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**ISSUES OF TRAINING YOUNG LEADERS AND INSTILLING
LEADERSHIP QUALITIES IN THE CONTEXT OF UZBEKISTAN:
NATIONAL MODEL, POLITICAL CULTURE, AND INNOVATIVE
APPROACHES.**

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Annotation: This article examines the key aspects of training young leaders and instilling leadership qualities in the context of Uzbekistan. It highlights the importance of forming a new generation of competent and responsible leaders who are capable of meeting the demands of a rapidly changing society. The study explores the national model of leadership development, the role of political culture in shaping leadership behavior, and the implementation of innovative approaches in the educational and administrative systems. Special attention is given to the integration of traditional values with modern leadership principles. The research also provides insights into the current strategies used in Uzbekistan to foster youth leadership and improve their decision-making, communication, and strategic thinking skills. Overall, the article aims to contribute to the development of an effective national framework for empowering young leaders in the country.

Keywords: young leaders, leadership development, Uzbekistan, national model, political culture, innovative approaches, youth empowerment, strategic thinking, modern leadership, public administration.

Introduction.

In the era of globalization and rapid socio-political transformations, the need for competent and visionary young leaders has become increasingly vital. Uzbekistan, as a nation undergoing deep structural reforms, recognizes the strategic importance of preparing a new generation of leaders who possess not only professional knowledge and skills but also strong leadership qualities. The success of these leaders depends largely on the country's ability to implement effective educational, political, and cultural strategies aimed at developing their potential. This paper explores the foundational aspects of leadership formation among young people in Uzbekistan. It analyzes the significance of a national model tailored to local needs and traditions, the influence of political culture in shaping leadership behavior, and the necessity of adopting innovative approaches in training and mentoring programs. By combining

traditional values with modern management practices, Uzbekistan aims to cultivate a politically mature, socially responsible, and forward-thinking youth leadership capable of contributing to national development and global cooperation.

Main Body.

National Model of Youth Leadership Development. Uzbekistan has taken significant steps toward building a national model for developing young leaders. This model is rooted in the country's unique historical, cultural, and political heritage. It emphasizes a balanced combination of traditional values, such as respect for elders, collectivism, and moral integrity, with modern leadership principles like innovation, strategic decision-making, and adaptability. State policies, including the "Youth Policy of the Republic of Uzbekistan," promote the active involvement of young people in governance and social life. Youth Union of Uzbekistan, as well as presidential schools and specialized leadership training programs, play a crucial role in nurturing future leaders.

The Role of Political Culture. Political culture significantly influences how young leaders perceive their responsibilities and interact with the public. In Uzbekistan, efforts are being made to foster a political culture that supports transparency, accountability, and civic engagement. Educational institutions incorporate civic education and leadership training into their curricula, promoting awareness of democratic principles, national identity, and public service ethics. These initiatives contribute to shaping a politically literate generation capable of constructive participation in political processes.

Innovative Approaches to Leadership Formation. Innovation is a key element in modern leadership training. Uzbekistan has embraced various innovative approaches, including digital platforms for e-learning, interactive leadership simulations, and project-based learning methods. Youth forums, hackathons, and business incubators provide young individuals with practical experiences and opportunities to develop problem-solving, critical thinking, and entrepreneurial skills. Government programs and public-private partnerships also offer grants, mentorship, and internships to foster innovation and leadership capacity among youth.

Integration of Traditional and Modern Elements. A unique feature of Uzbekistan's approach is the integration of traditional Uzbek values with contemporary global leadership trends. This hybrid model ensures that young leaders are not only globally competent but also culturally grounded. For instance, teachings from great Uzbek thinkers such as Alisher Navoi and Imam Bukhari are integrated into leadership curricula, promoting moral and ethical dimensions of leadership. Such a synthesis helps in creating well-rounded leaders who can serve both national interests and engage effectively on international platforms.

Institutional Support and Policy Framework.

The institutional and policy framework in Uzbekistan has increasingly focused on youth empowerment. Presidential decrees and government strategies aim to involve youth in decision-making processes at various levels. Youth parliaments, advisory councils, and volunteer initiatives provide platforms for young individuals to contribute to policy discussions and local governance. Additionally, reforms in higher education and vocational training have been aligned with leadership development goals, emphasizing interdisciplinary learning, innovation, and social responsibility.

Conclusion:

The development of young leaders in Uzbekistan is a strategic priority that reflects the country's vision for a sustainable and progressive future. By combining national values with global leadership competencies, Uzbekistan is laying the foundation for a new generation of responsible, innovative, and socially engaged leaders. The integration of a national model, a supportive political culture, and modern educational approaches plays a crucial role in shaping their leadership qualities. Continued investment in youth empowerment, institutional support, and policy innovation will further enhance the capacity of young leaders to drive positive change at local, national, and international levels. Nurturing such leaders is not only vital for the country's development but also essential for building a stable, inclusive, and forward-looking society.

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Markaziy Osiyo xalqlari tarixini yoritishda ilgari surilayotgan yangicha konsepsiyalar

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Annotatsiya: Markaziy Osiyoda millatlararo munosabatlar alohida ahamiyat kasb etadi. Ushbu maqolada ko'p millatli Markaziy Osiyo etnosiyosatining muhim jihatlari haqida fikr-mulohazalar haqida so'z boradi. Mintaqada qadim zamonlardan buyon yashovchi etnik guruhlar va elatlar o'rtasida madaniy, iqtisodiy, siyosiy munosabatlar vujudga kela boshlagan. Markaziy Osiyoning etnik xaritasi ko'p asrlar davomida deyarli o'zgarmasdan kelmoqda.

Ilmiy adabiyot ma'lumotlaridan foydalanish va ko'plab olimlar tomonidan olib borilgan tadqiqotlar natijalari Markaziy Osiyoda millatlararo munosabatlarning tarixiy jihatining murakkabligini va mintaqadagi xavfsizlik muammolarni aniqlash va echim topish doirasida mintaqada millatlararo munosabatlarni o'rganish dolzarbligini ko'rsatmoqda.

Kalit so'zlar: Markaziy Osiyo, tarix, millat, elat, millatlararo munosabatlar, Avesto, titul millat, o'troq, ko'chmanchi, Kushon, turklar, arablar, mo'g'ullar, xonliklar, SHayboniylar, Sovet xukumati, milliy siyosat.

Mustaqillik yillarida har bir bir Markaziy Osiyo davlati o'z milliy tarixini yozishga urinar ekan, turlicha usul va vositalarga murojaat qilganliklari ko'zga tashlanib, ular orasida yakdillik yo'qligi ko'rinib turadi. SHu bilan birga, markaziy osiyolik tarixchilar orasida mintaq xalqlari tarixining umumiylikni ilgari surgan, tarixiy voqeliklarni yoritishda ob'ektivlikni saqlashga chaqirgan, eski yondashuvlar, ayniqsa, sovet davrida shakllangan biryoqlamali yondashuvlardan voz kechib, jahon tarixshunoslik fanida qo'llanilayotgan yangicha usullarga murojaat qilinishi zarurligini ta'kidlayotgan tadqiqotchilar ham yo'q emas.

Ham sovet davri, ham mustaqillikning dastlabki davrlarida mintaq xalqlari tarixi bo'yicha qo'llanilgan usullar orasida tarixiy voqeliklarni asosan boshqaruvchi sulolalarning siyosiy tarixini yoritish usuli ustuvor bo'lganligi ko'zga tashlanadi. Bu usul jahon tarixshunosligida "sulolaviy yondashuv" deb ataladi va jahonning

ko'pchilik davlatlarida bu usuldan deyarli voz kechilib, tarixiy voqeliklarni sivilizatsiyalar tarixi doirasida yoritish keng qo'llanilayotgani ma'lum. Bu yondashuvga ko'ra, insoniyat tarixini sivilizatsiyalarning paydo bo'lishi, ularning mazmun-mohiyati va sivilizatsiyalarning kishilik jamiyatiga qanchalik hissa qo'shganligiga e'tibor qaratish kerak bo'ladi. SHundagina insoniyat tarixini asosan urushlar va manfaatlar to'qnashuvidan iborat deb qarash va o'tmishni jangu-jadallar misolida yoritish kabi tamoyillardan voz kechiladi deb qaralgan "sivilizatsion yondashuv"chilik [1.1] Markaziy Osiyo olimlari orasida o'z tarafdorlarini topa boshladi.

Hozirgi kunda Markaziy Osiyoning turkiy tilli respublikalarida tarixni yoritish borasidagi yangicha konsepsiyalar u yoki bu darajada o'z aksini topgan bo'lsa-da, mintaqaning barcha respublikalarida bu holat turlicha bo'lib qolmoqda. Mintaqaning har bir respublikasi umumiy turkiy tarixdan ko'ra ko'proq o'zlari mavjud bo'lib turgan hududlar tarixiga birlamchi deb qarab, o'z hududida joylashgan tarixiy shahar, tarixiy sulolaning asosiy hududlari, poytaxti, muayyan bir sulolaga asos solgan shaxsning qaerda tug'ilgani kabi masalalarga urg'u berishayapti. Masalan, O'zbekistonda Qadimgi Baqtriya, Xorazm, Sug'd kabi miloddan oldingi mingyillikdagi o'troq davlatlarga ilk o'zbek davlatchiligining boshlanishi deb qaralsa [2.1], Turkmanistonda Qadimgi Marv, Parfiya davlatlarini turkman davlatchiligi sifatida qarash va shu tariqa o'rgatish ishlari olib borilayotir [3.1]. Qozog'istonda esa miloddan oldingi Skif-Sak, Usun, Xun davlatlari ilk davlatchilik bosqichi deb o'rgatish ishlari yo'lga qo'yilgan. YA'ni, har uchala davlatda ham ular egallab turgan hududlar tarixini birlamchi deb qarash birmuncha muqimlashib qoldi.

Ushbu davlatlardan birmuncha farqli holda Qirg'izistonda qirg'iz davlatchiligining boshlanishini miloddan oldingi mingyillikning so'nggi choragida Janubiy Sibirda mavjud bo'lgan Gyangun (Qirg'iz) siyosiy uyushmasiga olib borib taqash holati mavjud. Qizig'i shundaki, Markaziy Osiyoning qardosh turkiy davlatlari milliy davlatchiligi masalasida ikki xil yondashuv ko'zga tashlanib, har bir davlatning tarixchilari ham bugungi hududiy joylashuv, ham etnik kelib chiqishga ustuvor deb biladilar. Buni ushbu davlatlar tarixida Turk xoqonligi va Qoraxoniylar davlatini o'z milliy davlatchiligi sifatida ko'rish, qadimgi turk dostonlarida o'rin olgan yarim afsonaviy shaxslarni, masalan, Alpomishni o'z milliy qahramoni sifatida talqin qilish kabi omillar ko'rsatib turibdi.

Markaziy Osiyo xalqlarining ajralmas bir qismi bo'lmish tojik xalqi tarixini yoritishda esa birmuncha boshqacharoq holat kuzatiladi. O'z milliy tarixini qadimgi forslar va sharqiy eroniy xalqlar bilan bog'lab qaraydigan tojikistonlik tarixchilar

asosiy e'tiborni qadimgi eroniy sulolalarga qaratadilar. SHuningdek, ularda Qadimgi Baqtriya, Xorazm va Sug'dni o'zlarining ilk milliy davlatchilik ob'ektlari sifatida talqin qilish keng yoyilgan. SHu bilan birga, Tojikiston tarixida yuqorida keltirib o'tilgan turkiy sulolalarni mintaqaga "kelgindi" deb qarash, yunonlar, arablar, mo'g'ullar va ruslar singari ularni ham "bosqinchi" deb yoritish tamoyili anchagina muqimlashib qolgan [4.1]. Qizig'i shundaki, keyingi o'nyilliklarda bu erda Eron hududida yashab o'tgan Ahamoniylar, Parfiya va Sosoniylarni o'z milliy davlatchiligi namunalari sifatida ko'rish holati anchagina keng yoyildi. Demak, Markaziy Osiyoning turkiy davlatlarida bo'lgani kabi Tojikistonda ham o'z xalqi tarixini yoritishda ham hududiy, ham milliylik nuqtai nazaridan yoritish holati mavjud.

Ayrim istisnolarni hisobga olmaganda, aslida Markaziy Osiyo turkiy xalqlari tarixini yoritishda unchalik katta muammolar ko'zga tashlanmaydi. YUqorida keltirib o'tilgan turkiy sulolalar tarixi ularning har bir uchun milliy tarix, milliy davlatchilikning bir ob'ekti deb qaralishi, tarixiy shaxslarga "milliy qahramon" sifatida qarash shakllantirilgan.

Markaziy Osiyo davlatlarida har bir mustaqil davlatning o'z tarixini yoritishda bunday yondashuvlarining negizida bir qator omillar yotadi. Ular orasida jahon tarixshunosligida "konstruktivistik usul" deb ataladigan yondashuv ustuvorlik qiladi. Bu yondashuvga ko'ra, bu kunda dunyodagi davlatlarning ko'pchiligi muayyan bir insonlar guruhi – siyosiy elita, boshqaruvchi toifa, partiya yoki shunga o'xshash insonlar guruhi tomonidan yaratilgan bo'lib, milliy ong, milliy mansublik, millat va hokazo tushunchalar ular tomonidan maxsus yaratiladi. YA'ni davlat va millat jamiyatning shunday guruhlar tomonidan maxsus yaratiladi. Boshqacha aytganda esa, aholining muayyan bir qismi bitta siyosiy uyushma qo'l ostida ko'p yillar davomida yashashi natijasida ular mavjud siyosiy tuzum, siyosiy rejim, mafkura ta'siri ostida bitta millatga aylanib boradi. Bunda etnik mansublik, til va boshqa omillar unchalik muhim rol o'ynamaydi.

Masalan, XX asr boshlarida Turkiston general-gubernatorligi va unga qo'shni hududlarda yashagan mahalliy ziyolilar, xususan, jadidar jahondagi, xususan, qardosh Turkiyadagi siyosiy, mafkuraviy va madaniy omillar - siyosiy oqim va tushunchalardan ta'sirlanib, Markaziy Osiyoda yagona turk millatini yaratishga uringan edilar. Ular til, din, madaniy, geogafik, tarixiy birlik kabi omillarga tayanib, Turkiston davlatini yaratishga harakat qilgan bo'lsalar-da [5.1], SHO'rolar hukumatining aralashuvi bilan bu g'oya amalga oshmay qoldi va jadidlar alohida-alohida turkiy xalqlarning "konstruksiya qilinishi", ya'ni "yaratilishi"da faol ishtirok etdilar. Buning yorqin o'rnagi o'zbek ziyolilari bo'lib, turli shevalarda so'zlashuvchi,

turli madaniyat va etnik mansub bo'lishlariga qaramay, "yagona o'zbek millati"ni yaratish ishini muvaffaqiyatli ravishda amalga oshirishga erishdilar.

Markaziy Osiyoda milliy chegaralanish ishlari olib borilishidan oldin "yagona Turkiston", "Turkiston muxtoriyati", "turkiy xalqlar birligi" kabi tushunchalar anchagina keng yoyilgan bo'lib, bu g'oyaning amalga oshirilishi uchun o'zbek, qozoq, qirg'iz, turkman, tojik jadidlari muayyan amaliy ishlarni bajargan edilar. Biroq, bu g'oya Markaziy Osiyo xalqlarini salmog'ini orttirib yuborishidan cho'chigan bolsheviklarga yoqmaganligi tufayli mintaqada millatlarga asoslangan ittifoqdosh respublikalar tuzishga qaror qilindi va bu yo'lda turli targ'ibot-tashviqot ishlari olib borildi.

SHunga o'xshash holatni Tojikistonda ham ko'rish mumkin. XX asrning ilk choragida turkistonliklar g'oyasining ilg'orlaridan bo'lgan S. Ayniy boshchiligidagi tojik ziyolilari yagona tojik xalqini yaratish uchun tojik adabiy tili, zamonaviy tojik adabiyoti, tojik madaniyatiga xos deb bilinadigan madaniy unsurlar (mas. Firdavsiyning "SHohnoma"si) va hokazo kabi vositalardan unumli foydalandilar. Qirg'izlar uchun "Manas" dostoni va ijodkor Toktogul, turkmanlar uchun "Go'ro'g'li", Mahdumquli va hokazolar millatni birlashtiruvchi madaniy omillar sifatida qaralishini ham bunga misol sifatida keltirish mumkin. Qizig'i shundaki, milliy respublikalar tashkil topgach, birmuncha sun'iy bo'lsa-da, qozoq uchun ayri, o'zbek va yoki boshqa bir markaziy osiyolik millat uchun alohida-alohida milliy kiyim-bosh tushunchasi yaratildi. Aslida mintaq xalqlarining kiyinish madaniyatida muayyan bir milliy omil emas, tabiiy-geografik, ya'ni iqlim bilan bog'liq omillar asosiy rolni o'ynagan bo'lib [6.1], sovet davrida bu an'ana birmuncha buzilgani va har bir millatga farqli kiyimlarni xos qilib ko'rsatish tamoyili kuchaydi.

SHuningdek, Xorazm vohasidagi mahalliy aholi o'zbek, qoraqalpoq, turkman, qozoq kabi birmuncha farqli tillarda so'zlashsalar-da, "davlat tilga qarab tashkil etilishi kerak" degan tushuncha deyarli yo'q edi. Evropalik tadqiqotchilardan biri A. Xaugen tomonidan nashr qilingan "Sovet O'rta Osiyosida milliy respublikalarning tashkil etilish" nomli yirik monografiyada Xorazm Xalq respublikasida kechgan siyosiy jarayonlarga katta e'tibor qaratilib, tadqiqotchi o'zining ushbu asarida Turkiston o'lkasidagi siyosiy-ma'muriy islohotlarni to'xtalar ekan Xorazmdagi voqeliklarni misol sifatida keltiradi [7.1].

SHunga o'xshash sobiq Buxoro amirligi aholisi – Zarafshon vohasi aholisi, buxoroliklar, qashqadaryoliklar va surxondaryoliklar va hokazo hududlarda yashovchi o'zbeklar uchun Farg'ona vodiysi va Toshkent vohasiga xos "do'ppi" kiyish juda kam uchrar edi. Ham kiyinish madaniyatida, ham so'zlashuv tilida anchagina farqliliklar

bo‘lishiga qaramay, ziyolilarning yagona o‘zbek millatini yaratishda amalga oshirgan ishlarini o‘z samarasini berdi va xalq “o‘zbek” deganda boshida do‘ppi, egnida to‘n (chopon) kiygan insonlarni tushuna boshladi.

Bu amaliyotning amalga oshirilishida mahalliy ziyolilar matbuot, tasviriy san’at, teatr, badiiy adabiyot, qo‘shiqchilik va musiqadan unumli foydalanishdi. turkistonlik jadidlar va ularning izdoshlarining ma’rifatparvarlik harakatlari va milliy birlik tuyg‘usi bosh rolni o‘ynab, bir tomondan kommunistlar tomonidan yagona “Sovet xalqi” tushunchasi keng targ‘ib qilinayotgan bir paytda unga parallel o‘laroq milliy taraqqiyparvarlar, xususan, jadidlar orasidan chiqqan siyosat va madaniyat arboblari, shoir va yozuvchilar, matbuot xodimlari, ta’lim-tarbiya va ijtimoiy-iqtisodiy sohasida ishlovchi o‘zbek ziyolilari jipslashgan barqaror o‘zbek xalqi tushunchasini keng yoyishga urindilar va ma’lum ma’noda buni uddalaydilar [8.1]. Adib Halid bu yo‘lda qanchalik xavf-xatarlar bo‘lishiga qaramay o‘zbek ziyolilari o‘z milliy tarixini asos qilib olgan holda XX asr boshlarida Turkiston jadidlari orzu qilgan “Buyuk Turkiston”ni tuzish g‘oyasi Sovet hukumati tomonidan yo‘q qilib tashlangach, ushbu g‘oyani O‘zbekistonni yaratish g‘oyasi bilan amalga oshira boshlaydi” [9.1] deb ochiqleydi.

XX asrning 20- yillarigacha mintaqada yagona davlat qurishni maqsad qilib olgan o‘zbek, qozoq yoki tojik ziyolilarining bolsheviklar ta’siri ostida alohida-alohida millatlar asosida milliy respublikalar tuzishga urinishlar o‘sha kezlardayoq ancha-muncha ziddiyatlarni keltirib chiqardi. Masalan, qaysidir bir hudud – shahar yoki yirik aholi maskanining qaysi ittifoqdosh respublika tarkibiga o‘tishi, chegaralar belgilanishida mahalliy aholining nuqtai nazari bilan hisoblashamaslik, “millat” deganda qanday tushunchalar ustuvorlik qilishi kabi masalalarda shoshma-shosharlik yo‘l qo‘yilgani buning yorqin o‘rnaklaridir.

Deyarli bir asr davom etgan bunday hatti-harakatlar natijasida mintaq xalqlarining milliy mansubligi, milliy madaniyati, milliy tarixi degan tushunchalar etakchilik qila boshladi va ming yillar davomida mavjud bo‘lgan an’ana – davlatlarning barpo qilinishida milliylik emas, geografik joylashuv, diniy birlik kabi tamomoyillarga putur etdi.

Jahon tarixshunosligida bu kabi hatti-harakatlar “konstruktiv yondashuv” deb atalib, qariyb yuz yil ichida Markaziy Osiyoda davlat-millat tamoyillari ustuvorlik qila boshladi. Ayniqsa, mutsaqillik yillarida bu tamoyil yanada kuchayib, davlat va elitaning istaklari natijasida boshqalardan farqli, faqatgina muayyan bir millatga tegishli madaniyat, madaniy meros, shonli tarix “buyuk ajdod”, “buyuk xalq”, “kelgindi” yoki “avtohton”, “buyuk tarix egalari” yoki “eng qadimiy xalq” degan

iboralar bot-bot qo'llanila boshladi. Bu esa ko'shni respublikalar orasidagi birdamlikning susayishiga, bir-biriga teskari tarix yozish natijasida o'zaro g'ashlikning kelib chiqishiga sabab bo'ldi. Biroq, keyingi yillarda Markaziy Osiyo etakchilari, ziyoli qatlam va oddiy aholi ham kelajak va rivojlanish o'zaro hamkorlikda ekani, buning uchun kerakli mexanizmlari yaratilishi kerakligini tushunib etdi. Markaziy Osiyo xalqlari umumiy tarix konsepsiyalarini ishlab chiqish ana mexanizmlaridan biri deb qarala boshladi.

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Integration of Artificial Intelligence into the Process of Foreign Language Learning (with a Focus on the French Language)

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Abstract: The integration of Artificial Intelligence (AI) into the field of education has significantly transformed traditional teaching and learning methods. This paper explores the role of AI in foreign language education, with a particular emphasis on the French language. By analyzing current applications, pedagogical benefits, and potential limitations, the study highlights how AI enhances language acquisition and offers adaptive, personalized learning experiences. The findings suggest that the integration of AI tools, if implemented thoughtfully, can revolutionize the way French and other foreign languages are taught and learned in both formal and informal settings.

Keywords: Artificial Intelligence (AI), Foreign Language Learning, French Language Education, Intelligent Tutoring Systems, Natural Language Processing (NLP), Adaptive Learning.

In the 21st century, the use of Artificial Intelligence (AI) in education has become increasingly prevalent, offering innovative solutions to longstanding pedagogical challenges. The domain of foreign language learning, traditionally dependent on human interaction and manual practice, has experienced a paradigm shift due to the advent of intelligent learning systems. French, as one of the most widely taught foreign languages globally, serves as a relevant example to explore how AI can support and enhance linguistic competence. The aim of this paper is to examine the integration of AI technologies in the process of learning French as a foreign language. It discusses the practical applications of AI-powered tools, evaluates their effectiveness, and addresses the limitations and ethical considerations involved.

The theoretical foundation of AI in language learning is rooted in constructivist and communicative language teaching (CLT) principles. AI facilitates immersive, learner-centered environments where students engage actively with content. Technologies such as natural language processing (NLP), speech recognition, and machine learning

algorithms enable platforms to simulate realistic communication scenarios and provide instant feedback.

AI-driven platforms such as Duolingo, Busuu, and Babbel employ ITS to tailor content according to individual learner progress. These systems analyze user data to adapt lessons, reinforce weak areas, and recommend personalized exercises. For French learners, this results in a dynamic curriculum that evolves based on performance and engagement. AI chatbots such as ChatGPT allow learners to engage in real-time conversations in French, simulating authentic dialogue without the need for a human interlocutor. These tools support the development of speaking and writing skills, and can be especially beneficial for practicing grammar and vocabulary in context.

Tools like Google Speech-to-Text or Elsa Speak utilize AI to provide immediate pronunciation feedback. French, with its complex phonetics and intonation, particularly benefits from such technologies, enabling learners to improve their spoken fluency with high accuracy. Applications such as Grammarly (with French versions like Scribens or BonPatron) use NLP to detect grammatical errors, suggest vocabulary enhancements, and promote syntactic accuracy. These tools aid learners in writing coherent and error-free French texts, which is crucial in academic and professional contexts.

- **Personalization:** AI systems adapt to individual learning styles and paces.
- **Accessibility:** Learners can access language resources anytime and anywhere.
- **Feedback and Motivation:** Instant feedback fosters self-correction and continuous engagement.
- **Scalability:** AI can support large numbers of learners simultaneously, making it ideal for classroom and independent use.

Despite its advantages, AI in language education also poses certain challenges:

- **Over-reliance on technology:** Learners may neglect communicative practice with real speakers.
- **Data privacy:** Many AI tools collect sensitive user data.
- **Lack of cultural context:** AI cannot fully replicate the nuances of human interaction and cultural understanding, which are vital in language learning.
- **Digital divide:** Not all learners have equal access to AI-based technologies.

The integration of Artificial Intelligence into French language education holds significant promise. By providing personalized learning experiences, fostering autonomy, and simulating authentic linguistic environments, AI can substantially enhance the process of language acquisition. However, it is essential to balance the use

of AI with human interaction and to address ethical concerns to ensure equitable and effective learning outcomes.

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Topshiriqsiz harakat qilish instituti - fuqarolar va yuridik shaxslarning boshqa harakatlari orqali vujudga keluvchi fuqarolik huquq va burchlarni vujudga keltiruvchi asos sifatida.

**G‘anijonova Mavludabonu Sharifjon qizi
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Annotatsiya: ushbu maqolada fuqarolar va yuridik shaxslarning boshqa harakatlari orqali fuqarolik-huquqiy munosabatlarning vujudga kelish asoslaridan biri sifatida “topshiriqsiz harakat qilish” instituti huquqiy jihatdan tahlil qilinib, uning fuqarolik huquqida tutgan o‘rni batafsil yoritiladi. Mazkur institutning tarixiy ildizlari Rim xususiy huquqidagi **negotiorum gestio** tushunchasiga borib taqalishi hamda uning zamonaviy fuqarolik qonunchiligida, shu bilan birga O‘zbekiston Respublikasi Fuqarolik kodeksining 826-831-moddalarida qanday ifodalanganligi va xorijiy mamalakatlar (Fransiya, Xitoy, Rossiya) kabi davlatlar qonunchiligi bilan qiyosiy o‘rganilishi yoritib beriladi. shuningdek, mazkur institutning boshqa institutlardan farqli jihatlari, amaliy misollar va bir nechta olimlar fikrlari asosida huquqiy mohiyati ochib beriladi.

Kalit so‘zlar: topshiriqsiz harakat, fuqarolik huquqi, negotiorum gestio, manfaatdor shaxs, qonuniylik, shartnomasiz munosabatlar, gestor, majburiyatlar, kvazi-shartnoma

Kirish

Fuqarolik qonunchiligida shunday bir holat borki, bunda shaxs hech qanday topshiriqsiz hamda vakolat yoki ruxsatga ega bo‘lmay turib, boshqa shaxs foydasiga muayyan harakatlarni amalga oshiradi. Shu o‘rinda tabiiy savol vujudga keladi: bu turdagi harakatlar oqibatida fuqarolik-huquqiy munosabatlar yuzaga kelishi mumkinmi yoki yo‘q?

Begona shaxsning manfaatini ko‘zlab topshiriqsiz harakat qilish dastlab Rim xususiy huquqida tartibga solingan. Unda yozilishicha, shartnomalarga o‘xshash harakatlar asosida majburiyatlarning kelib chiqish asoslari xuddi shartnomalar asosida kelib chiqadigan majburiyatlarga o‘xshasa ham, ammo o‘rtada shartnoma tuzilmasdan kelib chiqadigan huquqiy munosabatlardan iborat bo‘lib, o‘z mazmuni va xarakteri bilan unchalik bir-biridan farq qilmaydi. Bu kabi harakatlar shartnomalar yoki deliktlar natijasida emas, balki bir tomonlama bitim yoki boshqa faktlar asosida vujudga kelishi asoslangan. Shartnomalarsiz amalga oshiriladigan harakatlarning asosini “negotiorum gestio” atamasi ya’ni negotiorum gestio topshiriqsiz boshqalarning ishini amalga

oshirish yoki boshqa shaxslar uchun g'amxo'rlik qilishlik tashkil qiladi. Negosiorum gestio - shartnomalarga o'xshash harakatlar natijasida majburiyatlarning kelib chiqish asoslaridan biri bo'lib, topshiriqsiz bir shaxs tomonidan gestor (gestor) ikkinchi shaxsning nomidan va ikkinchi shaxs hisobiga ma'lum bir harakatlarni bajarishlik yoki uni mulkini boshqarishlikdan iboratdir ¹.

Topshiriqsiz harakat-bu shaxsning o'z xohish irodasidan kelib chiqib amalga oshiriladigan faoliyat hisoblanadi. Topshiriqsiz harakat qilishning boshqa harakatlardan farqli jihatlaridan biri shundaki ushbu harakatni bajarishda hech qanday tashqi ta'sir yoki talab qilish holatlari kuzatilmaydi. Fuqarolik institutida boshqa harakatlar natijasida vujudga keladigan huquq va burchlarning biri sifatida topshiriqsiz harakat qilishni asos sifatida keltirishimiz mumkin. Ushbu asosning mohiyatiga nazar tashlaydigan bo'lsak, O'zR Fk ning 47-bobi aynan begona shaxsning manfaatini ko'zlab topshiriqsiz harakat qilishga bag'ishlangan bo'lib, bu bob o'z ichiga 826-831-moddalarni qamrab oladi va ushbu harakatlar aynan shu moddalar orqali tartibga solingan bo'lib, bunda bir shaxs manfaatdor shaxsning topshirig'isiz, boshqaning ko'rsatmasisiz yoki oldindan va'da berilgan roziligisiz qilingan xatti-harakatlar topshiriqsiz harakatlar asosini tashkil etadi. Ushbu institutni boshqa institutlardan farqlaydigan bo'lsak, avvalo shartnomaviy xarakterdagi fuqarolik-huquqiy munosabatlardan farqli jihatlarini ko'rib chiqamiz. Ya'ni bunda shaxslar o'rtasida oldindan shartnoma yoki bitim imzolanmaydi. Tomonlar o'rtasida o'zaro kelishuv ham mavjud bo'lmaydi. Shuningdek, qonun buzilish holatlari ya'ni deliktdan ham farqlab olishimiz zarur. Ya'ni topshiriqsiz harakatni sodir etayotgan shaxs manfaatdor shaxsga zarar yetkazish emas, balki foyda keltirish yoki zarur g'amxo'rlik hamda zarar xavfini oldini olishni maqsad qilib oladi.

O'zbekiston Respublikasi Fuqarolik kodeksi 826-moddasida begona shaxsning manfaatlarini ko'zlab harakat qilish shartlari keltirilgan. Unga ko'ra:

Manfaatdor shaxsga yoki uning mol-mulkiga zarar yetkazilishining oldini olish, uning majburiyatlarini bajarish yoki uning qonunga zid bo'lmagan boshqa manfaatlarini ko'zlab, uning topshirig'isiz, boshqa ko'rsatmasisiz yoki oldindan va'da berilgan roziligisiz qilingan harakatlar (begona shaxsning manfaatini ko'zlab qilingan harakatlar) ochiq ko'rinib turgan manfaat yoki foydadan hamda manfaatdor shaxsning haqiqiy yoki ehtimol tutilgan niyatlaridan kelib chiqib hamda ishning holatlariga ko'ra zarur g'amxo'rlik va ehtiyotkorlik bilan qilinmog'i kerak.

Ushbu bobda nazarda tutilgan qoidalar bunday harakatlar faoliyatining maqsadlaridan biri bo'lgan davlat organlari va fuqarolarning o'zini o'zi boshqarish organlari boshqa

¹ "Rim huquqi" darslik. Oral Ernazarov. 2005

shaxslar manfaatlari yo'lida amalga oshiradigan harakatlarga nisbatan qo'llanmaydi². Masalan, Toshkentga yangi ko'chib kelgan oila kechki sayrdan qaytayotgan paytda tasodifan mashinalar to'qnashishi oqibatida ota-ona vafot edi va ularning ikki farzandi bor edi. Ularning qo'shnisi bolalarga g'amxo'rlik qilish maqsadida bolalarni saqlab oldi. Ikkinchi holatda esa ikki bolani davlat mehribonlik uyi tarbiyachilariga topshirishni ma'qul ko'rdi. Bu ikki holatni moddaga asosan tahlil qiladigan bo'lsak, birinchi vaziyatda ikki farzandni saqlab olgan qo'shni begona shaxsning manfaatini ko'zlab topshiriqsiz harakat qilish institutining subyekt bo'la oladi. Chunki, ushbu qo'shni tomonidan amalga oshirilgan harakatlar ikki farzand uchun foydali. Ikkinchi holatimizda mehribonlik uyi tarbiyalovchilari tomonidan ikki bola uchun amalga oshirilgan ko'mak ushbu institutning qoidalariga to'g'ri kelmaydi, ya'ni ushbu harakatlar ularning kasb vazifalari sirasiga kiradi.

Rus olimi E.A.Suxanovning fikricha, boshqa shaxs manfaatlarini ko'zlab topshiriqsiz harakat qilish tushunchasi ikki xil majburiyatlardan kelib chiqadi:

Birinchisi, birovning shaxsiga yoki mulkiga zarar yetkazilishining oldini olish maqsadida qilingan harakatlardan kelib chiqadigan majburiyatlar, misol sifatida hayoti, sog'lig'i, mulkini saqlab qolish uchun qilingan harakatlarni keltirishimiz mumkin.

Ikkinchisi, bitim bilan bog'liq holatda yuzaga keladigan majburiyatlar, masalan, yo'q shaxsning mulkini ta'mirlash yoki himoya qilish uchun shoshilinch to'lovlarni amalga oshirish.

Ko'rib chiqilayotgan majburiyatlarning yana bir mazmuni manfaatdor shaxsning bunday harakatlarni sodir etgan shaxsga xarajatlarini qoplash majburiyatidir. Shuningdek, bu institut doirasida ko'zlangan natijaga erishish muhim ahamiyat kasb etmaydi. Bu majburiyatlarda haqiqatdan ham tovon miqdori yetkazilgan zarar bilan cheklanadi. Biroq, o'rnini qoplash haqqining miqdori mol-mulkning qiymatidan oshib ketmasligi kerak.

Shunday holatlar ham sodir bo'lishi mumkinki, birovning manfaatlarini ko'zlab harakat qilish natijasida manfaatdor shaxslarga yoki uchinchi shaxslarga mulkiy zarar yetkazilishi mumkin³.

Shuningdek I.Zokirov kitobida ushbu institutni quyidagicha ta'riflab ketgan: Boshqa shaxslarning ishlarini topshiriqsiz bajarganlik sababli kelib chiqadigan majburiyatlar to'g'risidagi qoidalar ham qonunlarda mavjud.

² O'zbekiston Respublikasi Fuqarolik kodeksi 2-qism.

³ РОССИЙСКОЕ ГРАЖДАНСКОЕ ПРАВО, Ответственный редактор –заслуженный деятель науки РФ, доктор юридических наук, профессор Е.А. Суханов.

Qonunlarda ko'rsatilishicha, boshqa shaxs manfaatlarini ko'zlab topshiriq olmay harakat qilgan shaxs, shu munosabat bilan qilgan zarur xarajatlarning, shuningdek boshqa haqiqiy zararni to'lanishini talab qilishga haqli. Agar manfaatdor shaxs topshiriq olmay harakat qilgan shaxsning ishini ma'qullasa, bunday hollarda FKning topshiriq shartnoma to'g'risidagi qoidalar qo'llaniladi va majburiyatlarning kelib chiqishiga asos bo'ladi⁴.

