterianism, practice, cyberchurch, religious processes.

Kibermakon kompyuter tarmoqlari orqali amalga oshiriladigan muloqot maydonini ifodalovchi voqelik sifatida 1990-yildan boshlab keng miqyosda rivojlanib, takomillashib bormoqda. G'arb mamlakatlarida kibermakon bilan bog'liq bo'lgan diniy jarayonlar ilmiy tadqiqotlarning dolzarb mavzusiga aylandi. Xristian dinining internetga kirib kelishi va qisqa vaqtlarda yoyilishi, butun dunyo bo'ylab e'tiqod qiluvchilarning e'tiborini yanada ko'proq jalb etishi natijasida olimlarning diqqat-e'tibori bu jarayonlarni tadqiq etishga qaratildi. Mazkur masalalar amerikalik olimlar G.Reyngold, M.Vindxem, S.O'Liri, Rozalind A.J.Heket, G.Yang, X.Kempbell; kanadalik professorlar D.Lochxed, K.Xelland; rus tadqiqotchilari E.Voronkova, N.Sviridova, D. Klimenko va boshqalarning ilmiy izlanishlarida o'z aksini topgan.

Xristianlik cherkovlarining kibermakonga kirib kelishi Bob Pulley, Tim Hutchings "Onlayn cherkov yaratish: ritual, jamoat, yangi ommaviy axborot vositasi" nomli kitobida, ibodat bilan bog'liq bo'lgan amaliyotlarning cherkovdan



kibermakonga ko'chishi Teresa Berger, internet asrida xristianlar tafakkurining o'ziga xos jihatlari Antonio Spadaro va Maria Way, Zukovski va Angela Ann, cherkovlarning kibermakonga transformatsiyasi Randall Keith tadqiqotlarida yoritib berilgan.

Kibermakon bilan bog'liq diniy jarayonlar yurtimiz tadqiqotchilari tomonidan ham o'rganila boshlandi, xususan, O'zbekistonda rasmiy ro'yxatdan o'tgan saytlarda diniy mavzuning yoritilishi masalalari Z.G'affarovning dinshunoslik mutaxassisligi bo'yicha magistrlik dissertatsiyasida aks etgan. A.Tulepovning tadqiqotlarida internet orqali amalga oshirilayotgan tahdidlar, yoshlar ongiga salbiy ta'sir etadigan buzg'unchi g'oyalar va "ommaviy madaniyat" niqobi ostidagi madaniyatsizlikning salbiy oqibatlari aniq dalillar va hayotiy misollar asosida tadqiq etilgan. Kibercherkov, bu cherkov sifatida mavjud bo'lgan umumiy veb-sayt, yoki ijtimoiy tarmoqdagi interaktiv maydon hisoblanadi. Kibercherkov cherkov (onlayn cherkov yoki internet cherkov) - diniy guruh o'zining diniy faoliyatini, xususan, ibodat xizmatlarini osonlashtirish uchun internetdan foydalanishning turli usullarini nazarda tutadi. Kibercherkov, asosan, shaxsiy veb-sayt, ommaviy veb-sayt yoki ijtimoiy tarmoqdagi interaktiv maydon sifatida mavjud bo'lgan makondir. Internet cherkovi, bu onlayn video, audio yoki yozma xabarlardan foydalanish orqali dindorlarning yig'ilishi bo'lib, bundan ko'zlangan asosiy maqsad internetdan foydalangan holda cherkov a'zolari yig'ilishiga imkon berish hisoblanadi. Internet cherkovi o'zining diniy e'tiqodlarini to'liq yoki asosan onlayn usullar orqali o'rgatadigan va amalda qo'llaydigan muassasani tasvirlaydi. Internetda yuzlab cherkovlar mavjud bo'lsa-da, "internet cherkovi" atamasi odatda a'zolarining aksariyati internet orqali uchrashadigan, bog'lanadigan yoki yig'iladigan cherkovlar uchun mo'ljallangan, diniy xizmatlar esa internet texnologiyasi orqali amalga oshiriladi. Internet cherkovlari onlaynligi sababli pastorlar va dindorlarni jismonan bog'laydigan an'anaviy cherkovlardan farq qiladi. Amerika Qo'shma Shtatlaridagi ko'plab cherkovlar o'zlarining internet cherkoviga ega va ularning ko'pchiligida yuzlab a'zolar bor. Internet cherkovlari bugungi kunda butun dunyoda mavjud, ammo ular hali ham "inson aloqasi" yo'qligi uchun tanqid qilinadi. Amerikalik olim va pastor M.Vinxem kibermakondagi ilk diniy jamoalar va cherkovlarning kibermakonga kirib kelish zarurati va ahamiyatini ochib bergan. Olimning shaxsiy kuzatuvlariga ko'ra, xristian jamoalari zimmasidagi vazifalar virtual xristian jamoalari tomonidan ham ado etiladi. Odamlar din to'g'risida gaplashish, ilmini oshirish va e'tiqodini yuksaltirish uchun bir yerda jam bo'lar ekan, bu kibermakon bo'lgan taqdirda ham, Injilda aytilgan oliy maqsadlar ro'yobga chiqadi. Cherkovlar



Internetga “qadam qo‘yar” ekan, xristianlar muloqotga qanchalik tashna ekanligiga amin bo‘ladilar. Odatda cherkovda odamlar faqat tinglaydi, ularga faqat gapiriladi. Kibermakon esa interaktivlik, fikr almashish imkoniyatini beradi, deb ta’kidlaydi olim.

Protestantlar xristianlikning Internetga dastlab kirib kelgan oqimlaridandir. Xususan, ulardan presviterianlar birinchilardan bo‘lib 1985-yilda o‘zining kibermakondagi faoliyatini boshlagan. AQSHlik olim va pastor M.Vindxem “Kibercherkov: kibermakonda xristian jamoasi” nomli tadqiqotida boshqa cherkovlarga nisbatan AQSH presviterian cherkovi kiberkommunikatsiya texnologiyalarining oldingi safida bo‘lganligini, yozuvchi va rohib Ch.Henderson ayni shu cherkov onlayn makonga kirib kelgan birinchi denominatsiya bo‘lganini ta’kidlagan. Ularning dastlabki tarmog‘i “Presbynet” bo‘lib, unda cherkov rohiblari va o‘z tarafdorlarini virtual olamda jamlagan. Olim va rohib Ch.Hendersonning ta’kidlashicha, AQSH presviterian cherkovi onlayn makonga kirib kelgan birinchi denominatsiya bo‘lgan. Ushbu denominatsiya 1985-yil “Presbynet” tarmog‘i orqali cherkov rohiblari va o‘z tarafdorlarini virtual olamda jamlagan.

Italiyalik investor M.Menikochchi xristian diniga oid saytlarning quyidagi to‘rtta vazifasini ajratib ko‘rsatadi:

1. “Jamoatchilik bilan aloqalar” deb nomlanuvchi kompleks choratadbirlar yordamida dinga umumiyqod qilmaydiganlarga ham cherkovni tanishtirish, taqdim qilish (diniy ta’limot, sirli marosimlar va ularning mohiyatini ochib berish).

2. Yevangellashtirish va prozelitizm bo‘yicha ishlarni olib borish.

3. U yoki bu diniy jamoa a‘zolari aloqalar o‘rnatish va ularning din xususidagi qarashlarini teranlashtirish (turli konfessiya saytlarida muayyan mavzu yuzasidan bahs yuritiladi, forumlar tashkil qilinib, mailing list orqali foydalanuvchilarga yangilik va e‘lonlar tarqatiladi).

4. Olim va boshqaruvchilar uchun materiallar taqdim etish. Muqaddas bitik matnlari deyarli barcha saytlarda mavjud. Qolaversa, ularning aksarida bepul yoki pulli asosdagi diniy adabiyotlar manbayi mavjud. Kibercherkov so‘zi dastlab veb-ishlab chiquvchi Tim Bednarning “Biz pastorlarimizdan ko‘ra ko‘proq narsani bilamiz” nomli maqolasida ishlatilgan, unda bloggerlik faoliyatining e‘tiqodga ta’siri batafsil yoritilgan. Dinshunos va yozuvchi Jorj Barna o‘zining “Inqilob” kitobida ushbu atamani “Internet orqali yetkaziladigan ruhiy tajribalar doirasi”ni tasvirlash uchun ishlatgan. Jorj Barna kibercherkovni kelajakdagi cherkovning bo‘lajak “makro-ifodalari” (keng ko‘lamli shakllari)dan biri sifatida ko‘radi. Mashhur futurist Patrik Diksonning 1997-yilda chop etilgan “Kibercherkov”



(“Cyberchurch”) kitobida cherkovlar va alohida dindorlarning vebtexnologiyalardan foydalanishlarini o‘rganib chiqdi va keyingi o‘n yil ichida ularning tez o‘zgarishlarni, jumladan, video ko‘rinishdagi va jamoat forumlaridan keng foydalanishini, natijada global ta’sirga ega bo‘lgan yirik cherkovlar rivojlanishi mumkinligi g‘oyasini ilgari surdi. Umuman olganda, xristian dinining Internetda rivojlanishi natijasida diniy amaliyotlar kibermuhitda muayyan darajada o‘zgarishlarga yuz tutishni boshladi. Bu esa olimlarning mazkur jarayonlarni tadqiq etish zaruratini keltirib chiqardi.

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OGAHIY HAYOTI VA IJODI-YOSHLAR TARBIYASI UCHUN NAMUNA.

Yakubova Sitara Sharifovna

Annotatsiya. Bu maqolada Ogahiy hayoti, u olib borgan ilmiy izlanishlar, qilgan tarjimalari va tarixiy asarlari haqida gap borib, Ogahiy yashagan davrda Xorazmda vujudga kelgan adabiy muhit, bu davrda sodir boʻlgan voqealar va adabiy muhit shakllanishida katta ahamiyat kasb etgan Muhammad Rahimxon Feruz davri voqealari haqida bayon etilgan.

Kirish soʻzlar: Ishq, adabiy muhit, mirob, tarixiy asarlar, lirika, Muhammad Rahimxon Feruz, tarjima mahorati,

Mustaqil Oʻzbekistonimiz diyorida minglab buyuk allomalar, shoirlar-u olimlar yetishib chiqqan. Shu jumladan, shoir, tarjimon, tarixnavis hamda davlat va jamoat arbobi Muhammad Rizo Ogahiy xalqimiz tarixida oʻziga xos oʻringa ega boʻlgan serqirra isteʼdod sohibidir. Ogahiy 1809-yil 17-dekabrda Xiva yaqinidagi Qiyot qishlogʻida Erniyozbek mirob oilasida tavallud topdi. “Biz Xivada yashovchi yuz toifasidan boʻlgan Amir Eshimbiyning avlodlaridandirmiz”- deya shoirning oʻzi yozib qoldirgan. Yoshligida otasi vafot etib, adabiyotimizning yana bir yorqin siymosi amakisi Munis qoʻlida tarbiya topdi. Xiva madrasalarida tahsil olib, arab, fors va turk tillarini puxta oʻrgangan. U mohir xattot boʻlib, kufiy, nastaʼliq, xatti shekasta kabi xatlarni yaxshi bilgan. Xorazmning mashhur shoir va olimlari, adabiyot muxlislarining suhbatida ishtirok etgan. Sharq klassik asarlari, ayniqsa, Alisher Navoiy ijodini qunt bilan oʻrgangan. 1826-yildan sipohiylik harbiy xizmatda boʻlgan davridayoq elga shoir boʻlib tanilgan edi. Ogahiyning asl ismi Muhammad Rizo Erniyozbiy oʻgʻli boʻlib, u amakisi va ustoz Shermuhammad Munis Xorazmiy ila bamaslahat oʻziga Ogahiy taxallusini oladi. Shoirning taxallusi ham oʻzi aytmiş ogohlik bilan xushmavzundir.

Ne tong ogoh boʻlsa, Ogahiy, ishqing siridin kim,

Onga behuda ermas osmondin bu laqab paydo.

Shu tariqa Xiva adabiy muhitida Muhammad Rizo Ogahiy nomi bilan mashhur boʻlgan bu shaxs xon saroyida mirza boʻlib ishlay boshlaydi. Xiva xoni Olloqulixonning Xurosonga qilgan safarida vabo kasali tarqalib, 1829-yilda amakisi, mashhur shoir Munis 51 yoshida vafot etadi. Adabiyot maydoniga shitob bilan kirib kelayotgan Ogahiy hayotida bu voqea katta yoʻqotish boʻldi. 20 yoshida Xiva xoni Olloqulixon amakisi oʻrniga Ogahiy ni mirob (suv ishlari boshqaruvchisi) etib



tayinladi. Asosiy tirikchiligi yerdan, sug`orma dehqonchilikdan iborat bo`lgan Xorazmda miroblik hamisha ulug` mansab hisoblangan. Shu davrdan Ogahiy davlat va jamoat arbobi sifatidagi faoliyati boshlanadi. U davlat ishlari bilan mashg`ul bo`lar ekan, badiiy ijod hamda ilmiy faoliyatini to`xtatmadi. 1845-yil Ogahiy ayni kuchga to`lgan 36 yoshida ariq yoqasida otdan yiqilib oyog`i qattiq shikastlanadi. Shu dard azobini tortayotgan shoir umr yo`ldoshidan ham ajraladi. 1847-yilda Madaminxonga hamroh bo`lib, Ko`hna Urganchga boradi. U yerda Xonobod yopi qaziladi va bog`lar barpo etiladi. Ogahiy o`z iqtidori, ishbilarmonligi tufayli hayotning eng oliy ne`mati bo`lmish suv va undan foydalanish ilmini mukammal egallab, ulkan davlat arbobiga aylanadi. Ammo Ogahiy 1857-yili kasalligi sababli o`z xoxishi bilan bosh miroblik vazifasidan iste`foga chiqadi. Kuchli iroda, hayotni sevish Ogahiyi ijodga, izlanishga undaydi. Ogahiy tarixnavis olim sifatida beqiyos iz qoldirgan ulkan ilm sohibidir. Amakisi yozib ulgurmagan “Firdavs ul-iqbol” (“Baxt bog`i”) asarining Muhammad Raximxon I xonligi davriga bag`ishlangan qismini (1813-1825-yillar) Olloqulixon buyrug`i bilan 1842-yilda yozadi. U ustozini Munis tugatishga ulgurmagan Muhammad ibn Xovandshoh Mirxondning “Ravzat us-safo” asarining 1-jildi tarjimasini amalga oshiradi. Ogahiy tarixchi olim sifatida qilgan izlanishlari natijasida 5ta tarixiy asarning muallifi bo`ldi. Bular: “Riyoz ud-davla”, “Zubdat ut-tavorix”, “Jome ul-voqeoti Sultoniy”, “Gulshani davlat” va “Iqboli Firuziy” nomli kitoblardir. “Riyoz ud-davla” (“Saodat bo`stonlari”) 1844-yilda yozilgan bo`lib unda Olloqulixon hukmronligi (1825-1842) davridagi Xorazmda yuz bergan voqealar tasvirlanadi. “Zubdat ut-tavorix” (“Tarixlar qaymog`i”) 1845-1846-yillarda yozilgan bo`lib, Rahimqulixon hukmronligi (1843-1846) vaqtidagi voqea hodisalar aks ettiriladi. 1856-yilda yozilgan “Jome ul-voqeoti Sultoniy” (“Sultonlik voqealar to`plami”) da Muhammad Aminxon, Abdullaxon, Qutlug`murodxon (1846-1855) davrida bo`lib o`tgan voqealar bayoni berilgan. Sayid Muhammadxon hukmronligi davrida (1856-1865) Xorazm hayotida sodir bo`lgan voqealar “Gulshani davlat” 1865-yilda yozilgan kitobida o`z aksini topgan. “Iqboli Firuziy” yoki “Shohidi Iqbol” deb nomlangan asar 1873-yilda yozilgan bo`lib, Muhammad Rahimxon II hukmronligi davridagi voqealar bayoniga asoslangan.

Mazkur asarlarda Xiva xonligi hududida yashagan o`zbek, turkman, qoraqalpoq, qozoq xalqlarining ijtimoiy hayotini, Xiva xonligining Buxoro, Qo`qon xonliklari, Eron, Hindiston, Afg`oniston bilan bo`lgan munosabatlarini, o`zaro urushlarni, Rossiya bilan bo`lgan savdo aloqalarini, xon va beklar jabr-zulmiga qarshi ko`tarilgan xalq qo`zg`olonlarini, xalqning urf-odatlarini keng miqyosda yoritib berilgan. V.V. Bartold mazkur XIX asr o`zbek tarixchilarining asarlariga



katta baho berib yozadi: “Munis va Ogahiy tomonidan yaratilgan adabiy va tarixiy asarlarning qanchalik kamchiliklari bo`lmasin, tarixiy voqealarni bayon etishi va ularda keltirilgan faktik materiallarning ko`pligi jihatidan Qo`qon va Buxoro xonliklari tarixiga doir bizgacha yetib kelgan hamma asarlarni o`zidan ancha orqada qoldiradi”. V.V.Bartoldning bu fikriga ko`ra, Ogahiyning beshta tarixiy asari, Shermuhammad Munis tamomlay olmay qoldirib ketgan “Firdavs-ul iqbol” asari o`zbek, turkman, qozoq, qoraqalpoq xalqlarining tarixini o`rganishda katta ahamiyatga egadir. O`rta Osiyo respublikalarining tarixchilari o`z xalqlarining XIX asr tarixini yaratgan vaqtlarida, albatta, Munis , Ogahiy, Bayoniylarning tarixiy asarlariga murojaat qiladilar va manba sifatida ulardan foydalanadilar. Ogahiy yaratgan tarixiy asarlar ilmiy faktlar, ma`lumotlarga boyligi, tarixiy va siyosiy voqealarning ancha xolisona bayon etilgani bilan ajralib turadi. O`zaro qonli urushlar toj-u taxt atrofida kurash, saroy janjallari va xususan, xonlar zamonidagi Xorazm xalqining notinch ahvoli , mehnatkash ommaning uqubatli hayoti, shuningdek, madaniy hayot, ilm-u ma`rifat vakillarining turmushi Ogahiyning tarixiy asarlarida real ifodalangan.

Ogahiy yashagan davrda Xivada shunday bir adabiy muhit yaratildiki, bu beixtiyor Muhammad Rahimxon II nomi bilan bog`liq. Tarixdan ma`lumki har bir davlat hukmdorlarining ko`pchiligi adabiyot, tarixnavislik bilan shug`ullangan. Xususan, Xiva xonligida Abulg`oziy Bahodirxon , Muhammad Rahimxon II ham bu ishlar bilan shug`ullangan. 1863-yil Feruzning otasi Sayyid Muhammadxon vafot etadi. 19 yoshli Muhammad Rahim Xiva xonligi taxtiga ko`tariladi. Uning saltanat sohibi bo`lishi toj-u taxt uchun kurashlar , xunrezliklar bilan bilan emas, balki saroy ahllarining “shuaro va fuzalo xayli” ning xohish irodasi bilan amalga oshdi. Bu holni Muhammad Yusuf Bayoniy “Shajarayi Xorazmshohiy” asarida katta mamnuniyat bilan tasvirlaydi. Saltanat sohibini qutlash bu voqeaga bag`ishlab tarix va qasida yozish Muhammad Rizo Ogahiy zimmasiga tushadi. Chunki o`sha davrda saroyda eng martabali inson Ogahiy edi. Uning 92 baytdan iborat “Mav`izatnomasi” yangi xonga atab yozilgan. Unda shoir yosh xonga davlatni adolat bilan boshqarish haqida pand-nasihatlar qiladi, buning uchun u tarixda o`tgan hukmdorlar faoliyatini taxt sohibi ko`z o`ngida jonlantiradi, ularning olib borgan ishlaridan to`g`ri xulosa chiqarishga da`vat etadi. Chunki u umri davomida 7 ta xon hukmronligini o`z boshidan kechirdi. Ogahiy davlatni adolat bilan boshqarishda zarur bo`lgan fazilatlar bilan birga, saltanatni parokandalikka olib keluvchi illatlar haqida ham ogohlantiradi. Ogahiy yosh xonga har tomonlama ustozlik vazifasini bajaradi. Muhammad Rahimxon II Ogahiyning shogirdi bo`lganidan faxrlanadi.



Komil ersam nazm aro Feruzdek, ersam ajab
Ogahiydur she`r mashq aylarda ustodim mening.

Bu misrasida ustoz Ogahiy ekanligini ta`kidlab o`tadi. Muhammad Rahimxon tabiatan bunyodkorlikka moyil. U ko`plab masjidlar, madrasalar, yoflar (kanallar), ko`prik va rabotlar barpo etgan. Ma`lumki, adabiy an`anaga ko`ra bunday inshootlar qurilishi munosabati bilan ta`rixlar bitilgan. “Ta`vizu-l-oshiqin”ga ana shunday 21 ta`rix kirgani ham buning dalilidir. Bu mavzuda nafaqat ta`rix, ko`plab boshqa janrlardagi she`rlar ham bitilgan. “Firdavsu-l-iqbol”da bu mavzu asosan masnaviyda qalamga olingan. Muhammad Rahimxon II 47 yil Xorazm vohasida davlat boshqardi, shuning o`ziyoq uning katta salohiyatli sultonligini, adolatparvar, ma`rifatparvar xon bo`lganligini ko`rsatadi. U ilm-ma`rifat ahliga erkin ijod qilishlari uchun shunday bir muhit yaratadiki, bu Xiva adabiy muhiti deya nom oldi. Muhammad Rahimxon II Feruz taxallusi bilan ijod qilib ulkan shoir bo`lib yetishdi. Arab va fors adabiyotining o`nlab eng go`zal namunalari tarjimasiga boshchilik qildi. Ogahiy xalq orasida ko`proq lirik shoir sifatida mashhur. Umrining oxirgi yillarida tuzgan lirik kulliyoti-“Ta`viz ul-oshiqin” (“Oshiqlar tumori”) 1872-yilda yozilgan bo`lib, bizgacha to`la yetib kelgan. Devon an`anaviy tartibda tuzilgan. Uning «Ta`viz ul-oshiqin» («Oshiqlar tumori») deb nomlangan devonida yigirmadan ortiq janrdagi salkam yigirma ming misrali lirik merosi jamlangan. Ogahiy Sharqning xilma-xil she`riy shakllaridan to`liq foydalangani holda ularda ijtimoiy-siyosiy, axloqiy-didaktik, tabiat tasviri bilan bog`liq mavzularni haqqoniy aks ettirdi. Lekin shoir she`riyatining aksariyat qismi ishqiy mavzudadir. Ogahiy lirikasida ishq-muhabbat yetakchi motivlardan biridir. Bu motiv nafaqat ko`hna, an`anaviy, ayni vaqtda zamonaviy va betakror xususiyatlarga ham ega. Devonga “Ash`ori forsiy” nomi bilan Ogahiyning fors tilidagi 1300 misra she`ri ham kiritilgan. Devondagi asarlar mazmun-mundariyasi markazida ishq mavzusi yetakchi o`rin tutadi. Ishaq uning qalamida mavzuni yoritishida, o`z g`oyalarini ilgari surishda badiiy vosita bo`lib, she`riyatda ishq- iymon, e`tiqod, vatan, zakovat timsoli kabi lirik qahramonning o`y kechinmalari, faoliyati dunyoqarashini harakatlantiruvchi kuch hisoblanadi. Ogahiy an`anaviy ishq mavzuida qalam tebratgan shoir. U hayot, tiriklik va go`zallik mazmunini shu ishqdan axtargan va topgan. U ishq va muhabbat zavqini – insonni sevish, insonga mehr ko`rsatishda deb bilgan. Va shu ma`noda ko`rgan, bilgan haqiqatlarini xilma-xil ohanglarda she`rlarida aks ettirgan. Shu ishq uning qalbini ilohiy va samoviy hislarga oshno aylagan. Ogahiy doimo xalq dardi bilan yashagan shoir bo`lib, o`zining g`azallarida xalqparvarlik ruhini ilgari suradi. Ogahiyning xalqparvarligi va xalq holiga befarq emasligi uning “Qish” g`azalide o`zining yorqin



ifodasini topgan. Ogahiy davrigacha g`azal yozishda mavjud bo`lgan 7-8 hamda 10-12 baytli g`azal yozish tartibini 23 baytgacha yetkazgan.

Adabiyotimiz tarixida Ogahiy buyuk shoir sifatida tanilibgina qolmay, mohir tarjimon sifatida ham shuhrat qozondi. U 20 ga yaqin asarlarni tarjima qildi. Ular ichida “Ravzat us-safo”, “Tazkirayi Muqimxoniy”, “Tabaqoti Akbarshohiy” kabi tarixiy-ilmiiy, “Axloqi Muhsiniy”, “Nasihatnomayi Kaykovus” kabi axloqiy-didaktik asarlar barobarida Sharq adabiyotining ulug` klassikalaridan Nizomiy, Sa`diy, Amir Xusrav Dehlaviy, Jomiy va boshqalar yaratgan o`lmas badiiy asarlar ham bor. Shularning biri qardosh tojik xalqining ulug` shoiri Abdurahmon Jomiy tomonidan yaratilgan “Yusuf va Zulayho” dostonidir. “Yusuf va Zulayho” Sharq adabiyotida Iskandar, Bahrom, Farhod va Shirin, Vomiq va Uzro, Layli va Majnun kabi keng tarqalgan, qayta-qayta qalamga olingan mashhur syujetlardan biridir. Go`zal Yusuf to`g`risidagi rivoyat birinchi marotaba yahudiylarning muqaddas diniy kitobi “Tavrot”da uchraydi. Bu syujet undan Qur`onga ko`chgan. Lekin dastlab diniy afsona tarzida maydonga kelgan bu rivoyatlar keyinchalik ulug` san`atkorlar diqqatini o`ziga jalb qilgan va turli xil nazmiy va nasriy yo`lda ishlanib, badiiy asarlar yaratilgan. Ogahiy tarjimasini uchun asos qilib olingan Jomiyning “Yusuf va Zulayho”si fors-tojik va turkiy tillarida shu mavzuda yozilgan asarlarning eng mukammali, ayni zamonda, badiiy jihatdan eng kuchlisi hisoblangan. Shuning uchun ham Jomiy qalami bilan yaratilgan “Yusuf va Zulayho” dostoni Yaqin va O`rta Sharq xalqlari orasida keng tarqalgan va favqulodda shuhrat qozongan edi. Ogahiy o`z tarjimasida Jomiyning “Yusuf va Zulayho” dostonining g`oyaviy asoslarini to`liq saqlab qoldi, badiiy xususiyatlarini ajoyib talant va mahorat bilan o`zbek tilida aks ettirdi. Garchi Ogahiyning tarjima uslubi va metodi hozirgi zamon tarjima uslubidan ma`lum darajada farq qilsa ham, lekin asarning asosiy g`oyaviy-badiiy xususiyatlari o`zgarmaydi, asar qiymatiga putur yetmaydi. Aksincha, Ogahiy o`zining zo`r badiiy iste`dodi orqasida haqiqiydan hech bir jihatdan qolishmaydigan o`zbekcha variantlarni yaratishga muvaffaq bo`ldi. Ogahiy tomonidan tarjima qilingan yana bir asar “Shoh va Gado” tojik xalqining talantli shoiri Badriddin Hiloliiy qalamiga mansubdir. Doston aslida 28 bobdan iborat bo`lib, 2288 misra she`rni o`z ichiga oladi. Ogahiy dostonning asosiy boblarini to`liq saqlagan holda, tarjimaning xususiyatlarini bayon qilib, yana bir necha bob o`zidan(“Bu qissa tarjimasining boisi”, “Bu kalomi xujasta farmon xatmu tavfiqining shukrguzorliqi...”) qo`shadi.”Shoh va Gado” dostoni yuksak ijtimoiy g`oyalarni tarannum qilgan, insonlar o`rtasida samimiylik, do`stlik, pok muhabbat kabi oliyjanob tuyg`ularning barqaror bo`lishini targ`ib qilgan o`tmishning yuksak badiiy durdonalaridan biridir.



Ogahiy doston zamirida yotgan mazmun pok ekanligini, “Shoh va Gado” munosabatlari yuksak insoniy tuyg`ularga ega bo`lgan samimiy do`stlik munosabatlari ekanligini qayta-qayta ta`kidlab o`tgan.

Munis va Ogahiy qalamiga mansub “Firdavs-ul iqbol” asari 1825-yilgacha bo`lgan Xorazm tarixi bilan bog`liq voqealar tarixiy badiiy shaklda yoritilgan. 1988-yil amerikalik olim Y.Bregel(1925-2016) Munis va Ogahiyning “Firdavs-ul iqbol” asarini izohlar bilan ilmiy-tanqidiy matnini o`n yillik tanaffusdan so`ng, 1999-yilda esa ingliz tiliga tarjimasini nashr qildiradi. Asarning tili arabiy va forsiy iboralarga boy bo`lgani va o`ziga xos sharqona usulda yaratilgani bois, ingliz tiliga tarjimasi oson kechmagan. Y.Bregel bu ishda rus olimi Oleg Akimushkin, professor Robert Dankoff, doktor Irina Viktorovna Yerofeyeva, professor Boris Litvinskiy, Aleksandr Naymark, doktor Benno van Dalen, professor Devin Devis kabi sharqshunoslar bilan birga maslahatlashib ish olib borgan. Bu tarjima ishida bu olimlar Y.Bregelga katta yordam bergan. Y.Bregel asarning uslubi borasida: “Munis va Ogahiyning bayon uslubi sinkretik(aralash) xususiyatiga ega. Ogahiy va Munis ayrim an`anaviy tasvirlar: harbiy yurishlar, shohlarga xos jihatlarini yoritishda murakkab istioraviy bayon uslubidan, boshqa tasvirlarda oddiy uslubdan foydalangan”. P.P.Ivanov fikriga ko`ra : “Munis va Ogahiyning tarixiy asarlari, boshqa tarixiy asarlardan o`zining nafis tili, mumtoz uslubi bilan farq qiladi”. Ma`lumki, Xorazmda XIX asrda tarixiy va badiiy asarlar yozishda o`ziga xos an`ana shakllangan, Munis boshchiligida maktab yaratilgan, kitobxonlik rivojlangan. Y.Bregel so`zboshisidan shu narsa anglashiladiki, asardagi she`rlar, asosan, XVIII-XIX asr Xorazm shoirlariga tegishli bo`lgan. 1972-yilda Y.Bregel asar nashrini Moskvada Sharqshunoslik institutida tayyorlashni boshlagan. “Firdavs-ul iqbol” asarining nusxasi Sankt-Peterburgda ham mavjud bo`lib, ular 1873-yilda Xorazm hujjatlari bilan birga Kun tomonidan Sankt-Peterburgga yuborilgan.Bu asar haqida sharqshunos olim Kun 2 ta maqola e`lon qilgan. Sankt-Peterburgdagi nusxalar bilan tanishtirishda Y.Bregelga rus olimi P.A.Gryaznevich yaqindan yordam bergan. Matni tayyorlash 1977-1978-yillarda Pristondagi ilmiy izlanish institutida yakunlangan. “Firdavs-ul iqbol” asarining Y.Bregel tayyorlagan ilmiy-tanqidiy matni 1988-yilda nashr qilingan.

Ogahiy hazratlari tomonidan yaratilgan asarlar juda sermazmun va po`rma`nodir. U asarlarida doimo xalqning holini bayon qiladi. Xiva xonligi tarixini o`rganishda Ogahiy tomonidan yaratilgan asarlar yetakchi o`rin tutadi. Ogahiy tomonidan yaratilgan asarlar bugungi kunda ham yoshlar ta`lim-tarbiyasi uchun asosiy manba bo`lib xizmat qiladi. Ta`lim-tarbiyaviy jihatidan Ogahiy g`azallaridagi



hayotni sevish, xalq holiga befarq bo`lmaslik, doimo izlanishda bo`lish, o`z Vatani uchun jonini fido qiladigan yosh avlod bo`lib yetishishga katta yordam beradi. Ogahiy tomonidan yaratilgan lirik asarlar, tarixiy asarlar va tarjima asarlarining barchasi mahorat bilan bayon qilingan. Ogahiy ijodi shoirlarimizning bir necha avlodlari uchun ijod maktabi bo`lib xizmat qilib kelmoqda. Biz yosh-avlod Ogahiy hazratlari asarlarini chuqur o`rganish orqali, o`z ma`naviy boyligimizni oshirib boramiz. Buyuk ajdodimizga munosib izdosh bo`lishga harakat qilamiz.

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OGAHIY ASARLARI- TARIXIMIZ UCHUN MUHIM MANBA

Yakubova Sitora Sharifovna

Annotatsiya. Ushbu maqola o`zbek adabiyotining yetuk namoyandasi, Alisher Navoiydan keying o`rinda turuvchi buyuk shoir, tarjimon , tarixnavis olim Muhammad Erniyozbek o`g`li Ogahiyning hayot yo`li, u olib borgan tarixiy tadqiqotlar, yozgan tarixiy asarlari haqida ma`lumotlar berilgan. Fanlar Akademiyasida saqlanayotgan “Zubdat ut tavorix” asarining qo`lyozma nusxalari haqida ma`lumotlar mavjud.

Kirish so`zlar: Mirob, adabiy muhit, sahhof, qo`lyozma nusxalar, “Zubdat ut-tavorix”, nasta`liq xati.

O`zbek mumtoz adabiyotining betakror namoyandasi, buyuk shoir, tarjimon va tarixchi olim Muhammad Rizo Erniyozbiy o`g`li Ogahiy 1809-yil 17-dekabrda Xiva yaqinidagi Qiyot qishlog`ida tavallud topgan. Yoshligidan otasi vafot etib, yana bir Xiva adabiy muhitining yetuk namoyandasi amakisi Munis qo`lida tarbiya topadi. Ogahiy yoshligidan ilmga chanqoq bo`lib, she`r yozish va adabiyotga juda qiziquvchan bo`lgan. Ammo Ogahiy yashagan davrda Xiva hayotida turli qiyinchiliklar mavjud bo`lgan. Ogahiy ilm-ma`rifatda to`liq kamolotga yetishmay turib, harbiy xizmatga ketgan va keyinchalik amakisi Munis vafot etgandan so`ng Xiva xonligida mirob lavozimida ish yurita boshlagan.

Ne tunlar munga xobi rohat edi

Ne kunlar zamoni farog`at edi.

Bu bayt orqali Ogahiy o`zi bajargan lavozimlar unga yoqmasligi, faqatgina majburiyat yuzasidan bajarayotgani adabiyot va she`riyat uning hayoti mazmuni ekanligini ta`kidlayapti. U yoshligidan shoirlar davrasida bo`lishni yoqtirar, vaqti bo`lishi bilan ularning suhbatidan bahramand bo`lar edi. Ogahiy doimo tarixga qiziqqan. U yashagan davrda Xivada 8ta xon hukmronlik qilgan. Xususan, Ogahiy o`z hayoti davomida Muhammad Rahimxon I (1806-1825), Olloqulixon (1825-1843), Rahimqulixon (1843-1845), Muhammad Aminxon (1845-1855), Qutlug`murodxon (1855-1855), Sayid Muhammadxon (1855-1864), Muhammad Rahimxon II (1864-1874) davrlarida yashab ijod qilgan. Har bir hukmdor hukmronlik davriga bag`ishlab Ogahiy tarixiy asarlar yozgan. Bu asarlarda Xiva tarixida ro`y bergan o`zgarishlar, xonlar hukmronligi, ularning davlatni rivojlantirish



yo`lida qilgan ishlarini bayon qilgan. Xususan, Ogahiy 5ta tarixiy asarning muallifi hisoblanadi.

“Riyoziy ud-davla” (“Davlat ishlari”, 1825-1842)- Olloqulixon davriga bag`ishlangan.

“Zubdat ut-tavorix” (“Tarixlar qaymog`i”, 1846-1855)- Rahimqulixon davriga bag`ishlangan.

“Jom`e ul-voqeoti Sultoniy” (“Sultonlar voqealari to`plami, 1856-1865)- Muhammad Aminxon hukmronlik davriga bag`ishlab yozilgan.

“Gulshani davlat” (“Davlat gulshani”, 1865-1872)- Sayid Muhammadxonning Xivani boshqargan davri tasvirlangan.

“Shohidi iqbol” (“Iqbol Shohidi”) – Muhammad Rahimxon soniy davriga bag`ishlanagan bo`lib, 1865-1873-yillar voqealarini yozish bilan uzilib qolgan.

Ogahiyning hijriy 1262-yili yozilgan “Zubdat ut-tavorix” nomli asari XIX asr Xorazm tarixiga oid asosiy tarixiy manbalardan biri hisoblanadi. Asar o`z davrida bir necha bor ko`chirib, nusxa olingan. Asarning dastlabki nusxasi qora siyohda nasta`liq xati bilan qo`qon qog`oziga yozilgan. Sarlavhalar qizil siyoh bilan ajratib ko`rsatilgan. Yozuvlarning har bir beti qizil rangli jadval ichiga olingan. Qo`lyozmadan nusxa olgan kotibning nomi ko`rsatilmagan. Asar hijriy 1273 (1856) yili ko`chirilgan.

Asarning boshi “Siposi vofir tuhfası ul sultoni azamat nishon ostonig`a nishondurkim” so`zlari bilan boshlanib, oxiri: “...Donish ahlining xotiri xotirlariga ma`lum bo`lsunkim, bu muxtasarning ta`lifi Rahmonqulixonning vafotidan 35 kun so`ng hijriy 1262 (1845-1846) yilda ilon yili rabial avval oyining to`rtida dushanba kuni ixtimom topdi” so`zlari bilan yakunlanadi.

