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TAXRIRIYAT A'ZOLARI:

T.N.Qori Niyoziy nomidagi O'zbekiston Pedagogika fanlari ilmiy tadqiqot institute direktorning ilmiy ishlar va innovatsiyalar bo'yicha o'rinbosari, katta ilmiy xodim. Pedagogika fanlari doktori (DSc)

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MILLIY QADRIYATLAR – MA’NAVIY MEROS

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Annotatsiya. Maqolada milliy qadriyatlar haqida, bugungi o‘sib kelayotgan yosh avlodning shakllanishida milliy qadriyatlarimizning o‘rni, o‘zligimiz, xalqimizning o‘ziga xos xususiyatlari to‘g‘risida fikr yuritilgan.

Kalit so‘zlar. Milliy qadriyat, milliy madaniyat, milliy mentalitet, umuminsoniy qadriyat.

Insoniyat uchun eng buyuk bebaho boylik milliy madaniyatdir. U yoki bu millatning millat sifatida shakllanishi, farqlanishi ham milliy madaniyatga aloqadordir. Millat qachonki ijtimoiy, iqtisodiy, siyosiy jihatdan ma’naviy qurollangan bo‘lsa, madaniyatli bo‘lsa, u doimiy bo‘linmas barqaror kuchga ega bo‘ladi. “Jamiyatdagi bilim, mezon va qadriyatlarning yig‘indisi madaniyatda gavdalanadi”¹. “Madaniyat – jamiyat, inson ijodiy kuch va qobiliyatlari tarixiy taraqqiyotining muayyan darajasi. Kishilar hayoti va faoliyatining turli ko‘rinishlarida, shuningdek, ular yaratadigan moddiy va ma’naviy boyliklarda ifodalanadi” (ЎЗМЭ, V, 372-373). Madaniyat deganda, “millat hayotidagi ustuvor qadriyatlar bilan shartlangan mavjudlik qoidalariga ega ijtimoiy organizm tushuniladi”². “U insoniy mazmun va ma’no bilan sug‘orilgan moddiy va ma’naviy qadriyatlar dunyosidir”³. “Har qanday madaniyatning asosi va poydevori aynan qadriyatdir”⁴. “Turli xalqlar madaniyati turfa xil, chunki bir xil ehtiyojni qondirish maqsadida turli xalqlar turlicha harakatlarni amalga oshiradi, demakki, bu ularning dunyoni turlicha qabul qilishidan, qadriyatlari turlicha

¹Гулметов Э., Қобилжонова Т., Эрназаров Ш., Маврулов А. Маданиятшунослик. –Тошкент, 2000. –Б. 6.

² Малюга Ю.Я. Культурология. – М.: ИНФРА-М. 2004. – С. 11.

³ Малюга Ю.Я. Культурология. – М.: ИНФРА-М. 2004. – С.15.

⁴ Сорокин П.А. Социальная и культурная динамика. СПб., 2000. – С. 21.

ekanligidan dalolat beradi. Milliy o'ziga xoslik insonlarning ishlashi, dam olishi, ovqatlanishi, turli vaziyatlardagi muloqoti – barchasida namoyon bo'ladi"⁵.

Qadriyat – insoniyat uchun ahamiyatli bo'lgan barcha narsalar, masalan, erkinlik, tinchlik, adolat, ijtimoiy tenglik, ma'rifat, haqiqat, yaxshilik, go'zallik, moddiy va ma'naviy boyliklar, an'ana, urf-odat va boshqalar qadriyat hisoblanadi. "Ma'naviyat tushunchasi singari qadriyat tushunchasi ham keng bo'lib, uni har kim o'z nuqtayi nazaridan kelib chiqqan holda turlicha izohlashi, ta'rif berishi mumkin. Lekin barcha holatlarda qadriyat o'zida ezgu niyatlar, maqsadlar va intilishlarni namoyon etadigan, millatning ma'naviy yetukligini ko'rsatib turadigan mezonlardan sanaladi"⁶. Insoniyat hayotiy tajribalarini, tugal xulosalarini o'zida mujassam etgan, eng ezgu tuyg'ularga boy ma'naviy-ruhiy tushunchalar umuminsoniy qadriyatlar darajasiga ko'tariladi. Bir uyda yashasak-da ertalab uyg'ongan paytimiz qo'l-yuz yuvgach o'zimizdan katta yoshdagi xonadon ahliga salom berish, yoshi ulug' kishilar oldida yurmaslik yoki navbat berilmasa, ulardan oldin gapirmaslik, ular ko'ziga tik qaramaslik, kattalarga hurmatda, kichiklarga izzatda bo'lish, nonning ushog'ini ham asrash, uni oyoq ostiga tashlamaslik, mehmonni ulug'lash va qadrlash kabilar bizga xos bo'lgan odatlardir. Jami o'zbek millatiga xos bo'lgan shu kabi odatlarimiz, udumlarimiz, an'analar-u marosimlarimiz ezgu va azaliy qadriyatlar sanaladi. Ularda bizning o'zligimiz, xalqimizga xos eng muhim xususiyatlar yorqin aks etadi.

Qadriyatlar millatning o'ziga xosligini, mentalitetini namoyon etuvchi, uning o'tmishi, buguni va kelajagini belgilab beruvchi muhim omil sanalar ekan, bu ulkan merosni asrab-avaylashimiz, uni kelajak avlodlarga bezavol yetkazishimiz zarur. Ko'p asrlik tarixga ega o'zbek xalqining shunday qadriyatlari borki, u boshqa biror xalqnikiga o'xshamaydi. Masalan, "o'zbek xalqida nabiraning ardoqlanishi ajralmas milliy xususiyat darajasiga ko'tarilgan. O'zbek tilida Danagidan mag'zi shirin maqolining yuzaga kelishiga ham shu axloqiy qadriyat sabab bo'lgan. Ma'lumki,

⁵ Маслова В.А. Лингвокультурология. – 4-е изд., стер. – М.: Академия, 2010. – С. 11.

⁶ Mamatov M.M. Etnopsixologiya. – Toshkent:1999.

mevaning ichida danagi, danagining ichida mag'zi bo'ladi. Mazkur maqolda ota-ona mevaga, farzandi uning danagiga, nabirasi esa ana shu danakning ichidagi mag'ziga o'xshatilmoqda. Bu o'xshatish vositasida o'zbek xalqida ota-ona uchun bolasidan-da nabirasi shirin va suyukli ekanligiga ishora qilinmoqda. Nabiraga nisbatan bunday umummilliy qadriyat kasb etgani bois o'zbek xalqi lisoniy manzarasida mazkur tushuncha yuzaga kelgan. Yoki Birinchi Prezidentimiz I.A.Karimov ta'kidlaganidek, "... ezgu odatimizga aylanib ketgan mehr-oqibat tushunchasini oladigan bo'lsak, uning juda teran tarixiy, milliy, diniy ildizlari borligini ko'rish mumkin. Bu, avvalo, insonning inson bilan, qo'shnining qo'shni bilan, qarindoshning qarindosh, oilaning oila bilan, eng muhimi, shaxsning jamiyat bilan uyg'un bo'lib yashashini, yetim-yesir, beva-bechora va nogironlarga, musofirlarga saxovat ko'rsatish, sidqidildan, beg'araz yordam berishni anglatadi va bunday xususiyat xalqimizning ma'naviy olamiga singib ketganini hech kim inkor eta olmaydi"⁷.

"Bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat o'z milliy manfaatlarini ta'minlash, bu borada avvalo o'z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiydir"⁸. Shuning uchun "biz ajdodlarimizning donishmandlik an'alariga amal qilib, ularning g'oyalarini teran anglagan holda, qat'iy islohotlarni amalga oshirmoqdamiz, mamlakatimizning yangi qiyofasini shakllantirish yo'lidan bormoqdamiz"⁹. O'zbek millatiga mansub har bir kishi o'zbek eli madaniyati uchun ahamiyatli bo'lgan madaniy qadriyatlarini, umuminsoniy mohiyat kasb etuvchi me'yorlar, qoida va an'analarni o'rganishi, ularning mohiyatini bilishi dolzarb ahamiyat kasb etadi. Milliy mentalitetga xos turg'unlashgan axloq qoidalari, qadriyatlar, xalqning milliy tafakkuri bilan bog'liq. Shunday ekan, u yoki bu tafakkur egasi o'zini, o'zligini hurmat qilmog'i

⁷ Каримов И.А. Юксак маънавият – енгилмас куч. – Тошкент: "Маънавият", 2008. – Б. 6.

⁸ Ўзбекистон Республикаси Президентининг "Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқеини тубдан ошириш чора-тадбирлари тўғрисида"ги Фармони //

<http://uza.uz/oz/documents/zbek-tilining-davlat-tili-sifatidagi-nufuzi-va-mav-eini-tubd-22-10-2019>

⁹ Мирзиёев Ш.М. БМТ Бош Ассамблеясининг 72-сессиясида сўзлаган нутқи // Халқ сўзи. № 196 (6860). – Тошкент, 2017.

insoniylik burchidir. Boisi har bir inson millati va irqidan qat'iy nazar o'zining hamda o'zi mansub bo'lgan madaniyatning me'yorlari olamida yashaydi.

Umuminsoniy qadriyatlar davlatimiz siyosatining ustuvor yo'nalishi sifatida belgilandi. Uning asosiy maqsadi – o'zlikni anglash, milliy qadriyatlarni tiklash, ko'p millatli xalqimizni birlashtirish, milliy va umumbashariy qadriyatlarga asoslangan holda ma'naviy-axloqiy fazilatlarga ega bo'lgan shaxslarni, xususan, yoshlarni tarbiyalashga qaratilgandir. Yoshlar dunyoqarashini kengaytirish, ma'naviyatini yuksaltirish va bo'sh vaqtini mazmunli tashkil etish maqsadida joriy qilingan “Besh muhim tashabbus”da, “Ta'lim to'g'risida”gi Qonun hamda “Kadrlar tayyorlash Milliy dasturi”da ham milliy va umumbashariy qadriyatlarni uzviy birlashtirish asosida yosh avlodda yuksak ma'naviy-axloqiy fazilatlarni, o'z Vataniga va xalqiga sodiqlik ruhiyatini shakllantirishga alohida ahamiyat berilgan.

Ma'lumki, til millatning ruhiyati va dunyoqarashini, jamiki qoida va qadriyatini avloddan avlodga yetkazadi: tilning sohibi esa inson. U ma'lum bir urf-odat, an'ana, axloq qoidalari, muloqot madaniyati kabilarni kelajakka olib o'tayotgan ijtimoiy-madaniy guruh vakilidir. Aytmoqchimizki, asosiy vosita quroli so'z bo'lgan adabiyot orqali inson hayotida ijtimoiy ahamiyatli bo'lgan qadriyatlarni yanada mukammal biladi, boy qadriyatlarga suyangan holda kamol topadi va o'zidan keyingi avlodlarga yetkazadi. Demak, badiiy va ilmiy adabiyotlar madaniy qadriyatlarni o'rganishda asosiy vositalardan biridir. Ma'naviy qadriyatlar insoniyatni barcha jonzotlardan ustun qiladi, har qanday jamiyatda insoniylikni saqlashga, uning taraqqiyotini ta'minlashga xizmat qiladi. Shu boisdan ma'naviy-madaniy qadriyatlar o'chog'i – badiiy durdonalar bilan hamnafas bo'lish lozim.

Yosh avlodga zamonaviy ta'lim berish bilan birga ularni umuminsoniy va milliy qadriyatlar, yuksak insoniy fazilatlar ruhida tarbiyalash, ongi va qalbini mafkuraviy, ma'naviy va axborot tahdidlaridan ishonchli himoya qilish, ularda g'oyaviy immunitet va faol fuqarolik pozitsiyasini shakllantirish masalalari davlatimizning doimiy diqqat markazida bo'lib kelmoqda. To'g'ri ta'kidlanganidek, vatanimizning kelajagi, xalqimizning ertangi kuni, mamlakatimizning jahon hamjamiyatidagi obro'-e'tibori,

avvalo, yoshlarimizning unib-o'sib, ulg'ayib, qanday inson bo'lib hayotga kirib borishiga bog'liqdir¹⁰. Bugungi tez o'zgarishlarga moyil dunyoda insonni inson sifatida yashashi uchun yuksak ma'naviyatning, milliy qadriyatlarning nechog'lik muhim hayotiy zarurat ekanligini chuqur anglamoq, ongimizni turli zararli g'oya va mafkuralar ta'siridan saqlash va himoya qilish masalalariga alohida e'tibor qaratmoq zarur. Hozirda ma'naviyat sohasida vujudga kelayotgan muammolar xalqimiz ma'naviyatini, milliy qadriyatlarini asrash va yuksaltirishga salbiy ta'sirini o'tkazadi. Har qanday muammoning oldini olish, ogohlikka oshno bo'lish – davr talabi!

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¹⁰Nazarova M.M. Bugungi globallashuv sharoitida milliy qadriyatlarni ta'lim tizimiga tatbiq etishning psixologik ahamiyati. <https://cyberleninka.ru/article/n/bugungi-globallashuv-sharoitida-milliy-qadriyatlarni-ta-lim-tizimiga-tatbiq-etishning-psixologik-ahamiyati>

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**ZULFIYANING “BAHOR KELDI SENI SO‘ROQLAB...” SHE’RIDAGI
HIJRON TASVIRI.**

Xo‘jamiyorova Gulmira Abdusalom qizi

Termiz Davlat Pedagogika instituti Filologiya fakulteti
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Annotatsiya: Ushbu maqolada Zulfiyaning "Bahor keldi seni so‘roqlab..." she'ridagi asosiy g‘oya, go‘zal tuyg‘ular va jonli bahor tasviri haqida so‘z yuritiladi.

Kalit so‘zlar: bahor tasviri, sog‘inch, hijron, iztirob, vafo, sadoqat.

Barchamizga ma'lumki, o‘zbek adabiyotida bahor tasvirini mohirona kuylagan, o‘z asarlarida, she'riyatida shoirona aks ettirgan yozuvchi va shoirlarimiz talaygina. Lekin bahor tasviri orqali o‘z ichki hissiyotlarini, go‘zal tuyg‘ularini va hattoki sog‘inch va iztiroblarini ham o‘z she’rlariga joylay olgan iste’dodli shoirlarimizdan biri bu Zulfiya Isroilovadir. Uning "Bahor keldi seni so‘roqlab..." she'ridagi asosiy g‘oya esa alohida tahsinga sazovor.