Bundan tashqari xorijiy mamlakatlar qonunchiligiga ham nazar tashlaydigan bo'lsak, ushbu topshiriqsiz harakat qilishni va qanday tartibda himoya qilinishini tahlil qilib chiqish maqsadga muvofiq bo'ladi. Dastlab, Fransiya fuqarolik huquqiga nazar tashlaydigan bo'lsak, topshiriqsiz harakat qilish alohida Kvazi-shartnomalar bobida ya'ni 1371-1381-moddalari orqali tartibga solingan. Fransiya fuqarolik kodeksining 1371-moddasida Kvazi-shartnomalar - bu insonning sof ixtiyoriy harakatlari bo'lib, buning natijasida uchinchi shaxsga nisbatan ba'zi majburiyatlar ba'zan esa har ikki tomonning o'zaro majburiyatlari paydo bo'ladi. 1372-moddasida esa agar biror kishi boshqa birovning biznesini ixtiyoriy ravishda boshqarayotgan bo'lsa, xo'jayin boshqaruvdan xabardormi yoki yo'qmi, boshqarayotgan shaxs o'zi boshlagan boshqaruvni davom ettirish va egasining o'zi unga g'amxo'rlik qilish imkoniyatiga ega bo'lgunga qadar uni yakunlash to'g'risida so'zsiz majburiyat oladi, u ham ushbu biznesning barcha davomi uchun mas'ul bo'lishi kerak.

Keyin u egasi unga ishonib topshirishi mumkin bo'lgan aniq vakolatdan kelib chiqadigan barcha majburiyatlarga bo'ysunadi⁵.

Bundan tashqari, Xitoy fuqarolik kodeksi XXVIII bobi 979-moddasida agar na qonunda na shartnomada nazarda tutilgan majburiyatga ega bo'lmagan shaxs boshqa shaxsning manfaatlarini yo'qotishiga yo'l qo'ymaslik uchun uning ishlarini boshqarish bo'yicha vasiy sifatida ishlasa, ko'rsatilgan shaxs foyda oluvchidan shu tariqa qilingan zarur xarajatlarni qoplashni talab qilishi mumkin. Agar bunday vasiy boshqa shaxsning ishlarini boshqarishda zarar ko'rgan bo'lsa, vasiylik oluvchidan tegishli kompensatsiyani talab qilishi mumkin⁶.

Fuqarolik qonunchiligida fuqarolar va yuridik shaxslarning boshqa harakatlaridan vujudga keladigan harakatlarni aniq belgilab bermagan bo'lsada topshiriqsiz harakat qilishni aynan ushbu harakatlar toifasiga kiritishimiz mumkin. Ushbu institut orqali huquq hamda majburiyatlar yuzaga keladi va bu boshqa harakat sifatida huquqiy oqibatlarga sabab bo'ladigan va qonuniy asosga ega bo'lgan muhim institutlardan biri

⁴ I.Zokirov. O'zbekiston Respublikasining Fuqarolik huquqi. -T.: Adolat. 1996.-273 b.

⁵ Civil Code of France <https://www.fd.ulisboa.pt/wp-content/uploads/2014/12/Codigo-Civil-Frances-French-Civil-Code.>

⁶ Civil Code of Civil People's Republic of China

[https://regional.chinadaily.com.cn/pdf/CivilCodeofthePeople'sRepublicofChina.pdf.](https://regional.chinadaily.com.cn/pdf/CivilCodeofthePeople'sRepublicofChina.pdf)

hisoblanadi. Ayrim holatlarda subyektiv-obyektiv xarakterga ega bo'lgan turli xil sabablar natijasida shaxslar boshqa shaxslarning manfaatlarini ko'zlagan holda ma'lum bir xatti-harakatlarni sodir etishga garchi vakolati bo'lmasa ham zarurat paydo bo'lishi mumkin. Bunday vaziyatlarni favqulodda vaziyatlar yoki tabiiy ofatlar bilan bog'lashimiz mumkin. Masalan, A ismli shaxsning uyida yong'in chiqishi natijasida mol-mulki xavf ostida qolgan vaziyatda G ismli shaxs uning mol-mulkini nobud bo'lishidan saqlash uchun suv orqali o'tni o'chirishga harakat qiladi. Bu holatda G ismli shaxs topshiriqsiz harakat qilish institutining subyektiv sifatida e'tirof etilishi mumkin. Chunki, ushbu shaxs A ismli shaxsning topshirig'isiz, hech qanday kelishuvlarsiz, uning manfaatlarini ko'zlab amalga oshiryapti.

Rus olimi G.N.Shevchenko shunday yozadi: "Fuqarolik Kodeksining 50-bobida "Boshqaning manfaatlarini ko'zlab buyruqsiz harakatlar" ikki turdagi majburiyatlarni tartibga soladi: boshqa shaxsning sog'lig'i, hayoti yoki mol-mulkiga zarar yetkazilishining oldini olishga qaratilgan haqiqiy harakatlardan kelib chiqadigan majburiyatlar va boshqa shaxsning manfaatlarini ko'zlab, buyruqsiz bitimlar natijasida kelib chiqadigan majburiyatlar⁷.

Yana muhim jihatlaridan biri ushbu turdagi fuqarolik-huquqiy munosabatda ayrim vaziyatlarda bu turdagi harakat manfaatdor shaxsning foydasi uchun sodir etilgan bo'lsada, har doim ham ijobiy natija ko'rsatmasligi mumkin. Bu kabi holatlarda O'z Resi Fuqarolik kodeksi 827-moddasida belgilanganidek, agar ushbu harakat foydasiga amalga oshirilgan shaxs ushbu harakatlarni ma'qullamasa bu harakat bo'yicha barcha javobgarlik topshiriqsiz harakat qilgan shaxs zimmasiga yuklatiladi. Bu esa, ushbu munosabatlarda faqat obyektiv jihatdan emas, balki subyektiv tomondan ham yondashishlikni ya'ni manfaatdor shaxsning erk-irodasi ham zarur ahamiyatga egaligini anglatadi.

Rus huquqshunoslari tomonidan yozilgan ilmiy izlanishlar natijasi shuni ko'rsatadiki, buyurtmasiz boshqa birovning manfaatlarini ko'zlab sodir etilgan harakatlarning huquqiy mohiyatiga oid turli nuqtai nazarlarni tahlil qilish natijasida majburiy huquqiy munosabatlarning paydo bo'lishiga olib keladigan yuridik fakt sifatidagi harakatlarning quyidagi tushunchasi taklif etiladi. Buyurtmasiz boshqa birovning manfaatlarini ko'zlab harakat qilish - bu bir shaxs (gestor) tomonidan boshqa shaxs (dominus) manfaatlarini ko'zlab, shartnoma munosabatlari va huquqiy qoidalar mavjud bo'lmaganda amalga oshirilgan qonuniy haqiqiy harakatlar (huquqiy hujjatlar) yoki bir tomonlama majburiy bitimlar bo'lib, ular "shartnoma" yoki "shartnoma"

⁷ <https://cyberleninka.ru/article/n/sravnitelnyy-analiz-deystviy-v-chuzhom-interese-bez-porucheniya-i-otnosheniy-predstavitelstva-bez-polnomochiy-kak-odnostoronnih-sdelok>.

shartnomasining bir turi (kvazi-kontrakt) majburiyatlarining paydo bo'lishiga olib keladi⁸.

Ushbu harakatlarni boshqa harakatlar sifatida keltirishimizning asosiy sabablaridan biri-bu ularning avvaldan mavjud bo'lmagan fuqarolik-huquqiy munosabatlarni vujudga keltiruvchi huquqiy asosga bog'liq bo'lmashligi, balki vaziyat taqozosidan kelib chiqib, muayyan foydani yoki vujudga kelgan yoki kelishi mumkin bo'lgan zararni oldini olishga qaratilgan harakatlardan iboratligidir. Topshiriqsiz

harakat qilishda shaxslar erkin irodaviy xususiyatga ega bo'lsalar ham ularning ushbu harakatlari yuridik jihatdan mustahkamlab qo'yilmagan. Bundan tashqari, ular qonun normalari va normativ-huquqiy hujjatlar bilan muhofaza qilinishi ya'ni ushbu holatlarda ikki tomonning ham manfaatlari doirasida harakat sodir etilishi masalasi tartibga solingan. Bundan ko'rinib turibdiki, topshiriqsiz harakat sodir etish boshqa harakatlar sifatida fuqarolik institutida mustaqil asosni shakllantiradi. Ularning huquqiy tavsifiga keladigan bo'lsak, fuqarolik huquqi institutining muhim qoidalariga asoslangan bo'lib: qonuniylik, adolatlilik, oqilonalik hamda manfaatlarni himoya qilish kabi mezonlarga asoslanadi.

Takliflar

Birinchidan, boshqa harakatlar orqali fuqarolik-huquqiy munosabatlarni vujudga keltiruvchi asos sifatida "topshiriqsiz harakat qilish" institutini boshqa tarmoq sohalaridan ajratish va takomillashtirish. Begona shaxsning manfaatini ko'zlab topshiriqsiz harakat qilish instituti murakkab huquqiy tarmoqlardan biridir. Bir tomondan, xatti-harakatlarning o'zi majburiy munosabatlarning paydo bo'lishiga olib keladigan yuridik fakt sifatida qaralishi mumkin bo'lsa boshqa tomondan, bu o'ziga xos xususiyatlarga ega bo'lgan majburiy huquqiy munosabatlardir. Shuningdek, boshqa shaxslarning manfaatlarini ko'zlab qilingan harakatlar vakillik, agentlik shartnomasi, asossiz boyib ketish va zarar yetkazish natijasida kelib chiqadigan majburiyatlar kabi huquqiy tarmoqlar bilan ko'p umumiyliklarga ega. Ularni ajratish nihoyatda zarur, chunki muayyan munosabatlarni tartibga soluvchi tegishli qoidalarini to'g'ri qo'llash kelgusida yuzaga kelishi mumkin bo'lgan tushunmovchiliklarni oldini olishga xizmat qiladi.

Ikkinchidan, topshiriqsiz harakatlarning oqibatida yuzaga keladigan majburiyatlarning huquqiy tartibini mustahkamlash: hozirgi tartibda bu boradagi majburiyatlar umumiy qoida shaklida berilgan. Qonunchilikda manfaatdor shaxs

⁸ Обязательства, возникающие из действий в чужом интересе без поручения. Тема диссертации и автореферата по ВАК РФ 12.00.03, кандидат юридических наук Егорова, Елена Николаевна.

<https://www.dissercat.com/content/obyazatelstva-voznikayushchie-iz-deistvii-v-chuzhom-interese-bez-porucheniya>.

tomonidan harakatni ma'qullash va rad etish holatlari vujudga kelganda qanday huquqiy oqibatlar kelib chiqishi aniq va batafsil, tafsilotli ko'rinishda ko'rsatilishi lozim.

Xulosa

Fuqarolik huquqida fuqarolar va yuridik shaxslar o'rtasidagi huquq va burchlar odatda shartnomalar, deliktlar yoki boshqa huquqiy asoslar orqali vujudga keladi. Biroq amaliyot shuni ko'rsatmoqdaki, ba'zan shaxslar huquqiy vakolatlarsiz, boshqa birovning manfaatini ko'zlab harakat qilishlariga to'g'ri keladi. Aynan shunday vaziyatlarda "topshiriqsiz harakat qilish" instituti muhim rol o'ynaydi. Mazkur institut orqali qonunchilik boshqa birov manfaatiga ixtiyoriy va zaruriyatdan kelib chiqib sodir etilgan harakatlarni fuqarolik-huquqiy munosabatlar doirasida tartibga soladi.

O'zbekiston Respublikasi Fuqarolik kodeksining 826–831-moddalarida ushbu institutga oid huquqiy normalar belgilangan bo'lib, u orqali harakat qilgan shaxs va manfaatdor tomon o'rtasidagi huquqiy majburiyatlar yuzaga keladi. Ushbu institutning asosiy jihati — harakat foydali yoki zarar oldini olishga qaratilgan bo'lishi, biroq bu harakatlar hech qanday topshiriqsiz amalga oshirilgan bo'lishidir.

Tahlil natijalaridan kelib chiqib aytish mumkinki, topshiriqsiz harakat qilish instituti faqatgina fuqarolik-huquqiy munosabatlarni tartibga solibgina qolmay, balki insoniylik, g'amxo'rlik va adolat tamoyillariga asoslangan yondashuvni ham aks ettiradi. Shu bois ushbu institutni huquqiy jihatdan yanada takomillashtirish, xorijiy tajribalardan unumli foydalanish va sud amaliyotida yagona yondashuvni shakllantirish dolzarb masalalardan biri hisoblanadi.

Topshiriqsiz harakat qilish — har doim ham ijobiy natijaga olib kelmasligi mumkin bo'lgan, ammo shaxsning ezgu niyatidan kelib chiqqan huquqiy harakatdir. Ushbu institut fuqarolik huquqining noan'anaviy, lekin zaruriy asoslaridan biri bo'lib, uni qonunchilikda yanada mukammalroq shakllantirish fuqarolik muomalasining barqarorligini ta'minlaydi.

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BACTERIA AND THEIR IMPACT ON HUMAN HEALTH

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Annotation. Bacteria can have both positive and negative effects on human health. This article analyzes bacteria and their effects on the human body, the microbiome, and diseases caused by pathogenic bacteria. The role of bacteria in the natural microbiome, their interaction with the immune system, and their role in causing infectious diseases are considered. The impact of bacteria on health is discussed using statistical data and scientific research.

Keywords: bacteria, microbiome, pathogenic bacteria, human health, infection, immune system, antibiotics, probiotics, the impact of the microbiome on health.

Introduction. Bacteria are among the oldest and most widespread organisms on Earth, and they play a significant role in the human body. Their abundance, ability to live in various ecosystems, and diverse effects on the organism can have a serious impact on human health. Bacteria are divided into two main groups: beneficial bacteria and pathogenic bacteria. Beneficial bacteria live within the microbiome of the body and contribute to various important processes, while pathogenic bacteria cause diseases. This article explores how bacteria and the microbiome affect human health, the role of bacteria in infectious diseases, and recent research on new treatment methods.

The microbiome and its role. The human microbiome is the collection of bacteria, viruses, and other microorganisms that live in the human body. Most of the microbiome is located in the intestinal system and carries out processes essential for the functioning of the body. Metabolites produced by microbiome bacteria help protect the body and aid in the digestion of nutrients. According to research, the microbiome has a broad impact on health, being associated with diseases such as cardiovascular disorders, diabetes, obesity, and mental illnesses. A balanced microbiome supports proper immune function and helps defend the body against various diseases.

Interaction between the microbiome and the immune system. The relationship between the microbiome and the immune system is complex and biologically significant. Through its bacterial composition, the microbiome ensures the normal functioning of the immune system. Disruption of the microbiome can lead to improper immune responses and the development of various diseases. For example, negative changes in gut bacteria may contribute to the onset of autoimmune diseases.

Pathogenic bacteria and their effects. When pathogenic bacteria enter the body, they can cause various infectious diseases. Bacterial infections typically result from the bacteria entering the body, multiplying, and producing harmful substances. For instance, *Streptococcus pneumoniae* causes pneumonia, while *Escherichia coli* can lead to urinary tract infections. These bacteria trigger inflammatory processes in the bloodstream and can lead to serious illnesses. Entry of bacteria into the body, production of bacterial toxins, or release of inflammatory compounds can weaken the immune system. In 2020, 2–3 million people worldwide died from bacterial infections, illustrating the significant impact of bacteria on human health (World Health Organization, 2020).

Antibiotics and bacteria. Antibiotics are the most effective treatment for bacterial infections. However, improper and excessive use of antibiotics increases bacterial resistance. This contributes to global antibiotic resistance. Incorrect use of antibiotics leads to the emergence of new bacterial strains, making treatment more difficult. Studies show that new antibiotic-resistant bacterial strains are increasing annually.

The health impact of the microbiome. There are many studies on the impact of the microbiome on human health. In recent years, new knowledge has been gathered about the quality of the microbiome and its vital role in the body. Changes in the microbiome affect not only the gastrointestinal system but also the functioning of the immune system. For example, negative effects of the microbiome are observed in various inflammatory diseases. When the microflora is imbalanced, this can lead to metabolic disorders, obesity, and diabetes. A healthy microbiome also affects mental health, making its maintenance very important.

Treatment of diseases and bacterial infections. Although antibiotics are the most widely used means of treating bacterial infections, their overuse increases bacterial resistance. Therefore, new treatment methods must be sought. One of the new methods is restoring and improving the microbiome using probiotics and antimicrobial peptides. Probiotics help restore the microbiome by adding beneficial bacteria and play an important role in preventing infectious diseases.

Conclusion. Bacteria are crucial to human health as they form a beneficial microbiome in the body. However, some bacteria act as pathogens and cause various diseases. A balanced and healthy microbiome plays a key role in protecting the body from illnesses. Misuse of antibiotics can increase bacterial resistance, necessitating the development of new treatment approaches. In the future, research on microbiome-based therapies and effective management of bacterial infections will continue.

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ЭФФЕКТИВНЫЕ СТРАТЕГИИ ДЛЯ ПОДДЕРЖАНИЯ ПРОДУКТИВНОСТИ И МОТИВАЦИИ СОТРУДНИКОВ

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***Аннотация:** Эффективные стратегии для поддержания продуктивности и мотивации сотрудников" в настоящее время обусловлена ростом удаленной работы, который начался с пандемии COVID-19 и продолжается в условиях гибридных моделей. Изменение культурных норм требует от менеджеров адаптации подходов к управлению, поскольку сотрудники ожидают большей гибкости и возможности работать из любого места. Технологические достижения, такие как видеоконференции и инструменты для совместной работы, открывают новые возможности для взаимодействия, но также создают вызовы в поддержании командной динамики.*

***Ключевые слова:** удаленная работа, продуктивность, мотивация сотрудников, командная динамика, эмоциональное благополучие, технологические инструменты, совместная работа, чувство изоляции, корпоративная культура, оценка производительности, привлечение талантов, удержание сотрудников, стратегии управления*

Обеспечение продуктивности и мотивации сотрудников на удаленной работе требует комплексного подхода, учитывающего как индивидуальные, так и командные аспекты. Важно создать четкую структуру и систему коммуникации, чтобы сотрудники ощущали поддержку и вовлеченность. Регулярные видеозвонки и виртуальные встречи помогают поддерживать командный дух и обмен информацией, что способствует созданию ощущения единства.

Для повышения мотивации стоит внедрять гибкий график работы, позволяющий сотрудникам адаптировать рабочие часы под свои личные нужды, что способствует лучшему балансу между работой и личной жизнью. Также важно устанавливать четкие цели и задачи, чтобы каждый член команды понимал свои приоритеты и чувствовал свою значимость в общем процессе.

Периодическое признание достижений сотрудников, будь то через онлайн-мероприятия или простые слова благодарности, помогает укрепить моральный дух и повысить удовлетворенность работой. Обучение и развитие, предлагаемые в виде онлайн-курсов или вебинаров, поддерживают профессиональный рост и стимулируют интерес к работе.

Установление четких целей и ожиданий является ключевым аспектом управления производительностью и мотивацией сотрудников. Для этого можно использовать методику SMART, которая помогает формулировать конкретные, измеримые, достижимые, актуальные и ограниченные по времени цели. Важно ставить как индивидуальные, так и командные цели, чтобы сотрудники понимали, как их работа влияет на общие результаты. Регулярные встречи для обсуждения прогресса позволяют вносить изменения в задачи и корректировать курс при необходимости. Прозрачность ожиданий также играет важную роль; четкое объяснение того, что именно ожидается от сотрудников, включая результаты работы и поведение, помогает избежать недопонимания. Документирование целей позволяет сотрудникам к ним обращаться, а регулярная обратная связь помогает понять, где они успешны, а где нужно улучшение. Вовлечение сотрудников в процесс постановки целей повышает их мотивацию и ответственность. Также необходимо обеспечить сотрудников необходимыми ресурсами и поддержкой для достижения поставленных целей. Не забывайте отмечать достижения, что создает положительную атмосферу и мотивирует на дальнейшие успехи. Наконец, будьте готовы адаптировать цели в зависимости от изменений в бизнесе или внешней среде, поскольку гибкость помогает поддерживать актуальность задач и мотивацию сотрудников.

Установление индивидуальных и командных целей является важным аспектом повышения продуктивности и мотивации персонала. Индивидуальные цели помогают сотрудникам сосредоточиться на своих личных задачах и развивать профессиональные навыки, что способствует их карьерному росту. Эти цели должны быть конкретными, измеримыми, достижимыми, актуальными и ограниченными по времени (метод SMART). Например, сотрудник может поставить цель увеличить свои продажи на 20% в течение квартала.

Командные цели, в свою очередь, способствуют сплочению коллектива и улучшению взаимодействия между членами команды. Они направлены на достижение общих результатов, что создает чувство единства и ответственности за успехи всей группы. Командные цели могут включать завершение проекта в

определенные сроки или достижение определенного уровня удовлетворенности клиентов.

Сочетание индивидуальных и командных целей позволяет создать гармоничную рабочую среду, где каждый сотрудник понимает свою роль и вклад в общий успех. Регулярная обратная связь, поддержка со стороны руководства и признание достижений играют ключевую роль в поддержании мотивации и вовлеченности сотрудников. Важно также вовлекать сотрудников в процесс постановки целей, чтобы они чувствовали свою значимость и ответственность за результаты работы. Таким образом, четко сформулированные цели помогают не только повысить продуктивность, но и создать положительную атмосферу внутри коллектива.

Когда сотрудники чувствуют себя вовлеченными, они более заинтересованы в своей работе, что приводит к улучшению качества выполнения задач и повышению общей эффективности команды. Вовлеченность способствует созданию позитивной рабочей атмосферы, где сотрудники готовы делиться идеями, активно участвовать в обсуждениях и стремиться к общим целям.

Для достижения высокой вовлеченности важно обеспечить открытое общение, признание достижений и возможности для профессионального роста. Регулярная обратная связь помогает сотрудникам понимать, как их работа влияет на общий успех компании. Кроме того, вовлечение сотрудников в процесс принятия решений и постановки целей создает чувство ответственности и принадлежности к команде.

Когда сотрудники видят, что их мнение ценится, а их усилия отмечаются, это стимулирует их к еще более высокой производительности. В итоге, высокий уровень вовлеченности не только повышает мотивацию, но и способствует снижению текучести кадров и улучшению результатов бизнеса в целом.

Празднование достижений, как больших, так и малых, создает атмосферу признания и поддержки. Это помогает сотрудникам чувствовать свою значимость и ценность для команды, что, в свою очередь, повышает их мотивацию. Когда достижения отмечаются, будь то успешное завершение проекта или выполнение квартальных целей, это укрепляет командный дух и способствует созданию позитивной рабочей среды. Праздники и мероприятия, посвященные успехам, позволяют не только отпраздновать результаты, но и мотивировать сотрудников на новые свершения.

Адаптация к изменениям также играет ключевую роль в поддержании продуктивности. В быстро меняющемся мире способность гибко реагировать на

новые условия и вызовы становится необходимостью. Когда организация активно поддерживает сотрудников в процессе изменений — предоставляет обучение, ресурсы и открытое общение — это снижает уровень стресса и неопределенности. Сотрудники, уверенные в своих силах и готовые к изменениям, более продуктивны и вовлечены в рабочие процессы.

Таким образом, сочетание празднования достижений и активной поддержки адаптации к изменениям создает мощный стимул для повышения мотивации и продуктивности команды. Это способствует не только росту индивидуальных результатов, но и общему успеху организации.

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**L'ESPACE ARTISTIQUE DANS LA DILOGIE DE MARCEL PAGNOL
*L'EAU DES COLLINES***

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Annotation : Cet article est consacré à l'analyse de l'espace artistique dans la diilogie de Marcel Pagnol *L'eau des collines*, comprenant les romans *Jean de Florette* et *Manon des Sources*. L'auteur met l'accent sur le rôle du paysage, des éléments architecturaux et des symboles spatiaux dans la construction de l'univers artistique des œuvres. Sont également étudiés les rapports entre l'espace et les personnages, ainsi que l'influence de la nature provençale sur le développement de l'intrigue.

Mots-clés: Pagnol, espace artistique, Provence, symbolisme, France rurale, paysage, eau, conflit.

Marcel Pagnol (1895–1974) est un écrivain, dramaturge et cinéaste français de renom, dont les œuvres sont profondément enracinées dans la culture provençale. Sa diilogie *L'eau des collines*, composée de *Jean de Florette* et de *Manon des Sources*, n'est pas seulement une tragédie sur la cupidité, la vengeance et la justice : elle est également une représentation riche et symbolique de l'espace artistique. Dans ces romans, la nature ne constitue pas simplement un décor, mais agit comme un véritable personnage, porteur de sens culturel et moral.

L'espace joue plusieurs rôles dans la diilogie : il structure la narration, façonne les caractères et fournit un cadre symbolique au conflit. Le village de Les Bastides, les collines arides et les champs desséchés forment un théâtre d'actions tragiques.

« Il n'y a plus d'eau dans la colline... » — déclare un personnage, une phrase qui devient une métaphore de la perte, du mensonge et de l'avidité humaine.

Le paysage n'est pas figé : il « réagit » aux actions humaines. La sécheresse symbolise l'injustice, tandis que l'eau représente la vérité et la purification.

L'eau occupe une place centrale dans l'espace artistique de la diilogie. Dans *Jean de Florette*, la source est dissimulée, murée par César et Ugolin, entraînant la mort de Jean. Dans *Manon des Sources*, l'eau refait surface à la suite d'une révélation et d'un processus de justice morale. Ainsi, l'eau devient un symbole de vérité et de rédemption. Le critique littéraire Jacques Hérois a souligné :

« *L'eau n'est pas seulement une ressource naturelle, mais un miroir moral révélant le bien et le mal chez l'homme.* »

Les descriptions des maisons, des fermes, des puits et des jardins ont une valeur expressive essentielle. L'espace "parle" : il transmet des émotions et reflète l'état d'âme des personnages. La maison de Jean, isolée et privée d'eau, symbolise sa solitude et sa tragédie. En revanche, les terres fertiles de César représentent le pouvoir et la manipulation.

Les personnages ne font pas qu'habiter l'espace, ils dialoguent avec lui. Manon, par exemple, ressent intuitivement la présence de la source — elle est en symbiose avec la nature. Cette relation s'oppose au regard utilitaire d'Ugolin, qui considère la terre uniquement comme un moyen de profit.

On peut parler ici d'un « espace personnifié » dans lequel la nature et l'homme interagissent constamment.

L'espace rural chez Pagnol est aussi un espace moral. Le village marginalise Jean pour sa différence et son approche « étrangère ». L'espace devient ainsi une frontière entre les siens et les autres, entre le bien et le mal, entre vérité et mensonge.

L'espace artistique dans *L'eau des collines* est une construction complexe et polysémique, intégrant des dimensions physiques, symboliques et éthiques. Le paysage, l'eau, l'architecture et le cadre rural agissent comme des instruments littéraires puissants qui permettent à Pagnol de développer le drame humain et de transmettre les significations profondes de ses œuvres.

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ZAMONAVIY PEDAGOG SHAXSIDA KASBIY MADANIYATNI TAKOMILLASHTIRISH YO'LLARI

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Annotatsiya: Ushbu maqolada zamonaviy pedagog shaxsining kasbiy madaniyatini shakllantirish va uni takomillashtirish yo'llari yoritilgan. Maqolada pedagogik faoliyatda axloqiy qadriyatlar, kommunikativ madaniyat, estetik dunyoqarash va kasbiy o'zini tutish ko'nikmalarining o'rni haqida fikr yuritiladi. Shuningdek, zamonaviy ta'limda innovatsion yondashuvlar va AKTdan samarali foydalanish orqali kasbiy madaniyatni rivojlantirishning metodik asoslari ko'rib chiqiladi.

Kalit so'zlar: Kasbiy madaniyat, pedagog shaxs, kommunikativ kompetensiya, axloqiy qadriyatlar, innovatsion yondashuv, ta'lim.

Аннотация: В статье рассматриваются общая и профессиональная культура учителей и их роль в педагогической деятельности.

Ключевые слова: учитель, культура, деятельность, профессия, умение, компонент, опыт, установка, мировоззрение, процесс.

Abstract: This article explores ways to develop and improve the professional culture of the modern educator. It discusses the role of ethical values, communicative culture, aesthetic worldview, and professional behavior in pedagogical activity. The article also analyzes methodological foundations for enhancing professional culture through innovative approaches and effective use of ICT in modern education.

Keywords: Professional culture, pedagogical personality, communicative competence, ethical values, innovative approach, education.

Bugungi globallashtirish davrida zamonaviy pedagogdan nafaqat mustahkam nazariy bilim, balki yuqori darajadagi kasbiy madaniyat ham talab etiladi. Kasbiy madaniyat — bu pedagogik faoliyatda axloqiy-etik, estetik, huquqiy, kommunikativ va psixologik komponentlarning uyg'unlashgan shaklidir. U pedagog shaxsining ijtimoiy-iqtisodiy, madaniy va texnologik o'zgarishlarga moslashuvchanligini ta'minlaydi.

Jahon pedagogik amaliyotida mutaxassis kadrlarning kasbiy madaniyati va ijtimoiy kompetentligini rivojlantirish orqali ularning o'zgaruvchan mehnat bozori

talablariga moslashuvchanligini ta'minlashga katta e'tibor qaratilmoqda. Ushbu tendentsiya so'ngi vaqtlarda xalqaro ilmiy jamoatchilik tomonidan "pedagogik dunyoqarash" (pedagogical worldview) muammosiga bag'ishlangan ilmiy tadqiqotlarning ko'payishiga olib kelmoqda.

Darhaqiqat, jamiyatning siyosiy, ijtimoiy va madaniy tabiatining doimiy o'sish va o'zgarishda ekanligi zamonaviy mutaxassislardan, xususan, pedagog-o'qituvchilardan o'z kasbiy qadriyatlari va shaxsiy e'tiqodlariga ega bo'lishni, nafaqat o'zining, balki o'zga madaniyatni ham qabul qila bilishni, ijtimoiy ehtiyojlarga muvofiq pedagogik dunyoqarashi va qobiliyatlarini doimiy ravishda takomillashtirib borishni taqozo etadi¹.

Mamlakatimizda ijtimoiy-iqtisodiy sohani modernizatsiya qilish uchun yuqori malakali kadrlar tayyorlash sifatini oshirish, inson kapitalini mehnat bozori talablari asosida rivojlantirish, ta'lim jarayoniga raqamli texnologiyalar va zamonaviy o'qitish usullarini joriy etish, xalqaro standart asosida yuqori malakali, "kreativ fikrlaydigan, mustaqil qaror qabul qila oladigan kadrlar tayyorlash, ularning intellectual qobiliyatlarini namoyon etishi va ma'naviy barkamol shaxs sifatida shakllanishi uchun zarur shart-sharoitlarni yaratish asosiy strategik vazifalar" sifatida belgilangan.

Kasbiy madaniyatga oid qarashlar qadimgi qo'lyozmalarda, diniy va didaktik manbalarda o'z aksini topgan. Jumladan, "Avesto"da kasb-hunarga hurmat, kasbga sadoqat, mehnatsevarlik, xushmuomalalikka undovchi hikmatlar, Islom dini ta'limotida mehnat qilish va uning ortidan topilgan boyliklardan zakot berilishi, har bir musulmon kishi o'z kasbining orqasidan halol yo'l bilan rizq topishi kerakligi haqidagi o'gitlar odamlarda kasbiy madaniyat rivoji odob-axloq qoidalariga bog'liq ekanligi asoslangan.

Kasbiy madaniyat tushunchasi va uning tarkibiy qismlari

Kasbiy madaniyat — bu pedagogning mehnat faoliyatidagi madaniy-axloqiy me'yorlarga asoslangan yurish-turishi, kasbiy etika va estetikasi, o'z kasbiga sadoqat va o'z-o'zini rivojlantirishga bo'lgan intilishidir. U quyidagi tarkibiy qismlardan iborat:

- Axloqiy madaniyat – odob-axloq qoidalariga rioya qilish;

¹ O'zbekiston Respublikasi Prezidentining "O'zbekiston Respublikasi oliy ta'lim tizimini 2030 yilgacha rivojlantirish kontseptsiyasini tasdiqlash to'g'risida"gi PF-5847-son Farmoni // Qonun hujjatlari ma'lumotlari milliy bazasi, 08.10.2019 y.

- Kommunikativ madaniyat – samarali muloqotga tayyorlik;
- Estetik madaniyat – tashqi ko‘rinish, nutq madaniyati;
- Pedagogik etika – kasbiy etika me‘yorlari;
- Innovatsion kompetensiyalar – yangi metodlarni qo‘llash qobiliyati.

Zamonaviy pedagog shaxsida kasbiy madaniyatni takomillashtirish zarurati

Zamonaviy ta‘lim muhitida pedagog:

- doimiy o‘zgaruvchan sharoitga moslasha olishi,
- axloqiy va ijtimoiy qadriyatlarni singdira olishi,
- texnologik yangiliklardan foydalanishga tayyor bo‘lishi lozim.

Shuning uchun kasbiy madaniyatni shakllantirish jarayonida quyidagi yo‘llar muhimdir:

- Refleksiya va o‘z-o‘zini tahlil qilish;
- Pedagogik treninglar va seminarlar;
- Ochiq darslar va ustoz-shogird tizimi;
- Axborot-kommunikatsion texnologiyalarni joriy etish.

Qachonki pedagog qobiliyatli, salohiyatli, kasbiy va shaxsiy kompetentligi yuqori bo‘ladigan bo‘lsagina u maqsadiga erisha oladi. Pedagogik qobiliyat pedagogik jarayonlarni tashkil etish va boshqara olishni belgilaydi.

Qobiliyat faoliyat jarayonida yuzaga keladi va rivojlanadi.

Pedagogik faoliyatning samarali bo‘lishi uchun o‘qituvchida pedagogik qobiliyatning quyidagi turlari mavjud bo‘lishi shart.

- akademik qobiliyat (bilish qobiliyati)
- didaktik qobiliyat (o‘rgatuvchanlik qobiliyati)
- nutq qobiliyati (nutq madaniyati)
- ijodkorlik qobiliyati (yaratuvchanlik qobiliyati)
- avtoritar qobiliyati (shaxsiy qobiliyati)
- kommunikativ qobiliyati (muloqotga kirishish qobiliyati)
- diqqatni to‘g‘ri taqsimlash qobiliyati
- perseptiv qobiliyat (pedagogik ziyraklik, empatiya, intuitsiya);

O‘qituvchi ta‘lim jarayonida o‘qitish shakllarini optimal darajada tashkil etishi, barkamol shaxsni shakllantirish nazariyasini turli yangi g‘oyala bilan boyitishni puxta bilishi lozim.

Kasbiy bilimlar o‘qituvchi kasbiy madaniyatini rivojlantirishda asosiy hisoblanadi. O‘qituvchining bilimi, bir tomondan, o‘zi o‘qitadigan fanga, ikkinchi tomondan, talabalarga qaratiladi. Kasbiy bilimlar mazmunini o‘quv fani hamda uni

o'qitish metodikasi, psixologik va pedagogik jihatdan tashkil qilinadi. Kasbiy pedagogik bilimlarning o'ziga xos jihatiuning majmuaviyligi hamda integrativligidan iborat. Kasbiy bilimlar asosida o'qituvchining harakatlari, odatlari, o'z faoliyatiga asoslangan qonuniyatlari va tamoyillarini belgilab beruvchi pedagogik tafakkuri shakllanadi.

O'qituvchilarining kasbiy madaniyatini rivojlantirish bilan bog'liqlikda motivlar birinchidan, kasbiy muvaffaqiyatga undasa, ikkinchidan, maqsadga erishish uchun zarur yo'l va usullar tanlashga yordam beradi.

Bugungi kun pedagoglariga nisbatan qo'yilayotgan talablar mazmuni yil sayin yangilanib, zamon talablariga moslashib bormoqda. Pedagogni o'ta yuqori kompetentli bo'lishga undayapti. "Kompetentlik" tushunchasi - ta'lim sohasiga psixologik izlanishlar natijasiga kirib kelgan. Shu sababli kompetentlik noananaviy vaziyatlar, kutilmagan hollarda mutaxassisning o'zini qanday tutishi, muloqotga kirishishi, raqiblar bilan o'zaro munosabatlarda yangi yo'l tutishi, noaniq vaziyatlarni bajarishda, ziddiyatlarga to'la ma'lumotlardan foydalanishda, izchil rivojlanib boruvchi va murakkab jarayonlarda harakatlanish rejasiga egalikni anglatadi.