Asarning 2-nusxasi 1289 (1880)yili kotib Mulla Muhammad Rizo Oxund ibn Muhammad Karim devon tomonidan ko`chirilgan. U navvotrang yupqa, shildiroq qo`qon qog`oziga qora siyohda nasta`liq xati bilan yozilgan. Sarlavhalar qizil siyohda ajratib ko`rsatilgan. Nusxa to`liq ko`chirilgan bo`lib, qo`lyozma yaxshi saqlangan. Nusxada muqova bo`lib u qalin karton ustidan qora charm bilan o`ralgan. Asarning 2-nusxasining boshi ham “Siposi vofir...” so`zlari bilan boshlanib oxiri “...Donish ahlining xotiri” sozlari bilan yakunlangan.

Asarning 3-nusxasi ham 1904-yil Muhammad Rizo Oxund ibn Muhammad Karim devon tomonidan ko`chirilgan bo`lib, asar to`liq va yaxshi saqlangan. Asar qora siyohda yaxshi nasta`liq xati bilan qo`qon qog`oziga yozilgan. Sarlavhalar qizil siyohda alohida yozilgan. Muqova o`ymakor naqshlar bilan bezatilgan va har ikki tomonida sahhof belgisi bor.



Asarning 4-nusxasini ko`chirilgan vaqti va ko`chirgan shaxs haqida ma`lumotlar saqlanmagan. Nusxa qalin yevropa qog`oziga qora siyoh bilan yozilgan. Yirik nasta`liq xati bilan yozilgan bo`lib, qo`lyozma qizil charm muqovada bo`lgan.

Asarning 5-nusxasi 1910-yilda kotib Mullo Xudoybergan Xevaqqiy ibn Muhammadnazar hoji tomonidan ko`chirilgan. Nusxa mukammal darajada ko`chirilgan. O`rta Osiyoda tayyorlangan shildiroq qog`ozga nasta`liq xatida qora siyoh bilan bilan yozilgan. Yaxshi qalin muqovada. Hozirda O`zbekiston Fanlar Akademiyasi Sharqshunoslik institute Sulaymonov fondida saqlanmoqda.

Ogahiy tarixiy asarlari Xiva xonligi tarixini o`rganishda asosiy manba bo`lib xizmat qiladi. Ogahiy va Munis tomonidan yaratilgan tarixiy asarlar ahamiyati jihatidan juda qadrlidir. Mustaqillik yillarida Ogahiy ijodini to`liq o`rganish ishlari boshlanib ketdi. Ogahiy asarlarini o`rganishlar natijasida adibning asarlari 26ta bo`lib, hozirgi kunda 4 tasi topilganicha yo`q, uning asarlarining 22 tasidan 16 tasi saqlangan. Jumladan, 6 asari (11 nusxada) Beruniy nomidagi Respublika Sharqshunoslik institutida saqlanmoqda. Sank Peterburgda 10ta va Dushanba shahrida 8 ta asari mavjud. Hozirgi kunda adib asarlarining 22 tasi, 72 ta qo`lyozma nusxada dunyo fondlarida saqlanmoqda. Bugungi kunda Ogahiy merosini o`rganish yoshlar ta`lim-tarbiyasi uchun juda mukammal manba bo`lib xizmat qiladi.

Foydalanilgan adabiyotlar:

- 1) Munirov. “Ogahiy, Munis va Bayoniylarning tarixiy asarlari”
- 2) T.Ne`matov. “Rossiya bilan Xiva o`rtasidagi munosabatlar”
- 3) Ogahiy “Zubdat ut-tavorix”

**QARAQALPAQ KOMPOZITORI BAHADIR ALLANIYAZOV**

Ilimiy basshi: Kamalova G.M.

Xojabaeva Mavlyuda

Ózbekstan mámleketlik konservatoriyası

*Nókis filialı “Ulıwma kásiplik hám
social gumanitar pánleri” kafedrası*

“Muzikatanıw” bólimi 2-kurs student

Annotaciya: Bul maqalada B.Allaniyazovtıń ómir dóretiwshiligi hám jazǵan shıǵarmaları, olardıń qısqasha talıqlanıwı haqqında sóz etilgen.

Tayanış sózler: Kompozitor, shıǵarma, muzıka, rubap, simfoniyalıq poema.

Аннотация: В Данной статье описывается о жизни и творчестве Б.Алланиязова и его произведения, а также краткое анализирование его произведении.

Ключевые слова: Композитор, произведение, музыка, рубап, симфоническая поэма.

Taxtakópir rayonında kóplegen ulamalar, danıshpanlar, belgili shayır hám kompozitorlar dúnyaǵa kelgen misalı Kúnxoja I.Yusupov N.Muxammeddinov I.Berdibekov sózge jan, sazǵa ziyban beretuǵın kásip iyesi, kompozitor degenindey Allaniyazov Bahadır Qutlımuratovich 1973-jılı 28-martta Taxtakópir rayonında tuwılǵan.

“Bolar bala bes jasınnan belgili” degenindey ol jaslıǵınan muzıka álemine qádem qoyǵan. Kishkene Bahadırdıń muzıkaǵa qızıǵıwına ákesi sebepshi boladı. Yaǵniy onıń úyinde tez-tezden ákesiniń dosları, sázendeler jıynalıp birgelikte saz shertip qosıq aytatın bolǵan hám bunı esitken Bahadır olardıń qasına kelip otırıp, qaraqalpaq xalıq namaların tıńlaytın edi. Sol waqıtlardan baslap onda muzıkaǵa degen qızıǵıwshılıq oyana baslaydı. Balasınıń qızıǵıwshılıǵın sezgen ákesi perzentin 1983-jılı 2-sanlı balalar muzıka mektebine beredi. Bul dárgayda kishkene Bahadır rubap saz áspabı boyınsha R.Qallendaevna klasında oqıy baslaydı. Muzıka mektebin tabıslı tamamlap bolıp bolajaq kompozitor Japaq Shamuratov atındaǵı uchelishede muzıka teoriyası bóliminde garmoniya boyınsha K.Ótegenovten, polifoniyadan D.Jañabaevadan, Ğ.Demesinovtan, A.Malikovtan sabaq aladı.

B.Allaniyazov bul jerdi pitkerip Taxtakópir rayonındaǵı muzıka mektebinde 3 jıl dawamında jumıs isleydi keyin ala 1995 jılı Nókistegi Mádeniyat úyindegi



ansamblde jumıs alıp baradı, al 1997 jılı 2-sanlı balalar muzika mektebinde 1998-jılı Japaq Shamuratov atındaǵı uchelishede muzika teoriyasınan muǵallım bolıp isleydi. 2000-jılı Ózbekstan mámleketlik konservatoriyasınıń kompozitorlıq bólimine oqıwǵa qabıllanadı.

Bul jerde F.Alimov klasında sabaq aladı hám 2007 jılı sol jóneliste magistraturanı tamamlaydı. Magistratura basqışında ustazı M.Bafoev magistraturanı pitkerip bir qansha shıǵarmalar jaza baslaydı; Olarǵa “Berdaq simfoniyası”, “Qaraqalpaq koncertı” tarlı kvartet ushın “Syuita” J.Xojaniyazovtıń “Qońsınıń qızı” shıǵarması tiykarında muzikalıq drama B.Nadirovtıń qosıqları tiykarında kompozitor vokal toplamı, estrada jónelisine P.Bekmanov qosıǵına “Jaslıǵımdı esletpe maǵan”, “Yar saǵınıshı”, “Nawrız seyili”, “Gúldey gúl júzli yarım”, “Gúldana”, “Ana jer”, “Janım dedim”, “Qurılısshi aǵalarıma” h.t.b lar kiredi. Bul qosıqları házirde bayramlarda hám tańlawlarda atqarılıp kelmekte.

Baxadir Allaniyazov islegen miynetlerine jarasa 2016-jılı “Jalǵızsan sen muqqades Watan” respublika kórik tańlawında jetik dárejede dóretken shıǵarması ushın 2- dárejeli diplom menen sıylıqlanadı. 2019-jılı bolsa Moskva qalasında ótkerilgen “**GRANT MUSIC ATR VI XALIQ ARALIQ**” kompozitorlıq tańlawında sıylı 1-orındı iyeleydi. Jánede 2019-jılı mart ayında “**GOLDEN TIME LONDON 9**” xalıqara kompozitor tańlawında estrada qosıqları menen qatnasıp 1-dárejeli diplomın alıwǵa miyassar boladı. 2019-jılı “**ILHOM**” jámiyet fondı tiykarında mektepke shekemgi tálim jámiyeti ushın qosıqlar respublika tańlawında 2-dárejeli diplom menen sıylıqlanadı. Muzika tarawına qosqan úlesi ushın Ózbekstan Respublikası Prezidenti atınan “Miyetke haq tólewdiń eń kem muǵdarındaǵı 50 barabar pul sıylıǵı” menen sıylıqlanadı. 2019-jılı Ózbekstan kompozitorları ham bastakorları jamáati tárepinen “2019 jıldıń jas kompozitorı” sertifikatı menen sıylıqlanadı. Kompozitordıń 2023-jılı Qaraqalpaq kompozitorlarınıń orkestr ushın shıǵarmaları atlı kitabı oqıw qollanbası baspadan shıqtı. Házirgi kúnde kompozitor Ózbekstan Mámleketlik konservatoriyası Nókis filialı “Ulıwma kásiplik hám social gumanitar pánler” kafedrası “Muzıkatanıw” qanigeliginde jaslar menen tálim tárbiya islerin alıp barıwda, olardı kámil insan bolıp jetilistiriwde óz úlesin qosıp kelmekte.



"БЕРДАХ"
(симфонический поэма)
Б. Алланьязов

Moderato $\text{♩} = 68$ Foco stringendo I

“Berdaq” simfoniyalıq poemasınıń bunday atalıwınıń sebebi Berdaq Ğarǵabay ulınıń ómirine baylanıslı. Bul shıǵarmada Berdaqtıń ómir dóretiwshiligi 3 dáwirge bólip alınǵan 1-balalıq dáwiri, 2-jaslıq dáwiri, 3-kekselik dáwirlerin óz ishine alǵan.

“Berdaq” simfoniyalıq poemasınıń kirisiw bólimi shayırdıń Aral boylarında jasaǵanlıǵın hám Aral teńiziniń búgingi kúndegi jaǵdayınan ótmishke qayıw proceslerin orkestr menen bayan etiwge háreket etken. Kompozitor bul shıǵarmanı 2005-jılı konservatoriyada oqıp júrgen waqtında jazıp, ustazı Avaz Mansurov penen birgelikte jumıs alıp barǵan. Shıǵarmanıń teması kirisiw bólimi menen baslanıp onda tiykarǵı tema berilgen.

Simfoniyalıq poema do major tonallıǵında, akkordlı garmoniyalıq fakturada, moderato tempinde *mp* menen baslanıp, 4/4 razmerinde, 13 takt gaboy, tuba hám tarlı ásbaplar kirisiw bólimin atqaradı. Keyin ala Aral teńiziniń házirgi waqtınan aldınǵı waqtına shekemgi aralıq súwretlenedi. Keyingi bólim skripka 1-shi hám 2-shi bólimde qumlardıń samalda ushıwı, 17 takt suwdıń aǵıwı hám sıdırlawı arfa ásbabı menen atqarıladı. Keyinge 14 takt bolıp suwdıń jaǵalarında ushıp júrgen shaǵalalardıń kórinisin demli ásbaplarda atqaradı. Keyin ala urma saz ásbaplarda Qaraqalpaq xalıq naması “Mıń tumen” naması menen baslanadı hám bul shıǵarma úsh bólimli formada jazılǵan. Bul shıǵarmada qaraqalpaq milliy koloriti joqarı dárejede súwretlengen.

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“KONSERVATORIYAMIZ TARIYXI”

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Ózbekstan Mámleketlik Konservatoriyası Nókis filiali, “Ulwma kásiplik
hám social gumanitar pánleri kafedirası”, “Kórkem ónertanıw” qánigeligi.

Annotaciya: Bul maqalada konservatoriya sóziniń mánisi, eń dáslep qanday wazıypanı atqarǵanı, qaysı mámleketlerde payda bolǵanlıǵı haqında aytıp ótilgen. Rossiya mámleketinen kelgen professorlar, Ózbekstan mámleketlik konservatoriyasınıń hám Nókis qalasında ashılǵan konservatoriya filialınıń tariyxı, ol jerde jumıs islewshi professor, kompozitor, muzıka sıńshıları haqında aytıp ótilgen.

Tayanış túsinikler: Muzıka, Kórkem óner, konservatoriya, Túrkiстан konservatoriyası, kompozitor, muzıka sıńshılar.

Аннотация: В данной статье описано значение слова «консерватория», какую функцию она выполняла первой и в каких странах появилась. Были упомянуты профессора из России, история Узбекской государственной консерватории и филиала консерватории, открытого в городе Нукусе, работающие там профессора, композиторы и музыковеды.

Базовые понятия: музыка, искусства, консерватория, Туркестанская консерватория, композитор, музыковеды.

Abstract: This article describes the meaning of the word “conservatory”, what function it performed first and in which countries it appeared. Professors from Russia, the history of the Uzbek State Conservatory and the branch of the conservatory opened in the city of Nukus, professors, composers and musicologists working there were mentioned.

Basic concepts: music, arts, conservatory, Turkestan Conservatory, composer, musicologists.

Konservatoriya- (italyansha conservatorio — baspana) muzıkalıq bilim jurtı bolıp, bul jerde túrli jónelistegi muzıka atqarıwshılıǵı, kompozitor hám muzıkashınasıq jónelislerinde bilim beriledi. Eń dáslep konservatoriya Italiya mámleketinde ata-anasınan erte jetim qalǵan, qarawsız jas balalarǵa jasaw ushın jer wazıypasın atqarǵan, waqıt ótiwi menen ol jerler 18-ásirdiń aqırında Evropada zamagóy muzıka bilim jurtı esabında dúzile baslaydı. Amerika, Evropa táreplerdegi



konservatoriyalarda atqarıwshılar hám kompozitorlar bilim aladı, al muzıkasınaslar bolsa institutlardıń muzıka fakultetinde oqıydı.

Ózbekstan mámleketlik konservatoriyasın dunyaǵa belgili bilim jurtlarınıń arasında bar desek adaspaǵan bolamız. Bul muzıka bilim jurtı eń dáslep 1918-jılı Túrkiстан xalıq konservatoriyası bolıp dúziledi keyin ala 1934-jıl joqarı muzıka mektebi, 1936-jıl Tashkent konservatoriyası atına ózgerteriledi. Eń dáslep Москва konservatoriyasınan Ózbekstanǵa V.A.Cukkerman, Y.A.Fortunatov hám basqada belgili kompozitor hám profesrlar keledi, ekinshi jahan usırısı sebepli rus musıkantshılardıń Tashkent qalasına kóshiriledi. 1976-jılda konservatoriyaǵa 1971-1975-jılları rektor lawazımında islegen belgili kompozitor Muxtar Ashrafiy atı berilgen.

2002-jılı Tashkent konservatoriyası Ózbekstan Respublikası Prezidentiniń pármanı menen Ózbekstan mámleketlik konservatoriyası etip qaytadan dúziledi.

Bul jerde V.A.Uspenskiy, A.F.Kozlovskiy, B.I.Zeydman, K.L.Lisovskiy, M.Ashrafiy, H.Rahimov, I.Akbarov, Y.Rajabov, F.Sodiqov hám basqada belgili insanlar sabaq beredi, al 2004-2005-jılları 50 ge jaqın professor, 70 ten ziyad dotcentler jumıs islegen. 2020-jılı konservatoriya rektori etip Kamoliddin O‘rinboyev saylanadı. Ózbekstan mámleketlik konservatoriyasında „MUSIQA“ ilmiy-metodik jurnalı jılına 4 márte, Yevroosiyo musıqa fanlari jurnalınıń onlayın túri bar hám jılına eki márte baspadan shıǵadı.

Ózbekstan Respublikası Ministrler Mákemesiniń 2021-jılı 5-apreldegi 186-qararına kóre Nókis qalasında Ózbekstan mámleketlik konservatoriyası filialı ashıldı. Mádeniyat wáziriniń birinshi orın basarı Baxodir Axmedov basshılıǵındaǵı jıynalısta Ózbekstan mámleketlik kórkem óner hám mádeniyat institutında óz iskerligin dawam etip kiyatırǵan dócent Rudakiy Allanbaev konservatoriyanıń Nókis filialı rektori etip saylanadı. Filialdıń 2021-2022 oqıw jılı ushın bakalavriat tálim baǵdarları boyınsha dóretiwshilik imtixanları Ózbekstan mámleket konservatoriyasında bolıp ótedi hám professional tálim, Muzıkatanıw, direjiorlıq, vokal kórkem óneri, saz atqarıwshılıq jónelisleri boyınsha 45 student qabıl etildi. 2022-2023-jılı oqıwǵa kiriw imtixanları Nókis qalasında jaylasqan 22-sanlı balalar muzıka hám kórkem óner mektebinde bolıp ótti. Prezidentimizdiń baslaması menen Ózbekstan mámleketlik konservatoriyası Nókis filialıushın taza imarat berilip, bul taza imarat 3mlrd 700mln sum qarjı tiykarında qurıp pitkerildi. 2023-jılı 4-Sentyabr kuni taza imaratın ashılıw máresimi bolıp ótedi, máresiminde Qaraqalpaqstan Respublikası joqarǵı keńesi baslıǵınıń orın basarı R. Saparbaev, Qaraqalpaqstan Respublikası Ministrler keńesi baslıǵınıń orın basarı B. Ótemuratov, Ózbekstan hám



Qaraqalpaqstanğa miyneti sińgen kerkem ǵayratkeri, mámleketlik sıylıqlardıń lauryartı, ataqlı kompozitor hám jámiyetlik isker N. Muxammeddinov hám basqada insanlar sózge shıǵıp, jaslardı shın júreken qutlıqladı.

Filialımız student jasları Resplikamızda bolıp ótetuǵın mádeniyat kúnlerinde bunan basqa sırt mámleketlerde bolıp ótetuǵın kórik tańlawlarda qatnasıp sıylı 1-2-orınlardı alıp kiyatır. Házirgi kúnde bul oqıw ornında dirijior Rajabov Xikmat, Abdirasultanov Joldasbay, Matmuratov Saǵınbay, Qojanazarov Tolıbek, Qalliyev Abat, kompozitorlardan Allanyazov Baxadır, Charshemov Jamil, Abatbaeva Rano, muzıka sıńshılarınan Kamalova Gúlmariyam, Abdullaeva Shaǵzada ustazlarımız studentlerge bilim berip óz iskerligin dawam etirip atır. Nókis qalasında Ózbekstan mámleketlik konservatoriyası filialınıń ashılıwı mádeniyat xızmetkerleri hám de biz student jaslar ushın Prezidentimizdiń úlken itibarı desek adaspaǵan bolamız. Ullı jurttı basshımızdıń isenimin aqlaw ushın biz studentler toqtamastan bilim alıwǵa, keleshekte belgili bir kásib mamandı bolıwǵa háreket etemiz.

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“QARAQALPAQ BAQSISHILIQ ÓNERI”

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Ózbekstan Mámleketlik Konservatoriyası Nókis filiali, “Ulitma kásiplik
hám social gumanitar pánleri kafedrası”, “Kórkem ónertanıw” qánigeligi.

Annotaciya: Bul maqalada Qaraqalpaq baqsışılıq óneriniń qalay payda bolıwı, rawajlanıwı, elimizde baqsışılıq óneriniń rawajlanıwına úlken úlesin qosqan tanıqlı baqsılar, ata-babalarımızdan miyras bolıp kiyatırǵan dástan milliy hám namalarımız haqqında maǵluwmatlar berilgen. Bunnan basqada duwtardıń qazba hám qurama duwtardıń dúzilisi, soǵılıw tártibi haqqında da sóz etilgen.

Tayanış túsinikler: Muzıka, kórkem óner, qazba duwtar, alamoynaq duwtar, qurama duwtar, baqsı.

Аннотация: В данной статье представлены сведения о зарождении и развитии каракалпакского искусства бахши, известных бахши, внесших большой вклад в развитие искусства бахши в нашей стране, эпосе, унаследованном от наших предков, и наших национальных любимцах. Кроме того, указаны конструкция и технология изготовления резных и сборных видов дутора.

Базовые понятия: музыка, искусства, резных дутар, аламоинакский дутар, сборных дутар, бахши.

Annotation: This article presents information about the origin and development of the Karakalpak art of bakhshi, famous bakhshi who made a great contribution to the development of the art of bakhshi in our country, the epic inherited from our ancestors, and our national favorites. In addition, the design and manufacturing technology of carved and prefabricated types of dutor are indicated.

Basic concepts: music, art, carved dutars, Alamoinak dutar, prefabricated dutars, bakhshi.

Baqsışılıq, jırawshılıq, qıssaxanlıq áyemgi erte dáwirden ata-babalarımızdan miyras bolıp kiyatırǵan óner bolıp esaplanadı. Xalıqımız duwtar shertip qosıq aytatuǵın insanlardı baqsılar dep ataytuǵın bolǵan. Bul ónerlerdiń hámmesi atadan-balaǵa, ustazdan-shákirtke ótiw jolı arqalı házirgi kúnge shekem jetip kelgen. Xesh bir toy merekeler baqsıarsız ótpes, olar aytatuǵın qosıqlardı 7 jastan 70 jasqa shekemgi kishkene balalardan tartıp úlken adamlarǵa shekem otırıp tınlaytuǵın bolǵan. Qaraqalpaq baqsıları jırawlarǵa qaraǵanda keyinrek rawajlangan, yaǵnıy



Xorezmge kóship kelgenen keyin keńnen tarala baslaǵan. Baqsıların atqarıw usılı arqalı jırawlardan ajralıp turadı, jırawlar qobız benen jırlasa al baqsılar duwtar menen qosıq aytatuǵın bolǵan. Ata-babalarımız baqsıshılıq ónerin tiykarınan ózbek hám túrkmen baqsılarınan úyrengen. Eski baqsılarımız kóplegen dástanlardı yadnan bilgen hámde qátesiz joqarı dárejede atqara alǵan sol sebepli xalqımız “Bir dástandı tolıq atqara almaǵan baqsı, baqsı emes”, “Góruǵlı, Muwsa sen yar dástanların tolıq atqara almaǵan baqsı, baqsı esaplanbaydı” dep biykarǵa aytpaǵan.

Qaraqalpaq baqsıshılıq óneriniń rawajlanıwında, onıń biyik shıńına jetiwinde, qońsılas mámleket baqsılarınıń, yaǵnıy Súyew baqsınıń qosqan úlesi júda joqarı. Ol Qaraqalpaq eline júda kóp xızmet etken, waqıt ótiwi menen Súyew baqsını xalıq óz toylarına shaqırıwı ádetke aylanıp keten. Onıń Qaraqalpaqtanda kóplegen shákirtleri júda kóp bolǵan, atap aytqanda Japaq baqsı Súyew baqsıdan kóplegen dástan hám namalardı úyrenip, xalıqqa xızmet etip, mádeniyatımızdıń ósip rawajlanıwına óz úlesin qosqan.

Aqımbet baqsınıń elimizde baqsıshılıq óneriniń jánede milliy miyrasımızdıń atadan-balaǵa, ustazdan shákirtke ótiwinde salmaqlı úlken úlesin qosqan ustaz baqsı desek adaspaǵan bolamız. Ol eń dáslepki baqsıshılıq mektebin ashqan hámde kóplegen shákirtler tayarlap olarǵa baqsıshılıq sırların, “Ǵarip ashıq”, “Sayatxan-xamra” **“Húrliman-hamra”**, “Yusıp-Axmet”, “Góguǵlı” dástanlardı “Qızlar úyge kir”, “Beyish” “Ala qayıs”, “Yaǵlı báhár” hám basqada xalqımızǵa belgili namalardı atqarıwdı úyretedi. Shákirtlerine ruxsat beriwden aldın olar awıldıń jas úlken aqsaqallarınıń aldında dástanlar, qosıqlar aytıratuǵın bolǵan. Aqımbet baqsıdan basqa Muwsa baqsı, Edenbay baqsı, Esemurat baqsı, Qarajan baqsı, qız baqsı Húrliman, Esjan baqsılar elimizde baqsıshılıq óneriniń rawajlanıwına úlken úlesin qosqan. Házirgi kúnde Maqset Ayekeyev, Ǵayratdin Ótemuratov, Teńel Qalliev, Ańsatbay Qayratdinov, Ziyada Sharipova, Qalbiyke Uzaqbergenova hám basqada baqsı hám ustazlarımız ózleriniń bir qansha shákirtlerin tayarlap baqsıshılıq óneriniń hám mádeniyatımızdıń rawajlanıwına óz úleslerin qosıp kelmekte.

Jaqsı namalar arqalı insandı ózine tartıp, aqıl-oy hám pikirlew seziminiń qalıplesiwine bir qansha tásirin tiygizetuǵın, sulıw dawıslı saz ásbap bul alamoynaq duwtarı desek adaspaǵan bolamız. Qaraqalpaq xalqınıń baqsıshılıq ónerin jaqsı kórgenligin úyiniń bir diywalına asıp qoyǵan duwtardan biliw qıyın emes. Bul ásbap elimiz arasında júda keń taralıp ketken, sebebi bul ásbaptıń qulaqqa hám kewilge jaǵımlı dawsın xalqımız jaqsı kórip tıńlaydı. Maǵluwmatlarǵa qaraǵanda alamoynaq duwtarı 1680-1690-jıllardan baslap usı kúнге shekem jetip kelgen. Ásbaptıń eń dáslepki nusqaları Genjalı ustanıń ákesi tárepinen islenip súyekler menen bezelgen.



Genjalı usta ákesiniń jumısın dawam etip, ózi soqan duwtarlarǵa súyekten naǵıslar soǵıp isleydi. Genjalı usta “-Qansha duwtarlardı kórdim, biraq aǵamniń salǵan naǵısınday naǵıstı xesh bir duwtarda ushratpadım” degen sózlerin óz dápterleriniń birinde jazıp qaldırǵan. Sol dáwirdegi ustalar duwtardıń dáste moynına súyekten shiy, jargı, tis, qarshın, shımıldıq, kórpeshe, quraq hám basqada naǵıslar islep qurastıratuǵın bolǵan. Bunday naǵıslardı basqa xalıqlarda ushratıw qıyın, bul naǵıslar tek qaraqalpaqlarǵa tán ekenligi belgili. Sol sebepli alamoynaq duwtarı basqa duwtarlarǵa qaraganda ádewir ajralıp turadı.

XV ásirdeń aqırı XVI ásirdeń baslarında duwtar perdeli hám perdesiz bolıp 2 túrde soǵılǵan bunan basqada qazba duwtarda islengen. Ata-babalarımız Ózbekstannıń bir neshe wálayatlarında háteki Tájikistan hám Qırǵızstan mámleketlerinde jasap kelgen, bir neshe jıllar ótiwine qaramastan házirgi kúnde sol perdesiz duwtarda baqsılarımız jaqsı namalardı sheberlik penen atqaradı. Ayırım jerlerde onı duwtar emes komus al atqarıwshını bolsa jırshı dep ataydı.

Shımbay rayonındaǵı duwtardı islew boyınsha qolı gúl usta Pirnazarov Muratbay menen sáwbetleskenimizde Qazba hám alamoynaq duwtardı soǵıw haqında tómendegishe sózlerin ayttı.

Qaraqalpaq duwtarı qazba hám qurama bolıp 2 túrli boladı. Qazba duwtar aǵashtı qazıp islenedi soń dástege biriktiriledi, onıń tek betine ǵana naǵıs salınadı, bul duwtar dástesi, gardanı (moynı), gewdeden ibarat. Duwtardıń gewdesi 10 yamasa 12 qabırǵalı qılıp islenedi, ustalar dawıs jaqsı shıǵıw ushın gewdesin ishki tarepin 3-5 mm aralıqta, sulıw shıǵarıw ushın 12 qabırǵalı qılıp islegen. Gardanıń ústingi tarepine súyekten naǵıslar islenedi házirgi waqıta súyek tabıw qıyın sol sebepli súyektiń ornına aq plasmasıdan qolanamız. Qazba duwtardıń dawsı ashıq, shıraylı boladı onı shetine jetkerip isleytuǵın usta bolmasa duwtardıń jaqsı dawıs beriwı qıyın.

-Qurama duwtar qazba duwtarǵa qaraganda islew ánsat. Bul duwtar gewdesi, dástesi, 2 qulaǵı, úlken hám kishi tiyegi, 13 perdesi, dawıs shıǵarıw xanası, 2 tardan ibarat. Birinshi tar lya sestine ekinshi tar bolsa miy sestine sazlanadı.

Hár waqıta duwtardıń qaqpası saylandı aǵashlardan qoyılmasa jaqsı ses bermeydi. Qaqpaq quramındaǵı kiley **hám qolani ótrke** pisirip alıp taslamasań qaqpaq ses bermeydi. Dástesindegi perdelerdi yadtan, fortepianoǵa salıstırıp qoyıw múmkin emes, perdelerdi islegen waqıta óziniń arnalǵan cercul arqalı ólshenip qoyıladı. Men islegen duwtarlardıń perdesi qáte shıǵa berdi, Qarılıbay Ayekeyivtan duwtardıń perdesin ólsheytin cerculdı aldım. Qarılıbay aǵa “cerculdan bir neshe márte paydalanǵanan keyin ol jemiriledi” dedi, cercul arqalı buzılmaytın quwraq



agashqa perdelerdin dúzilisin sizıp aldım, sol agashdan 40-jılga shamalas waqıtan berli perdelerin islewde **qolanaman**. Duwtardin dástesin erikten qoygan jaqsı boladı sebebi erik agashı qıysaymaydı. Bul ásbaptı qálegen jerge yaǵnyı izey, júda ıssı, ashıq áynektiń aldına qoyıwǵa bolmaydı. Eger duwtar usı jerlerge qoyılsa jelimlengen jerleri bosasıp, qaqpıǵı kóterilip ketiwi múmkin, bunday jaǵdayda duwtardin hawazı buzılıwı múmkin.

Baqıshılıq óneriniń, mádeniyatımızdin rawajlanıwında baqsılarımızdin hámde ustazlarımızdin róli júda joqarı desek adaspaǵan bolamız. Olar óz iskerligin dawam etiriwde, shákirtler tayarlawda sharshamas eken kórkem ónerimiz rawajlanıwıda toqtamaydı.

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“QUTLUG‘QON” DA AYOLLAR TIMSOLI VA ULARNING RUHIYATI TASVIRI

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Mustabid tuzumning qabih harakatlari istiqlool davriga qadar davom etgani ma'lum. Tom ma'noda o'zbek adabiyoti va uning faoliyati bu davrning og'ir oqibatlarini boshdan kechirganliklariga tarix guvoh bo'lishiga qaramasdan, millat jonkuyarlari el-yurt manfaati yo'lida matonat bilan kurashdilar. Mana shunday fidoyi adiblardan biri, millatning asl farzandi – Muso Toshmuhammad o'g'li Oybekdir. Oybek asr boshida dunyoga kelib, davrning ancha-muncha sinovlarini ko'rdi. Yozuvchining butun hayoti o'zbek xalqi ma'naviyati yuksalishi uchun sarf bo'ldi desak, mubolag'a bo'lmaydi. Oybek ma'naviyatning deyarli barcha sohalariga – adabiyotshunoslik, publitsistika, tarjimonlik, shoirlik va yozuvchilikka ham bevosita daxldor edi.

Darhaqiqat, Oybekning publitsistika, tarjimonlik, adabiyotshunoslik, qolaversa, o'zbek prozasidagi asarlarini umumlashtirsak, butun bir davrni tashkil qiladi.

Tadqiqotlardan anglashiladiki, yozuvchini tarixiy asarlariga munosabat bilan zamonaviy ruhdagi asarlariga bildirilgan fikrlar orasida ma'lum darajada tafovutlar ko'zga tashlanadi. Buning bosh sababi o'sha davr siyosiy tuzumi edi.

Ushbu maqolamizga obyekt sifatida olingan “Qutlug‘ qon” romani sovet totalitar tuzumining shu davr uchun yetakchi namunasi sifatida tan olingan. Keyinchalik bu romanga bag'ishlangan tadqiqotlar ko'pchilikni tashkil etdi. Lekin “Qutlug‘ qon” asariga tadqiqlar mafkuraga bo'ysundirilgani bois, u o'z tabiiyigidan biroz yiroqlashdi. Vaqt o'tib “Qutlug‘ qon” ga yangicha nigoh bilan yondashuv boshlandi. Bularning bari istiqlool bergan erkinlik sharofati edi. Bizning maqsadimiz ham aynan asar qahramonlari taqdiri, ularning qalbida kechayotgan kechinmalar, ruhiy olamini atroflicha tahlil qilishdan iborat. XX asr o'zbek adabiyotining ko'pgina na'munalari ruhiy jihatdan tahlil etilgan. Shu qatorda Oybekning “Qutlug‘ qon” asari ham badiiy-ruhiy jihatdan tahlil etilishga arzirli muhim manbadir. Chunki, asardagi har bir obraz muallif tomonidan o'ziga xos uslubda tasvirlangan. “Qutlug‘ qon” da bosh obrazlar, epizodik obrazlar, qolaversa, xarakterlarning ruhiy olami o'ziga xos tarzda ochib berilgan. Shuning uchun biz tadqiqotimizda asarning poetik mazmunini



yoritib beruvchi bosh omil – xarakterlar olamiga alohida urg‘u berishga harakat qildik.

Bilamizki, ayolsiz hayot bo‘lmaganidek, adabiyotda ayollar obrazi kiritilmagan birorta asarning o‘zi yo‘q. Zero, adabiyot ayolga atab, ayol uchun, uning qalb quyoshini yoritmoq uchun, dil kechinmalarini izhor qilish uchun yaralgan. O‘zbekning yetuk yozuvchisi Abdulla Qahhor e’tirofi bilan aytadigan bo‘lsak, “Qushning ham erkagi sayraydi. So‘z san’ati, avvalo, erkaklar ijodidir, demakki, erkakni qiziqtirib, o‘ziga mahliyo etuvchi, har qanday bosh masala adabiyotning ham o‘zagini tashkil etadi. Erkakni esa, tabiiyki, ayol o‘ziga tortadi. Shunday ekan so‘z san’atining ham bosh mavzusi – ayol”. Har qanday qalam mahsulida ayol timsoli yetakchilik qiladi. U goh mushtipar ona bo‘lsin, goh sevimli yor, ba’zan opa-singil, ba’zan ko‘zqarog‘i qiz, doimiy ravishda adabiyot ixlosmandlari uchun yozishga asosdir. Darhaqiqat, muhabbat deb atalgan ilohiy tuyg‘u ham ayol timsoli atrofida uyg‘unlashadi.

Ayollar obrazining adabiyotda mavjud bo‘lishi folklor adabiyotiga borib taqaladi. Ayniqsa, diniy rivoyatlarda bu holat yanada yorqin aks etadi. Islomgacha bo‘lgan davrda va undan keyin ham ayolga o‘zgacha lutf bilan qaralgan. Ushbu mavzuyimiz ham aynan ayol obrazi orqali tahlil etiladi. Bunda, asosan, “Qutlug‘ qon” romani obyekt sifatida tanlandi va asar mohiyati bir qancha obrazlar vositasida ochib berishga harakat qilindi.

“Qutlug‘ qon” romanida jabrdiyda, ma’sum va baxtsiz qiyofada tasvirlangan Gulnor timsoli alohida e’tiborga molik. Oybek Gulnorning ruhiy olamini, dardini, hislarinigina emas, balki uning atrofida ro‘y berayotgan tabaqaviy kurashlarni va Gulnor ham bevosita ana shu kurashlar hukmiga tushib qolganini yorqin bo‘yoqlarda ta’sirli tarzda tasvirlagan. Asarni o‘qigan kitobxon Gulnorning fojiali hayotiga achinadi.

“Qutlug‘ qon” romanida ijobiy obrazlar qatoriga kiruvchi Gulsunbibi - o‘zi bir olam sifatida namoyon bo‘ladi. U nafaqat mehribon ona, balki odamgarchilikni har narsadan ustun qo‘yuvchi haqiqiy inson. Gulsunbibi qiyofasida itoatkorlik, erining rayiga qarshi bormaslik fazilatlarini ko‘rish mumkin.

Asarda “qoramtir, toza va sog‘lom yuzli, jingalak sochli, bo‘ychan” deya tasvirlangan Unsinning portreti mukammal chizilgan. Unsin Yo‘lchining singlisi. U hali 16 yosh bo‘lishiga qaramasdan davrining ko‘pgina qiyinchiliklarini ko‘radi. U mehnatkash, kamtar va mehribon edi.



“Qutlug’ qon” da u qadar nomi zikr etilmasada, voqealar rivojida bo’y ko’rsatuvchi Xushro’ybibi, ya’ni Yo’lchining onasi ham o’ziga xos o’ringa ega. Xushro’ybibi asarda kambag’allikdan qiynalgan timsoldir.