Shoiraning o‘z turmush o‘rtog‘i Hamid Olimjon xotirasiga bag‘ishlagan, qaysidir ma’noda uni yod etgan ushbu she'rida uning jamiki sog‘inch-iztiroblari, sof muhabbat tuyg‘ulari, armon-u istaklari tarannum etilgan. Nega u aynan bahor kelganda turmush o‘rtog‘ini xotirladi? Nega aynan shu faslni tanladi? Kitobxon yoshlarda bu kabi savollar tug‘ilishi tabiiy. Bilamizki, shoiraning turmush o‘rtog‘i Hamid Olimjon ham o‘zbek she’riyatida vatanparvar, shodlik va baxt taronalarini kuylovchi, har bahor kelganida o‘rik gullaridan ilhom va zavq oladigan, tabiat hamda uning go‘zalliklarini yuqori pardalarda aks ettiradigan mahoratli shoir sifatida o‘chmas iz qoldirgan. Shuning uchun har bahor fasli shoiraga uni eslatadi, uni yodga tushiradi. Shoir "Bahor keldi seni so‘roqlab..." she'rini ham turmush o‘rtog‘i xotirasiga bag‘ishlaydi.

Salqin saharlarda, bodom gulida

Binafsha labida, yerlarda bahor.

Qushlarning parvozi, yellarning nozi,

Baxmal vodiylarda, qirlarda bahor...

She'ning ushbu satrlar ila boshlanishi ham bejiz emas. Shoirani yana bir bahor faslini qarshi oladi va bu galgi bahor shoiriga turmush o'rtog'i bilan o'tgan baxtli va armonsiz yillarini, ilk his-tuyg'ulari-yu orzu-umidlarini yodga tushiradi. Chunki bu bahor shoirsiz qarshi olinayotgan ilk bahor edi. She'ning keyingi baytida bu tasvir o'zgacha tus oladi. Ya'niki, bahor endi jonli timsolga aylanadi.

Mana, qimmatligim, yana bahor kelib,

Seni izlab yurdi, kezdi sarsari.

Qishning yoqasidan tutib so'radi seni,

Ul ham yosh to'kdi-yu, chekindi nari.

Shoirani ushbu bayt orqali qishning ko'z yosh to'kib ketishi-yu bahorning kirib kelishini birgina bahor faslining shoirni izlab kelish sabablari bilan ifodalaydi. Yana shu o'rinda shuni aytish joizki, shoirani ushbu baytda jonlantirish san'atidan foydalanadi. Bahorning jonli timsolga aylanib shoirni izlab kelishi, uning qishning yoqasidan tutib shoirni so'rashi-yu qishning ko'z yosh to'kib ketishi ayni fikrimizning isbotidir. Bahor shabbodaga aylanadi-yu o'zining suyuqli shoirini o'zi yurgan bog'lardan, yashil qirg'oqlardan kezib qidiradi.

Topmay sabri tugab bo'ron bo'ldi-yu

Jarliklarga olib ketdi boshini.

Farhod tog'laridan daraging izlab,

Soylarga qulatdi tog'ning toshini.

Yuqorida keltirilgan bayt orqali shoirning bahor uchun qanchalik qadrli ekanini, avvallari shoir uchun bahor qanchalik aziz bo'lgan bo'lsa, endi u o'z shoirini qo'msaganini ko'rishimiz mumkin. Bahor shoirni izlab qirlarga ilk chiqqan qo'ychivonlardan tortib, har bir kurtaklar-u maysalargacha so'roqlaydi.

So'ngra jilo bo'lib kirdi yotog'imga,

Hulkar va Omonning o'pdi yuzidan.

Singib yosh kuydirgan za'far yonog'imga,

Sekin xabar berdi menga o'zidan.

Qismat bu ikki sof muhabbat rishtalarini birlashtirdi. Omon va Hulkardek dilbar farzandlar ato etdi. Sadoqat va vafoda tengsiz shoira bu ikki norasida farzandlari bilan yolg'iz qoldi, shoir va shoiraning barcha sof muhabbat tuyg'ulari armonligicha qolib ketadi.

Bahor shoiraning xonasiga kirib ham o'z shoirini topa olmaydi, bir nuqtaga uzoq tikilib qoladi-yu yana yelga aylanib shoiradan so'ray ketadi:

"Qani men kelganda kulib qarshilab,
Qo'shig'i mavjlanib bir daryo oqqan?
"Baxtim bormi, deya yakkash so'roqlab"
Meni she'rga o'rab suqlanib boqqan?
O'rik gullariga to'nmaydi nega,
Yelda hilpiratib jingala sochin?
Nega men keltirgan sho'x nashidaga
Peshvoz chiqmaydi u yozib qulochin?
Qanday ishqqa to'lib boqardi tongga,
Kamol toptirardi keng xayolimni.
Uning rangdor jozib qo'shig'ida
Mudom ko'rar edim o'z jamolimni.
Qani, o'sha kuychi, xayolchan yigit?
Nechun ko'zingda yosh, turib qolding lol.
Nechun qora libos, sochlaringda oq,
Nechun bu ko'klamda sen parishonhol?"

Shu o'rinda "Baxtim bormi, deya yakkash so'roqlab" misrasiga to'xtalib o'tsak.
Hamid Olimjon o'zining "O'rik gullaganda" she'rida:

Mayli deyman va qilmayman g'ash,
Xayolimni gulga o'rayman.
Har bahorga chiqqanda yakkash,
Baxtim bormi, deya so'rayman,

degan misralarni keltirib o'tadi. Bunda shoir har bahor kelganida unga qarata "baxtim bormi" deya so'ragani, hali hamon bahorning yodida, hali ham bu so'zlarni unutgani yo'q. Bahor shoiraaning ich-etini tirnaguvchi savollar berib, uning qalbida yana bir bora sog'inch, hijron tuyg'ularini uyg'otadi. She'rda shoir har tong turib ishqni, go'zallikni kuylovchi rangdor qo'shiqlar kuylaganida bahor shu go'zallik orqali o'z jamolini ko'rganligini ham aytib o'tadi. Yana shunday misralar keltirilganki, she'rda shoira nisbatan "kuychi, xayolchan yigit" degan ta'riflar beriladi. Ha, shoir ahli aslida ham xayolparast insonlar bo'lishadi. Hamid Olimjon ham ana shunday yetuk shoirlardan biri edi. Bahor shoiraaning har bahor zavqqa to'lib yurishlari-yu, uni o'zgacha qarshi olishlarini yodga tushirib, endi unga:

"Nechun ko'zingda yosh, turib qolding lol.

Nechun qora libos, sochlaringda oq,

Nechun bu ko'klamda sen parishonhol?"

deya murojaat qiladi. Bilamizki, "qora libos" bu "motam" belgisi.

Shoira turmush o'rtog'i vafotidan so'ng o'ychan, parishonhol va tushkun holatga tushib qoladi, lekin unga bo'lgan vafo va sadoqatini umrbod saqlab qoladi.

Shoira bahorning ketma-ket unga berayotgan savollaridan qanday javob aytishni bilmay lol qoladi. Bahor yel kabi samoda kezib va nihoyat shoirning qabr toshiga boradi. U yerda shoirning qabr toshiga boqib turolmay, o'zini har yonga uradi. Alamda tutoqib daraxtlardan kurtaklarga, kurtaklardan gullar g'unchasiga urilib, butun tabiatni qaytadan jonlantiradi. Gul-u rayhonlarning atri har yonga taraladi, samoni mayin bir qo'shiq qoplaydi. Bu qo'shiq, go'yoki shoirni eslatganday bo'ladi. Butun tabiat, go'zalliklar uyg'onib, shoir ruhini qayta tiriltiradi. Bu holatdan shoiraaning yuragi to'lib-toshib:

Bahorga burkangan sen sevgan elda,

Ovozing yangradi jo'shqin, zabardast.

O'lmagan ekansan, jonim, sen hayot,

Men ham hali sensiz olmadim nafas,

deya shoirga o'z holini bayon etadi. Zulfiya o'zbek adabiyotida vafo va sadoqat kuychisi degan ulug'vor nomga ega bo'lgan shoira hisoblanadi. U umrining so'nggi yillarigacha ana shu qoidaga amal qilib yashadi. Chunki unda o'zbek ayollariga xos bo'lgan sabr, matonat, sadoqat, vafo tuyg'ulari ustunlik qilardi. Shoira she'rining so'ngida shoirga bo'lgan sadoqati abadiy ekanligini, garchi hijron olovida yonsa-da hayotni jo'shqin satrlar ila kuylab, shoirning ruhini yanada shod etishini, toki o'zi hayot ekan shoir ham tirik va ruhi abadiy ekanligini isbotlaydi.

Hijroning qalbmida, sozing qo'limda,
Hayotni kuylayman, chekinar alam,
Tunlar tushimdasan, kunduz yodimda,
Men hayot ekanman, hayotsan sen ham!

Xulosa o'rnida shuni aytish joizki, tabiat go'zalliklaridan behad chuqur hayajonga tushish, o'z tuyg'ularini tabiatdagi o'zgarishlar orqali berish Zulfiya ijodiga xos xususiyatlardan biridir. Shoiraning hayot haqidagi fikrlari, qarashlari ham tabiat tasviri bilan hamohang teranlashib, tiniqlashib boradi.

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**INTEGRATION OF SUNNI INTELLECTUAL ALGORITHMS IN THE
STUDY OF MODERN COMPUTER SCIENCE:
A CROSS-DISCIPLINARY APPROACH**

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Abstract: The convergence of classical Islamic scholarship and modern computer science creates an opportunity for interdisciplinary exploration. Sunni intellectual traditions, with their rich history of logical, mathematical, and algorithmic thought, provide unique insights that can be applied to contemporary computational problems. This paper investigates how classical Sunni algorithmic methods, including those developed by scholars like Al-Khwarizmi and Ibn al-Haytham, can inform and enhance modern computer science, particularly in areas such as algorithm design, cryptography, artificial intelligence, and data science. The goal is to examine the mathematical and logical rigor of Sunni intellectual algorithms and their relevance to computational models in today's digital world. This work also demonstrates the intersection of philosophy, mathematics, and computer science, contributing to a broader understanding of knowledge transfer across historical and modern scientific disciplines.

1. Introduction

1.1 Background and Context:

Islamic intellectual history, particularly in the Sunni tradition, is often associated with philosophy, jurisprudence, and theology. However, the influence of Islamic scholars on the development of mathematical and algorithmic principles is immense. The 9th-century mathematician Muhammad ibn Musa Al-Khwarizmi, widely regarded as the "father of algebra," is a prime example of how Islamic thinkers laid the foundation for modern computational science. His development of the algorithm—a

process or set of rules to be followed in calculations or problem-solving operations—has deeply impacted fields as varied as artificial intelligence (AI), machine learning, and cryptography.

1.2 Objective of Study:

This article seeks to investigate the relevance of Sunni intellectual traditions in the algorithmic framework of modern computer science. By exploring the epistemological, mathematical, and logical principles from the works of notable Sunni scholars, we aim to develop a holistic understanding of how ancient algorithms can enrich contemporary computational paradigms.

1.3 Methodology:

The study employs a multi-disciplinary approach, integrating historical analysis with mathematical modeling and modern algorithmic techniques. Classical texts are examined alongside contemporary computer science literature to draw out parallels and demonstrate the continued utility of Sunni intellectual algorithms.

2. Historical Foundations of Sunni Algorithmic Thought

2.1 Al-Khwarizmi's Contribution to Algorithms:

Muhammad ibn Musa Al-Khwarizmi is best known for his seminal work "Kitab al-Jabr wa-l-Muqabala" (The Compendious Book on Calculation by Completion and Balancing), where he introduced algebraic methods and solved linear and quadratic equations. The term "algorithm" is derived from his Latinized name, reflecting the influence of his work on Western mathematics. Al-Khwarizmi's systematic approach to problem-solving directly parallels modern algorithm design principles, particularly in procedural problem-solving.

In his work, Al-Khwarizmi introduced methods for solving quadratic equations, which can be written in modern form as:

$$ax^2+bx+c=0$$

He employed geometric methods and logical reasoning to derive solutions, which now serve as the basis for computational approaches in numerical analysis. His process

of balancing equations mirrors contemporary computer algorithms where steps are sequentially followed to arrive at a solution.

2.2 Ibn al-Haytham and Optics:

Another pivotal figure is Ibn al-Haytham, known for his work in optics and geometry. His contributions to analytical geometry and his use of algorithms in calculating the properties of light, reflection, and refraction provide early examples of algorithmic thinking applied to real-world problems. His work established methodologies that are utilized today in fields like computer graphics and computer vision.

For example, Ibn al-Haytham's analysis of light reflection and his formulation of algorithms to trace light paths can be mapped to the modern ray-tracing algorithms used in computer graphics.

3. Application of Sunni Algorithmic Thought in Modern Computer Science

3.1 Algorithm Design and Complexity:

Al-Khwarizmi's influence on algorithmic theory is foundational. In modern computational theory, algorithms are evaluated in terms of their time and space complexity, often expressed using Big-O notation. The idea of efficient problem-solving algorithms in both time and space was a key aspect of early Islamic scholarship, where scholars optimized procedures for ease of computation.

The steps involved in solving a mathematical problem in the 9th century can be generalized into the following modern algorithmic framework:

$$T(n) = O(f(n))$$

Where $T(n)$ represents the time complexity of an algorithm as a function of the input size n , and $f(n)$ could be any growth function such as linear ($O(n)$), logarithmic ($O(\log n)$), or polynomial ($O(n^2)$). Al-Khwarizmi's systematic approach in algebra and solving equations inherently follows this type of analysis. His algorithms for solving linear and quadratic equations reduce both time complexity and computational effort, laying the groundwork for later studies in algorithm optimization.

3.2 Cryptography and the Legacy of Islamic Mathematics:

Cryptography, a core area of modern computer science, relies heavily on number theory and complex algorithms. Islamic scholars' advancements in number theory, particularly the work of Al-Kindi, who is credited with developing one of the earliest known cryptographic algorithms (frequency analysis), continues to influence modern cryptographic techniques.

One of the simplest encryption algorithms, the Caesar Cipher, where each letter is shifted by a fixed number of places, can be expressed as follows:

$$E(x) = (x + n) \bmod 26$$

Where $E(x)$ represents the encryption of character x with a shift n . Inversely, the decryption algorithm is:

$$D(x) = (x - n) \bmod 26$$

Al-Kindi's frequency analysis method effectively breaks such ciphers by analyzing the frequency of characters in ciphertext and matching them with the frequency of letters in the plaintext language. Modern cryptography, including public-key encryption systems such as RSA, relies on more complex versions of these algorithmic principles.

3.3 Artificial Intelligence and Logical Inference:

The Sunni intellectual tradition, particularly in Islamic jurisprudence (Fiqh) and theology (Kalam), involved sophisticated logical reasoning that parallels modern AI's use of logical inference in decision-making processes. The use of syllogisms and inductive reasoning in Islamic thought can be mapped onto AI algorithms that rely on deductive and inductive logic for problem-solving.