Kompetensiya so'zi - inglizcha "competence" lug'aviy jihatdan bevosita qobiliyat ma'nosini ifodalaydi. Mazmunan esa faoliyatda nazariy bilimlardan samarali foydalanish, yuqori darajadagi kasbiy malaka, mahorat va iqtidorni namoyon eta olishni yoritishga xizmat qiladi.



Kasbiy kompetentlik - mutaxassis tomonidan alohida bilim, malakalarining egallanishini emas, balki har bir mustaqil yo'nalish bo'yicha integrativ bilimlar va harakatlarning o'zlashtirilishini nazarda tutadi. Shuningdek, kompetensiya

mutaxassislik bilimlarini doimo boyitib borishni, yangi axborotlarni o'rganishni, yangi ma'lumotlarni izlab topish, ularni qayta ishlash va o'z faoliyatida qo'llay bilishni taqozo etadi.

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Erkin Vohidov she'riyatidagi lingvomadaniy birliklar xususida

BuxDPI 1-kurs magistranti:

S.Q.Davlatova

Annotatsiya: Erkin Vohidovning she'riy merosi o'zbek xalqining tarixiy-madaniy tafakkuri, ruhiy olami, diniy va ma'naviy qadriyatlarini badiiy ifoda etishda katta mahorat ko'rsatgani ayondir. Ushbu maqolada Erkin Vohidovning she'riy merosida lingvokulturologik birliklarning tahlili, ularning tildagi va madaniyatdagi o'rni o'rganiladi. Shuningdek, lingvomadaniy birliklar ba'zi guruhlariga ajratilib, shoir she'rlaridan keltirilgan misollar asosida izohlanadi. Shoirning lingvopoetik birliklarni qo'llash mahorati xususida ham fikr-mulohazalar mavjud.

Kalit so'zlar: Erkin Vohidov, lingvomadaniy birlik, toponim, gastronomik birlik, milliy qadriyat, milliy realiya, ibora, toponim, lingvopoetik birlik.

Kirish. O'zbek she'riyati tarixida o'ziga xos badiiy-estetik maktab yaratgan ijodkorlardan biri — Erkin Vohidovdir. Uning she'riyati milliy o'zlikni anglash, tarixiy xotirani tiklash va zamonaviy dunyoqarashni shakllantirishda katta ahamiyatga ega. Ayniqsa, lingvokulturologik birliklar – ya'ni tilda ifodalangan madaniy mazmunlar orqali shoir o'z xalqining an'anaviy dunyoqarashi, qadriyatlari va mentalitetini yuksak badiiy shaklda aks ettira olgan. Ushbu maqolada Erkin Vohidovning she'riy merosida lingvokulturologik birliklarning tahlili, ularning tildagi va madaniyatdagi o'rni o'rganiladi.

Asosiy qism. Tadqiqotda lingvokulturologiya va sotsiolingvistika metodlari asosida, matn tahlili, kontekstual tahlil va semantik-interpretativ yondashuvlar qo'llanildi. Erkin Vohidovning she'riy to'plamlari, xususan “Tong nafasi”, “Orzuli dunyo”, “O'zbekim”, “Mening yulduzim” kabi asarlari tahlil obyekti sifatida tanlandi. Lingvokulturologik birliklar milliy realiyalar, diniy-madaniy timsollar, xalqona idiomalar, qadriyat ifodalovchi so'z va iboralar shaklida ajratib olindi. Tahlil natijalariga ko'ra, Erkin Vohidov she'riyatida quyidagi lingvokulturologik birliklar ko'plab uchraydi:

Milliy qadriyatlar va timsollar: “ezgulik”, “halollik”, “sabr”, “duo”, “taqvo” kabi birliklar xalqning ma'naviy-ma'rifiy olamidan o'rin olgan.

Yo'q mo'tabar emas ona yer,

Qutlug'emas tuproq hech qachon.

Muborakdir inson to'kkan ter,

Mo'tabardir qutlug' toza qon.[3-20b]

Shoir ushbu misralar orqali, milliy timsollar bo'lmish mehnatsevarlik, halollik va ajdodlarga sadoqat tuyg'ularini aks ettiradi

Mehmon juda azizdir,
Donishqishloq tomonda.

Derlar mayli biz o'lsak,
Mehmon bo'lsin omonda .[8-97b]

An'anaviy madaniyatga oid birliklar: "do'ppi", "so'zana", "non", "mehmon" kabi birliklar xalq turmush tarzining til orqali ifodalanishini ko'rsatadi.

"Bir bozor qurmoq kerakim" g'azalidan:

Tol tagi choyxonayu-
Choyxona dasturxonida.

Bobur orzu aylagan,
Qovun va shirmoy non bo'lur,

Ne bo'lur peshtaxtalarda ,
Shohi atlas beqasam,
Chust **pichoq** bergay Buxoro-
Atlasu turkman gilam.[8-65b]

"Matmusaning tandiri" she'ridan

O'zi **tandir** qurolmay,
Ko'nib oxir taqdirga .
Matmusavoy yo'l oldi,
Bozor tomon **tandirga**. [8-115]

"O'g'ri" she'ridan:

Taxlangan **ko'rpalarni** ,
Bir bir ota boshladi.
Bisot **sandiqni** ochib,
Bir-bir tita boshladi.
Sho'rlikning xabari yo'q,
Qarab turgan kishidan.
Men kuzatib turibman,
Govrapesh tirqishidan.
Qulay fursat kelishin,
Mo'ljallayman uzoqdan.
Asta-sekin qo'limni,

Bo'shataman qo'lbordan.

Sandiqni titib bo'lib,
Kelgach **bashik** qoshiga.
Sumak bilan tushirdim,
O'g'rining qoq boshiga.[3-11b]

Paxtakorlarga tabrik she'ridan;
Bukun dalalardan chanoqlab **dehqon**,
Terib olar ekan rizq-u ro'zini.
Tog'day yelkasidan keng yarim jahon,
Uning **paxtasiga** tikmish ko'zini.
El borki ufqning har to'rt yog'ida,
Egni butun bo'ldi shu millionlardan.

Oq yaktak matosin ko'rgan chog'ida,
G'arb ham kechib qo'ydi oq neylonlardan.[3-54b]

Milliy oziq-ovqat mahsulotlari (gastronomik birliklar)ga oid birliklar
Kun tog' o'rkachiga tirmashar asta,

Novvot qoyalarda yaltiraydi qor[8-34b]

Shoir ko'klam tasvirini metafora orqali shunday mahorat bilan tasvirlaydiki, tog'
qoyalaridayaltirab turgan qorlarni novvotga o'xshatadi. Ijodkorda bunday tasvirlar
talaygina va bu tasvirlarga milliy madaniy birliklarimiz mahorat bilan singdirilgan

“Olimlarning rafiqalariga” she’ri

Kimyogar yangi bir zarra kashf etsa,

Bu ijod boisi bo'lgan hoynahoy.

Stolning chetiga siz qo'yib ketgan,

Bir **chaqmoq qand** bilan bir **piyola choy**. [8-23b]

Shuni qayd etib o'tish lozimki, Erkin Vohidov she'riyatida lingvokulturologik birliklar asosan toponimlar (joy nomlari), metonimiyalar va boshqa lingvopoetik vositalar orqali ifodalanadi. U she'rlarida milliy ruhiyatni, tarixiy va madaniy jihatlarni aks ettirishda toponimlardan faol foydalanadi. Masalan, "O'zbekim" qasidasida Afg'on va Hind toponimlari tarixiy kontekstda qo'llanib, milliy madaniyat va tarixiy faktlarga ishora qiladi. Toponimlar orqali shoir o'zbek xalqining milliy tafakkuri, psixologiyasi va urf-odatlarini yoritadi.

Shuningdek, Vohidov ijodida metonimiyalar muhim rol o'ynaydi. Ular milliy kuy, madaniy obrazlar va badiiy ifodalarni boyitishda qo'llaniladi. Masalan, "O'zbek

Navoiyni o'qimay qo'ysa" she'rida metonimik ifodalar orqali milliy ma'naviyat va tarixiy shaxslar obrazlari jonlanadi.

Bu lingvokulturologik birliklar Vohidov she'riyatida milliylik, samimiyluk va vatanga muhabbat tuyg'ularini kuchaytiruvchi vosita sifatida xizmat qiladi.

Bundan tashqari, shoir she'riyatida lingvopoetik vositalar ham keng va mahorat bilan qo'llaniladi. U asosan metafora, metonimiya, antonim, omonimlar kabi lingvopoetik birliklardan foydalanib, she'rlarining obrazlilik va ta'sirchanligini oshiradi. Shoirning til ishlatish uslubi soddalik va xalqchilikka asoslangan bo'lib, ohangdor, ravon so'z va iboralar yordamida milliy ruhiyatni ifodalashga xizmat qiladi.

Qayd etish lozimki, Erkin Vohidov she'riyatida badiiy takrorlar (reduplikatsiyalar) muhim o'rin tutadi, ular she'ning ritmik va fonetik ohangdorligini ta'minlab, emotsional-ekspressivlikni kuchaytiradi. Omonimlardan mahorat bilan foydalanish orqali esa shoir bir so'zning turli ma'nolarini birlashtirib, milliy qadriyatlar va ona tiliga muhabbatni ifodalaydi.

Xulosa. Erkin Vohidovning she'riyatida lingvokulturologik birliklar orqali til va madaniyatning mushtarakligi namoyon bo'ladi. Bu birliklar faqatgina til hodisasi bo'lib qolmay, balki xalqning tarixiy xotirasi, qadriyatlari, dunyoqarashi va madaniy yodgorliklarining og'zaki va yozma shakldagi aksidir. Shoir xalq ruhiyatini, hayot falsafasini tilda mujassam holatda ifodalaydi. Shu jihatdan, Erkin Vohidov poetikasini o'rganish lingvokulturologik tadqiqotlar uchun muhim manbadir. Erkin Vohidovning she'riy merosi lingvomadaniy birliklar nuqtayi nazaridan o'rganilganda, u o'zbek xalqining tarixiy-madaniy tafakkuri, ruhiy olami, diniy va ma'naviy qadriyatlarini badiiy ifoda etishda katta mahorat ko'rsatgani ayon bo'ladi. Shoir o'z she'rlari orqali milliy o'zlikni asrab-avaylash, til va madaniyatni uyg'unlashtirishga xizmat qilgan. Uning she'riyati orqali xalq ruhiyatini, milliy xotirani, madaniy qadriyatlarni o'rganish mumkin. Shu bois, shoir ijodini lingvomadaniy tahlil etish nafaqat badiiy-estetik, balki ilmiy-ma'rifiy ahamiyatga ham ega.

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ISLOMDA SPORT TURLARI VA JISMONIY MASHG'ULOTLARGA MUNOSABAT

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Jismoniy tarbiya va sport bilan shug'ullanish, o'zaro halol raqobat bilan musobaqalashish kabi ishlarga Payg'ambarimiz Muhammad sallollohu alayhi vasallam tomonidan rag'batlantirilgan. Xususan, hadisi shariflarda kamon otish, ot chopish, kurash, suzish va jang qilishga o'xshash sport turlari bilan shug'ullanishga chaqirilgan. Imom Bayhaqiy "Shuabu-l-imon" asarida quyidagi hadisni rivoyat qiladi:

عن ابن عمر رضي الله عنهما، أنه قال: قال النبي صلى الله عليه وآله وسلم: «عَلِّمُوا أَبْنَاءَكُمْ السِّبَاحَةَ وَالرَّمْيَ»
"Ibn Umar raziyallohu anhumodan rivoyat qilinadi: Nabiy sallollohu alayhi vasallam aytdilar: **"Bolalaringizga suzishni va kamon otishni o'rgating"**¹.

Abu Abdulloh Ibn Mojaning "as-Sunan" asarida ham mo'min kishi jismonan baquvvat bo'lishiga chaqirilgan:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ»

"Abu Hurayra roziyallohu anhudan rivoyat qilinadi: Rasululloh sollallohu alayhi va sallam aytdilar: **"Kuchli mo'min Allohga zaif mo'mindan ko'ra afzal va sevimlidir"**².

Payg'ambarimiz sollallohu alayhi va sallam o'zlari ham sport bilan shug'ullanganlar. Abu Dovudning "as-Sunan"ida u zotning ummul-mo'minin Oisha raziyallohu anhoga qarshi yuguriish bo'yicha musobaqalashganlari to'g'risidagi hadis rivoyat qilingan. Ba'zida Oisha onamiz yutganlar, ba'zida esa Rasululloh yutganlar. Rasululloh sallollohu alayhi vasallam yutganlarida:

«هَذِهِ بَيْتُكَ»

"Bu o'shanga javoban", deb aytganlar³.

Imom Buxoriyning "as-Sahih"ida Ibn Umar roziyallohu anhudan rivoyat qilingan hadisda otda yugurish musobaqasiga chaqirilgan:

¹ Abu Bakr Bayhaqiy. Shuabu-l-imon. –Bayrut: Doru-l-kutubi-l-ilmiya, 2000. –J.VI. –B. 401.

² Abul Hasan Sindiy. Sunanu Ibn Moja bi sharhi-s-Sindiy. –Bayrut: Doru-l-ma'rifa, 2011. –J.IV. –B. 454.

³ Abu Dovud Sulaymon ibn Ash'as Sijistoniy. As-Sunan. –Bayrut: Dor Ibn Hazm, 1997. –J. III. –B. 47.

“Rasululloh sollallohu alayhi va sallam Hafyo vodiysidan Saniyatu-l-vado dovonigacha mashq qilingan otlar o‘rtasida, Saniyatu-l-vadodan Banu Zurayq masjidigacha mashq qilinmagan otlar o‘rtasida poyga o‘tkazganlar. Ibn Umar ham ushbu poygada ishtirok etgan”⁴.

Islom manbalarida ham ulamolar jismoniy tarbiya va sport bilan shug‘ullanishga targ‘ib qiluvchi ko‘plab fikrlarni ilgari surganlar. Chunki sport inson salomatligi va aqliy salohiyatiga ijobiy ta’sir ko‘rsatadi. Hofiz Ibn Hajar Asqaloniyy “Fathu-l-boriy Sharhu Sahihi-l-Buxoriy” asarida shunday deydi:

“Hadisda musobaqa qilish shariatga muvofiqligi bayon etilgan. Bu o‘z-o‘zidan behuda emas, balki zarurat bo‘lgan paytda jangga tayyorgarlik ko‘rinishida foydali mashq hisoblanadi. U mustahab yoki muboh bo‘lishi sababga bog‘liq”⁵. Demak, har qanday sport turi agar u halol raqobatni kuchaytirs, kuch-quvvatni oshirs, islom dini ko‘rsatmalariga muvofiq bo‘ladi. Ushbu xulosa zamonaviy sport federatsiyalari tasdiqlagan sport turlariga ham mos keladi. Bunday sportlar bekorchi o‘yinlar emas, balki shariatda ma’qul bo‘lgan faoliyat turiga aylanadi. Imom Termiziy va Ibn Moja sahoba Uqba ibn Omirdan qilgan rivoyatida Rasululloh sollallohu alayhi va sallam aytadilar:

«ارْمُوا وَارْكَبُوا، وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا، وَكُلُّ مَا يَلْهُو بِهِ الْمَرْءُ الْمُسْلِمُ بَاطِلٌ، إِلَّا رَمْيَهُ بِقَوْسِهِ، وَتَأْدِيبَهُ فَرَسَهُ، وَمَلَاعِبَتَهُ امْرَأَتَهُ، فَإِنَّهُمْ مِنَ الْحَقِّ»

“Kamondan oting, otga mining. Menga kamondan otishingiz otga minishingizdan ko‘ra mahbubroqdir. Musulmon odam mashg‘ul bo‘ladigan har qanday bekorchi o‘yin haromdir, faqat kamon otish, otini o‘rgatishi va ahli ayoli bilan o‘yin o‘ynashi bundan mustasnodir, bular haqdandir”.

Mulla Ali Qoriy “Mirqotu-l-mafotih” asarida yuqoridagi hadis haqida shunday deb aytadi:

“Ushbu ma’noga har qanday foydali ilm va amal, agar u muboh narsalar qatorida bo‘lsa, mos keladi. Masalan, bunga yugurish yoki ot chopish, jismoniy kuch va aqliy faollikni oshirish maqsadidagi musobaqalar misol bo‘ladi”⁶.

Musulmon kishi sport va jismoniy tarbiya mashg‘ulotlari bilan shug‘ullanishi haqida hanafiy mazhabi olimlari ham o‘z asarlarida to‘xtab o‘tganlar. Jumladan, Alouddin Kosoniy “Badoiu-s-sanoi” asarida: “Agar o‘yin ezgu maqsadlarni ko‘zlagan bo‘lsa, u harom bo‘lmaydi”, deb aytgan⁷.

⁴ Imom Buxoriy. As-Sahih. –Damashq: Dor Ibn Kasir, 2002. –J.I. –B. 113.

⁵ Hofiz Ibn Hajar Asqaloniyy. Fathu-l-boriy. –Bayrut: Doru-l-ma’rifa, 2005. –J.VI. –B. 72.

⁶ Mulla Ali Qori Haraviy. Mirqotu-l-mafotih Sharhu Mishkoti-l-masobih. –Bayrut: Doru-l-fikar, 2010. –B. 252.

⁷ Alouddin Kosoniy. Badoiu-s-sanoi fi tarftibi-sh-sharoi. –Bayrut: Doru-l-kutubi-l-ilmiya, 2003. –J.VI. –B. 206.

Molikiylardan Imom Nafaroviy ham “al-Favokihu-d-davoniy” asarida sport musobaqalarini uyushtirish mumkinligiga to‘xtalgan: “Agar musobaqa musobaqalashuvchilar tomonidan qo‘yilgan mukofotsiz tashkil etilsa, boshqa manbalarda kelganidek faqat otlar bilan emas, balki eshak, qush, safar va tosh uloqtirish kabi maqsadli harakatlarda ham joiz bo‘ladi”⁸.

Shofeiylardan Tojiddin Subkiy “Muidu-n-niam va mubidu-n-niqam” (43-bet, Muassasat al-Kutub as-Saqofiyya) asarida futbol, volleybol, basketbol kabi to‘p bilan muomala qiluvchi sport turlari bilan shug‘ullanish mumkinligi haqida to‘xtalgan: “Hozirgi zamon amirlari maydonlarda to‘p o‘ynashni odat qilganlar. Bu haloldir. Yana ularning otlarni ma’lum masofaga choptirib borib, u yerdan qaytishni ko‘zlashlari shariat maqsadlariga muvofiq”⁹.

Xulosa qilib aytganda, islom manbalarida kishilarning jismonan sog‘lom bo‘lishiga undovchi ko‘plab ma’lumotlar uchraydi. Hadisi shariflar, sahobalar so‘zlarida kelgan chaqiriqlar islom dinining sport va jismoniy tarbiyaga yuqori darajada ahamiyat qaratganini bildiradi. Yuqorida keltirilgan ahli sunna va-l-jamoa olimlari asarlarida har bir davrda yangi yuzaga kelgan sport turlariga oid bildirgan munosabatlari halollik asosida tashkillashtirilgan har qanday sport turining mumkinligiga hamda bu ishlar jamiyat va shaxs kamoloti uchun manfaatli bo‘lishiga asoslangan.

⁸ Ahmad ibn G‘unaym Nafaroviy. Al-Favokihu-d-davoniy. –Qohira: Doru-l-fikr, 2005. –J.II. –B. 350.

⁹ Tojiddin Subkiy. Muidu-n-niam va mubidu-n-niqam. –Qohira: Muassasatu-l-kutubi-s-saqafiya, 2017. –B. 43.

A cross-cultural and linguistic perspective on Uzbek and English proverbs.**Jumayeva Nodirabonu****Abstract**

This article explores the cultural and linguistic significance of proverbs in shaping and reflecting national identity, focusing on a comparative analysis of Uzbek and English proverbs. It highlights how proverbs encapsulate cultural values such as hospitality, resilience, justice, unity, and hard work in Uzbek society, acting as a vessel for transmitting collective wisdom and identity. Through a cross-cultural lens, the paper also identifies common thematic elements in both English and Uzbek proverbs, illustrating shared human experiences despite linguistic and historical differences. The study emphasizes the role of proverbs as a bridge between cultures, offering valuable insights into societal values and ethical principles across linguistic boundaries.

Keywords

Uzbek proverbs, English proverbs, national identity, cultural values, cross-cultural linguistics, perseverance, justice, hospitality, proverb translation, comparative linguistics

Introduction

Proverbs are often more than just pithy sayings or expressions of wisdom. They serve as a cultural mirror, reflecting the collective identity, values, and worldview of the people who use them. In the case of Uzbek proverbs, these expressions provide a deep insight into the national identity of the Uzbek people, encapsulating key aspects of their history, social values, and cultural norms. By studying proverbs, we can gain a better understanding of how the people of Uzbekistan view themselves, their relationships with others, and the world around them.

Proverbs are essential in shaping and preserving national identity because they offer a concise and memorable way of transmitting cultural knowledge, moral principles, and social expectations. They often embody the collective wisdom accumulated over generations, serving as a link between past, present, and future generations.

One of the most prominent ways in which proverbs reflect national identity is through the expression of core cultural values. In Uzbek society, certain values are prioritized and embedded in the proverbs that have been passed down over centuries. These values play a critical role in defining the Uzbek way of life, from family dynamics to interactions with others and the larger community.

1. **Hospitality and Generosity:** Hospitality is considered one of the most important cultural traits in Uzbekistan. It is an essential part of Uzbek national identity and social life, as demonstrated by numerous proverbs emphasizing the importance of welcoming guests and offering them the best a household can provide.

- "A guest is a blessing" (Mehmon — uyning ziynati)
- "The guest at the table is like a god" (Mehmon – atoyi xudo)

These proverbs underscore the national importance of hospitality as a sacred duty, one that is deeply ingrained in Uzbek culture. Hospitality is not just a social expectation but a reflection of the people's cultural and moral fabric. By emphasizing the sacredness of the guest, these proverbs highlight the respect and warmth that are central to the Uzbek way of life.

2. National Pride and Resilience

Uzbek proverbs also reflect the resilience and pride of the Uzbek people, shaped by their long history of overcoming adversity. From the Mongol invasions to the Soviet era, Uzbekistan has faced numerous challenges, but the national spirit has remained strong. Proverbs related to strength, survival, and national pride express the belief that the Uzbek people are capable of overcoming difficulties and emerging stronger.

- **"The stone that is thrown can be thrown back" (Birovga choh qazisang o'zing yiqilasan)**
- **"Where there is a will, there is a way" (Xohish bo'lsa imkon topiladi)**

These proverbs reflect the spirit of resilience that is integral to Uzbek national identity, showing that, no matter the challenges, persistence and inner strength will lead to victory. They encourage people to face life's difficulties with determination, reflecting a national ethos rooted in self-reliance and collective strength.

3. Proverbs and the Formation of National Unity

In addition to preserving cultural heritage, Uzbek proverbs also play an important role in fostering a sense of national unity. Proverbs are commonly used to promote collective identity, encourage shared goals, and emphasize the importance of community over individualism.

- **"Unity is strength" (Kuch - birlikda)**

This well-known proverb is central to the idea of social cohesion and collaboration within Uzbek society. The concept of unity is vital in Uzbek culture, and proverbs that emphasize working together for the common good remind people that collective action is often necessary for overcoming obstacles. This proverb and others like it are regularly invoked in both personal and public discourse to reinforce solidarity and national pride, particularly during times of challenge or transformation.

4. Hard Work and Perseverance: In Uzbek culture, hard work and perseverance are seen as essential qualities for personal success and societal progress. These values are reflected in numerous proverbs that highlight the importance of effort, patience, and resilience in achieving one's goals.

- **"Without labor, there is no bread" (Mehnatsiz rizq bo'lmas)**
- **"Patience is the key to success" (Sabr - yutuq kaliti)**

These proverbs emphasize the deeply rooted work ethic of the Uzbek people, encouraging individuals to rely on their own effort and diligence to achieve success. They reflect the enduring importance of hard work in the Uzbek worldview, where perseverance through challenges is seen as a path to both individual fulfillment and the collective good.

Proverbs are an essential part of every culture's linguistic and literary heritage, reflecting the collective wisdom, values, and experiences of its people. Despite the distinct historical, cultural, and linguistic differences between English and Uzbek societies, there are numerous common themes that appear in proverbs across both languages. These shared themes not only highlight universal human experiences but also demonstrate the deep connection between language and culture.

Here are some of the most prevalent themes found in both English and Uzbek proverbs:

1. The Importance of Hard Work and Perseverance

One of the most universal themes found in both English and Uzbek proverbs is the value placed on hard work, diligence, and perseverance. Both cultures emphasize that effort and determination are essential for success, and that rewards are often the result of sustained effort over time.

- English Proverbs:

- "Hard work never killed anyone."
- "Where there's a will, there's a way."
- "No pain, no gain."

- Uzbek Proverbs:

- "Without labor, there is no bread" (Mehnatsiz rizq bo'lmas)
- "Patience is the key to success" (Sabr muvaffaqiyatning kalitidir)
- "A wise man works with his hands and his mind" (Ziyoli inson qo'l va aql bilan quradi)

Both cultures recognize that success is not an accident, and it is through sustained effort, persistence, and patience that individuals achieve their goals. This common theme reflects the belief that hard work is a moral virtue and that success is earned through commitment and effort, regardless of external circumstances.

2. The Concept of Justice and Fairness

The idea of justice, fairness, and the pursuit of righteousness is a central theme in both English and Uzbek proverbs. Both cultures stress the importance of fairness in human interactions and the belief that one's actions will eventually have consequences.

- English Proverbs:

- "What goes around comes around."
- "Justice delayed is justice denied."
- "An eye for an eye, a tooth for a tooth."

- Uzbek Proverbs:

- "The truth is stronger than a thousand lies" (Haqiqat mingta yolg'onlardan kuchliroqdir)
- "A person who does wrong will eventually be punished" (Noto'g'ri ish qilgan odam o'z jazosini oladi)
- "When you sow injustice, you will reap misfortune" (Birovga choh qazisang o'zing yiqilasan)

Both cultures understand justice as an inevitable force, and proverbs often convey the idea that individuals will eventually face the consequences of their actions, whether good or bad. In both societies, there is a strong belief that justice will ultimately prevail, and people are encouraged to act ethically and fairly in their dealings with others.

In conclusion, the common themes found in English and Uzbek proverbs reflect universal human experiences, values, and wisdom that transcend cultural boundaries. Whether it is the importance of hard work, the value of family and social relationships, the pursuit of justice, or the recognition of fate, these shared themes highlight the deep connection between language, culture, and identity. Despite linguistic and cultural differences, proverbs from both English and Uzbek traditions reveal that, at their core, people around the world face many of the same challenges, questions, and desires. The universal nature of these themes allows proverbs to serve as a bridge between cultures, offering valuable insights into the commonalities that unite humanity.

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АЛИШЕР НАВОЙ — ТВОРЕЦ ТЮРКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ

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АННОТАЦИЯ

В статье рассматривается вклад Алишера Навои в становление тюркского языка как литературного и культурного феномена. Обоснована его роль в развитии тюркской письменности, формировании жанров поэзии, лексического богатства и лингвистической идентичности. Особое внимание уделяется произведениям на чагатайском языке и их значению для современных студентов.

Ключевые слова: Алишер Навои, тюркский язык, чагатайский, поэзия, культура, литература, языкознание.

ANNOTATSIYA

Maqolada Alisher Navoiyning turkiy tilning adabiy va madaniy hodisa sifatida shakllanishiga qo'shgan hissasi ko'rib chiqiladi. Uning turkiy yozuvni rivojlantirish, she'riyat, leksik boylik va lingvistik o'ziga xoslik janrlarini shakllantirishdagi o'rni asoslanadi. Chag'atoy tilidagi asarlar va ularning zamonaviy talabalar uchun ahamiyatiga alohida e'tibor qaratilmoqda.

Kalit so'zlar: Alisher Navoiy, turkiy til, chag'atoy, she'riyat, madaniyat, adabiyot, tilshunoslik.

ANNOTATION

The article examines the contribution of Alisher Navoi to the formation of the Turkic language as a literary and cultural phenomenon. Its role in the development of Turkic writing, the formation of genres of poetry, lexical wealth and linguistic identity is justified. Particular attention is paid to works in the Chagatai language and their significance for modern students.

Key words: Alisher Navoi, Turkic language, Chagatai, poetry, culture, literature, linguistics.

Алишер Навои (1441–1501), выдающийся мыслитель, поэт, государственный деятель, занимает уникальное место в истории тюркской цивилизации. Его творчество не только заложило основы чагатайской литературной традиции, но и доказало, что тюркский язык обладает достаточной выразительной силой для создания глубоких философских и поэтических произведений.

1. Историко-культурный контекст

Ко времени жизни Алишера Навои (XV век) Центральная Азия, особенно Хорасан и Мавераннахр, находилась в периоде расцвета посттимуридской культуры. После смерти Амира Темура его внук Султан Хусейн Бойкаро создал относительно стабильное и культурно процветающее государство со столицей в Герате, ставшем крупнейшим центром тюрко-персидской цивилизации. Именно здесь формировалась уникальная среда, в которой персидский язык являлся основным литературным и административным, а тюркский — бытовым, разговорным.

Однако Навои выступает как культурный реформатор: он намеренно выбирает чагатайский тюркский язык в качестве основного средства художественного выражения. Тем самым он бросает вызов устоявшемуся литературному канону и демонстрирует, что тюркский язык способен передавать не только простонародные мысли, но и сложнейшие философско-эстетические идеи¹.

Ученый Е.Э. Бертельс отмечает: *«Выбор Навои языка был актом культурного самосознания — он сознательно стремился создать тюркскую поэзию, равную по уровню с классической персидской»*².

Следует подчеркнуть, что до Навои литературное наследие на тюркских языках не было систематизировано. Хотя имели место отдельные поэтические памятники (например, «Кутадгу билиг» Юсуфа Хос Хожиба или «Дивани лугат ат-турк» Махмуда Кашгари), они не обладали цельной литературной школой. Навои стал первым, кто превратил чагатайский язык в мощную культурную платформу. Он писал не только стихи, но и философские, религиозные, педагогические и автобиографические труды на родном языке.

¹ Бартольд В.В. «Сочинения. Том III: Туркестан в эпоху монгольского нашествия». — М.: Наука, 1963.

² Бертельс Е.Э. «Алишер Навои». — М.: Восточная литература, 1948.

Это было не просто языковое новшество, а акт культурной идентичности — создание литературного пространства для тюркских народов. Благодаря Навои, язык, который считался «низшим» по сравнению с персидским, превратился в полноправный носитель гуманистической и эстетической мысли.

Также важно упомянуть, что Навои находился в плотной интеллектуальной среде. Его окружали поэты, каллиграфы, ученые — такие как Абдуррахман Жами, его духовный наставник, который также оказал большое влияние на философские и суфийские взгляды Навои³.

2. Чагатайский язык как литературная основа

Навои систематизировал нормы чагатайского языка в своем трактате «Мухокамат ул-луғатайн» («Сравнение двух языков», 1499), где противопоставлял тюркский и персидский языки, доказывая богатство и выразительность первого [3]. До Навои литературный канон Востока был сосредоточен вокруг персидского мира: Фирдоуси, Низами, Саади, Хафиз. Однако Навои создал оригинальную поэтику, которая вдохновила развитие новой школы тюркоязычной литературы. Его труд «Мехбуб ул-кулуб» («Возлюбленный сердец») отличался простым, разговорным стилем и отражал социальные реалии времени, что стало новым направлением для литературы Средневековья [10].

3. Жанровое и лексическое многообразие творчества

Навои успешно развивал основные жанры восточной поэзии: газель, рубай, касида, маснави. Его «Хамса» — пятичастный поэтический цикл — стал первым в тюркской литературе. В «Лейли и Меджнун» он раскрывает трагедию любви сквозь призму морально-философских размышлений⁴. Он ввел в обиход тысячи новых слов, образов и сравнений⁵. Навои был не только поэтом, но и глубоко верующим человеком, тесно связанным с суфийскими традициями. Он был учеником и последователем великого суфийского наставника Хожа Ахрара, и его поэзия наполнена символикой тариқатов (суфийских путей)⁶. В поэмах Навои

³ Хайитов Н. «Жомий ва Навоий». — Тошкент: Фан, 1985.

⁴ Рустамов Ш. «Навоийнинг «Хамса»си ва унинг адабий анъаналардаги ўрни». — Адабиёт ва санъат, 2021, №6.

⁵ Давронов Б. «Туркий тилида тасвирий ифода воситалари: Навоий тажрибаси». — Ўзбек тили ва адабиёти, 2022, №1.

⁶ Бертельс Е.Э. «Навои и суфизм». — Москва: Восточная литература, 1965.

можно найти многочисленные аллюзии на идеи фано (растворения в Боге), ишк и маърифат (любовь и постижение истины), что говорит о его глубокой философско-религиозной рефлексии⁷. Будучи визирем при дворе султана Хусейна Бойкара, Навои активно участвовал в политической и культурной жизни государства. Он создавал мадрассы, библиотеки, больницы и ханагохи — тем самым формируя цивилизационную платформу для устойчивого культурного развития. Его политико-философские идеи отражены в трактате «Назму-л-жавоҳир», где он подчеркивает важность справедливости, образования и нравственности в управлении⁸. Одним из важнейших достижений Алишера Навои стало создание «Хамсы» — пятитомного поэтического цикла, включающего следующие произведения: «Хайрат ул-аброр», «Фархад ва Ширин», «Лейли ва Меджнун», «Сабаъи сайёр» и «Садди Искандари». Эти поэмы не только демонстрируют жанровое богатство тюркской литературы, но и раскрывают философские и культурные коды эпохи.

Их жанровые особенности, тематическое наполнение и философская направленность показаны в следующей таблице:

Таблица 1. Структурно-тематический анализ поэм “Хамсы” Алишера Навои

№	Название поэмы	Год написания	Основная тема	Научный комментарий
1	Хайрат ул-аброр	1483	Нравственность, справедливость, знания и добродетели	Наставительная поэма; подражание «Махзан ул-асрор» Низами
2	Фархад и Ширин	1484	Любовно-эпическая поэма о самоотверженной любви Фархада	Лирико-эпическая поэма с социальной и философской направленностью

⁷ Devin DeWeese. “Islamization and Native Religion in the Golden Horde.” — Pennsylvania State Univ., 1994.

⁸ Муминов А. «Навойи ва давлат бошқаруви». — Самарқанд: Илм, 2005.

3	Лейли и Меджнун	1484	Духовные страдания Меджнуна, философия любви и безумия	Лирическая и философская поэма; отражение суфийской концепции любви
4	Семь планет (Сабаъи сайёр)	1485	Притчи семи принцев с нравственными наставлениями	Притчево-символическая поэма; каждая история несёт моральную идею
5	Александрова стена (Садди Искандари)	1485	Справедливое правление Искандера Зулькарнейна	Политико-философская эпопея; идеи справедливости и ценности знаний

4. Влияние на тюркскую идентичность

Творчество Навои стало катализатором консолидации тюркской культурной идентичности. Его произведения изучаются как образец литературного и духовного наследия⁹. Сегодня труды Навои переведены на десятки языков. В Турции, Азербайджане и Казахстане существуют целые академические институты, изучающие его творчество. Исследователи считают Навои своеобразным мостом между Востоком и Западом, поскольку он синтезировал элементы арабо-персидской культуры с тюркской ментальностью¹⁰.

5. Актуальность Навои в XXI веке

⁹ Hüseyinov M. “Ali Şir Nevaî ve Türk Dünyasında Etkisi.” — Türk Kültürü Araştırmaları, 2015, Cilt 47(1).

¹⁰ Türk Dünyası Araştırmaları Dergisi. “Ali Şir Nevai Özel Sayısı.” — İstanbul, 2016.

Для студентов, обучающихся в рамках программы Стипендии Навои, изучение его наследия расширяет гуманитарный кругозор и формирует уважительное отношение к родному языку и культуре¹¹.

Заключение

Алишер Навои — не только основатель тюркской литературной традиции, но и выдающийся филолог, культурный реформатор и философ. Его труды остаются актуальными, вдохновляя новые поколения исследователей, педагогов и студентов.

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¹¹ Ҳамидов Ж. «Навоий асарларидан дарсларда фойдаланиш методикаси». — Педагогика илмий журналы, 2023, №4.