Salbiy obrazlar qatoriga kiruvchi Lutfinisoning dimog’dorligi uning nutqidan yaqqol sezilib turadi. Asarni o’qish jarayonida Lutfinisoning kambag’allarni mensimasligi o’quvchida salbiy taassurot qoldiradi. Lutfinisoning kalandimog’ligi Gulsinbibi va Gulnorga bo’lga munosabatida yanada yaqqol namayon bo’ladi. U xizmtkorlarining pokiza, ozoda ekanligini bilsa-da, kinoya bilan qizi Nuriga pichirlab: “Ehtiyot bo’l, bit-miti kirmasin!” - deb masxaralaydi. Onasini ko’rib qizini ol deganlaridek, Nurinisoning xarakteri Lutfiniso bilan deyarli bir xil. Ikkala obraz ham o’z baxtidan boshqa hech kimning baxtini ko’ra olmaydigan xasis qiyofasida gavdalanadi. Hatto, Nurining ba’zi xatti-harakatlarida o’zbek ayollariga xos bo’lmagan behayolik va yengiltaklik kabi nuqsonlarni ko’rish mumkin.

Yuqorida keltirilgan xotin-qizlar timsollari “Qutlug’ qon” dagi bosh obrazlar edi. Bularan tashqari, asarda epizodik obrazlar ham uchraydi. Misol uchun, Saodat kampir, Oysara, Sharofat va Tursunoylar mavjud. Bular ham xarakter- xususiyatiga ko’ra ijobiy va salbiy bo’yoqlarga ega.

Xulosa o’rnida shuni aytish joizki, Oybek “Qutlug’ qon” romanidagi xotin-qizlar ruhiyatini ularning xatti-harakatlari, so’zlari va axloqi orqali mohirona ochib bergan. Qolaversa, yozuvchi ayollarning erksizligi davr taqazosi ekanligiga alohida urg’u beradi. Oybek ijtimoiy tuzum kirdikorlarini ochishda xotin-qizlar obrazlaridan unumli foydalana olgan. Yuqoridagi xarakterlar obrazlarda bir-birini takrorlamasligi esa adibning mahoratini yorqin namoyon qiladi. Shuning uchun ham Oybekning asarlari bugungi kunda ham qayta tahlilga tortilmoqda va yillar davomida kitobxonlar uchun muhim manba sifatida foydalanib kelinyapti.



ELEKTRON QURILMALARDA E– KLASS(SINF) KUCHAYTIRGICHLARNI HISOBLASH.

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Annotatsiya: Ushbu maqolada E– klass kuchaytirgich sxemasi nisbatan kam komponentlardan tashkil topgan bo‘lib, unda kommutasion rejimda ishlaydigan tranzistor, yuqori chastotali drossel (RFC – RF choke), tranzistorga parallel ulangan kondensator va, tarkibiga yuklama qo‘shilgan, ketma ket tebranish konturi LCR mavjudligi ko‘rsatilgan. E–klass kuchaytirgich signallarni kuchaytirishda qo‘shimcha imkoniyatlarni kiritishga imkon beradi tibbiyot apparaturalar va boshqa sohalarda keng qo‘llaniladi, xizmat qilishda juda muhimdir. Shu bilan birga, signallarni kuchaytirish sohasidagi yangiliklar va innovatsiyalar hamda bu sohaga investitsiya kiritishning muhimligi sababli, E– klass kuchaytirgichni loyihalash sohasidagi yangi imkoniyatlar va texnologiyalarni davom etishi kutilmoqda.

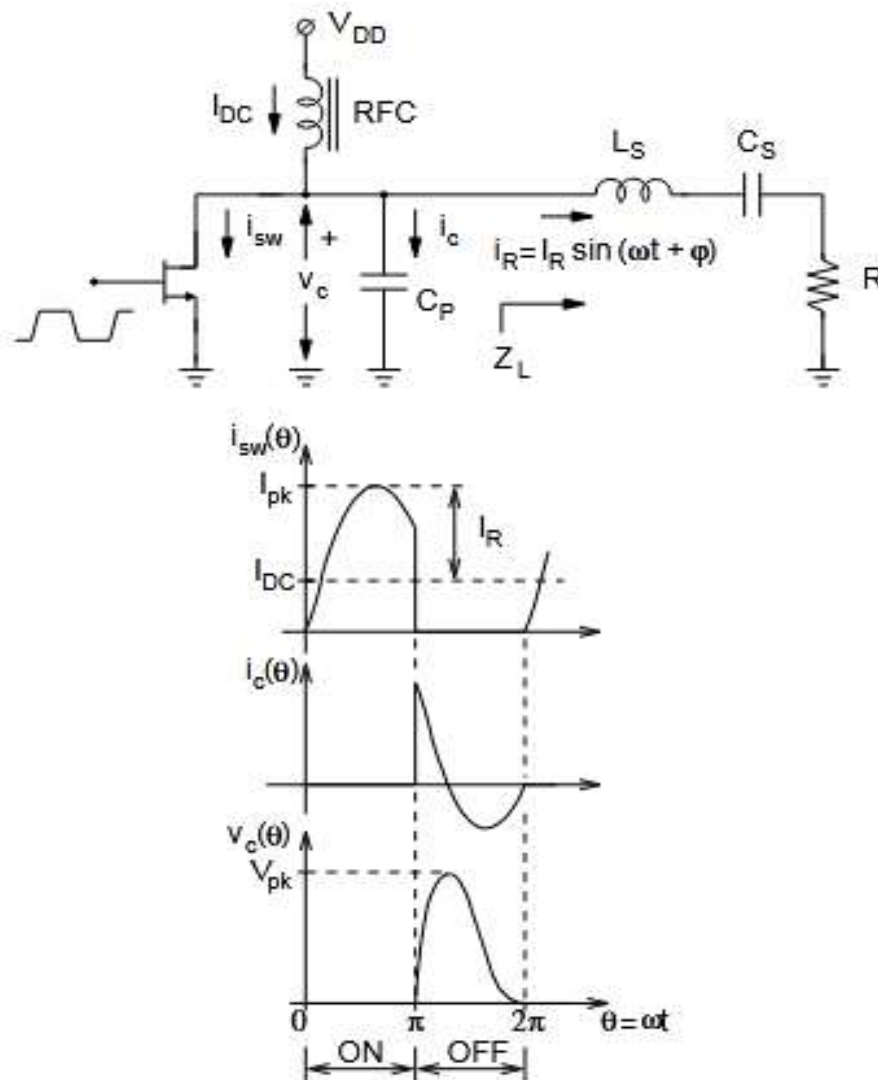
Kalit so‘zlar: quvvat kuchaytirgich, impuls, kommutator, kuchlanish, rezonans, sxema, tok, kondensator, energiya.

Abstract: In this article, it is shown that the E-class amplifier circuit consists of relatively few components, in which there is a transistor operating in switching mode, a high-frequency choke (RFC - RF choke), a capacitor connected in parallel with the transistor, and a series oscillation circuit LCR with a load added to it. The E-class amplifier allows you to add additional possibilities in the amplification of signals. It is widely used in medical equipment and other fields, it is very important in service. At the same time, because of the news and innovations in signal amplification and the importance of investment in this field, the E-Class is expected to continue to develop new capabilities and technologies in the field of amplifier design.

Key words: power amplifier, pulse, switch, voltage, resonance, circuit, current, capacitor, energy.

E-klass(sinf) kuchaytirgich g'oyasi Sokal tomonidan 1975 yilda kiritilgan va shu quvvat kuchaytirgichlari turiga akademik va industrial sohalarda katta ahamiyat berilib kelindi. Bu quvvat kuchaytirgich turi kommutatsionli rezonans yuqori chastotali quvvat kuchaytirgichlari oilasiga yumshoq kommutatsiya usuli yubilan kirib keldi va shu bilan kuchaytirgichlarning samaradorligini ancha oshirdi.

E-klass(sinf) kuchaytirgichining asosiy sxemasi 1-rasmda keltirilgan.



1-rasm. E-klass(sinf) quvvat kuchaytirgichining sxemasi va ishlashini aks ettiruvchi diagrammlar

Kuchaytirgich sxemasi nisbatan kam komponentlardan tashkil topgan bo'lib, unda kommutatsion rejimda ishlaydigan tranzistor, yuqori chastotali drossel (RFC – RF choke), tranzistorga parallel ulangan kondensator va, tarkibiga yuklama qo'shilgan, ketma ket tebranish konturi LCR mavjudligi ko'rsatilgan.



Sxema quyidagicha ishlaydi. Kirishiga berilgan impulsar bilan tranzistor ochiladi. Impulslarning qaytarilish chastotasi tebranish konturining rezonans chastotasiga teng bo'ladi. boshqaruv impulsning duty cycle (impuls davomiyligining qaytarilish davri davomiyligiga nisbati $D = \frac{t_p}{T} 100, \%$ ko'rsatgichi odatda $D = 50\%$ (ammo shart emas). Tranzistorning ochilgan holati ON, yopiq holati OFF bilan belgilangan. Sifat ko'rsatgichi Q-factor juda yuksak bo'lgan ketma ket tebranish konturi LC yuklama zanjiriga faqat rezonans chastotadagi tebranishlarni yuklamaga o'tkazadi. Aksincha, katta induktivligi tufayli, RFC drosseli kuchlanish manbasidan sxemaga DC o'zgarimas tokni o'ziningina oqib kirishiga imkon beradi (sxemadagi yuqori chastotadagi toklar manbaga oqib chiqmaydi). Natijada, tranzistor-kondensator zanjirida yuklamadagi sinusoidal toklar bilan birga manbadan kelgan o'zgarimas tok oqib o'tadi. ON holatida, ochiq tranzistor orqali tok bexalaqt oqib o'tadi. Agar tranzistor ideal kommutator sifatida ishlasa uning qarshiligi bo'lmaydi va shu ON holatida unda tushgan kuchlanishning qiymati nolga teng bo'ladi. Tranzistor yopilganida (OFF holatida) tebranish konturi-yuklama zanjiridagi tok tranzistorni shuntlab turgan (parallel) kondensatorga yo'naladi. Shu kondensator zaryadlanib, razryadlanishi natijasida unda va unga parallel bo'lgan tranzistorda kuchlanish shakllanadi. E-klass quvvat kuchaytirgichining ishlashidagi asosiy, xal qiluvchi, jarayon tranzistorning yumshoq ochilib yopilishi bilan bog'liq. E-klass(sinf) kuchaytirgich sxemasida bir vaqtda quyidagi ikkita holat amalda bo'ladi:

tranzistorning ON holatida undagi kuchlanish tushuvi nolga teng.

tranzistorning ON holati davomida kuchlanishning o'zgarish qiyaligi nolga teng.

Birinchi holat, adabiyotda zero- voltage switching (ZVS)- tranzistorli kalit ulanganishining boshlanish nuqtasida Sr kondensator to'liq razryadlanib bo'lgan bo'ladi, yani ON holatining boshida kondensatordagi kuchlanish tushuvi nolga teng. Demak, kalit ulanganida uning kichik qarshiligi orqali kondensator razryadlanmaydi va , natijada, energiyani bekorga, D-klass(sinf) kuchaytirgichlardagidek, sarflamaydi. E-klass(sinf) kuchaytirgichlarda tranzistorga parallel ulangan, uni shuntlovchi kondensatorni ishlatilishi, tranzistorning ichki (ya'ni parazitik) chiqish sig'imining qiymatini ham shuntlovchi kondensator sig'imiga qo'shishga imkon beradi, ya'ni tranzistorning chiqish sig'imi ham kuchaytirilgan signal shakllanishiga ulush qo'shadi. Demak, shu bilan tranzistorning chiqish sig'imi zaryadlanib. Razryadlanishi sababli mavjud bo'lgan energiya yo'qotishlar bo'lmaydi.

Ikkinchi holat bevosita energiyani tejash bilan bog'liq emas, ammo E-klass(sinf) kuchaytirgichining ishlashiga kirishdagi qo'zg'atuvchi impulsning D-



faktori qiymati hamda boshqa sxema komponentlarining qiymatlari o'zgarishlariga sezgirligi kam bo'lgani bilan bog'liq. Tranzistorning ON holatidagi kuchlanishning o'zgarish qiymati nolga teng bo'lgani shu vaqt davomida tranzistor orqali oqib o'tgan tok tarkibida katta spayklar (keskin o'zgarishlar) bo'lmasligini asosan bildiradi. Ideal E-klass(sinf) kuchaytirgichining ishlash jarayonidagi tok va kuchlanishlarning shakllari 1-rasmda ko'rsatilgan.

Avval aytganimizdek, yuklamadagi tokning shakli, Ls– Cs ketma ket rezonans konturining Q-faktori (sifat ko'rsatgichi) juda katta bo'lgani tufayli, asosan sinusoida shaklida bo'ladi. Demak, bu tokni quyidagi formula bilan ifodalashimiz mumkin:

$$i_R(\theta) = I_R \sin(\theta + \varphi) \quad (1.1)$$

bunda ω – konturning rezonans chastotasi va $\theta = \omega_c t$ qulaylik uchun ishlatiladigan angular(burchakli) vaqtni ko'rsatadi. Yuklama tokining amplitudasi va boshlang'ich fazasi muvofiq I_R va φ bilan belgilanadi, RF drossel orqali sxemaga oqib kirgan dc (o'zgarimas tok) bo'lsa I_{DC} bilan belgilangan.

E-klass(sinf) kuchaytirgich ishlashining batafsil analizi keyingi maqolada ko'rib chiqiladi. Bu erda bo'lsa faqat bu kuchaytirgichning ishlash prinsipi hamda asosiy sifatleri to'g'risida gap boradi. $D = 50\%$ li ideal E-klass(sinf) kuchaytirgichining ishlashi uchun quyidagi tenglamalarda ko'rsatilgan talablar bajarilgan bo'lishi shart:

$$Z_L = R + jX, \omega = \omega_c \text{ bo'lganida} \quad (1.2)$$

$$Z_L = \infty, \omega = n\omega_c, n = 2, 3, \dots \text{ bo'lganida} \quad (1.3)$$

$$X = 1.152R \quad (1.4)$$

$$C_p = \frac{0,1836}{\omega_c R} \quad (1.5)$$

Yuqorida keltirilgan shartlar ta'minlangan holda yuklama qarshiligidagi quvvat sxemaning manba kuchlanishi va yuklama qarshiligi bilan quyidagicha ifodalanadi.

$$P_{out} = 0.5768 \frac{V_{DC}^2}{R} \quad (1.6)$$

Natijada sxemadagi tokning cho'qqi qiymati quyidagicha bo'ladi

$I_{pk} = 2.86 I_{DC}$ $I_{DC} = P_{out} / V_{DC}$ - kuchaytirgich manbadan oladigan toki, ideal kuchaytirgichning effektivligi 100% deb qabul qilinganida. Shunda, $D = 50\%$ li ideal E-klass(sinf) quvvat kuchaytirgichining yuklamaga bera oladigan quvvati $c = 0.098$, barcha quvvat kuchaytirgichlari orasida eng kichik bo'lishini ko'rsatadi.



XULOSA

Maqola davomida texnik topshiriqlarni to‘liq qondiradigan E– klass(sinf) kuchaytirgich uchun signalni kuchaytirish yuklamaga bera oladigan quvvati ishlab chiqildi: Bu E-klass(sinf) kuchaytirgichlarda Avval aytganimizdek, yuklamadagi tokning shakli, Ls – Cs ketma ket rezonans konturining Q-faktori (sifat ko‘rsatgichi) juda katta bo‘lgani tufayli, asosan sinusoida shaklida bo‘ladi. E-klass(sinf) kuchaytirgichlardan biz bazi bir tibbiyot aparaturalarida ishlatishimiz mumkin bo‘ladi.

FOYDALANILGAN ADABIYOTLAR:

ELEKTRON RAQAMLI TIBBIYOTDA QO‘LLANILADIGAN CHAQALOQ TAROZISINI LOYIHALASH Shakarov Farhod Quvondiqovich Keldiyorov Abrorbek Ahmad o‘g‘li

<https://talqinvatadqiqotlar.uz/index.php/tvt/issue/view/34>

Научный Импульс

STOMATOLOGIYADA ULTRATOVUSHDAN FOYDALANISH

Shakarov Farhod Quvondiqovich Abdukadirov Ramazan Abdujalil o‘g‘li

<https://nauchniyimpuls.ru/index.php/ni/issue/view/19>

SCIENCE AND INNOVATION INTERNATIONAL SCIENTIFIC JOURNAL

MAGNITOSTRIKTIV VA LAZERLI INNOVATSION GIBRID – STOMATOLOGIK SKALER QURILMASI

Shakarov Farhod Quvondiqovich <https://cyberleninka.ru/article/n/magnitostriktiv-va-lazerli-innovatsion-gibrid-stomatologik-skaler-qurilmasi>

Manba: “High –Efficiency Linear RF power Amplifier. A Class-E.” Based EER Study Case by Dushan Miloshevich



ВОПРОСЫ ВНЕДРЕНИЯ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА В ДЕЯТЕЛЬНОСТЬ ОРГАНОВ ВНУТРЕННИХ ДЕЛ В ОБЛАСТИ ОБЕСПЕЧЕНИЯ ОБЩЕСТВЕННОГО ПОРЯДКА И БЕЗОПАСНОСТИ: ЗАРУБЕЖНЫЙ И НАЦИОНАЛЬНЫЙ ОПЫТ РЕСПУБЛИКИ УЗБЕКИСТАН.

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Аннотация: В данной статье рассматриваются вопросы цифровой трансформации и модернизации форм и методов в сфере обеспечения правопорядка и общественной безопасности ввиду внедрения прорывных информационных технологий и технологий. Показаны некоторые примеры из опыта зарубежных стран и Республики Узбекистан в использовании современных технологий в деятельности обеспечения правопорядка и общественной безопасности.

Ключевые слова: искусственный интеллект, информационно-коммуникационные технологии, общественная безопасность, интеграция, государственные услуги, цифровизация и ситуационный центр.

Безопасность является одной из базовых потребностей человека. В приложении к обществу, государству, городу, речь идет о необходимости обеспечивать и повышать уровень общественной безопасности. В предметном рассмотрении это означает необходимость повысить эффективность работы правоохранительных органов, во-первых, для предотвращения преступлений и, во-вторых, для более эффективного расследования уже совершенных преступлений.

Сегодняшний уровень развития информационно-коммуникационных технологий и цифровизация различных сфер и отраслей показывает, что нашу жизнь невозможно представить без глобальной сети Интернет.

В период активной цифровизации общества и государства весьма актуальными являются вопросы обеспечения информационной безопасности



государства. Как утверждает Шавкат Мирзиёев, «перед современным обществом стоит важная задача по освоению цифровых знаний и информационных технологий»¹

На сегодняшний день в Республике Узбекистан реализуются комплексные меры по активному развитию цифровой экономики, а также широкому внедрению современных информационно-коммуникационных технологий во все отрасли и сферы, прежде всего, в государственное управление, образование, здравоохранение и сельское хозяйство.

Итак, в рамках стратегии «Цифровой Узбекистан-2030», в соответствии предложением Министерства по развитию информационных технологий и коммуникаций и Министерства юстиции о реализации на базе данных министерств, а также подведомственных им организаций и подразделений проекта «Цифровое ведомство», предусматривающего:

1) цифровизацию всех административных процедур и операционных процессов с организацией безбумажного электронного документооборота и делопроизводства;

2) обеспечение открытости и прозрачности деятельности, гарантированности пользования государственными услугами в населенных пунктах;

3) автоматизацию процессов межведомственного электронного взаимодействия;

4) внедрение в других государственных органах и организациях практического опыта реализации проекта «Цифровое ведомство» исходя из специфики их деятельности.

Как справедливо указывает Президент Республик Узбекистан Шавкат Мирзиёев, «Активное внедрение передовых технологий и развитие глобального информационно-коммуникационного пространства динамично и быстро трансформируют все процессы, способствуют развитию новых форм сотрудничества на уровне континентов и государств»²

В сегодняшний день перед юриспруденцией стоит важная задача внедрения нового и улучшения используемого инструментария, применяемого в правоохранительной деятельности, для обнаружения и предотвращения новых административных правонарушений, для защиты прав и законных интересов граждан, а также для обеспечения безопасности

¹ <https://president.uz/ru/lists/view/3324>

² <https://president.uz/ru/lists/view/5615>



государства. В связи с тем, что научно-технический прогресс не стоит на месте, нынешняя реальность стремительно меняется и требует особого контроля со стороны государственных органов. А это означает необходимость внедрения искусственного интеллекта в правоохранительные органы.

«Миру необходимо определённые правила использования искусственного интеллекта»-говорит Одри Азулай, генеральный директор ЮНЕСКО. С учётом того, что технологии искусственного интеллекта способны принести человечеству огромную пользу и их преимуществами могут воспользоваться все страны, но при этом поднимают фундаментальные вопросы этического порядка, касающиеся, в частности, предвзятости, которую такие технологии могут порождать и усугублять, что потенциально может вести к дискриминации, неравенству, цифровому разрыву и маргинализации, ставить под угрозу культурное, социальное и биологическое разнообразие и усугублять социальное или экономическое расслоение;³

В первую очередь, необходимо ответить, на вопрос, что представляет собой искусственный интеллект? Итак, Понятие и сущность искусственного интеллекта не являются устоявшимися на сегодняшний день. Так, автор термина «искусственный интеллект» (artificial intelligence), американский математик Дж. Маккарти определил его как «свойство интеллектуальных систем выполнять творческие функции, которые традиционно считаются прерогативой человека»⁴ **Искусственным интеллектом** называют комплекс программ, разработанных с целью воспроизведения навыков, присущих человеку. Это способность заниматься решением проблем, планированием, пополнять запас своих знаний, улучшать подход к выполнению поставленных

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На данный момент специалисты в области компьютерных систем выделяют три основных вида искусственного интеллекта:

ограниченный или слабый

x (*Narrow artificial intelligence*),

о

³Рекомендации об этических аспектах искусственного интеллекта

⁴McCarthy J. Artificial Intelligence? Logic and Formalizing Common Sense, 1990

е

р



К примеру, система Fraud Detector — один из ведущих мировых ИИ-разработчиков. Программа нацелена на борьбу с онлайн-мошенниками, приносящими миллионы долларов ущерба. Система отслеживает действия пользователей в онлайн и указывает на подозрительные моменты. Например, это может быть «странный» заказ, который нужно проверить, прежде чем платить. Такие системы будут полезны крупным компаниям, банковским организациям, интернет-магазинам.

Следующий вид-**супер искусственный интеллект** (*Super artificial intelligence*).

Наглядный пример сильного ИИ – игра Detroit: Become Human.

В ней роботы максимально приближены к людям, они думают, чувствуют, обучаются, осознают собственное «я», способны принимать решения. В повседневном применении максимально приближены к General AI виртуальные ассистенты и чат-боты, способные общаться почти как люди. «Почти», потому что ни Алиса, ни Siri не умеют самостоятельно думать и принимать решения в незапрограммированных ситуациях. Сильный ИИ – это пока что несбывшаяся мечта.

Указом Президента был учрежден Департамент Цифрового развития, которая в свою очередь, успешно выполняет целый ряд вопросов, связанных с развитием города и реагированием властей на различные ситуации. При этом департаменте были созданы ситуационные центры в Самарканде и в Ташкенте, в задачи которого входят мониторинг состояния безопасного туризма и профилактика правонарушений. Главным компонентом является - видеостена, состоящая из 36 мониторов со встроенной геоинформационной картой. С помощью карты при звонке на «горячую линию» на карте можно посмотреть место происшествия. Если ЧП происходит в жилом доме или квартире, база данных выдаст всю необходимую информацию о каждом жителе. А установленные камеры покажут масштаб происходящего в режиме реального времени. Для сохранения информации и её обработки было закуплено два сервера с памятью 900 терабайт. Всего в рамках концепции «Безопасный город» в городе было установлено четыре тысячи камер видеонаблюдения, более 1100 из них подключены к новой системе, которая работает на отечественном софте, разработанном компанией ABL-Soft&SS. Уникальность его в комплексном оснащении автоматизированной системой управления силами и средствами пожарной безопасности, системой фиксации нарушений правил дорожного движения с распознаванием номерного знака



автотранспортных средств, интеллектуальной системой идентификация личности FaceCon. Последняя система FaceCon позволяет распознавать лица людей, находящихся в поле зрения камеры, а также сопоставлять изображения распознанных лиц с фотографиями из базы данных и предоставлением полной информации о человеке. В настоящее время в базе данных есть информация о тысячах жителей Самарканда и Ташкента, но она ежедневно пополняется.⁵

В то время, как информационно-коммуникационные технологии развиваются с глобальном масштабе, современный криминальный мир функционирует относительно слаженно и на несколько шагов опережает правоохранные структуры. При этом, важно использование ИИ в деятельности ОВД, в сфере обеспечения общественного порядка и безопасности, кадровой работы, интеграции информационных систем, систем мониторинга и в сфере обеспечения информационной и кибербезопасности.

Необходимо отметить, что утверждена программа мероприятий по внедрению информационных технологий в систему органов внутренних дел Республики Узбекистан. По программе запланировано перевод не менее 80% государственных услуг, оказываемых органами внутренних дел, в электронный вид, взаимная интеграция всех информационных систем и баз данных отраслей в структуре МВД, интеграция информационной системы «Оперативная информация» с платформой «Электронное правительство» и привязка к имеющейся базе данных персонального идентификационного номера физического лица, внедрение услуги автоматического предоставления гражданам информации о судимости (несудимости) в режиме реального времени через Единый портал интерактивных государственных услуг, обеспечение интеграции системы «Автомобильный учет» с базой данных идентификационных ID-карт граждан и других лиц.

В соответствии с постановлением Кабинета Министров Республики Узбекистан «о дополнительных мерах по внедрению электронной системы производства административных правонарушений» от 09.07.2021 целью которой является формирование административных протоколов, совершившим административное правонарушение, через единую электронную систему по административным правонарушениям, рассмотрение дел об административных правонарушениях и ведение информации в электронном виде в случае использования системы

⁵ <https://habr.com/ru/companies/visiology/articles/662019/>.



уполномоченными государственными органами. «Электронное административное дело» проверка компетентными органами сведений о лицах, привлеченных к административной ответственности по делам об административных правонарушениях, получение необходимой информации и ее использование.

Задачами организация системы «Электронная административная работа» являются, обеспечение ее качественной и непрерывной работы, а также эффективное использование систем компетентных государственных органов при составлении административных протоколов, рассмотрении дел об административных правонарушениях, принятии соответствующих решений. Единая информационная система «Электронное административное дело» также обеспечивает целостную связь правоохранительных органов. Официальные документы хранятся в электронном виде. Риск их потери резко снижается. Самое главное, что граждане могут полностью контролировать состояние вынесенных на них административных протоколов. Вызов будет отправлен по почте или уведомлением СМС.

Также рассмотрение административного дела в суде позволяет судить правонарушителя в комнате инспектора-профилактика на базе органов внутренних дел по его району, не посещая здание суда.

Это позволяет избежать бюрократической волокиты, ненужных расходов, неудобств, таких как дальние поездки, и, самое главное, пустой траты времени. Через Национальную информационную систему электронного судопроизводства E-SUD теперь можно не только направить документы в суд в электронном формате, но также следить за динамикой рассмотрения дела и получать электронные копии судебных решений. На сайте размещены около 500 образцов обращений в суды по гражданскими делам на узбекском, русском и каракалпакском языках. Кроме того, на ресурсе Верховного суда будут публиковаться судебные решения после их обезличивания и с согласия сторон для защиты неприкосновенности частной жизни. Обновленная версия сайта разработана в рамках совместного проекта Верховного суда, Агентства США по международному развитию (USAID) и Программы развития ООН «Партнерство в сфере верховенства закона в Узбекистане».

Одной из тех областей, в которых искусственный интеллект демонстрирует способность делать весьма точные прогнозы, стала общественная безопасность. Сейчас в мире развернуты несколько пилотных



проектов для прогнозирования преступлений, в том числе, на основе анализа больших данных и машинного обучения (искусственного интеллекта). Важно отметить также зарубежный опыт внедрения искусственного интеллекта в правоохранительную деятельность.

В данном аспекте уже в США используется американская система прогнозирования преступлений “PredPol” (“Predictive Policing”), разработанная компанией “The Predictive Policing Company”. В настоящее время развернуто не менее 50 локальных систем прогнозирования в департаментах полиции США разных штатов. “PredPol” использует алгоритм машинного обучения для создания прогнозов преступлений на основе всего трех типов данных: вид преступления, место преступления, дата и время преступления. И, на “выходе”, генерирует соответствующий прогноз: что произойдет (вид преступления), где произойдет (место преступления) и когда произойдет (дата / время преступления). Прогнозы отображаются в виде красных прямоугольников в веб-интерфейсе с использованием картографического интерфейса “Google Maps”. Каждый квадрат на карте (соответствует “реальному” участку местности, размерами 150 × 150 метров), представляет собой область наибольшего риска совершения преступления и актуализируется не только ежедневно, но и для каждой смены полиции (дневной, промежуточной и ночной). Офицерам предписывается тратить около 10% времени смены (около 6 минут в час) на патрулирование областей, указанных “PredPol”. Для машинного обучения (алгоритм прогнозирования преступлений) используются наборы данных криминальной статистики за период от 2 до 5 лет. При этом для каждого города должна работать своя отдельная система, с поправкой на специфику местных условий. После первого запуска и начального обучения, система “PredPol” самостоятельно и ежедневно обновляет алгоритм прогнозирования (“самообучается”), на основе данных о новых преступлениях, загружаемых из системы управления отчетами (“Report Management System”, “RMS”) полицейского департамента. Разработчик “PredPol” заявляет, что система не использует персональную информацию (демографическую, этническую или социально-экономическую), что “исключает возможность нарушения конфиденциальности или гражданских прав при использовании прогнозных моделей” [8].

Также система позволяет назначать экипажам патрулирование конкретных областей в конкретное время и автоматизировать мониторинг выполнения заданий при помощи системы позиционирования “GPS”.



Статистика преступлений и прогнозов преступлений визуализируется, имеется возможность создавать пользовательские отчеты с использованием фильтров (вид преступления, период и т.п.) и, в том числе, доступна в “CJIS”-совместимом правительственном облачном хранилище “Microsoft Azure”. Система “PredPol” сейчас используется в более чем 50 полицейских управлениях по всей территории США [9]. Стоимость ее использования для 1 полицейского департамента может достигать 150 тыс долл в год [10].

СМИ довольно часто и охотно пишут о “PredPol”, нередко цитируя при этом положительные оценки пользователей—сотрудников правоохранительных органов. В частности, говорилось о том, что развертывание системы “PredPol” позволило:

- снизить число грабежей на 25% и предсказать конкретные локальные области будущих вооруженных столкновений между преступными группами с точностью от 58% до 83% в Лос-Анджелесе
- сократить число преступлений против собственности на 4–11% в Санта-Круз (Калифорния)
- сократить число краж из автомобилей на 21% и автоугонов на 8% в Альгамбре (Калифорния)
- добиться двузначного (в процентах) снижения числа преступлений против собственности в Модесто (Калифорния), а также “положительных результатов” в снижении преступности в Сиэтле, Атланте, Рединге (Пенсильвания)
- предсказать до 50% случаев проявления домашнего насилия с использованием огнестрельного оружия в Чикаго.

Также и Китай в разработке искусственного интеллекта и применения его в судебной и правоохранительной деятельности ушел еще дальше: в стране планируется создавать мобильные микросуды, позволяющие искусственному интеллекту охватывать все аспекты судебных процессов, будут созданы голограммы людей, находящихся под следствием, развиваются системы, создающие базы данных для проверки личности, информации о гражданстве, адвокатах, предприятиях и судьях.

Робот-судья был представлен в Пекине в июле 2019 г. и объявлен «первым в своем роде в мире». У него женские черты лица и голос. Робот-судья был создан в помощь судьям, чтобы выполнять рутинную работу, включая первичный прием граждан. Однако функционально это скорее чат-бот с 3D-изображениями реального судьи. Стороны должны выбрать или



ввести вопросы. Виртуальный судья может одновременно предоставить голосовые и текстовые ответы на 82 консультационных вопроса в четырех категориях. Несмотря на то, что робот-судья не выполняет даже части реальных функций судьи, не вызывает сомнений, что в КНР была создана уникальная система, использующая множество передовых технологий, освобождающая судей от рутинной работы и позволяющая им сосредоточиться именно на ведении судебного процесса и вынесении решения.

Однако трудно сказать, что новая эра в правоохранительной системе уже началась. В мире нет юрисдикции, в которой искусственному интеллекту полностью дано полное право.

В завершении хотелось бы отметить, что высокий уровень профессионального правового сознания сотрудника ОВД в современных условиях цифровой трансформации общества вряд ли возможен без владения знаниями и навыками в сфере новых информационных технологий и цифровых сервисов, востребованных в правоохранительной сфере, и без морально-нравственной основы поведения в информационно-цифровом пространстве.

Обращая внимание на позитивность стремительного развития в мире цифровой технологии практически во всех сферах современной жизнедеятельности, включая и правоохранительную сферу, следует отметить не только сложность, но и неоднозначность оценки наступления цифры на традиционные формы управления межличностных отношений и прежде всего правоотношений.

Таким образом, можно отметить интенсивное внедрение искусственного интеллекта в деятельность полиции. Список возможностей данной технологии не ограничивается. Хотелось бы отметить, что искусственный интеллект не только упрощает работу правоохранительных органов в поиске правонарушителей, но и делает доступным документооборот между государственными органами и гражданами. Эта технология обладает колоссальным потенциалом: способна решать как частные, так и общие задачи правоохранительных органов.

Предложения по совершенствованию внедрения технологий искусственного интеллекта в правоохранительной деятельности:

1. Разработать и принять законы «Об искусственном интеллекте», который четко будет определять цели, задачи, ограничения, протоколы, правовые и этические требования.



2. Принять законы «О государственной биометрической регистрации», а также «Концепцию единой биометрической идентификации, направленной на создание интегрированной биометрической базы данных для решения гражданских и правоохранительных задач».
3. Необходимо дополнительное государственное регулирование, на ведомственном уровне и разработка норм по интеграции данных систем с другими информационными системами МВД, а также иных ведомств для раскрытия и расследования преступлений.
4. Увеличить количество кадров, проходящих подготовку по направлению информационно-коммуникационные технологии искусственного интеллекта и в тесном контакте с зарубежными образовательными учреждениями.
5. Обеспечить соответствующими аппаратно-программными комплексами центры управления внутренних дел.

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ҲУҚУҚНИ МУҲОҒАЗА ҚИЛУВЧИ ОРГАНЛАРИ ФАОЛИЯТИНИ ТАКОМИЛЛАШТИРИШДА ЗАМОНАВИЙ АХБОРОТ ТЕХНОЛОГИЯЛАРИНИНГ ЎРНИ

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ўқитувчиси.*

Аннотация: Ушбу мақолада дунёнинг ривожланган давлатларининг Полиция органларида қўлланилаётган энг сўнгги, самарадорлиги юқори инновацион технологиялар таҳлил қилинган бўлиб, уларни юртимиз Ички ишлар органлари соҳасида қўллаш орқали энг долзарб муаммоларга барҳам бериш ҳақида маълумотлар келтирилган.

Калит сўзлар: статистика, киберхужум, радио тизимли алоқа, GPS тизими, Textalyzer қурилмаси, идентификацион кўзойнақлар, сигнализация, мониторинг, кузатув камералари

Сўнгги йилларда Ўзбекистонда ахборот-коммуникация технологияларининг ўсиши, интернетдан кенг фойдаланиш, ахборот асрига ўтиш ва ахборот жамияти деб таърифланган давр билан институтларнинг ўз вазифаларини бажариш усуллари ҳам ўзгарди. Ҳар бир соҳа ахборатлашган жамият билан тенг суратлар билан ривожланмоқда. Хусусан, бизнинг ички ишлар соҳасида ҳам инновацион технологиялар кенг татбиқ этилмоқда. Лекин шу такидлаш лозимки, юртимизда қўлланилаётган инновацион технологиялар хорижий давлатларда қўлланилаётган технологиялардан ортда қолаётганини кўриш мумкин.

Статистик маълумотларда, Ўзбекистонда 2022/2023 йилларда содир этилган умумий жиноятларнинг 95,3 фоизи фош этилган, қидирувдагилар 1 833 нафар шахс ушланган, бедарак йўқолгандан 218 нафар шахс топилган. Ички ишлар органлари ходимларининг ташаббуси билан мазкур даврда 15 434 та жиноят аниқланган.



Лекин жиноятлар оламида киберхужумлар ҳамда Оммавий ахборот воситалари орқали содир этиладиган фирибгарлик жиноятларини фош этиш ҳали ҳам муаммолигича қолмоқда. Бунга асосий сабаб ҳам киберхужум фойдаланувчилари томонидан фойдаланаётган дастурий таъминотлар ҳамда инновацион технологиялар жиҳатидан ҳуқуқни муҳофаза қилувчи органларни бироз бўлса ҳам ортда қолдирмоқда. Бизнинг мақсадимиз ҳам ёш ходимларда кибер малакани шакллантириш орқали хорижий технологияларни юртимизнинг ҳуқуқни муҳофаза қилувчи органларда қўллашдир. Бу ҳаракатларимиз хорижий инновацион технологияларни юртимизнинг ички ишлар тизимида қўллаб, кибержиноятчиликни олдини олиш ва ҳуқуқбузарликлар профилактикасини самарадорлигини оширишга қўйилган илк қадамлар десак муболаға бўлмайди. Қуйида биз халқаро полиция тизимида қўллаётган илғор технологиялар ҳақида батафсил тўхталамиз:

Туркия полицияси томонидан яқин даврда кенг амалиётга жорий этилган Туркиянинг АСЕЛСАН компанияси томонидан тақдим этилган қурилмалар бу – рақамли радио тизимли алоқа воситаси бўлиб, қурилма йирик шаҳарлар бўлмиш Анқара ва Истанбул политция бўлимларида синовдан ўтказилди. Бу қурилмани жорий этишдан мақсад: статистикага кўра, туркияда гумондорлар сони 2018 йилда 9,8 миллион гумондор бўлган бўлса, бу рақам 2023 йилда 13 миллион 97 минг 311 нафарга кўтарилди.