For instance, Ibn Sina (Avicenna) utilized formal logic in the same way that modern propositional logic is used in artificial intelligence for knowledge representation. Consider a simple logical inference used in AI:

- Premise 1: All humans are mortal.
- Premise 2: Socrates is a human.
- Conclusion: Socrates is mortal.

This is the same structure as used in AI algorithms where logical rules are employed for deductive reasoning. Rule-based AI systems can be traced back to such foundational logical methods, which have deep roots in Sunni intellectual tradition.

4. Sunni Algorithms and Data Science

4.1 Optimization Algorithms:

Optimization is a key concern in both classical mathematics and modern data science. In solving real-world problems, optimization techniques aim to find the best possible solution from a set of feasible solutions. Classical Islamic scholars, particularly in astronomy and physics, developed methods for optimizing calculations of planetary orbits and other physical phenomena.

One common optimization problem in modern computer science is finding the minimum value of a function:

$$\min_{x \in S} f(x), \text{ where } x \in S$$

Where S is a set of constraints, and $f(x)$ is the function to be minimized. In data science, gradient descent algorithms are employed to minimize cost functions in machine learning:

$$x_{n+1} = x_n - \alpha \nabla f(x_n)$$

Where α is the learning rate, and $\nabla f(x_n)$ is the gradient of the function at x_n . The iterative process of gradient descent echoes the step-by-step optimization methods developed in classical Islamic mathematical texts.

4.2 Bayesian Inference and Probability:

Another contribution of Sunni intellectual thought to modern computer science lies in the field of probability and statistical reasoning. The early Islamic scholars made significant advancements in probability theory, which is now crucial to modern statistical methods in data science and machine learning. Bayes' Theorem, a core concept in probability theory, is expressed as:

$$P(A|B)=\frac{P(B|A)P(A)}{P(B)}P(A|B)=P(B)P(B|A)P(A)$$

Bayesian inference, which is used in machine learning algorithms to update the probability of a hypothesis as more evidence or data becomes available, reflects the Islamic tradition's emphasis on rationality and inference-based decision making.

5. Conclusion:

The exploration of Sunni intellectual algorithms reveals a rich heritage of mathematical and algorithmic thought that has direct applications in modern computer science. From algorithm design to cryptography, artificial intelligence, and data science, the principles developed by Islamic scholars remain relevant and influential. This cross-disciplinary approach not only enriches modern computational methodologies but also highlights the importance of historical continuity in the development of scientific thought.

By reintegrating the lessons from Sunni intellectual traditions, modern computer science can benefit from a broader, more philosophically grounded perspective on the creation and use of algorithms. The work of Al-Khwarizmi, Ibn al-Haytham, and others continues to inform and inspire contemporary problem-solving in the digital age.

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**PRACTICAL APPLICATIONS OF COMMUNICATIVE LANGUAGE
TEACHING**

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Abstract: Communicative Language Teaching (CLT) has revolutionized the language learning process by shifting the focus from grammar rules to real-world communication. This article delves into the practical applications of CLT in English language lessons, addressing the challenges and problems English language teachers face in implementing this methodology. We begin by outlining the core principles of CLT, emphasizing authentic language use, learner-centered activities, and the development of communicative competence. We provide a toolkit of practical strategies for integrating CLT into the classroom. Various task-based activities, such as role-plays, simulations, and debates that encourage learners to communicate effectively were explored in this article. The use of real-world materials, such as news articles, movies, and podcasts to expose learners to authentic language use were discussed carefully to analyze the role of CLT. We highlight the importance of fostering student autonomy, promoting active participation, and providing meaningful feedback. The article concludes with illustrative examples of successful CLT implementation in various classroom settings, showcasing the tangible benefits of this approach. By providing clear strategies and inspiring case studies, we aim to empower teachers to confidently utilize CLT to create dynamic and engaging language learning experiences that equip students with the skills they have to develop to communicate effectively in the real world.

Keywords: Communicative language teaching (CLT), authentic, real-world materials, language use, interactive learning environment.

INTRODUCTION

The traditional model of language instruction, often focused on grammar rules and rote memorization, has been replaced by new language teaching methods that are far more effective. For example, Communicative Language Teaching (CLT) has emerged as a leading methodology in language instruction, prioritizing the development of real-world communication skills and fostering fluency in authentic language use. The main goal of CLT approach is to equip learners with the tools and to boost confidence in them to interact effectively in a variety of social and professional contexts.

This change in communication-centered learning has paved the way for innovative teaching practices. CLT emphasizes active participation, collaborative learning, and meaningful interaction. It encourages learners to participate in real-world tasks and scenarios by using the target language naturally and spontaneously. Although CLT principles are widely used by many educators, implementing them in educational settings can be challenging.

This article aims to bridge the gap between theoretical understanding and practical application by providing teachers with a comprehensive guide to employ CLT approach effectively in their lessons. We will explore the core tenets of this methodology and examine how to create an engaging and authentic language learning environment. Furthermore, by incorporating authentic materials into classroom and fostering a learner-centered classroom, we will delve into practical strategies for organizing communicative activities. By providing concrete examples and actionable advice, this article aims to equip educators with the tools and knowledge necessary to unleash the full potential of CLT, empowering their students to become confident and effective communicators.

METHODS

This article draws on a multifaceted approach to explore the effectiveness and practical applications of Communicative Language Teaching (CLT). We conducted an in-depth review of existing research on CLT, drawing from academic journals, research

reports, and expert publications. This review covered a wide range of studies examining the principles, implementation, and outcomes of CLT in various language learning contexts. We analyzed existing data from various research studies to gain insights into the impact of CLT on learner outcomes. This analysis encompassed:

- * Quantitative data: Examining data from standardized language tests, surveys, and observational studies to assess improvements in fluency, accuracy, and overall communicative competence.

- * Qualitative data: Analyzing transcripts of classroom interactions, student reflections, and teacher observations to understand the subjective experiences of learners and teachers within a CLT environment.

This multi-faceted approach allows for a comprehensive exploration of CLT, combining evidence from multiple sources to provide a robust understanding of its impact. By combining secondary data analysis with case study insights, we aim to present a well-rounded and evidence-based examination of the effectiveness and application of CLT in language teaching.

A closer look at CLT approach

As teachers have transformed their language instruction from traditional way of teaching that relies on grammar rules and passive participation of students to more innovative and communicative approach. Therefore, in educational setting, CLT has emerged as a leading methodology, aiming at developing real-world communication skills and fostering fluency in authentic language use.

CLT stands in stark contrast to traditional language teaching methods, which often rely on explicit grammar instruction, translation exercises, and a focus on accuracy over fluency. CLT shifts the focus from language rules to language use and encourages learners to communicate authentically and naturally. It emphasizes the development of communicative competence and a multifaceted ability that encompasses not only grammatical accuracy but also fluency and interactive skills. For example, in terms of improving fluency in language learners CLT methodology can help students to develop the ability to communicate smoothly and effortlessly without hesitation and

grammatical errors. Furthermore, students in CLT lessons can enhance their ability to choose appropriate word formations, and language for different situations and audiences. When it comes to interactive skills, with the help of CLT instructions, language learners are able to participate in conversations, understand nonverbal cues, and effectively communicate with others.

The principles of Communicative Language Teaching approach empowers language learning process by fostering more interactive, engaging, and effective learning experiences for language learners. The core tenets of CLT principles have the potential to:

- **Enhance Motivation:** As CLT approach mainly focuses on authentic communication and real-world scenarios, it can makes language learning more relevant and engaging for students. They are motivated to learn because they see the practical value of the language they are acquiring.

- **Boost Fluency and Confidence:** CLT encourages learners to practice speaking and interacting in a natural way, leading to increased fluency and confidence in communication.

- **Develop Communicative Competence:** Since CLT aims to focus on developing all aspects of communicative competence it leads to improved level of fluency, accuracy, appropriateness, and interactive skills. This holistic approach can provide learners with the skills they need to communicate effectively in a variety of real-world situations.

The principles of CLT guide a variety of teaching practices designed to engage learners and promote communication.

- **Authentic Language Use:** CLT focuses on the use of real-world materials, such as news articles, videos, podcasts, and songs, to expose learners to authentic language use. Authentic materials provide a more natural and engaging context for language learning than textbook exercises.

- **Student-Centered Activities:** CLT promotes student-driven learning and active participation. Activities are designed to encourage learners to communicate with each

other and with the teacher, fostering a collaborative and interactive classroom environment.

- **Task-Based Learning:** CLT relies heavily on task-based learning, where learners engage in meaningful tasks that require them to use language to achieve a specific goal. Examples of task-based activities include role-plays, simulations, debates, and problem-solving scenarios.

- **Collaborative Learning:** CLT emphasizes the importance of collaborative learning, where students work together in small groups to complete tasks, share ideas, and support each other's language development. Collaborative learning promotes communication, peer-teaching, and a sense of community within the classroom.

Moving from principles to practice, implementing CLT successfully requires a thoughtful approach to classroom design and activity planning. Teachers need to consider designing interactive tasks carefully, incorporating authentic materials into language lessons, and creating a student-centered learning environment.

Creating engaging tasks that are relevant, challenging, and promote authentic language use is the key to CLT success. Teachers can design several tasks that emphasize introducing new vocabulary, practicing grammar, and developing communication skills. As it has been mentioned authentic materials provide a rich source of language input and expose learners to different dialects, accents, and cultural nuances. Teachers can use real-world materials for improving listening comprehension activities, leading discussions, and vocabulary building. CLT thrives in a learner-centered environment where students feel empowered to participate, take risks, and make mistakes. Teachers can encourage learner autonomy by setting clear learning objectives, providing choices, and offering constructive feedback.

The Role of the Teacher in CLT

Teachers in CLT do not only deliver information to the students, but their role in CLT is more requiring and demanding. They have to facilitate communication and guide learners towards fluency and communicative competence.

Effective CLT teachers are asked to act as facilitators and they should provide students with meaningful feedback and create a supportive learning environment for learners.

As a facilitator, they should guide learners through tasks, provide support when needed, and encourage active participation.

They offer constructive feedback on language use, focusing on communication effectiveness rather than just grammatical accuracy.

They have to foster a safe and encouraging classroom where learners feel comfortable in terms of taking risks and experimenting with language.

To understand the practical applications of CLT, we should consider illustrative examples, including role-play scenarios, debates, information gap activities, and authentic material analysis.

- Role-Play Scenario: teacher should divide Student into small groups and give a scenario, such as a job interview or a conversation at a restaurant. They must role-play the scenario using the target language, focusing on fluency and natural communication.

- Debates: Students are assigned opposing sides of an issue and must prepare arguments, gather evidence, and engage in a lively debate. By doing this activity, students can develop their critical thinking skills, enhance vocabulary learning process, and improve their argumentation skills.

- Information Gap Activities: teachers should give different pieces of information to students and they must communicate with each other to share information and complete a task. This activity fosters the power of team-work and information exchange.

- Authentic Material Analysis: Students analyze a news article, a video clip, or a podcast, focusing on vocabulary, grammar, and cultural nuances. This activity promotes critical thinking, reading comprehension, and cultural understanding.

RESULTS

The findings of both secondary data analysis and qualitative approach reveal compelling evidence of the effectiveness of Communicative Language Teaching

(CLT) in promoting efficient language learning. The results of this study highlight significant improvements in various aspects of language proficiency, learner engagement, and overall educational experience.

According to the findings of the study, students who participated in CLT-based instruction demonstrated greater fluency in speaking, as evidenced by their ability to communicate more naturally with fewer pressure and grammatical errors. Furthermore, transcripts of classroom interactions showed a marked increase in active student participation, and confidently using the target language in authentic contexts. More importantly, student reflections and teacher observations consistently reported an increase in student confidence and willingness to communicate, even in situations where they were initially hesitant.

Overall, the cumulative evidence from various sources points the effectiveness of CLT in fostering significant improvements in language proficiency, especially focusing on speaking skills. However, it is crucial to acknowledge that individual results may vary depending on several factors such as student background, teacher expertise, and learning context. The data collected from different studies indicates that CLT offers a powerful and transformative approach to language teaching, providing students with the skills and confidence to become more fluent communicators in the globalized world.

DISCUSSIONS

The findings of the study provide compelling evidence for the efficacy of CLT in increasing students' communication skills in real-world situations. While the positive outcomes of CLT observed from various studies reinforce the merits of this approach, it is critical to acknowledge the diverse perspectives within the field and challenges associated with its implementation. While CLT receives widespread acceptance within the language teaching community, research suggests a spectrum of views regarding its implementation and specific applications. Some researchers offer a more structured approach that primarily focuses on grammar instruction and vocabulary development alongside communicative activities. Other scientists prioritize a more spontaneous and

learner-centered approach, encouraging authentic communication and minimizing teacher-led instruction.

Despite its potential benefits, several challenges hinder the successful implementation of CLT, including balancing accuracy and fluency, managing large class sizes, overcoming learner resistance, and teacher training challenges. Addressing these problems require a proactive approach such as embracing a hybrid approach, adapting CLT strategies, fostering collaboration and professional development.

The finding represented in this study offer a strong foundation for embracing CLT as a transformative approach to language teaching. By addressing the challenges and embracing innovative solutions, educators can unlock the full potential of CLT, equipping learners with the communicative skills and confidence needed to thrive in a globalized world.

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LASER IN MEDICINE.

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Abstract: Laser has become so popular in medical practice that this has led to the creation of laser medicine, which deals with issues related to surgery and cosmetic medicine. A high degree of qualification belongs to the medical laser center, which has the best laser equipment and experienced specialists.

Key words: laser, laser beam, ophthalmologists surgically, excimer lasers, laser energy, laser damage, ultraviolet pulses, thermal conductivity, long-pulse laser.

ЛАЗЕР В МЕДИЦИНЕ.

Аннотация: В медицинской практике лазер стал настолько популярным, что это стало причиной создания лазерной медицины, занимающейся вопросами, связанными с хирургией и косметической медициной. Высокая степень квалификации принадлежит медицинскому лазерному центру, обладающему лучшим лазерным оборудованием и опытными специалистами.

Ключевые слова: лазер, лазерный луч, офтальмологи, эксимерных лазеров, лазерной энергии, лазерное поражение, ультрафиолетовых импульсов, теплопроводности, длинноимпульсного лазера.