Tariqning kelib chiqishi va qishloq xo'jaligidagi ahamiyati

Qoraqalpog'iston qishloq xo'jaligi va agrotexnologiyalar instituti

Agrokimyo mutaxassisligi Tayanch doktoranti

Mirzamuratova Gu'lshat Iqlasbay qizi

G.V. Korenkov, P.I. Podgorniy, S.N. Sherbak ma'lumotlar bo'yicha tariq ósimligining kelip chiqishi Qitoy va Orto Osiyo. Vatani Qitoy ekanligi ilmda ton olingan va eramizda avvalgi III ming yillar avval ekilgan. Tariq Qitoyda hozirgi kunda ham ekilip kelinmoqta. Ózbekiston va Qozoqston Respublikalarida tariqning avvaldan ekilip kelyotkani arxeologik topilmalarida tasdiqlangan.

Kembrij universiteti arxeologlari shu ósimlikning planetamizda tarqalishi bilan bog'liq bolgan bir qancha izlanishlar ótkizgan. Tariqni madaniylashtirish Osiyo va Evropa kontinentlarida sezilarli ózgarishlar olip keldi, ayniqsa uni yetishtirishda dáslapki kóchmachilar kóz qarashidan bu don bir qancha abzoliklarga ega bóldi.

Panicum miliaceum L bir yillik ekin bólib, siyrak ósimliklar qatoriga kiradi. va bizning eramizdan avvalgi 4-5 ming yil avval Orta Osiyoda yetishtirila boshlagan.

Tariqni yetishtirish bóyicha shet ellik ilm izlanuvchilardan Koreya respublikasidan Xondjakdji, Rossiyalik ilm izlonuvchilardan F.M. Pruchkov, P.P. Vovilov, G.V. Korenkov, V.A. Fedotov kóplab malumotlar keltirib ótkan.

Tariq Orto Osiyo xaliqlarida "Shariqning noni" dep ham ataladi.

Tariq o'simligini qaysi mamlakkata yetishtira boshlaganligi tugrisida izlanuvchilarning fikiri har xil. Izlanuvchilar bir qismi tariqni Hindistonnan bizga kelgan o'simlik dep hisoblaydi. Boshqalari, birinchi marataba bu turdagi donni Qitoyda yetishtirila boshlagan dep korsatadi.

Qozoqstonli ilm izlanuvchilari tariq ósimligini va uning donining ko'karuvchangligin eng yaqshí darajada saqlash uchun M. Qoyshibaev uning namligini 15% ga havo temperaturasi kamida +15⁰ S ga bolishi kerakligini atab o'tgan.

R.P. Amanova, K.P. Aman, óz izlanishlarida tariq ósimligi haqida bohalí materiallarni nashirdan chiqargan.

O'zbekistonda X.N. Atabaeva, I.V. Massino, O. Qodirhojaev X.N. Atabaeva, N.S. Umarova, K.A. Kosnazarov, D.U. Alimbetov, D. Ermatova va boshqalarning tariq haqida ilimiy mehnatlari nashirdan chiqarilgan.

Tariqning chiqindi qoldiqlari yerik shohli mollar uchun yaqshí oziq ovqat bóladí. Doni putin túrida yoki digirmonnan ótkazilip yirik shoqli mollarga, echki, qóylarga, qushlarga beriladi. 1 kg donida 0,97 a.b., paxaliniń 1 kg da 0,51 a.b., samonida 0,42

a.b. bóladi. Tariqning paxoli va samoniga mos turda 3,9 hám 7,9 % belok, 38,6 va 39,5 AEM, 33,9 va 32,4 % kletchatka, 1,8 va 2,9 yod, 5,8 hám 19,6 % kul bor. Oning 5,1 kg yoshıl massası bir ozuqa birligiga teng. Donida kraxmal muǵdarı 57,6 %, yormasında (psheno) 71 % ke yetadi. Tariqning kraxmalı gurishka solishtirganda tez qontqa aylanadı.

Tariqning tarqalishi yangi tur resurslarni yaratilishiga olib keldi va hatto ekilgan hududlarni dehqonshilik qilishini osonlashtirdi. Shu sababli, tariq dehqonchiligini órganish daslabki madaniyatlarning rivojlanishi va qadimgi Xitoy tsevilizatsiyasining shakillanishi shuningdek, Evroosiyo bóylab tarixtan oldingi madaniy ózaro tásirlerini tushunish uchun muhim yondoshuvni berdi.

Shimoliy Xitoydagi loss tuproqlarda organik moddalarning osishiga tez yoqalishi va kam azot miqdori tariqlarnin osishiga sezilarli sheklovlar bólib qolmoqta.

Evropa va Osiyoning qadimgi xalqlari tariqni yaqshi bilgan. Uni madaniy nomlari tasdiqlaydi. Xitoyda mitsizi, Gretsiyada meline, milium-lotin. Mangoliya, Hindistonva Pokistonda har qil tariqni turari belgili bolgan.

N.I.Vavilovning mehnatidan keyin R.V.Kamelin va I.G.Chuxina túrlarning avlodi doirasi, shu hisobdan Hindistonning Xitoy va Orto Osiyo yaqinlaridan kenggiroq kórip chiqadi. Agar siz oddiy insonnan qaysi don hamma insonlar uchun eng kerakli dep hisoblaysiz dep sorasangiz buǵdoy yoki qora buǵdoy degan jabovni olasiz.

Qanday holatta ham tariqni hech bir inson aytmassligi mumkin lekin, olimlar bizning planetamiz tarixida ayniqsa Aziya va Evropada eng katta ahamyatka ega bólgan tariq ekanligini dalillaydi. Tariq juda yoqori unim beradi. Shu paramet bóyicha bugdoy kam unim beradi.

Tariqni doni tarkibidagi moylar B.P Plechkova redaksiyalashida N.A Emeliyanova va A.G.Tixanova tarafidan, beloklar haqida Z.Z. Bisotskiy redaksiyalashida Botvinikni V.P.Mishina redaksiyalashidagi D.A.Ginizburg va boshqalarnin englis tiliga tarjima qilingan mehnatlaridan keng foydalanadi.

Bobalarimiz avvaldan oq tariq donini quvirip, sok (quvrilgan doni) dep ataladigan toamni va boshqada har qil taqanlarni toyarlagan. Sok va taqanlarni ular kanallar qozish jarayonida yoki shu zomonlarda tez-tezdan yuz berip turadigan uzaq vaqt davom etkan urish davomida yoki olislarga sayohatka shiqqanlarida yetarlishakush quvvat beruvshi va yengil singuvchi toam sifatida istimol qilingan.

Har qil toylarda, norasidalar dunyoga kelganida, kelin kelganida, qiz uzatkanda, harbiy xizmatdan soǵ omon kelganida va boshqa turli yaqshi kunlarida tariq

donini quvirib toyyorlangan sókni sori yoğ bilan qant yoki bol aralashtirib“May sók”dep ataladigan juda mazzali toam toyyorlangan va yeyish uchun usinilgan.

Katta yoshtagi (100 yosh va undan katta) insonlar vofat etkanda hammani marhumning yoshiga yetirsin dep tariq donidan toyyorlangan moy sóklarni janaza vaqtida yigilgan odamlarga yeyish uchun tarqatilgan.Bu milliy dasturimiz hozirgi kunda ham kóp joylarda saqlanp keliniyapti.

Tariqni donidan non tayyorlanada va uzaq vaqt oshqozanni toyindirip turadi.Shu taraflarin hisobga olip,Mongol bosqinchilarining sarkardasi Chingisxon oz askarlarin tariqni noni bilan oziqlandirgan.

Xalq meditsinasida tariqni doni qizdirilip,ichak ogiriqlariga davo bolgan. U sidikni aydovchi qurol sifatida foydalanilgan.

Tariqni donida 10-15% oqsil,81% kraxmal,3,5% moy va0,15% qant muğdori bor.V1 vaV2 vitaminlari boshqa donlar ekinlariga solishtirganda ancha kóp uchraydi,quvvatliliği boyicha(100 gr uni 325 kal) grechixa,guruch va makka uni bilan teng G.V.Korenkov, P.I.Podgorniy, S.N.Sherbak, P.P.Vavilov va boshqalar. Sahroi kabir va Ğarbiy Afrikada bu mahsulitning 28% etishtiradi.

Tariq qurğoqchilik sharoitlariga moslashganligi sababli,ular oziq-ovqat tanqisligi va ocharchilikning oldini olish uchun asosiy ekin bolishi mumkin.

Qoraqolğistonda tariq tarkibidagi lipidlarni va uglevodlarni birinchilardan bólib A.A.Jánibekov, D.U.Alimbetov, Q.A.Qosnazarov, M.A.Agzamova, lar aniqladi. A.A.Jánibekov, D.U.Álimbetov va Q.A.Qosnazarov tariq boyicha fitokimyolik izlanishlar olib bordi. Maydalangan tariq donida(tartilgan jarma) oqsillar va kraxmal, guruch, grechixa, arpa unlaridan kóp bolib, biologiyalik baholiligi makka, lobiya, yer almurti, bugdoy oqsillari bilan teng darajada boladi.Unida olmoshmiydigan aminokislotalar-lizin, metionin,triptofan va boshqalar bor. Tariqta moylar kóp uchramaydi, masalan, donida 2-4,3% uchraydi. Lekin don zarodishida 21-22% toyinmagan linol yáná olien kislotalardan quralgan moy bóladi. Maydalangan uni boshqa donlarni uniga qoshimsha sifotli qamir tayyorlash uchun qoshiladi va u kontiner sonaotida amoliyotta kengnan qollaniladi. Yangi holattagi tariq unidan non,pechine maqsulotlari tayyorlansa, u qálin emas bolip, bir- biriga yaqshi birikmaydi va tez qattiq holatka kelib qoladi. Tariq doni pivo,vino tayyorlash uchun solodka qoshiladi va kraxmal ishlab chiqarish sanoatida qollaniladi. Doni oziq-ovqatta qollanilib qoymastan,yem hashak bolip hisoblanadi. Shu sababdan, tariq hoyvonatlar uchun, ayniqsa qushlar uchun ekiladi,sababi uning doni quramida qimmat boholi aminokislotalar(lizin ,triptofan, metionin,izoleytsin,valin) va boshqalar ushraydi va yosh charva mollarining ósishini táminlaydi.

A.A.Siddikov, D.U.Alimbetov, K.A.Kosnazarov, A.A.Jánibekov, G.A. Bekmuratova tariqning uglevodlik kompleksini va antimikroblik aktivligini aniqlagan.

Tariqning uni tarkibida olmashadigan va olmoshmaydigan aminokislotalar 74,3-85,8% ga deyin bóladi va ú chóchqalar uchun konsentirlangan yem hashak, karpa baliqlari uchun kombikorm komponentini tayyorlashda qóllaniladi. Tariq donini texnologiyalik qayta ishlashdan qolgan chiqindisini, zarodishi va endospermasining mayda bólakshalari proteinga, moyga va vitaminlarga boy bóladi G.V. Podgorniy va ular xishloq-xójaligi hayvonlarini oziqlantirishga foydalaniladi [6;.298-b.], G.V.Korenkov, P.I.Podgorniy, S.N.Sherbak [46;.512-b.], [58;.336-b.], senaj va silos bostirishda]

Tariq júda yoqari unim beradi va kech muddatta ekilganda hoyvonlar uchun yoshil yem-hashak tayyorlashda senaj va silos bostirishda, vitaminli ósimlik unini va samonini yetishtirishda zarurli ekin sifatida qóllaniladi va ekiladi. Tariq katta ozuqaga ega em-hashak. Ósimlikning 1kg yashil massasi toza túrida 0,16 a.b., 17 g singguvchi proteinga ega. Bir ozuqalik birligiga tariqning 5,1kg yashil massasi, viko-suluning-5,5 kg ga teng keladi. 1a.b. 106 g singguvchi proteinga teng. U katta quramli uglevodlarga ega (1,5-3,0% qantli), yangi turida ham dukkakli (noqat, vikalar bilan) aralashma turida siloslanganda ham ortacha achchiqni táminlaydi.

Yirik shoqli mollarning ratsioniga tariq em-hashaklarin qoshish ularning unimdorligini va sifatini orttiradi. G.V.Korenkov, P.I.Podgorniy, S.N.Sherbak. Tariq AQShning yarim quróqchilik baland tegisliklardagi quruq búgdoy yetishtiriladigan kópchilik hududlarga eng mos almashlab ekishka móljallangan ekin hisoblanadi.

DEVELOPING WRITING PROFICIENCY THROUGH A LINGUOCULTURAL APPROACH: A STUDY IN TERTIARY EDUCATION CONTEXTS

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Annotation. This thesis explores the role of the linguocultural approach in enhancing writing proficiency among university students. By integrating cultural dimensions into writing instruction, the study highlights how students' awareness of rhetorical conventions, audience expectations, and culturally situated communication styles improves their academic writing. It argues that writing proficiency is not merely the mastery of grammar and structure but also the ability to engage with cultural perspectives and convey meaning effectively across diverse contexts. Drawing on sociocultural theory, contrastive rhetoric, and intercultural competence frameworks, the thesis outlines key strategies for embedding cultural awareness into writing pedagogy and discusses empirical findings from tertiary education settings. The results suggest that linguocultural instruction fosters not only technical writing skills but also critical thinking, cultural empathy, and rhetorical adaptability, all of which are essential for global academic communication.

Key words: writing proficiency, linguocultural approach, intercultural competence, academic writing, tertiary education, contrastive rhetoric, language pedagogy.

Introduction. In the global academic environment of the 21st century, writing proficiency is a fundamental skill required for academic success and professional mobility. Traditionally, writing instruction in higher education has focused on grammatical accuracy, coherence, and structure. However, effective writing also requires cultural sensitivity, audience awareness, and the ability to adapt rhetorical styles to different communicative contexts. Academic discourse is not culturally neutral it reflects particular values, norms, and expectations that vary across societies. Therefore, fostering students' writing competence requires a broader pedagogical framework that integrates both linguistic and cultural knowledge. The linguocultural approach addresses this need by emphasizing the interplay between language and

culture in written communication. It enables students to develop not only linguistic accuracy but also rhetorical sophistication and intercultural awareness. This thesis investigates how implementing a linguocultural approach in writing instruction enhances university students' writing proficiency, focusing on the tertiary education context in Uzbekistan. The linguocultural approach is grounded in the idea that language and culture are inseparably linked, with language functioning as a vehicle for cultural expression. Scholars such as Kramsch (1998) and Byram (1997) argue that for communication to be meaningful, linguistic competence must be complemented by intercultural competence. In academic writing, this entails an understanding of how different cultures structure arguments, express tone, and address their intended audiences. Kaplan's (1966) theory of contrastive rhetoric further supports this view by illustrating that cultural conventions significantly influence text organization; for example, while Western academic writing typically follows a linear and explicit structure, other traditions may employ more indirect or circular forms of argumentation. Within a linguocultural framework, writing proficiency is understood as a multidimensional construct that extends far beyond mere grammatical accuracy. It encompasses a comprehensive set of competencies that together enable effective and contextually appropriate written communication. The first component, **linguistic competence**, refers to the accurate and fluent use of grammatical structures, cohesive devices, and a diverse lexical range to convey meaning clearly. The second, **cognitive competence**, involves the ability to engage in critical thinking, apply logical reasoning, and organize ideas in a coherent and structured manner. The third, **rhetorical competence**, is defined by the writer's capacity to adapt their content and style to align with specific genres, communicative purposes, and audience expectations. Finally, **cultural competence** plays a crucial role by equipping the writer with an awareness of how cultural norms and values shape discourse practices, influence tone and politeness strategies, and determine appropriate content in different communicative contexts. Collectively, these four components form the foundation of writing proficiency from a linguocultural perspective, enabling learners to produce texts that are not only linguistically accurate but also rhetorically effective and culturally sensitive.

To support the development of writing proficiency through a linguocultural lens, educators can apply several pedagogical strategies. First, engaging students in textual analysis of writing samples from diverse cultural backgrounds helps them compare and understand differences in rhetorical structures, tone, and argumentation styles. Second, assigning tasks that require students to write for different cultural audiences fosters

rhetoical flexibility and audience awareness. Third, collaborative writing projects involving culturally diverse groups encourage dialogue, perspective-taking, and adaptability in writing. Fourth, reflective writing activities prompt students to examine the influence of their own cultural background on their writing style and communicative preferences. Lastly, interdisciplinary teaching that combines language education with elements of history, sociology, and cultural studies offers learners a more holistic understanding of how language functions within specific cultural contexts. An empirical study involving 120 undergraduate students in Uzbekistan divided participants into an experimental group and a control group. The experimental group received writing instruction that incorporated linguocultural elements such as cultural analysis, audience awareness, and contrastive rhetoric. The findings showed that students in the experimental group achieved a 22% increase in writing proficiency scores, compared to a 9% improvement in the control group. Their writing included more culturally appropriate vocabulary, demonstrated stronger rhetorical awareness, and reflected improved tone and audience alignment. Additionally, journal reflections from students revealed increased intercultural empathy and a deeper understanding of cultural dimensions in writing. Despite its effectiveness, the implementation of the linguocultural approach in writing instruction is not without challenges. Curricular constraints often limit the inclusion of cultural content, as traditional syllabi tend to prioritize grammatical accuracy over rhetorical and cultural depth. Furthermore, many instructors lack the necessary training in intercultural writing pedagogy, which hinders the effective delivery of linguocultural instruction. Assessment practices also pose difficulties, as they frequently focus on surface-level correctness rather than evaluating students' ability to express ideas within culturally appropriate and rhetorically effective frameworks. To overcome these challenges, educational institutions are encouraged to revise writing curricula to include cultural modules, provide targeted professional development for instructors, and redesign assessment rubrics to evaluate cultural and rhetorical competence alongside linguistic accuracy.

Conclusion. The linguocultural approach offers a nuanced and multidimensional framework for fostering academic writing proficiency within tertiary education. By holistically integrating linguistic precision, rhetorical sophistication, and cultural awareness, this approach transcends traditional writing pedagogy and addresses the complex communicative demands of global academic discourse. It cultivates in students not only the technical competence to produce grammatically accurate texts but also the intercultural sensibility and critical awareness necessary to navigate diverse

rhetoical traditions and audience expectations. Empirical findings underscore its transformative potential, revealing tangible improvements in students' ability to write with clarity, cultural appropriateness, and contextual adaptability. Consequently, the integration of linguocultural principles into academic writing instruction emerges as both a pedagogical imperative and a strategic response to the evolving realities of higher education in an increasingly interconnected world.

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DIFFERENSIAL YONDASHUVGA ASOSLANGAN DASTURIY VOSITALAR YORDAMIDA DARS O‘TISH

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Annotatsiya

Ushbu maqolada differensial yondashuvga asoslangan dasturiy vositalar yordamida dars o‘tishning samarali yo‘llari ko‘rib chiqiladi. Barcha fanlar singari Informatika va axborot texnologiyalari darsida ham differensial yondashuvga asoslangan dasturiy vositalar yordamida o‘qitish zarurligi aniqlandi. Darslarni differensiallashtirish sharoitida o‘qitishni tashkil etishni ko‘rib chiqamiz.

Kalit so‘zlar: ta’lim, tabaqalashtirish, differensial yondashuv, informatika, axborot texnologiya, standart fikrlash, ijodiy qobiliyat.

Hozirgi vaqtda differensial yondashuvga asoslangan dasturiy vositalar yordamida dars o‘tishning samarali yo‘llari ta’lim tizimini yangilashning asosiy yo‘nalishlaridan biriga aylanib bormoqda.

Informatika va axborot texnologiyalarini fani differensial yondashuvga asoslangan dasturiy vositalar yordamida o‘tishning samarali yo‘llari amalga oshirish uchun katta imkoniyatlar yaratadi, buning sabablari quyidagicha:

- ✓ birinchidan, informatika va axborot texnologiyalari fanining o‘quv jarayoniga kiritilayotgan axborot texnologiyalari salohiyati;
- ✓ ikkinchidan, ushbu o‘quv fanining keng fanlararo aloqalari;
- ✓ uchinchidan, ta’lim mazmunining muhim amaliy komponenti - axborot texnologiyalari vositalari va ulardan inson faoliyatining turli sohalarida foydalanish usullari, bu ta’lim mazmunini farqlash uchun tabiiy maydonni ta’minlaydi.

O‘quvchilarga differensial yondashish zarurati o‘quvchilarning qobiliyatlari, xotira turlari, tayyorgarlik darajasi, atrofdagi dunyoni idrok etishi, xarakter xususiyatlari bilan farqlanishidan kelib chiqadi. O‘qituvchining vazifasi o‘quvchilarning individualligini, tasavvurini, ijodkorligini ko‘rsatish, qo‘rquv tuyg‘usidan xalos bo‘lish va qobiliyatlariga ishonchni singdirish imkoniyatini berishdir. Differentsial ta’lim har bir o‘quvchiga o‘zining optimal sur‘atida ishlash imkonini beradi, topshiriqni bajarish imkoniyatini beradi, o‘quv faoliyatiga qiziqishni oshiradi va ijobiy o‘quv motivlarini yaratadi.

Yangi materialni o'rganishda biz differensial yondashuv asosida bilim sifatiga qarab turli darajadagi guruhlarini yaratishimiz mumkin:

kuchli - birinchi guruh;

o'rtacha - ikkinchi guruh;

zaif - uchinchi guruh.

Fikrlash usuli bo'yicha:

birinchi guruh – standart fikrlash qobiliyatiga ega o'quvchilar;

Ikkinchi guruh - ijodiy qobiliyatli talabalar. Tayyorgarlik darajasi bir xil, o'rganish tezligi va motivatsiyasi bir xil bo'lgan talabalar bir guruhda o'qishni qulayroq his qilishadi.

O'qituvchi mavzuni differensial yondashuvga asoslangan dasturiy vositalar yordamida butun sinfga tushuntiradi; birinchi guruh talabalaridan (kuchli talabalar) savollar bo'lmasa, ular ijodiy topshiriqlar oladilar.

Ikkinchi va uchinchi guruh talabalarini uchun mavzu qayta tushuntiriladi yoki dasturiy vosita yordamida mustaqil o'rganishadi. Agar bu yerda savollar bo'lmasa, ikkinchi guruh talabalarini ijodkorlik elementlari bo'lgan topshiriqlarni dasturdan oladilar.

Uchinchi guruh talabalariga dasturiy vosita va darslik yordamida material yana tushuntiriladi va amaliy topshiriq beriladi. Oldinga harakat o'rganilgan narsaga qaytishga, ko'p sonli misol va mashqlar ustida intensiv mustahkamlashga asoslanadi, har kim o'z imkoniyati va imkoniyatlaridan kelib chiqib ishlaydi, fanga qiziqishini yo'qotmaydi. Agar ikkinchi va uchinchi guruh talabasi to'liq quvvat bilan ishlasa va topshiriqlarni bajara olsa, u boshqa guruhga o'tishi mumkin. Har bir inson o'zining munosib ulushini oladi.

Lekin o'quvchilarni guruhlariga bo'lishning ham ijobiy, ham salbiy tomonlari bor.

Ijobiy tomonlarga quyidagilar kiradi:

- bolalarni tenglashtirish bundan mustasno;
- Zaif guruhlarda materialni assimilyatsiya qilish osonlashadi;
- Ta'limda kuchli o'quvchilarning tezroq rivojlanishi;
- O'quvchilarning o'z-o'zini anglash darajasi oshadi;
- “qiyin” odamlar bilan samarali ishlash qobiliyati;
- Talabalarning motivatsiya darajasini oshiradi;
- Trening “talabaning proksimal rivojlanish zonasi”ga qaratilgan;
- “Zaif”larga yordam berish qobiliyati.

Salbiy tomonlari:

- Ijtimoiy-iqtisodiy tengsizlik ta'kidlangan;
- bolalarni rivojlanish darajasiga ko'ra ajratish insonparvarlik emas;

- zaif guruhlarga o'tkazish bolalarning o'zini o'zi qadrlashiga salbiy ta'sir qiladi;
- O'z-o'zini anglash darajasi pasayadi: elita guruhlarida eksklyuzivlik illyuziyasi paydo bo'ladi;
- Kuchsiz guruhlarda o'rganishga motivatsiya darajasi pasayadi;
- Ojizlar kuchlilarga qo'l cho'zish, ulardan yordam olish va ular bilan raqobatlashish imkoniyatidan mahrum;
- Ko'p darajali topshiriqlarni yaratish va tekshirish uchun qo'shimcha kuch va vaqt;
- Diagnostikaning nomukammalligi.

Tayyorgarligi yuqori bo'lgan talabalar alohida e'tibor talab qiladi. Ko'pincha, butun guruh sifatida ishlaganda, ular kam ish bilan band bo'lib qoladilar. Bunday o'quvchilarga qiyinchilik, nostandart ish va ijodiy ish vazifalari kerak, bu ularning ta'lim qobiliyatlarini maksimal darajada rivojlantirishga imkon beradi.

Kuchli talaba o'qituvchi yoki uning yordamchisi sifatida harakat qilishi mumkin. Bunda bilimlar sayqallanibgina qolmay, balki chuqurroq tushuniladi, bilimlarni amaliyotda qo'llash malakasi shakllanadi, tashkilotchilik ko'nikmalari shakllanadi. Yordamchilar quyidagi funktsiyalarni bajarishlari mumkin:

- talabalar tomonidan bajarilgan topshiriqlarni tekshirish, ishni ko'rib chiqish;
- zaif o'quvchilarga test va mustaqil ishlardan so'ng xatolarni tuzatishga yordam berish;
- guruh ishi jarayonida, laboratoriya va amaliy ishlar jarayonida maslahatchilarning vazifalarini bajarish;
- darsni yakunlashda umumlashtirish.

Informatika va axborot texnologiyalari fani boshqa fanlar singari, deyarli har qanday o'quv topshirig'ini ikki xil murakkablik darajasida ko'rib chiqishga imkon beradi: talaba o'ziga tanish bo'lgan (yoki o'z imkoniyatlari doirasida) axborot texnologiyalaridan foydalangan holda talab qilinadigan vazifani bajaradi yoki talaba belgilangan talablarga qat'iy rioya qiladi.

Darajani farqlash sharoitida o'qitishni tashkil etish quyidagilarga imkon beradi:

- talabalarning bilimga qiziqishi va bilish faolligini oshirishga erishish;
- talabalar bilan individual ishlarni tizimlashtirish;
- muvaffaqiyatsiz o'quvchilar sonini sezilarli darajada kamaytirish;
- bilim sifati va uning kuchini oshirish;
- talabalar bilimidagi kamchiliklarni aniqlash;
- darsda ham o'quvchi, ham o'qituvchi uchun psixologik qulaylik yaratish.

Har qanday muammoni va birinchi navbatda, ta'limda, qoidaga doimiy rioya qilmasdan turib, hal qilish mumkin emas: agar o'zaro tushunish, kattalar va bola o'rtasida hamkorlik, o'zaro hurmat bo'lmasa, hech narsa ishlamaydi. Shaxsni tarbiyalash va tarbiyalash har doim dolzarb bo'lgan murakkab, ko'p qirrali vazifadir. Har bir bola ulkan salohiyatga ega, uni amalga oshirish ko'p jihatdan kattalarga bog'liq. Va o'qituvchining vazifasi, birinchi navbatda, talabaga erkin, ijodiy va mas'uliyatli, o'zini o'zi belgilash, o'zini o'zi tasdiqlash va o'zini o'zi anglash qobiliyatiga ega bo'lishga yordam berishdir.

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THE ESSENCE OF ENVIRONMENTAL PROBLEMS AND THE PHILOSOPHY OF NON-VIOLENCE

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Abstract: Currently, when nature is subjected to massive destructive impacts, human environmental consciousness has sharpened to the point where it has become distinct. Previously, the term "violence" was used concerning social groups and had social significance. Now it is applied to natural phenomena, leading to environmental catastrophes.

Keywords: nature, ecology, catastrophe, violence, environmental plasticity, malice, eikos, ahimsa, "Yashil makon".

The environment initially had vital significance for humans. Nowadays, when nature is subjected to massive destructive impacts, human environmental consciousness has become so acute that it has become distinct [2 - p. 210]. It has become explicit, i.e., openly manifest, due to the emergence of an environmental crisis. As long as the balance in nature was stable, there was no place for it in the structure of human activity. The persistent opposition of natural and sociocultural in the entire history of philosophy has an objective basis because it fixes the fundamental difference in humans between the natural (body) and the mental-intellectual beginning, whose eikos is society.

For nature, human plasticity over time has turned out to be negative. If humans were more rigidly attached to a specific ecosystem, their social and economic activities would have historically taken a different direction. The paradox is that it is human environmental plasticity that has made them less dependent on the environment and brought them closer to environmental catastrophe [2 - p. 213].

In the history of society, non-violence was expressed in non-resistance, although it was often perceived merely as a manifestation of submission, passivity, and weakness. In the twentieth century, non-violence became known as a mass social practice - as a strategy and technique of socio-political struggle, conflict resolution, and civil (non-military) resistance [3]. Alongside the legislative abolition of slavery, the formation of civil society, and the institutional consolidation of political freedoms and human rights,

the spread of non-violence as a social practice is one of humanity's most significant moral achievements.

For mass consciousness, associations of non-violence with passivity, submission, non-resistance, and indulgence are typical. However, consistent non-violence, on the contrary, is active, initiative, and purposeful, it is the opposite of violence.

In contemporary literature, we find two extreme understandings of violence. The first approach understands violence as the use of force against a person (in its radical expression, it is murder). The second - as any impact on a person, including psychological and moral, carried out against their will. The extremity of the second approach becomes evident when trying to clarify specific cases of coercion and the use of force, its motive, and subject.

In philosophy, the need for a clear conceptual distinction between actions mediated by various kinds of coercion, including physical force, and specifically violence, was pointed out by I.A. Ilyin. He considered "violence" a narrower phenomenon than "coercion" or "compulsion." Violence represents reprehensible coercion emanating from an evil soul and directed at evil. Not every coercion, even involving the use of force, is evil. If coercion causes harm to a person, forces them to do evil, unjustifiably diminishes their rights, or unjustly humiliates their dignity, it is violent.

Non-violence represents active resistance to evil and injustice. Resistance specifically in opposition, and unconditionally - in the name of good and justice. Violence is always negative in both form and content of actions. But this does not mean that any use of force, that is, coercion, pressure on a person's will, is negative. This does not mean that "good should have fists." But good should be active and effective; opposing evil not only metaphysically but also practically. In normative, value-based, and behavioral terms, the principle of good (or justice) is a priority over the principle of non-violence.

If such an understanding of violence and, accordingly, non-violence is correlated with fundamental moral principles, say, with the commandment of love, then, of course, violence opposes love. However, to love does not mean simply doing what and how the other wants, subordinating one's will to the will of another. Love is not indulgence to whims and weaknesses, and even less so to evil. After all, weakness, whim, or malice can be precisely the innermost self-expression of another. In a merciful-love relationship, the other is presumed and posited the possibility of perfection. This is love for perfection, for the perfect in a person. This is what distinguishes merciful love from sensual love. Therefore, one can say that love means non-violence. But love does not mean refusal from such forms of influence on a person as coercion and suppression.

The concern of principled non-violence advocates is not only driven by moral pathos but also by the technical aspect that non-violence can indeed be used purely pragmatically - as an effective means to achieve even unworthy goals. Pragmatically, non-violence is very attractive precisely for solving such tasks. After all, non-violence itself is considered a morally positive means of struggle.

Youth can actively promote environmental culture by educating peers and participating in environmental protection projects. The philosophy of non-violence (Ahimsa) is a principle of non-violence rooted in Indian philosophy. It implies not only physical non-violence but also respect for all living beings and nature as a whole.

Youth can practice ahimsa by avoiding harm to animals, supporting sustainable agriculture, and caring for nature. Combining environmental culture and the philosophy of non-violence will help create a more harmonious society where humans and nature coexist in balance.

This was stated by President Shavkat Mirziyoyev during his speech at a joint meeting of the Legislative Chamber and the Senate of the Oliy Majlis. "Solving the problems of ecology and environmental protection, the scarcity of water resources, will continue to be a pressing task for us. We are undoubtedly supporters of ensuring ecological balance, clean air and water, and a clean environment. This issue is extremely relevant and important to us.

After all, our people directly experience the consequences of the world's largest environmental disaster – the Aral Sea tragedy. Therefore, large-scale programs aimed at preserving and strengthening the invaluable ecosystem are being implemented in the country, including the national project "Yashil makon." We will continue this work at an accelerated pace" [1] - he said.

It is important for the youth to actively promote environmental culture by educating peers and participating in environmental protection projects. Combining environmental culture and the philosophy of non-violence will help create a more harmonious society where humans and nature coexist in balance.

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ALLERGIC DISEASES AMONG CHILDREN: CAUSES, CLINICAL MANIFESTATIONS, AND THERAPY

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Annotation: Allergic diseases are among the most common chronic conditions affecting children worldwide. This article explores the primary causes of pediatric allergies, including genetic predisposition, environmental factors, and dietary influences. It provides an overview of the most frequent clinical manifestations such as asthma, atopic dermatitis, food allergies, and allergic rhinitis. The article also highlights current approaches to diagnosis and modern therapeutic strategies, including pharmacological treatments, immunotherapy, and preventive measures. Understanding the complex nature of allergic diseases in children is essential for effective management and improving their quality of life.

Keywords: pediatric allergy, allergic diseases, children, asthma, atopic dermatitis, food allergy, allergic rhinitis, immunotherapy, hypersensitivity, prevention

Introduction.

Allergic diseases have become increasingly prevalent among children in recent decades, posing significant challenges for pediatric healthcare providers. These conditions, which include asthma, allergic rhinitis, atopic dermatitis, and various food allergies, often develop early in life and can persist into adulthood if not properly managed. The rise in allergy rates is attributed to a combination of genetic susceptibility, environmental exposure, dietary changes, and alterations in immune system function. Early diagnosis and timely intervention are essential to prevent complications and to improve the long-term health outcomes of affected children. This article aims to provide a comprehensive overview of the causes, clinical manifestations, and modern therapeutic approaches to allergic diseases in the pediatric population.

Main Part.

Causes of Allergic Diseases in Children.

The development of allergic diseases in children is multifactorial. Genetic predisposition plays a critical role; children with a family history of allergies are at

higher risk of developing similar conditions. Environmental factors such as pollution, exposure to tobacco smoke, and early life contact with allergens (like dust mites, pet dander, and molds) can trigger allergic responses. The “hygiene hypothesis” suggests that reduced exposure to infections in early childhood may result in an under-stimulated immune system, leading to increased sensitivity to harmless substances. Additionally, changes in diet and the gut microbiome have been linked to allergic sensitization, particularly in food allergies.

Clinical Manifestations

Allergic diseases in children present with a range of symptoms depending on the type and severity of the condition:

Asthma: Characterized by wheezing, coughing, chest tightness, and difficulty breathing, often triggered by allergens, exercise, or cold air. **Atopic Dermatitis:** A chronic skin condition marked by dry, itchy, inflamed skin, commonly appearing on the face, elbows, and knees. **Food Allergies:** Manifest with hives, vomiting, abdominal pain, and in severe cases, anaphylaxis, after consuming specific foods like milk, peanuts, eggs, or seafood. **Allergic Rhinitis:** Symptoms include sneezing, nasal congestion, runny nose, and itchy eyes, often seasonal but may persist year-round. These conditions not only affect physical health but also impact children's quality of life, school performance, and psychological well-being.

Diagnosis. Accurate diagnosis is vital and usually involves a detailed medical history, physical examination, and allergy testing. Common diagnostic tools include skin prick tests, specific IgE blood tests, and elimination diets in the case of food allergies. Pulmonary function tests may also be used for asthma evaluation. **Therapeutic Approaches**

Management of pediatric allergic diseases involves a combination of avoidance strategies, pharmacological treatments, and in some cases, immunotherapy: **Allergen Avoidance:** Identifying and minimizing exposure to allergens is a cornerstone of allergy management. **Pharmacotherapy:** Includes the use of antihistamines, corticosteroids (topical, inhaled, or systemic), leukotriene receptor antagonists, and epinephrine for anaphylaxis. **Immunotherapy:** Allergen-specific immunotherapy (allergy shots or sublingual tablets) can help desensitize the immune system over time and reduce symptom severity. In addition, educating parents and caregivers about recognizing early symptoms and managing emergencies, such as anaphylactic reactions, is crucial.

Conclusion:

Allergic diseases in children are a growing public health concern that require timely recognition, accurate diagnosis, and effective management strategies. Understanding the multifactorial causes—ranging from genetic predisposition to environmental and dietary influences—helps clinicians implement targeted interventions. Early identification of symptoms and appropriate treatment not only alleviate the clinical burden but also improve the child's quality of life and reduce long-term complications. A multidisciplinary approach involving healthcare providers, parents, and educators is essential in ensuring optimal care and support for allergic children. Continued research and public awareness are key to advancing prevention and therapy in pediatric allergy management.