Бунга кўра полиция органлари ҳар бир гумондорлар билан муомала жараёнида албатта илғор технологияларга таяниши эди. Кўп ўтмай қуриламани амалиётга қўллаш жараёнида технологиядан кутилган мақсадга тўла эришилди.

Қурилма шифрланган хавфсиз алоқа, олинган маълумотларни тахлил қилиш қилиш, автомобил ва ходимларнинг жойлашувини аниқлаш, қисқа хабар юбориш, шахсий ва гуруҳ қўнғироқлари, умумий овозли қўнғироқ, ёрдам учун бир марта босиш орқали фавқулодда қўнғироқлар тизимлари, сигнализацияси мониторинги, радио орқали телефон қўнғироғи каби функциялардан фойдаланиш мумкин. Бу қурилма ходимларнинг хавфсизлиги таминлаб бир-бирлари билан доимий хавфсиз алоқа имкониятини беради. Радио тизимли алоқа воситаси ҳозирда юртимизда қўлланилаётган body camera, профилактика инспекторлари фойдаланадиган планшетдаги айрим имкониятлар ва GPS тизими, мобил телефонимиздаги СМС, телефон ва хабарлар алмашинув функциясини, қўриқлаш хизматига уланган сигнализация тизимининг фаоллиги функцияларини қамраб олади. Ушбу қурилмани



юртимизда жорий этиш орқали ходимларимизнинг иш самарадорлигини янада оширган бўламиз.

Эътибор бераётган бўлсак, ҳозирда ҳайдовчи автомобил бошқараётганда диққатни чалғитувчи восита бўлган мобил уяли алоқа қурилмаларидан фойдаланиш оқибатида кўплаб ЙТХ содир бўлмоқда. 2022 йилнинг 10 ойи давомида республика йўлларида содир этилган йўл-транспорт ҳодисаларида 2 мингга яқин киши ҳалок бўлган, 6900га яқин киши тан жароҳати олган. Шулардан қарийб 25% ини ҳайдовчи ва пиёдалар томонидан диққатни чалғитувчи турли хил уяли алоқа воситалардан фойдаланиб йўлни кесиб ўтиш ва автомобилни бошқариш пайтида келиб чиққан. Бу статистика жуда катта миқдорни ташкил этмоқда, эътиборлиси ҳам уни олдини олиш чораларида айрим муаммоларга дуч келмоқдамиз. Хусусан, ЙПХ ходимлари ҳайдовчи автомобил бошқараётганда ҳамда пиёда йўлни кесиб ўтаётганда мобил уяли алоқа воситасидан фойдаланиб келаётганига ҳеч қандай далил келтира олмаяпти. Чунки ҳайдовчи ва йўловчи биргина телефонидаги қўнғироқлар журналини тозалаб телефон дисплейида гўёки автомобил бошқарувида ёки пиёдаларни йўлни кесиб ўтишда телефондан фойдаланилмаган кўринишни кўрсатиши орқали ЙПХ инспекторининг ўринли шубҳасига яқун ясамоқда. Бу жуда кулгули ҳолат.

Шундай долзарб муаммони Textalyzer қурилмаси орқали Буюк Британия Полиция тизимида ечим топилган. Полиция учун мўлжалланган Textalyzer номли қурилма фойдаланувчилар ўз смартфонларида нима қилаётгани ҳақида полицияга хабар беради. Планшет ўлчамдаги ушбу электрон қурилма ҳайдовчилар автомобилни бошқариш вақтида мобил телефонларидан фойдаланаётганини кўра олади. Бу ҳаммаси эмас, қурилма смартфонларда қилинган ҳар бир босиш, суриш ва тегинишни ҳам ёзиб олади. Ҳатто драйверлар қайси дастурдан фойдаланаётганини ҳам кўрсатиши мумкин. Бошқача айтганда, полиция ходимлари гумонланувчининг смартфондаги маълумотларга бир неча сония ичида киришлари мумкин. Агар фуқаро полиция ходимига эътироз билдирса, полиция ходими фуқаронинг смартфонини Textalyzer га улаб, ҳайдаш пайтида ёки пиёдаларни йўлни кесиб ўтиш вақтида телефондан фойдаланаётганини текширишлари мумкин. Лекин бу қурилма омма олдида бир неча эътирозларга сабаб бўлди. Чунки Textalyzer ҳар бир яқин атрофдаги фуқароларни смартфондаги жараёнларни кузатиб туриш мумкин. Шунинг учун Ҳукумат бу қурилма махфийлик сиёсатини тўлиқ



даражада таъминлаб бериши ҳамда қурилмадан фойдаланиш фақат хавфсизлик масаласида қўлланилишини таъкидлади.

Дунёда полиция тизими кучли бўлган Хитойда ҳам полиция тизимида охириги ислохотлардан бири бу кўриниши худди кўзни куёшдан пана қилувчи кўзойнакка ўхшаш тизимнинг яратилиши билан юзни таниб олиш, гумонланувчини тезкор идентификация қилиш, тезкор маълумотлар тахлилини ўз ичига олган смарт кўзойнак ишлаб чиқилди. Хитойда ҳам ҳар янги йил байрами яқинлашган сари, мамлакатда жуда кўп меҳмонларни қабул қилиш ва ҳар кимни шахсан текшириш жуда қийин масалага айланиб қолмоқда. Полиция маълумотларига кўра, ходимлар смарт кўзойнаклар ёрдамида қисқа вақт ичида, 7 гумонланувчи ва ёлғон гувоҳномалар остида саёҳат қилган 26 киши қўлга олинган. Жойлардаги ўрнатилиши режалаштирилган кузатув камераларидан асосий афзаллиги шундаки, смарт кўзойнакларда юзларнинг хиралашиши кузатилмайди. Камералар одамни аниқлаш учун кўзойнакдан кўра кўпроқ вақт талаб этади. Кўзойнаклар олдиндан юкланган маълумотлар базасидан одамларни таний олади. Маълумотлар базасида 10 000 дан ортиқ гумонланувчилар мавжуд бўлиб, сканерлаш 100 миллисекунд давом этади.

Аммо шунга ўхшаш қурилманинг мослашувчанлиги махфийлик тартибига кўра, барчада ташвиш уйғотади, сабаби улар янги кузатув технологиясини тўлиқ назорат қилинмаслиги ва бошқа мақсадларда қўлланилиш хавфи, ҳукумат раҳбарларининг ўз ваколатлар суистеъмол қилиш эҳтимолини оширмоқда. Бу айниқса, ҳуқуқ-тартибот идоралари фуқароларни тўлиқ эркинлик билан кузатиш имконини беришилиқни билдиради ва ушбу смарт кўзойнаклар орқали идентификация қилиш потенциали охир-оқибат Хитойнинг кузатув ҳолатини янада такомиллаштириши мумкин. Ушбу қурилма юртимиздаги маҳаллий ва халқаро қидирувдаги шахслар, гумон қилиниб суддан, терговдан яшириниб юрган, сохта ҳужжатлар асосида истиқомат қилаётганлар, шахсни тасдиқловчи ҳужжатининг муддати ўтиб кетган фуқароларни аниқлаш, ҳуқуқни муҳофаза қилувчи органлар билан маълумотлар алмашинувни ҳамда шахсларни тезкор идентификация жараёнини тезкор ва аниқлигини таъминлаб беради.

Фойдаланилган адабиётлар:

1. <https://www.egm.gov.tr> (туркия давлати полициясининг расмий маълумотлар маркази)



2. <https://buhconsul.ru/> (Британия давлати полициясининг расмий малумотлар маркази)
3. <https://uz.wikipedia.org/> (Қидирув ресурслар базаси)
4. [https:// www.tuit.uz](https://www.tuit.uz) (Мухаммад ал-Хоразмий номидаги Тошкент ахборот технологиялари университети)
5. <https://195.158.18.42/> (Алишер Навоий номидаги Ўзбекистон миллий кутубхонаси миллий нашрларнинг электрон архиви)
6. [http:// www.uzscience.uz](http://www.uzscience.uz) (Ўзбекистон Республикаси фан ва технологиялар агентлиги)
7. [http:// eduportal.uz](http://eduportal.uz) (Халқ таълими вазирлигининг ахборот-таълим портали)
8. <http://gov.uz/> (Ўзбекистон Республикаси ҳукумат портали)



СУНЬИЙ ИНТЕЛЛЕКТ ТЕХНОЛОГИЯЛАРИ ВА УНИНГ ТАЪЛИМ ТИЗИМЛАРИДАГИ ЎРНИ

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Аннотация: Сунъий интеллект муайян вазифаларни бажаришда инсон хатти-ҳаракатига тақлид қилишга қодир бўлган тизим ёки технология бўлиб, олинган маълумотлардан фойдаланиб аста-секин мукаммаллашиб бориши, сунъий интеллект технологиялари ва унинг таълим тизимларидаги таҳлили ва сунъий интеллектни қўллашга оид маълумотлар келтирилган.

Калит сўзлар: Сунъий интеллект, тизим, технология, формат, функция, маълумотлар, таҳлил қилиш.

Сунъий интеллект ҳаётимизнинг турли соҳалари ривожланишига таъсир қилувчи асосий омилга айланиб бормоқда. Ушбу технологиялар унумдорлик ва самарадорликни оширишдан тортиб, илм-фан ва инновациялардаги ютуқларга қадар улкан фойда келтириш салоҳиятига эга. Ҳозирги кунда сунъий интеллект технологиялари йўллардаги йўл ҳаракати қоидабузарликлари, автоҳалокатлар ва ўлим ҳолатларини кескин камайтиришда, транспорт қатнови ва логистикасини яхшилашда инсон омилини камайтириб сифатли иш жараёнларини таъминлаши, юртимизда долзарб ва ечилиши шарт бўлган вазифалардан бири ҳисобланади. Бундан ташқари сунъий интеллект янги услубдаги қулай ва кенг имкониятларга эга мобил ва компьютер дастурларини яратиш ва инсонларга қулайлик яратиш учун айти муддаодир. Мамлакатларнинг фаолиятида бюрократия, ортиқча сарф-харажатларни камайтириш ва вақтни тежаш учун ҳам айти сунъий интеллект муҳим аҳамият касб этади. Шунинг учун бугунги кунларда сунъий интеллектнинг соҳаларга жорий этилиши учун турли сабаблар ва ўзгаришлар келтирилмоқда, шу жумладан сунъий интеллект технологияларини турли соҳалар ва йўналишларда жорий қилишнинг асосий сабаб ва долзарблиги қуйидагиларда намоён бўлади:

Биринчидан: арзон нархлардаги юқори самарали ҳисоблаш ресурслари;

Иккинчидан: таълим учун катта ҳажмдаги маълумотларнинг мавжудлиги. Сунъий интеллект маҳсулининг аниқ прогнозларни амалга



ошириши учун у катта ҳажмдаги маълумотларни қайта ишлаши керак. Ушбу омил сабаб турли воситалар, хусусан, маълумотларни сақлаш ва қайта ишлашнинг оддий ҳамда арзон воситалари, турли хил алгоритмлар яратилди;

Учинчидан: сунъий интеллект маҳсулотлари рақобатбардошликни мустаҳкамлайди. У компаниялар харажатларини ва хавфларни камайтириши, бозорга чиқиш имкониятини кенгайтириши ҳамда бошқа фойдали омиллар учун кўплаб воситаларни таклиф қила олади. Натижада сунъий интеллект жорий этилган компаниялар рақобатга анчайин чидамли бўлади. Аммо барча соҳаларда бўлгани каби ушбу турдаги инновацияларни жорий этишда ҳам қатор қийинчиликлар мавжуд. Хусусан, малакали кадрларнинг етишмаслиги ҳамда уни жорий этиш учун маълумотларнинг камлиги. Сабаби маълумотлар қанчалик кўп бўлса, сунъий интеллект башоратларининг аниқлиги шунчалик юқори бўлади.

Сунъий интеллект инфратузилмани мониторинг қилиш, катта ҳажмдаги маълумотларни тўплаш ва қайта ишлаш, техник ҳамда тиббий диагностика тизимлари, шахсий таълим траекторияларини яратиш, хулқ-атвор таҳлиллари қилишга имкон беради. Сунъий интеллект бу чангютгичлардан космик станцияларга қадар бўлган ечимларнинг бутун спектридир.

Хусусан, жорий йилда “Гартнер” аналитик компанияси сунъий интеллект технологиялари ҳали ҳам ривожланиш босқичида экани ва тўлиқ ривожланган бозор ҳали узоқ шаклланиши ҳақидаги тадқиқотни чоп этди.

Компаниялар мутахассисларининг фикрига кўра, кўплаб корхона ва ташкилотлар сунъий интеллектнинг соҳавий муаммоларни ҳал қилишда кўмак беришини хошлашади. Ушбу компаниялар сунъий интеллект воситаларини кенгайтириб, хавфларни олдиндан билиш ва барча жараёнларни прогнозларга асосланган ҳолда бошқаришни истайди. Эндиликда тадқиқотчилар олдида янада мураккаб вазифалар турибди. Хусусан, интернет тараққиёти, технологик муаммоларни бартараф этиш, рақамли иқтисодиёт учун янги воситалар яратиш лозим. Шунингдек, ўзбекистонлик тадқиқотчиларнинг энг асосий вазифаларидан бири эса сунъий интеллектнинг илм-фанга жорий этилишида яқиндан кўмак беришдир.

Америка Қўшма Штатлари, Канада ва Лотин Америкасида биохилма-хилликни сақлашни ёритишга бағишланган "NatureServe" ноижорат ташкилоти САС аналитик компанияси билан глобал Data For Good ташаббуси доирасида ҳамкорлик қилди. Сунъий интеллект технологиялари ёрдамида ўсимлик ва ҳайвон турлари тўғрисидаги маълумотларни тўплаш, уларнинг



жойлашуви ва популятсияларнинг контсентратсиясини аниқлаш учун ишлатилади. Бирлашган Миллатлар Ташкилотининг Озиқ-овқат ва қишлоқ хўжалиги ташкилоти (ФАО) ҳам сунъий сунъий интеллектнинг афзалликларини тан олади: улар "разведка" об-ҳаво шароити, зараркунандалар, тупроқ намлиги ва бошқа муҳим кўрсаткичлар ҳақидаги маълумотларни ҳисобга олган ҳолда, фермерларга ишни янада самарали режалаштиришга имкон беришига ишонадилар.

Сунъий интеллект бўйича дунёдаги энг машҳур дарсликлардан бири "Сунъий интеллект: замонавий ёндашув" муаллифлари Стюарт Жонатан Расселл ва Питер Норвигнинг сўзларига кўра, биринчи марта 1995 йилда нашр этилган (китобнинг тўртинчи наشري аллақачон 2020 йилда нашр этилган). сунъий интеллект ақлли мавжудотларни тушунишга ва янги ақлли шахсларни яратишга ҳаракат қилмоқда. "Ҳеч ким келажакни батафсил башорат қила олмаса-да, инсон даражасидаги (ёки ундан юқори) ақл-заковатга эга компьютерлар бизнинг кундалик ҳаётимизга ва сивилизатсиянинг келажакдаги ривожланишига катта таъсир кўрсатиши аниқ"¹.

Юқоридагиларга асосланган ҳолда юртимизда сунъий интеллект соҳасида илмий-техник тадқиқотлар ва инновацион ишланмаларни қўллаб-қувватлаш доирасида умумий қиймати 15,1 млрд. сўм бўлган, давомийлиги 2021 – 2024 йилларга мўлжалланган 9 та лойиҳа амалга оширилмоқда. Сунъий интеллект мобил иловалар, юз билан қулфдан чиқариладиган ва виртуал овозли мобил иловалар ва дастурларда ҳам ўз аксини топади, масалан, Apple Siri, Амазоннинг Alexa ёки Микрософтнинг Cortana, ботлар ва кўплаб иловалар орқали интегратсияланган ва улар қаторига:

- Uberflip
- Cortex
- Articoolo
- Concured

Шу каби стратегик сунъий интеллектга асосланган контент платформаси ва бошқаларни намуна сифатида келтиришимиз мумкин!

Шу жумладан, Ўзбекистон Республикасида «Сунъий интеллект технологияларини жадал жорий этиш учун шарт-шароитлар яратиш чоратадбирлари тўғрисида»ги президент қарори қабул қилинди. Қарорда сунъий интеллект технологияларини жорий этиш бўйича амалга ошириладиган

¹ Russell SJ, Norvig P. Sun'iy intellekt: zamonaviy yondashuv. Prentice Hall. Englewood Cliffs, NyuJersi. 1995 yil. 3-bet.



тажриба-синов лойиҳалари рўйхати тасдиқланди. Ушбу лойиҳада қуйидаги соҳаларда сунъий интеллект технологиялари қўлланиши қуйидаги йўналишларда кўзда тутилган:

- Банклар соҳасида: тижорат банклари фаолиятини мониторинг қилиш самарадорлигини ошириш, шунингдек, фойдаланувчиларни масофадан биометрик идентификатсиялаш (Face-id) ва кредит рискларини баҳолашда;
- Молия ва иқтисодиёт соҳасида: бюджет харажатлари, пенсия, ижтимоий ва суғурта тўловлари, шунингдек, нафақа тўловларини таҳлил қилиш ва самарадорлигини оширишда;
- Транспорт соҳасида: автомобил ҳаракатини ва транспортдаги тирбандликларни мониторинг қилишда;
- Соғлиқни сақлаш соҳасида: инсон ўпкасининг компьютер томографияси таҳлили асосида пневмонияни аниқлаш ҳамда маммография таҳлили асосида кўкрак беги саратонига илк босқичда ташхис қўйиш учун;

Президент қарорига кўзда тутилишича, сунъий интеллект технологияларини жорий қилиш ва ривожлантириш департаменти тузилди. Шунингдек, Сунъий интеллектни ривожлантириш бўйича қўшма альянс ташкил қилиниб, унга жами 200 миллиард сўм маблағ ажратилиши белгиланган. 2021 йил 1 сентябргача Очик маълумотлар портали фаолияти доирасида давлат ва бошқа маълумотлар тўпламларини олиш имкониятини тақдим этувчи рақамли маълумотлар платформаси яратилади. 2022-2023 ўқув йили учун “Сунъий интеллект” йўналишида кадрлар тайёрлаш бўйича жами 6 та олий таълим муассасаларида 245 та (231 та бакалавр, 14 та магистратура) квота ажратилган эди.

Президентимизнинг “Рақамли иқтисодиёт ва электрон ҳукуматни кенг жорий этиш чора-тадбирлари тўғрисида” 2020-йил 28-апрелдаги ПҚ-4699-сон қарори қабул қилинди ва шунинг асосида Ягона интерактив давлат хизматлари портали орқали 2023-2024 йилларда Ягона порталдан тушган аризалар: 1,2 млн, Давлат хизматлари марказларидан: 0,3 млн, MyGov мобил иловасидан тушган аризалар:: 15604, Почта кабинетидан тушган аризалар:: 2570, consul.gov.uz орқали тушган аризалар:: 216, барча аризалар: 1,6 миллионта ариза келиб тушган. Таъкидлаш лозимки, жорий йил якунига қадар Ягона порталдаги электрон хизматлар сонини 600 тага етказиш кўзда тутилган. Шунингдек, Интернет фойдаланувчилари асосан мобил қурилмалардан фойдаланишини инобатга олинган, Почта бўлинмалари орқали давлат



хизматларини тақдим этиш мақсадида Ягона порталнинг алоҳида модули ишлаб чиқилди.

Бугунги кунга келиб, Аҳолининг ижтимоий ҳимояга муҳтож қатламлари (ногиронлиги бўлган шахслар, оғир беморлар, кексалар ва бошқалар)га миграция ва фуқароликни расмийлаштириш соҳасидаги давлат хизматларини доимий яшаш ёки вақтинча турган жойига чиқиш орқали, кўрсатилган хизмат учун қўшимча тўлов ундирилмаган ҳолда кўрсатиш йўлга қўйилади. Электр, газ ва сув сарфи ҳисоблагичларини қиёслашдан ўтказиш бўйича давлат хизматлари проактив шаклда (хизмат кўрсатувчи ташкилотнинг ўз ташаббуси билан фуқаро мурожаатини кутмасдан) кўрсатилади. Натижада, йилига ўртача 300 мингта ариза бўйича электр, газ ва сув сарфи ҳисоблагичини қиёслашдан ўтказиш хизматлари проактив тарзда кўрсатилиши таъминланади.

Бюджет маблағлари ҳисобидан жисмоний ва юридик шахсларга субсидия ажратиш билан боғлиқ барча хизматларнинг ЯИДХП (my.gov.uz) орқали кўрсатилиши, субсидиялар ажратишнинг мақсадга мувофиқлигини махсус электрон платформа орқали онлайн текшириш тизими йўлга қўйилади. Мисол сифатида қайд этилишича, 2022 йилда нодавлат боғчалар учун электрон тизим орқали субсидия ажратишга ўтиш орқали ҳар ойда 20 млрд. сўм иқтисод қилинган, Кўриниб турибдики бугунги кунда ахборот технологиялари, шу жумладан сунъий интеллектдан кенг қамровли фойдаланишга киришилганлигига қисқа муддатлар бўлганига қарамай юртимизда бизнес, инфратузилма, давлат хизматлари соҳасида катта ютуқларга эришилди.

Юқоридагиларни ва халқаро тажрибани инобатга олган ҳолда қуйидагиларни ишлаб чиқишни тақлиф қиламиз :

- Ахборот технологиялари соҳасида малакали кадрларни тайёрлаш;
- Давлат хизматларида сунъий интеллект ролини ошириш;
- Сунъий интеллектни босқичма-босқичма ривожлантириш бўйича йўл харитаси ишлаб чиқиш;
- Сунъий интеллект соҳасини давлат сиёсати даражасига етказиш;
- Сунъий интеллект соҳасидаги мутахасис кадрларни хорижда малака оширишини таъминлаш.

Хулоса ўрнида шуни таъкидлаш жоизки, Республикамизда ахборот технологияларига оид ислохотлар, йўналтирилган бюджет маблағларини тўлиқ равишда оқламоқда ва ривожланаётган давлатлар сафига қўшилишимизда кенг имкониятларни очиб бермоқда.

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INTEGRATION OF LANGUAGE SKILLS IN TEACHING ENGLISH LANGUAGE

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Abstract. The spread of English as an international language and its four skills as ways of human communication as well as English language learning in a global context. It is important to understand that the main purpose of integrating the four language skills reading listening writing and speaking is developing real-life communication, which means that it is very important to provide students with authentic materials and create real-life situations to increase opportunities for real communication and continuous practice in order to gain both fluency and accuracy in using the language. All of the four language skills help to learn foreign language fastly and people need to use language in different settings and in different ways to develop their communicative skills to the fullest.

Key words: international language, communication, four skills, global context, authentic materials, continuous practice, fluency, accuracy.

Throughout history, there have been many approaches for the teaching of English. All of them have been used during a period of time and then have been “replaced” by new approaches that proposed new ways for helping foreign students to reach a better proficiency of English as second or foreign language. For a few years there have been many opinions reinforcing the idea of language as a whole and proposing that the integration of the four skills is the key for creating a classroom environment as authentic as possible in order to teach English in a way close to a real communicative situation. They propose that the English language should be taught in a way that mixes reading and listening comprehension with oral and written expression. The language teacher should give the proper emphasis to the specific ability that is being studied, but combining it with the others in order to create a communicative classroom environment that engages students to improve their language abilities. It is in consideration to this that the aim of this investigation is to identify the integration of the four skills of the English language in a nonnative speaking classroom, and the way in which these skills are developed for students of English as a foreign language of second grade High School, regarding the Integrated-skill Approach. The Integration of the four skills of the English language belongs to



the area of the Didactics Speciality or, in other words, the methodologies used to apply the skills whether receptive or productive in which a foreign language is taught. Hence, the students' performance during instruction is an academic result of the learning process.

According to Oxford (2001), the Integrated-Skill Approach leads to optimal ESL/EFL communication by interweaving the four primary English language skills during instruction, then "in designing activities, teachers should consider all the skills conjointly as they interact with each other in natural behavior, for in real life as in the classroom, most tasks of any complexity involve more than one macroskill." (Nunan, 1989, in Oxford, 2001) Integrating the main four language skills means combining reading, writing listening and speaking in foreign language teaching in the classroom. In some cases, teachers separate language skills and highlight just one skill at a time. That was often for instructional purposes but even if it were possible to develop one or two skills effectively in the absence of the other language skills at the beginning stages, this does not ensure real communication using the language in which not only all the language skills but also communicative skills are employed simultaneously. In a normal situation, people use all language skills to communicate so experts in foreign language teaching have been moving in recent years toward integrating the four main language skills in EFL classes. All new courses which are being created nowadays seem to integrate these language skills with communicative skills to improve learners' communicative competence using accurate and fluent language. By integrating the four skills, the students experiment and take risks with learning the foreign language which makes learning more lovely and productive. By integrating the four skills, we are providing a certain input that becomes a basis for further intake, which in turn will become a new output. Production and reception are two sides of the same coin. Interaction means sending and receiving messages.

Written and spoken languages have a relationship with each other. This Integration will reflect the interrelationship between language, culture, and society. By inviting all four skills into an activity, we focus on what learners can do with a language. Of course, one skill will reinforce another. The integration of all the four skills can contribute toward a more real-life environment for both teachers and learners, the thing which may make learning more meaningful and motivating. The integration will ensure that students will learn to use English both fluently and accurately. Teaching integratively support the connections between language and the way we feel, think and act. How to Integrate the Four Main Language Skills in Your



Teaching: Aim ultimately to preserve accuracy while still making use of authentic communicative activities for the students.

Use the “PPP” (Present, Practice, Produce) approach. This is basically a structural approach that incorporates a final ‘free production’ stage where learners have the chance to use the structure they have practised in a communicative activity where they primarily focused on meaning. Use the communicative activities in which students produce certain structures according to certain real-life situations. While they do so, provide feedback to encourage students to use grammar accurately. When presenting and practising new linguistic items, provide communicative activities to reinforce students on moving from “controlled practice’ to “free producti” Always present new language to students in rich contexts. Always provide them with situations in which playing, acting out scenes, or by asking and answering questions.

Integrated skills by exploiting a task:

Now let’s look at adding a written aim to a reading lesson. The obvious aims of a reading lesson are to understand the text and to exploit it for vocabulary. So how do you integrate a writing task into a lesson that is focused on receptive skills? Well let’s have a look. For example, after completing a reading text (e.g. an advice column) instead of writing responses to the column, give the learners an example response and then get them to write the problem. This is more effective as it requires a bit more thinking, or deeper processing, and is slightly more challenging. This addresses tense/aspects which are used, vocabulary, and style informal/formal, and structure. So good language skills to some extent, imply good communication skills. Hence without language skills, a student will not become part of society, let alone a professional.

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THE SPEECH ACT THEORY. THE CLASSIFICATION OF SPEECH ACTS

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Annotation: This article is devoted to one of the main issues of Pragmatics, the theory of Speech acts. The reader can get information by reading this article, about what does the pragmatics study and what is the speech act theory itself. Furthermore, the main part of the article is about John Searle's and Austin's classification of Speech acts. He classified into five main forms like, assertives, directives, commissives, expressives and declaratives.

Keywords: pragmatics, speech act theory, speech utterance, classification, performatives, addresser, addressee.

Speaking a language is performing speech acts such as making statements, giving commands, asking questions, making remarks, requests and so on, and more abstractly, acts such as referring and predicating and that these acts are in general made possible by and are performed in accordance with certain rules for the use of linguistic elements. A theory of language is part of a theory of action, simply because speaking is a rule-governed form of behaviour. A great deal can be said in the study of language without studying speech acts, but any such purely formed theory is necessarily incomplete. The reason for concentrating on the study of speech acts is simply this: all speech communication involves linguistic acts. The speech act performed in the utterance of a sentence is in general a function of the meaning of the sentence. The meaning of the sentence does not in all cases uniquely determine what speech act is performed in a given utterance of that sentence, because a speaker may mean more than what he actually says, but it is always in principle possible for him to say exactly what (s)he means. Historically, speech act studies originate in the philosophy of language. The basic insights offered by the work of philosophers Austin, Searle, Grice, Bierwisch are based on the assumption that the minimal units of human communication are not linguistic expressions, but rather the performance of 3 certain kinds of acts, such as making statements, asking questions, giving directions, apologizing, thanking, etc. It was in this same period that a British



philosopher J. Austin launched his theory of speech acts. Speech act is an attempt at doing something purely by speaking. There are very many things that we can do, or attempt to do, simply by speaking. We can make a promise, ask a question, order or request somebody to do something, make a threat, name a ship, pronounce somebody husband and wife, and so on. Each one of this is a particular speech act.

Communication has always been a necessity in human life. Through communication, the trade of thought among people, which directly contributes to the development of the quality of life itself, can be performed. The ability to percept utterances in communication can determine the actions followed. Communication can be conveyed through verbal and nonverbal communication. Buck (2002) states that there are two types of communication, they are verbal and nonverbal communication. Verbal communication is the way of communicating messages by using words as elements. Nonverbal communication is the way of communicating messages by using gesture, body movements, eye contact, facial expression, or general appearances as the elements. (Hidayat, 2016, p.1). According to Hidayat (2016), “Speech act, a variety of verbal communication and also a subdivision of pragmatics, often takes place in verbal and nonverbal communication. Yule (1996) states that speech acts are a study of how the speakers and hearers use language. Bach (1979) explains that an action in verbal communication has message in itself, so the communication is not only about language but also with action. In conclusion speech act is the utterance that occurs and act refers to an action”. There are certain aims beyond the words or phrases when a speaker says something. Austin (in Tsui, 1994: 4) explains that speech acts are acts that refer to the action performed by produced utterances. In line with this, Yule (1996: 47) states that speech acts is action which is performed via utterances. Stating the same idea, Birner (2013) also says that uttering something means doing something. Here, people can perform an action by saying something. Through speech acts, the speaker can convey physical action merely through words and phrases. The conveyed utterances are paramount to the actions performed. In our opinion the above given perspectives are much more



understandable description of speech acts but they have some shortcomings. The claims are not fully improved, they need to be completed.

There are strong parallels between the later Wittgenstein's emphasis on language usage and language games and Austin's insistence that the total speech act situation is the only actual phenomenon which is the last resort we are engaged in elucidating. In his lectures that were posthumously published under the title "How to Do Things with Words" (1962) Austin set about demolishing the view of language that would place truth conditions as central to language understanding. Austin termed these peculiar and special sentences and the utterances realized in them, performatives, and contrasted them to statements, assertions, and utterances which he called constatives.

Austin isolates three basic senses in which in saying something one is doing something, and hence three kinds of acts are simultaneously performed:

1) locutionary act: the utterance of a sentence with determinate sense of reference.

2) illocutionary act: the making of a statement, offer, promise, etc. in uttering a sentence, by virtue of the conventional force associated with it.

3) perlocutionary act: the bringing about of the effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance.

In fact, Austin made a three-fold distinction: Locution – the actual words uttered. Illocution – the force or intention behind the words. Perlocution – the effect of the illocution on the hearer.

Classifying Speech Acts In the latter part of his seminal work *How to Do Things with Words* (1989), Austin came up with the following five basic types of performatives:

1) Commissives. Their whole point "is to commit the speaker to a certain action" (Austin 1989: 157). E.g.: promise, undertake, covenant, bind myself, contract, propose to, and give my word.



2) Expositives. They “are used in acts of exposition involving the expounding of views, the conducting of arguments and the clarifying of usages and of references” (Austin 1989: 161). E.g.: “I turn next to,” “I quote,” “I cite,” “I recapitulate,” “I repeat that,” and “I mention that.”

3) Exercitives. They have to do with “the giving of a decision in favour of or against a certain course of action, or advocacy of it” (Austin 1989: 155). E.g.: appoint, dismiss, degrade, excommunicate, demote, and name.

4) Behavabitives. They “include the notion of reaction to other people’s behavior and fortunes and of attitudes and expressions of attitudes to someone else’s past conduct or imminent conduct” (Austin 1989: 160). E.g.: apologize, thank, deplore, criticize, commiserate, compliment, condole, congratulate, and sympathize.

5) Verdictives. They “consist in the delivering of a finding, official or unofficial, upon evidence or reasons as to value or fact, so far as these are distinguishable. A verdictive is a judicial act as distinct from legislative or executive acts...” (Austin 1989: 153). E.g.: acquit, convict, read it as, reckon, place, grade, assess, characterize, rule, and estimate. Austin (1989: 163) summarized his classification as follows: “To sum up, we may say that the verdictive is an exercise of judgment, the exercitive is an assertion of influence or exercising of power, the commissive is an assuming of an obligation or declaring of an intention, the behabitive is the adopting of an attitude, and the expositive is the clarifying of reasons, arguments, and communications.”

Searle practically did not follow Austin’s classification (the only thing he retained was Austin’s commissives). He instead came up with his own five basic types of speech acts; namely: assertives, directives, commissives, expressives, and declarations.

1) Assertives- is an assertion which makes the speaker to value something or to admit something as a truth. Ordinary sentences and claims also belong to this very type.

e.g. “I admit that you said true, while speaking about me with your friend”



2) Directives- is an assertion which makes the speaker to value something or to admit something as a truth. Ordinary sentences and claims also belong to this very type.

e.g. “Stay here!”

Don’t open the window.”

3) Commissives-the aim of these speech act is to commit the listener for the future events and make them believe in the speaker’s claims and words. Promising, threatening, refusing can be the best examples.

e.g. “I promise that in future we will have a happy and peaceful, wealthy life, my dear!”

4) Expressives- is an assertion which makes the hearer to value something or to convey him or her according to the wishes, thoughts, perspectives of the speaker. Mostly they express feelings, behavior, attitude, mood, relationship of the speaker to the situation and event, like congratulating, thanking, liking or disliking and so on.

e.g. “I congratulate you with your 25 years of anniversary!”

5) **Declaratives**- to declaring something. In usual this kind of declarations are causes to create new thing or oppositely ruining something. As an effect of these declarations impacts to the life of people and surrounding world like wedding ceremonies, hiring or firing a job procedures, declaring war or peace and so on.

e.g. “From that moment you are fired, you may seek for yourself a new job.”

This Searle’s classification is playing an essential framework while classifying Speech acts and most scholars consider this taxonomy as a basic notion and main concept of Pragmatics. In sum up, it was obvious that, Speech acts is doing something not with an action, but with the help of language. The term speech act is used to define several functions of oral communication like asking questions, ordering, requesting, informing, complaining, promising, inviting etc. it means that



the speaker does not do the action but says it as if he or she performs it in that very situation.

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SEMIZLIK MUAMMOSI VA UNGA SABAB BO`LUVCHI OMILLAR

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Annotatsiya. Ushbu maqolada hozirda barcha rivojlangan davlatlarni ham katta xavf ostiga qo`yayotgan -semizlik muammosi xaqida so`z yuritiladi. Semizlik muammosi organizmning tashqi va ichki ta`sirlar natijasida tanada yog` miqdorining oshishi bilan xarakterlanadi. Semizlik sababi asosan noto`g`ri, sifatsiz va palapartish ovqatlanish natijasida va qo`shimcha xollarda organizmdagi garmonlar konsentratsiyasiga va boshqa omillar tasirida kelib chiqadi.

Kalit so`z. Ortiqcha vazn. Jaxon sog`liqni saqlash tashkiloti. Qondagi glyukoza ko`rsatkichi. Glikovan gemoglobin. Insulin. Glyukozotolerantli test. Estradiol. Kortizol. Testosteron.

Kirish. Hozirda eng global muammolar qatorining eng yuqorisida bu ortiqcha vazn muammosi tobora barchani qamrab olmoqda. Ortiqcha vazn bu-tanada turli zararli omillar va organizmdagi noto`gri muhit ta`sirida tananing ortiqcha miqdorda yog` to`plashidir. Jahon sog`liqni saqlash tashkilotining 2016 yilda e`lon qilgan ma`lumotlariga ko`ra, yer yuzida 18 yoshdan kattalar orasida 1,9 mlrd nafardan ko`proq odam ortiqcha vazn bilan yashaydi. Xususan, respublikamizda ham mazkur muammo sog`liqni saqlash tizimida jiddiy oqibatlarni yuzaga keltirmoqda. Semizlik, asosan uning abdominal (qorin sohasidagi) shakli ko`plab kasalliklarning kelib chiqishida muhim rol o`ynashi so`nggi yillarda olib borilgan ilmiy izlanishlar natijasida o`z isbotini topmoqda.