Laser-based instruments are widely used in medicine. They are used in cancer treatment, vocal cord tumor removal, brain surgery, plastic surgery, gynecology, and oncology. Laser therapy causes less bleeding and damage to healthy tissue than standard surgical instruments and reduces the risk of infection [1]. Surgical tissue

removal with a laser is a physical process similar to industrial laser drilling. Carbon dioxide lasers, which operate at a distance of 10.6 micrometers, can burn tissue because infrared rays are strongly absorbed by water, which makes up the bulk of living cells. The laser beam cauterizes cuts, stopping bleeding in blood-rich tissues such as the gums. Similarly, a laser with a wavelength of about one micrometer (a neodymium laser) can penetrate the eye, welding a detached retina back into place or cutting the inner membranes that often become cloudy after cataract surgery. Less intense laser pulses can destroy abnormal blood vessels that spread across the retina in patients with diabetes, delaying the blindness often associated with the disease. Ophthalmologists surgically correct vision defects by removing tissue from the cornea, reshaping the clear outer layer of the eye using intense ultraviolet pulses from excimer lasers [2]. Thus, delivering the right amount of laser energy of the right wavelength to the right tissue will damage or destroy only that tissue and nothing else. Ophthalmologists surgically correct vision defects by removing tissue from the cornea, reshaping the clear outer layer of the eye using intense ultraviolet pulses from excimer lasers [3,4]. However, if the laser beam hits non-target tissue, it can be dangerous and can cause damage to that tissue, especially to the eye (sometimes also to the skin), mainly because they can have high optical intensity even after propagating over relatively long distances [5]. Even when the intensity entering the eye is moderate, laser radiation can be focused by the eye's lens into a small spot on the retina, where it can cause severe, irreversible damage in a fraction of a second—even at power levels of only a few milliwatts. Laser damage to the eye is not always immediately noticeable: it is possible, for example, to burn the peripheral areas of the retina, causing blind spots that may not be noticeable until years later (Fig. 1).

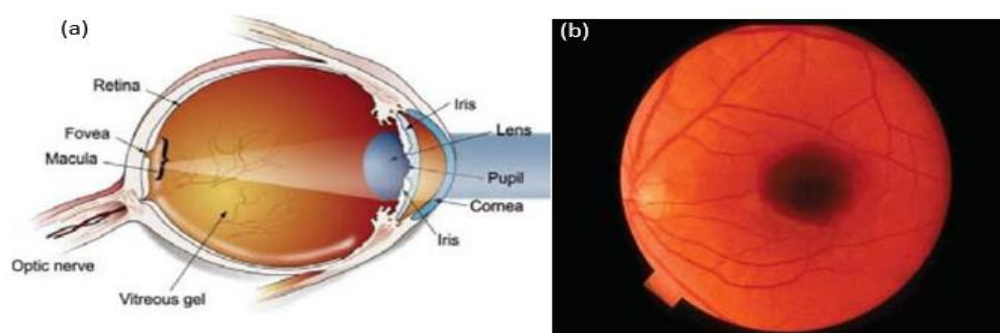


Fig. 1. (a) Simple diagram of the eye, (b) Retinal injury [9].

On the other hand, lasers can cause damage to the skin by causing photochemical or thermal burns. Depending on the wavelength, the beam can penetrate both the epidermis and the dermis. The epidermis is the outermost living layer of the skin. Far and middle ultraviolet (actinic ultraviolet) are absorbed by the epidermis. Sunburn (redness and blistering) can result from short-term exposure to the beam. Exposure to ultraviolet is also associated with an increased risk of skin cancer and premature aging (wrinkling, etc.) of the skin. The effect of a laser on tissue depends on the power density of the incident beam, tissue absorption at the incident wavelength (Figure 2), the residence time of the beam in the tissue, and the effects of blood circulation and thermal conductivity in the affected area [6].

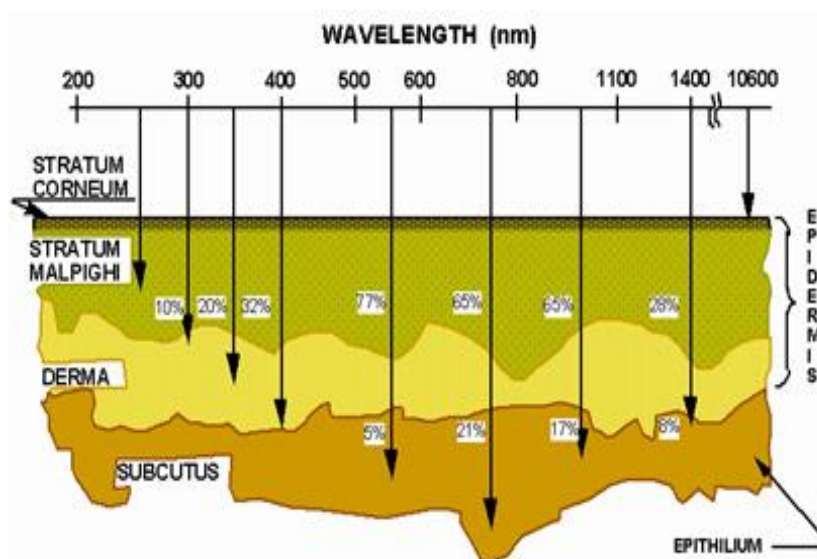


Fig. 2. Penetration of light waves of different lengths through the skin [10].

Proper control of the laser parameters mentioned above will lead to successful treatment of the target area, otherwise it will cause skin damage if not calculated. An example is the current work of our group on the assessment of skin temperature during laser therapy using long-pulsed Nd laser for the treatment of port wine stains (Fig. 3). Monitoring the skin temperature during therapy has been studied to prevent the skin temperature from increasing during therapy to an undesirable level that may cause skin damage, a cooling system has been used on the skin to reduce the thermal and pain effect during therapy.

The skin temperature without and with the cooling system is shown in Fig. 4. (a) and (b), respectively.



Fig. 3. Laser therapy of skin lesions.

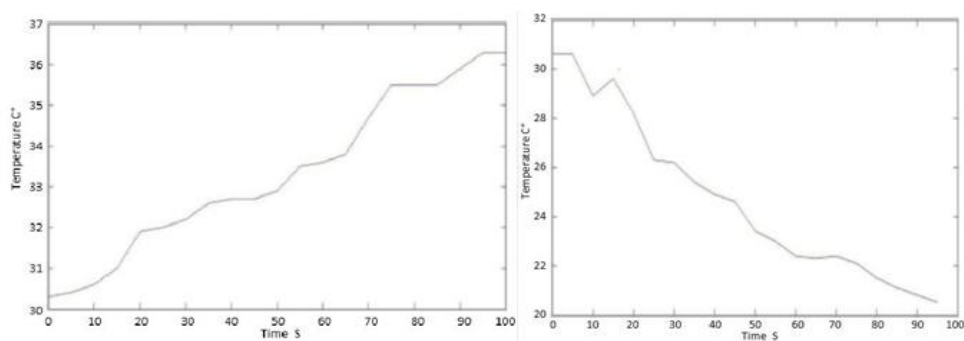


Рис. 4. Температура кожи при лазерной терапии, (а) без охлаждения, (б) с воздушным охлаждением.

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**UMUMIY O'RTA TA'LIM MAKTABLARIDA FIZIKA TA'LIMINING
MAQSAD VA VAZIFALARI.**

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Annotatsiya: Ushbu maqolada umumiy o'rta ta'lim maktablarida fizika ta'limining ahamiyati uning fan-texnika taraqqiyotida, ishlab chiqarish sohalari va kundalik hayotda tutgan o'rni hamda o'quvchilarning ta'lim olishini davom ettirishi uchun zamin tayyorlash zarurligi bilan belgilanishi haqida so'z yuritilgan.

Kalit so'zlar: fizika ta'limi, amaliy ko'nikma, fizik manzarasi, fizik hodisalar, radio, televidenie, elektr energiyasi, aloqa vositalari.

**ЦЕЛИ И ЗАДАЧИ ФИЗИЧЕСКОГО ОБРАЗОВАНИЯ В ОБЩЕЙ
СРЕДНЕЙ ШКОЛЕ.**

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Аннотация: В данной статье значение физического образования в общеобразовательной школе определяется его ролью в развитии науки и техники, производственной сферы и повседневной жизни, а также необходимостью подготовки почвы для продолжения обучения учащихся. разговорный.

Ключевые слова: физическое образование, практические навыки, физический ландшафт, физические явления, радио, телевидение, электричество, средства связи.

**GOALS AND OBJECTIVES OF PHYSICAL EDUCATION IN
GENERAL SECONDARY SCHOOL.**

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Abstract: In this article, the importance of physical education in a comprehensive school is determined by its role in the development of science and technology, the industrial sector and everyday life, as well as the need to prepare the ground for continuing the education of students. colloquial.

Keywords: physical education, practical skills, physical landscape, physical phenomena, radio, television, electricity, communications.

Fizika fani bizni o'rganishda atrofimizdagi dunyoni, nafaqat dunyoni, boringki butun texnologiyani qanday ishlashini tushunishga yordam beradi. Fizika bizga ijodkorlikni ifoda etishga, dunyoni yangicha ko'z bilan ko'rishga va keyin uni o'zgartirishga yordam beradigan kuchli yo'nalishlar beradigan fandır. Fizika fan sifatida o'tilgan vaqtdan boshlab fanning ma'lumotlar bazasi ko'payib katta hajmni tashkil etmoqda va u yuqori tezlikda yil sayin boyib boryapti [1].

Fizika fanini o'rganish orqali o'quvchilar tabiatning eng umumiy qonunlarini, hodisalarni o'rganib o'zlarini ilmiy dunyoqarashini shakllantiradi, fizikadan amaliy ko'nikma va malakalarga ega bo'lishadi, o'qishni davom ettirish uchun zarur bo'lgan bilimlarga ega bo'lishadi. Fizikani o'quv predmeti sifatida umumiy o'rta ta'lim maktablarida o'qitilishidan maqsad o'quvchilarga bilim berish, tarbiyalash va rivojlantirishdan iboratdir. Bilim berish-bu o'quvchilar va fizik qonunlar, hodisalar, tushunchalar, olamning fizik manzarasi haqida tasavvur hosil qilishdir. Fizika o'qitish jarayonida o'quvchilarga milliy istiqlol g'oyasini singdirish, ularda vatanparvarlik, insonparvarlik, iqtisodiy, ekologik va boshqa barkamol inson uchun zarur bo'lgan tarbiyani shakllantirishdan iboratdir [2]. Fizika o'qitishning maqsadlaridan kelib

chiqqan holda umumiy o'rta ta'lim maktablarida fizika ta'limning asosiy vazifalari sifatida quyidagilar belgilangan: - o'quvchilarni fizik hodisalar, tushunchalar, kattaliklar, modellar, qonunlar, o'lchashlar, fizikaning amaldagi tatbiqlari, olamning fizik manzarasiga oid bilimlar bilan tanishtirish; - fizikadan masalalarni mustaqil ishlash, fizik hodisalarni kuzatish va ularni tushuntira bilish, ko'nikmalarini shakllantirish; - o'quvchilarni fan-texnika taraqqiyoti, fizika qonuniyatlarining amalda qo'llanilishi bilan tanishtirish; - koinot tuzilishi va undagi hodisalar haqidagi bilimlar berish orqali ilmiy dunyoqarashini rivojlantirish; - buyuk mutafakkirlarimiz va hozirgi davrdagi vatanimiz fizik olimlarining faoliyatlari bilan tanishtirish, ta'lim mazmunini tevarak atrof bilan boyitish orqali o'quvchilarni milliy ruhda tarbiyalash; - ta'lim mazmunini ijtimoiy hayot va texnika taraqqiyoti bilan bog'lash orqali o'quvchilarni ongli ravishda kasbga yo'naltirish, o'rta ta'limi muassasalarida o'qishni davom ettirishlari uchun zamin tayyorlash; - fizikaga oid asbob va uskunalardan foydalanish, sodda o'lchov va tajriba ishlarini bajarish, ularning natijalari asosida xulosalar chiqarish [3], havfsizlik qoidalariga rioya qilish malakalarini shakllantirishdan iborat. Har bir fandan birinchi darsni qay darajada tashkil etilishi va o'tkazilishi o'quvchilarning shu fanga bo'lgan qiziqishini uyg'otishda muhim o'rin tutadi. Fizika kursi, yangi ta'lim tizimi asosida tuzilgan o'quv dasturi bo'yicha, alohida o'quv predmeti sifatida VII-sinf dan boshlab o'rganiladi. Fizikadan birinchi dars —Fizika haqida deb nomlanadi va bu darsda quyidagi 4 ta masala qoraladi: 1) Fizika nimani o'rganadi? 2) Fizik hodisalar qanday o'rganiladi? 3) Inson hayotida fizikaning ahamiyati? hamda u nimani o'rganishi haqida ma'lumot berishdan boshlanadi. Fizikani rivojlanish tarixi uning rivojlanishi jarayonida yangi paydo bo'lgan fanlar bilan o'quvchilar tanishtiriladi. Fizika tabiatning barcha qismida, kosmosda, yer ostida, atmosferada tirik organizmlarda, sodir bo'ladigan hodisalarni o'rganadi. SHu tufayli fizika tabiatning barcha sohalaridagi eng umumiy qonunlarni o'rgandi, deb gapiriladi. Tabiatdagi bir qator hodisalar sanab o'tilib, chunonchi, fizikani o'rganish modda tuzilishi, jism harakatining turlari, chaqmoq va momoqaldir, yorug'likning qaytish

va sinish qonunlari, aloqa vositalarining rivojlanishi, kvant fizikasining yaratilishi kabilarni tushunib olish uchun fizikani o'rganish o'ta zarurligi qayd etiladi.