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TARIXIY DAVRLARDA ALTERNATIV TIBBIYOT VA JAMIYAT: IJTIMOIY KONSTRUKSIYALAR TAHLILI

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Annotatsiya. Ushbu maqolada alternativ tibbiyotning tarixiy rivojlanishi va u bilan bog‘liq ijtimoiy konstruksiyalar tahlil qilingan. Tadqiqot davomida qadimgi sivilizatsiyalardan tortib, zamonaviy davrgacha bo‘lgan bosqichlarda alternativ tibbiyotning turli shakllari, ularning asosiy falsafiy va diniy tamoyillari hamda jamiyatda qanday ijtimoiy baholanganligi o‘rganildi. Tarixiy-solishtirma va sotsiologik konstruktivizm metodlari orqali shuni ko‘rish mumkinki, alternativ tibbiyot har doim jamiyatdagi salomatlik tushunchasining madaniy va mafkuraviy ko‘zgusi sifatida shakllanib kelgan. Ayniqsa, XXI asrda ekologik ong, texnologik rivojlanish va ruhiy muvozanatga bo‘lgan ehtiyoj ushbu yondashuvga bo‘lgan ijtimoiy talabni oshirmoqda. Maqolada alternativ tibbiyotning sog‘liqni saqlash tizimiga ijtimoiy va tarixiy kontekstda integratsiyalashuvi chuqur tahlil qilinadi.

Kalit so‘zlar: Alternativ tibbiyot, ijtimoiy konstruktivizm, sog‘liq, tarixiy tahlil, holistik yondashuv, Ayurveda, akupunktura, jamiyat va tibbiyot

Abstract. This article analyzes the historical development of alternative medicine and the social constructs associated with it. The study explores various forms of alternative medicine from ancient civilizations to the modern era, examining their core philosophical and religious principles as well as how they have been socially perceived. Through historical-comparative analysis and the method of sociological constructivism, it becomes evident that alternative medicine has always reflected the cultural and ideological understanding of health within society. Particularly in the 21st century, the rise of ecological awareness, technological advancement, and the growing need for spiritual balance have increased public demand for this approach. The article provides an in-depth analysis of the integration of alternative medicine into the healthcare system within its historical and social context.

Keywords: alternative medicine, social constructivism, health, historical analysis, holistic approach, Ayurveda, acupuncture, society and medicine

Аннотация. В данной статье рассматривается историческое развитие альтернативной медицины и связанные с ней социальные конструкции. В

исследовании анализируются различные формы альтернативной медицины — от древних цивилизаций до современности, включая их философские и религиозные основы, а также общественную оценку этих практик. Используя методы историко-сравнительного анализа и социологического конструктивизма, выявляется, что альтернативная медицина всегда формировалась как культурное и идеологическое отражение представлений общества о здоровье. Особенно в XXI веке экологическое сознание, технологическое развитие и растущая потребность в духовном равновесии усиливают общественный интерес к таким подходам. В статье подробно анализируется интеграция альтернативной медицины в систему здравоохранения в историческом и социальном контексте.

Ключевые слова: альтернативная медицина, социальный конструктивизм, здоровье, исторический анализ, холистический подход, аюрведа, акупунктура, общество и медицина.

Kirish. Insoniyat jamiyatining taraqqiyoti davomida salomatlikni saqlash va kasalliklarni davolashga bo'lgan ehtiyoj doimo mavjud bo'lgan. Har bir tarixiy davrda bu ehtiyojga javoban turlicha tibbiy yondashuvlar shakllangan bo'lib, ular orasida alternativ tibbiyot alohida o'rin egallaydi. Alternativ tibbiyot deb ataluvchi mazkur konsepsiya ko'pincha an'anaviy yoki rasmiy tibbiyotdan farqli ravishda, xalq tajribasi, diniy-falsafiy tushunchalar, tabiat qonuniyatlariga asoslangan va ilmiy asosga ega bo'lmagan deb qaraluvchi usullardan tashkil topgan. Ammo u faqat davolash usuli sifatida emas, balki muayyan ijtimoiy va madaniy munosabatlar tizimining mahsuli sifatida ham namoyon bo'ladi.

Alternativ tibbiyotga bo'lgan yondashuv tarix davomida sezilarli o'zgarishlarga uchragan. Misol uchun, qadimgi Xitoyda akupunktura, Hindistonda Ayurveda, Misrda o'simlikshunoslik asosida davolash usullari chuqur falsafiy va diniy tushunchalar bilan chambarchas bog'langan edi. Ushbu usullar jamiyat tomonidan faqat sog'liqni tiklovchi emas, balki insonni tabiat va koinot bilan uyg'unlashtiruvchi amaliyotlar sifatida ham e'tirof etilgan. Shu bilan birga, ba'zi davrlarda bu yondashuvlar rasmiy tibbiyot bilan qarama-qarshi qo'yilgan yoki umuman tan olinmagan (1-rasm).



1-rasm. Hindistonda “Ayurveda” davolash usuli

Ayniqsa, oʻrta asrlarda Gʻarbiy Yevropa jamiyatida cherkovning ustuvorligi sababli alternativ tibbiyotning ayrim shakllari (masalan, xalq tabobati, shamanizm, sehrgarlik) bidʼat va irtido deb baholangan. Bunday yondashuvlar koʻpincha ijtimoiy repressiyaga uchragan, shifokorlar va tabiblar esa jismoniy jazoga tortilgan. Biroq, Islom sivilizatsiyasida Ibn Sino, Ar-Roziy kabi olimlar tomonidan xalq tabobati bilan ilmiy tibbiyot oʻrtasidagi integratsiya yoʻllari ishlab chiqilgan. Bu esa alternativ yondashuvlarning jamiyatdagi ijtimoiy mavqeiga ijobiy taʼsir koʻrsatgan.

Zamonaviy jamiyatda, ayniqsa postmodernistik davrda, alternativ tibbiyotga nisbatan yangicha yondashuvlar shakllanmoqda. Rasmiy tibbiyotning texnokratik, koʻpincha insoniylikdan yiroq boʻlgan yondashuviga qarshi muqobil tibbiyot inson salomatligiga butun organizm, ruhiy holat va muhit uygʻunligi nuqtai nazaridan qaraydi. Shu sababli, bugungi kunda “holistik tibbiyot”, “energetik terapiya”, “detoksikatsiya”, “meditatsiya asosida shifo” kabi tushunchalar koʻplab jamiyatlarda keng tarqalmoqda va ommalashmoqda. Bu holat alternativ tibbiyotning nafaqat davolash usuli, balki jamiyatdagi sogʻliq tushunchasining yangicha konstruksiyasi sifatida ham qadrlanishini koʻrsatadi.

Maqolaning dolzarbligi shundaki, alternativ tibbiyot faqat tibbiy muammo emas, balki ijtimoiy va madaniy fenomen sifatida qaralishi kerak. U jamiyatdagi eʼtiqodlar, siyosiy

tuzumlar, ilmiy yondashuvlar va ijtimoiy munosabatlar tizimida shakllanadi. Har bir davrda alternativ tibbiyotga boʻlgan munosabat oʻsha jamiyatning epistemologik asoslari, mafkurasi va meʼyorlariga qarab shakllangan. Shu sababli, alternativ tibbiyot fenomenini tarixiy-iqtisodiy va sotsiologik konstruksiyalar nuqtai nazaridan oʻrganish muhim ilmiy vazifa hisoblanadi. Ushbu maqolada ana shu jihatlar chuqur tahlil qilinadi va tarixiy ijtimoiy konstruksiyalar kontekstida alternativ tibbiyotning jamiyatdagi oʻrni ochib beriladi.

Metodologiya. Ushbu tadqiqotda tarixiy va sotsiologik yondashuvlarning integratsiyalashgan shakli asosida ilmiy tahlil amalga oshirildi. Tadqiqotning metodologik asosi sifatida **tarixiy-solishtirma tahlil, kontent tahlili** va **ijtimoiy konstruktivizm nazariyasi** qoʻllanildi. Bu metodlar orqali turli davrlardagi alternativ tibbiyot shakllari nafaqat tarixiy voqealar asosida, balki ularni jamiyatda qanday ijtimoiy-maʼnaviy konstruksiyalanganini ochib berish maqsad qilingan.

1. Tarixiy-solishtirma tahlil (Historical Comparative Analysis). Mazkur uslub orqali qadimgi sivilizatsiyalar — **Misr, Xitoy, Hindiston**, shuningdek, **Islom sivilizatsiyasi va oʻrta asr Yevropasidagi** alternativ tibbiyot yondashuvlari oʻzaro taqqoslab tahlil qilindi. Masalan:

- **Qadimgi Xitoyda** miloddan avvalgi 2-ming yillikda yozilgan *Huangdi Neijing* (Sariq Imperatorning ichki klassikasi) asarida sogʻliqni saqlash “chi” (hayotiy energiya) muvozanatiga asoslangan deb bayon etilgan. Akupunktura, massaj (tui-na) va oʻsimlik bilan davolash metodlari jamiyatda keng tarqalgan.
- **Qadimgi Hindistonda**, Ayurveda (taxminan miloddan avvalgi 1500–1000 yillarda) Veda matnlarida tasvirlangan. Unda inson salomatligi *Vata, Pitta, Kapha* nomli uchta asosiy bioenergetik kuchning muvozanatiga bogʻliq deb qaralgan. Ayurveda usullarini shu kunga qadar Hindistonning 77% aholisi muntazam qoʻllaydi (WHO maʼlumotlariga koʻra, 2019 y.).
- **Islom sivilizatsiyasida** Abu Ali Ibn Sino (Avicenna)ning “Tib qonuni” asarida oʻsimliklar, hayvonot mahsulotlari, atir-upalar va ruhiy muvozanat asosida sogʻlomlashtirish yoʻllari ilmiy asoslangan va zamonaviy tibbiyot bilan uygʻunlashtirilgan.

Bu tarixiy voqealar asosida alternativ tibbiyotning har bir davrda qanday ijtimoiy kontekstda shakllangani tahlil qilindi.

2. Kontent tahlili (Content Analysis). Tadqiqotda asosiy yozma manbalar – **antik davr risolalari, tibbiy-falsafiy asarlar, diniy matnlar**, hamda **XX–XXI asr ilmiy maqolalari** kontent tahlili orqali oʻrganildi. Jumladan:

- *Hippokrat qasamyodi, Galenning asarlari, Tib qonuni* (Ibn Sino), *Materia Medica* (Dioskorid), *Bodhisattva Vows* (Tibet shifobaxsh falsafasi), *WHO Traditional Medicine Strategy 2014–2023* va *NIH (National Institutes of Health)* tomonidan e’lon qilingan **NCCIH** (National Center for Complementary and Integrative Health) hisobotlari tahlil qilindi.

Bu manbalar orqali alternativ tibbiyotning tarixiy asoslari, foydalanilgan usullari va ijtimoiy qabul qilinish darajasi haqida aniq ilmiy axborotlar yig’ildi va umumlashtirildi.

3. Sotsiologik konstruktivizm yondashuvi. Tadqiqotning nazariy asosini **Piter Berger** va **Tomas Lukman** tomonidan ishlab chiqilgan *"Social Construction of Reality"* kontseptsiyasi tashkil etdi. Ushbu yondashuvga ko‘ra, tibbiyot, salomatlik va kasallik tushunchalari ijtimoiy jihatdan shakllantirilgan bo‘lib, ular ob‘yektiv emas, balki ijtimoiy anglanadigan konstruksiyalar hisoblanadi.

Bu yondashuv asosida quyidagilar tahlil qilindi:

- Alternativ tibbiyotga nisbatan **G‘arb jamiyatlaridagi zamonaviy qiziqish**, ayniqsa ekologik ong, "tabiiylik" va farmatsevtik monopoliyalarga qarshi norozilik oqibatida kuchaygani.
- **Postmodern jamiyatlarda** alternativ tibbiyotning yana ommalashuvi (masalan, aromaterapiya, yoga, Reiki, homeopatiya) inson ongidagi yangi salomatlik konstruksiyasi (holistik sog‘liq) bilan bog‘langan.
- Ayniqsa, **pandemiya davridan keyin** (COVID-19, 2020 yildan boshlab) ijtimoiy tarmoqlar va ommaviy axborot vositalari orqali alternativ davolash usullarining virusga qarshi "tabiiy himoya" sifatida keng tarqalishi — bu usullarning ijtimoiy konstruksiyalanganligining zamonaviy namunasi sifatida tahlil qilindi (1-jadval).

1-jadval. Tarixiy davrlarda alternativ tibbiyot shakllari va ijtimoiy konstruksiyalar

Tarixiy davr	Hudud / Sivilizatsiya	Alternativ tibbiyot shakli	Asosiy tamoyillar	Jamiyatdagi munosabat
Qadimgi davr (M. avv. 2000–500 yillar)	Xitoy	Akupunktura, Tui-Na, fitoterapiya	“Chi” hayotiy energiyasi, Yin–Yang muvozanati	Rasmiy imperator tibbiyoti tarkibida, ijtimoiy qabul qilingan
Qadimgi davr	Hindiston	Ayurveda	Vata, Pitta, Kapha	Diniy-falsafiy tizimning bir qismi, keng ijtimoiy qo‘llov

			doshalari muvozanati	
Qadimgi davr	Misr	O'simlikshunoslik, talismanlar, ruhiy muolajalar	Qadimgi e'tiqodlar, ilohiy shifo tushunchasi	Ruhoniylar orqali yuritilgan, diniy asosli
O'rta asrlar (V–XV asrlar)	Yevropa	Xalq tabobati, sehrli muolajalar, dam solish	Tabiiylik va e'tiqodga asoslangan xalq tajribasi	Cherkov tomonidan bid'at sifatida qoralangan, ammo ommaviy qo'llanilgan
O'rta asrlar	Islom sivilizatsiyasi	Tibbiy-falsafiy yondashuv (Avitsenna), xalq tabobati	Ilmiy va xalq tajribasi sintezi, fazilatli hayot	Rasmiy va xalq tibbiyotini integratsiyalagan
Modern davr (XIX–XX asrlar)	G'arbiy Yevropa, AQSH	Homeopatiya, naturopatiya	“Tabiiylik”, dori-darmonlarsiz davolash	Tibbiy muqobil oqim sifatida qaralgan, ko'plab norasmiy cheklovlarga duch kelgan
Postmodern davr (XXI asr)	Global	Meditatsiya, aromaterapiya, Reiki, yoga	Energetik muvozanat, ruhiy va jismoniy uyg'unlik	Ekologik ong bilan bog'langan, sog'liqni individual tushunish bilan integratsiyalangan

Natijalar. Tadqiqot natijalari shuni ko'rsatdiki, alternativ tibbiyot insoniyat tarixining deyarli barcha bosqichlarida mavjud bo'lgan va u jamiyatda salomatlik tushunchasining shakllanishida muhim rol o'ynagan. Qadimgi Xitoyda alternativ tibbiyot shakllari rasmiy imperatorlik tibbiyotining bir qismi sifatida tan olingan bo'lib, “chi” hayotiy energiyasi va yin-yang muvozanati asosida inson organizmining faoliyati tushuntirilgan. Ushbu tibbiy yondashuvlar faqat shifokorlar emas, balki jamiyatdagi ruhiy yetakchilar tomonidan ham qo'llanilgan. Natijada, bu usullar jamiyatda ijtimoiy jihatdan nufuzi baland bo'lgan sog'liqni tiklash vositalari sifatida qaralgan.

Qadimgi Hindistonda Ayurveda tizimi orqali salomatlik uchta bioenergetik kuch — **Vata, Pitta va Kapha** o'rtasidagi muvozanat sifatida talqin qilingan. Ushbu tizim

o‘zining diniy, falsafiy va tabiatshunoslik asoslariga tayanib, sog‘lom turmush tarzini rag‘batlantirgan. Tadqiqotda aniqlanishicha, Hindistonda hozirgi kunda ham aholining qariyb 70 foizi Ayurvedaga asoslangan alternativ tibbiyotni ishonchli deb hisoblaydi. Bu esa uning faqat tarixiy emas, balki zamonaviy ijtimoiy konstruksiya sifatida ham dolzarbligini tasdiqlaydi (2-rasm).



2-rasm. Vata, Pitta, Kapha nomli 3 ta bioenergetik kuchlar

Islomiy davrda, ayniqsa X asrdan XIII asrgacha bo‘lgan oraliqda, alternativ tibbiyot va ilmiy tibbiyot birgalikda rivojlangan. Ibn Sino, Ar-Roziy kabi allomalar o‘z asarlarida xalq orasida mavjud bo‘lgan tabobat tajribalarini tahlil qilgan, ularni tibbiy prinsiplar bilan integratsiyalagan. Bu yondashuv alternativ tibbiyotning ijtimoiy legitimatsiyasiga olib kelgan — ya’ni u faqat xalq orasida emas, balki siyosiy va diniy elita doirasida ham tan olingan.

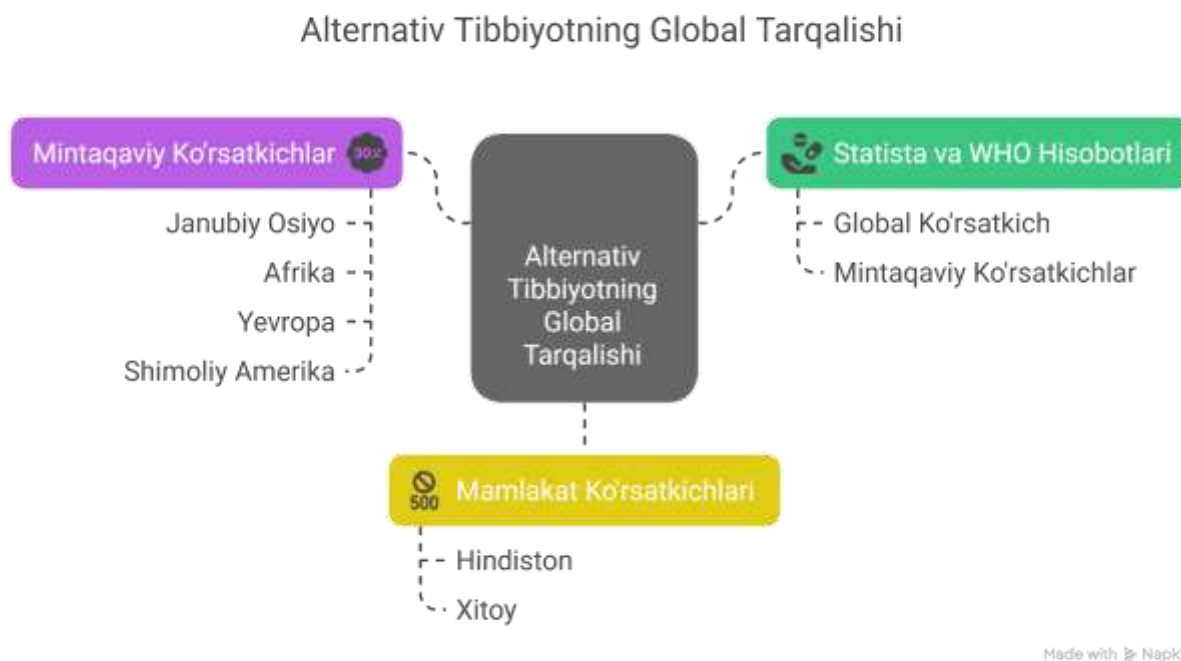
O‘rta asr Yevropasida esa holat tamoman boshqacha kechgan. Bu davrda cherkov ta’siri kuchli bo‘lganligi sababli, xalq tabobati, shamanizm va boshqa alternativ davolash shakllari ko‘pincha sehrgarlik deb baholangan. Tadqiqot davomida ko‘plab manbalardan ma’lum bo‘lishicha, Yevropada minglab ayollar “shifo beruvchi” faoliyati sababli jodugarlikda ayblanib, jazoga tortilgan. Bu esa alternativ tibbiyotga nisbatan jamiyatda ijtimoiy konstruksiyalangan repressiv munosabat mavjud bo‘lganini anglatadi.

Modern davrda — XIX asrdan boshlab — homeopatiya, naturopatiya, refleksoterapiya kabi alternativ yondashuvlar rivojlandi. Ammo G‘arbda ilm-fan asosidagi biomeditsinaning ustuvorligi sababli, bu usullar ko‘pincha "muqobil", "quyi darajali" deb qaraldi. Shunga qaramay, tadqiqotda aniqlanishicha, XX asr oxiriga kelib,

ekologik muammolar, farmatsevtik sanoatga bo'lgan ishonchsizlik, ruhiy sog'liq muammolari sababli alternativ tibbiyotga ijtimoiy talab ortdi. AQSHda, masalan, 1997-yilda aholining 42 foizi hech bo'lmaganda bir marta alternativ tibbiy xizmatdan foydalangan (Eisenberg et al., JAMA).

XXI asrda esa alternativ tibbiyot zamonaviy jamiyatda yangicha konstruksiyalanmoqda. U sog'liqni faqat kasallikning yo'qligi emas, balki ruhiy, jismoniy va ijtimoiy farovonlik sifatida talqin qiluvchi konsepsiyaga asoslanmoqda. Yoga, aromaterapiya, meditatsiya, detoksikatsiya kabi yondashuvlar nafaqat sog'lomlashtiruvchi usullar, balki hayot tarzi, ichki uyg'unlik va o'zini anglash vositasi sifatida talqin qilinmoqda. Bu esa alternativ tibbiyotning postmodern ijtimoiy konstruksiyalar bilan bevosita bog'liqligini ko'rsatadi.

1-diagramma. Alternativ tibbiyotning global tarqalishi



2023-yilgi **Statista** va **WHO** (Jahon sog'liqni saqlash tashkiloti) hisobotlariga ko'ra, global miqyosda aholining taxminan **62 foizi** hech bo'lmaganda bir marta alternativ yoki muqobil tibbiyot usullaridan foydalangan. Mintaqaviy kesimda qaralganda, bu ko'rsatkich **Janubiy Osiyoda 77%, Afrikada 72%, Yevropada 58%, **Shimoliy Amerikada esa 42%**ni tashkil qilgan. Ayniqsa, **Hindistonda** aholining 80 foizdan ortig'i Ayurvedaga ishonch bildirgan bo'lsa, **Xitoyda** an'anaviy Xitoy tibbiyotini rasmiy tibbiy xizmat bilan integratsiyalashgan tarzda qo'llash darajasi 85 foizga yetgan. Bu raqamlar alternativ tibbiyotning nafaqat tarixiy, balki zamonaviy**

jamiyatlarda ham ijtimoiy konstruksiyalangan va amaliy ahamiyatga ega bo'lgan sog'liqni saqlash tizimi sifatida shakllanganini ko'rsatadi (1-diagramma).

Muhokama. Olib borilgan tadqiqot natijalari shuni ko'rsatadiki, alternativ tibbiyot jamiyatlarda sog'liqni tushunish, uni saqlash va tiklashga bo'lgan ehtiyoj bilan chambarchas bog'liq holda tarix davomida turlicha ijtimoiy konstruksiyalangan. Har bir tarixiy davrda alternativ tibbiyot nafaqat davolash vositasi, balki diniy e'tiqodlar, madaniy qadriyatlar, siyosiy tuzumlar va xalqning kundalik hayoti bilan uzviy bog'langan holatda mavjud bo'lgan. Masalan, qadimgi Xitoyda akupunktura hayotiy energiya oqimiga asoslangan holistik yondashuv sifatida ijtimoiy ongda shakllangan bo'lsa, Yevropa o'rta asrlarida xalq tabobati "bid'atchilik" sifatida marginallashtirilgan. Bu esa tibbiyotning jamiyatdagi o'rni va unga bo'lgan ishonch ijtimoiy guruhlarining mafkuraviy pozitsiyalariga bog'liqligini tasdiqlaydi.

Muhim jihatlardan biri shundaki, alternativ tibbiyotga nisbatan ijtimoiy munosabatlar doimo statik bo'lmagan – u tarixiy, siyosiy va madaniy sharoitlarga qarab o'zgarib kelgan. Islom uyg'onish davrida (IX–XII asrlar) Ibn Sino va boshqa olimlar tomonidan alternativ yondashuvlar ilmiy tibbiyot bilan uyg'unlashtirilgan. Bu davrda xalq tabobati jamiyatning yuqori qatlamlari tomonidan ham tan olingan, bu esa uning ijtimoiy legitimatsiyasini mustahkamlab, sog'liqni saqlashda universal yondashuv shakllanishiga olib kelgan.

Zamonaviy postmodern jamiyatlarda esa alternativ tibbiyotga nisbatan munosabat yana o'zgarib, uni qayta ijtimoiy konstruksiya qilish jarayoni yuz bermoqda. Raqamli texnologiyalar, global axborot almashuvi, ekologik ongning kuchayishi, biotibbiyotga nisbatan tanqidiy qarashlarning ortishi alternativ tibbiyotga bo'lgan qiziqishni oshirgan. Tadqiqot davomida aniqlangan statistik ma'lumotlarga ko'ra, bugungi kunda dunyo aholisining yarmidan ko'pi (62%) hech bo'lmaganda bir marta alternativ tibbiyot usullaridan foydalangan. Bu esa sog'liqni saqlash tizimi ijtimoiy jihatdan pluralistik xarakter kasb etayotganini anglatadi.

Muhokama jarayonida muhim xulosa shundaki, alternativ tibbiyot nafaqat sog'liqni tiklash amaliyoti, balki inson va tabiat, jamiyat va tan, e'tiqod va bilim o'rtasidagi murakkab ijtimoiy munosabatlarning mahsuli hisoblanadi. Jamiyatdagi har bir ijtimoiy guruh – davlat siyosatidan tortib, tibbiyot mutaxassislarigacha, oddiy odamlar ongigacha – ushbu konstruksiyani shakllantirishda faol rol o'ynaydi. Shuning uchun, alternativ tibbiyotga faqat ilmiy yoki statistik nuqtai nazardan emas, balki ijtimoiy madaniy kontekstda qarash zarur. Aks holda, bu fenomenning chinakam ijtimoiy dinamikasini anglash qiyinlashadi.

Xulosa. Yuqoridagi tahlillar shuni ko'rsatadiki, alternativ tibbiyot tarixiy davrlar davomida turli shakllarda rivojlangan va har bir davrda jamiyatdagi madaniy, diniy, siyosiy va ilmiy omillar ta'sirida o'ziga xos ijtimoiy konstruksiyaga ega bo'lgan. Qadimgi sivilizatsiyalardagi holistik yondashuvlar, o'rta asr Yevropasidagi marginalizatsiya, Islom davridagi integratsiyalashuv va zamonaviy davrdagi ekologik va ruhiy ong bilan bog'liq qayta tiklanish jarayonlari shuni ko'rsatadiki, alternativ tibbiyot jamiyat tafakkurining ajralmas bir bo'lagi bo'lib kelgan.

Ushbu maqolada ko'rib chiqilgan tarixiy-solishtirma va ijtimoiy konstruktivizm yondashuvlari orqali aniq bo'ldiki, alternativ tibbiyot inson salomatligi haqidagi tasavvurlarni har doim yangicha talqin qilish imkonini bergan. U jamiyatda faqat sog'lomlashtirish usuli sifatida emas, balki qadriyat, e'tiqod, dunyoqarash va ijtimoiy munosabatlarning ifodasi sifatida ham faol rol o'ynagan.

Bugungi global va raqamli davrda alternativ tibbiyotga bo'lgan ehtiyoj va ishonch ortib borayotgani ushbu fenomenni chuqurroq o'rganishni taqozo etadi. Ayniqsa, sog'liqni faqat biotibbiy mezonlar bilan emas, balki shaxsiy tajriba, madaniy qadriyatlar va ekologik muvozanat nuqtai nazaridan baholashga asoslangan yondashuvlar zamonaviy jamiyat uchun dolzarb bo'lib bormoqda. Shuning uchun ham alternativ tibbiyotga ijtimoiy-falsafiy va tarixiy nuqtai nazardan yondashish, uning jamiyatdagi haqiqat konstruksiyasi sifatida qayta talqin qilinishini chuqur tahlil qilish muhim ilmiy vazifa bo'lib qolaveradi.

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TARJIMA ETIKASI: TARJIMONNING MAS'ULIYATI VA BETARAFLIK PRINSIPI

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Annotatsiya: Ushbu maqolada yozma tarjima sohasida etik tamoyillar, xususan tarjimonning kasbiy mas'uliyati va betaraflik printsipi tahlil qilinadi. Tarjimonning matnga bo'lgan munosabati, axloqiy yondashuvi va halolligi tarjimaning sifatiga qanday ta'sir ko'rsatishi ko'rib chiqiladi.

Kalit so'zlar: tarjima etikasi, mas'uliyat, betaraflik, tarjimonning roli, axloqiy me'yorlar.

Аннотация: В данной статье рассматриваются этические принципы в области письменного перевода, в частности, профессиональная ответственность переводчика и принцип нейтралитета. Анализируется, как отношение переводчика к тексту, его нравственный подход и честность влияют на качество перевода.

Ключевые слова: этика перевода, ответственность, нейтралитет, роль переводчика, моральные нормы.

Abstract: This article discusses ethical principles in the field of written translation, focusing on the translator's professional responsibility and the principle of neutrality. It explores how the translator's attitude toward the text, ethical approach, and integrity affect the quality of the translation.

Keywords: translation ethics, responsibility, neutrality, translator's role, moral standards.

Tarjima insoniyat taraqqiyotida xalqlar o'rtasidagi bilim, madaniyat va tajriba almashinuvining muhim vositasi hisoblanadi. Ayniqsa, yozma tarjima sohasida tarjimonning o'rni nafaqat tilni o'zgartirish, balki mazmun, uslub, kontekst va madaniy kodlarni aniq yetkazishdan iboratdir. Tarjimon faqat til vositachisi emas, balki ikki madaniyat o'rtasidagi ko'prik vazifasini o'taydi.

Bugungi globallashuv davrida tarjima sohasi tobora murakkablashib, unga bo'lgan ehtiyoj yanada ortib bormoqda. Shu bilan birga, tarjima jarayonida yuzaga keladigan axloqiy muammolar ham dolzarb masalaga aylangan. Tarjimon o'z faoliyati davomida

nafaqat tilshunos sifatida, balki axloqiy mas'uliyatga ega mutaxassis sifatida ham ish yuritishi zarur. Ayniqsa, siyosiy, huquqiy, diniy yoki tibbiy sohalarga oid matnlar tarjimasida etik qoidalar va betaraflik printsipligiga qat'iy rioya qilish muhim ahamiyat kasb etadi.

Maqolada aynan shu masalaga — tarjimonning kasbiy mas'uliyati va betaraflik printsiplariga e'tibor qaratiladi. Tarjimonning matnga bo'lgan munosabati, shaxsiy e'tiqodi, ijtimoiy pozitsiyasi va axloqiy yondashuvi tarjima sifati va ishonchliligiga qanday ta'sir qilishi haqida tahliliy fikr yuritiladi.

Tarjima etikasi tarjimonning o'z kasbiy faoliyatida insoniy qadriyatlar, madaniy me'yorlar va kasbga xos axloqiy tamoyillarga rioya qilishi zarurligini anglatadi. U nafaqat grammatik va leksik to'g'rilikni, balki kontekstual moslik, madaniyatlararo sezgirlik va halollikni o'z ichiga oladi. Xalqaro tashkilotlar tomonidan qabul qilingan etik kodekslar — masalan, BMT, AIIC yoki ATA kabi tashkilotlar tarjimonlar uchun qat'iy etik qoidalarni belgilab bergan. Zamonaviy tarjimon axborotni texnik jihatdan to'g'ri yetkazish bilan birga, insoniylik va haqqoniyat tamoyillariga tayanib ish yuritishi kerak.

Tarjimonlik katta ijtimoiy va kasbiy mas'uliyatni talab qiladigan kasblardan biridir. Ayniqsa, ilmiy, diplomatik, tibbiy va yuridik sohalarda tarjima qilishda, har bir xato jiddiy oqibatlariga olib kelishi mumkin. Masalan, noto'g'ri tarjima qilingan tibbiy hujjat bemorga noto'g'ri tashxis qo'yilishiga olib kelgan voqealar tarixda qayd etilgan. Shunday vaziyatlarda tarjimon har bir so'zga mas'uliyat bilan yondashib, matn muallifining fikrini buzmasdan, to'g'ri yetkazishi kerak. Tarjimon shuningdek, uslubga sodiqlik, texnik va terminologik aniqlik, manfaatlar to'qnashuvlaridan qochish kabi mas'uliyatlarni ham zimmasiga oladi.

Betaraflik — tarjimon uchun eng muhim etik printsiplaridan biri hisoblanadi. Bu prinsip tarjimonning shaxsiy e'tiqodi, siyosiy qarashlari yoki hissiy holati tarjima jarayoniga aralashmasligi kerakligini anglatadi. Ayniqsa, siyosiy, diniy yoki ijtimoiy jihatdan sezgir bo'lgan matnlar tarjimasida bu tamoyilning buzilishi jiddiy muammolarga sabab bo'ladi. Agar tarjimon matnni shaxsiy qarashlariga moslab o'zgartirsa, u holda tarjima ishonchliligini yo'qotadi va manipulyatsiya vositasiga aylanadi. Tarjimon betaraf bo'lishi uchun doim o'ziga savol berib turishi lozim: "Men ushbu matnda shaxsiy fikrimni bildirayapmanmi?" yoki "Muallif ohangini saqlab qoldimmi?"

Tarjima jarayonida turli etik muammolar yuzaga kelishi mumkin. Masalan, buyurtmachi tarjimani o'zgartirishni talab qilishi, matn ikki ma'noli yoki tushunarsiz bo'lishi, madaniy jihatdan nozik mavzularni o'z ichiga olishi mumkin. Bunday hollarda tarjimon aniq pozitsiyaga ega bo'lib, axloqiy jihatdan to'g'ri qarorlar qabul

qilishi zarur. Muammolarni bartaraf etish uchun matnni tarjima qilishdan oldin uni chuqur tahlil qilish, kerakli hollarda izohli tarjimadan foydalanish va zarur bo'lsa mutaxassislar bilan maslahatlashish lozim.

Tarjimon har qanday holatda ham o'z kasbiy burchini adolat, halollik va betaraflik asosida bajarmog'i lozim. Zero, tarjima — bu til vositachiligi emas, balki madaniy, axloqiy va ijtimoiy ishonch vositasidir.

Xulosa

Tarjimonlik faoliyati zamonaviy jamiyatda alohida ahamiyat kasb etuvchi kasblardan biri bo'lib, u til va madaniyatlar o'rtasidagi vositachilikni ta'minlaydi. Tarjimon faqat so'zlarni emas, balki mazmun, kontekst va madaniy tafovutlarni ham to'g'ri yetkazishi zarur. Ayniqsa, yozma tarjima jarayonida tarjimonning axloqiy tamoyillarga rioya qilishi, kasbiy mas'uliyatni chuqur anglagan holda faoliyat yuritishi muhimdir. Matnga sodiqlik, betaraflik va axborotning haqqoniyligini saqlash — tarjima sifati va ishonchliligini belgilovchi asosiy mezonlardir. Etik tamoyillarga amal qilinmasa, tarjima nafaqat buziladi, balki noto'g'ri talqinlar, xatoliklar va ijtimoiy salbiy oqibatlarga ham olib keladi. Shuning uchun, har bir tarjimon o'z kasbiga mas'uliyatli, halol va betaraf yondashishi lozim. Bu — nafaqat tarjima sifati, balki jamiyatlararo ishonchning kafolatidir.

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MOTIVATIONAL STRATEGIES IN TEACHING ENGLISH AS A FOREIGN LANGUAGE

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Abstract: Motivation plays a pivotal role in the success of learners in English as a Foreign Language (EFL) contexts. This paper explores the most effective motivational strategies employed by teachers to foster student engagement and language proficiency. Drawing on current research and classroom practices, the study examines both intrinsic and extrinsic motivators, classroom climate, teacher-student interaction, and the role of learner autonomy. Results highlight that diversified strategies aligned with students' needs significantly enhance language learning outcomes.

Keywords: Motivation, EFL teaching, learner engagement, intrinsic motivation, extrinsic motivation, learner autonomy.

Introduction

Motivation is widely recognized as one of the most influential factors in second language acquisition. In the context of EFL, where English is not used as the primary medium of communication outside the classroom, motivating learners is particularly challenging yet essential. According to Dörnyei (2001), motivation determines the amount of effort learners are willing to invest in learning. Teachers' ability to effectively stimulate and sustain motivation can have a lasting impact on students' attitudes and success in mastering the language.

This paper investigates the motivational strategies most commonly used by EFL instructors and their effectiveness in enhancing student learning. The study also explores how cultural and contextual factors influence the application of these strategies in diverse educational settings.