Semirib ketish mutaxassis shifokorlar tomonidan; yurak-qon tomir kasalliklari, nafas olish tizimi kasalliklari, gipertoniya, saraton, diabet, tayanch-harakat tizimi kasalliklari kabi ko`plab muammolarni tug`diruvchisi sifatida qaralmoqda. Mutaxassis nazoratidan yirok ovqatlanish yoki mashqlar, semizlik uchun yechim emas, balki turli xil sog`liq muammolarini keltirib chaqiradi. Turkiyada kundan-kunga ortib borayotgan semizlikni davolash uchun mutaxassis shifokorlar, dietologlar, psixologlar va fizioterapevtlar ishtirokida reja tuzilib, yo`lga qo`yilishi zarur. Yillar davomida o`zingizni parhezlar bilan holsizlantirishingiz, sport zalida soatlab ter to`kishingiz mumkin, biroq natija sezilarli bo`lmaydi. Nima uchun ayrim kishilar tez ozishadi, boshqalarda esa bu



jarayon muvaffaqiyatsiz kechadi? Ehtimol, bunga gormonlar aybdordir. Gormonlarning ta'siri «Kamroq iste'mol qil – ko'proq sarfla» odati qisman to'g'ri. Ortiqcha vaznning asosiy sababi – moddalar almashinuvi va gormonal muvozanatning buzilishi. Ozishni boshlashdan avval bajarilishi kerak bo'lgan narsa – endokrinologga murojaat etish kerak.

Inson organizmida tanadagi yog'larni va ishtaxani boshqaruvchi, o'zining miqdori juda kam bo'lsada, ammo barcha jarayonlarni nazorat qiluvchi gormonlar bor. Bular quyidagilar;

Leptin. Bu gormon ishtahani nazorat qiladi va quvvat almashinuvi uchun javob beradi. Uni to'yish va semizlikning asosiy gormoni deb atashadi. Leptinning past ko'rsatkichi ishtaha ortishini chaqiradi va semizlikka olib boradi. Agar organizm hujayralarida yog'lar ko'p bo'lsa – leptin darajasi ortadi. Biroq leptinning ortiqchaligi tromboz xavfini yuzaga keltiradi.

Grelin. Oshqozon-ichak tizimida ishlab chiqariladi va ochlik hissini uyg'otadi. Grelin asab tizimini qo'zg'atadi va yurak qon-tomir tizimini himoya qiladi. Agar tez-tez tamaddi qilsangiz, grelin darajasi past bo'ladi. Biroq xavotirlilik va depressiya zo'riqishi ortadi. Ovqat bo'lmaganda gormonning yuqori ko'rsatkichi xavotirni pasaytiradi. Boshi va oxiri yo'q aylana yuzaga keladi – parhezdan keyin ishtaha karnay bo'ladi. Shuning uchun kuniga 4-5 martadan ortiq ovqatlanmaslik kerak. Ulardan 2 tasi yengil tamaddi bo'lishi lozim. Nonushtaga alohida e'tibor qaratilishi shart.

Estrogen va progesteron. Ayollarning jinsiy gormonlari 45 yoshdan keyin, ayollarda menopauza boshlanganida o'zini ko'rsatadi. Estrogenning past darajasi qorin sohasida yog' hujayralari to'planishiga hissa qo'shadi. Progesteronning past darajasi organizmni ko'proq suyuqlik to'plashga majbur qiladi. O'z-o'zidan tana o'lchami ortib boradi.

Testosteron. Menstural siklning o'zgarishi va tuxumlarning polikistozi ayrim hollarda testosteronning yuqori ko'rsatkichi sababli yuzaga keladi. Bu vaznning nazoratsiz ortib borishi, yuzda tuklar, husnbuzarlarning paydo bo'lishi va bepustlikka olib keladi. Menopauza vaqtida testosteronning past darajasi moddalar almashinuvi sur'atini pasaytiradi, bu esa semizlikning sabablaridan biriga aylanadi.

Insulin. Oshqozon osti bezi tomonidan ishlab chiqariladigan yog'larni parchalaydigan fermentlar faoliyatini bosib, yog' almashinuvida muhim vazifani bajaradi. Insulin yog' to'qimasida ortiqcha shakar ishlab chiqarilishiga hissa qo'shadi. Agar shirinlikni xush ko'rsangiz, bilingki, o'ta ko'p miqdorda iste'mol



qilish insulin ko'rsatkichini keskin oshiradi, oqibatda, qorin atrofida ortiqcha kilogramm paydo bo'ladi.

Tireoidli gormonlar. Qalqonsimon bez faoliyatidagi buzilishlar vazn to'planishiga olib kelishi mumkin. Tireoidli gormonlar yog'larni parchalashda faollikni oshiradigan modda sanaladi. Gormonlar past darajada bo'lganida gipotireoz kasalligi yuzaga keladi. Kasallik yog'lar to'planishi bilan kuchayadi va semirish bilan kechadi. Gipertireozda esa ozib ketish yuz beradi.

Somatotropin. Somatotropin — o'sish gormoni, u ozishga hissa qo'shadi. Normada mazkur gormon hujayralar tomonidan yog'lar ajratilishi va ularning erishini faollashtiradi. Somatotropinning past darajasi esa organizmdagi barcha jarayonlarni sekinlashtiradi.

Kortizol. U zo'riqish gormoni deb ataladi. Uning ortiqcha ajratilishining asosiy sababi – zo'riqish va uyquning yetishmasligi. Kortizolning ortiqcha darajasi ishtahani kuchaytiradi. Muammoni yengish uchun ko'pchilik ayollar uni «ovqat bilan yeyishadi» va yengillikni his etishadi. Doimiy ravishda ruhiyatni shikastlaydigan vaziyatlarga tushib qoladiganlar ortiqcha yeyishmasa ham semirishadi. Bu asabiy zo'riqish vaqtidagi metabolizmning buzilishi bilan bog'liq. Endokrin kasalliklar, qandli diabet, jinsiy gormonlar darajasining ortishi vaznning nazoratsiz ortishi bilan chambarchas bog'liq.

Xulosa. Umumiy qilib olganda organizmdagi barcha jarayonlar o'zaro bir-biriga mutanosib ishlaydi. ularning qay biriningdir ish faoliyati u yoki bu darajada o'zgarishi yana giper yoki gipofunksiyasi insonning asta sekin kassalanishiga olib keladi. Bu esa insonlarda tashqi ko'rinishida yaqqolroq nomoyon bo'la boshlaydi. Semizlik yoki boshqacha aytganda tanada ortiqcha yog'lar ortib ketmasligi uchun doimo nazoratda bo'lish, shifokorga uchrab kerakli da'vo choralarini ko'rish lozim. Zero inson uchun eng keraklisi bu -sog'likdir.

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MAGNIY ELEMENTINING UMUMIY XUSUSIYATLARI VA AYOLLAR HOMILADORLIK VAQTIDAGI AHAMIYATI

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Annotatsiya. Ushbu maqolada magniy (Mg) elementi, uning kimyoviy va biologik va fiziologiyasi haqida so`z yuritilib, organizmdagi vazifasi, organizmga qanday ta`sir etishi haqida so`z yuritilib, barcha organizmda va ayniqsa homilador ayollar hayotida nechog`lik o`rni katta ekanligi yaqqolroq tushuntirib berishga xarakter qilingan. Magniy yetishmasa nafaqat homilador ayollar va ularning farzandlari organizmda ham keyinchalik salbiy oqibatlariga olib keladi.

Kalit so`zlar: Devi; Amalgama; Dolomit; Forsterit; Karnalit; Implantatsiya; Bachadon tonusi; Yo`ldosh erta qarishi; Kislarod yetishmovchiligi

(Magnesium), Mg — Mendeleev davriy sistemasining II guruhiga mansub kimyoviy element; ishkoriy - yer metallarga kiradi. Tartib raqami 12, atom massasi 24,305. Tabiiy Magniy 3 ta barqaror izotopdan iborat. ^{24}Mg (78,60%), ^{25}Mg (10,11%), ^{26}Mg (11,29%). Magniyni 1808 yil dastlab ingliz fizigi Magniy Devi amalgama holda olgan.. Magniyning 100 dan ortiq minerallari bo`lib, ulardan dolomit, forsterit yoki olivin, magnezii, karnallit va boshqa ahamiyatlidir. Olivin jinslarining yuvilishidan ilonizi serpentin minerali hosil bo`ladi. Tula parchalanganda esa magnezit (MgCO_3)ra o`tadi. Ohaktoshlar MgCl_2 eritmalari ta`sirida dolomitga $\text{MgCa}(\text{CO}_3)_2$ aylanadi.

Inson organizmi faoliyatda magniyning ahamiyati katta. Uning ko`p qismi suyak to`qimalari tarkibida bo`ladi. Qon plazmasida, eritrotsitlar va yumshoq to`qima tarkibida bu element asosan ionlashgan holda uchraydi. Shuningdek, uning ko`pgina qismi yana oqsillar, ayniqsa ferment oqsillari bilan bog`langan. Agar hayvonlar magniy tuzlari bo`lmagan ozuqa bilan boqilsa, ularning yurak faoliyati izdan chiqadi, ya`ni tirishish kasalligiga uchrab nobud bo`ladi. Ichak qon tomirlari devorlarida, yurak va suyak muskullarida magniy yetishmasa, ularda kalsiy ko`payishi tajribalarda aniqlangan. Kishi organizmining magniyga bo`lgan extiyoji asosan oziq-ovqat mahsulotlari hisobiga qondiriladi. Ayniqsa, homiladorlar va emizikli ayollar



organizmining magniyga bo'lgan ehtiyoji kuchli. Katta yoshdagi kishilar bir kunda 500 mg, homiladorlar 925 mg, emizikli ayollar 1250 mg, 3 yashargacha bolalar 140 mg, 14-17 yashargacha bolalar 530 mg magniy iste'mol qilishlari lozim. Oziq – ovqat mahsulotlaridan loviya, suli, grechka yormasida, no'xatda va boshqa dukkakli mahsulotlarda magniy ko'p bo'ladi.

Homilador ayol uchun barcha vitamin va minerallar me'yorida zarur. Chunki tug'ilajak bolaning salomatligi aynan bu bilan bog'liq. Homiladorlik davrida ona va bola o'rtasidagi aloqani ta'minlaydigan maxsus a'zo – yo'ldoshni shakllanishida ishtirok etadi. Yo'ldosh to'qimalarida bir qator muhim jarayonlarni boshqaradigan 100 dan ortiq magniyga bog'liq oqsillar mavjud. Bachadon va yo'ldosh – magniy miqdori eng yuqori bo'lgan a'zolardir. Implantatsiya – homilani boshlang'ich davrida bachadonga joylashishi jarayonidagi muhim elementdir. Homilaning to'qimalari shakllanishi va asab tizimlari rivojlanishi uchun murakkab kimyoviy reaksiya va sintez jarayoniga kerak. Homiladorlarni stressga chidamliligini oshirishga yordam beradi. Bachadon tonusini tartibga soladi.

Magniy yetishmaganda esa mushak tizimida tortishlar – bel va oyoqlarda og'riq, ko'pincha boldir sohasidagi tortishish, odatda ular tunda ayolning oyoqlari uzoq vaqt bir holatda bo'lganda namoyon bo'ladi. Bachadon tanasida, bo'yinchasida tortishishlar, mushaklar tonusi oshishi – bu qorinning pastki qismida og'riqlar bilan kechadi. Asab tizimi – asabiylik, jizzakilik, ko'z yoshlar, tez-tez kayfiyat o'zgaradi, diqqat, xotira va uyqu yomonlashadi. Ba'zida tushkunlik paydo bo'ladi. Yurak-qon tomir tizimi – qon bosimi, bosh aylanishi va bosh og'rishi kabi belgilar paydo bo'ladi. Suyuqlik almashinuvi buzilishi natijasida oyoqlarda shish paydo bo'ladi va qon aylanishi yomonlashadi. Yurak tez-tez urishi, aritmiya, yurak sohasida sanchiqlar paydo bo'lishi mumkin. Hazm qilish tizimi – ko'pincha qabziyat va metiorizm – qorin dam bo'lishi kuzatiladi. Yo'ldoshning erta qarishi – tarkibida petrifikatlar paydo bo'lishi, bolada gipoksiya – kislorod yetishmasligiga olib keladi. Homiladorlikning birinchi haftasidan boshlab ayolning ehtiyoji vitamin B6 va magniyga bir yarim barobar ko'payadi. Homiladorlik paytida magniyga bo'lgan talab faqat bolani katta bo'lishi hisobiga emas, balki bachadon massasini 100 grammdan 1000 grammgacha bo'lishi, qon miqdorini 25-30 foizga oshishi, sut bezlarini ko'payishi, esterogen va aldosteron gormonlarining darajasini oshishi bilan ham bog'liq. Oziq-ovqat mahsulotlaridan kerakli miqdorda magniy va B6 vitaminini olish har doim ham mumkin emas. Shu bilan birga, metabolik jarayonlar buziladi, immunitet tizimi azoblanadi va qon tomirlarining tonusi o'zgaradi, bu esa qon bosimining sakrashiga olib keladi. Magniyning yetishmasligi tug'ilmagan chaqaloq



uchun ham xavflidir, bu intrauterin rivojlanishning kechikishi va patologiyasini keltirib chiqaradi .

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MELOTONIN GARMONI, FUNKSIYASI VA UNING INSON ORGANIZMDAGI AHAMIYATI

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Annotatsiya. Melatonin asosan epifizda (shishasimon bezda) ishlab chiqariladigan garmon bo`lib, undan tashqari uning sintezi qon hujayralarida, buyrakda va oshqozon-ichak traktida ham ishlab chiqariladi. birinchi marta kuchli antioksidant va erkin radikallarni tozalash vositasi sifatida 1993-yilda aniqlangan. Melatoninning asosiy vazifasi – sirkad ritmlarni, uyqu va bedorlik xolatlarini nazorat qiluvchi garmondur.

Kalit so`zlar. Kislarod radikallari. Uyqu-uyg`onish sikli .Uyqu buzilishi. Epifiz bezi. Saraton. Semizlik. Qandli diabet

Melatonin o'simlik va hayvonlarda mavjud bo'lgan tabiiy mahsulotdir. U asosan hayvonlarda tunda miyadagi pineal bez tomonidan chiqariladigan gormon sifatida tanilgan va uzoq vaqt davomida uyqu-uyg'onish siklini nazorat qilish bilan bog'liq Melatonin sirkadiyalik ritmlarni sinxronlashtirishda, shu jumladan uyqu-uyg'onish vaqtini va qon bosimini tartibga solishda va mavsumiy ritmiklikni nazorat qilishda, shu jumladan ko'payish, semizlik, mo'rtlashish va qish uyqusida ishtirok etadi. Uning ko'p ta'siri melatonin retseptorlarini faollashtirish orqali, boshqalari esa antioksidant roli bilan bog'liq. O'simliklarda u oksidlovchi stressdan himoya qilish vazifasini bajaradi. U turli xil ovqatlarda ham mavjud.

Odamlarda melatonin melatonin retseptorlari 1 (pikomolyar bog'lanish yaqinligi) va melatonin retseptorlari 2 (nanomolyar bog'lanish yaqinligi) ning to'liq agonisti bo'lib, ikkalasi ham G-oqsil bilan bog'langan retseptorlari (GPCR) sinfiga tegishli. Melatonin retseptorlari 1 va 2 ikkalasi ham Gi/o-bog'langan GPCR hisoblanadi, garchi melatonin 1 retseptorlari ham Gq bilan bog'langan. Melatonin, shuningdek, mitoxondriya ichidagi yuqori sig'imli erkin radikallarni tozalash vositasi sifatida ishlaydi, shuningdek, melatonin retseptorlari orqali signal o'tkazish orqali superoksid dismutaza, glutation peroksidaza, glutation reduktaza va katalaza kabi antioksidant fermentlarning ifodalanishiga yordam beradi



Melatonin E vitaminiga qaraganda ikki baravar faol ekanligi isbotlangan, u eng samarali lipofil antioksidant hisoblanadi. Melatonin retseptorlari orqali signal o'tkazish melatonin superoksid dismutaza, glutation peroksidaza, glutation reduktaza va katalaza kabi antioksidant fermentlarning ifodalanishiga yordam beradi

Melatonin immunitet tizimi bilan o'zaro ta'sir qilishi ma'lum bo'lsa-da, bu o'zaro ta'sirlarning tafsilotlari aniq emas. Yallig'lanishga qarshi ta'sir ko'rsatadi. Melatonin sitokin ishlab chiqarishni kuchaytirishi mumkin va bu orqali orttirilgan immunitet tanqisligiga qarshi kurashadi. Ba'zi tadqiqotlar shuni ko'rsatadiki, melatonin yuqumli kasalliklarga, shu jumladan OIV va bakterial infeksiyalarga qarshi kurashda va saraton kasalligini davolashda foydali bo'lishi mumkin Melatoninning kilogramm ortishini boshqarishi mumkin bo'lgan mexanizm uning leptinga inhibitiv ta'siridir. Leptin inson organizmidagi energiya holatining uzoq muddatli ko'rsatkichi sifatida ishlaydi. Uyg'onish vaqtidan tashqarida leptin ta'sirini bostirish orqali melatonin leptin qarshiligini yumshatib, kunduzi leptin sezgirligini tiklashga yordam beradi

U-To'liq kechki uyquda ishlab chiqariladigan gormondir. Melatoninning sintezi yorug'liq darajasiga bog'liqdir: nur (svet) uning ishlab chiqarilishini kamaytiradi, qorong'ulik esa – ko'paytiradi. Garmon asosan epifizda (shishasimon bezda) ishlab chiqariladi. Undan tashqari, uning sintezi qon hujayralarida, buyrakda va oshqozon-ichak traktida ham ishlab chiqariladi. Yorug'lik yuqori bo'lsa, uning sintezi kamayadi. Kattalarda bir sutka davomida o'rtacha 30 mkg melatonin ishlab chiqariladi. Uning qond zardobidagi konsentratsiyasi kechasi kunduzgiga qaraganda 30 barobar yuqoridir. Maksimal konsentratsiyasi esa kechki soat 2 ga to'g'ri keladi. Kechki soatlarga melatonin ishlab chiqarilishining 70% to'g'ri keladi.

Melatoninning asosiy vazifasi – sirkad ritmlarni, uyqu va bedorlik (uxlamay yurish) rejimlarini nazorat qiladi. Lekin, bundan tashqari, yangi tadqiqotlar melatoninning boshqa ko'pchilik yaxshi xususiyatlarini ochishmoqda. U kuchli antioksidant hisoblanadi, organizmni stressga qarshi turishini ta'minlaydi, qarish va qarish jarayoni bilan bog'liq kasalliklarni sekinlashtiradi, qon bosimini nazorat qiladi va hattoki, yomon sifatli o'smalarni rivojlanishini oldini oladi. Melatonin ko'pchilik meva va sabzavotlar tarkibida bor – u hujayralarni oksidativ stressda ta'sirida zararlanishidan himoyalaydi. Lekin melatonin miqdorini ovqat hisobidan ko'paytirish ancha mushkul masala – tadqiqotlar shuni ko'rsatdiki, o'zgarishlar kam bo'ladi. Gormonni ishlab chiqarilishini asosiy usuli – kun tartibini normallashtirish. Qorong'u xonada kunning qorong'u paytida uxlash – melatonin ishlab



chiqarilishining eng yaxshi uslubidir. Agar organizmda melatonin kam miqdorda ishlab chiqarilsa, quyidagilar kuzatilishi mumkin:

- uyqusizlik, uyqu buzilishi;
- uxlash va bedorlik sikllarining buzilishi;
- immun tizimni susayishi;
- gipertenziya va gipotenziya;
- qoʻrquv-depressiv holatlar.
- erta ajin, oq sochlar tushishi
- asabiylik.ishtaxaning kuchayib ketishi va bu tufayli -semizlik
- qandli diabet. Saraton

Xulosa qilib shuni aytish mumkinki, melatonin garmoni organizmda uyqu rejimini nazorat qiluvchi garmon xisoblanib,balki kuchli antioksidantlik qilib, stress va qarish jarayonlari bilan bogʻliq jarayonlarni sekinlashtiruvchi va xatto zarali oʻsma yani saraton vaxfini ham kamaytirib beruvchi, organizm uchun juda ahamiyatli garmon xisoblanadi.Uning kamayishi hozirda juda koʻpchilikni qiynayotgan -semizlik, qandli diabet, saraton, tez-tez shamollash, xattoki erta menopauzaga ham olib keladi.

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ZULFIYA ISROILOVA ZAMONDOSHLAR XOTIRASIDA

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Annatatsiya; siz ushbu maqolada zulfiya Isroilovanning zamondoshlari xotirasida qanday muhirlanib qolgan ekanligini bilib olasiz. Maqolada O'zbekiston Xalq Shoirlari, qahramonlari Erkin Vohidov, Abdulla Oripovlarning xotirasida Zulfiya Isroilovanning o'rni haqida so'z yuritiladi. O'zbekiston xalq shoiri Zulfiya Isroilova haqida "Eng avvalo, muhtaram Zulfiya opamizni kattayu kichik adiblar qatori men ham chin dildan muborakbod etaman. Zulfiya opa deganda daf'atan ko'z oldimizda turfa chechaklar bilan ziynatlangan bir chamanzor namoyon bo'ladi. Bu gulzor go'zal she'riyatning muattar bo'ylari bilan orolangandir. Fazilatlar sarchashmasida Zulfiya opaning shoiralik iqtidori turar ekan, bu iqtidor shoiramizning nomini jahonga tanitgan oliy belgidir. Zulfiya opa suhbatlarida, maqolalarida o'zlarini g'oyatda kamtarin tutib, kam ijod qilganliklarini chiroyli bir nadomat bilan aytib turadilar. Bu gaplar chindan ham kamtarlik va samimiyat tufayli aytilgan"-deydi.

Kalit so'zlar: O'zbekiston xalq shoiri, O'zbekiston qahramoni, Erkin Vohidov, Abdulla Oripov, vafo.

Аннотация: В этой статье вы узнаете, какой Зульфью Исраилову запомнили ее современники. В статье говорится о месте Зульфийи Исраиловой в памяти народных поэтов Узбекистана, героев Эркина Вахидова, Абдуллы Орипова. О народной поэтессе Узбекистана Зульфийи Исраиловой: «Прежде всего, я искренне поздравляю нашу уважаемую сестру Зульфью, а также великих и малых писателей. Когда мы думаем о сестре Зульфийи, мы внезапно видим луг, украшенный маленькими цветами. Этот цветник окружен прекрасными стихами. Поскольку поэтический талант Зульфийи находится в смеси достоинств, то этот талант является высшим знаком, сделавшим имя нашей поэтессы известным миру. В своих интервью и статьях сестра Зульфийа ведет себя очень скромно и с прекрасным сожалением говорит, что сделала мало. «Эти слова были сказаны из смирения и искренности».

Ключевые слова: Народный поэт Узбекистана, герой Узбекистана Эркин Вахидов, Абдулла Орипов, верующий

Annotation: In this article, you will find out how Zulfia Israilova was remembered by her contemporaries. The article talks about the place of Zulfia



Israilova in the memory of People's Poets of Uzbekistan, heroes Erkin Vahidov, Abdulla Oripov. About the People's Poet of Uzbekistan, Zulfia Israilova, "First of all, I sincerely congratulate our respected sister Zulfia, as well as great and small writers. When we think of sister Zulfiya, we suddenly see a meadow decorated with small flowers. This flower garden is surrounded by beautiful poems. As Zulfia's poetic talent is in the mix of virtues, this talent is the supreme sign that made the name of our poet known to the world. In her interviews and articles, Sister Zulfia behaves very modestly and says with a beautiful regret that she has done little. "These words were said out of humility and sincerity."

Key words: People's poet of Uzbekistan, hero of Uzbekistan, Erkin Vahidov, Abdulla Oripov, faithful.

Shoirlik nima? Ming yillardan qolgan bu savolga har bir davr o`z javobini berishga intiladi. Darhaqiqat, u hunarmi, san`atmi? Tafakkurni lol qiluvchi sehrmi? Va yo hech kim hech qachon anglab eta bilmas mo`jizami? Bir zamonda shoirlikni jodu deb atadilar, odamlarni haq yo`ldan ozdirguvchi kufr dedilar. Boshqa bir zamonda uni payg`ambarlik darajasiga ko`tardilar. Bir davrda shoirlikni targ`ibotchilik-tashviqotchilik deb angladilar, boshqa bir davrda uni inson qalbi uchun, erk, saodati uchun kurashmoq, jang qilmoq deb bildilar. Zamonlar o`tdi, dunyoqarashlar o`zgardi, dinlar, maslaklar, g`oyalar almashindi. Lekin shoir hamisha elning jigari bag`ridan bunyod bo`lgusi zurriyot, el xonadonining chirog`i, ertangi kunga etguvchi sadosi bo`ldi. Xalqning, davrning xotiroti bo`lib dunyoga keldi.

Shoirsiz yurt – bulbulsiz chaman, yulduzsiz osmon, mayoqsiz bandargoh. Shoir Bundan qirq yil muqaddam – ming to`qqiz yuz qirq to`rtinchi yilda O`zbekiston Davlat nashriyoti mo`jizaga bir she`riy to`plamni chop etdi. O`n sakkiztagina she`r jamlangan. «Xijron kunlarida» deb atalgan bu kitobchanning paydo bo`lgan kuni dunyoga Zulfiya nomi bilan atalgan qismat yaraldi. Bu qismat bir qatra bo`ldi-yu, unda zamondosh ayol qalbi o`zining jahoniy dardi, iztirobi, faryodi bilan akslandi. Zulfiya degan ismda hijronzada yuraklarning ohi, nidosi mujassam bo`ldi. Darhaqiqat, shoirlik unvon emas – qismat! Buning isbotini butun borlig`i bilan, barcha ohanglari va ranglari bilan shoira Zulfiya ijodida ko`rmoq mumkin. qaysi zamonda, qaysi yurtda yashamasin, birinchi galda o`z qalbining holatini ayon etadi va agar bu holat minglarning, millionlarning qalbiga esh bo`lsa shoir nidosi umumxalq, umumbashariy nidoga aylanadi. Shoirlik hamma zamonda qismat bo`ldi.



Ey sevgisi aziz, ey sevimli yor,
Ketma, aslo ketma ko`zimdanda yiroq.
Garchi tushimda ham seni bir ko`rish
Hijron kunlaridan ming bor yaxshiroq.

Bundoq mehr va sog`inch bilan to`lgan satrlarning haqiqiy bahosini bermoq uchun she`r bitilgan yillar zahmatini, fojialarini tasavvur etmoq kerak. Bu misralar judolik dardida o`rtangan necha ming yuraklarga malham bo`lganini, necha ming ko`ngil daftariga ko`chirilganini xayol qilmoq kerak. Nega men so`zni «Hijron kunlarida» kitobidan boshladim? Axir ungacha ham Zulfiyaning «Hayot varaqlari», «She`rlar», «Qizlar qo`shig`i» singari she`riy to`plamlari nashr etilgan edi. Bu to`plamlardagi o`zining tiniq jozibasi bilan kishini rom etuvchi talay she`rlar o`sha vaqtdayoq Zulfiya ismini adabiyotga olib kirgan va mustahkam mavqe bergan edi. Biz bu kun o`sha kitoblarni varaqlab mahorat bosqichlarini poyama-poya egallab borayotgan iste`dod nafasini sezamiz, she`riyatning umidli kelajagini ko`ramiz. Lekin «Hijron kunlarida» kitobini o`qiganda biz shunga amin bo`lamizki, shoirlik iste`doddan ham, mahoratdan ham yuqoriroq tushuncha. Yaxshi she`rlar yozmoqning, hatto barkamol satrlar bitmoqning o`zi hali haqiqiy ma`nodagi shoirlik emas. Toki butun kitob va har bir misrada shoirning o`zligi, bor olami bilan qalbu idroki, dardu quvonchi, tarjimai holi va dunyoqarashi bilan she`rning egasi namoyon bo`lmas ekan, dilkashu dardkash Inson ko`rinib turmas ekan – bu hali to`la ma`nodagi she`riyat emas. «Hijron kunlarida» kitobi bilan o`zbekning uyida shoira tug`ildi, ayol zotining fidoyilik va bardosh, jasorat va nazokat, umid va o`kinch to`la sadosi bo`lib shoira dunyoga keldi va dunyoga kelgan kundan o`zining boqiyiligini ta`min etdi. Zulfiyani shoir qilgan o`z dardli qismati va bu dardli qismat haqidagi samimiy va ehtirosli nidosi. Ulug`lardan biri aytgan ekan: «Shoirni iztirob yaratadi va bu iztirob she`riyat uchun quvonch bo`ladi». Bu so`zlar bus-butun shoira Zulfiyaga taalluqlidir. Shoirani dunyoga keltirgan ulug` iztirob o`z aksiyati bo`lgan ulug` baxtni ham yaratdi. Bu ulug` baxt to`la to`kis xalq va she`riyatnikidir. She`riyat olamiga har bir ijodkor o`z qo`shig`i bilan kirib keladi. Zulfiya she`riyatga Vafo qo`shig`i bilan kirdi. Va bu qo`shiq ayol sadoqatining yuksak tarannumiga aylandi. Vafodek muqaddas, pokiza tuyg`uning qimmatini hech bir zamonda kam bo`lgan emas. Lekin dahshatli jang yillarida yor sadoqatining buyuk jangovar qudratga aylanganini o`sha davr kishilari biladilar. Urushni ko`rganlar aytadilar: «Bizning g`alabamizni «Katyusha» qurolidan ko`ra ko`proq «Katyusha» qo`shig`i ta`min etdi». Bu so`zlarda ulug` haqiqat bor. «Katyusha» ayni vafo haqidagi sodda va o`lmas qo`shiqdir. Zulfiyaning sadoqat satrlari o`zbek jangchisining o`ziga xos



«Katyusha»si bo`ldi. Shoir qalblarning tarjimoni. Uning yuragini titratadigan rangin tuyg`ulari odatda hayotiy kuzatishlarning, xayolot parvozining mahsuli bo`ladi. Lekin shoira Zulfiyaning vafo qo`shig`i na kuzatishlar, na xayolot mevasi, balki inson Zulfiyaning o`z hayot qo`shig`idir. Shuning uchun ham bu qo`shiq shunchalar yuksak, shunchalar mukammal, shunchalar jozibdir. O`zbek xalqining hassos shoir o`g`loni Hamid Olimjon va ardoqli shoira qizi Zulfiyaning tutash umri tillarda dostonidir. Bu sevgi va ijod qissasi haqida she`rlar bitilgan, hali ulug` ishq dostonlari kabi o`lmas asarlar yozilgusidir. Lekin, shoiraning birgina – «Hijroning qalbimda, sozing qo`limda» degan satri yozilajak barcha «Hamid va Zulfiya»larga sarlavha bo`lmoqqa loyiq. «Hijron kunlarida» kitobi nashr etilgan 1944 yil Zulfiya hayotida umrlik hijron kunlarining boshlanishi bo`ldi. Shu yil dahshatli falokat Hamid Olimjonni hayotdan olib ketdi. Shoira uchun mushkul sinov yillari boshlandi. Bu so`ngsiz iztirob oldida bardoshning, alam oldida qat`iyatning imtihoni edi. Zulfiya qalbidagi ana shu ziddiyatlar kurashi, pinhoniylar zilzilalar o`sha yillarda yozilgan she`rlarda eng nozik tebranishlarigacha sezilib turadi. Bu kurashda shoira yuragining jasorati – hayotbaxsh qudrati, umid va ishonchi g`alaba qildi.

Hijroning qalbimda, sozing qo`limda,

Hayotni kuylayman, chekinar alam.

Tunlar tushimdasan, kunduz yodimda,

Men hayot ekanman, hayotsan sen ham.

She`riyatimizning hech bir shubhasiz eng nodir durdonalari qatoridan o`rin olgan «Bahor keldi seni so`roqlab»she`ridagi bu satrlar haqida keyincha atoqli shoira Vera Inber shunday degan edi: «Bu qadar og`ir musibatdan so`ng bir yil o`tib shunday umidbaxsh satrlarni bitish uchun qanchalar qudrat kerak!» Zulfiya shunday qudratni topa oldi. Tabiat ato etgan iste`dod, yurt muhabbati, el xizmatiga kamarbastalik, she`riyat zahmati, yo`llar va odamlar shoira yuragining buyuk tayanchi bo`ldilar. Yillar osha uning she`ri go`zallik va harorat, ijtimoiy salmoq va mardonalik kasb eta bordi. Darhaqiqat, Zulfiya she`riyati mardona she`riyat. Hatto eng mahzun tuyg`ularni ifoda etgan satrlarda ham mag`rur iroda, vazmin qat`iyat bor Shoirni zamon va muhit yaratadi. To`g`rirog`i, zamon va muhit oldidagi burch yaratadi. Bular shoirga mavzu beradi, ijod mundarijasini belgilaydi. Zulfiyani shoir qilgan va mana yarim asrdan buyon el ardog`iga bois bo`lgan xislat hayot bilan doimiy hamnafaslik tuyg`usidir. Bu uzoq va sharafli ijod yo`lining har bir bosqichida – bu bosqichlar uzluksiz izlanish, mahorat pillapoyalaridan pog`onama-pog`ona yuksalish bosqichlari bo`ldi – shoira zamon hodisotiga – ijtimoiy hayot voqealariga har daqiqa o`z munosabatini bildirdi, bu munosabat umuman shoir munosabati emas,



balki Zulfiyaning va faqat Zulfiyaning munosabati bo`ldi. Shoiraning o`zligi, betakror iste`dodi she`rdan-she`rga, kitobdan-kitobga yangi-yangi qirralari bilan namoyon bo`lib bordi. Hamda bugun o`zining keng mavzu doirasi bilan ranginligi va jozibasi bilan, samimiyati va bor qudrati bilan ko`z oldimizda yaxlit bir she`riyat – Zulfiya she`riyati yuksalib turibdi. Zulfiya iste`dodi umummamlakat adabiyotida alohida hodisadir. Tarixiy qismat Sharq ayolining ovozini jahon minbariga olib chiqish sharafigi va zahmatini Zulfiya zimmasiga qo`ydi. Bu mas`uliyat uning ijod ufqini va hayot tarzini belgiladi, taniqli jamoat arbobi sifatidagi, tinchlik va xalqlar do`stligining jarchisi sifatidagi o`rnini ta`minladi. «O`g`lim, sira bo`lmaydi urush» she`ri dunyoning qaysi tiliga tarjima qilingan bo`lsa, o`sha tilda so`zlagan onalarning nidosi bo`ldi, «Mushoira» esa Osiyo va Afrika yozuvchilari birdamlik harakatining madhiyasidek jaranglab turibdi. Madhiya, tarona... Yo`q, bu so`zlarda qandaydir tantanavorlik bor. Zulfiya she`riyatiga xos xususiyat – chuqur samimiyat, nozik o`ychanlik, nurli dard va yorqin obrazlilikdir. Mana Hindiston mavzusidagi she`rlardan biri – «Baxshish»:

Choyingday tim qora yirik ko`zlaring,
Boqishi tilanchmas, mutelikmas – o`q!
Nahot, sen topingan ming bir tangrining
Sodiq bandalardan hech xabari yo`q...

Ko`pchilik she`rxonlar odatda ravon, engil, o`ynoqi she`rlarga ishqiboz bo`ladilar. Ularni davralarda maroq bilan yod o`qib, kuyga solib aytib yuradilar. Zulfiyaning she`rlari bu toifadagi she`rlardan emas. Ular silliq, oson o`qilmaydi. Bu she`rlarni to`xtab-to`xtab har bandining mag`zini chaqib o`qishga to`g`ri keladi. Shoiraning o`zi ham ularni osonlik bilan yozgan emas. Har bir so`z yurakni og`ritib, sitib olingandek. Rus tilida «vstradannoe» degan qisqa va aniq ifoda bor. Zulfiya satrlariga ana shu ifoda to`la-to`kis muvofiqdir. «Yozaman, asabu fikrim savalab» – deydi shoira bir she`rida. Haqiqatan ham uning har bir misrasida yuk bor, ma`no va obrazlar yuki bor, hissiyotning aniq suvratlari bor. «Bir saf olcha gulda – naq qator gulxan oq o`t-la yonganda tong husni o`char» yoki «Janub bu! Bir dengiz iliq og`ushda javlon urganlarga kelar havasim». Bir dengiz iliq og`ush! Chinakam shoirona satr. Zulfiyaning har bir she`ri juda katta ijodiy ehtiyojning mevasi. U she`r yozish zaruratga aylangandagina qo`lga qalam oladi va har bir misra, har bir so`zga o`ta talabchanlik bilan tosh qo`yadi. O`ziga, she`riga berahmlik Zulfiya iste`dodining xususiyatidir. She`r shakllari, vazn uslublari bobidagi shoiraning



izlanishlari alohida diqqatga sazovordir. Bu izlanishlar toza irmoqlar bo`lib uning ijod dengizini har lahza yangilab turadi. Zulfiya ilhomi sarbastga ham moyil. Ayniqsa, etmishinchi yillardan boshlab yozilgan she`rlarning talay qismi ana shu zamonaviy erkin vazndadir. Bu vaznning hali ko`pchilik o`rganmagan va shoirlar ham hali to`la kashf etmagan tarovati, imkoniyatlari bor. Sarbast – o`lchov qirg`og`iga sig`magan toshqin tuyg`ularning vaznidir. Bejiz emaski, hozirgi yosh shoirlar bu vaznga ko`proq moyillik bildirmoqdalar. Zulfiya she`riyati kun sayin ko`proq izdoshlar tarbiyalamoqda. Yillar va yo`llar... Bugun shoira o`z umrining nurli yuksakliklaridan turib, o`tgan hayotiga boqadi. Yurgan yo`llarini xotirlaydi, yuragiga yaqin kishilarni eslaydi. Shoiraning bosib o`tgan yo`llari sayyoramizga bir necha bor belbog` bo`lgulikdir. Biz qaysi yurtga qadam qo`ymaylik, adabiyot ahli orasida Zulfiya nomini eshitamiz. Belgradda keksa shoira Desanka Maksimovich bilan ko`rishganimizda uning ilk murojaati: «Zulfiyaxonim sog`- omonmilar?» degan savol bo`ldi. Shunda ko`nglimdan bir fikr o`tdi: Zulfiya nomi O`zbekiston nomi bilan egiz tushunchaga aylanibdi, dunyo xalqlarining O`zbekistonga bo`lgan mehri, o`zbeklarga hurmati shoiraga bo`lgan mehrda mujassam bo`libdi.