Hozir texnika rivojlangan davrda yashayotganligimiz, texnikani paydo bo'lishi va rivojlanishida fizika qonunlari asos bo'lganligiga alohida urg'u berilishi kerak. SHundan so'ng, tabiatdagi fizik hodisalar qanday o'rganilishiga to'xtalib o'tiladi va ularni o'rganish bosqichlari keltiriladi: 1-bosqich. Hodisani tabiatda kuzatish. 2-bosqich. Hodisani laboratoriya sharoitida takrorlash va uni tajribalar o'tkazish yo'li bilan batafsil o'rganish. 3-bosqich. Hodisani nazariy tushuntirish. 4-bosqich. Topilgan izoxning to'g'riligini tajribada tekshirish. Keyin biror misol keltirilib, bu hodisani o'rganishning yuqoridagi 4 ta bosqichi ko'rib chiqiladi. Bu yerda o'quvchilarga tanish bo'lgan boshqa hodisalarni ko'rib chiqish ham mumkin. O'qituvchi o'quvchilarning fizika faniga bo'lgan qiziqishini uyg'otish maqsadida jismlarning harakatiga [4], Arximed kuchining namoyon bo'lishiga, suvni past temperturalarda qaynashiga, zaryadlarning o'zaro ta'siriga, oq èrug'likni ranglarga ajralishiga va boshqa fizik hodisalarga doir bir qator tajribalar ko'rsatishi maqsadga muvofiqdir. Inson haètida fizikaning ahamiyati to'g'risida gapirilganda, avvalam bor transportlar, radio, televidenie, elektr energiyasining paydo bo'lishi va rivojlanishidagi fizikaning roliga alohida e'tibor qaratilishi kerak. Fizika texnikaning asosi ekanligini ta'kidlab o'tish o'rinli bo'ladi. Endi fiziklar haqida gapirilganda, ularga xos xususiyatlar, iqtidorlik, kuzatuvchanlik, qiziquvchanlik, mehnatsevarlik xislatlari haqida fikr yuritilishi, buyuk fizik olimlarning hayoti va ijodidan lavhalar keltirib o'tish kerak bo'ladi. Eng avvalo Respublikamizdagi fizik olimlarning chunonchi, Abu Rayxon Beruniy, Abu Ali Ibn Sino, Ulug'bek, Abduraxmon Xoziy, Ar Roziy, P. Xabibullaev, R. Bekjonov, U. G'ulomov, S. Azimov qilgan ishlari, yaratgan maktablari, ularga xos xususiyatlari haqida o'quvchilarga so'zlab berish o'rinlidir [5].

Xulosa qilib aytganda Fizikani o'qitishning maqsadi, vazifalari va mazmuni davrlar o'tishi bilan kengayib borayotgani natijasida uning shakl va usullari ham takomillashib boraveradi.

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ABDULLA SHER TARJIMALARIDAGI O'ZIGA XOSLIK

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Annotatsiya: Abdulla Sher serqirra ijodkordir. U o'zbek adabiyotida shoir, olim, publitsist, tarjimon sifatida tanildi. Mutarjim sifatida Bayron, Hayne, Pushkin, Charents va boshqa ko'plab ijodkorlar asarlarini asliyatdan o'zbekchaga tarjima qildi. Abdulla Sherning mohir shoir sifatidagi iste'dodi tarjima jarayonida ko'makka kelgan. Maqolada uning tarjimonlik faoliyati, o'ziga xos tarjimalari haqida so'z boradi.

Kalit so'zlar: tarjima, asliyat, Bayron, Pushkin, Haynrix Hayne, rus, ingliz, nemis tillari, mahorat.

Abdulla Sher – juda serqirra ijodkor. Uning tarjimachilik sohasidagi ishlari alohida tahsinga sazovor. U Bayronning “Don Juan” she'riy romanini ingliz tilidan, Haynrix Haynening “Qo'shiqlar kitobi” hamda “Germaniya. Qish ertagi” dostonini nemis tilidan, bundan tashqari, A.Pushkin, A.Axmatova, N.Nekrasov, A.Tvardovskiy, I.Kulmova, R.Hamzatov, R.Bryons, A.Blok, P.Antokolskiy, M.Lermontov, Y.Charents she'rlarini rus tilidan katta mahorat bilan o'zbek tiliga tarjima qildi. Shu o'rinda, shoirning o'z ijodiy namunalari rus, turk, ozarbayjon, qozoq, qirg'iz, qrim-tatar, qalmiq, bulg'or tillariga o'girilganini ta'kidlash lozim.

Jorj Bayronning “Don Juan” dostonidan ayrim parchalar “Jahon adabiyoti” jurnali va boshqa nashrlarda Abdulla Sher tarjimasida e'lon qilingan. Lekin to'liq tarjima hali qoralama variantda bo'lib, tarjimon dostonni haligacha nashr ettirmagan. Bayron ijodi o'zbek kitobxonlariga Maqsud Shayxzoda, Rauf Parfi, Muhammad Ali, J.Jabborov, Abdulla Sher, Sulaymon Rahmon tarjimalari orqali tanish. Aynan, “Don Juan”ni ham Abdulla Sher va Sulaymon Rahmon tarjimalari orqali o'qish mumkin. Ikki tarjimon tarjimalarini solishtirganda deyarli farq sezilmaydi. Tarjimadagi bo'g'inlar soni va qofiyalanish tizimi ham deyarli bir xil. Ikki tarjima ham sakkiz qatorli, a-b-a-b; a-b-d-

d tarzida qofiyalangan bo'lib, o'n bir bo'g'indan iborat. Ammo Abdulla Sher tarjimasida ixchamlikni anglab, voqealarni kengroq tasavvur qila olamiz. Tarjimon asliyatdagi manzarani o'z ona tilida gavdalandiradi. U tarjimada biror narsani izohlamaydi. Tarjimon fikricha, "Izohlash – she'riyatni barbod qiladi". Tarjimada ham Abdulla Sher mahoratini ko'ra olamiz. To'q qofiyalar, misralardagi mazmun va so'z o'yinlari tarjimon mahoratidan darak beradi.

“Sizga men ellik bor aytdim, birodar!”

Desa raqibingiz, bahs katta, demak.

Shoir “Yozdim, – desa, – ellik she'r” agar,

O'qib bermasa deb qo'rqasiz beshak.

Gar o'g'ri ellikta – g'aznaga xatar,

Ellikda ishqingiz gul emas, pechak;

Har kimga har qayda xush yoqar behad

Ellik chevron degan so'zgina faqat¹.

To'g'ridan to'g'ri tarjima asarning asliyatga yaqin chiqishini ko'proq ta'minlaydi. Shoirning bilvosita tarjimalaridan tashqari bevosita amalga oshirilgan tarjimalari ham bor. “Germaniya. Qish ertagi” dostoni xuddi shunday tarjima hisoblanadi. Abdulla Sher Haynening bu dostonni olmon tilidan tarjima qildi. Asar 1984-yilda o'zbek tilida to'liq holida chop etildi. Doston so'zboshi, “Parij bilan xayrlashuv” sarlavhali 11 bandli kirish qismi bilan boshlanadi, XXVII bobdan iborat asar 9 bo'g'inli vazn ko'magida o'zbek tiliga o'girilgan.

Olmon shoiri, publitsist, tanqidchi va havj ustasi bo'lgan Haynrrix Haynening aksar asarlari xalq dardini kuylaydi. Jamiyatni bo'g'ib qo'ygan tuzumni havj qiladi. “Germaniya. Qish ertagi” asarida ham jamiyat muammolari haqida fikr boradi. Hayne insonlarni ma'rifatga chaqiradi. Riyokorlik, mansabparastlik va yolg'on bor joyda rivojlanish bo'lmasligini uqtiradi. Ba'zi o'rinlarda xulosalarini kinoya orqali aytadi.

¹ Абдулла Шер. Қадимги куй. – Т.: Фафур Фулом номидаги Адабиёт ва санъат, 1987. – Б.150.

Qurilayotgan ibodatxona oxirida otxonaga aylanishi mumkinligini ta'kidlaydi.
Ruhoniylarning eng yaxshi joyi esa qafas deydi:

Men bir fikr o'ylab ham qo'ydim;

Ular uchun Sank Lamberti

Minorida uch temir qafas

Eng bop joy deb aqlim tan berdi².

Tarjima – muhim jarayon. U sinxron, ilmiy-texnikaviy, siyosiy-pubtitsistik, axborot-analitik, she'riy tarjima kabi turlarni qamrab oladi. Ayniqsa, she'riy tarjima o'z tarjimonidan katta mahoratni talab qiladi.

Nafaqat “Germaniya. Qish ertagi” dostoni, balki Haynening “Qo'shiqlar kitobi” asari tarjimasida ham Abdulla Sher mahoratini kuzatamiz. Aynan bu kitobdagi “Ishqiy qo'shiqlar” turkumi diqqatga sazovor. Abdulla Sher biror voqeani kitobxon ko'z oldiga keltirish uchun so'zning o'z tilidagi muqobilini tanlaydi. Masalan, “yashnamoq, rivojlanmoq, go'zallashmoq” so'zlari o'rniga “qulf urmoq” frazeologik birligini qo'llaydi.

Mening yorim biram nozik, biram muloyim,

Xush surati ko'z o'ngimdan ketmaydi doim.

Yonoqlari qizil gul-u, ko'zi binafsha,

Yildan-yilga lov-lov yonar, **qulf urar** yashnab³.

Bundan tashqari, Sharq, G'arb so'zlari o'rniga “kunchiqar”, “kunbotar” so'zlarini keltiradi. Abdulla Sher tarjimada jumlaning shunchaki so'zma-so'z tarjima qilmaydi. Voqelikni his qilgan holda o'sha hissiyotni o'quvchiga yetkazadi.

Tarjimon ma'shuqaga nisbatan ham ko'p takrorlanuvchi go'zal, ko'rkli, jonon so'zlaridan qochgan holda “dilbar”, “barno”, “oyjamol”, “guljamol”, “mahbuba” kabi so'zlarni qo'llaydi. Aslida ushbu so'zlar nemis lug'atida bo'lmasligi mumkin. Ammo tarjimon uni sharqona qilib kitobxonga yetkazadi. Quyidagi parchada ham tarjimon telba, devona so'zlari o'rniga dalli so'zini ma'qul ko'radi.

² Хенрих Хейне. Германия. Қиш эртаги. – Т. Ёш гвардия, 1984. – Б.20.

³ www.kh-davron.uz. – Hayxrix Hayne. Ishqiy qo'shiqlar. Abdulla Sher tarjimasi. – 2018.

Ammo shamol uvillar shu dam,
Boshin silkib menga der eman:
“Shu payt qayga, esi yo‘q otliq,
Bormoqchisan **dalli** o‘y bilan?!⁴”

Umuman olganda, ushbu holatni Abdulla Sherning barcha tarjimalarida kuzatishimiz mumkin. Ijodkorda so‘zga nazokat bilan yondashish, bir ishga chin childan kirishish xususiyatlari mavjud. Tarjima qilingan dostonlar, she‘rlar, sonetlar, barcha-barchasida, asliyatdagi ma‘noni saqlab qolishga harakat qilingan. Rusning buyuk shoiri A.S.Pushkin ijodidan qilingan tarjimalar ham e‘tiborga molik. Asar “Qur‘ondan iqtibos” deb nomlangan bo‘lib, P.A.Osipovaga bag‘ishlanadi. Pushkin Sharq xalqlari madaniyatiga juda katta qiziqish va hurmat bilan qaragan. Hatto masjidlarda bo‘lib, Qur‘on tilovatlarini tinglagan. Musulmonlar hayotini katta qiziqish bilan kuzatgan. Shundan so‘ng, uning “Kavkaz asiri”, “Bog‘chasaroy fontani”, “Qur‘ondan iqtibos” asarlari dunyoga kelgan. Ayniqsa, “Qur‘ondan iqtibos” asari rus adabiyotida katta o‘rinni egallaydi. Pushkinning islom olami va payg‘ambarimiz Muhammad (s.a.v)ga bo‘lgan e‘tibori ko‘pchilikni lol qoldirgan. Ushbu asar IX qismdan iborat bo‘lib, har bir qismda alohida mavzular yoritib boriladi. Dastlabki bobda Qur‘onning nozil bo‘lishi, Alloh uni o‘z qullariga yuborgani, Haqqa ishongan inson kam bo‘lmasligi haqidagi fikrlar aks etgan:

Yetimlarni suyib, Qur‘onni
Qullaringa ayladim targ‘ib⁵.

Ikkinchi bob esa islom ayollariga bag‘ishlanadi. Mo‘minlarning onalari eng baland hurmatga sazovor ekanliklari ifodalanadi. “Ey, Rasulning pok ayollari, Ustuvorsiz jami ayoldan”⁶ satrlari so‘zimizning yaqqol dalilidir. Uchinchi bobda qiyomat kuniga ishora qilinadi. Bir kun Isrofil sur chalganda barcha qayta tirilishi, hamma Tangrini tanib, osiylar esa lovullagan o‘tga yuztuban yiqilishini ta’kidlaydi.

⁴ www.kh-davron.uz. – Hayxrix Hayne. Ishqiy qo‘shiqlar. Abdulla Sher tarjimasi, 2018.

⁵ Абдулла Шер. Танланган асарлар. – Т.: “Шарк” НМАК, 2021. – Б.628.

⁶ Yuqoridagi manba. – B.629.

Keyingi bobda Namrud va Kan'on o'rtasidagi munozaralarga to'xtalib o'tiladi. Inson o'zini yaratgan tangrisiga shakkoklik qilishi quyuq bo'yoqlarda ko'rsatiladi. Beshinchi bobda Alloh barcha narsaga qodir ekanligi, barcha narsa undan kelib, unga ketishiga ishora qilinadi.

U shafiqdir: u Muhammadga
Ochdi porloq Qur'onni Arshdan;
Topinaylik nuri abadga,
Ko'zimizdan arisin tuman⁷.

Keyingi boblarda sahobalar, "Oli Imron" surasidan ba'zi oyatlar keltiriladi. Yaratganning o'z bandalariga marhamatlari haqida so'z boradi. Tarjima juda chiroyli va mukammal qilingan. Ushbu tarjima ham tarjimonni, ham ijodkorni bir pog'ona yuksakka ko'taradi. Asar besh, to'qqiz, o'n bir, o'n besh bo'g'inli vaznda tarjima qilingan. Ushbu asar sobiq sho'ro davrida tarjima qilingan bo'lib, tarjimon uni vaqtli manbuotda nashr qildirgan. Islom dini aks etgan asar bo'lsa-da, Pushkin ijodiga mansub bo'lgani uchun hukmron doira nashrga e'tiroz bildirgan olmagan. Abdulla Sherni tarjimon sifatida tanir ekanmiz quyidagi xulosalarga keldik:

– barcha tarjimalarini nazarda tutganda, Abdulla Sher ingliz, nemis va rus tillaridan to'g'ridan to'g'ri tarjima qilish yo'lidan bordi va bu asarlar mazmunini to'liqroq anglashga yordam bergan holda, ijodkor mahoratini yuksakka ko'tardi.

– tarjimonning tarjimalari satrni shunchaki so'zma-so'z tarjima qilishdan iborat emas, balki asliyatdagi ifodani berishga qaratilgan;

– tarjimalarida kitobxonga yanada yordam berish uchun so'zning ona tilidagi turli muqobillarini qo'lladi;

– tarjimalarda izohlashdan qochdi va mukammal tarjima orqali muhokamani kitobxonning o'ziga qoldirdi.

Abdulla Sherning o'z fikri bilan aytganda: "She'r yozish tarjima qilishdan osonroq. Nasr tarjimasida tarjimon muallifning quli, she'riy tarjimada tarjimon

⁷ Yuqoridagi manba. – B.631.

muallifning raqibidir”⁸.