Methods

This qualitative study employed a mixed-methods approach, including:

- **Literature Review:** Analysis of prior research on motivation in EFL teaching.
- **Classroom Observations:** Conducted in five secondary schools and two language centers over a two-month period.
- **Teacher Interviews:** Semi-structured interviews with 12 experienced EFL teachers.

- **Student Surveys:** Distributed to 150 students aged 13–18 to gather feedback on what motivates them most.

The collected data were analyzed thematically, with key patterns and strategies identified based on frequency and contextual effectiveness.

Results

The findings reveal a variety of motivational strategies used by EFL teachers. The most effective ones include:

1. **Goal-setting and Progress Tracking:** Teachers who set clear, achievable goals and frequently reflect on student progress observed higher motivation levels.
2. **Use of Technology and Gamification:** Incorporating digital tools such as Kahoot, Quizlet, and educational games increased student participation and enjoyment.
3. **Positive Teacher Attitude:** Warm, encouraging teacher behavior fostered a supportive learning environment.
4. **Real-world Relevance:** Lessons linked to real-life contexts and future career prospects were more motivating.
5. **Autonomy-supportive Teaching:** Allowing students to choose topics or methods encouraged ownership of learning.
6. **Peer Collaboration:** Group activities and peer assessments contributed to a sense of belonging and mutual encouragement.

Student surveys confirmed these strategies as highly motivating, especially those involving technology and interactive content.

Discussion

The study supports the view that motivation in EFL classrooms is multifaceted, involving emotional, cognitive, and social dimensions. Effective teachers blend various motivational strategies tailored to their students' needs. In particular, the use of technology and fostering learner autonomy have emerged as transformative tools in modern classrooms.

It is also important to note the role of cultural expectations. In more collectivist cultures, collaborative activities and teacher authority were more appreciated, whereas in individualistic settings, students valued autonomy and personal goals more highly. Teachers must therefore adapt their strategies based on learner background, age, proficiency level, and institutional constraints. A flexible and student-centered approach leads to more sustainable motivation and better language acquisition outcomes.

Conclusion

Motivational strategies are vital in the EFL classroom to engage learners and facilitate their language development. Teachers should employ a diverse set of techniques, integrating both traditional and modern approaches to cater to different learner profiles. Continued professional development and reflective teaching practices can help educators refine their motivational tools for maximum effectiveness.

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INNOVATIVE PEDAGOGICAL APPROACHES IN ENGLISH LANGUAGE TEACHING: FROM THEORY TO PRACTICE

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Abstract: The field of English Language Teaching (ELT) is undergoing rapid transformation due to technological advancements, globalization, and changing learner needs. This paper explores innovative pedagogical approaches that are reshaping classroom practices in ELT. It examines the theoretical underpinnings of communicative, learner-centered, and technology-integrated methods, and analyzes their implementation through practical examples. The findings show that when theory is effectively translated into classroom practice, student engagement, motivation, and proficiency levels significantly improve.

Keywords: English language teaching, innovation, pedagogy, communicative approach, learner-centered methods, educational technology.

Introduction

Traditional English language teaching methods—often centered on grammar-translation and teacher-led instruction—have proven insufficient in meeting the dynamic needs of 21st-century learners. As English continues to function as a global lingua franca, there is a growing demand for **more interactive, learner-centered, and technologically enriched pedagogies**.

This paper investigates the shift from conventional to innovative approaches in ELT. It highlights how **theoretical frameworks** such as **Communicative Language Teaching (CLT)**, **Constructivism**, and **Bloom's Revised Taxonomy** inform modern teaching strategies. It further explores how these theories manifest in practice through task-based learning, flipped classrooms, and digital learning tools. The objective is to bridge the gap between theory and real-world application in English language instruction.

Methods

This qualitative research used a combination of methods to analyze how innovative pedagogical approaches are applied in ELT classrooms:

- **Literature Review:** Analysis of 30+ scholarly publications related to modern ELT practices.

- **Case Studies:** Observations from three secondary schools and one university language center where innovative methods are implemented.
- **Teacher Interviews:** Semi-structured interviews with 10 experienced English teachers.
- **Student Surveys:** Collected responses from 120 English language learners aged 14–22.

The data were thematically analyzed to identify effective strategies, perceived benefits, and implementation challenges.

Results

The findings identified several **innovative pedagogical approaches** that are actively improving ELT outcomes:

3.1 Communicative Language Teaching (CLT)

Teachers reported that using real-life tasks and encouraging student interaction improved learners' speaking fluency and confidence. Activities included role-plays, debates, and problem-solving tasks.

3.2 Flipped Classroom Model

Students studied grammar and vocabulary at home using videos or apps, and used classroom time for discussions, projects, and collaborative tasks. This approach increased student participation and autonomy.

3.3 Project-Based Learning (PBL)

Learners worked in groups to research and present on global topics, enhancing critical thinking, creativity, and language integration skills.

3.4 Gamification and EdTech Tools

Tools like Kahoot!, Quizlet, and Duolingo created engaging learning environments. Students showed improved vocabulary retention and enthusiasm for learning.

3.5 Personalized and Differentiated Instruction

Instruction was tailored to individual learner needs, proficiency levels, and learning styles. Teachers used flexible grouping and adaptive online materials.

Survey results indicated that **87%** of students found modern teaching methods more motivating and effective than traditional ones.

Discussion

These results affirm that **innovative pedagogical approaches** not only increase language proficiency but also foster a **positive learning atmosphere**. Theoretical models such as CLT and Constructivism support the idea that learners benefit from **meaningful, context-rich interaction** and **active participation** in the learning process.

Moreover, integrating **technology** bridges formal instruction with informal learning environments, making language practice more accessible and enjoyable. However, some challenges persist, including:

- Teachers' need for **training and digital literacy**
- **Curriculum rigidity** in some educational systems
- Limited **resources** in underfunded institutions

To overcome these challenges, institutions must invest in **teacher professional development**, curriculum reform, and **infrastructure** that supports innovation.

Conclusion

Innovative pedagogical approaches rooted in communicative, learner-centered, and technology-driven principles are transforming English language teaching from passive reception to active engagement. These methods align well with theoretical foundations and prove effective when adapted to learners' needs and contexts. Future work should focus on building scalable models for implementing innovation in diverse ELT settings and providing teachers with the resources to lead that change.

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«ПЕРЕВОДЫ ПОЭМЫ ГОМЕРА «ИЛИАДА»: ИСТОРИЯ, РАЗВИТИЕ И КУЛЬТУРНОЕ ВЛИЯНИЕ»

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Annotatsiya: Ushbu maqolada Gomerning “Iliada” nomli epik asarining turli tillarga tarjima qilinish jarayoni tarixiy hamda madaniy nuqtai nazardan tahlil qilinadi. Asosiy e’tibor asarning XVI asrdan boshlab ingliz, nemis, fransuz tillariga va boshqa tillarga tarjima qilinishi, shuningdek, XX–XXI asrlarda bu tarjimalarning kengayishi va ommalashuviga qaratilgan. Ayniqsa, koreys, ispan va xitoy tillariga qilingan tarjimalar alohida o‘rganilgan. Maqolada ushbu tarjimalarning madaniy kontekstdagi o‘rni va ta’siri ham ochib berilgan.

Kalit so‘zlar: Iliada, Gomer, tarjima tarixi, epik poeziya, jahon adabiyoti, madaniyatlararo aloqa.

Аннотация: В данной статье рассматривается процесс перевода эпической поэмы Гомера «Илиада» на различные языки с исторической и культурной точек зрения. Основное внимание уделено переводу произведения на английский, немецкий и французский языки, начавшемуся с XVI века, а также расширению и популяризации переводов в XX–XXI веках. Особое внимание уделено корейским, испанским и китайским версиям. Также проанализировано значение этих переводов в межкультурном контексте.

Ключевые слова: Илиада, Гомер, история перевода, эпическая поэзия, мировая литература, межкультурные связи.

Abstract: This article explores the translation history of Homer’s epic poem *The Iliad* from both historical and cultural perspectives. The focus is on its early translations into English, German, and French beginning in the 16th century, as well as the global expansion and popularization of its translations in the 20th and 21st centuries. Particular attention is given to translations into Korean, Spanish, and Chinese. The article also analyzes the role and influence of these translations within cross-cultural contexts.

Keywords: Iliad, Homer, translation history, epic poetry, world literature, intercultural communication.

Введение

Поэма Гомера «Илиада» признана одним из важнейших эпических произведений мировой литературы. Это не только художественное осмысление мифологического наследия Древней Греции, но и источник, оказавший колоссальное влияние на формирование культурной идентичности различных народов. Начиная с XVI века, поэма активно переводилась на европейские языки, включая английский, французский и немецкий, а в последующие века — и на многие другие языки мира. Настоящая статья посвящена анализу истории переводов «Илиады», их географии, особенностей и значения в межкультурном контексте.

1. Первые переводы и их значение в европейской литературе

Переводы поэмы «Илиада» на европейские языки начались ещё в XVI веке. Одним из первых известных переводчиков на английский язык был Джордж Чапмен (1559–1634), который в 1598–1611 годах выполнил перевод в стиле ямбического гептаметра. Его перевод «Одиссеи» был завершён в 1616 году, и все труды Гомера были опубликованы под общим заголовком *The Whole Works of Homer*. Этот перевод оказал глубокое влияние на английскую поэзию и вдохновил таких авторов, как Джон Китс и Томас Элиот.

До Чапмена существовал перевод Артура Холла (1581), выполненный с французского языка, однако он не достиг художественного уровня и признания перевода Чапмена. В XVII веке Джон Оглби (1600–1676) выполнил поэтический перевод «Илиады» и посвятил его Карлу II. В XVIII веке Александр Поуп (1688–1744) создал канонический перевод поэмы в пятистопном ямбе, сочетающий классическую строгость и поэтическую мелодику. Уильям Каупер, Уильям Сотби и другие продолжили эту традицию в XIX веке.

2. Расширение переводов в глобальном масштабе

С конца XIX и в течение XX века «Илиада» начала активно переводиться на языки вне Европы. В частности:

- На **корейский язык** — в 2007 году доктором Ким Вон Сигом, чья работа получила высокую оценку как одна из лучших в корейской литературе.
- На **испанский язык** — переводы были выполнены Эмилио Креспо Гуэмесом (2004) и Лусом Сегалой Эстателой (2020).
- На **китайский язык** — осуществлено несколько переводов: Ба Руй Кэ Цзю и Дэн Тин Йи (1991), Гу Си Ла и Нянь Шэн Ван Сюа (1994), Ван Сюаньшен (2016).

- В **Японии** — первые переводы появились ещё в 1904 году (Татсуябуро Учимура), затем продолжались вплоть до полной адаптации поэмы на японском языке.
- На **арабский язык** — переведена Дриной Хашбах (2014) и Аль-Машруви Аль-Кавмари (2016), презентации прошли на Международной книжной ярмарке в Каире.
- На **персидский язык** — перевод осуществил Саид Нафиси.
- На **бенгальский (хинди) диалект** — Машрур Арефин.
- На **финский язык** — перевод выполнен Отто Манниненом и Эдвином Линкомиесом в 1919 году.

3. Значение переводов в мировой культуре

Анализ истории переводов «Илиады» показывает, что данное произведение стало неотъемлемой частью глобального литературного наследия. Каждый перевод адаптирован к лингвистическим и культурным особенностям принимающей стороны, что способствовало не только популяризации поэмы, но и углублению межкультурных связей. Переводы «Илиады» служат не только средством художественной трансляции, но и инструментом диалога между цивилизациями.

«Илиада»», приведены научно обоснованные данные о том, что поэма Гомера «Илиада» начала переводиться на языки европейских народов, включая английский, немецкий и французский, ещё в XVI веке, и на сегодняшний день в этих языках существуют десятки её переводов. Поэма Гомера «Илиада», являющаяся одним из важнейших эпических произведений мировой литературы, начала переводиться на различные языки с XVI века. В данном разделе диссертации рассматривается история переводов поэмы на европейские и другие языки, а также её распространение и восприятие в глобальном масштабе. Первые переводы поэмы на европейские языки, в частности на английский, немецкий и французский, начались в XVI веке, и сегодня в этих языках существуют десятки переводческих вариантов, включая версии в прозаической форме. Этот процесс расширялся по мере укрепления культурных связей между народами и роста литературных потребностей, особенно ускоряясь в глобальном масштабе в конце XX века.

Перевод поэмы Гомера «Илиада» на корейский язык был осуществлён в 2007 году доктором Ким Вон Сигом¹ и признан одним из наиболее успешных переводов в корейской литературе. На испанский язык переводы были

¹ <https://www.amazon.com/Iliad-Korean-Homer/dp/8974833123>

опубликованы в 2004 году Эмилио Креспо Гуэмесом и в 2020 году Лусом Сегалой Эстателой. На китайский язык «Илиада» переводилась несколько раз²: в 1991 году: Ба Руй Кэ Цзю и Дэн Тин Йи, в 1994 году Гу Си Ла и Нян Шэн Ван Сюа, а в 2016 году Ван Сюаньшен (Ван Хуаншэнь) (荷马史诗《伊利亚特》)ю эти переводы были изданы в Китае в больших тиражах и с различными оформлениями.

В Японии гомероведение имеет развитые традиции, и перевод «Илиады» осуществлялся на протяжении трёх поколений³. Тацуябуро Учимура в 1904 году опубликовал I и IV песни под названием «Битва за Троию». Нонодзито Сайто и Бансуй Цутии, соответственно в 1913 и 1940 годах, полностью перевели «Илиаду» и «Одиссею».

На арабский язык поэма Гомера «Илиада» (الإلياذة) была переведена Дриной Хашбах в 2014 году и Аль-Машруви Аль-Кавмари в 2016 году⁴. Переводы были представлены 27 февраля 2016 года на Международной книжной выставке в Каире (Cairo International Book Fair)⁵, которая проводится в столице Египта на протяжении многих лет. На персидский язык перевод осуществил Саид Нафиси, а на бенгальский диалект хинди - Машрур Арефин.

На финский язык перевод был опубликован в 1919 году Отто Манниненом и Эдвином Линкомиесом в Хельсинки. Во французском языке перевод первых песен «Илиады» начался в 1530 году Агесом Салелем, продолжен в 1577 году Амадисом Жамином и полностью опубликован в 1584 году. В немецком языке литературные переводы, начатые Ноткером в X–XI веках, развивались в эпоху Ренессанса на основе греческих и латинских текстов. В 1537 году Симон Шайденрайссер перевёл «Одиссею», а в 1610 году Иоганн Шпренген выполнил поэтический перевод «Илиады», однако эти переводы не были опубликованы в своё время. В XVIII веке переводы Иоганна Генриха Фосса, опубликованные в 1781 году («Одиссея») и в 1793 году («Илиада»), были признаны наиболее успешными.

Данный раздел демонстрирует, что поэма «Илиада» благодаря переводам на различные языки утвердилась как часть глобального литературного наследия. Переводы, адаптированные к культурным и лингвистическим особенностям

² 荷马史诗《伊利亚特》 [Iliad] (in Chinese). Translated by Wang Huansheng. Shanghai: Shanghai People's Publishing House. ISBN 9787208135024. https://en.wikipedia.org/wiki/Wang_Huansheng.

³ https://www.jstage.jst.go.jp/article/hikaku/22/0/22_17/_article

⁴ <http://www.jarirbooksusa.com/41520.html>

⁵ Classicsinarabic.blogspot.com/2016/02/the-arabic-translation-of-homers-iliad.html

народов, обеспечили непреходящую значимость поэмы. Этот процесс способствовал не только литературному обмену, но и укреплению исторических и культурных связей между народами.

В рамках раздела первой главы диссертации, посвящённого исследованию перевода поэмы Гомера «Илиада» на английский язык, освещается место «Илиады» в английской литературе, начиная с XVI века, история её перевода на английский язык, мастерство переводчиков и литературная значимость этого процесса. Переводы «Илиады» на английский язык развивались под влиянием лингвистических и культурных требований соответствующей эпохи, а также индивидуальных творческих подходов переводчиков. Эти переводы сыграли важную роль не только в сохранении литературного наследия, но и в испытании поэтических и прозаических возможностей английского языка.

Одним из первых переводчиков был Джордж Чапмен (1559–1634), который в 1598–1611 годах перевёл «Илиаду» на английский язык в стиле ямбического гептаметра. Его перевод «Одиссеи» в 1614–1616 годах был выполнен в ямбическом пентаметре. В 1616 году все произведения Гомера были опубликованы под названием «The Whole Works of Homer». Перевод Чапмена вдохновил таких поэтов, как Джон Китс, Сэмюэл Кольридж и Томас Элиот, и был признан первым успешным переводом на английский язык. До него Артур Холл в 1581 году перевёл десять книг на основе французского перевода, однако его работа не достигла уровня Чапмена.

В XVII веке Джон Оглби (1600–1676) перевёл «Илиаду» на английский язык в 1660 году и посвятил её королю Карлу II. Оглби был известен не только как переводчик, но и как картограф и основатель театра. В XVIII веке Александр Поуп (1688–1744) перевёл «Илиаду» и «Одиссею» в стиле пятистопного ямба. Его перевод отличался гармонией поэтической музыкальности и классического стиля. Уильям Каупер (1731–1800) в 1786 году выполнил перевод в стиле белого стиха, опубликованный в 1791 году. Его работа была признана наиболее успешной после перевода Поупа.

В XIX веке Уильям Сотби (1757–1833), будучи старше 70 лет, перевёл «Илиаду» и «Одиссею». Эти переводы были опубликованы в престижном англоязычном литературно-политическом журнале «Edinburgh Review» (издаётся с 1802 года) в Эдинбурге и получили высокую оценку. Теодор Алоис Бакли (1825–1856) в 1873 году опубликовал прозаический перевод с комментариями. Филип Стэнхоуп Уорсли (1835–1866) использовал спенсерову строфу, выполнив перевод в 1861–1862 годах, но из-за его смерти работа была завершена Джоном

Конингтоном. Фрэнсис Уильям Ньюман (1805–1897) в 1871 году перевёл в непоэтической форме, а Икабод Чарльз Райт (1805–1871) в 1865 году — в белом стихе. Уильям Каллен Брайант (1794–1878) в 1871–1874 годах выполнил перевод в романтическом стиле.

В XX веке такие переводчики, как Сэмюэл Батлер (1835–1902), Эндрю Лэнг (1844–1912), Уолтер Лиф (1852–1927), Артур Сандерс Уэй (1847–1930), Уильям Генри Денхэм Роуз (1863–1950) и Уильям Бенджамин Смит (1850–1934), перевели «Илиаду» в различных стилях. Незавершённую работу Смита завершил Уолтер Миллер в 1944 году в дактилическом гекзаметре. Эмиль Виктор Рьё (1887–1972) в 1950 году выполнил прозаический перевод, а Ричмонд Латтимор (1906–1984) — поэтический. Эннис Сэмюэл Рис-младший (1925–2009) работал в современном стиле.

Данный раздел демонстрирует литературное и культурное влияние «Илиады» через её переводы на английский язык. Переводы, выполненные в поэтической и прозаической формах, с использованием различных метрических стилей, отражают богатый опыт английской литературы. Этот процесс сыграл ключевую роль в передаче вечного наследия Гомера современным читателям.

Раздел первой главы диссертации, посвящённый исследованию переводов поэмы Гомера «Илиада» на русский язык, характеризует «Илиаду» как одно из важнейших эпических произведений мировой литературы. На русский язык поэма была полностью переведена четырьмя переводчиками: Н. И. Гнедичем (1829), Н. М. Минским (1896), В. В. Вересаевым (1949) и А. А. Сальниковым (2011). В данном разделе подробно рассматривается процесс перевода «Илиады» на русский язык, стилистические подходы каждого переводчика, влияние перевода на развитие русского языка и его литературно-культурная значимость. Эти переводы не только сохранили вечное наследие поэмы, но и сыграли важную роль в формировании русского литературного языка, воспитании патриотизма и духа героизма.

Перевод Н. И. Гнедича, опубликованный в 1829 году, признан значительным событием в русской литературе. В результате двадцатилетнего кропотливого труда Гнедич перевёл «Илиаду» на русский язык в оригинальном гекзаметре. Его перевод отличался героическим духом, яркостью образов и поэтическим пафосом. Литературные деятели, такие как А. С. Пушкин, В. А. Жуковский и В. Г. Белинский, высоко оценили эту работу. Пушкин, хотя и критиковал Гнедича за перевод «Илиады» не на русский, а на «искусственный русский язык», признал его поэтическое мастерство и способность передать дух оригинала:

«Я слышу умолкнувший звук божественной эллинской речи;
Старца великого тень чую смущённой душой.» (Пушкин А. С.)

Однако обилие церковнославянских терминов и архаичных словосочетаний затрудняло восприятие перевода современными читателями. Стил Гнедича отражал особенности русского литературного языка XVIII века, но в эпоху Пушкина обновление языка вызвало потребность в новых переводах.

Перевод Н. М. Минского 1896 года появился как альтернатива устаревшему стилю Гнедича. Минский работал в стиле, более близком к современному русскому языку, уделяя внимание филологической точности. Его перевод успешно передавал события, но не смог полностью отразить огненный пафос и лирическую утончённость Гомера. По сравнению с выразительным и величественным стилем Гнедича перевод Минского был оценён как более простой и менее яркий. Этот перевод отражал развитие русского литературного языка в конце XIX века и процесс адаптации к современным литературным требованиям, но не достиг уровня наследия Гнедича.

Перевод В. В. Вересаева 1949 года признан одним из наиболее успешных переводов «Илиады» в XX веке. Вересаев сохранил удачные строки Гнедича, адаптировав их к современному русскому языку, и избежал упрощённости Минского. Он стремился передать духовную возвышенность и художественную красоту оригинала. Например, Вересаев различал понятия «thymos» (дух) и «psyche» (душа), добиваясь точности в переводе. Его подход учитывал достижения предыдущих переводчиков, приближаясь к стилю оригинала. Перевод Вересаева был не только литературно успешным, но и понятным и доступным для современных читателей. Этот перевод стал важным шагом в передаче классических произведений новому поколению в русской литературе.

Перевод А. А. Сальникова 2011 года был ориентирован на соответствие требованиям XXI века. Как участник войны в Афганистане, Сальников глубоко осознавал ценность войны и жизни. Он перевёл «Илиаду» с древнегреческого языка, стремясь донести до молодого поколения дух патриотизма и героизма. Сальников признавал достижения переводов Гнедича и Жуковского, извлекая уроки из их недостатков. Его перевод отличался простотой, современностью и доступностью для молодёжи, подчёркивая героический дух поэмы в современном контексте. Сальников считал сходства между переводами (например, в именах и названиях оружия) неизбежными, но подчёркивал важность индивидуального стиля каждого переводчика.

В. А. Жуковский также занимался переводом «Илиады», и его фрагменты, опубликованные в 1829 году, отличались современным языком и поэтической красотой. Жуковский рассматривал поэму как символ исторической и национальной мифологии, акцентируя мир образов Гомера и дух любви к человеку. Однако он не завершил полный перевод. Жуковский обогатил возможности русской поэзии европейским опытом, продемонстрировав гибкость языка.

Переводы «Илиады» на русский язык тесно связаны с развитием русского литературного языка. В XVIII веке преобладали архаичные формы языка, но в эпоху Пушкина язык обновился. Перевод Гнедича занял важное место в этом переходном периоде, но его архаичность вызвала потребность в новых переводах. Жуковский, Минский, Вересаев и Сальников продемонстрировали гибкость языка, обеспечивая непреходящую значимость поэмы. Каждый перевод соответствовал лингвистическим и культурным требованиям своего времени, приближая героический эпос Гомера к русским читателям.

Переводы сыграли важную роль в воспитании патриотизма и духа героизма в русской литературе. Поэтическое величие Гнедича, точность Вересаева и современность Сальникова способствовали формированию мировоззрения молодого поколения. Через перевод «Илиады» русская литература не только сохранила античное наследие, но и оживила его в современном контексте. Эти переводы стали важным объектом изучения в литературоведении и филологии, демонстрируя богатые возможности русского языка. Переводы «Илиады» на русский язык обеспечили продолжение литературного наследия в глобальном масштабе и укрепили культурные связи между народами.

Вторая глава диссертации, озаглавленная «Узбекско-греческие литературные связи», акцентирует внимание на истории переводов произведений греческой литературы на узбекский язык, а также непосредственно на истории создания поэмы Гомера «Илиада».

Древнегреческая литература занимает важное место в мировой культуре благодаря своей поэтической мощи и философской глубине. В данном разделе анализируется история переводов произведений греческой литературы на узбекский язык, в частности наследия таких авторов, как Праксилла, Сапфо, Алкей, Анакреонт, Еврипид и Эзоп. Праксилла (V век до н. э.), известная своими праздничными песнями, гимнами и дифирамбами, высоко ценилась Плутархом. Её стихи отличаются музыкальностью, искренностью и реалистичным изображением жизненных реалий. Произведения Праксиллы, переведённые на

узбекский язык Рустамом Мусурмоном с русского, донесли до узбекских читателей утончённость древнегреческой поэзии.

Сапфо (ок. 630–572 до н. э.), автор лирических песен, признана «десятой музой» поэзии. Её стихи о любви, благородстве и человеческих чувствах получили высокую оценку Платона, Страбона и Горация. Девять книг её наследия хранятся в Александрийской библиотеке, а на узбекский язык её произведения переведены Файзи Шохисмоилом, Ойгул Суюндыковой и Рустамом Мусурмоном.

Алкей (ок. 620–580 до н. э.), представитель монодической мелики, создавал гимны, стасии, сколии и любовные песни, соревнуясь с Сапфо. Его стихи переведены на узбекский язык Файзи Шохисмоилом.

Анакреонт (ок. 559–485 до н. э.) прославился песнями о любви, пирах и радостях жизни, написанными на ионийском диалекте. Его произведения переведены на узбекский язык с русского.

Еврипид (ок. 480–406 до н. э.), один из трёх великих афинских трагиков, автор 92 пьес, включая трагедию «Медее», переведённую на узбекский язык Аскарком Косимом. Басни Эзопа, переведённые Ферузой Тохлиевой и Кадыром Мирмухамедовым, были опубликованы в журнале «Всемирная литература».

Философские труды Эпикура (342–270 до н. э.), в частности «Письмо к Менекею», были представлены узбекским читателям в переводе Шухрата Сатторова. Эти переводы усилили влияние греческой литературы на узбекскую литературу, укрепив культурные связи. Стихи современного греческого поэта Константиноса Кавафиса, переведённые на узбекский язык Хуршидом Давроном, отразили уникальные особенности греческой поэзии нового времени. Благодаря переводам узбекские читатели получили возможность постичь темы любви, философии, гуманизма и исторических реалий, характерные для древней и современной греческой литературы. Этот процесс получил дальнейшее развитие в период независимости Узбекистана и был продолжен новым поколением переводчиков, таких как Рауф Субхон и Карим Бахриев. Древнегреческая литература в узбекском языке приобрела значение не только как литературное наследие, но и как фактор, укрепляющий человеческие ценности и культурные связи. Данный раздел освещает процесс перевода греческих литературных произведений на узбекский язык в историческом и литературном контексте, подчёркивая их место в узбекской литературе.

Заключение

Поэма «Илиада» благодаря своим многочисленным переводам получила вторую жизнь в различных культурах мира. История её адаптации свидетельствует о её универсальности, художественной мощи и способности объединять народы через язык, литературу и духовные ценности. Сегодня изучение переводов «Илиады» имеет не только филологическое, но и культурологическое значение, представляя собой уникальный феномен в истории мировой литературы.

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BYUDJET-SOLIQ SIYOSATINING IQTISODIY MOHIYATI

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Annotatsiya. Mazkur maqolada byudjet-soliq siyosatining iqtisodiy mazmuni, asosiy maqsadlari, uning mamlakat iqtisodiyotiga ta'siri, soliqlar orqali tartibga solish vositalari, shuningdek, fiskal siyosatning turlariga oid masalalar yoritilgan. Byudjet-soliq siyosati davlatning iqtisodiy rivojlanishga aralashuvi va iqtisodiy jarayonlarni tartibga solishdagi asosiy mexanizm sifatida ko'rib chiqiladi.

Kalit so'zlar: byudjet, soliq, fiskal siyosat, fiskal vositalar, daromadlar, xarajatlar, iqtisodiy tartibga solish, byudjet defitsiti.

Annotation. This article covers the economic content of the budget-tax policy, its main goals, its impact on the country's economy, the means of regulation through taxes, as well as issues related to the types of fiscal policy. Budgetary-tax policy is considered as the main mechanism in the intervention of the state in economic development and the regulation of economic processes.

Key words: budget, tax, fiscal policy, fiscal instruments, income, expenses, economic regulation, budget deficit.

Iqtisodiyotni barqaror rivojlantirishda davlat tomonidan olib boriladigan byudjet-soliq siyosati muhim rol o'ynaydi. U davlatning iqtisodiy jarayonlarga aralashuvi, soliqlar va byudjet orqali iqtisodiyotga ta'sir ko'rsatishini nazarda tutadi. Bu siyosat orqali davlat makroiqtisodiy muvozanatni saqlash, ishlab chiqarish va bandlikni rag'batlantirish, inflyatsiyani cheklash, ijtimoiy himoya masalalarini hal etish imkoniyatiga ega bo'ladi.

Byudjet-soliq siyosatining mohiyati va tarkibi

Byudjet-soliq siyosati fiskal siyosat deb ham yuritiladi. U davlat tomonidan soliqlarni yig'ish, davlat xarajatlarini amalga oshirish, byudjet daromadlari va xarajatlari o'rtasidagi muvozanatni saqlash orqali iqtisodiy faoliyatga ta'sir etish vositasidir.

Byudjet-soliq siyosati quyidagi asosiy elementlardan iborat:

- **Soliq siyosati** – soliqlarni belgilash, ularni yig'ish va tartibga solish orqali iqtisodiyotni boshqarish;

- **Byudjet siyosati** – davlat daromadlari va xarajatlarini shakllantirish orqali resurslarni qayta taqsimlash.

Byudjet-soliq siyosatining asosiy maqsadlari:

- iqtisodiy o'sishni rag'batlantirish;
- inflyatsiyani nazorat qilish;
- bandlikni oshirish;
- ijtimoiy tenglikni ta'minlash;
- moliyaviy barqarorlikni saqlash.

Soliqlar – davlat uchun asosiy daromad manbai bo'lib, ular yordamida iqtisodiy faoliyat rag'batlantiriladi yoki cheklanadi. Byudjet orqali esa davlat o'zining ijtimoiy, iqtisodiy va siyosiy funksiyalarini bajaradi.

Byudjet-soliq siyosatining turlari va iqtisodiyotga ta'siri

Fiskal siyosatning turlari odatda quyidagicha tasniflanadi:

- **Ekspansionist (kengaytiruvchi) fiskal siyosat** – iqtisodiy o'sishni rag'batlantirish maqsadida soliqlarni kamaytirish va byudjet xarajatlarini oshirish orqali amalga oshiriladi. Bu siyosat odatda inqiroz yoki ishsizlik yuqori bo'lgan davrlarda qo'llaniladi.
- **Kontraksion (cheklovchi) fiskal siyosat** – inflyatsiyani kamaytirish yoki byudjet defitsitini kamaytirish maqsadida soliqlarni oshirish va xarajatlarni qisqartirish orqali amalga oshiriladi.

Byudjet-soliq siyosatining iqtisodiyotga ta'siri quyidagicha namoyon bo'ladi:

- **Ishlab chiqarishga ta'siri:** Soliqlar va subsidiya mexanizmlari orqali korxonalar faoliyati rag'batlantiriladi yoki tartibga solinadi;
- **Bandlik darajasi:** Davlat sarmoyasi va ijtimoiy dasturlar orqali ish o'rinlari yaratiladi;
- **Inflyatsiyaga ta'siri:** Soliq daromadlari va xarajatlar nisbati muvozanatli bo'lsa, narxlar barqarorligi ta'minlanadi;
- **Investitsion faollik:** Soliqlarning qulayligi va barqarorligi investorlar ishonchini oshiradi.

Ayni paytda, fiskal siyosatni olib borishda muvozanat saqlanishi zarur. Haddan tashqari byudjet defitsiti yoki ortiqcha soliqlar iqtisodiy faollikni pasaytirib yuborishi mumkin. Shu bois, O'zbekiston iqtisodiyotida ham fiskal siyosatni isloh qilish, adolatli

soliqqa tortish tizimini shakllantirish, davlat xarajatlarini samarali boshqarish dolzarb vazifadir.

Xulosa qilib aytganda, byudjet-soliq siyosati – bu davlatning iqtisodiyotni boshqarishdagi eng muhim vositalaridan biridir. U orqali ishlab chiqarish, bandlik, inflyatsiya va ijtimoiy tenglikka ta'sir ko'rsatiladi. O'zbekiston sharoitida ushbu siyosatni to'g'ri tashkil etish, uni zamonaviy tamoyillar asosida olib borish, fiskal barqarorlikni ta'minlash va iqtisodiy o'sishni rag'batlantirish orqali barqaror rivojlanishga erishish mumkin.

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УПРАВЛЕНИЕ ПОКОЛЕНИЯМИ В ОРГАНИЗАЦИИ: ОСОБЕННОСТИ ВЗАИМОДЕЙСТВИЯ X, Y и Z

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Аннотация: Современные организации сталкиваются с уникальной ситуацией — в одном рабочем пространстве одновременно трудятся представители трёх поколений: X, Y (миллениалы) и Z. Каждое поколение обладает своими ценностями, стилем коммуникации, мотивационными установками и ожиданиями от работодателя. В статье рассматриваются ключевые характеристики поколений X, Y и Z, особенности их восприятия труда и взаимодействия в коллективе. Особое внимание уделяется стратегическим подходам к управлению много поколенческими командами: от адаптации корпоративной культуры до индивидуализации мотивации и лидерства. Предлагаются практические рекомендации для эффективной интеграции различных поколений в единую команду и предотвращения межпоколенческих конфликтов.

Ключевые слова: Поколение X, поколение Y, поколение Z, управление поколениями, межпоколенческое взаимодействие, мотивация, корпоративная культура, лидерство, вовлечённость, команда.

Рынок труда стремительно меняется, и сегодня в одной организации могут одновременно работать сотрудники, рождённые в 1960-х и в 2000-х годах. Это означает столкновение разных жизненных ориентиров, профессиональных подходов и технологий. Менеджерам важно понимать: эффективное управление требует не единых методов, а дифференцированного подхода к каждому поколению. Эта статья раскрывает, как характеристики поколений X, Y и Z влияют на работу в команде и что должен учитывать современный руководитель для построения продуктивного межпоколенческого взаимодействия.

Поколение X (1965–1980)

- Устойчивые, дисциплинированные, ценят стабильность.

- Работу воспринимают как источник дохода и социального статуса.
- Отдают предпочтение традиционному управлению, иерархии и чёткому графику.

- Лояльны к компании и готовы работать «на результат».

Поколение Y (миллениалы) (1981–1996)

- Ценят гибкость, развитие, свободу выбора.
- Привыкли к быстрому доступу к информации.
- Ориентированы на баланс работа/жизнь.
- Предпочитают не начальника, а наставника и открытые коммуникации.

Поколение Z (1997–2012)

- Цифровое поколение: не знают жизни без интернета и технологий.
- Быстро адаптируются к изменениям.
- Стремятся к самореализации, но могут быть менее устойчивыми к стрессу.
- Ожидают персонализированного подхода, мгновенной обратной связи и смысла в работе.

Поколение	Мотиваторы	Ожидания от работодателя
X	Стабильность, гарантии, карьерный рост	Уважение, чёткая структура
Y	Развитие, гибкость, корпоративная культура	Миссия компании, ценности, интересная работа
Z	Быстрый результат, технологии, индивидуальный подход	Поддержка, творчество, обучение онлайн

Такой разброс мотиваторов делает универсальные HR-подходы неэффективными. Необходимо подстраивать управление под каждую возрастную группу.

Проблемы:

- X считают Y и Z недостаточно дисциплинированными;
- Y не понимают жёсткости X и поверхностности Z;
- Z воспринимают X как «устаревших» и медлительных.

Решения:

- Обучение эмпатии и soft skills;
- Наставничество: X передаёт опыт, а Z — обучает технологиям;
- Гибкая система обратной связи: X — раз в месяц, Z — ежедневно;
- Многоформатная коммуникация: встречи, мессенджеры, корпоративные соцсети.

- Для X: предоставлять стабильные условия труда, чёткие задачи и формальное признание заслуг.
- Для Y: развивать вовлечённость, карьерные возможности, корпоративную миссию.
- Для Z: создавать гибкую среду, использовать цифровые инструменты, включать геймификацию.