Bilaman: sevgidan samoda chirpirak
Parvozlari qaytmas boz,
Ne desam, beqiyos u ishqli yillarim
Ko`rkiga nazira!
Emassan jalada ko`llarni savalab
Bezotgan bir xubob,
Insonning hech bitmas umidu ishqidan nishona.
Har tongi – bir varaq, har shomi elga esh,
toledan bir insho, bitta bob,
Hayotning hech qachon uzilmas rishtasi
boriga ishona-ishona –
Bitilgich bitta she`r!
Har satri ko`ksimda etilib tirilgan,
Dardi ham quvonchi borlig`im zabt
Etgan jarangli zalvorli.
Tashakkur, yana men tirikman,
Kerakdan-kerakman,
Sabrga bo`ysungan fikr-o`y shiddatli,
Bir shirin g`amzali, g`alvali.



Bu satrlar shoironing «Tong bilan shom aro» deb atalgan yangi she`riy turkumidan. Naqadar teran, naqadar dardlik va naqadar yuksak mahorat bilan yozilgan misralar. To`la asos bilan aytish mumkinki, bu kunda Zulfiya o`z ijodining kamolot cho`qqisida turibdi, kelajakka ishonch ko`zi bilan boqib: «O, ertam, eng go`zal afsonam» deb turibdi:

Chorlading, jonimni tashlading tengsiz kuch

Jasorat jangiga, ongladim:

Lutfiydek kuylasam buyuk dard va qudrat borligin!

Zulfiya singari siymolar xalqning baxti bo`lib yaraladilar. Bu baxt avvalo o`zbekniki, O`zbekistonniki, so`ngra esa dunyoniki.- deydi O`zbekiston Qahramoni, Xalq shoiri Erkin Vohidov.

Yana bir Xalq shoirimiz Abdulla Oripov “Eng avvalo, muhtaram Zulfiya opamizni kattayu kichik adiblar qatori men ham chin dildan muborakbod etaman. Zulfiya opa deganda daf`atan ko`z oldimizda turfa chechaklar bilan ziynatlangan bir chamanzor namoyon bo`ladi. Bu gulzor go`zal she`riyatning muattar bo`ylari bilan orolangandir. Fazilatlar sarchashmasida Zulfiya opaning shoiralik iqtidori turar ekan, bu iqtidor shoiramizning nomini jahonga tanitgan oliy belgidir. Zulfiya opa suhbatlarida, maqolalarida o`zlarini g`oyatda kamtarin tutib, kam ijod qilganliklarini chiroyli bir nadomat bilan aytib turadilar. Bu gaplar chindan ham kamtarlik va samimiyat tufayli aytilgan. Lekin gap miqdorda emasligi barchamizga ayon-ku. Zulfiya she`riyatining salmog`i uning ancha murakkab yillarda ham chinakam poeziya sifatlariga sodiq qola olganligi bilan belgilandi. Masalan, adabiyotda sxematizmga o`xshash ohanglar avj olgan yillarda Zulfiyaning Hamid Olimjon xotirasiga bag`ishlangan, chuqur insoniylik bilan sug`orilgan dardchil she`rlari yaratildi. Bu she`rlarga o`z vaqtida bir oz hadiksirab qaragan tanqidchilar ham uchragan. Balki o`sha yillarda shundoq hollar bo`lishi tabiiydir. Lekin davr va adabiyot taraqqiyoti she`riyatimizni shonli yo`lga – Zulfiya ijodini bezab turgan she`riy turkumlar yo`liga olib chiqdi. Zulfiya opaning keyingi yillarda yaratgan she`rlarida esa falsafiylik g`oyatda teranlashib borayotir. Bu kabi fazilatlar poeziyaning o`lmasligini ta`minlaydigan noyob unsurlardir. Ijodiy safarlarda yurgan paytlarimiz, qardosh mamlakatlardagi adabiy suhbatlar chog`ida jahonning eng atoqli shoirlari bizdan Zulfiya opamiz haqida so`raganlarida, u kishiga samimiy salomlarini etkazishni iltimos qilganlarida, Zulfiya opadek ajoyib inson bilan hamyurt ekanligingdan faxrlanib ketasan kishi. Ko`plab nomdor adiblar Zulfiya opaga hurmat bilan she`r bag`ishlaganlar yoki asarlarida opaning nomlarini ko`p bora ehtirom ila zikr etganlar. Adabiy davralarda Zulfiya opaga juda katta mehr bilan



boqib, u kishini “she`riyatimiz malikasi” deb atab keladilar. Opaning hayot jasorati esa qanchadan-qancha qalamkashlar uchun go`zal va afsonaviy ijodiy mavzu bo`lib kelayotir. Bu mavzuda ko`plab she`rlar, dostonlar, hatto sahna asarlari ham yaratilgan. Adabiyot vakillariga xalqning bu qadar e`zoz-e`tibori bejiz emas. Munis, mehnatkash, mushfiq xalqimiz o`zining iste`dodli shoira qizini, hayoti sadoqat va vafo bilan yo`g`rilgan farzandini albatta ardoqlaydi-da. Suhbatlarimizdan birida men opaning keyingi she`rlari haqida quvonib so`zlaganimda, u kishi: “Ha endi yoshlardan orqada qolmay deyman-da”, deb lutf qildilar. Men esa: “Yo`q, Zulfiya opa, siz she`riyatimizning hamisha oldingi safida edingiz, bundan keyin ham shu oldingi safida boraverasiz”, dedim. Bu o`rinda opaning gaplari hammamizga o`rnak bo`larli kamtarlik bo`lsa, mening javobim ayni haqiqat edi”-deydi O`zbekiston Qahramoni.

Xulosa qilib aytganda, Zulfiya Isroilovani ijodini milliy zaminga teran tomir otgan daraxtga o`xshatish mumkin. Zulfiya har bir o`zbek ayoliga o`rnak bo`la oladi. Davr va poeziya ayol erki, ayol qalbi, ona baxti va armonlarini kuylovchiga intizor bo`lgan paytda Zulfiyaxonim bir chaqmoq kabi ana shu bo`shliqni to`ldirib yuzaga chiqdi. Uning sadosi chaqmoqday bo`lsa-da, davriyligi qisqa bo`lmadi. Hayot sinovlari, yo`qotishlar baxtga, muhabbatga limmo-lim qalb tug`yonlarini to`sa olmadi. Zulfiyaxonim sermashaqqat ijod bog`ining haqiqiy malikasi edi. Surati va siyratidan ibo, andisha, muhabbat va mehr yog`ilib turgan she`r shaklidagi nafosat malikasi! Uning ijodida tabiatga oshuftalik, muhabbat, ayolning pokiza hislari, onalik, mas`uliyat va sadoqat o`zgacha jaranglaydi. Yuzlab shoira qizlarning ijod bog`ida quloqch yoyishi, minglab ayollarning o`z qadr-qimmatini va erkini to`la anglay olishi Zulfiyaxonimning sharofati bilan ekanligi hech kimga sir emas, u nafaqat shoira, balki jamoat arbobi sifatida ham dovuq qozondi, qisqacha aytganda, u haqiqiy o`zbek ayolining ma`naviy qiyofasini yaratdi.

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O'ZBEK SHOIRASI ZULFIYAXONIMNING UNUTILMAS IJODI

Eraliyeva Shohsanam Muzaffar qizi
Toshkent Tibbiyot Akademiyasi

Annatatsiya; siz ushbu maqolada Zulfiya Isroilovaning o'ziga hos ijodi, Hamid Olimjon bilan o'tkazgan umri haqida ma'lumot olasiz. Zulfiyaxonim o'z she'riyati, hayot yo'li bilan o'zbek ayolining ma'naviy qiyofasini aks ettirgan, sadoqat va vafo kuychisiga aylangan xalqimizning atoqli shoirasidir. Birinchi Prezidentimiz e'tirof etganlaridek, „Uning jahon minbarlaridan yangragan she'rlari Sharq ayolining aql-u zakosi, fazl-u kamolining yorqin ifodasi sifatida millionlab she'riyat muxlislariga odamiylik, muhabbat va sadoqatdan saboq bergan“. Zulfiya mana shunday e'tiroflarga loyiqdir. Zero, u xotin-qizlar istiqboli yo'lida kurashib kelgan jamoat arbobi, necha-necha qizning qo'lidan tutib, adabiyot dargohiga boshlab kelgan, ularga yo'l-yo'riq ko'rsatgan mehribon, ammo talabchan ustoz, nozikta'b, zukko ayol, sadoqatli yor, mehribon ona edi.

Kalit so'zlari: Zulfiya nomidagi Davlat mukofoti, «Saodat» jurnali, „Men ish qizi“ deb nomlangan ilk she'ri, „Qizil O'zbekiston“, „Hayot varaqlari“ nomli ilk she'riy to'plami.

Аннотация; В этой статье вы узнаете об уникальном творчестве Зульфийи Исраиловой и ее жизни с Хамидом Олимджоном. Зульфийяханум – известная поэтесса нашего народа, отразившая в своей поэзии и жизни духовный образ узбекской женщины. Как признавал первый Президент Республики Узбекистан, «Его стихи, воспетые с мировых платформ, научили миллионы любителей поэзии человечности, любви и верности как яркому выражению ума и добродетели восточной женщины». Зульфийа заслуживает такого признания. Ведь она общественный деятель, боровшийся за женские перспективы, добрая, но требовательная учительница, деликатная и умная женщина, которая взяла за руку нескольких девочек и повела их на путь литературы, была преданной женой, любящей женщиной. мать.

Ключевые слова: Государственная премия имени Зульфийи, журнал «Саодат», первое стихотворение «Мен иш кызы», «Красный Узбекистан», первый сборник стихотворений «Листики жизни».

Annotation; In this article, you will get information about Zulfiya Israilova's unique work and her life with Hamid Olimjon. Zulfiyakhanim is a famous poetess of



our nation, who reflected the spiritual image of an Uzbek woman through her poetry and life. As the first President of the Republic of Uzbekistan acknowledged, "His poems, sung from world platforms, taught millions of poetry fans about humanity, love and loyalty as a bright expression of the intelligence and virtue of the Eastern woman." Zulfia deserves such recognitions. After all, she is a public figure who has fought for women's prospects, a kind but demanding teacher, a delicate and intelligent woman who took several girls by the hand and led them to the path of literature. , was a devoted wife, a loving mother.

Key words: Zulfia State Award, Saodat magazine, first poem called "Men ish qizi", "Red Uzbekistan", first collection of poems called "Life Sheets".

Zulfia Isroilova — iste'dodli va o'zining alohida uslubi bilan ajralib turadigan o'zbek shoirasi. Zulfia (1915—1996) O'zbek shoirasi. Zulfiyaxonim Isroilova 1915-yilda hunarmand-degrezchi oilasida Toshkentda tug'ilgan. Zulfiyaning oilasida ziyoli muhit hukmron bo'lib, otasi hunarmand bo'lish bilan birgalikda zamona ilmidan xabardor inson edi. Shuningdek, onasi ham oqila ayol bo'lib, o'z farzandlarini ziyoli qilib tarbiyalash va ularni komil inson bo'lib yetishtirish yo'lida harakat qilgan. 1922-yildan 1931-yilgacha maktabda, so'ng 1931 - 1934-yillar orasida qizlar bilim yurtida tahsil oldi. Mehnat faoliyatini juda erta boshlagan shoira deyarli bir umr jurnalistika va nashriyot sohasida ishladi. U 1935 - 1938- yillarda Til va adabiyot instituti aspiranti, 1938 - 1948-yillar mobaynida Bolalar nashriyoti muharriri, O'zbekiston davlat nashriyoti bo'lim mudiri, 1953-yilgacha «Saodat» jurnalida bo'lim mudiri, 1953- yildan to 1980- yilga qadar, salkam o'ttiz yil davomida, shu jurnalning bosh muharriri lavozimida ishlab keldi. Zulfiyaxonimning o'zi keyinchalik yozishicha, uning ijodga va adabiyotga bo'lgan qiziqishida onasining roli katta bo'lgan. Oiladagi sog'lom muhit va tarbiyaning natijasida Zulfiyaxonim ziyoli inson bo'lib yetishdi. U o'rta maktabni va ayollar pedagogika bilim yurtini tamomlab, Respublika gazeta va jurnallar nashriyotida ish faoliyatini boshladi, she'riyatga qiziqib qoldi va she'rlar yoza boshladi. Uning „Men ish qizi“ deb nomlangan ilk she'ri 1931-yil 17-iyul kuni Shukur sa'dulla vositasida „Ishchi“ gazetasida bosildi. Keyingi ijod namunalari “Yangi yo'l” jurnali va “Qizil O'zbekiston” hamda “Yosh leninchi” gazetalarida chop etila boshlagan. Zulfiyaxonim yoshligidan she'riyatga mehri va qiziqishi baland edi, undagi bu ishtiyoq onasining aytib bergan afsonalari, ertaklari va she'riy dostonlari ta'sirida yanada o'sdi. Bunday tarbiyaning natijasi o'laroq 17 yoshidayot uning “Hayot varaqlari” nomli ilk she'riy to'plami omma yuzini ko'rdi.



Toshkentdagi Degrez va O'qchi mahallalarini temirchi ustalarining beshigi deyish mumkin. Qariyb yuz yildan beri bu yerda po'lat quyib, cho'yan eritib, turli xo'jalik asboblarini yasaganlar. Tunuka surnaydan tortib, qo'rg'oshin to'pponchagacha, qilich-qalqondan tortib, qozon va omochgacha-hamma narsa shu yerda tayyorlangan. Ana Shu mahallada yashovchi Muslim degrezni butun Toshkent ahli bilar va hurmat qilar edi. Muslim degrezning hovlisida katta doshqozon bo'lib, unda har ikki haftada po'lat yo cho'yan eritilar, ular turli shakllarga quyilar, so'ng qozon yo omoch shakilini olib, boshqa xonadonga kirib borar edi. Po'lat va cho'yan eritiladigan kun xuddi bayramdagidek quvonchli o'tardi. Shunday kunlarda Muslim degrezning yonida uning besh nafar o'g'li ham turardi. Uning farzandlari ham ota kasbini egallagan, degrezlik hunariga astoydil ixlos qo'ygan kishilar edi. Muslim degrezning beshta farzandidan biri Isroil degrez edi. Isroil degrez yetti farzand ko'rdi va o'z farzandlarining eng kenjasini Zulfiya deb atadi. Zulfiyaning bolalik chog'lari ana shu ish muhitida, po'lat tafti anqigan xonadonda kechdi. Uning nazdida otasi shunday mohir degrez ediki, u hatto po'latdan qo'g'irchoq quyishi ham mumkindek tuyulardi. U doshqozon atrofida bezovta yurgan otasining ortidan ergashib, «Dada, menga qo'g'irchoq yasab bering!» deb iltimos qilardi. Ozg'ingina, qorachadan kelgan, chayir tanli otasi erigan po'latning uchqunlarini sachratib, turli asbob – anjomlar yasalar ekan, xalq ertaklaridagi pahlavonlardek tuyulardi unga.

Har bir kasb-hunar kishilarining o'ziga xos fe'l-atvori bor. Degrezlar odatda kamgap, temir irodali, chayir kishilar bo'ladilar. Isroil degrezda bu fazilatlardan boshqa qator sifatlar ham bor edi. U o'z hunariga astoydil berilgan, mehri daryo, tiyrak nigohli, ilg'or qarashli kishi edi. U farzandlarini halol, mehnatsevar, xalq manfaatini bilan yashaydigan kishilar qilib tarbiyaladi. Katta o'g'li Ismoil Moskvada, Sharq xalqlari universitetida tahsil olgach, mas'ul lavozimlarda ishladi. Qodir ham tashkilotchilardan biri bo'ldi. U pensiyaga chiqqunga qadar ota kasbini davom ettirib zavodda-quyuv sexida ishladi. Normat Isroilov esa 30- yillarning yirik davlat arbobi edi. Zulfiya ota-onasi va akalaridan dastlabki hayot saboqlarini oldi. Ko'p o'tmay, Zulfiya bilim yurtini tugatib, 1935 yilda O'zbekiston Fanlar komiteti qoshidagi Til va adabiyot institutining aspiranturasiga o'qishga kirdi. Bu yerda u o'zining nazariy bilimlarini oshirdi. Shu yillarda Til va adabiyot institutida Hamid Olimjon ham xizmat qilar edi. U Zulfiya bilan uchrashgan kezlarida uning ijodi bilan qiziqar, unga turli maslahatlar berar edi. Har bir uchrashuv ularni tobora yaqinlashtirar va bir-birlarining qalbiga muhabbat urug'larini socha boshlar edi. 1935 yil ular hayotiga baxtli sana sifatida kirib keldi. Xuddi shu yilning 23 iyulida taqdir ikki shoirning hayot rishtasini butun umrga bir-biri bilan uladi. Bu davrda Hamid Olimjon 26



yashar qirchillama yigit bo'lib, beshta she'rlar va hikoyalar kitobining muallifi, taniqli shoir, tirishqoq olim, yosh shoirlar uchun esa ustoz sifatida ham el og'ziga tushgan edi. U Zulfiya uchun turmush o'rtog'i va do'stgina emas, balki uning ijodiy taqdirida mislsiz ahamiyatga molik bo'lgan siymo ham bo'lib qoldi.

Zulfiya o'zining har bir she'rini uning nazaridan o'tkazar, ammo Hamid Olimjon bu she'rlarga qalam urmas, balki ulardagi kuchli va kuchsiz satrlarni ko'rsatar, tushuntirar edi. Ulkan shoir, nodir insoniy fazilatlar sohibi Hamid Olimjon Zulfiyaga hamma narsada o'rnak bo'ldi. U ajoyib shoirdan fikrlashni, mehnat qilishni va she'r yozishni ham, do'stlarga mehribon, dushmanga shafqatsiz bo'lishni ham o'rgandi, uning ijodiy maktabida ta'lim oldi. Hamid Olimjon shu ma'noda Zulfiyaning qalbiga uyg'un hamrohi va sezgir maslahatchisi bo'ldi. Barcha baxtiyor kishilar bir-birlariga o'xshaydilar. Baxtiyor inson dilnavoz oshiq yoki ma'shuqaga o'z qalbining billur tuyg'ularini nisor etadi. Zulfiya ham, Hamid Olimjon ham o'sha charag'on yillarda qalb qo'rini, mehr-muhabbat taftini bir-birlaridan sira ayamadilar. Bu, ikki shoirning o'zaro hurmat va muhabbatga asoslangan ittifoqi edi. Bu davrda Zulfiya ijodi bahor chog'laridagi qorli cho'qqilardan endigini paydo bo'layotgan kichik bir jilg'a edi. Kunlar, oylar, yillar o'tib, bu jilg'aning ulkan bir daryoga aylanishi muqarrar edi. Yakshanba Hamid Olimjon va uning oilasi uchun chin ma'noda hordiq va istirohat kuni edi. Shu kuni shoir qo'lga qalam olmas, ayollar og'ir ro'zg'or ishlari bilan mashg'ul bo'lmas edilar. Odatda, u barvaqt turib, Zulfiya bilan birga bozorga borar, ro'zg'or uchun kerakli mahsulotlarni obdon tanlab, xarid qilardi. So'ngra www.novateurpublication.org ko'chaga chiqib, birinchi kelgan tramvayga o'tirardi, shahar tashqarisiga chiqib olardi. Bunday hamidona sayillar Zulfiyaxonimsiz o'tmas edi. Hamid Olimjon bilan Zulfiyaning «tabiat quchog'iga» qilgan ana shunday sayyohatlaridan biri 1936 yil bahoridagi lola sayli edi. Oradan bir yil o'tgach. Hamid Olimjon o'sha sayil soniyalarini eslab, o'zining latif sherlaridan birini yozgan edi:

Eng gullagan yoshlik chog'imda,
Sen ochilding ko'ngil bog'imda.
Shunda ko'rди ko'zim bahorni,
Shunda qalbim tanidi yorni.
Qushlar sayrar jonimga payvast,
Men sevgining bo'yi bilan mast,
Kuni bilan dalada qoldim,
Lolazorlar ichra yoqoldim.
Quchoq-quchoq gullar terganim



Va keltirib senga berganim
Kechagiday hamon esimda
Har soniya, har on esimda.
Shundan beri tilimda oting,
Shundan beri dilimda oting.
Eng gullagan yoshlik chog'imda
Sen ochilding ko'ngil bog'imda.

O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev imzolagan farmonga asosan xotin-qizlarni Zulfiya nomidagi Davlat mukofoti bilan taqdirlash tizimi yanada takomillashtirilmoqda. Endilikda mazkur davlat mukofoti Qoraqalpog'iston Respublikasi, viloyatlar va Toshkent shahri vakillariga ikkitadan har yili Xalqaro xotin-qizlar bayrami arafasida ta'lim, fan adabiyot, madaniyat, san'at, sport va jamoatchilik faoliyatida alohida yutuqlarga erishgan o'n to'rt yoshga to'lgan va o'ttiz yoshdan oshmagan iqtidorli qizlarga berilishi e'tirof etildi. Shuningdek, umumiy o'rta, o'rta maxsus, kasb-hunar ta'limi muassasalarining Zulfiya nomidagi Davlat mukofoti laureatlari bo'lgan o'quvchilari oliy ta'lim muassasalarining bakalavriatiga, bakalavriat talabalari esa oliy ta'lim muassasalarining magistraturasiga tegishli yo'nalish va ixtisoslik bo'yicha kirish sinovlarisiz davlat grantlari asosida qabul qilinadigan bo'ldi. Mukofot ilgari har bir hudud vakilasiga bittadan berilar edi. Shu bilanbirga, mukofot adabiyot, madaniyat, san'at, fan, ta'lim sohalaridagi hamda jamoatchilik faoliyatidagi alohida yutuqlari uchun 14 yoshdan 22 yoshgacha bo'lgan iqtidorli qizlarga berilardi. Zulfiyaxonim mukofotini olish har qanday o'zbek qizi uchun sharafdir. Ushbu mukofot bilan taqdirlangan qizlar jamoat ishlarida faol, zukko, she'riyatga oshno, ilm-u fanda koplalab yutuqlarga erishgan qizlardir. Zulfiyaxonim qizlariga yangi nomzodlar har yili munosib taqdirlanadi. Bu mukofot qizlarga keyingi faoliyatlarida yanada ma'suliyatli bolishga undaydi. O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev Zulfiyaxonim qizlariga katta imkoniyatlar berganligi ularni yanada ruhlantiradi. Ular oliy ta'lim muassasalarining bakalavriatiga, bakalavriat talabalari esa oliy ta'lim muassasalarining magistraturasiga tegishli yo'nalish va ixtisoslik bo'yicha kirish sinovlarisiz davlat grantlari asosida qabul qilinadi.

Xulosa qilib aytganda Zulfiyaxonim o'z she'riyati, hayot yo'li bilan o'zbek ayolining ma'naviy qiyofasini aks ettirgan, sadoqat va vafo kuychisiga aylangan xalqimizning atoqli shoirasidir. Birinchi Prezidentimiz e'tirof etganlaridek, „Uning jahon minbarlaridan yangragan she'rlari Sharq ayolining aql-u zakosi, fazl-u kamolining yorqin ifodasi sifatida millionlab she'riyat muxlislariga odamiylik,



muhabbat va sadoqatdan saboq bergan”. Zulfiya mana shunday e’tiroflarga loyiqdir. Zero, u xotin-qizlar istiqboli yo’lida kurashib kelgan jamoat arbobi, necha-necha qizning qo’lidan tutib, adabiyot dargohiga boshlab kelgan, ularga yo’l-yo’riq ko’rsatgan mehribon, ammo talabchan ustoz, nozikta’b, zukko ayol, sadoqatli yor, mehribon ona edi. Shoira o’z she’rlaridan birida shunday yozgan edi: E’zozlar, ardog’lar uchun tashakkur, Asli Siz – oftobim, men ziyosiman. Tonglaringiz kulsin dorilomon, hur, Baxtim shul – O’zbekning Zulfiyasiman! Darhaqiqat, Zulfiya chin o’zbek qizi, O’zbekning Zulfiyasi bo’lib qalblarda mangu yashaydi, muhabbat va sadoqat kuychisi bo’lib, ishq torlarini chertib, ko’ngillar to’ridan joy egallaydi.

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OSHQOZON OSTI SARATONING TURLARI, UNING OGOHLANTIRUVCHI BELGILARI VA DAVOLASH USULLARI

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Annatatsiya: Ushbu maqolada siz oshqozon osti bezining turlari va uning ogohlantiruvchi belgilari haqida ma'lumotga ega bo'lasiz. Oshqozon osti bezi saratoni jarrohlik, radiatsiya terapiyasi, kimyoterapiya, xirurgik amaliyot yoki ularning kombinatsiyasi yordamida davolanadi. Davolash usullari saratonning darajasiga qarab tanlanadi. 2015-yilda barcha turdagi oshqozon osti bezi saratoni butun dunyo bo'ylab 411,600 o'limga sabab bo'lgan. Oshqozon osti bezi saratoni Buyuk Britaniyada saraton kasalligidan o'lim ko'rsatkichi bo'yicha beshinchi, Qo'shma Shtatlarda uchinchi o'rinda turadi.

Kalit so'zlar: Pankreatik adenokarsinoma, Neyroendokrin saraton, PanNETs, gastroskopiya, ultratovushli tekshiruv, laparoskopiya.

Аннотация: В этой статье вы узнаете о типах поджелудочной железы и ее настораживающих признаках. Рак поджелудочной железы лечат хирургическим путем, лучевой терапией, химиотерапией, хирургическим вмешательством или их комбинацией. Варианты лечения зависят от стадии рака. В 2015 году все виды рака поджелудочной железы стали причиной 411 600 смертей во всем мире. Рак поджелудочной железы является пятой по значимости причиной смертности от рака в Великобритании и третьей по значимости причиной смерти в США.

Ключевые слова: Аденокарцинома поджелудочной железы, нейроэндокринный рак, ПанНЭТ, гастроскопия, ультразвуковое исследование, лапароскопия.

Abstract: In this article, you will learn about the types of pancreas and its warning signs. Pancreatic cancer is treated with surgery, radiation therapy, chemotherapy, surgery, or a combination of these. Treatment options depend on the stage of the cancer. In 2015, all types of pancreatic cancer caused 411,600 deaths worldwide. Pancreatic cancer is the fifth leading cause of cancer death in the UK and the third leading cause of death in the United States.

Key words: Pancreatic adenocarcinoma, Neuroendocrine cancer, PanNETs, gastroscopy, ultrasound examination, laparoscopy.



Eng keng tarqalgan, **oshqozon osti bezi adenokarsinomasi hisoblanib**, oshqozon osti saratonlarining taxminan 90% holatlarini tashkil qiladi va „oshqozon osti bezi saratoni“ atamasi baʼzan faqat shu turga nisbatan qoʻllaniladi. Ushbu adenokarsinomalar oshqozon osti bezining ovqat hazm qilishga yordam beradigan fermentlarini ishlab chiqaradigan qismida paydo boʻla boshlaydi. Oshqozon osti bezi saratonining taxminan 1-2% neyroendokrin oʻsmalar boʻlib, ular oshqozon osti bezining gormon ishlab chiqaradigan hujayralaridan kelib chiqadi. Ular odatda pankreatik adenokarsinomaga qaraganda xavfsiz hisoblanadi. Oshqozon osti bezi saratonining eng keng tarqalgan shaklining belgilariga sargʻish teri, qorin yoki bel ogʻrigʻi, sababsiz vazn yoʻqotish, och rangli najas, quyuq siydik va ishtahani yoʻqolishi kiradi. Odatda, kasallikning dastlabki bosqichlarida hech qanday alomatlar koʻzga tashlanmaydi va oshqozon osti bezi saratoni tashhisini qoʻyish uchun yetarlicha oʻziga xos belgilar kasallikning rivojlangan bosqichga yetgunga qadar yaqqol bilinmaydi. Tashxis qoʻyish vaqtida oshqozon osti bezi saratoni koʻpincha tananing boshqa qismlariga metastaz bergani aniqlanadi. Oshqozon osti bezi saratoni kamdan-kam hollarda 40 yoshgacha boʻlgan yosh toifasida uchraydi. Oshqozon osti bezi adenokarsinomasi holatlarining yarmidan koʻpi 70 yoshdan oshganlarda uchraydi. Oshqozon osti bezi saratoni uchun xavf omillari orasida tamaki chekish, semizlik, diabet va baʼzi noyob genetik kasalliklar kiradi. Taxminan 25% holatlar chekish bilan bogʻliq va 5-10% irsiy genlar bilan bogʻliq. Oshqozon osti bezi saratoni odatda ultratovush yoki kompyuter tomografiyasi, qon testlari va hujayra namunalari tekshirish (biopsiya) kabi tekshirish usullarining kombinatsiyasi bilan aniqlanadi. Kasallikning erta (bosqich I) kechki (bosqich IV) gacha boʻlgan darajalari farqlanadi.

Chekmaydiganlar va normal vaznni saqlaydigan hamda kolbasa isteʼmolini cheklaydigan odamlarda oshqozon osti bezi saratoni rivojlanish xavfi nisbatan kam. Oshqozon osti bezi saratoni jarrohlik, radiatsiya terapiyasi, kimyoterapiya, xirurgik amaliyot yoki ularning kombinatsiyasi yordamida davolanadi. Davolash usullari saratonning darajasiga qarab tanlanadi. 2015-yilda barcha turdagi oshqozon osti bezi saratoni butun dunyo boʻylab 411,600 oʻlimga sabab boʻlgan. Oshqozon osti bezi saratoni Buyuk Britaniyada saraton kasalligidan oʻlim koʻrsatkichi boʻyicha beshinchi, Qoʻshma Shtatlarda uchinchi oʻrinda turadi. Kasallik koʻpincha rivojlangan mamlakatlarda uchraydi, birgina AQSHning oʻzida 2012-yilda yangi holatlarning taxminan 70 foizi kelib chiqqan. Pankreatik adenokarsinoma odatda juda yomon prognozga ega; tashxisdan soʻng, odamlarning 25 foizi bir yil, 5 foizi



esa besh yil yashaydi. Erta tashxis qo'yilgan saraton kasalliklari uchun besh yillik omon qolish darajasi taxminan 20% gacha ko'tariladi. Neyroendokrin saraton kasalliklari yaxshi ko'rsatkichlarga ega. Oshqozon osti bezi saratonining ko'p turlarini ikkita umumiy guruhga bo'lish mumkin. Ko'pgina holatlar (taxminan 95%) oshqozon osti bezining ekzokrin komponenti deb nomlanuvchi ovqat hazm qilish fermentlarini ishlab chiqaradigan qismida sodir bo'ladi. Oshqozon osti bezi ekzokrin saratonining bir nechta kichik turlari tavsiflangan, ammo ularning diagnostikasi va davolash usuli ko'plab umumiy xususiyatlarga ega. Oshqozon osti bezining gormon ishlab chiqaradigan (endokrin) to'qimalarida paydo bo'ladigan saratonlarning oz qismi turli xil klinik xususiyatlarga ega va me'da osti bezi neyroendokrin o'smalari deb ataladi, ba'zan „PanNETs“ deb qisqartiriladi. Ikkala guruh ham asosan 40 yoshdan oshgan odamlarda uchraydi va erkaklarda biroz ko'proq kuzatiladi, ammo ba'zi kam uchraydigan kichik tiplar asosan ayollar yoki bolalarda uchraydi. Oshqozon osti bezi saratonining asosiy sababi hali noma'lum, ammo bir nechta xavf omillari aniqlangan. Bularga yosh, oila tarixi, chekish va tamaki iste'mol qilish, semirish va noto'g'ri ovqatlanish, surunkali pankreatit va diabet kiradi.

Oshqozon osti bezi saratonini erta aniqlash muvaffaqiyatli davolanish imkoniyatini sezilarli darajada oshiradi. Oshqozon osti bezi saratonini erta aniqlanganda, u lokalizatsiya qilinadi va davolash osonroq bo'ladi. Erta bosqichdagi oshqozon osti bezi saratonini bilan og'rigan bemorlarda omon qolish darajasi kasallikning rivojlangan bosqichiga qaraganda ancha yuqori. Oshqozon osti bezi saratonini erta aniqlashdagi qiyinchiliklardan biri shundaki, kasallikning dastlabki bosqichlari ko'pincha hech qanday alomat keltirmaydi. Alomatlar paydo bo'lganda saraton tananing boshqa qismlariga tarqalib ketgan bo'lishi mumkin, bu esa davolashni qiyinlashtiradi. Tasviriy tadqiqotlar va qon testlari kabi skrining testlari simptomlar paydo bo'lishidan oldin oshqozon osti bezi saratonini aniqlashga yordam beradi. Biroq, oshqozon osti bezi saratonini uchun standart skrining tekshiruvi mavjud emas va skrining odatda faqat kasallik xavfi yuqori bo'lgan odamlar uchun tavsiya etiladi.

Bu tanadagi bilirubinning to'planishi tufayli teri va ko'zlarning sarg'ayishi bilan bog'liq holat. Agar o'simta oshqozon osti bezining boshida joylashgan bo'lsa, u o't yo'lini to'sib qo'yishi mumkin bo'lsa, bu oshqozon osti bezi saratonining belgisi bo'lishi mumkin. Qorin og'rig'i oshqozon osti bezi saratonining umumiy belgilaridan biridir. Og'riq qorinning yuqori qismida sezilishi mumkin va kuchli yoki doimiy bo'lishi mumkin. Odam odatdagidek ovqatlansa ham, sababsiz kilogramm halok bo'lishi mumkin. Shuningdek, bu oshqozon osti bezi saratonining umumiy belgisidir.



Ishtahaning yo'qolishi oshqozon osti bezi saratonining yana bir alomatidir va og'riq va ko'ngil aynish kabi omillarning kombinatsiyasi tufayli yuzaga kelishi mumkin. Oshqozon osti bezi saratoni ko'ngil aynish, qusish, diareya va ich qotishi kabi ovqat hazm qilish muammolariga olib kelishi mumkin. Agar o'simta tanada yoki oshqozon osti bezi dumida joylashgan bo'lsa, bel og'rig'i odatiy alomatdir.

Gastroskopiya — bu usul nafaqat oshqozon shilliq qavatining o'zgargan qismlarini vizual ravishda ko'rish, balki keyinchalik baholash uchun to'qima biopsiyasini o'tkazish imkonini ham beradi;

Og'iz orqali kontrast modda (bariy sulfat) kiritish orqali oshqozon rentgenoskopiyasi. Oshqozon devori shikastlanishi joyi va hajmini aniqlashning asosiy usullaridan biri. Oshqozon saratonining eng muhim rentgenologik belgilari:

1. Oshqozon soyasida to'lish nuqsoni mavjudligi
2. Me'da devorining egiluvchanligi va cho'ziluvchanligi yo'qolishi
3. O'simta hududida peristaltikaning mahalliy yo'qligi yoki kamayishi
4. O'simta joylashgan joy shilliq qavati relyefining o'zgarishi
5. Oshqozon shakli va hajmining o'zgarishi;

Ultratovushli tekshiruv — qorin bo'shlig'i, retroperitoneal makon va bo'yin-o'mrov usti sohasi limfa kollektorlarining ultratovushli tekshiruvi — metastazlarni aniqlash uchun ishlatiladigan usul;

Kompyuter tomografiyasi oshqozon saratonini aniqlash imkonini beradi, ammo tadqiqotning asosiy maqsadi o'smaning tarqalganligi, metastazlar mavjudligini, shu jumladan pozitron emissiya tomografiyasi yordamida normal hujayralarda uchramaydigan, saraton to'qimalarida biokimyoviy jarayonlarning o'zgarganligini kuzatishda ishlatilishi mumkin;

Laparoskopiya saraton tashxisini qo'yishda ko'p yordam bermaydi (bu faqat oxirgli bosqichlarda mumkin), aksincha kasallikning bosqichini aniqlash va jigarda va parietal qorin bo'shlig'ida ultratovushli tekshiruv va kompyuter tomografiyasida ko'rinmaydigan kichik subkapsulyar metastazlarni aniqlash uchun foydalaniladi;

Onkomarkerlar juda spetsifik (95%), ammo sezgir emas. Eng keng tarqalgan onkomarkerlar CA72.4, CEA va CA19.9 sanaladi, ularning sezuvchanligi 40-50 foiz oraliq'ida o'zgarib turadi va metastazlar mavjudligida 10-20 foizga ko'payadi.