Abdulla Sher o‘z tarjimalariga muallifga raqib holda yondashadi. Muallif chizmoqchi bo‘lgan manzaradan ham go‘zalroq asar yaratishga harakat qiladi. Uning tarjimalari o‘zbek tarjimachilik maktabida alohida o‘rin va e’tiborga sazovordir.

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⁸ <https://youtube.com/watch?v=hXuUrijRIhA&si=46iawu5StluMxNYQ>. Tundaliklar. Abdulla Sher mushohadalari. – Т.: Ма’naviyat va marifat telekanali, 2022.

**O‘ZBEKISTON RESPUBLIKASI FANLAR AKADEMIYASI
SAN’ATSHUNOSLIK INSTITUTI ARXEOLOGIK KOLLEKSIYASIDAGI
EKSPONATLARI CHET EL KO‘RGAZMASIDA**

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Annotatsiya: Mazkur maqolada Germaniyadagi Jeyms Simon galereyasi va unga tutash Berlin yangi muzeyida tashkil etilgan ko‘rgazma namoyishi haqida so‘z boradi. Jumladan, ko‘rgazmani ahamiyati, uni tashkil etish, eksponatlarni ko‘rgazma uchun tayyorlash jarayonlari qisqacha yoritilgan. Shuningdek, ko‘rgazmaga tanlab olingan arxeologik ashyolarni preventiv konservatsiyasi va ularni amalga oshirish usullari bayon qilingan.

Kalit so‘zlar: Germaniya, O‘zbekiston, ko‘rgazma, Jeyms Simon, Berlin, muzey, madaniy meros, eksponat, qadimgi, arxeologiya, ashyo, restavratsiya, konservatsiya, qadoqlash

**EXHIBITS FROM THE ARCHAEOLOGICAL COLLECTION OF THE
INSTITUTE OF ART STUDIES OF THE ACADEMY OF SCIENCES OF THE
REPUBLIC OF UZBEKISTAN ARE AT A FOREIGN EXHIBITION**

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Abstract: The article is devoted to the exhibition organized at the James Simon Gallery in Germany and the Museum Berlin. In particular, the significance of the exhibition, its organizational issues, and the processes of preparing exhibits for the

exhibition are briefly covered. The preventive conservation of archaeological objects selected for the exhibition and methods for its implementation are also described.

Keywords: Germany, Uzbekistan, exhibition, James Simon Gallery, Berlin, museum, cultural heritage, exhibit, ancient, archeology, restoration, conservation, packaging

O‘zbekiston jahon tamadduni tarixiga yorqin sahifalar bilan yozilgan buyuk davlatlarning davomchisidir. Boy madaniy merosni xolis va har tomonlama mukammal o‘rganish nafaqat O‘zbekiston, balki butun dunyo uchun dolzarb vazifadir, chunki O‘zbekistonning madaniy merosi butun insoniyat mulki hisoblanadi.

O‘zbekiston Prezidenti Shavkat Mirziyoyev respublikaga rahbar bo‘lganining dastlabki kunlaridanoq o‘zbek xalqining tarixiy-madaniy va intellektual merosini asrab-avaylash va o‘rganish, milliy qadriyatlarni davlat siyosati darajasiga olib chiqish, navqiron avlodni umuminsoniy va madaniy qadriyatlar asosida tarbiyalash masalalariga alohida e’tibor qaratdi.

Tashqi siyosatda ham keng ko‘lamli o‘zgarishlar ro‘y berdi. O‘zbekiston gumanitar sohada, turizm yo‘nalishlarida dunyoga o‘z eshiklarini ochdi. Respublikamizda turizm sohasini rivojlantirish bo‘yicha respublika ishchi guruhlarini tuzildi. Hududlarda turizm salohiyatini o‘rganish va turizm sohasidagi nazariy bilimlarini amaliyotda qo‘llash, joylardagi aholi tomonidan turizm xizmatlaridan foydalanish, xorijiy sayyohlarni O‘zbekistonga jalb qilish bo‘yicha turizm sohasidagi resurslar va imkoniyatlardan har tomonlama foydalanish hamda mavjud muammolarni tezkor hal etish bo‘yicha qator qarorlar qabul qilindi¹. Qadimgi arxeologik yodgorliklar va me’moriy obidalarni ta’mirlash va tiklash, ulardan turizm ob’ektlari sifatida foydalanish davlat siyosati darajasiga ko‘tarildi. Shu bilan bir qatorda muzeylarda saqlanayotgan osori-atiqalarni saqlash, tadqiq etish va keng jahon hamjamiyatiga tanitish borasida ulkan ishlar amalga oshirilmoqda.

¹ O‘zbekiston Respublikasi Prezidentining qarori, 26.04.2023 yildagi PQ-135-son

Shunday amalga oshirilgan ishlardan biri Berlinda sayyohlar ko'p tashrif buyuradigan Jeyms Simon galereyasi va unga tutash Berlin yangi muzeyida tashkil qilingan qariyb 1000 kv.m maydonda O'zbekistonning arxeologik yodgorliklari joy oldi. Bu ko'rgazma 2023 yilning 4 may kunidan ochiladigan "Aleksandr Makedonskiydan Kushonlar imperiyasigacha" nomli ko'rgazma Berlinga kelgan sayyohlar uchun 2024 yilning 14 yanvarigacha ochiq bo'ladi. Bundan avval shunga o'xshash ko'rgazma Parijdagi Luvr muzeyida ham namoyish etilgan va ko'rgazma 3 oy davomida Luvrga tashrif buyurgan qariyb 300 ming mehmon O'zbekiston tarixi haqida ma'lumotga ega bo'lgan hamda madaniy merosimizga katta qiziqish bildirgan. Berlin ko'rgazmasi esa uzoqroq muddat, ya'ni 8 oy davom etadi².

Ushbu ko'rgazmada O'zbekiston Respublikasi Fanlar akademiyasi San'atshunoslik instituti arxeologik kolleksiyasidagi jami bo'lib ro'yxtga olingan 857 ta eksponatlar orasidan Germaniyaning Jeyms Simon galereyasi va Berlin yangi muzeyida bo'lib o'tadigan ko'rgazma uchun 128 ta eksponatlar saralab olindi. Albatta bu ko'rgazma uchun namoyishga qo'yilgan eksponatlar ichida Fransiyaning poytaxti Parij shahridagi Luvr muzeyida 2022-2023 yillarda bo'lib o'tgan ko'rgazmadan farqli o'laroq bu ko'rgazmada 14 ta maxobatli loy-ganch xaykallar, 25 ta keramika buyublari, 20 ta metaldan yasalgan buyumlar va bronzadan yasalgan o'q yoy uchlari, 28 ta kumush, mis, bronza tangalar, 16 ta fil va xayvon suyaklaridan ishlangan buyumlar, 3 ta nefrit tosh, 2 ta devoriy sur'at parchalari, 4 ta marmar ohaktosh va toshdan ishlangan arxeologik ashyolar ko'rgazmada ishtirok etdi. Ko'rgazmadan avval Fransiya va Germaniyadan kelgan mutaxassis restavratorlar bilan institutimiz restavrator xodimlari birgalikda restavratsiya ishlari amalga oshirildi. Shuningdek bu ko'rgazmada Makedoniyalik Iskandar – istilochilik yurishlari va dunyo hukmronligiga intilishi haqida ko'rgazmaga qoyilgan eksponatlar orqali bilib olish mumkin. Bundan tashqari Shimoliy Baqtriyadagi buddaviylik san'ati va me'morchiligi ham bu ko'rgazmada aloxida o'rin tutadi. O'tmishda O'rta Osiyoning turli tarixiy-madaniy

² Sardor, Usmoniy "Makedonskiydan Kushonlar imperiyasigacha" / Usmoniy Sardor. — Текст : электронный // Kun uz : [сайт].

hududlarida keng tarqalgan buddaviylik dini – bu jahon dinlaridan biridir. O‘rta Osiyoga buddaviylik dini kirib kelgan birinchi tarixiy madaniy hudud – bu Baqtriya bo‘lgan³. Arxeologik materiallar Shimoliy Baqtriyada buddizmning keng tarqalganidan xabar beradi va bu arxeologik materiallar ushbu Berlin ko‘rgazmasida namoyish etilmoqda shu bilan bir qatorda buddaviylik me‘morchiligida monastirlar va ibodatxona inshootlarida foydalanilgan kapitellarni ham ko‘rishimiz mumkin. Shuningdek xojalikda foydalanilgan katta va kichik bo‘lgan ko‘zalar, likopchalar, suvdon idishlar ham bor bo‘lib bu o‘sha davrda bunday buyumlardan keng foydalanilganini bilishimiz mumkin.

Ushbu ko‘rgazmada so‘zga chiqqan Saida Mirziyoyeva Prezident Administratsiyasi Ijro etuvchi apparatining Kommunikatsiyalar va axborot siyosati bo‘yicha sho‘ba mudiri shunday deydi. “ O‘tmishni tasavvur qila olish bugungi kunni teranroq tushunishga yetaklaydi va bugungi kunda O‘zbekiston zamonaviy va istiqbolga odimlovchi davlat hisoblanib, uning tarixiy ildizlari qadimiy tamaddunlarga borib taqaladi. Ba’zi shaharlarimiz dunyodagi eng ko‘hna shaharlar sirasiga kiradi. Ko‘plab yo‘l va madaniyatlar chorrahasidagi minglab yillar mobaynida mavj urgan jamiyatlar, turfa an‘analar yaratgan, ilm-fan va san‘at gullab-yashnagan makonda istiqomat qilayotganligimiz bois bizning betakror madaniy merosimiz ko‘p asrlik o‘zgarishlarning tasdig‘idir. Biz qadimiy tamaddunlar qay tarzda o‘zaro muomalada bo‘lgani, mahsulotlar va ilmu-urfon almashilgani, kurashlar olib borilgani, gurkiragan cho‘qqilarga erishilib, tanazzulga yuz tutgani, qolaversa, bu jarayonlarda biz yashab kelayotgan bugungi dunyoimizni shakllantirganini o‘rganishga muvaffaq bo‘ldik. O‘zbekistondan olib borilgan osori atiqalar hamda Berlin davlat muzeylari eksponatlari bir paytlar qadimgi dunyoni tashkil etgan madaniyatlar o‘rtasidagi murakkab va maftunkor rishtalardan aks-sado berish imkonini beradi.

³ Pidaev, Sh O‘zbekistonning arxeologik xazinalari. Makedoniyalik Iskandardan Kushonlar saltanatigacha / Sh Pidaev, T. Mkrtichev. — 165. — Germaniya Berlin : Kulturverlag Kadmos. Volfram Burckhardt Waldenserstr. 2–4, 10551 Berlin, 2024. — 446 c.

“O‘zbekistonning arxeologik xazinalari: makedoniyalik Iskandardan Kushonlar saltanatigacha” nomli ko‘rgazma O‘zbekiston va Germaniya mutaxassislarining qizg‘in va sermahsul hamkorligi natijasidir ⁴” deb o‘z fikrlarini bildirgan edilar. Xulosa qilib aytganda so‘nggi yillarda mamlakatimizda madaniy meros sohasida keng ko‘lamli islohotlar olib borilmoqda. Bu O‘zbekistonning bunday keng ko‘lamli ko‘rgazmada namoyish etilishi, mamlakatimiz tarixi bilan yanada yaqinroq tanishtiribgina qolmay, yurtimiz, uning madaniyati va tarixiga bo‘lgan qiziqishni yanada oshirishga xizmat qiladi.

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⁴ Saida, Mirziyoyeva O‘zbekistonning arxeologik xazinalari. Makedoniyalik Iskandardan Kushonlar saltanatigacha / Mirziyoyeva Saida. — 11. — Germaniya Berlin : Kulturverlag Kadmos. Volfram Burckhardt Waldenserstr. 2–4, 10551 Berlin, 2024. — 446 c.

ДЕФИНИЦИЯ НАУЧНОГО ПОНЯТИЯ «ТЕРМИН» В ЯЗЫКОЗНАНИИ

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Аннотация : В данной научной статье рассматривается суть понятия “термин”, основываясь на источниках учёными лингвистами.

Ключевые слова: термин, дефиниция, понятие, родство, языкознание.

Annotatsiya: Ushbu ilmiy maqola tilshunos olimlar manbalari asosida "muddat" tushunchasining mohiyatini ko'rib chiqadi.

Kalit soʻzlar: muddati, taʼrifi, tushunchasi, qarindoshlik, tilshunoslik.

Annotation: This scientific article considers the essence of the concept of “term”, based on the sources by scientists of Linguists.

Key words: term, definition, concept, kinship, linguistics.

Объективно оценив лингвистическую суть понятия “термин”, исследователи пересмотрели многие потерявшие смысл концепции в общем теоретическом посыле термина, осуществили переоценку требований, предъявляемых к “идеальному” термину, и свойств, используемых терминов.

Термины представляют собой значительный пласт новой лексики. Т. Р. Кияк считает, что “... количество терминов в каждом развитом языке в несколько раз больше количества общеупотребительных слов и измеряется сегодня семизначным числом”.

Известно, что в лингвистической литературе имеется многочисленная дефиниция понятия “термин” и “терминология”, предложенная специалистами различных стран. Многими учеными неоднократно отмечалось, что общепринятое определение понятия «термин» до сих пор отсутствует. В языковедческих работах приводится большое количество вариантов дефиниции

данного понятия, однако ни одна из них не была принята учеными единогласно. Так, например, в монографии В. П. Даниленко имеется 19 определений термина, при этом автор отмечает, что этот перечень может быть продолжен.

По утверждению российского ученого Н. А. Лукьяновой, **“Термином** (выделено автором) [лат. terminus предел, граница] называется двусторонняя языковая единица (слово или словосочетание), обозначающая понятие, которое относится к определенной области знания: науке, технике, культуре, искусству. Планом содержания термина является понятие – логически оформленная мысль об определенном предмете, передающая самую сущность его, а планом его выражения – фонетическая и графическая (фонографическая) оболочка”.

По мнению узбекского специалиста Х. Дадабоева, термины воплощает лексический слой, принципиально отличающийся от общелитературных слов. Это различие отражается в следующих основных чертах: семиотических (в терминах знак и означаемое взаимно вступят в симметричные отношения); функциональных (термины характеризуются наличием не только номинативной, но и дефинитивной функции); семантических (термины выражают только специальные понятия, каждое из них отличается единственным в смысле); распространение, популяризация (вхождение определенной части терминов, относящихся к языку науки, в общелитературный язык не препятствует принадлежности к другой системе); пути и средства формирования (в терминологии средство образования общелитературного слова подчинено выработке специализированной, стандартной, устойчивой модели).