Важно внедрять разнообразные стили лидерства и адаптировать внутреннюю коммуникацию под разные ожидания. Например, руководитель может совмещать черты трансформационного лидерства с наставническими функциями.

Для создания эффективной команды необходимо:

1. Определить сильные стороны каждого поколения и использовать их в общих проектах.
2. Создать мосты между поколениями: общие ценности, цели и ритуалы.
3. Продвигать инклюзивность: избегать дискриминации по возрасту, учитывать разные стили работы.
4. Вовлекать в общее обучение: объединять опыт X с технологическим мышлением Z.
5. Использовать проекты как поле для сотрудничества, где каждый вносит уникальный вклад.

Эффективное управление поколениями — это вызов и возможность. Руководитель, способный понимать ценности и поведенческие особенности разных возрастных групп, получает сильную, разнообразную и устойчивую команду. Вместо конфликта поколений — синергия опыта, энергии и инноваций. Залог успеха — это гибкость, уважение и умение слушать, независимо от даты рождения.

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MUSIC AS A MEANS OF SPIRITUAL EDUCATION OF YOUTH

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Annotation: The article discusses issues such as the role and importance of music in schools, the musical creativity of Eastern scholars, and the importance of age characteristics in music education.

Keywords: education, musical education, spiritual education, mental state, emotions, musical culture, musical activities, musical perception, listening skills.

As is known, upbringing begins in the family, and then continues in preschool educational institutions and schools. Therefore, Article 8 of the Law of the Republic of Uzbekistan “On Education” entitled “Preschool Education and Training” states that “Preschool education and training is a type of education aimed at educating and training children, their intellectual, spiritual, moral, ethical, aesthetic and physical development, as well as preparing children for general secondary education” [1].

Chapter 3 of the Concept for the Development of the Preschool Education System of the Republic of Uzbekistan until 2030, entitled “Goals and Priority Areas for the Development of the Preschool Education System”, specifically emphasizes the issue of improving the artistic, aesthetic and musical education and educational level of preschool children, and introducing the basics of STEAM education from an early age [2].

In different historical periods, the problem of defining the goals and objectives of musical education and the spiritual development of children had its own solution. The goal, arising from the social system and ideology, was to educate a comprehensively developed personality, the core of which was the ideas of that era, moral norms, etc., in which musical education was considered not as a value, but only as a means.

It is known that education affects the human mind, emotions, imagination, worldview, and behavior. The art and language of music are understandable and close to everyone. The pedagogical scientist Qazoqboy Yuldoshev defines the concept of education as follows: “Education is a practical pedagogical process aimed at forming certain physical, mental, moral, and spiritual qualities in a person; a set of measures taken to ensure that a person has the characteristics necessary for living in society. Education is an eternal value that ensures human humanity. Without education, neither an individual

nor a human society can exist. Because the values that ensure the existence of a person and society are passed on from one generation to another only through education. In pedagogical literature, the term “Education” is used in broad and narrow meanings. In a broad sense, education means the sum of all influences, activities, actions, and aspirations aimed at forming a human personality, ensuring its active participation in the production and social, cultural, and educational life of society. In this understanding, education includes not only educational work carried out in the family, school, children's and youth organizations, but also the entire social system, its leading ideas, literature, art, cinema, radio, television, etc. Also, the concept of education in a broad sense includes education and information.

In a narrow sense, education means pedagogical activities aimed at the physical development of a person, his worldview, spiritual and moral image, and aesthetic taste. This is carried out by the family and educational institutions, as well as public organizations. Education and information are not included in education in a narrow sense. However, any education exists only in close connection with education. Because in the process of education and information, not only does a person's knowledge increase, but also the formation of his moral and spiritual qualities is accelerated.

Music is a type of art that occupies a wide place in our cultural life and is of great importance in the development of the human personality. The role of musical education in human life, in its growth and formation as a person is extremely large, and music is a constant companion of a person from the moment of birth, that is, from the time of infancy, when his mother sings to him, to the last days of his life, in moments of joy, sorrow, and peace. Music is such a science and art that it serves as a means of establishing communication between people through their mutual spiritual experiences and emotions.

The educational feature of music is that it reflects thoughts and feelings through sound vibrations and reflections, and expresses moral problems that have been stirring humanity at various stages of life. This also reveals the philosophical essence of music. It has the ability to have a strong impact on human emotions and is a proven means of moral and ideological education of young people.

Musicologists, thinkers, and scientists have long expressed their opinions about the unlimited possibilities of music's influence on the human spiritual world. They tried to determine the characteristics of music among the arts that affect the formation of a person as a person. Ancient thinkers emphasized the great importance of musical education for the growing generation.

Abu Nasr al-Farabi's works "Kitabul-musiqy al-kabir" ("The Great Book of Music"), "Kitabul-musiqy" ("The Book of Music"), "Kitabun fi-ihsa'il-iqa" ("The Book on the Classification of Musical Rhythms"), "Kalamu fil-musiqy" ("The Book on the Styles of Music") and others testify to his thorough mastery of music theory. Al-Farabi, first of all, emphasized its positive qualities in the formation of a person's moral qualities, writing: "Music is useful in the sense that it regulates the character of those who have lost their balance, perfects those who have not reached perfection, and maintains the balance of those who are in balance."

Abu Raykhan al-Biruni's thoughts on the rules of conduct inherent in human life and life are of great pedagogical importance. He says that a person can achieve true perfection only if he is beautiful both internally and externally. He equates modesty and moderation with nobility. He emphasizes that a person must always adhere to these [3]. Abu Ali ibn Sina believes that the body and soul are inextricably linked in a person, that if any illness occurs in the body, the soul also suffers, and, most importantly, that music is a means of communication, and recommends the effective use of instruments such as the tanbur, gijjak, nai, and chang in the treatment of people with mental illnesses. Describing music as a powerful educational tool that affects the spiritual and physical nature of a person, he put forward the idea that it is important to educate a child's musical sense from a very young age - this strengthens the mental state.

Music has a particularly wide range of possibilities for expressing mental states. Human mood is a complex feeling, it is not connected with anything. The power of music is that it can express joy, sadness, imagination, courage, depression and similar human mental states in a private and general way, in their interdependence and absorption into each other.

Music has a comprehensive effect on a person, and the melody and its musical expression deeply affect a person's emotions, awakening various feelings in him, forming various moods. The text and ideological content of the song affect not only emotions, but also the minds of the listeners. It excites them and encourages them to think and observe. It evokes in people a certain attitude towards the spiritual problems reflected in the work. Such an effect is extremely complex and strong.

Music, musical activities affect not only the child's psyche, mood, character, aesthetic development, but also his physiological, general organism. When a child listens to music, sings, dances, his whole organism, including the respiratory tract, muscles, blood circulation, nervous system and other organs, is activated. Many of our physiologists have worked on this issue and have provided a lot of information in their research.

According to them, even the perinatal period has been proven to be very important for subsequent development. The music that a future mother listens to affects the mental development of the child. Most medical and psychological studies have shown that musical activity affects respiratory and circulatory functions, immune processes, brain function and the interaction of hemispheres, mental confirms that it has a positive effect on activity, psychomotor, speech development and computational abilities.

As a result of musical exposure, the following is achieved:

- the sensitivity of not only listening, but also visual analyzers increases;
- mental processes - attention, understanding, perception, memorization, recall, repetition improve;
- metabolic processes are regulated;
- the level of excitement, anxiety decreases.

Researchers who have studied the psychophysiological aspect of the effect of music have identified the following facts. The significant effect of music on the minute can be observed in blood volume, heart rate, blood pressure, blood sugar levels, as well as in muscle changes and the manifestation of emotions.

Thus, musical education is of great importance for the formation and development of a child, which gradually develops in the system of continuous education and is harmoniously improved with other types of education.

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**Прогностическое значение контраст-индуцированное нефропатии у
пациентов с инфарктом миокарда и чрескожными коронарными
вмешательствами.**

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Ташкенбаева Э.Н.**

Острый инфаркт миокарда на сегодняшний день –одна из самых частых причин инвалидизации и смертности населения во всем мире. Учитывая данный факт, требуется максимально быстрое определение тактики ведения пациента уже на этапе приемного покоя. Чрескожные коронарные вмешательства являются ведущим методом диагностики и лечения ОИМ. В связи с тем, что контрастные вещества, используемые при проведении коронароангиографии, выводятся преимущественно почками, крайне важным является максимально ранняя оценка их исходной функции для определения необходимости перипроцедурной подготовки пациента. При этом даже кратковременное транзиторное нарастание сывороточного креатинина ассоциируются с увеличением длительности пребывания больного в реанимации и стационаре в целом. К тому же сниженная функция почек ограничивает применение многих лекарственных препаратов для лечения ОИМ, что обуславливает необходимость поиска дополнительных факторов риска повреждения почек у данных больных, с целью профилактики его развития.

Ключевые слова: коронарный болезнь сердца, контраст-индуцированная нефропатия, рентгеноконтрастный препарат, чрескожные коронарные вмешательства

Цель исследования. Изучить прогностическое значение контраст-индуцированное нефропатии у пациентов с инфарктом миокарда и чрескожными коронарными вмешательствами.

Материалы и методы исследования. Было опрошено 50 больных с КБС и чрескожными коронарными вмешательствами, госпитализированных в РСН-ПМЦ Кардиологии Самаркандский филиал в период с 2022 по 2023 года. Среди больных было 36 (72,0%) мужчин и 14 (28,0%) женщин.

Чрескожные коронарные вмешательства выполнены в отделении рентгенохирургических методов диагностики и лечения РСН-ПМЦ Кардиологии Самаркандский филиал. При проведении ЧКВ использовались

неионные РКП: низкоосмолярное – йодиксанол (Омнипак 350) и изоосмолярное – йопромид (Ультравист 370). 98% вмешательств выполнены с использованием лучевого доступа.

Исследование представляет поперечное исследование изучения предикторов развития КИН. Проводился стандартизованный анализ историй болезни пациентов, госпитализированных

в РСН-ПМЦ Кардиологии Самаркандский филиал с ОКС или стабильной стенокардией и

подвергнутых ЧКВ (N=50) в период с февраль 2022 г по ноябрь 2023 г. ОКС диагностировали в соответствии с национальными и международными рекомендациями.

В исследование включено 20 пациентов с ОКСпST, 20 – с ОКСбпST, 10 – со стабильной стенокардией. Большинство пациентов имели в анамнезе артериальную гипертонию, больше половины – инфаркт миокарда и ХСН, каждый четвертый –СД. Около 75% пациентов характеризовались тяжелым поражением коронарного русла по данным коронароангиографии.

Клинический статус больных оценивали с использованием общепринятых методов (опрос, осмотр, физическое обследование). Всем пациентам проводилось исследование общего и биохимического анализов крови с определением уровня электролитов, глюкозы, мочевины, креатинина сыворотки (СКр), цистатин С, СКФ по формуле CKD-EPI (Chronic Kidney Epidemiology Collaboration equation), мочевой кислоты, рентгенография органов грудной клетки. Уровни СКр и СКФ определяли до ЧКВ, через 24, 48, 72 ч и 7 дней после вмешательства. КИН диагностировали при нарастании уровня СКр $\geq 26,5$ мкмоль/л (0,3

мг/дл) в течение 48 ч или нарастании СКр $\geq 1,5$ раза от исходного в течение 7 дней. Тяжесть КИН определяли на основании объединенных критериев RIFLE и AKIN. КИН считали транзиторным при снижении уровня СКр до исходных значений и восстановлении СКФ в пределах 10% от исходного к моменту выписки из стационара. При отсутствии этих критериев КИН определяли как персистирующее. У всех больных оценивали риск возникновения КИН по шкале R. Mehran. Пациенты с ОКСпST по сравнению с пациентами с ОКСбпST или стабильной стенокардией чаще характеризовались высоким/ очень высоким риск развития КИН – в 70, 27 и 31% случаев, соответственно.

Результаты и обсуждение.

Проанализированы исходы КИН в популяции пациентов с ОКСпST, ОКСбпST и стабильной стенокардией после первичных, отсроченных и плановых ЧКВ соответственно: внутрибольничная смертность, 30-дневная смертность и повторные госпитализации по поводу сердечно-сосудистых заболеваний в течение 6 мес. Пациенты с первичным ЧКВ и КИ-ОПП по сравнению с пациентами без ухудшения функции почек характеризуются более высокой смертностью в течение 30 дней ($\chi^2=7,2$, $p<0,05$) и более частыми повторными госпитализациями с сердечно-сосудистыми заболеваниями ($\chi^2=3,1$, $p<0,05$). Пациенты с ОКСбпST, отсроченным ЧКВ и КИ-ОПП по сравнению с пациентами без ухудшения функции почек характеризуются более высокой внутрибольничной смертностью ($\chi^2=18$, $p<0,0001$), смертностью в течение 30 дней ($\chi^2=3,2$, $p<0,05$) и более частыми повторными госпитализациями по поводу сердечно-сосудистых заболеваний ($\chi^2=5,9$, $p<0,05$). Пациенты с плановым ЧКВ и КИН по сравнению с пациентами без ухудшения функции почек характеризуются более частыми повторными госпитализациями по поводу сердечно-сосудистых заболеваний ($\chi^2=8,53$, $p<0,05$).

Вывод. Контраст-индуцированная нефропатия у пациентов с ОКСпST, ОКСбпST и стабильной стенокардией представлено преимущественно I стадией (81, 71 и 92%), является преходящим (65, 61 и 72%), ассоциируется с увеличением риска повторных госпитализаций по поводу сердечно-сосудистых заболеваний в течение 6 мес, а у пациентов с ОКС – также увеличением риска 30-дневной смертности, с ОКСбпST – с увеличением риска внутрибольничной смертности.

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O‘TKIR TUBOTIT RIVOJLANISHINI KATETERIZATSIYA ORQALI OLDINI OLISH

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Annotatsiya

O‘tkir tubotit — eshitish nayining o‘tkir yallig‘lanishidir. Bu holat ko‘pincha yuqori nafas yo‘llari infeksiyalaridan keyin, ayniqsa virusli infeksiyalar fonida rivojlanadi. Kasallik o‘rta quloqning ventilyatsiya va drenaj funksiyalarining buzilishi, bosim farqi va yallig‘lanish tufayli yuzaga keladi. Ushbu tezisda kateterizatsiya usuli orqali o‘tkir tubotitning rivojlanishining oldini olish masalasi yoritiladi.

Kirish

Tuba auditiva orqali o‘rta quloqning atmosfera bosimi bilan tenglashtirilishi, shilliq qavatning ventilyatsiyasi va drenaji amalga oshiriladi. O‘tkir yallig‘lanishlar (ARI, gripp, rinofaringit) vaqtida tuba auditiva shishib, uning o‘tkazuvchanligi pasayadi. Natijada salingofaringeal disfunktsiya rivojlanib, o‘tkir tubotit yuzaga keladi [1,2].

Kateterizatsiya orqali profilaktika

Eshitish nayining kateterizatsiyasi — bu maxsus kateter orqali tuba auditiva ichiga havo va/yoki dorivor vositalar yuborish usulidir. Bu quyidagilarga imkon beradi:

- Nay ichidagi shishni kamaytirish va o‘tkazuvchanlikni tiklash;
- O‘rta quloqning shamollanishini ta‘minlash;
- Yallig‘lanish jarayonining o‘shishini to‘xtatish;
- O‘tkir tubotit va keyingi otitning oldini olish.

Mahalliy kortikosteroidlar (deksametazon), mukolitiklar va izotonik eritmalar qo‘llanilishi ventilyatsiyani tiklaydi, yallig‘lanishni kamaytiradi [3,4].

Qo‘llash holatlari

Kateterizatsiya quyidagi guruhlarda ayniqsa samarali:

- O'tkir respirator infeksiyalardan keyin burun bitishi va quloq bosimi shikoyatlari bilan kelgan bemorlar;
- Immuniteti zaif bo'lgan bemorlar;
- Aviatsiyaga oid xavfli ishda ishlovchilar (uchuvchilar, parvoz xodimlari);
- O'tkir otitga moyil bolalar.

Xulosa

Eshitish nayining kateterizatsiyasi — o'tkir tubotitning oldini olishda ishonchli, nisbatan kam invaziv, samarali va tezkor usul hisoblanadi. Bu usul ayniqsa, yuqori xavf guruhidagi bemorlarda erta bosqichda qo'llanilsa, asoratlar kamayadi, quloqning funksional sog'lig'i saqlanadi.

Kalit so'zlar:

kateterizatsiya, tubotit, tuba auditiva, o'rta quloq, profilaktika, dekonjestantlar, yallig'lanish.

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SPECIFIC FEATURES OF THE DEVELOPMENT OF CHRONIC KIDNEY DISEASE IN ADOLESCENTS

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Chronic kidney disease (CKD)-considered one of the global medical, economic and social pressing problems that can negatively affect the health of the population and the economic condition of the country, occurs in almost 15% of the population of developed countries, and the resulting CKD is characterized by a high incidence of disability and death among patients.

The development of CKD is age-related, and its prevalence among children aged 14-18 is twice as high as in the age group 10-13, and almost 3 times higher than in children aged 0-5. According to the National Register of Japan and the dialysis and transplantation register (ANZDATA) of Australia, New Zealand, each year the incidence of SBY is 22 per 1 million children Group, with a higher risk of its occurrence in Indigenous children than in the rest of the children's population. The average rate of renal replacement therapy in children aged 17 years is 9 cases per 1 million children worldwide, while the prevalence rate is 65 cases. That being said, the incidence and prevalence of CKD in the United States has been reported to be high, possibly due to the earlier onset of renal replacement therapy compared to other developed countries and the higher glomerular filtration rate (GFR).

When determining the prognosis of CKD, the following factors should be taken into account: the cause of CKD, indicators of GFR and albuminuria, other risk factors and accompanying diseases. According to the recommendations of CDIGO (2012), albuminuria indicators for CKD are determined by the release of albumin per day-accordingly, 3 levels of albuminuria are determined: I. Normal or slightly elevated — up to 30 mg albuminuria II. Moderately raised-30-300 mg III. Significantly increased-more than 300 mg. The risk of developing CKD in children depends on the degree of GFR disorder and the severity of albuminuria. With a normal or initial decrease in GFR, normal and increased albuminuria levels, the risk of developing stage I-II of CKD is low, with a moderate and significant decrease in GFR, with a moderate and sharp increase in albuminuria, the risk of developing the same CKD stage increases and becomes higher. With moderate to severe declines in KFT and moderate to severe increases in albuminuria, the risk of developing CKD in stages III-V of CKD increases to above-average and very high levels, respectively.

Diagnosis of CKD in adolescents is based on disease history data (proteinuria duration, presence of arterial hypertension (AH), delayed physical development, kidney disease, kidney transplant), familial anamnesis (renal, urinary tract congenital anomalies, hereditary nephropathies, systemic diseases of connective tissue), objective examination (body weight deficiency, skeletal deformity, anemia, decreased auditory acuity, etc.), clinical and laboratory examination (protein in clinical and biochemical analysis of blood and urine, albumin, creatinine, electrolytes, ratio of albumin\creatinine in urine, red blood cells and urinary cylinders in urine, GFR), nephrobiopsia, ultrasound, computer, magnetic resonance imaging, angiography, as well as isotopic diagnostic methods are detected. Depending on the disease causing the permanent death of nephrons, CKD can be detected in the early (phase I—II) and late (phase III—V) stages. GFR is an indispensable indicator of the functional state of the kidneys.

Thus, CKD is a serious medico-social problem and requires measures to reduce the risk of its development, early diagnosis and etiotropic treatment of the underlying disease, identify, prevent and treat systemic complications of kidney dysfunction, significantly affecting the health of people on all continents and the economic condition of the country.

DETERMINATION AND ANALYSIS OF THE MECHANICAL DAMAGE DEGREE OF COTTONSEED RESULTING FROM THE LINTING PROCESS

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Abstract. This article addresses the issue of determining and analyzing the degree of mechanical damage to cottonseed resulting from the linting process. The study investigates the levels of seed damage under various rotational speeds and operating modes. Based on statistical and technological analysis, optimal operating conditions are developed. In addition, the main structural and technological factors influencing the degree of damage are identified, and recommendations are provided to improve the efficiency of linter machines.

Keywords: linter machine, frequency converter, saw cylinder, electric motor, technological process, automation, product quality, mechanical damage, linear speed.

Introduction. In seed cotton processing enterprises, the technological stages such as conveying, drying, removal of impurities, fiber separation from seed cotton, lint removal from seed, seed cleaning, grading, treatment, packaging, storage, and transportation are carried out using equipment in accordance with established standards [1].

Materials and Methods. Currently, conventional linter machines widely used in the cotton industry - especially the constant-speed operation of their saw cylinders and beaters - are observed to cause significant mechanical damage to seed cotton. This results in various types of seed damage, including hull cracking, kernel exposure, crushing, and deformation (Figure 1). Consequently, the germination capacity of the

seed decreases, an excessive amount of seed hull fragments is detected in the final product, and the quality indicators of the lint deteriorate [2].

The main cause of these issues is the mismatch between the linear velocities of the saw cylinder and the beater within the working chamber of the linter machine, as well as the lack of automatic adjustment according to different cotton varieties or seed conditions.

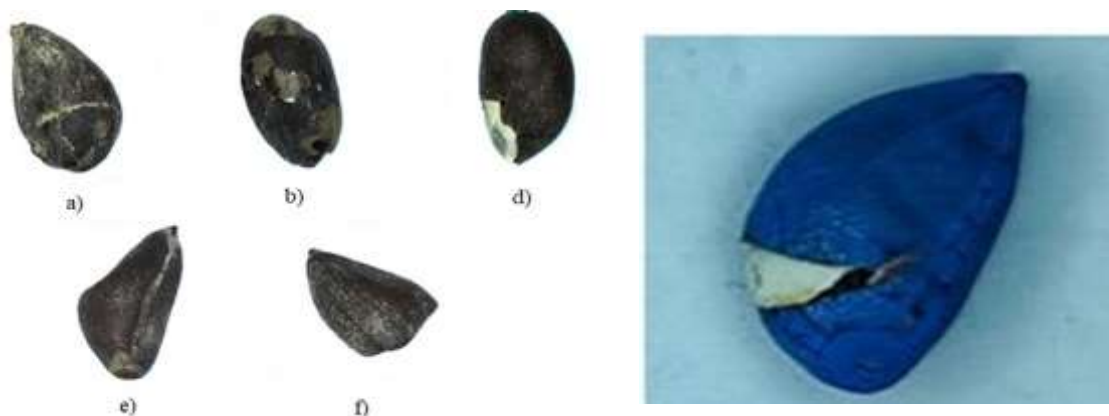


Figure 1. Visual appearance of damaged cottonseeds

- a) Surface cracks b) Surface pits d) Surface damage
e) Deformations f) Cracks / Fractures

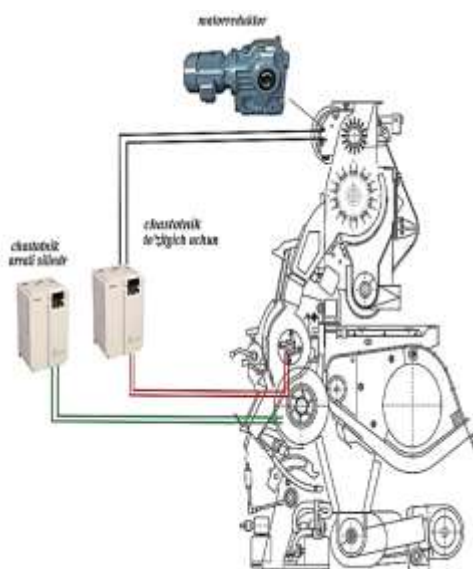


Figure 2. Newly Designed Linter Machine with Automatic Control System

In our study, the proposed technological solution allows for the separate and precise control of the rotational speeds of the saw cylinder and the beater using frequency converters. This makes it possible to coordinate the linear velocities of both working units, maintaining the optimal speed ratio (V_1/V_2) between the saw cylinder and the beater [3]. This is a critical factor, as the mismatch in their speeds is one of the main causes of seed crushing, hull cracking, and kernel damage.

To determine the mechanical damage to cottonseed under different rotational speeds of the saw cylinder and beater, experimental tests were conducted using a 5LP-160 linter machine installed in the linting section of the main building at the cotton processing plant belonging to “NT Chust G‘alla Cluster” LLC (Figure 1). The tests were carried out on Namangan-34 variety, R-1 generation, hand-picked cotton with a moisture content of 7.8% and impurity level of 3.0%.

Results and Discussion. From the linter machine output, two working samples of 50 grams each were collected. The samples were placed in a glass container and treated with 20–30 ml of sulfuric acid with a density of 1.84 g/cm^3 . After mixing for approximately 10 minutes to completely remove the lint, the samples were thoroughly rinsed and dried using filter paper (Figure 2).

The degree of mechanical damage to the cottonseed was determined through visual inspection in accordance with Uzbek Standard O‘z DSt 603-2020 and GOST 13056.7-81. In each experimental replication, 200 cottonseeds were selected and examined under a microscope to assess their damage.



Figure 3. Samples Collected for the Experiment

The degree of mechanical damage to cottonseed was determined using the following formula [4]:

$$M_{\text{damage}} = \frac{C * 100}{W + C}$$

Where:

C – number of undamaged whole seeds

W – number of damaged seeds

Table 1.

Mechanical Damage Rates of Cottonseed Based on Experimental Results

№	Conducted Experiments	Mechanical Damage to Cottonseed
1	Total number of seeds: 200 Number of damaged seeds: 6	$M_{\text{damage}} = \frac{C \cdot 100}{W + C} = \frac{6 \cdot 100}{200} = 3 \%$
2	Total number of seeds: 200 Number of damaged seeds: 4	$M_{\text{damage}} = \frac{C \cdot 100}{W + C} = \frac{4 \cdot 100}{200} = 2 \%$
3	Total number of seeds: 200 Number of damaged seeds: 8	$M_{\text{damage}} = \frac{C \cdot 100}{W + C} = \frac{8 \cdot 100}{200} = 4 \%$

Average Mechanical Damage Percentage:

$$\text{Average} = \frac{2\% + 3\% + 4\%}{3} = 3\%$$

According to the results of three repeated experiments, samples of 200 cottonseeds were taken and analyzed each time. The number of damaged seeds was 4, 6, and 8 respectively, which corresponds to 2%, 3%, and 4%. The average level of mechanical damage based on these experimental results was exactly 3% (Tab 1).

Conclusion. Based on the conducted research, the level of mechanical damage to the cottonseeds exiting the linter machine was analyzed under laboratory conditions. The condition of seed damage was studied under various design parameters and operating modes, and their impact on technological indicators was evaluated. Experimental tests showed that in existing conventional machines, the level of seed damage is relatively high, which negatively affects their quality as planting material.

In contrast, in the linter machine modernized based on the proposed new technological solution, the rotational speeds of the saw cylinder and the beater were controlled using frequency converters. This allowed for the optimization of the mechanical forces acting on the seeds. The test results demonstrated that the level of damage to cottonseeds was significantly reduced when using the upgraded equipment.

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MAQSUD SHAYXZODANING ILMIY-USLUBIY MEROSI VA UNING BUGUNGI AHAMIYATI

Marasulova SHaxnoza

Annotasiya: Ushbu maqolada Maqsud Shayxzodaning ilmiy-uslubiy asarlari tahlil qilinadi hamda ularning bugungi adabiy tanqid, tilshunoslik va tarjimashunoslik sohalaridagi o'rni yoritiladi. Shayxzodaning ilmiy qarashlari zamonaviy ilmiy tadqiqotlar va adabiy jarayonlarga qanday ta'sir etayotgani tahlil qilinib, uning uslubiy merosidan kelajakda foydalanish istiqbollari ko'rib chiqiladi.

Kalit so'zlar: hayoti, ilmiy-uslubiy meros, adabiy tanqid, tarjimashunoslik, ilmiy tadqiqotlar, adabiy metodologiya, asarlari, she'riy to'plamlari,

KIRISH

Umrar bo'ladiki,
Tirigida o'likdir.
Umrar bo'ladiki,
O'lgan odam tirikdir!

Bu mashhur misralar Maqsud Shayxzodaning "Mirzo Ulug'bek" dramasidan olingan bo'lib, ular insoniy meros va tarixiy shaxslarning barhayotligi haqida chuqur ma'no kasb etadi. Bu misralarda inson umrining mazmuni, uning tarixiy va ma'naviy merosi aks ettirilgan. Shayxzoda bu misralar orqali hayot va o'limning nisbiyligini, insonning haqiqiy tirikligi faqat jismoniy mavjudlik bilan emas, balki uning jamiyat va madaniyatdagi izlari bilan o'lchanishini ta'kidlaydi.

O'zbek adabiyotining atoqli namoyondalaridan biri, mashhur shoir, zabardast dramaturg, adabiyotshunos olim, tarjimon va Muallim Maqsud Shayxzoda 1908-yilda Ozarbayjonning Ganja viloyatiga qarashli Oqtosh shahrida ziyoli oilada tavallud topgan. Boshlang'ich va o'rta ma'lumotni Oqtoshda oldi va keyinchalik Boku Oliy pedagogika institutida sirtqi ta'lim turida o'qiy boshladi. 1925-yildan Derkend shahrida muallimlik bilan shug'ullandi.

Maqsud Shayxzoda – o'zbek adabiyotshunosligi va tarjimashunosligi rivojiga katta hissa qo'shgan olim va ijodkor. Uning ilmiy-uslubiy qarashlari hozirgi adabiy jarayonlarga ta'sir ko'rsatishda davom etmoqda. Ushbu maqolada Shayxzodaning ilmiy ishlari va uslubiy tamoyillari bugungi kun nuqtayi nazaridan tahlil qilinadi.

Shayxzoda 1928-yilda Toshkentga kelib, turli gazeta va jurnallar tahririyatlarida, 1935-1938- yillarda esa Fanlar Qo'mitasi qoshidagi Til va adabiyot institutida ilmiy hodim, 1938- yildan to umrining so'ngigiga qadar Nizomiy nomli Toshkent Davlat pedagogika institutining o'zbek mumtoz adabiyoti kafedrasida dotsent vazifasida xizmat qilib, yuqori malakali kadrlar tayyorladi.

ASOSIY QISM

Maqsud Shayxzoda – o'zbek adabiyotshunosligi va tarjimashunosligining yorqin namoyandalardan biri bo'lib, uning ilmiy-uslubiy merosi bugungi adabiy tanqid va lingvistik tadqiqotlarda muhim ahamiyat kasb etadi. U o'z asarlarida adabiyot nazariyasi, tilshunoslik va tarjimashunoslik masalalariga keng e'tibor qaratib, o'ziga xos ilmiy metodologiyani shakllantirgan. Shayxzodaning ilmiy izlanishlari nafaqat o'z davri uchun, balki bugungi ilmiy jarayonlar uchun ham dolzarb bo'lib qolmoqda.

Uning adabiy tanqid va tilshunoslikka oid qarashlari hozirgi o'zbek filologiyasi rivojida muhim o'rin tutadi. Ayniqsa, adabiy-badiiy uslub, tarjimaning nazariy asoslari hamda tahliliy yondashuvlari bo'yicha Shayxzodaning ishlari hali-hanuz tadqiqotchilar uchun asosiy manbalardan biri hisoblanadi. Uning ilmiy-uslubiy qarashlarini zamonaviy adabiyotshunoslik, tarjimashunoslik va tilshunoslik nuqtayi nazaridan qayta tahlil qilish, ularning bugungi kundagi ahamiyatini aniqlash muhim ilmiy masalalardan biridir.

Ijodkorning turli mavzuga bag'ishlangan badiiy asarlarida badiiylilikni oshirish, shu bilan birga o'quvchida real tasviriy holatni ishonтира bilish, emotsional-bo'yoqdor so'zlardan foydalanish, turli sohalarga oid so'z va atamalarni soha mutaxassisi darajasidan ham ortiq o'ziga xos uslubda adabiy til normasi sifatida tasvirlay olish so'z san'atkoridan katta mahorat talab etadi. Maqsud Shayxzodaning badiiy asarlarida hayotning turli jabhalariga taalluqli bo'lgan so'z va atamalar xos o'z badiiy ifodasini topgan. Bu esa, albatta, so'z san'atkorining dunyoqarashi bilan bog'liq kuzatuvchanlik, turli sohalarga bo'lgan qiziquvchanlik, ayniqsa, gumanistik g'oyalar bilan yo'g'rilgan ijtimoiy, tabiiy sohalarga nisbatan chuqur mulohazakorligidan darak beradi.

METODLAR TAHLILI.

Maqsud Shayxzodaning ilmiy-uslubiy merosini o'rganishda turli ilmiy yondashuvlar qo'llanildi. U o'z ijodida adabiy jarayon va tarixiy haqiqatni o'zaro bog'lagan holda, badiiy-estetik tafakkur orqali tahlil qilishga intilgan. Uning ilmiy

qarashlari shoir va olim sifatidagi ikki qirrali iste'dodi bilan uyg'un holda namoyon bo'lgan.

Maqsud Shayxzodaning ilmiy-uslubiy merosini o'rganishda tarixiy-tipologik metod asosiy o'rin tutadi. Bu metod orqali uning qarashlari tarixiy voqealar va adabiy jarayon bilan bog'liq holda tahlil qilindi. Shoirning ilmiy yondashuvlarida insoniyat tarixining turli bosqichlari, milliy va umuminsoniy qadriyatlar aks etgan.

Tahlil jarayonida taqqoslash metodi ham qo'llanilib, Shayxzodaning ilmiy maqolalari va adabiy asarlari o'zbek hamda jahon adabiyotining ilg'or namunalariga qiyoslandi. Bu esa uning ilmiy-estetik qarashlarini chuqurroq anglashga yordam berdi. Xususan, uning "Toshkentnoma" dostoni o'zbek adabiyotining tarixiy asarlari qatorida yuksak baholangan bo'lsa, "Mirzo Ulug'bek" va "Jaloliddin Manguberdi" dramalari orqali tarix va badiiy tafakkur uyg'unligining yorqin namunasini yaratgan.

Adabiy-tanqidiy metod yordamida Shayxzodaning ilmiy qarashlari badiiy ijodi bilan bog'liq holda tahlil qilindi. Uning asarlarida shoirning jamiyatga, tarixga va millat taqdiriga bo'lgan qarashlari yaqqol namoyon bo'lgan. U o'z davrining eng muhim masalalarini qalamga olgan va ularni chuqur ilmiy tahlil bilan boyitgan.

Shuni alohida ta'kidlash joizki, Shayxzodaning ilmiy-uslubiy tamoyillari hozirgi adabiyotshunoslik va tarjimashunoslik tadqiqotlarida ham o'z aksini topmoqda. Uning asarlari va ilmiy qarashlari bugungi kunda ham dolzarbligini yo'qotmagan bo'lib, o'zbek adabiy jarayonini tahlil qilishda muhim manba bo'lib xizmat qilmoqda.

Maqsud Shayxzoda ijodiy faoliyatida insoniyatning tarixiy va ma'naviy yo'lini aks ettirishga alohida e'tibor bergan. U shunday deydi: "Xalqimizning mehnat qahramonligi, kurash va jang, ozodlik va do'stlik, baxt va alam, yurtning go'zal manzaralari va insonning ma'naviy jamoli mening qalamimga oshno." Ushbu fikr uning ilmiy-uslubiy tamoyillarida ham o'z aksini topgan bo'lib, metodlar tahlili jarayonida shoirning tarixiy voqelikni badiiy-estetik yondashuv orqali talqin qilish uslubiga alohida e'tibor qaratildi.

Shayxzoda o'zining "Raqamlar" she'rida inson hayotining mazmuni va ma'naviy boyligini raqamlar timsolida ifodalab,

"Men na munajjimman, na hisobdon, va lekin
ko'raman sonlar va ziddi sonlar"

deb yozadi. Bu esa shoirning ilmiy va falsafiy qarashlarining o'ziga xosligidan dalolat beradi. U har qanday ilmiy hodisani nafaqat riyoziy va aniq mezonlar orqali, balki insoniy tajriba va ruhiy-intellektual jarayonlar bilan bog'lab tahlil qilgan.

Uning “Toshkentnoma” dostoni ham tarixiy-tahliliy metodlar asosida o‘rganilib, unda shoir o‘z davrining eng dolzarb masalalariga ilmiy asoslangan yondashganligi aniqlandi. Adabiy jamoatchilik tomonidan yuqori baholangan bu doston Shayxzodaning nafaqat shoir, balki ilmiy-nazariy tafakkurga ega mutafakkir ekanligini ham isbotlaydi.