Hozirgi vaqtda oshqozon saratonini radikal davolashning asosiy va deyarli yagona usuli bu jarrohlik amaliyotidir. Oshqozonni rezeksiya qilish shuningdek eng yaxshi palliativ davolanishni ham ta'minlaydi: og'riq, disfagiya va qon ketishining sababchisi yo'q qilinadi, organizmdagi o'sma hujayralari soni kamayadi, bu umr ko'rish davomiyligini oshirishga va bemorning ahvolini sezilarli darajada



yengillashtirishga yordam beradi. Nurlanish ta'siri va kimyoterapiya ikkinchi darajali ahamiyatga ega. Odatda butun oshqozon olib tashlanadi (gastrektomiya). Bunga ko'rsatma sifatida o'smaning oshqozon burchagidan yuqori joylashganligi, oshqozonning subtotal yoki total shikastlanishi xizmat qiladi. Kamroq holatlarda (kasallikning dastlabki bosqichlarida) uning rezektsiyasi (odatda subtotal) amalga oshiriladi:

1. Antral qism saratoni bo'lsa, distal rezektsiya;
2. I — II bosqichlardagi yurak va subkardial bo'limlarning saratonida — proksimal rezektsiya.

Bundan tashqari, katta va kichik charvi, mintaqaviy limfa tugunlarning olib tashlanishi amalga oshiriladi. Agar lozim bo'lsa, boshqa organlar qisman yoki butunlay olib tashlanadi: Krukenberg metastazlarida tuxumdonlar, oshqozon osti bezi dum, taloq, jigarning chap segmenti, ko'ndalang chamber ichak, chap buyrak va buyrak usti bezi, diafragma bo'limi va boshqalar. Boshqa ko'plab saraton turlari singari, hozirda oshqozon saratonini davolashning natijasi va samaradorligi kasallikning bosqichiga bog'liq. Ko'pgina hollarda, oshqozon saratoni faqat kech bosqichlarda aniqlanadi va bu vaqtga kelib keng tarqalishga ulgurgan bo'ladi, bu holda, 5 yillik umr ko'rish darajasi atigi 15% ni tashkil qiladi. Agar bemor dastlabki 5 yilni yashagan bo'lsa, unda keyingi omon qolish darajasi oshadi — 10 yillik omon qolish ko'rsatkichi 11% ni tashkil etadi, bu 5 yillik omonlikdan atigi 4% pastdir.

I bosqichdagi oshqozon saratoni bo'lgan bemorlarda to'liq tiklanish imkoni katta. Besh yillik omon qolish ko'rsatkichi 80% ni tashkil etadi, shundan 70% to'liq tiklanish bilan yakunlanadi. I bosqichda oshqozon saratoni juda kamdan-kam hollarda va, qoida tariqasida, tasodifan aniqlanadi. II bosqich me'da saratoni bo'lgan bemorlarda besh yillik omon qolish darajasi 56% ni tashkil etadi, shundan 48-50% to'liq tiklanadi. Tashxis qo'yilganida, 6% hollarda kasallik ikkinchi bosqichda bo'ladi. Uchinchi bosqich me'da saratoni bo'lgan bemorlarda besh yillik omon qolish darajasi 38% ni tashkil etadi, shundan qariyb 26% to'liq tiklanadi. III b (metastazlar) bosqichida oshqozon saratoni bo'lgan bemorlarda besh yillik omon qolish darajasi atigi 15% ni tashkil etadi, shundan atigi 10% to'liq tiklanadi. Oshqozon saratoni III bosqichda tashxislanishi juda keng tarqalgan. IV bosqichdagi oshqozon saratoni bilan og'rigan bemorlarda besh yillik omon qolish darajasi 5% dan oshmaydi, 10 yillik omon qolish darajasi 2,3% ni tashkil qiladi. Ulardan faqat 1,4% to'liq tiklanadi. Kasallikni IV bosqichda aniqlanishi bemorlarning 80 foizida uchraydi va eng keng tarqalgan hisoblanadi.

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NODIRABEGIM LIRIKASI HAMDA FORS-TOJIK TILLARIDAGI SHE'RLARI.

Matluba Hamrayeva Odilbekovna

UrDU Adabiyotshunoslik: o'zbek adabiyoti mutaxassisligi magistranti hamda Xorazm viloyati Yangiariq tumani 28-son maktabda ona tili va adabiyot fani o'qituvchisi

Annotatsiya: Ushbu maqolada Nodirabegim hayoti va ijodi, lirikasi, hamda fors-tojik tillarida yaratilgan she'rlari, adabiy merosi, o'zbek adabiyotiga qo'shgan hissasi haqida ma'lumotlar berilgan.

Kalit so'zlar: Nodirabegim, tazkira, lirika, she'riyat, adabiyot, lirik asarlar.

XVIII asr oxiri-XIX asrning birinchi yarmida markazlashgan Qo'qon xonligi o'z taraqqiyotining yuqori bosqichiga ko'tarildi. Mazkur mamlakatda iqtisodiy hayot ancha jonlandi, shu tufayli xalq ma'naviy-madaniy turmushida katta ijobiy o'zgarishlar yuz berdi. Yozma adabiyot, ilm-fan, turli san'at va hunarlar rivoj topdi, Qo'qon tom ma'noda shoirlar, fozillar shahriga aylandi. Bu yerdan o'zbek va tojik adabiyotiga munosib hissa qo'shgan shuaro, ulamolar yetishdi. Mavlono Fazliy Namangoniyning mashhur "Majmuai shoiroi" ("Shoirlar to'plami") tazkirasidan ma'lum bo'lishicha shu davrda Qo'qon adabiy muhitida 85 shoir yashab, ijod etgan. Mazkur tazkiraga kiritilmagan Nodira ham ana shu muhitda kamol topdi. Xalqimizning go'zal, oqila, fozila farzandi tarjimai holiga doir mufassal ma'lumotga ega emasmiz. Shoiraning o'zbekcha devoni debochasida, zamondoshlari asarlarida uning asl ismi, shaxsiyati, din, madaniyat homiysi sifatida qilgan ishlari haqida muhim ma'lumotlar bor. Shoiraning asl ismi Komila bo'lganligini Nodira haqida ilk bor maqola yozgan serqirra ijodkor Lutfulla Olimiy, O'zFA muxbiri a'zolari-Olim Sharafuddinov, Aziz Qayumov, filologiya fanlari nomzodi, shoir O'tkir Rashid o'z maqolalarida alohida qayd etganlar. Saroy doirasida uni "Mohlar oyim" deb ataganlar. Zamondoshlari "Uzlat Nodira", Abdurahmon Mirzo kabilar asarlarida Nodirani "Oyim", "Xonim" deganlar. Sharq adabiyotida Robia, Ismati va Oysha (XI asr), Munisa Ho'jandiy, Sittixonim Mutriba (XII asr), Jahonxotun (XIV asr), Munajjima va Mehri (XV asr), Gulbadanbegim, Gulchehrabegim (XVI asr), Nurjahonbegim va Zebunniso (XVI-XVII asrlar), Mahzuna, Notavon va Uvaysiy (XVIII-XIX asrlar), Muazzamxon va Nazimaxonim (XIX-XX asrlar), shoira Anbar va boshqa o'nlab shoirlar singari shuhrat topgan



Mohlaroyim Nodira XIX asr o‘zbek adabiyotida quvonch va g‘azabni, visol xursandliklari va hijron alamlarini, tinch hamda osoyishta yashash umidlari va bu umidlar qarshisidagi fojiali hollarni o‘z ijodida aks ettirganligi bilan mashhurdir. Mavlono Nodir tomonidan xilma-xil “ sharofat” lari, “ karam bobida yuz erdin ziyoda” fazilatlarini, aql va idroki ta’ riflangan Nodira aristokrat oilaga mansubligi bilan, o‘z zamondoshlari bo‘lgan kosib qizi Uvaysiy va tog‘lik bechora Mahzunadan farq qilardi. Mohlaroyim-Nodira XVIII asr oxiri va XIX asrning birinchi yarmida yashab ijod etgan, ajoyib she’rlari bilan o‘zbek mumtoz adabiyoti tarixida o‘ziga xos o‘rin tutgan ma’rifatparvar shoira, davlat arbobi, madaniyat va adabiyot homiysidir. Mohlaroyimdan bizgacha Komila, Nodira, Maknuna taxalluslari bilan o‘zbek va fors-tojik tillarida yaratilgan lirik asarlardan iborat kattagina adabiy meros yetib keldi. Mohlaroyim 1792 yili Andijon hokimi Rahmonqulibiy oilasida tavallud topdi. Shoiraning ota-onasi Amir Temur xonadoniga mansub edi. Uning onasi Oyshabegim shoir tabiatli donishmand ayol bo‘lgan. Mohlaroyim shu muhitda tarbiya oldi, xalqimiz tarixi, madaniyati, ilm va adabiyotidan yaxshigina xabardor bo‘lib o‘tdi. Yoshligidan o‘tkir zehni, nozik tabiati va shoirona salohiyati bilan ajralib turgan Mohlaroyim she’riyatga erta havas qo‘ydi. Ustoz Navoiy, Jomiy va Bedil kabi allomalar- ning asarlariga bo‘lgan e’htiyoq bilan ruhan barkamollashib bordi. Ma’lumki, bu yillarda Qo‘qon xonligini Olimxon idora qilardi. Uning ukasi Umarxon esa Farg‘ona vodiysining nufuzli shaharlaridan bo‘lgan Marg‘ilonda hokim edi. Umarxon va Mohlaroyim 1807 yilda turmush quradilar. Shu munosabat bilan Mohlaroyim Marg‘ilonga keladi. Qo‘qon xonligida davom qilib kelayotgan ziddiyatlar oqibatida 1810 yil Olimxon qatl etilib, unig o‘rniga Umarxon taxtga ko‘tariladi. Shundan boshlab Mohlaroyim taqdiri Qo‘qon bilan bog‘lanib qoladi. Uning shoira sifatida keng ko‘lamda ijod maydoniga kirib kelishi ham shu yillarga to‘g‘ri keladi. Amiriy taxallusi bilan lirik she’rlar yozgan Umarxon shoiraning ustozini edi. Mohlaroyim Qo‘qonda xon saroyida ekan, davlat ishlaridan ham voqif bo‘lib boradi. Xususan, adabiyot va san’at ahli bilan yaqinlashishga, davr she’riyatini yuqori ko‘tarishga astoydil kirishadi. Mohlaroyim va Umarxonning oilasida Muhammad Alixon va Sulton Muhammadxon ismli ikki o‘g‘il tug‘iladi. 1822 yili Umarxon vafotidan keyin 14 yoshli Muhammad Alixon davlatni boshqarishga kirishadi. O‘ttiz yoshida beva qolgan Nodirabegim ham yosh xonning yonida mamlakatni boshqarish ishida faol ishtirok eta boshlaydi. Nodira davlat va mamlakat ishlarini tadbir va adolat bilan idora qilishda homiylik namunalari ko‘rsatarkan, bu yillarda mamlakatda birmuncha osoyishtalik saqlandi. Qo‘shni o‘lkalar va ularning hukmdorlari bilan savdo-sotiq va boshqa sohalarda



hamkorlik amalga oshirildi. Shoira mamlakatdagi qurilishlar sohasida olib borgan ishlari, madaniyat va adabiyot borasida ko'rsatgan tashabbuskorliklarini o'zining devoni debochasida shunday deb ta'kidlaydi: "... Sayyidu sodot, mashoyixu ulamolardan tuhaf va hidiya birla duolar oldim. Masokin va benavolarga xayru ehsonlar birla bahra etkurdim. Karam va ato xonidan fuqaro xalqini mamnun va mustag'in aylab, marhamat va shafqatlar ko'rguzdim. Va javorida madrasai fayzosor ulumi diniy talabalarig'a bino qildim. Jiddu jahd birla sipohiytag'a anjom, fuqarolarg'a orom yetkurdim. Mamlakatni obod, musta mandlar ko'nglini shod qildim. Ulamoi din rivojlarig'a imdod yetkurdim, to shari sharif rivoj topdi, zuhd ahlig'a ixlos va aqidatan zohir qildim, to din va millat kamol topdi. Fazlu donish qabilasig'a shafqat marhamatdin oncha inoyatlar ko'rguzdimkim e' tibor darajasig'a taraqqiy qildilar. Mushafi sharif va kutubi diniy va rasoyili yaqiniy ko'p yozdirdim. Barchasini xolisanillah vaqf qildim". Nodira hali Andijondaligidayoq faqat husn-latofati, zeboligi bilangina emas, balki aql-idroki, donoligi, ilm fanga mayli, adabiyotga ishtiyoqi bilan ham ko'zga chalina boshlagan edi. Uning xat-savod chiqarib, eski maktablarda o'qilishi rasm bo'lib qolgan Sa'diy, Hofiz, Navoiy, Jomiy, Fuzuliy, Bedil asarlarini mutolaa qilishi Qo'qonda yana ham kuchaydi. Nodira xon kutubxonasidan istagancha foydalanar va she'r yozishni mashq qilishda avvalo Umarxon (Amiriy) va so'ngra uning saroyidagi shoirlardan maslahat olar, ularning adabiy munozaralaridan manfaatlanar edi. Nihoyat, u shoira sifatida kamolga yetib, hammaga ma'qul va manzur asarlar yaratdiki, haqiqatan ham, uning go'zal va sermazmun so'zlarini o'qiganda, "ahli davron marhabo" demay qo'ymas edi:

Nodira har so'zki, nishon ayladim,
Aydi anga ahli davron marhabo!

Zamondoshlaridan shoir Xotifning guvohlik berishicha, Mohlaroyim "mamlakat nizomi va xalq ehtiyojlarini tadbir va adolat rasmida kamoli aql va farosat bilan shunday olib bordiki, tamomi umaro va fuzalolar davrasida yagonai zamona, "Nodirai davron" bo'lib tanildi va xalqlar taxsiniga sazovor bo'ldi". Mohlaroyim-Nodiraning yuqorida qisman tahlil qilingan she'rlari uning o'zbekcha va tojikcha devonlaridan keltirilgan. Tojikcha devon muqaddimasida noma'lum kotib-shoiraning Mohlaroyim fazilatlarini va xizmatlarini haqida "Kamol dengizining gavhari, izzu iqbol sadafining durri noyobi, ul xotinlar toji" degan so'zlari; shuningdek, Nodiraning o'zbekcha va tojikcha "yoqimli va shirin-shirin she'rlar yozganligi haqida qaydlar muhim ahamiyatga egadir. Chunki shu 4182 sonli "Devon" ida keltirilgan she'rlar muqaddimada qayd etilgan fikrlarni to'la



tasdiqlaydi.5000 misradan ko‘proq bo‘lgan 333 she’ rni o‘z ichiga olmish bu “ Devon” dagi g‘azallarning birida Nodira: “ Men gavharlikda Jayhun daryoga yetsam ham, bir qatra suvman, qadru martabadan osmonga yetsam ham, bir zarra tuproqman” deb quyidagilarni yozadi:

Qatrai obam gar az gavhar ba Jayhun merasam,
Zarrai xokam gar az rif’ at ba gardun merasam.

Bu yurak so‘zlari Maknunaning olijanoblik, kamtarlik fazilatlaridan darak beradi.Katta falsafiy fikrlar bilan to‘la bo‘lgan bu “ Devon” dagi she’ rlarning birida shoira:

To buvad poi jahdi Maknuna
Az sari justujo‘ nagardam boz

(Maknunaning oyoqlari harakatda ekan, izlanishdan qolmaydi),-desa, boshqa bir she’ rida;

Umed hast ki, subhi umedi birasad,
Nihoyati shabi zindoni balo birasad.

(Umidimiz borki, iqbol quyoshga chiqajak, zindon qorong‘uliklariga ham nihoya yetajak),- deb yaxshi kunlarni orzu qilardi. Shoira falakning mojarolariga, “ dardu alamga muftalo” qiluvchi holatlarga e’ tiroz bildirib, inson erkinligi to‘g‘risida o‘ylagan. “ Zindon qorong‘uligiga barham beruvchi” “ Iqbol quyoshi” porlab chiqishini orzu qilgan.Mohlaroyimning yaqinda Namanganda topilgan yangi devoni hijriy 1239 (milodiy 1824) yilda tuzilgan bo‘lib, unda shoiraning Nodira, Komila, Maknuna taxalluslari bilan bitilgan o‘zbekcha va tojikcha 120 she’ ri keltirilgan.Devonda Xotir, Hoziq, Gulxaniy, Miskin, Dabir, Mushrif, Fazliy she’ rlari bilan birga, hozirgacha adabiyotimizda noma’ lum bo‘lgan shoir Nodirning 111 g‘azali ham bor. Muhimi shundaki, bu devonga Navoiyning “ Ko‘ngul jon birla bo‘ldi hamrahing, men dard ila turdum” , Mullo Abduqodir Bedilning “ Ilohi pora tamkindeh dami vahshi nigohonro” kabi g‘azallariga shoira tomonidan bog‘langan muhammaslar ilova qilingan.Devondagi 103 banddan iborat muxammaslar, 11 bandlik ikki musaddas, 5 bandlik musamman, 8 bandlik tarkiband va 10 bandlik muashshar shoiraning faqat g‘azal janrida emas, balki boshqa xilmal xil janrlarda ham mahorat bilan qalam tebratganini ochiq ko‘rsatib turadi. Misol uchun shoiraning firoqnoma tarsidagi muashsharidan bir bandini ko‘zdan kechiraylik.

Ohkim behad menga javru jafo aylar falak,
Furqat ichra qismatim dardu-balo aylar falak.
Yerdin ayru manga ko‘p mojarro aylar falak,



G'am bila guldek yuzimni qahrabo aylar falak.
Bevafodir oqibat, kimga vafo aylar falak,
Hasratu dardu alamga mubtalo aylar falak.
Yorning albatta yoridan judo aylar falak,
Gul bila bulbulni bebargu navo aylar falak.
Hech kim yorab jahonda yoridin ayrilmasun,
Jondin ortiq mehribon dildoridin ayrilmasun.

Bu misralardan ayonki, she' riyatning har qanday shaklida ham o'z fikrlarini ravon ifodalay olgan shoira, boshiga qanchalik kulfatlar tushmasin, umid tonglariga yetmoqchi, qorong'i zindon oqshomlaridan yorug'likka chiqmoqchi bo'lgan. Shoira qandaydir ilm, ma' rifat va madaniyat rivojiga yo'l beruvchi sharoitlarga intiladi.

Xulosa:

Nodiraning adabiy merosi o'zbek she'riyatining go'zal sahifalarini tashkil etadi. Uning o'zbek va fors tillarida bitilgan devonlari, shoira she'rlari kiritilgan bayozlar bizgacha yetib kelganki, ularda mumtoz qalam sohibining 10 ming misradan ko'p lirik asarlari jamlangan. U mumtoz poeziyamizning asosan g'azal, muxammas, musaddas, musamman, tarji'band, tarkibband, firoqnoma kabi janrlarida qalam tebratdi. Nodira Hofiz, Lutfiy, Alisher Navoiy, Fuzuliy, Bobur, Mashrab, Bedil, Huvaydo kabi sharq adabiyotining ulug' siymolari an'analaridan ayol qalbining nozik tuyg'ularini aks ettirishda samarali foydalandi. Nodira g'azallarida vafo, muruvat, odamiylik, poklik, sadoqat tuyg'ulari ulug'landi. Uning lirik qahramoni nomus va hayoni yuksak darajada qadrlagan, sevgida, insoniy muomalada iffat, odob va andisha saqlashga ahd qilgan sadoqatli ayol, vafodor do'stdir. Nodiraning ishqiy g'azallari Shashmaqom yo'llarining boy bir qismini tashkil etadi. Bu g'azal-qo'shiqlar inson qalbini ilitadi, unda go'zallik va nafosatga nisbatan muhabbat uyg'otadi, aqli, xulqi va badiiy didini boyitadi. Shu ma'noda, uni rok muhabbat, sadoqat va vafodorlik kuychisi sifatida qadrlaymiz. Uning mana bu g'azali zamirida qanchalik chuqur ma'no, dard, hikmatga moyil badiiylik yotganligiga ishonch hosil qila olamiz.

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“NAVOIY MUSAMMATLARIDA MA’NAVIY SAN’ATLAR”

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ANNOTATSIYA

Mazkur maqola dabiyotimiz tarixi yana shundan dalolat beradiki, she'riy san'atlar shoir badiiy salohiyatini ko'z-ko'z qilish, uning xilma-xil san'atlardan mohirona foydalanish usullarini namoyish etish emas, balki ijodkor badiiy tafakkur dahosining ko'lami, yuksak ijtimoiy-axloqifoyalarni jilolantirish san'atkorligi ifodasi bo'lib kelgan. She'riy san'atlar muayyan badiiy tamoyillarga asoslangan. Bulardan eng muhimi she'riy san'atlarning asar mazmuni bilan uzviy bog'liqligi sanaladi.[1]

Kalit so'zlar: adabiyot, san'at, mumtoz she'riyat, janr, she'riyat.

KIRISH

Ma'lumki, musammat arabcha so'zidan olingan bo'lib, "ipga o'tkazilgan marvarid" degan ma'noni bildiradi. Musammat deganda, musallas, murabba', muxammas, musaddas, musabba', musamman, mustasne', muashshar shakllarining umumiy nomi anglashiladi. Musammat she'r bandlarining baytdan tashqari turlarini anglatuvchi umumiy atama hisoblanadi. Manbalarda ilk musammatlar yaratgan shoirlar sifatida Manuchehri Damg., oniy (vaf. 1040) va Qatron Tabriziy (XI asr o.,rtalari) nomlari tilga olinadi. Keyinchalik esa Lomeiy Gurgoniy, Abdulvose', Hoja Imodi Faqeh, Azhariy kabi shoirlar she'riyatida ham musammatlarning go.,zal namunalari yuzaga keladi. O.,zbek mumtoz she'riyatida musammat yozish esa Hofiz Xorazmiy va Gadoiy ijodiyotidan boshlanadi.[2] Kuzatishlarimiz Hofiz Xorazmiyning musammat she'riy shakllaridan bo.,lgan 9 bayt 45 misradan iborat muxammas yaratganini ko.,rsatadi [20;259]. Bu haqda fidoyi olim Hamid Sulaymonov xayrli ishlarining davomchisi, Xorazmiy she'riyatini maxsus o.,rgangan adabiyotshunos Mo.,minjon Sulaymonov shunday yozadi: "Hofiz Xorazmiyning tarkiband va muxammasi, ikki mustazodi garchi son jihatidan kam bo.,lsa ham, bu janrlarning o.,zbek adabiyotidagi dastlabki mumtoz namunasi



hisoblanishi bilan qimmatlidir” [14;12]. Ilmga bu kabi yangi fikrlarning kelib qo„shilishi ba“zi munozarali o„rinlarga aniqlik kiritadi.[3]

ADABIYOTLAR TAHLILI VA TADQIQOT METODIKASI

Kuzatishlar musammat haqidagi eng mukammal ta“rif va ma“lumot Xusayn Voiz Koshifiyning “Badoye“ ul-afkor fi sanoye“ul - ash“or” risolasida mavjud, – deb hisoblab, unda berilgan quyidagi ta“rifni keltiradi: “Musammat shuldurki, barcha misralar bir-biriga mos qofiyalar bilan ta“minlanadi, faqat oxirgi misra qofiyasi boshqacha bo„ladi” [7;31]. Biz ham mana shu ta“rifni to„la va mukammal deb hisoblaymiz, bu va yuqorida keltirilgan nazariy asoslarga tayangan holda: “Arab tilida ipga o„tkazilgan marvarid ma“nosini anglatuvchi musammat – har bandi 3 misradan 10 misragacha bo„ladigan, 1-banddan boshqa bandlarining oxirgi bir yoki ikki misrasi yuqoridagi misralar bilan qofiyalanmaydigan, lekin vaznda bir bo„lgan she“riy shakllarni jamlovchi janrdir”, – deya ta“rif beramiz va quyidagi turlarga tasnif qilamiz: musallas, murabba’, muxammas, musaddas, musabba’, musamman, mutassa’, muashshar. Bular orasida 5 ta she“riy shakl, ya“ni murabba“, muxammas, musaddas, musamman, muashshar ham Koshifiy asarida mukammal ta“rif topadi. Undan oldingi she“rshunoslar musammatning 3 turigagina izoh berganlar [7;32]. Musammat she“riy shakllari ichida musabba“ va mutassa“ yozish ancha kam uchraydi.[4]

MUHOKAMA VA NATIJALAR

1. Mustaqil musammatlar. 2. Tazmin musammatlar. Mustaqil musammatlar – tom ma“nodagi mukammal tasmitlar bo„lib, ular g„azal asosida yaratilmasligi, yoki tazmin tariqasidagi musammatlardek o„zga she“rdan jumla, misra, bayt kiritilmasligi bilan ajralib turadi. Ko„pincha bu tur musammatlarda: 1.Bandlardagi oxirgi misra bir xil takrorlanadi; 2.Ko„pchilik g„azal asosida yaratiladigan musammatlardek, birinchi banddagi oxirgi ikki misra radifi bir xil bo„lmaydi; 3.Taxallus oxirgi bandning yuqori qismlarida beriladi, g„azal maqta“idagidek so„nggi bandning keyingi ikki qismidan birida berilmaydi.[5] Tazmin musammatlarda – bir she“r o„zga bir she“rga qisman yoki to„liq iqtibos (ba“zan juz“iy o„zgarishlar bilan) qilinadi. Bu tur musammatlarni “g„azal asosida yaratiladigan musammatlar” deb atamaganimizning sababi bor. Chunki, bular bir hodisa emas, balki g„azal asosidagi musammat tazmin musammatning bir turidir. Fors-tojik mumtoz poetikasiga bag„ishlangan asarda e“tirof etilishicha, tazmin borasidagi fikrlarni nafaqat rivojlantirgan, balki ilmiy boyitishga ham ulkan hissa qo„shgan Xusayn Voiz Koshifiy o„zining “Badoye“ ul-afkor” asarida tazminning bir qancha turlari qatorida oldin hech bir manbada kuzatilmagan, bir she“r butunlay boshqa she“rga singdirilgan



va bir butunlik hosil qilgan, yangi taxmis va tasdis turlariga izoh va misollar keltiradi [8;69]. Demak, tazmin musammatlar to,,liq yoki noto,,liq bo,,lishi mumkin.[6]

XULOSA

Xulosa qilib shuni aytishim mumkinki, buyuk mutafakkir shoirimiz Alisher Navoiy ijodidagi badiiy san`atlar har tomonlama mukammal, o`zining badiiy nafosati bilan , hilma-hil ifoda usullari bilan berilgani-o`zbek tilimizning g`oyatda boyligi va go`zalligini, shuningdek nozik va teranligini yorqin hamda jonli lavhalarda ifodalashini ko`rsatib turibdi. Bularni chuqur o`rganish yangi O`zbekistonimizning yosh mutaxassislari uchun nihoyatda zarur deb bilaman.

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INGLIZ TILINI O'QITISHDA MAKTAB O'QUVCHILARINI GRAMMATIK KOMPETENSIYASINI RIVOJLANTIRISH.

Anotatsiya: Ushbu maqolada maktab o'quvchilarda grammatik kompetensiyasini rivojlantirishdagi turli xil prinsiplardan foydalanish usullari keltirib o'tilgan.

Kalit so'zlar: grammatika, kompetensiya, konsepsiya, mexanizm, tamoyil, sintaksis

THE MAIN PECULIARITIES OF DEVELOPING GRAMMAR COMPETENCE IN SCHOOL PUPILS IN TEACHING ENGLISH

ABSTRACT : Grammar in school students in this article different in the development of competence methods of using different principles are mentioned.

Keywords: grammar, competence, concept, mechanism, principle, syntax.

ОСНОВНЫЕ ОСОБЕННОСТИ РАЗВИТИЯ ГРАММАТИЧЕСКОЙ КОМПЕТЕНТНОСТИ УЧАЩИХСЯ ШКОЛА КЛАССОВ ПО ПРЕПОДАВАНИЮ АНГЛИЙСКОГО ЯЗЫКА

АННОТАЦИЯ: Грамматика у школьников в этой статье разные по развитию компетентности упоминаются методы использования различных принципов

Ключевые слова: грамматика, компетенция, концепция, механизм, принцип, синтаксис.

Bugungi kunda chet tillarni mukammal o'rganish barcha yosh va yoshi kattalar orasida dolzarb masalaga aylanib bormoqda. O'zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 5-apreldagi 281-son "Umumta'lim maktablari uchun muqobil darsliklarni yaratish va ulardan foydalanish tizimiga bosqichma-bosqich o'tish mexanizmini joriy etish chora-tadbirlari to'g'risida"gi qarori bunga yaqqol dalil bo'la oladi. Ingliz tilini o'rganishda ko'pchilik gapirish yoki o'qishni o'rganish bilan cheklanib qolgan. Lekin ular og'zaki nutq amaliyoti uchun kommunikativ grammatika va kommunikativ leksikaning ham muhim o'rni borligini anglab etishi lozim.



Soʻz shaklini anglash, uni boshqa soʻzlar bilan biriktirib tugal fikr anglatadigan gaplar yasash, shuningdek, fikrni tinglab va oʻqib tushunish, grammatik koʻnikma va malakalarni egallashni talab qiladi. Metodik adabiyotlarda bu jarayon grammatik mexanizmni egallash, oʻzlashtirish, grammatik malakalar shakllantirish, bilimlarni egallash, grammatik harakatni oʻzlashtirish kabi koʻplab atamalar bilan ataladiki, menimcha ularning barchasini oʻrniga birgina grammatik kompetensiyani shakllantirish atamasini ishlatish maqsadga muvofiq boʻladi. Bu esa grammatik vositalardan ogʻzaki va yozma nutq jarayonida erkin foydalana olishni, shuningdek, tinglab tushunilgan va oʻqilgan nutqdagi grammatik belgilarni toʻgʻri farqlay olish darajasini anglatadi. Grammatika atamasi quyidagi maʼnolarni ifodalaydi: tilning grammatik koʻrinishi; tilning grammatik qurilishi haqidagi fan; amaliy grammatikani yaʼni konkret tilga oid boʻlgan grammatik qoidalar, grammatik hodisalarning tavsifi hamda grammatik koʻnikma va malakalar.

Ilmiy manbalarda bayon etilgan turli-tuman maʼlumotlar chet til oʻqitish maqsadiga tatbiq etib, “grammatika” soʻzini ikki tushuncha bilan chegaralash mumkin: 1) nutqning grammatik tomoni – tilning gapirish, tinglash, oʻqish va yozuvda uchraydigan grammatik hodisalari (mas. nutq namunasi; feʼlning shaxs shakli; artikl) va 2) til hodisalarini taʼriflovchi mavhum otlar (mas. ega gapda birinchi oʻrinni egallaydi; otning birlik shakliga (chet tilga oid) koʻplikda falon qoʻshimcha qoʻshiladi).

Respublikamizda grammatik kompetensiyani rivojlantirish va ularni oʻqitish masalalari boʻyicha J. Jalolov, T. Sattarov, U. Xoshimov, A. Koʻchiboev, D. Shabanov, Oʻ. Xoshimov, I. Yoqubov, M. Irisqulov va S. Misirovlar ilmiy tadqiqot ishlarini olib borganlar. Rossiyada esa ingliz tilini oʻqitishda grammatik kompetensiyani rivojlantirish borasidagi tadqiqotlar qatoriga L.A. Shirokova, L.I. Karpiva, L.K. Bobodjanova, S.B. Mordas, P.G. Kurbanovalarning ishlarini misol qilish mumkin. Xorijiy mamlakatlarda ham ingliz tilida oʻqitishda grammatik kompetensiyalar bilan bogʻliq tadqiqotlar S. Thornbury, P. Urr, D. Nunan, P. Saaristo, G. Widdowson tomonidan olib borilgan.

Chet tili grammatikasini oʻzlashtirish oʻquvchilarning tafakkurini rivojlantiradi, kuzatuvchanlik, tahlil qilish qobiliyatini oʻstiradi va xotira hajmini kengaytiradi. Oʻ. Xoshimov va I. Yoqubovlarning fikricha “...kishi gapdagi hamma soʻzlarni bilsa ham, bu gapdagi soʻzlar oʻrtasidagi bogʻliqliklarni sezmasa, uning mazmunini tushunib etmasligi mumkin. Aksincha, biron gapda bitta, ikkita va undan ham koʻproq notanish soʻz ishlatilgan boʻlsa ham, kishi til strukturasi yaxshi egallagan boʻlsa, u shu soʻzlarning maʼnosini fahmlab bilib olishi yoki hech



bo‘lmaganda bu so‘zlarni lug‘atdan topib gapning mazmunini tushunib olishi mumkin”.

Hozirgi zamon chet tili o‘qitish metodikasida grammatik ko‘nikma va malakalarni shakllantirish va mustahkamlashda ham uch xil yondashuvni ko‘rish mumkin:

1. an'anaviy yondashuv,
2. aralash yondashuv,
3. kommunikativ yondashuv.

Til ta'lim jarayoniga hozirgi kunga kelib kommunikativ yondashuv keng tadbiiq etilmoqda. Demak, grammatik qoidalar ham misollar va matn ya'ni kontekstda o‘rgatilinmoqda. Ko‘proq grammatik mashqlar ham og‘zaki ham yozma qo‘llash orqali amaliyotda qo‘llanilib kelinmoqda.

J.Jalolov fikricha grammatikani o‘rgatish quyidagi prinsiplarga asoslanadi:

Grammatik mexanizmlarni shakllantirish prinsipi;

Kommunikativ yo‘nalganlik prinsipi;

Grammatikani amaliy o‘rganish prinsipi;

Grammatikani strukturada o‘rganish prinsipi;

Grammatikani ongli o‘zlashtirish prinsipi;

Grammatikani farqlab o‘rgatish prinsipi;

Yuqorida sanab o‘tilgan prinsiplar ta'lim jarayoniga muhum o‘rin tutadi.

Xususan, Kommunikativ yo‘nalganlik prinsipi, Grammatikani amaliy o‘rganish prinsipi; Grammatikani ongli o‘zlashtirish prinsipi; Grammatikani farqlab o‘rgatish prinsipi nihoyatda muhum ahamiyatni kasb etadi. Ma'lumki, ingliz tili grammatikasini o‘rganishda o‘quvchilar bir qancha qiyinchiliklarga duch keladilar. Bunga sabab ingliz tili grammatikasi qoidalari murakkab usullar orqali tushuntirilgan bo‘lib, ular asosida berilgan mashqlarni tushunish ham anchagina qiyin. Bunday holatda til o‘rganuvchining tez charchashi va zerikishi tabiiy. Shu sababli grammatik prinsiplarni o‘quv jarayoniga to‘g‘ri tadbiiq etish dars jarayoni samaradorligini oshiradi.

Barcha modullar kabi kommunikativ grammatika modulini ham belgilangan daraja asosida o‘rgatish maqsadga muvofiq bo‘ladi. Masalan A2 baraja uchun quyidagi mavzular tavsiya etiladi: to be (am,is,are); have, has; to be going to; Personal Pronoun; Possessive Pronoun; Present Simple Tense; Present Continuous Tense; was, were; Past Simple Tense; Past Continuous Tense; Present for the future; Future Simple Tense; Article, Preposition, Reflective Pronoun,



Adjectives; Modal verbs; Adverbs; Types of questions (General, Special, Tag, Alternative); Infinitive, Gerund, Noun, Reported Speech, Conjunctions, Active and Passive Voice.

B1 daraja o'rganuvchilar uchun esa quyidagi mavzular tavsiya etiladi: Tenses; used to; Modal verbs; Conditionals; Passive; Reported Speech; Questions; Gerund and Infinitive; Articles; Relative clauses; Adjectives and adverbs; Word order; Prepositions, Article, wish, Nouns and Pronouns, Making Comparison, Expressing ideas with verbs; Making Comparison, Relative clause, mixed conditions.

Comparison of adjective (Sifat darajalari) Bundan tashqari grammatik kompetensiyani rivojlantirishga quyidagi o'yin texnologiyalardan ham foydalanish maqsadga muvofiq. Jumladan, Ambiguous Picture, Blackboard Bingo, Brainstorm round a word, Chain story, Changing sentences, Word hunting, Comparing things, Expanding texts, Draw a word, Express your view, General knowledge, Hearing mistakes, Imaginative identifications, Jumbled sentences, Interview an interesting personality, Happy dancing, Five minute activity, Match the adjectives.

Demak, yuqoridagi berilgan mashqlardan ma'lumki, o'quvchilar grammatikani faqatgina qoidalarni yodlab emas balki turli xil kommunikativ grammatik mashqlar orqali rivojlantirishlari maqsadga muvofiq. Bundan tashqari, barcha grammatik materiallar til o'rganuvchilarga interfaol yoki didaktik usullar orqali etkazilsa, ko'pchilik til o'rganuvchilar bunday vaziyatni juda katta qiziqish va ishtiyoq bilan o'rganadilar.