А. А. Реформатскому: “термины – это слова специальные, ограниченные своим особым назначением; слова, стремящиеся быть однозначными как точное выражение понятий и название вещей”.

Бесспорен тот факт, что термины, включаясь в общелитературный язык, детерминологизируются, дополняясь новыми значениями.

Научная литература не содержит рекомендации относительно семантики термина. Термин (от лат. terminus – предел, граница) слово или сочетание слов,

употребляемое с оттенком специального научного значения. В современной логике слово “термин” часто употребляется как общее имя «существительных» языка логики – математических исчислений выражающих при интерпретации элементы предметной области”.

Согласно мнению многих исследователей термин отличается присущей ему четкой дефиниции, соответствующей определенным требованиям. Польский ученый пристальное внимание обращает на дефиницию понятия “термин». По его мнению, она “**дефиниция**” (выделено автором) должна учитывать несколько особенностей терминологической лексики. Одним из наиболее важных свойств является тот факт, что хотя термины вырастают на основе лексических единиц определенного естественного языка и обладают всеми семантическими и формальными признаками слов и словосочетаний определенного языка (русского, польского, английского и т.д.), но в отличие от них фигурируют не в лексике естественного языка в целом, а в лексике подъязыка специальности. В рамках подъязыка терминологические единицы служат в качестве средства обозначения специальных общих понятий и представляют собой элементы терминосистем, отражающих теории, которыми описываются специальные сферы - объекты профессионально ориентированного языка.

Процесс дефиниции термина может быть сложным и требует тщательного исследования и анализа. Он важен для обеспечения ясности и понимания в коммуникации и обмене информацией.

Научная литература не содержит рекомендации относительно семантики термина.

Семантика термина - это изучение значений слов и их связей с реальными концепциями и объектами. Она помогает определить значение и использование термина в определенной области знаний или дисциплине. Также исследуются семантические отношения между терминами, такие как синонимия, антонимия, гиперонимия и гипонимия. Имеет важное значение в научных и технических

областях, где точное определение и понимание терминов необходимы для обмена информацией и коммуникации.

Исследователи-приверженцы традиционных взглядов, рассматривают термин в качестве особой единицы, отличающейся чёткой научной дефиницией. В силу этого эти учёные считают необоснованным отрицание лексического значения термина. Они указывают на особую лексическую значимость слова, которое выполняет роль термина. В сборнике “Лингвистические проблемы научно-технической терминологии: материалы совещания, проведенного Академией наук СССР в Ленинграде 30 мая-2 июня 1967 г.” анализируемому понятию даётся следующее определение: “термин — это слово (или словосочетание), являющееся единством звукового знака и соотнесенного (связанного) с ним соответствующего понятия в системе понятий данной области науки и техники”.

Наряду с этим встречаются высказывания о функционировании терминов без единых дефиниций, хотя распространяются и используются в процессе трактовки иных понятий. Подобное наблюдается в терминологии многих областей науки, в которых у многих отсутствуют чёткие дефиниции, вследствие чего даются расшифровки своего понимания понятия.

Исследователи-приверженцы традиционных взглядов, рассматривают термин в качестве особой единицы, отличающейся чёткой научной дефиницией. В силу этого эти учёные считают необоснованным отрицание лексического значения термина.

Они указывают на особую лексическую значимость слова, которое выполняет роль термина - это значение, которое придается определенному слову или понятию в рамках определенной области знания или дисциплины.

Термин играет важную роль в коммуникации и обмене информацией, поскольку он позволяет точно и однозначно обозначать определенные понятия или явления. Заключается в том, чтобы облегчить понимание и общение между

специалистами в определенной области, а также установить ясные и точные определения для использования в научных и профессиональных текстах.

Между тем нельзя учитывать мнение о некоторой категоричности мысли об отрицании лексической значимости и сочетаемости термина. Терминология в русском и узбекском языках отличается возможностью двух либо многокомпонентных терминов.

Лексическая значимость - это способность слова или выражения передавать определенное значение или смысл. Определяется лексическим значением слова, которое может быть literalным (основное значение слова) или переносным (метафорическое значение слова).

Сочетаемость термина означает, насколько успешно или естественно данный термин может сочетаться с другими словами или выражениями в контексте. Зависит от семантического значения термина, его грамматических характеристик и употребления в речи. Могут иметь ограниченную сочетаемость и использоваться только с определенными словами или конструкциями, в то время как другие термины могут быть более свободно сочетаемыми и использоваться в различных контекстах.

Многокомпонентные термины - это термины, которые состоят из нескольких компонентов или элементов. Эти могут быть словами, числами, символами или другими элементами, которые объединяются вместе для образования нового термина или понятия.

Между тем нельзя учитывать мнение о некоторой категоричности мысли об отрицании лексической значимости и сочетаемости термина. Терминология в русском и узбекском языках отличается возможностью двух либо многокомпонентных терминов.

На основе исследования по определению понятия “термин” в русском и узбекском языках, установлено, что он не бывает постоянно однозначным, емким и самостоятельным. Автор полагает о его независимости от контекста, будучи на завершающем этапе пикового развития. Для такого этапа характерно

соответствие формы и содержания термина. Такая согласованность обеспечивается использованием конкретного моделирования терминов, представляющих единую общую область структурно-семантической общности. Между тем, на взгляд автора, например, бесчисленные синонимические ряды в терминологической области родства русского языка обусловлены его историей. Однако во всех логических определениях термина на первое место выдвигается его связь с понятием.

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ЗНАЧЕНИЕ «СТАРШИЙ БРАТ» И СПОСОБЫ ЕГО ВЫРАЖЕНИЯ

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Аннотация: В статье исследуются узбекский и русский языки, хотя они и отличаются друг от друга по генетическому происхождению и грамматическому строю, тем не менее, в них, имеются семантические сходства отдельных лексических единиц, что подтверждается содержательным планом отдельных терминов родства.

Ключевые слова: термин, наука, исследования, лексика, язык, значения, словарь.

Значение «старший брат» в большинстве тюркских языков передается многозначной и многофункциональной лексемой «ака». Одним из его основных значений является «старший брат». В некоторых тюркских языках, например, в сарыг-югурском, «ага» обозначает также «старшая сестра». В русском языке значение «старший брат» передается словосочетанием «старший брат», которое может быть распространено за счет включения местоимения: «мой старший брат».

В семантической структуре термина «старший брат» (и других фонетических форм) доминирует сема (признак) «старший, мужской пол» по отношению к младшим, независимо от их пола. В речи он функционирует и как обращение, приобретая значение адресата речи.

Лексикографические источники русского языка показывают, что термин «старший брат», кроме значений, упомянутых выше, также может обозначать старшего родственника по отцовской линии — «дядя» или «старший из старших братьев». В узбекском языке значение «старший брат» передается лексемами «ака» и «оға».

В письменных памятниках древнетюркских языков встречаются лексемы «ага», «асі» и «ігі», которые обозначали «старший брат». В узбекском языке термин «ака» («старший брат») вместе с другими терминами родства образует ряд функционально-семантических микросистем (ФСМС). Состав этих ФСМС носит одновременно гетеронимический и гипонимический характер.

В сочетании с термином «ука» («младший брат») он образует ФСМС со значением «братья» и имеет характер гетеронима (в свою очередь, и «ука» является гетеронимом по отношению к термину «ака»). С терминами «опа» («старшая сестра») и «сингил» («младшая сестра») он образует ФСМС со значением «дети одних родителей» («братья-сестры»), где выступает в качестве гипонима.

В семантическом строении термина ака «старший брат» совмещенными являются признаки «самый старший», «средний», «самый младший». По отношению к таким признакам «степени возраста» различным бывает и значение «старших братьев». Другие значения «старшие братья» выражаются описательным способом-словосочетаниями, в составе которых принимают участие слова-компоненты катта, энг катта (самый старший), ўртанча (средний), кичик, энг кичик (самый младший). Энг катта ака(м) «старший брат, старше всех старших братьев адресата», ўртанча ака(м) «старший брат, который старше старшего адресата, младше других старших братьев (адресата), кичик ака(м) «старший брат, старше адресата младше всех других старших братьев (адресата).

Своеобразную структурную характеристику имеет значение ўртанча ака - «старший брат, который старше адресата, младше других старших его братьев». В нем имеют место два признака «степени возраста»:

- 1) «старший брат»;
- 2) «младший брат».

Признак «старший брат» определяется по отношению к «старшему брату», который старше старшего адресата, «младший брат» - по отношению к «старшему брату» адресата, который младше всех других старших его (адресата) «братьев». «Старший брат» - такое определение бывает в многодетных семьях, в которых большинство составляют дети мужского пола. Этот термин в речи функционирует как обращение, приобретая значение адресата речи. Лексикографические источники русского языка свидетельствуют о том, что старший брат, кроме вышеуказанных значений, он имеет значение и старшего родственника по отцовской линии «дядя», - «старший из старших братьев». Узбекское ака, русское старший брат вместе с термином опа//старшая сестра входит в состав ФСМС со значением «старший брат + старшая сестра», оба члены которой (ФСМС) носят характер гетеронимии по отношению друг к другу. Члены данной ФСМС (согетеронимы) отличаются между собой по отношению к признаку естественного рода «мужской пол», «женский пол» и их семантической структуре. В узбекском языке форма ова в значении «старший брат» малоупотребительна. В лексикографических

источниках она толкуется следующим образом:

- 1) старший брат;
- 2) лица близкие, как родной брат;
- 3) глава народа, страны;
- 4) ист. входит в состав различных названий, постов, должностей (хорам оғаси, эшик оға);
- 5) форма почтительного обращения к старшим.

Относительно этимологии термина оға в узбекском языкознании существует предположение, что данная лексема образована от тоға, тоға-оға. Данное предположение поддерживается И. Исмоиловым, который пытаясь расширить сведения о термине, свидетельствует, что данная лексема

зафиксирована в письменных памятниках в форме оға.

Считаем, что эти предположения об этимологии оға не совпадают с истиной и не имеют научных оснований. Ныне является общеизвестным, что сама лексема тоға результат соединения двух слов: тоға оға. Следует отметить, что старший брат - фонетический вариант термина ака.

Во многих языках фонетические различия в этом слове характеризуются наличием согласного звука ғ: азерб., тадж., кырг., гаг., турк. оға; согласного звука г; башк., казах., к.-калп., турк., хак., якут. ага».

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THE ROLE OF MOTIVATION IN ENGLISH LANGUAGE LEARNING

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Annotation: It is obvious that in today's fast-paced world knowing foreign languages plays a vital role in achieving personal and career success. According to statistics, more and more people are learning English language as it is becoming the language of the trade and technology. However, a lot of students are not willing to learn it as they easily frustrate during learning this language when they encounter with challenges and difficulties. This article delves into the importance of motivation in language learning and the ways of motivating and engaging English language learners.

Keywords: motivation, importance, clear goals, feedback, external and internal motivation

Introduction

Today English is one of the global languages and it has an important role in helping people to communicate and fit into the modern world. That's why day by day the number of its learners is increasing steadily and right now almost every country's educational system teaches English language as an independent subject. But according to results of surveys, many students are reluctant to learn this language as they easily feel discouragement when they start to learn English. So that reason considerable amount of researches are being carried out on students in order to find right and effective ways to motivate and engage them to learn English. In below we will try to seek the effective methods of pushing students to learn the language no matter how they find it difficult.

Main Part

Motivation is considered as one of the most important parts of achieving any goal in this life. The definition of motivation has been interpreted in different ways by

different scholars. Dornyei (2001) cited that motivation is a multifaceted concept that has been the subject of scholarly researches in different academic areas and no single available theory has yet captured its total complexity. While Gardner said that "motivation is a very complex phenomenon with many facets... thus it is not possible to give a simple definition". From these opinions, we may understand the motivation as something that makes the person more energetic and pushes him towards his or her goals.

When it comes to language learning, we can find a lot of definitions of motivation. Gardner (1983), in his socio-educational model, considered that motivation is perceived to be composed of three elements such as: effort, desire and effect. The effort refers to the time the student spends on foreign language learning and the drive of the student. The desire indicates how much the student wants to become proficient in the language, while the effect means the student's emotional reactions which is related to language learning. In addition to this, Parson, Jonson and Brown (2001) defined motivation as an important component or factors in the learning process. Learning and motivation have the same importance in order to achieve something. Learning helps students gain knowledge and skills while motivation pushes them or encourages them to go through the learning process. Besides, Reeve (1996) suggests that: "Student's motivation is influenced by both internal and external factors that can start, sustain, intensify, or discourage behaviour". From these states, we can conclude that motivation is what triggers the student to achieve something and it is necessary for everyone who is doing any important task.

In terms of the importance of motivation in foreign language learning process, the results of many previous researches show that motivation plays a significant role in the success or failure in a language learning. Spolsky (1990) cited that motivated students are likely to learn more quickly as opposed to the ones who are less motivated. In a specific learning situation, students who are less motivated are likely to lose their attention, to misbehave and to cause discipline problems. On the contrary, students who

are more highly motivated will participate actively and pay more attention to a certain learning task or activity.

Many scholars did researches about how to engage students and give them true triggers while teaching them a new language. One of these researchers is Jennifer Maguire wrote about how to motivate ESL students and gave 10 sure-fire ways to teachers to inspire language learners. They are :

- 1) Set clear goals with your students
- 2) Incorporate interactive and fun activities
- 3) Provide regular and constructive feedback
- 4) Create a supportive learning environment
- 5) Personalize the learning environment
- 6) Use technology to enhance learning
- 7) Encourage autonomous learning
- 8) Celebrate achievements
- 9) Connect lessons to real-life situations
- 10) Highlight the benefits of learning English

These are considered as practical and effective ways of motivating students to learn a language. But at the same time the teacher's motivation is as important as the student's. Because only the motivated and inspiring teacher can teach and push his or her students to do better.

In the past, there were a lot of researches related to motivation and language learning. One of them was carried out by Siriluck and Sirithip (2004) and it conducted a study about the relationship between motivation and proficiency in English language learning of undergraduate students. The results showed that the high English proficiency students are more motivated than low English proficiency students.

In addition, there are a lot of effective ways to motivate students and one of them is using authentic materials while teaching the language. We can count newspapers, magazines, TV shows, radio broadcasts or soap operas as the examples of authentic materials. They help to make the learning process more engaging and teach

students not only theory part of the language, but also the culture, lifestyle and different aspects of the life. Besides, teachers can use stories of the successful people and show them as a role-model to their students to achieve something not only in language learning but also in other fields of life. Also teaching style and the treatment of the teacher to his or her students may affect student's motivation to learn the language. That's why at first teachers should understand about the motivation's role and they learn about the ways of giving it for example treating students as an individual learner rather than comparing them to one another and so on.