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SOCIAL PHILOSOPHICAL PROBLEMS OF EDUCATING YOUNG PEOPLE'S LIFE GOALS

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Annotation: *This article analyses the essence of the concept of purpose and life goals and the importance of the socio-philosophical study of these concepts, as well as the peculiarities of the formation of life goals in young people and the importance of life goals as a guiding factor in youth activities.*

Keywords: *youth, purpose, life goals, need, interest, determinant, socialization, individual, values, factor, education, socialization factors.*

1. INTRODUCTION

“People with goals succeed because they know where they're going” (Earl Nightingale). This statement describes the idea that humans need goals because goals act as “signposts” and motivate us to go on. Especially for students close to experiencing a postschool transition, goals can be viewed as “navigating tools” that can be used to transition successfully from school to a tertiary education or a future career.

It is known from history that the future development of any society and the well-being of the people depend on the level of attention paid to the education of young people in that country. In this sense, the issue of youth in Uzbekistan is one of the priorities of state policy. The fate of humanity depends on the upbringing of young people on the basis of humanistic ideas. In this sense, the issue of youth in Uzbekistan is one of the priorities of state policy. In this regard, the President of the Republic of Uzbekistan Sh.M.Mirziyoev said, "... we need to educate a new generation of educated and qualified personnel who will emerge as enterprising reformers, think strategically" [1]. From this point of view, in our country, where more than half of the population is young [2.89], one of the important tasks in the field of science and education is to educate young people as active individuals with a strong life position and life goals. Indeed, in the context of the renewed Uzbekistan,



the degree to which the life goals and activities of young people are in line with the national interests and goals of society serves as a guarantee of social development.

As young people socialize as individuals, they organize and operate their lives based on a specific purpose and goal. The study of the concept of life goals as a major determinant and guiding factor of the role, position, and activity of young people in society is important in this regard. The lack of fundamental research on the philosophical aspects of the formation of life goals in young people makes it necessary to research this area, and thus plays a special role in the formation and socialization of young people as individuals in the development of modern methods of educating young people.

2.MAIN PART.

Although the concept of “life goals” is not one of the most widely used concepts in the scientific context of today, many approaches to the study of the relationship between the individual and society can find specific approaches to this concept. Here are some of them.

"The purpose of life is the idea that combines the most basic results or events that a person wants to happen in his life into its content and substantiates the existence of man" [8,317]. In this approach, broad-based goals that reflect a person's core interests are presented as life goals. Unlike short-term, easily achievable goals, a person's life goals are long-term goals. They are, of course, “formed in the process of strategic planning of human life, and their implementation can take decades” [4,336], of course. Just as human activity is the sum of various district operations, actions, and endeavours that have a specific meaning, so life goals are the most general, ultimate goals of a person that complement the chain of transient and intermediate goals. It is a vital goal that motivates an individual to action [9,65].

Life goals are considered as one of the most general and guiding factors of human activity, such as values and moral ideals in society, as a factor that reflects an individual's ability to act as a long-term life program [5,43].

In several studies, “life goals have been identified as the highest substructure of an individual's motivational-target area, which plays a regulatory role in long-term self-programming” [6].

As important features of a person's life goals, the philosopher-scientist I.O. Martinyuk shows the following:

a) life goals are formed as a specific way of life activity within a certain lifestyle;



b) life goals are an individual form of expression of ideas, goals, and values that are a priority in society, directing the activities of the individual to change reality, to restructure all spheres of life;

c) life goals have the characteristics of generalization, integration, sustainability, and are characterized by a long-term impact on the activities of the individual;

d) life goals largely depend on the social status of the individual, his place in the system of social roles, as well as his worldview, interests, needs, abilities, life experiences; [7,41]

But the nature of sustainability attributed to the vital purpose in this approach is relative. Because an individual's life goals are dynamic in nature, they can change in a way that is appropriate to the individual's life experiences, level of knowledge, and level.

The above positions on the important features of life goals can be summarized as follows:

- first, they are generalizing, final, primitive, long-term, goals;
- second, they acquire absolute content and cannot have a more basic purpose in man;
- third, they represent an end goal that is the result of a series of tasks related to the achievement of short and intermediate goals;
- fourth, it gives meaning and content to many short, transient, and personal goals in human life.

Hence, the life goal is the most basic, fundamental, ultimate goal that unites the most important results that a person strives to achieve throughout his life, determines the direction, content and long-term goals of human activity.

While life goals are important throughout a person's life as a regulator and determinant of their activities, they are especially important for adolescence. At different stages of a person's life, one or another part of the regulators that direct his activity is a priority and has a special significance for this age. In particular, from high adolescence onwards, life goals become a key component that characterizes a person's orientation and begins to take precedence. In this context, it is important to study the problem of life goals concerning youth.

3. CONCLUSION

As young people socialize as individuals, they organize and operate their lives based on a specific purpose and goal. The study of the concept of life goals as a major determinant and guiding factor of the role, position, and activity of young people in



society is important in this regard. The lack of fundamental research on the philosophical aspects of the formation of life goals in young people makes it necessary to research this area, and thus plays a special role in the formation and socialization of young people as individuals in the development of modern methods of educating young people. In general, the study of the category of "life goals", its structure, the process of formation of life goals in young people, the factors and conditions that affect it is important in the following respects:

First of all, following the innovations taking place in our society, a wide range of tasks are emerging in the field of science, education, and ideology. In particular, the growing need to educate the younger generation as professionals who think by the requirements of the new age, have their clear life position and goals;

secondly, since the concept of life goal, its impact on personal development and activity has not been studied philosophically, it is necessary to substantiate the place of life goals in personal development and focus the results of new research on the current educational tasks of today's youth.

thirdly, the success of reforms in the process of deepening democratic reforms, development of civil society and modernization of the country is directly related to the formation of the individual's life goals in the national interest and the goals of society;

fourthly, the lack of fundamental research on the role of life goals in the process of socialization and social activity, as well as the study of philosophical aspects of life goals formation in young people requires research and development of modern methods of life goals education.

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THE LANGUAGE AND ITS CULTURAL SIGNIFICANCE

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Annotation: This comprehensive article delves into the multifaceted landscape of language and its profound significance in human communication, culture, and society. It explores the diverse dimensions of language, encompassing its role in shaping identity, fostering social cohesion, and serving as a conduit for knowledge sharing and expression. By weaving together a rich tapestry of linguistic insights, the article offers readers a nuanced understanding of language's transformative potential as a driver of intercultural dialogue, personal growth, and societal interconnectedness.

Keywords: a landscape of language, significance of language, tapestry of linguistic insights, language role

Language, a complex and multidimensional means of communication, is essential to human connection as well as culture and society. It provides a means of communication for the exchange of ideas, feelings, and experiences, fostering interpersonal understanding and connection. Language has more meaning than just transmitting information; it also shapes our identities, affects our views, and even reflects the social and cultural standards of a community or culture. Language is, in essence, a sophisticated system of sounds, gestures, and symbols that have been applied to the representation and communication of meaning. In addition to concrete facts, it enables human beings to express their ideas, attitudes, and views. Language can be used by us to share our ideas, experiences, and knowledge with other people to foster collaboration, cooperation, and societal cohesion. Language also enables the transmission of cultural heritage, traditions, and collective memory from one generation to another, acting as a vehicle for preserving and perpetuating cultural identity. Language isn't a static entity; it's dynamic and constantly evolving. It has adapted and transformed over time, taking into account the changing needs, values, and aspirations of a society. Each community or culture has distinct languages, dialects, and language variations according to their specific grammar, vocabulary, and grammatical conventions. These linguistic differences are not only symbolic of identity but also contribute to a rich tapestry of human diversity and cultural heritage.



Furthermore, language is much more than just a tool for communication; it also has a significant impact on how we perceive the world and how we comprehend it. Language shapes our mental models and affects how we interpret and classify the world around us. The connotations we give words and the way we use them can influence our attitudes, beliefs, and actions. For instance, linguistic relativity, also known as the Sapir-Whorf hypothesis, postulates that our language has an impact on how we see the world and how our brain functions. In addition, language is an effective instrument for socialization and social control. Social norms, values, and expectations are transmitted and maintained within a society through language. Language reflects and perpetuates power dynamics, as certain groups or individuals may hold linguistic dominance or have their language elevated as the standard. This can have implications for social inclusion, equity, and access to opportunities. Language encompasses a wide range of diverse dimensions that shape our identities, foster social cohesion, and facilitate knowledge sharing and expression. These dimensions highlight the complexity and richness of language as a fundamental aspect of human communication and culture.

1. *The influence of language on identity:* Language is an essential factor in defining the identities of individuals and groups. The language we're talking in may be an important sign of our cultural, ethnic, or regional identity. Our language is representative of our values, beliefs, and experiences, which allow us to reflect on what it means to be different. It is a way of meeting likeminded individuals or communities with similar language and cultural backgrounds, which can help us feel connected to each other.
2. *Improving Social Cohesion:* Language plays an important role in the promotion of community cohesion. It's capable of facilitating communication, collaboration, and building relationships between people. The sharing of language has created a sense of unity, joint understanding, and shared experiences. Through the use of language, people can participate in social rituals, take part in cultural activities, strengthen collective standards, build relationships with one another, and promote a sense of belonging.
3. *Conduit for Knowledge Sharing:* Language is the primary medium for knowledge sharing and acquisition. It's a way of transmitting information, ideas, and experiences across generations. Language is a means of communicating complex concepts, theories, and discoveries, which will facilitate learning and intellectual development. The language enables us to



engage in intellectual dialogue, debate, and critical thinking, which supports the advancement of knowledge and the exploration of new ideas.

4. Language provides us with an opportunity to express emotions, thoughts, and creativity. This will make it possible to express our feelings, desires, and aspirations, as well as foster emotional connections and empathy. Language enables us to engage in stories, poems, literature, and other forms of creative expression that give voice to our imagination and creativity. It serves as a platform for personal and collective expression, allowing us to share our unique perspectives and experiences with others.
5. *Cultural Preservation and Transmission*: Languages have an intrinsic link to culture and play a major role in its preservation and transmission. The language has a rich history, tradition, and values of the community or society within it. From generation to generation, language, cultural knowledge, oral traditions, and folklore are passed on. In order to maintain the continuity of cultural practices and customs, language is a repository for cultural heritage.
6. *Bridge the gap*: Language plays an important role in bridging divides and fostering understanding between different groups. It allows people of different linguistic backgrounds to communicate, exchange ideas, and develop mutual respect. Intercultural dialogue, the appreciation of diversity, and global interconnectedness are supported by language learning and multilingualism. Fostering the acceptance of linguistic diversity enables us to build a society that represents and values all languages and cultures.

A sophisticated comprehension of language demonstrates its transforming power as a catalyst for interpersonal development, intercultural communication, and societal interdependence. Beyond only facilitating communication, language is a potent instrument that helps people cross cultural barriers, broaden their perspectives, and make a positive impact on a more inclusive and linked society. When it comes to promoting understanding and intercultural communication between disparate groups, language is essential. Learning and interacting with many languages opens doors to new ideas, viewpoints, and cultural understanding. Empathy, meaningful communication, and the investigation of common beliefs and experiences are all made possible by language. Through intercultural dialogue, language acts as a catalyst for breaking down barriers, challenging stereotypes, and building bridges across cultures. Language acquisition and proficiency contribute to personal growth and development. Learning a new language expands one's cognitive abilities, enhances problem-solving skills, and cultivates adaptability. It broadens



individuals' understanding of the world, enabling them to navigate different cultural contexts and appreciate diverse ways of life. Language learning also fosters empathy, as it requires an understanding of different cultural norms, customs, and linguistic nuances. Through language, individuals can develop a global mindset, open themselves to new ideas, and embrace cultural diversity. Language acts as a catalyst for societal interconnectedness, enabling individuals and communities to connect across borders and collaborate on a global scale. In an increasingly interconnected world, proficiency in multiple languages facilitates international communication, trade, and cooperation. Language skills create opportunities for cultural exchange, academic collaborations, and professional networking. By breaking down language barriers, individuals can engage in meaningful cross-cultural interactions, contributing to a more interconnected and interdependent global society. Language empowers individuals by providing them with a means to express themselves, assert their perspectives, and participate fully in social, economic, and political spheres. Access to language education and proficiency in dominant languages can enhance opportunities for marginalized communities, enabling them to advocate for their rights, access resources, and challenge systemic inequalities. Language inclusivity promotes social cohesion, equal representation, and the recognition of diverse voices within society. The preservation of native languages and cultural heritage relies on language to a great extent. It is the wisdom, knowledge, and unique perspectives of indigenous communities that are embedded in these languages. We can preserve cultural diversity, promote social justice, and respect for indigenous rights by revitalizing and promoting these languages. Efforts to preserve indigenous languages contribute to the revitalization of cultural practices, intergenerational connection, and the empowerment of indigenous communities.

Conclusion. Language is a multifaceted and dynamic system of communication that holds profound significance in human interaction, culture, and society. It enables us to connect, understand, and relate to one another, shaping our perceptions, identities, and beliefs. Language influences our cognition, socialization, and access to opportunities, while also reflecting and perpetuating cultural and social norms. Understanding the multifaceted landscape of language is crucial for appreciating its power and significance in human communication and the broader fabric of society. Language encompasses a wide range of diverse dimensions that shape our identities, foster social cohesion, and facilitate knowledge sharing and expression. These dimensions highlight the complexity and richness of language as a fundamental aspect of human communication and culture. The transformative



potential of language as a driver for intercultural dialogue, human growth, and societal interconnectedness has been highlighted through an intelligent understanding of languages. Language promotes empathy, cultural understanding, and inclusion, enabling individuals to connect with other cultures, challenge stereotypes, and contribute to a more interconnected and inclusive world. We can exploit the power of language for building bridges and fostering personal and societal growth, as well as creating a more connected and cohesive global community, if we take advantage of languages' diversity, encourage learning to speak another language, and use language technology.

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SECURING THE GREEN ECONOMY

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Abstract: This article talks about the role and importance of the green economy in our country and the measures being implemented to ensure its safety.

Keywords: Economy, energy, mission, green economy, technology, efficiency, finance.

Аннотация: В данной статье говорится о роли и значении зелёной экономики в нашей стране и мерах, реализуемых для обеспечения её безопасности.

Ключевые слова: Экономика, энергетика, миссия, зеленая экономика, технологии, эффективность, финансы.

Introduction. In the modern world, the topic of green economy has been one of the most relevant over the past few years. One of the main tasks of the transition to a “green” economy is to increase the energy efficiency of the economy and rational use of natural resources. This is achieved through the modernization of technology and the development of financial mechanisms.

Uzbekistan is a country that has achieved success in the field of green economy and ecology in recent years. Specialists actively working in the field of technology, environmental protection, algorithmic technologies and waste recycling processes play an important role in the economic and environmental development of Uzbekistan. President of Uzbekistan Shavkat Mirziyoyev focused on the development of the “Green Economy” concept; many projects are being implemented in our country to develop science, innovation, technology and economy. In particular, the adoption of this decision entailed positive changes in the



life of our country. Below is a brief appendix from the Decree of the President of the Republic of Uzbekistan No. PQ-4477 dated October 4, 2019.

Literary analysis and methodology. The concept of "green economy" is a new direction of economics that emerged at the end of the twentieth century, emphasizing the need to reduce the negative impact of human economic activities on the environment and aimed at economic stability, rather than economic stability. In any case, economic growth is a direction that calls for dealing with minimal risk to the environment. Proponents of this direction believe that the economy is a dependent component of the natural environment in which it exists and is part of it. This new direction - the green economy - is based on green technologies and projects. Their success will largely depend on their ability to attract significant financial flows. One of the most promising methods of financing environmental initiatives is socially responsible investment. Its main mechanism is "green investments", which have significant potential for reducing environmental damage, and the importance of the "green" economy in attracting these investments is incomparable. A green economy is economics that improves human well-being and policies that promote social justice and prevent the depletion of ecological and environmental resources while significantly reducing risks.

Environmental problems that concern humanity in the world are increasing more and more. From year to year, acute environmental threats, such as global climate change, rising air temperatures and drought, make the world community think, scientists, politicians, every country and region are faced with new challenges.

Therefore, there are many pressing issues related to the creation and improvement of suitable living and working conditions for the population.

Theory. "Ensuring environmental safety is an important part of the green economy. This is very important in the Aral Bay region. In recent years, Uzbekistan has been striving for a balance between economic growth and environmental protection. This is expressed in the introduction of environmentally friendly technologies that save energy, water and other natural resources.

Currently, one of the biggest problems in Central Asia, with a population of 60 million people, is the drying up of the island. This threatens the stable socio-economic development of the region and the health of the population. In 2018, the Republic of Uzbekistan ratified the Paris Climate Agreement (Paris, December 12, 2015) and the share determined at the national level for its implementation is greenhouse gas emissions per unit of GDP until 2030. It has made a quantitative commitment to reduce it by 10 percent compared to 2010 levels.



Medium-term priorities for reducing greenhouse gas emissions as part of the country's fulfillment of the Paris Agreement obligations are reducing the high level of energy and resource use in the economy, widespread introduction of energy-saving technologies in production, expanding the use of renewable energy sources, the consequences of the environmental crisis in the Aral Sea are being implemented through a number of strategic and sectoral plans, programs, as well as regulatory documents providing for their liquidation.

Thus, according to a study on the state of the environment and environmental pollution in the world, almost all natural resources are under serious anthropogenic pressure. Such environmental and economic problems require greening the economy.

In 2018, the Republic of Uzbekistan ratified the Paris Climate Agreement (Paris, December 12, 2015) and the share of its implementation determined at the national level is greenhouse gases per unit of GDP until 2030. has undertaken a quantitative commitment to reduce emissions by 10% of the 2010 level. As part of the implementation of the obligations of the Paris Agreement in the country, medium-term priorities for reducing greenhouse gas emissions are reducing the energy and resource intensity of use in the economy, and energy-saving production. is being implemented through a number of strategic and network plans, programs, as well as regulatory documents that provide for the widespread introduction of technologies, expanding the use of renewable energy sources, and eliminating the consequences of the environmental crisis in the Aral Gulf. Thus, according to a study on the state of the environment and environmental pollution in the world, almost all natural resources are under serious anthropogenic pressure. Such environmental and economic problems require greening the economy.

Result. In Uzbekistan, Yashil set the following goals for the economy until 2030:

- reduction of a unit of gross domestic product by 35% from the 2010 level;
- increase the share of renewable energy sources to 25%;
- introduction of drip irrigation on an area of up to 1 million hectares;

Over the past two decades, the world has experienced several parallel crises related to climate change, biodiversity loss, energy, food, water and, most recently, the global financial and economic crisis. UNEP attributed these phenomena to the misallocation of capital, which strengthens economic sectors that have negative impacts on the environment and weakens those that support natural capital. Several international sustainability organizations have developed the Green Economy (GE) and Green Growth (GG) concepts as action-oriented approaches or “means” for



transitioning to a more sustainable economy. At an operational level, the green economy is seen as one source of increased income and employment through investments in three key areas of activity related to emissions and pollution, resource efficiency, biodiversity conservation and ecosystem services. In our opinion, “green investments” are financial instruments such as “green” loans, “green” bonds, “green” insurance, etc., including government-backed financial instruments that increase the energy efficiency of enterprises using resources . allows you to direct financial resources and capital flows to reduce the volume of goods, as well as the negative impact on the environment. Many countries are seriously concerned about environmental problems and have developed a set of economic measures to combat negative anthropogenic impacts. The pioneers in this area are Western European countries, South Korea, the USA and China. Although the green economy of Uzbekistan lags behind developed countries, it is developing steadily. The success of implementing environmental programs in Uzbekistan and other countries largely depends on ordinary citizens. Each of us can help improve the environment and preserve natural resources for future generations.

Conclusions and offers. In short, in recent years, Uzbekistan has made great strides in the field of green economy and ecology. Under the leadership of President Shavkat Mirziyoyev, our country has adopted initiatives, strategies and policies aimed at achieving sustainable economic development and environmental protection. Ratification of the Paris Agreement is an important step in meeting the country's commitments to reduce greenhouse gas emissions. By implementing the principles of low-carbon development, efficient technologies, sustainable consumption and production, Uzbekistan is on its way to becoming a leader in green economic development. Continued support of national goals and innovation will ensure greater progress towards the country's ultimate goal of environmental sustainability.

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КРИПТОВАЛЮТЫ И ИХ ПРОБЛЕМЫ В ФИНАНСОВОМ СЕКТОРЕ

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Аннотация: В этой статье основное внимание уделяется криптовалютам и их проблемам для цифровой финансовой индустрии, а также их достижениям в результате новых взаимодействий с современными финансовыми системами. В нашей статье мы сочли необходимым дать наши научные предположения о том, как система криптовалют связана с современными финансовыми системами, их работой в мировой финансовой сфере и проблемами, с которыми можно столкнуться в этой сфере.

Ключевые слова: Криптовалюты, финансовый сектор, технология блокчейн, децентрализация, регулирование, токенизация, финансовые системы, стабильные валюты.

Abstract: This article focuses on cryptocurrencies and their challenges for the digital financial industry, as well as their advances as a result of new interactions with modern financial systems. In our article, we considered it necessary to give our scientific assumptions about how the cryptocurrency system is related to modern financial systems, their work in the global financial sphere and the problems that can be encountered in this area.

Key words: Cryptocurrencies, financial sector, blockchain technology, decentralization, regulation, tokenization, financial systems, stable currencies.

Введение. Криптовалюты являются одним из инновационных типов электронной валюты, которые сегодня вызвали серьезные изменения в киберфинансовой индустрии в условиях цифровой экономики. Эти валюты децентрализованы посредством технологии блокчейн, то есть в их управлении нет полномочий. А проблемы с криптовалютами и их финансовым сектором приводят к достаточному прогрессу в других финансовых системах.

В этой новой области существует несколько важных проблем, таких как современный характер криптовалют, их высокий уровень анонимности и отсутствие интеграции с финансовыми системами. Мы решили выделить основные 3 из них:



- Во-первых, из-за того, что цены на криптовалюты очень волатильны, может пострадать их широкая поддержка, даже если ее нет на момент публикации. Кроме того, такая ситуация создает трудности в финансовом планировании и сопровождении инвестиций.

- Во-вторых, криптовалюты могут обеспечить высокую степень анонимности при идентификации своих пользователей и мониторинге транзакций. Это соответствует применению и журналированию денег в жизненном цикле. Поэтому законодательство принимает опасное решение по решению финансовых проблем в сфере криптовалют.

- В-третьих, это пределы интеграции криптовалют и финансовых систем. Отсутствие координации между другими финансовыми системами и странами посредством финансовых отношений и нормативных правил создает некоторые проблемы при внедрении криптовалют в официальные системы.

Главная часть. Криптовалюты с их принципом децентрализации и технологией блокчейна создают новые финансовые идеи, которые показывают, как они вызывают изменения в мировом финансовом секторе. Такие криптовалюты из-за отсутствия отдельной банковской или регуляторной системы создают новые проблемы и возможности в финансовом секторе.

1. Децентрализация и особенности. Криптовалюты, в отличие от нынешних финансовых систем, работают по принципу децентрализации. Это гарантирует, что в их управлении нет банка или органа, а все транзакции осуществляются с использованием технологии блокчейн. Такие особенности, проблемы и возможности затрудняют интеграцию криптовалют в финансовый сектор.

2. Волатильность цен. Цены на криптовалюты очень нестабильны, и когда их стоимость меняется изо дня в день, финансовое планирование и инвестиционная поддержка могут оказаться под угрозой. Эта ситуация создает финансовые проблемы, связанные с криптовалютами, для пользователей, инвестиционных компаний и стран.

3. Анонимность и финансовый мир. Поскольку криптовалюты обеспечивают высокий уровень анонимности в транзакциях, они влияют на идентификацию и финансовый мониторинг, реализованные в современных финансовых системах. Это влияет на то, как деньги передаются, как они используются и как они регистрируются, а также затрудняет регулирование в странах.



4. Интеграция и регулирование. Процессы интеграции между криптовалютами и финансовыми системами ограничены наличием лимитов и регулирующих правил в других финансовых системах. У государств есть проблемы с интеграцией криптовалют в официальные финансовые системы и их защитой.

Выделим актуальные проблемы указанной области и дадим им свои научные предложения:

✚ Стабильные валюты и токенизация:

Проблемы: нестабильный характер криптовалют затрудняет финансовое планирование и поддержку инвестиций.

Решение: Стабильные валюты или токенизация влияют на процессы представления или обмена реальных активов во временной электронной форме. Этот метод помогает увеличить стоимость валют и вывести точные расчеты.

✚ Регулирование и прозрачность:

Проблемы: Неадекватное регулирование криптовалют делает страны, банки и предприятия уязвимыми для урегулирования рисков и финансового мониторинга.

Решение: В целях повышения прозрачности необходимо развивать частные системы регулирования и финансового мониторинга в сфере криптовалют. Это важно для обеспечения будущего порядка и понимания пользователей и финансовых учреждений.

✚ Долговые токены и смарт-контракты:

Проблемы: Существуют трудности с разработкой процедур облигаций и условий контрактов.

Решение: токены долговых обязательств и смарт-контракты используются для автоматизации контрактов и увеличения кредитного плеча. Это позволит реформировать процедуру и частую обработку платежных систем.

✚ CBDC (цифровая валюта центрального банка) и DAVO (цифровые автономные организации):

Проблемы: Из-за отсутствия интеграционных процессов между криптовалютами и странами зарубежья нет места эффективному взаимодействию финансовых систем.

Решение: Государства могут решать проблемы в области криптовалют путем разработки собственных CBDC и их интеграции. ДАВО играют важную



роль в развитии финансовых организаций, управляемых на основе принципа децентрализации.

Совместимость с блокчейном:

Проблемы: существуют проблемы интеграции между несколькими сетями блокчейнов из-за того, что они короткие и зависят только от своих собственных систем.

Решение: Блокчейн совершенствует решения, продемонстрированные в финансовой отрасли, облегчая взаимодействие, интеграцию, обмен транзакциями и взаимный обмен информацией между сетями блокчейнов.

Выводы и предложения. Криптовалюты и связанные с ними проблемы финансового сектора приносят новые и серьезные изменения в мировой финансовый сектор. Децентрализация, волатильность цен, анонимность и интеграция финансовых систем являются важными проблемами. Для решения этих проблем необходимо использовать инновационные подходы и решения. Развитие цифровой экономики означает внедрение инноваций. Нам необходимо найти способы внедрения любых инноваций с высокой скоростью интеграции. В связи с этим вместо заключения дадим следующие предложения:

1. Регулирование и прозрачность: государства должны принимать соответствующие решения относительно принятия криптовалют, их регулирования и расширения финансового мониторинга. Важно повысить прозрачность между ними и реформировать финансовые учреждения.

2. Совместимость блокчейнов. Взаимодействие между сетями блокчейнов важно для облегчения интеграции криптовалют и финансовых систем. Единство между стандартами и протоколами должно быть усилено или добавлено.

3. Стабильные валюты и токенизация. Цены на криптовалюты имеют нестабильные характеристики, и для снижения этой волатильности следует широко использовать стабильные валюты и решения по токенизации. Представление реальных активов посредством электронных валют (токенов) обеспечивает удобство для финансовых организаций.

4. Токены долговых обязательств и смарт-контракты. Долговые обязательства и смарт-контракты играют важную роль в изменении финансового мира посредством инновационных решений. Это поможет реформировать систему и облегчить юридические процессы.



5. CBDC (цифровая валюта центрального банка) и DAVO (цифровые автономные организации): государствам следует разработать свои собственные CBDC и использовать их для интеграции в сфере криптовалют, модернизации финансовых систем и решения трудностей, связанных с внедрением электронных валют. DAVO могут внести большие изменения в развитие финансовых организаций, управляемых на основе принципа децентрализации.

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Annotatsiya: Mazkur maqola chiqindilar turlari, ularning zararlari bilan tanishish va chiqindilarni qayta ishlash muommolarini o`rganish, ularni qanday bartaraf qilish chora tadbirlari haqida.

Kalit so`zlar: Suyuq chiqindilar, qattiq chiqindilar, og`ir metallar, sanoat korxonlari

KIRISH

Insonlarga ta`sir etuvchi eng katta tashqi omil bu tabiatdir. Atrof-muhit qanchalik musaffo bo'lsa inson aqlan va jismonan sog'lom bo'ladi, lekin atrof-muhitda salbiy o'zgarishlar ro'y bersa buning inson hayotiga ta'siri juda katta bo'ladi. Insonlarda yuzaga kelayotgan davosiz va virusli kasalliklar ham tabiatda sodir bo'layotgan salbiy o'zgarishlar oqibatidir. Ammo yana bir masala borki, tabiatda yuz berayotgan bunday salbiy o'zgarishlarning asosiy sababchilari bu insonlar bo'lmoqda.

Dunyo miqyosida eng dolzarb ekologik masalalardan biriga aylanib borayotgan muammo bu chiqindilar muammosidir. Tahlillarga ko'ra, so'nggi yillarda maishiy va sanoat chiqindilarining yildan-yilga ortayotgani yer yuzidagi ekologik barqarorlikka salbiy ta'sir ko'rsatmoqda. Ma'lumotlarga qaraganda, hozirgi kunda chiqindilarning 900ga yaqin turi qayd etilgan bo'lib, har yili dunyoda chiqindilar hajmi 3 foizga ko'paymoqda. Atrof-muhitni ishlab chiqarish va iste'mol chiqindilaridan muhofaza qilish tabiiy resurslardan oqilona foydalanish hamda ekologik toza taxnologiyalarni amaliyotga tatbiq etish muammolari bilan uzviy bog'liqdir. Ko'p asrlar davomida chiqindilarni noto'g'ri boshqarish tabiiy resurslar o'zgarishiga, tabiat hodisalarining buzilishiga sabab bo'lmoqda. Hozirgi kunda tobora ko'payib borayotgan elektron chiqindilar ham insoniyatga xavf solmoqda. Har yili yer yuzida 2 million tonnage yaqin elektron chiqindi paydo bo'lmoqda. Misol uchun, birgina mobil aloqa vositasi 500 tadan 1000 tagacha turli qismlardan tashkil topgan. Ularning ko'pchiligi zaharli og'ir metallar qo'rg'oshin, simob, kadmiy va boshqa xavfli kimyoviy moddalarni o'z ichiga oladi.



Dunyo rivojlanib borar ekan, insonlar soni ortgani sari chiqindilar miqdori ham ortib boraveradi. Barcha chiqindilar asosan ikki guruhga bo'linadi: suyuq va qattiq chiqindilar.

Suyuq chiqindilar: xo'jalik, sanoat korxonolari, inshootlar chiqindi suvlari; cho'milishda, xona pollari va kir yuvganda hosil bo'ladigan chiqindi suvlari; hojatxonadan chiquvchi chiqindilar.

Qattiq chiqindilari: uy chiqindilari, ko'cha suprindilari, jamoat ovqatlanish korxonalarining axlatlari, sanoat korxonalarining axlatlari, savdo ob'ektlarining axlatlari, hayvonlarning o'lik tanalari, qurilish axlatlari.

Hozirgi kunda ko'plab muammolarga sabab bo'layotgan ifloslanishlardan biri kimyoviy ta'sirlar natijasida ifloslangan tuproqdir. Bunday ifloslangan tuproqning hosildorligi past va undan olingan mahsulotlar tarkibida ko'plab zararli moddalar uchraydi, ushbu mahsulotni iste'mol qilgan inson organizmiga salbiy ta'sir ko'rsatishi mumkin. Kimyoviy ifloslangan tuproqlarning xavfli-zaharli xususiyati, kimyoviy tarkibi va umumiy miqdori bo'yicha bir nechta turlarga ajratiladi :

1. Radioaktiv ifloslanish.
2. Og'ir metallar va kimyoviy moddalar bilan ifloslanish.
3. Turli chiqindilar bilan ifloslanish.

Tahlillarga ko'ra radioaktiv ifloslanish eng xavfli o'rinda turadi, chunki radioaktiv ifloslanishda dastlab biologik dunyo jiddiy zarar ko'radi va juda katta radiusda ham ta'sir etish xususiyatiga ega, eng achinarlisi inson sog'ligiga juda havfli ta'sir etib, uning kelajak avlodlariga genlar orqali ta'sir etishi bilan boshqa ifloslanish turlaridan farq qiladi.

Og'ir metallar bilan ifloslanishning xavfli tomoni shundaki, birinchidan, og'ir metallar bilan ifloslanishni vujudga keltiruvchi omillar va manbalar ko'p (transportlar va sanoat-korxonolari) bo'lib, ikkinchidan, tuproq qoplamida saqlanish (yemirilish, ya'ni chirish) muddati bir necha ming yillarga teng.

Tuproqlarni turli chiqindilar bilan ifloslanishi yuqoridagi ifloslanishlar qatori juda ko'p hisoblanadi. Uning xavfli tomoni shundaki, turli chiqindilar inson ta'siri va sanoat korxonolari tomonidan juda katta miqdorda tuproq qoplamiga to'planadi. Maxsus chiqindilar ko'miladigan maydonlar yillar davomida atrof-muhit tuproq qoplamiga salbiy ta'sir qiladi.

Barchamizga ma'lumki, axlatlarni yig'ish va olib chiqib tashlash barcha mamlakatlarda mavjud bo'lgani kabi bizning yurtimizda ham mavjud. Xo'jalik axlatlarini yig'ish va olib chiqib ketishda turar joylarning sharoitiga qarab alohida-alohida chora tartiblar belgilangan. Axlatlarni yig'ishda asosan 12 - 15 litr hajmdagi



qopqoqli idishlardan foydalaniladi. Bunday idishlar har sutkada bir marta bo'shatiladi. Odatda 4-5 qavatli va undan ko'proq qavatli binolarda to'plangan axlatlarni olib chiqib ketishga mo'ljallab har bir uyda yuqoridan pastga o'tadigan quvurlar qurilgan bo'lib, barcha axlatlar eng pastki qavatdagi axlat yig'uvchi idishlarga to'planadi va olib chiqib ketiladi. Hovli joylarda yig'ilgan chiqindi axlatlarni sanitariya talablariga asosan muntazam ravishda ma'lum vaqtda maxsus transportlar yordamida yig'ib, olib ketiladi. Suyuq axlatlar esa kanalizatsiya quvurlari yordamida olib chiqib ketiladi. Chiqindilar kimyoviy usullar bilan tozalangach ochiq muhit (axlatlar to'kiluvchi ochiq maydon)ga tushadi.

Umuman, aholi turar joylarda to'plangan axlatlarni axlatxonalarga tashlash allaqachon gigiyeniya tomonidan qoralangan. Bu iqtisodiy jihatdan samarasiz, iflosgarchilikka yo'l qo'yadigan usuldir. Hozirgi kunda axlatlardan qayta ishlab foydalanish samarali usul hisoblanadi. Bunda, axlatlarni ikki yo'l bilan zararsizlantirish va ulardan foydalanish mumkin.

Chiqindilarni zararsizlantirishning birinchi usuli ularni kompostlash bo'lib, bunda murakkab aerobli biologik organik moddalar tez chiriydi va o'simliklar tomonidan yaxshi o'zlashtiriladigan holga keladi. Jarayon gumus degan moddalarni hosil bo'lishi bilan boradi. Kompostlash natijasida axlatlardan gumus(bir xil rangli, go'ngga o'xshash modda) olinadi.

Chiqindilarning zararsizlantirishning ikkinchi usuli ularni issiqxonalarda zararsizlantirish bo'lib, bunda shahar chiqindilari tosh, temir, oyna siniqlaridan holi qilingach, issiqxonalarining tuprog'i ostiga fevral va mart oylarida solinadi. Chiqindidagi bioximik jarayonlar ekzotermik(issiqlik ajralib chiqishi) holda o'tgani uchun yuqori harorat issiqxonani isitadi, bu issiqlikdan foydalanib issiqxonada har xil erta pishar ekinlarni yetishtirish mumkin. Axlatlardan hosil bo'lgan chiqindi esa o'simliklar uchun yaxshi ozuqa o'rnini bosadi.

Hozirda ko'plab takomillashgan axlatxonalar soni ortmoqda, bunda chiqindilar yer ostiga ma'lum chuqurlikda ko'miladi va keyinchalik ushbu axlatxonalar daraxtzorlarga aylantirib yuboriladi.

Xulosa qilib aytganda, chiqindi muammosi dunyoda dolzarb muammolardan biri hisoblanadi. Ushbu muammoni yechishda chiqindilarni qayta ishlash va ulardan to'g'ri foydalanish to'g'risida loyihalar ko'rilib, ko'plab chiqindilarni qayta ishlab chiqaruvchi korxonalar barpo etilmoqda. Shu jumladan, mamlakatimizda ham chiqindilarni turlariga qarab alohida yig'ish uchun plastiklar uchun alohida, qog'oz uchun alohida va boshqa turdagi chiqindilar uchun alohida idishlar joylanmoqda. Bu usul bilan ajratib olingan chiqindilar qayta ishlash uchun korxonalariga yuboriladi.



Lekin chiqindilarni qayta ishlashda va ulardan to'g'ri foydalanishda eng katta vazifa yer yuzidagi, shu jumladan yurtimizdagi har bir inson zimmasida desak yanglishmaymiz. Biz uchun belgilangan vazifa shuki, isrofgarchilikni oldini olish va o'zimiz hosil qilgan chiqindilarni belgilangan tartibda, turlarga ajratgan holda tashlash va chiqindilarni chiqindi idishlarga tashlash. Biz uchun belgilangan barcha vazifalarni o'z o'rnida bajarsak chiqindi muammosini yechishga oz bo'lsada o'z hissamizni qo'shgan bo'lamiz.



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