Conclusion

In conclusion, motivation is a significant factor to learn the language successfully so that reason it is important to teachers to know the productive ways to energize their students by showing them right ways and giving them true motivation when they have lack of willingness to continue.

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**“HAYRAT UL ABROR” DOSTONIDAGI HIKKOYATLAR
POYETIKASI**

Islomiddin Xolmurodov

Annotatsiya. Ushbu maqolada Alisher Navoiy Xamsasining debochasi – “Hayrat ul-abror” asarining poetik-kompozitsion jihatlarini, hikoyatlarning tuzilish va janriga koʻra sharhi keltiriladi.

Kalit soʻzlar: Poetika, doston, janr, hikoyat, Xamsa.

KIRISH

Alisher Navoiy “Xamsa”sidagi birinchi doston “Hayratu-l-abror” (“Yaxshi kishilarning hayratlanishi”) 1483 yilda yaratilgan edi. Doston 3988 baytdan iborat boʻlib, 63 bob, 20 maqolat va 20 hikoyatdan tashkil topgan. Shundan KIRISH (muqaddima) 21 bobni oʻz ichiga oladi.

ADABIYOTLAR SHARHI

Maʼlumki, “Hayrat ul-abror” umumiy kompozitsion qurilishiga koʻra uch qismdan tarkib topgan. Birinchi qism “Debocha”, ikkinchi qism “uch hayrat”, uchinchi qism barcha universal konsepsiyalarni izohlovchi va xulosalovchi “maqolatlar” va “hikoyatlar”dan iborat. Oʻz navbatida ularning har biri oʻziga xos ichki boʻlinishlarga ega. Xamsachilik anʼanasini Navoiy “Xamsa”si kontekstida oʻrganish, mana shu qismlarning har biri “qoliplovchi doston” komponenti sifatida birinchi dostonning keyingi toʻrt doston bilan semantik-struktural munosabati yoʻlida xizmat qilishini koʻrsatadi.

Mumtoz gʻazalchilik (devon tartib berish jarayoni), dostonchilik, xususan, xamsachilik muammolari tadqiq etilgan monografik ishlarda ulardagi “Debocha” qismi maʼlum maʼnoda oʻrganilgan. Ayrim adabiyotshunoslar ularni “anʼanaviy kirish qismi” sifatida taʼriflashgan boʻlsa, baʼzilar muallif biografiyasi, asarning yozilish

tarixi, “devon”larning kompozitsion jihatlari bilan bog‘liqligi haqida fikr bildirganlar¹. Ammo, Ye.Bertels va N.Mallaevlarning ayrim qaydlarini istisno etganda, “Xamsa”ning birinchi dostoni debochasining janr tizimidagi semantik-struktural ahamiyati, undagi kompozitsiya, syujet, obrazlarni asar badiiy xronotopi doirasida jamlovchi, umumlashtiruvchi bir butun sistema sifatida tadqiq etish tajribasi kuzatilmaydi. Holbuki, muayyan poetik butunlik (devon, doston, xamsa) tarkibidagi bu qism keyingi bo‘limlar uchun kalit vazifasini bajarishi bilan birga, muallif shaxsiyati, e‘tiqodi, unga xos dunyoqarash va badiiy konsepsiyani namoyon etadi. Butun asar, jumladan, “Xamsa” badiiy tizimida “muallif obrazi” o‘ta yorqin va keng ko‘lamda namoyon bo‘ladigan xronotop shakli ham aynan “debocha xronotopi”dir. Buni istalgan muallif “Xamsa”si misolida kuzatish mumkin bo‘lganidek, “Hayrat ul-abror” debochasida ham ko‘rish mumkin.

TADQIQOT METODOLOGIYASI VA EMPIRIK TAHLIL

Navoiy “Xamsa”sidagi “qoliplovchi doston” debochasi o‘n yettita umumlashtiruvchi kompozitsion bo‘lakdan tarkib topgan. Birinchi bo‘lim:

“Bismillahir-rohmanir-rohiym”,

Rishtag‘a chekti necha durri yatim...²

Baytlari bilan boshlanadi. Mumtoz she‘riyat an‘anasiga ko‘ra, “durri yatim” (“durr ul-yatim” – tanho dur) tashbehi, asosan, Muhammad alayhissalomga nisbatan qo‘llanadi. Ammo, bu o‘rinda, “Bismillahir-rohmanir-rohiym” oyatidagi o‘n to‘qqiz harfning har biri “tanho dur”ga o‘xshatilyapti. Shoir davom etib, oyatdagi har bir harfga alohida ta‘rif-tavsif beradi. Butun boshli bo‘limni harf san‘atiga quradiki, bunda ushbu harflarning jannat (Olloh huzuri)dagi maqomi haqida Payg‘ambarimizdan (s.a.v.) vorid bo‘lgan bir hadisga asoslaniladi³.

Dostonning 22-bobidan asosiy qism boshlanadi. Asosiy qism maqolat va hikoyatlardan tashkil topgan 40 bobni o‘z ichiga oladi. Maqolatlar muayyan bir

¹ Hayitmetov A. Navoiyning ijodiy metodi masalalari.-Toshkent: Fan, 1963;

² Alisher Navoiy. Hayrat ul-abror. MAT. Yettinchi tom.-T.: Fan, 1991.- B. 11. (Ish davomida keltiriladigan barcha iqtiboslar shu manbadan olinadi. Bundan keyin olinadigan iqtiboslarning sahifasini ko‘rsatish bilan cheklanamiz – U.J.).

³ Abdulhakim N. To‘rt ariqning sharbatini nadiir? // O‘zbekiston adabiyoti va san‘ati gazetasi, 2004, 19 mart.

axloqiy-falsafiy mavzuga bag'ishlangan bo'lib, shoir dastlab ushbu mavzuga munosabat bildiradi, mavzu yuzasidan o'z fikr- mulohazalarini bayon qiladi, so'ngra shu mavzuga mos ibratli hikoya keltiradi. Shu tariqa asosiy qism 20 maqolat va unga ilova tarzida keltirilgan hikoyatlar bayoni tarzida davom etadi. Buni quyidagi jadvalda ko'rish mumkin:

Maqolot nomi	Hikoyat
Iymon sharhida	Shayx Boyazid Bistomiy va uning muridi haqidagi hikoyat
Islom bobida	Ibrohim Adham va Robiya Adviya haqidagi hikoyat
Salotin (sultonlar) zikrida	Shoh G'oziy hikoyati
Xirqa kiygan riyokor shayxlar xususida	Abdulla Ansoriy haqidagi hikoyat
Karam (xayru ehson) vafida	Hotami Toyi hikoyati
Adablilik to'g'risida	No'shiravon va Nargis haqidagi hikoyat
Qanoat bobida	Qanoatli va qanoatsiz ikki do'st haqidagi hikoyat
Vafo bobida	Ikki vafoli yor hikoyati
Ishq o'ti ta'rifida	Shayx Iroqiy haqidagi hikoyat
Rostliq ta'rifida	Sher bilan Durroj hikoyati
Ilm osmonining yulduzlardek baland martabaliligi haqida	Imom Roziy va Xorazmshoh haqidagi hikoyat
Qalam va qalam ahllari haqida	Yoqut haqidagi hikoyat
Bulutdek foyda keltiruvchi odamlar haqida	Ayyub va o'g'ri haqidagi hikoyat
Osmon tuzilishida shikoyat	Iskandar haqidagi hikoyat
Jaholat mayining quyqasini ichadiganlar haqida	Isroiliy rind haqidagi hikoyat

Xunasasifat oliftalar haqida	Abdulloh Muborak haqidagi hikoyat
Bahor yigitligining sofliigi haqida	Zaynobiddin va uning o'g'li haqidagi hikoyat
Falak g'amxonasi haqida	Go'zal malika va uning oshig'i haqidagi hikoyat
Xurosonning misli yo'q viloyati bayonida	Bahrom va bog' haqidagi hikoyat
Maqsadning o'talgani haqida	Xoja Muhammad Porso haqidagi hikoyat

Eng avvalgi maqolat iymon sharhiga bag'ishlanadi. Bu bejiz emas, zero dostonning bosh g'oyasi komil inson timsolini vasf etishdir, komillikning bosh belgisi esa iymondir:

Kimki jahon ahlida inson erur,

Bilki nishoni anga iymon erur.

Alisher Navoiy "Kimdagi iymonning uch belgisi bo'lsa, u haqiqiy insondir" deydi va bu belgilar sifatida sabr, shukr va hayoni ko'rsatib o'tadi:

Bas ani inson atag'il beriyo,

Kim ishidur sabr ila shukru hayo.

Komil inson ta'rifidan keyin iymon sharhiga to'xtalib o'tiladi. Hazrat Navoiy iymonning 6 sharti sifatida quyidagilarni keltirib o'tadi:

- 1) Haqning borligiga iymon keltirish;
- 2) farishtalarga iymon;
- 3) Allohning so'zlari bo'lgan muqaddas kitoblarga iymon;
- 4) Payg'ambarlarga iymon;
- 5) qiyomat kuniga iymon;
- 6) taqdiri azalga iymon.

Ushbu fikrlardan so'ng Shayx Boyazid Bistomiy va uning muridi haqidagi hikoyat keltiriladi. Hikoyatda bir kuni Shayx Boyazid Bistomiydan g'amginlik sababini so'rgan muridiga shayx bu dunyoda haqiqiy insonlar kamayib ketganligidan xafaman deb javob beradi. Shunda muridi shayxni haqiqiy insonlar safida deb hisoblashini aytganida, shayx o'zini ham yuz ming sarson-sargardonlar qatorida sanashini, agar bu dunyodan iymon bilan ketmas ekan, inson sanalmasligini aytadi. Hikoyatda diniy mazmundan tashqari tasavvufiy qarashlar ham mavjud bo'lib, bunda tariqatdagi xavf maqomi haqida so'z boradi, deb aytish mumkin. N.Komilovning "Tasavvuf" kitobida yozilishicha, xavf tariqatning 6-maqomi bo'lib, bunda solikning nafs makridan qo'rqishi, shayton nayrangining ko'ngilga xavf solishi nazarda tutiladi. Nafs shunday kuchli dushmanki, solik tariqatdagi tavba, vara', zuhd, faqr, sabr kabi maqomlarni egallagan bo'lishiga qaramay, nafsning iymonga daxl qilishi mumkinligidan doim xavfda bo'ladi.

63-bobda oyog'i toyib ketib, kosadagi oshni shohning boshiga to'kib yuborgan va olijanob shohning xijolatdan o'lar holatga yetgan bu qulni afv etgani haqidagi hikoyat beriladi va bu hikoyat bevosita 62-bobga hamohang tarzda, unga ilovadek keltiriladi. Navoiy Allohni olijanob shohga, o'zini oyog'i toyib ketgan qulga o'xshatar ekan, shunday yozadi:

Har necha ko'p bo'lsa gunohim mening,

Shukrki, bor sendek ilohim mening.

Xijlat ila qolmadi xud jom manga,

Yeri durur aylasang ehson manga.

"Hayratu-l-abror" dostonida kun tartibiga qo'yilgan masalalar bevosita "Xamsa"ning keyingi dostonlarida ham davom etadi, xususan, komil insonga xos adab, qanoat, karam va saxovat, futuvvat, rostlik, vafo kabi xislatlar bilan bog'liq masalalar "Farhod va Shirin" dostoni, "Sab' ai sayyor" tarkibidagi hikoyatlar, "Saddi Iskandariy" dostonlarida yangicha talqin topganligini ko'ramiz.

Doston aruz tizimining sari' bahri – sari'i musaddasi matviyi makshuf (ruknlari va taqti'i: muftailun muftailun foilun – VV – / – V V – / – V –) vaznida yozilgan. Bu

vazn pandu nasihat mazmunidagi fikrlarni bayon qilishga nihoyatda qulay bo'lganligi sababli doston uchun asosiy she'riy o'lchov vazifasini o'tagan.

NATIJALAR

Xullas, na'tlarda komil inson ("ulkan odam") qanday bo'lishi kerak, unga xos komillik sifatlari nimalardan iborat, bu insoniyatga nima berdi va nima beradi degan savollarga javob hozirlangan. "Uch olam" miqyosidagi komillik namunasi tarixiy dalillar asosida belgilangan. "Xamsa"ning keyingi qismlarida, gorizontol xronotop ("o'rta olam")da kechadigan barcha voqea-holatlar talqini shu ideal negizida qurilgan. Bularning hammasi keyingi dostonlar "debocha"lari, ularda ilgari surilgan qarashlarga konseptual asos bo'lib xizmat qilganki, buni tahlilning keyingi bosqichlarida misollar orqali ko'rsatishga harakat qilamiz.

Hozirga qadar "Xamsa"da tasvir etilgan samoviy hodisotlar, umumbashariy hayot, turmush madaniyatiga xos jihatlar haqida so'z yuritdik. Endi bevosita "Xamsa" badiiy doirasiga oid xronotop masalasining muxtasar tahliliga o'tamiz.

"Debocha"ning "na't"dan keyingi qismi "qoliplovchi doston" yoki "kompozitsion qolip"ga xos uch muhim masalani qamrab oladi. Bular:

- 1) xamsanavislik tarixi, salaf xamsanavislar, ustozlar bilan katta miqyosdagi badiiy diskurs;
- 2) "Xamsa" janrining semantik-struktural asosi bo'lgan so'z va ma'ni haqidagi mushohadalar;
- 3) "Xamsa" bo'limlarida serqatlam ma'nolarda keladigan inson ko'ngli masalalaridir.

XULOSA VA MUNOZARA

"Hayrat ul-abror" debochasida boshlangan ma'nriy- badiiy diskurs "Xamsa"ning keyingi qismlari("Farhod va Shirin", "Layli va Majnun", "Sab'ai sayyor", "Saddi Iskandariy")da ham izchil davom ettiriladiki, demak, buning ham "kompozitsion qolip" nazariyasini asoslashda muhim o'rni bor. O'z mohiyati va maqsadiga ko'ra "Hayrat ul-abror" insonni (o'zlikni) taftish etish, bu orqali Yaratganni anglash yo'li jonli tasvir etilgan asardir. Bu yo'l xossalari, Navoiyga qadar ham, Sharq-

islom ma'rifiy adabiyotining asosida turgan. Qur'oni Karim oyatlari, Muhammad alayhissalom hadislari, avliyo va ulamoning ko'rsatmalari adabiyotdagi "oliy didaktika" mohiyatini belgilagan. Xamsanavislik tarixida ularning hammasini qamrab oladigan so'z-konsepsiya "Xamsa" janri uchun kalit vazifasini bajargan. So'z-konsepsiyani tanlash masalasiga esa har bir xamsanavis ham o'ziga xos tarzda yondashganlar.

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