Shayxzodaning yondashuvlari metodlar tahlili jarayonida tarixiy-tipologik, taqqoslash, adabiy-tanqidiy hamda intertekstual tahlil metodlari asosida o‘rganildi. Uning ilmiy merosi o‘zbek adabiyotshunosligi va tarjimashunosligi taraqqiyotida bugungi kunda ham muhim o‘rin tutib kelmoqda.

Maqsud Shayxzoda ijodida inson taqdiri, tarixiy haqiqat va milliy o‘zlikni anglash masalalari chuqur yoritilgan. Uning fikricha, “Inson umri cheklangan – muhlatli daftar, demak bu daftarning har bir sahifasini ezgu ishlar bilan to‘ldirish lozim.” Ushbu falsafiy qarash uning ilmiy-uslubiy yondashuvlarida ham yaqqol namoyon bo‘lib, tadqiqot metodlarining asosiy yo‘nalishini belgilaydi.

Shayxzodaning ilmiy-nazariy tamoyillari, ayniqsa, tarixiy-tipologik metod yordamida chuqur o‘rganildi. Uning asarlari va maqolalarida tarixiy jarayonlarni falsafiy mushohada qilishga intilish kuzatiladi. Shoir o‘zbek xalqi kechmishi va uning kelajagi haqida fikr yuritir ekan, o‘tmishni faqat eslab qolish emas, balki undan saboq chiqarish lozimligini ta’kidlaydi.

Shayxzoda o‘zining “Jaloliddin Manguberdi” dramasida ham tarixiy voqealarni badiiy talqin qilish orqali xalq ruhiyatini, mustaqillik uchun kurash g‘oyalarini yoritgan. Uning ilmiy yondashuvi faqat tarixiy faktlarni bayon etishga emas, balki ularni ma’naviy-estetik qiyofada ifodalashga asoslangan.

Tahlil jarayonida adabiy-tanqidiy metod qo‘llanilib, Shayxzodaning adabiy asarlari ham, ilmiy maqolalari ham xalq ma’naviyati bilan uzviy bog‘liq ekani aniqlandi. Uning “Men yo‘lchi bo‘lib, yurgan yo‘llarimda, yurakdagi shubhalarni aritdim” degan satrlari uning ijodiy va ilmiy izlanishlarining mohiyatini ochib beradi.

Shuni alohida ta’kidlash joizki, Shayxzodaning ilmiy-uslubiy yondashuvlari bugungi o‘zbek adabiyotshunosligi va tarjimashunosligida ham dolzarbligini saqlab qolgan. Uning tadqiqot usullari, tarix va badiiy tafakkurni uyg‘unlashtirish yondashuvi hozirgi zamon ilmiy qarashlari uchun ham asos bo‘lib xizmat qilmoqda.

Maqsud Shayxzodaning ilmiy-uslubiy merosi chuqur tahlil qilinganda, uning adabiy-estetik tamoyillari nafaqat o‘z davri, balki bugungi kun adabiyotshunosligi uchun ham muhim ahamiyatga ega ekani aniqlanadi. Uning ijodiy izlanishlari xalq tarixi, milliy o‘zlik, inson ma’naviyati va badiiy tafakkur uyg‘unligi masalalariga asoslangan.

Tahlillar shuni ko'rsatadiki, Shayxzoda o'z asarlarida tarixiy voqealarni badiiy tahlil qilish orqali xalq ruhiyatini, ma'naviy merosini anglashga xizmat qilgan. "Toshkentnoma" dostoni va "Mirzo Ulug'bek", "Jaloliddin Manguberdi" kabi tarixiy dramalarida milliy g'urur, ozodlik ruhi va insoniy jasorat g'oyalari asosiy o'rinni egallaydi.

Shoir o'z ilmiy maqolalarida ham tarixiy-tipologik, adabiy-tanqidiy va taqqoslash metodlari asosida tahlillar olib borgan. Uning "Inson umri cheklangan – muhlatli daftar, demak, har bir sahifasini ezgu ishlar bilan to'ldirish lozim" degan fikri uning ilmiy va badiiy tamoyillarini yoritishga xizmat qiladi.

Natijalar shuni ko'rsatadiki, Shayxzodaning ilmiy va badiiy merosi:

1. Tarixiy tafakkur va badiiy-estetik yondashuv uyg'unligi bilan ajralib turadi.
 2. Milliy va umuminsoniy qadriyatlar uyg'unligini aks ettiradi.
 3. Bugungi adabiyotshunoslik va tarjimashunoslik tadqiqotlari uchun muhim manba bo'lib xizmat qiladi.
 4. Adabiyot va tarixni bog'laydigan yangi ilmiy-uslubiy tamoyillarni taklif etadi.
- Maqsud Shayxzoda nasriy asarlari tili leksikasining tarixiy etimologik qatlamlari jihatdan kuzatilsa, dastlab genetik jihatdan so'zlar 2 guruhga – o'z va o'zlashgan qatlamga bo'linadi. Til lug'at tarkibini tarixiy-etimologik nuqtai nazardan tekshirganda, avvalo tarixan kelib chiqishi nuqtai nazaridan o'zbek tilining o'ziniki bo'lgan so'zlar belgilab olinadi. Bunday so'zlar ijodkor asarlari leksikasining asosini tashkil etgan. Yozuvchi asarida sof turkiy so'zlarni o'rinli ishlatgani - tilning keng imkoniyatlaridan unumli foydalanganligidan dalolatdir. Shoir har bir so'zni qo'llashda asar matni ruhidan kelib chiqib badiiy tasvir vositasi sifatida adabiy tilning leksik imkoni

yatlari hisoblangan omonim, sinonim soʻzlardan mahorat bilan foydalangani. Badiiy asar leksikasining koʻp qirraligi yozuvchining soʻz boyligini namoyon qiluvchi yorqin misollardan biridir.

XULOSA

Oʻtkazilgan tadqiqotlar natijasida Maqsud Shayxzodaning ilmiy-uslubiy tamoyillari bugungi adabiyotshunoslik va tarjimashunoslik uchun ham muhim ahamiyatga ega ekani aniqlandi. Uning ijodida tarixiy voqelikning badiiy talqini, milliy qadriyatlarni yoritish, adabiy-tanqidiy tahlil va intertekstual yondashuv kabi metodlar muhim oʻrin tutgan.

Shayxzodaning ilmiy va badiiy qarashlari shuni koʻrsatadiki, u oʻz asarlarida millat tarixini nafaqat bayon etgan, balki uning maʼnaviy mohiyatini ochib berishga harakat qilgan. “Tarix saboq boʻlsa, adabiyot uning yuragidir” degan tamoyili uning adabiy-estetik qarashlarining asosi boʻlib xizmat qiladi.

Tahlillar shuni koʻrsatadiki:

Shayxzodaning tarixiy voqelikni badiiy talqin qilish uslubi bugungi kunda ham dolzarbligini yoʻqotmagan.

Uning ilmiy-uslubiy tamoyillari hozirgi adabiy jarayonlar va tadqiqotlar uchun ham muhim nazariy asos boʻlib xizmat qilmoqda.

Uning tarjimashunoslik va adabiy-tanqidiy yondashuvlari zamonaviy ilmiy qarashlar bilan uygʻunlashgan holda rivojlanmoqda.

Shu sababli, Shayxzodaning ilmiy merosi oʻzbek adabiyoti va ilm-fan rivojida muhim oʻrin tutib, kelajak avlod tadqiqotchilari uchun ham bebaho manba boʻlib qolmoqda.

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QORIN TIFI: ETIOLOGIYASI, EPIDEMIOLOGIYASI, PATOGENEZI, KLINIKASI VA DAVOLASH USULLARI

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Respublika tez tibbiy yordam markazi Surxondaryo filiali

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Annotatsiya. Ushbu maqolada qorin tifi kasalligining etiologiyasi, epidemiologiyasi, klinik ko'rinishlari, diagnostikasi va zamonaviy davolash usullari ko'rib chiqiladi. Qorin tifi dunyo miqyosida keng tarqalgan infeksiyon kasalliklardan biri bo'lib, uning yuqish yo'llari, profilaktikasi va davolashdagi yangi yondashuvlar muhim ilmiy va amaliy ahamiyatga ega. Kasallikning kelib chiqishi, tarqalishi va uni oldini olish choralari haqida batafsil ma'lumot beriladi.

Kalit so'zlar: Qorin tifi, Salmonella Typhi, etiologiya, epidemiologiya, antibiotik terapiya, profilaktika, vaksina

Kirish.

Qorin tifi - bu Salmonella enterica serotip typhi bakteriyasi bilan tizimli infeksiya. Bu yuqori darajada moslashgan, odamga xos patogen o'z uy egasida saqlanib qolishning ajoyib mexanizmlarini ishlab chiqdi, bu uning yashashi va tarqalishini ta'minlashga yordam beradi. 19-asrda Qo'shma Shtatlar va Evropaning haddan tashqari gavjum va antisanitariya sharoitidagi tif isitmasi kasallik va o'limning muhim sababi edi. 1 Toza suv va yaxshi kanalizatsiya tizimlari bilan ta'minlanishi ushbu hududlarda tif kasalligining keskin kamayishiga olib keldi. Bugungi kunda kasallikning asosiy qismi sanitariya sharoitlari yomon bo'lgan rivojlanayotgan mamlakatlarga to'g'ri keladi. Bu hududlarda kasallikning og'irligini baholash uchun ishonchli ma'lumotlarni olish qiyin, chunki ko'pgina shifoxonalarda qon ekish uchun uskunalar yo'q va tif bilan kasallangan bemorlarning 90 foizi ambulator sifatida davolanadi. Jamiyat tomonidan olib borilgan tadqiqotlar doimiy ravishda sog'liqni saqlash ma'lumotlariga qaraganda tif kasalligining yuqori darajasini ko'rsatdi.

Qorin tifi odatda *S. enterica* serotip tifini chiqaradigan najas yoki siydik tashuvchilar bilan ifloslangan oziq-ovqat yoki suvni yutish orqali yuqadi. Rivojlangan mamlakatlarda bu sporadik kasallik bo'lib, asosan qaytib kelgan sayohatchilarda uchraydi, vaqti-vaqti bilan nuqtali epidemiyalar paydo bo'ladi. Endemik hududlarda kasallikning aniqlangan xavf omillariga uydan tashqarida tayyorlangan muzqaymoq yoki xushbo'y muzli ichimliklar kabi ko'cha sotuvchilari tomonidan tayyorlangan taomlarni iste'mol qilish, ifloslangan suv ichish, yaqin aloqada bo'lgan yoki yaqinda tif isitmasi bilan kasallangan qarindoshlar, shaxsiy gigiena uchun etarli sharoitga ega bo'lmagan kambag'al uy-joy, mikroblarga qarshi vositalar va mikroblarga qarshi vositalardan foydalanish kiradi.

Asosiy qism.

Bakteriya

S. enterica serotip typhi Enterobacteriaceae oilasiga kiradi. Bakteriya O9 va O12 lipopolisaxarid antigenlari, oqsil flagellar antijeni Hd va polisaxarid kapsulali antigen Vi uchun serologik jihatdan ijobiydir. Vi kapsula antijeni asosan *S. enterica* serotip typhi bilan cheklangan, garchi u *S. enterica* serotiplari hirschfeldii (paratyphi C) va dublin va *Citrobacter freundii* ning ba'zi shtammlari tomonidan taqsimlanadi. Noyob flagella turi Hj Indoneziyadan *S. enterica* serotip typhi izolatlarida mavjud. Fagllarni tiplash, impulsli gel elektroforezi va ribotiplash endemik kasallik hududlarida odatda aylanmada ko'p shtammlar mavjudligini ko'rsatdi, ammo epidemiyalar odatda cheklangan miqdordagi shtammlarga bog'liq.

Patogenez

Ko'ngillilarda *S. enterica* serotype typhi ning yuqumli dozasi 1000 dan 1 milliongacha organizmlar orasida o'zgarib turadi. 22 *S. enterica* serotype typhi ning Vi-manfiy shtammlari Vi-musbat shtammlarga qaraganda kamroq yuqumli va kam virulentdir. *S. enterica* serotip typhi ingichka ichakka etib borishi uchun oshqozon kislotasi to'sig'idan omon qolishi kerak va oshqozonning past pH darajasi muhim himoya mexanizmi hisoblanadi. Qarish, oldingi gastrektomiya yoki gistamin H₂ retseptorlari antagonistlari, proton pompasi inhibitörleri yoki ko'p miqdorda antasidlar bilan davolash natijasida achlorgidriya infektsiyaning dozasini pasaytiradi. Ingichka ichakda bakteriyalar shilliq qavat hujayralariga yopishadi va keyin shilliq qavatni bosib oladi. Peyer yamoqlari ustida joylashgan maxsus epiteliya hujayralari bo'lgan M hujayralari, ehtimol, *S. enterica* serotip tifining ichki singishi va uning ostidagi limfoid to'qimalarga o'tish joyidir. Penetratsiyadan so'ng invaziya qiluvchi mikroorganizmlar

ichak limfoid follikulalari va drenajlangan tutqich limfa tugunlariga o'tadi, ba'zilar esa jigar va taloqning retikuloendotelial hujayralariga o'tadi.

Salmonella organizmlari limfoid follikullar, jigar va taloqning mononuklear fagotsitar hujayralarida omon qolishi va ko'payishiga qodir. Bakteriyalar soni, ularning virulentligi va xostning javobi bilan belgilanadigan kritik nuqtada bakteriyalar bu sekvestrlangan hujayra ichidagi yashash joyidan qon oqimiga chiqariladi. Inkubatsiya davri odatda 7 dan 14 kungacha. Bakterimik fazada organizm keng tarqalgan. Ikkilamchi infektsiyaning eng ko'p uchraydigan joylari - jigar, taloq, suyak iligi, o't pufagi va terminal yonbosh ichakning Peyer yamoqlari. O't pufagining invaziyasi to'g'ridan-to'g'ri qondan yoki safrodan retrograd tarqalishi bilan sodir bo'ladi. Safro bilan chiqariladigan organizmlar ichak devoriga qayta kirib boradi yoki najas bilan chiqariladi. O'tkir tif isitmasi bilan og'rigan bemorlarda bakteriyalar soni o'rtacha kontsentratsiyasini ko'rsatadi 1 mikrolitr qon uchun 1 bakteriya (ularning taxminan 66 foizi fagotsitar hujayralar ichida) va bir millilitr suyak iligi uchun taxminan 10 bakteriya. S. enterica serotip typhi kuchli endotoksin ishlab chiqarsa ham, bu bosqichdagi bemorlarda tif isitmasidan o'lim darajasi 1 foizdan kam. Tadqiqotlar tif bilan og'rigan bemorlarda aylanib yuruvchi yallig'lanishga qarshi va yallig'lanishga qarshi sitokinlar darajasining oshishini va og'ir kasalligi bo'lgan bemorlarda yallig'lanish sitokinlarini ishlab chiqarish uchun to'liq qonning kamayganligini ko'rsatdi.

Klinik xususiyatlari

Qorin bo'shlig'ining klinik ko'rinishi va zo'ravonligi o'rganilayotgan bemor populyatsiyasiga qarab farq qiladi. Tifo isitmasi bilan kasalxonaga kelgan bemorlarning aksariyati 5 yoshdan 25 yoshgacha bo'lgan bolalar yoki yoshlardir. 1,52,53 Shu bilan birga, endemik kasallik hududlarida jamoatchilik asosida olib borilgan tadqiqotlar shuni ko'rsatadiki, tif bilan kasallangan ko'plab bemorlar, xususan, besh yoshgacha bo'lgan bolalar, klinik jihatdan tif deb tan olinmagan o'ziga xos bo'lmagan kasalliklarga ega bo'lishi mumkin. Tifo bilan og'riganlarning 60 dan 90 foizigacha tibbiy yordam ko'rsatilmaydi yoki ambulator sifatida davolanadi.

Biror kishi S. enterica serotip typhi yutgandan so'ng, odatda 7 dan 14 kungacha davom etadigan asemptomatik davr boshlanadi (diapazon, 3 dan 60 gacha). Bakteremiyaning boshlanishi isitma va bezovtalik bilan namoyon bo'ladi. Bemorlar odatda kasalxonaga simptomlar boshlanganidan keyin birinchi haftaning oxirida isitma, grippga o'xshash simptomlar bilan birga titroq (qattiq og'riqlar kam

uchraydigan bo'lsa-da), zerikarli frontal bosh og'rig'i, bezovtalik, anoreksiya, ko'ngil aynishi, qorin bo'shlig'ida yomon lokalizatsiyalangan noqulaylik, quruq yo'tal va miyalji bilan murojaat qilishadi. Qoplangan til, nozik qorin, gepatomegaliya va splenomegaliya tez-tez uchraydi. Nisbiy bradikardiya ko'plab jug'rofiy hududlarda barqaror xususiyat bo'lmagan bo'lsa-da, tifda keng tarqalgan hisoblanadi. Kattalarda ko'pincha ich qotishi kuzatiladi, ammo yosh bolalarda va OIV infeksiyasi bo'lgan kattalarda diareya ko'proq uchraydi. Tifo bilan kasalxonaga yotqizilgan bemorda qorin bo'shlig'i alomatlari va normal ichak harakatlari bo'lmasligi odatiy holdir. Dastlab isitma past darajada bo'ladi, lekin u asta-sekin ko'tariladi va ikkinchi haftada u tez-tez yuqori va barqaror (39° dan 40° C gacha) bo'ladi. Taxminan 2-4 mm diametrli eritematoz makulopapulyar yaralarni oqartiruvchi bir nechta atirgul dog'lari 5-30 foiz hollarda qayd etiladi. Ular odatda qorin va ko'krakda, kamdan-kam hollarda orqa, qo'l va oyoqlarda paydo bo'ladi. Qorong'i teriga ega bemorlarda bu lezyonlar osongina o'tkazib yuboriladi. Bemorlarning 10-15 foizida asoratlar paydo bo'ladi va ayniqsa, ikki haftadan ko'proq vaqt davomida kasal bo'lgan bemorlarda yuzaga keladi. Gastrointestinal qon ketish eng keng tarqalgan bo'lib, bemorlarning 10 foizida uchraydi. U nekrotik Peyer yamog'ining ichak tomir devori orqali eroziyasi natijasida yuzaga keladi. Aksariyat hollarda qon ketish engil bo'lib, qon quyish zaruratisiz o'tib ketadi, ammo 2 foiz hollarda qon ketish klinik jihatdan ahamiyatli bo'lib, agar katta tomir ishtirok etsa, tezda o'limga olib kelishi mumkin. Ichak (odatda yonbosh) teshilishi eng jiddiy asorat bo'lib, kasalxonaga yotqizilgan bemorlarning 1-3 foizida uchraydi. Perforatsiya o'tkir qorin bo'shlig'ida yoki yashirincha, qorin og'rig'ining oddiy yomonlashishi, pulsning ko'tarilishi va allaqachon kasal bemorda qon bosimining pasayishi bilan namoyon bo'lishi mumkin.

Diagnostika

Maxsus simptomlar yoki belgilarning yo'qligi tifning klinik tashxisini qiyinlashtiradi. Endemik kasallik bo'lgan hududlarda bir haftadan ko'proq davom etadigan aniq sababsiz isitma, aksi isbotlanmaguncha tif deb hisoblanishi kerak. Qon madaniyati standart diagnostika usuli hisoblanadi; agar katta hajmdagi qon yetishtirilsa (kattalarda 15 ml), ular tif bilan kasallangan bemorlarning 60-80 foizida ijobiydir. Suyak iligi madaniyati ko'proq sezgir. Natija tif bilan og'rigan bemorlarning 80-95 foizida, hatto kasallikning davomiyligidan qat'i nazar, bir necha kun davomida antibiotiklarni qabul qilgan bemorlarda ijobiydir. Qon madaniyati suyak iligi madaniyatiga qaraganda kamroq sezgir, chunki qondagi mikroorganizmlar soni suyak iligiga qaraganda kamroq. Qon madaniyatining sezgirligi kasallikning birinchi

haftasida yuqori bo'lib, antibiotiklarni oldindan qo'llash bilan kamayadi va ekilgan qon hajmi va qonning bulonga nisbati bilan ortadi. Kulturalar shuningdek, qonning buffi qobig'idan, 69 ta streptokinaz bilan davolash qilingan qon pıhtılarından, 68 ta ichak sekretiyanidan (o'n ikki barmoqli ichak torli kapsuladan foydalangan holda), 67 ta atirgul dog'lari va teri parchalaridan tayyorlangan. Najas kulturasining sezuvchanligi yetishtirilgan najas miqdoriga bog'liq bo'lib, pozitivlik darajasi kasallikning davomiyligi bilan ortadi. O'tkir tif isitmasi bo'lgan bemorlarning 30 foizida najas madaniyati ijobiydir. Tashuvchilarni aniqlash uchun to'kilishning tartibsizligi sababli bir nechta namunalarni tekshirish kerak.

Davolash

Endemik kasallik hududlarida tif isitmasi holatlarining 60-90 foizdan ortig'i uyda antibiotiklar va yotoqda dam olish bilan davolanadi. Kasalxonaga yotqizilgan bemorlar uchun samarali antibiotiklar, yaxshi parvarishlash, to'g'ri ovqatlanish, suyuqlik va elektrolitlar muvozanatiga diqqat bilan e'tibor berish, o'limni oldini olish uchun asoratlarni tezda aniqlash va davolash kerak.

Ftorxinolonlar tif isitmasi davolashda eng samarali dori ekanligi haqida kuchli dalillar mavjud. Xinolonga sezgir *S. enterica* serotipi typhi bilan kasallangan bemorlar ishtirokidagi randomizatsiyalangan, nazorat qilinadigan sinovlarda bu dorilar barcha yosh guruhlarida xavfsiz ekanligi isbotlangan va hatto qisqa muddatli davolash kurslarida ham (uch kundan etti kungacha) tez ta'sir qiladi. 76-80 O'rtacha isitmani tozalash muddati to'rt kundan kamroq va davolanish stavkalari 96 foizdan oshadi.

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ЗНАЧЕНИЕ ОБРАЗОВАНИЯ В XXI ВЕКЕ: ВЫЗОВЫ, ПЕРСПЕКТИВЫ И СОЦИОКУЛЬТУРНАЯ РОЛЬ

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Аннотация

В статье рассмотрены ключевые вызовы и трансформации системы образования в XXI веке в условиях глобализации, цифровизации и изменяющихся социальных потребностей. Подчеркивается значение образования как фактора устойчивого развития, формирования человеческого капитала и социальной интеграции. Анализируются современные компетенции, востребованные на рынке труда, и предлагаются направления модернизации образовательной системы.

Ключевые слова

образование XXI века, цифровая грамотность, человеческий капитал, устойчивое развитие, компетенции будущего, межкультурная коммуникация, социализация, гибридное обучение.

Введение

Образование в XXI веке переживает качественные трансформации, обусловленные стремительным развитием технологий, глобализацией, изменением рынков труда и ростом значимости человеческого капитала. Современное образование выходит за рамки простой передачи знаний и становится важнейшим фактором формирования ответственного и адаптивного гражданина. Организация Объединённых Наций подчёркивает, что образование — один из столпов устойчивого развития, социальной справедливости и мира. Поэтому вопрос значимости образования выходит за рамки педагогики и становится объектом изучения социологии, философии, экономики и государственной политики.

1. Образование как основа социально-экономического развития

Уровень образованности напрямую влияет на такие показатели, как валовой внутренний продукт (ВВП), индекс человеческого развития (ИЧР), инновационный потенциал и уровень социальной мобильности. Согласно докладом ПРООН (2023), страны с высокими инвестициями в образование (Норвегия, Канада, Сингапур) демонстрируют устойчивый рост и социальную стабильность. Теория человеческого капитала, предложенная Т. Шульцем и Г. Беккером, подчёркивает, что именно знания и навыки человека составляют до 60% экономического роста в развитых странах.

2. Социальная роль образования

С точки зрения социологии, образование выполняет ряд важнейших функций:

- социализация личности;
- формирование гражданской идентичности;
- трансляция культурных ценностей;
- снижение социальной несправедливости.

Э. Дюркгейм утверждал, что основная задача образования — воспроизводство социальной целостности. В XXI веке, на фоне миграционных процессов и кризиса идентичности, эта функция приобретает особую актуальность.

3. Вызовы цифровой эпохи

Образовательная система сталкивается с рядом новых проблем:

- цифровое неравенство;
- снижение мотивации учащихся;
- быстрое устаревание учебных программ;
- несоответствие традиционной педагогики современным реалиям.

Гибридные формы обучения, сочетающие очные и дистанционные элементы, открывают новые возможности для индивидуализации процесса обучения.

4. Компетенции будущего и перспективы развития образования

В соответствии с отчетами Всемирного экономического форума (2022), к числу ключевых компетенций будущего относятся:

- критическое мышление;
- креативность;
- эмоциональный интеллект;
- умение работать в команде;
- цифровая грамотность;
- адаптивность.

Это требует от школ и вузов перехода от модели «знания ради знаний» к модели «обучения ради жизни». Образовательные учреждения должны стать пространствами развития мышления, а не только источниками информации.

Заключение

Образование в XXI веке — это основа устойчивого развития, социальной стабильности и личного роста. Будущее любой страны зависит от того, насколько эффективно и справедливо организована её образовательная система. Перед обществом стоит задача трансформации образования в живой, гибкий и человекоцентричный процесс, направленный на развитие инклюзивного и гармоничного мира.

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СОЦИОЛОГИЯ РЕЛИГИИ КАК НАУКА: ГЕНЕЗИС, МЕТОДЫ И СОЦИОКУЛЬТУРНАЯ РОЛЬ В СОВРЕМЕННОМ ОБЩЕСТВЕ

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Аннотация

Данная статья представляет собой расширенное исследование социологии религии как самостоятельной научной дисциплины. Рассматриваются исторические этапы формирования социологии религии, её методологические основы, ведущие концепции и ключевые теоретики. Особое внимание уделено анализу вклада Э. Дюркгейма, К. Маркса и М. Вебера, а также влиянию религиозных систем на современные социальные процессы. Обсуждается значение религии в условиях глобализации, мультикультурализма, секуляризации и поиска духовной идентичности. Также анализируется развитие социологии религии в российском контексте — от подавления религиозной жизни в СССР до возрождения интереса к религиозным вопросам в постсоветский период.

Ключевые слова:

религия, социология религии, Дюркгейм, Маркс, Вебер, секуляризация, глобализация, социокультурная идентичность, религиозные институты, духовность.

Введение

Социология религии — это область социологического знания, изучающая религию как социальный институт, структуру и практику. В XXI веке религия остается значимым фактором общественной жизни, несмотря на активные процессы секуляризации. Более того, наблюдается рост интереса к религиозной идентичности, особенно в условиях глобализации и культурной нестабильности.

1. Объект и предмет социологии религии

Объектом является весь комплекс религиозных отношений: от индивидуального акта веры до массовых религиозных движений. Предмет — социальные формы и функции религии, включая поведение верующих, структуру конфессий, ритуалы, символику и взаимодействие религиозных институтов с другими сферами общества (политикой, образованием, правом, культурой).

2. Методология и методы

Социология религии использует как количественные, так и качественные методы:

- Опросы и интервью — для анализа религиозных практик и настроений.
- Наблюдение — для изучения ритуальных действий.
- Контент-анализ — в изучении религиозных текстов и медиапредставлений.
- Исторический метод — для отслеживания эволюции религии в обществе.
- Кросс-культурный анализ — для выявления универсальных и специфических черт религии.

Методологически дисциплина стремится к нейтральности и объективности, что отличает её от теологии.

3. Теоретические основы: Дюркгейм, Маркс, Вебер

- Эмиль Дюркгейм видел в религии механизм социальной солидарности. В своей работе «Элементарные формы религиозной жизни» он утверждает, что религия укрепляет коллективное сознание.
- Карл Маркс рассматривал религию как «опиум народа», то есть как идеологию, способную легитимировать социальное неравенство.
- Макс Вебер исследовал влияние религии на экономическое поведение, особенно протестантизма, что раскрыл в «Протестантской этике и духе капитализма».

4. Российский контекст

Социология религии в России формировалась в особых условиях. В дореволюционный период преобладали философско-богословские подходы. В советское время наука была идеологически ограничена, религия подавлялась, но

изучение религии велось в контексте атеистической пропаганды. В постсоветский период социология религии пережила возрождение, возник интерес к религиозной жизни, новым конфессиям, проблемам духовного возрождения.

5. Современные вызовы и перспективы

Современное общество сталкивается с рядом проблем, где религия играет ключевую роль:

- Мультикультурализм и необходимость межрелигиозного диалога.
- Религиозный экстремизм как угроза безопасности.
- Цифровизация религиозной жизни — появление онлайн-церквей, виртуальных ритуалов.
- Глобальный духовный поиск и рост интереса к нетрадиционным религиям и практикам.

Заключение

Социология религии — это наука, открывающая пути к пониманию сложных взаимодействий между верой, культурой и обществом. В условиях кризисов, культурных изменений и усиления религиозной мобильности она становится всё более значимой. Её междисциплинарность делает её особенно ценной для анализа современного мира.

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INTERNETGA QARAMLIKDAN HIMOYALOVCHI SHAXSIY RESURLAR: IJOBIY PSIXOLOGIK YONDASHUV

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Annotatsiya: Mazkur maqolada internetga qaramlikka ijobiy psixologik yondashuv asosida qaralib, ushbu muammodan himoyalovchi shaxsiy psixologik resurslar tahlil qilinadi. Shaxsda mavjud bo'lgan ijobiy emotsiyalar, hayotiy maqsad, stressga chidamlilik, o'z-o'zini nazorat qilish, ijtimoiy qo'llab-quvvatlash kabi omillar internetga haddan ortiq bog'lanishdan saqlashda muhim rol o'ynaydi. Maqolada ushbu resurslarning har biri nazariy hamda amaliy nuqtai nazardan izohlanadi, ilg'or tadqiqotlar misolida asoslab beriladi va ularni rivojlantirishga qaratilgan psixologik strategiyalar keltiriladi.

Kalit so'zlar: Internetga qaramlik, ijobiy psixologiya, shaxsiy resurslar, stressga chidamlilik, hayotiy maqsad, emotsional barqarorlik, o'zini nazorat qilish, psixologik immunitet.

Kirish. Raqamli texnologiyalar jadal rivojlanayotgan bugungi kunda internetdan foydalanish inson hayotining deyarli barcha jabhalarini qamrab oldi. U nafaqat axborot olish, balki ta'lim, muloqot, dam olish, ijodkorlik va ish faoliyatining ajralmas qismiga aylandi. Ammo internetdan haddan ortiq foydalanish ba'zan insonning ruhiy salomatligiga, ijtimoiy moslashuviga, va shaxsiy rivojlanishiga salbiy ta'sir ko'rsatishi mumkin. Ayniqsa, internetga qaramlik deb ataluvchi holat keng muhokama qilinmoqda. Psixologik jihatdan bu holat shaxsning ijtimoiy aloqalaridan chekinishi, vaqtni noto'g'ri boshqarishi, stressni boshqara olmasligi, hissiy muvozanat buzilishi bilan kechadi.

Hozirgi kunda internet texnologiyalari hayotning deyarli barcha sohalariga chuqur kirib borgan. Ayniqsa, ta'lim tizimida internet vositalarining ahamiyati beqiyosdir. Masofaviy ta'lim, onlayn darslar, raqamli resurslar, virtual kutubxonalar va interaktiv platformalar orqali o'quvchilarning bilim olishi, malaka va ko'nikmalarini mustahkamlashi mumkin. Ammo internetdan foydalanishda me'yorni bilmaslik, uni maqsadsiz ishlatish yoki haddan tashqari bog'lanish holatlari bugungi kunda jahon miqyosida psixologik muammo sifatida o'rganilmoqda.

Internetdan noo‘rin foydalanish deganda, foydalanuvchining internet imkoniyatlaridan ta’limiy yoki ijtimoiy foyda emas, balki ko‘proq vaqtni bekorchi va zararli kontentga sarflashi, o‘z kundalik faoliyatini cheklashi, psixologik holatining o‘zgarishi tushuniladi. Bu holat, ayniqsa, o‘smirlar va talabalarda tez-tez uchrayib turadi. Ijtimoiy tarmoqlar, onlayn o‘yinlar, tok-shou va boshqa qiziqarli, ammo samarasiz kontentlar ularning asosiy e’tiborini o‘quv faoliyatidan chalg‘itadi. Natijada, o‘qishdagi yutuqlar pasayadi, diqqat va xotira zaiflashadi, ijtimoiy faollik kamayadi.

Internetga haddan ortiq bog‘lanish inson psixikasiga salbiy ta’sir ko‘rsatadi. Bu holat ba’zi hollarda “raqamli qaramlik” deb ataladi. U depressiya, asabiylashish, yolg‘izlik, uyqusizlik, motivatsiya yo‘qolishi, ijtimoiy chekinish kabi simptomlar bilan birga kechadi. Bunday psixologik holatlar yoshlarning shaxsiy rivojlanishiga, ijtimoiylashuviga va akademik muvaffaqiyatiga to‘sqinlik qiladi.

Jahon ta’lim tizimida bu muammo bo‘yicha ko‘plab tadqiqotlar olib borilgan. Masalan, AQSHdagi Columbia universiteti tadqiqotlariga ko‘ra, internetga qaram bo‘lgan talabalar boshqa tengdoshlarga nisbatan past o‘zlashtirish ko‘rsatkichlariga ega. Janubiy Koreyada internetga qaramlik sog‘liqni saqlash tizimida alohida muammo sifatida qaraladi va yoshlar uchun maxsus reabilitatsiya markazlari faoliyat yuritadi. Yevropa Ittifoqi davlatlarida esa internet madaniyatini o‘quv dasturlariga kiritish orqali ushbu muammoga qarshi kurashish mexanizmlari ishlab chiqilgan.

Internetdan noo‘rin foydalanish nafaqat shaxsiy darajada, balki ijtimoiy muammolarni ham yuzaga keltiradi. Bu esa ta’lim tizimidan tashqarida ham o‘z aksini topadi: oila a’zolari bilan muloqotning kamayishi, jamiyatda befarqlik va passivlikning ortishi, yoshlar orasida psixologik xavflarning kuchayishi shular jumlasidandir.

Ushbu muammoni hal etish uchun bir nechta yo‘nalishda ish olib borish zarur: avvalo, o‘quvchilarga raqamli savodxonlik va internetdan maqsadli foydalanish ko‘nikmalarini berish kerak. Ikkinchidan, ota-onalar va ustozlar internetdan foydalanishdagi xavflar, qaramlik alomatlari va ularning oldini olish usullari haqida xabardor qilinishi lozim. Uchinchidan, o‘quvchilarni foydali axborot izlash, mustaqil fikrlash va real hayotda ijtimoiy faollikka jalb qilish orqali ularning virtual olamga haddan ortiq bog‘lanishini kamaytirish mumkin.

Ushbu maqolada internetga qaramlikning salbiy ta’sirini yumshatuvchi yoki undan himoyalovchi shaxsiy psixologik resurslar — ya’ni ijobiy psixologik yondashuv asosida insonda mavjud bo‘lgan ichki kuchlar tahlil qilinadi.

Ijobiy psixologiya: muammoni ijobiy yondashuv orqali hal qilish

Ijobiy psixologiya — bu insonning ichki kuchli jihatlari, salohiyati va farovonligini o‘rganishga qaratilgan ilmiy yo‘nalishdir (Seligman & Csikszentmihalyi, 2000).

Ushbu yondashuv muammoni emas, balki echimga olib keluvchi shaxsiy resurslarni topadi. Internetga qaramlikni ham aynan shu nuqtai nazardan o'rganish mumkin: shaxsda mavjud ijobiy resurslar uni bu holatdan himoya qiladi.

Ijobiy psixologik resurslarga quyidagilar kiradi:

Ijobiy emotsiyalar

O'zini anglash va o'zini baholash

Maqsadlilik va motivatsiya

Stressga chidamlilik

Ijtimoiy bog'liqlik hissi

Emotsional intellekt

Ushbu resurslar shaxsda qanchalik kuchli bo'lsa, u internetga bog'lanishga shunchalik kam ehtiyoj sezadi.

Internetga qaramlikdan himoya qiluvchi shaxsiy psixologik resurslar

Emotsional barqarorlik- Emotsional barqarorlik — bu shaxsning ijobiy kayfiyatni saqlab qolish va stressni boshqarish qobiliyatidir. Ijobiy emotsiyalar nafaqat kayfiyatni, balki e'tiborni, qaror qabul qilishni va o'z-o'zini nazorat qilishni ham kuchaytiradi.

Hayotiy maqsad va ma'no- Maqsadsiz hayot odamni bo'shliq hissiga olib boradi. Bu holatda shaxs virtual dunyoga "qochadi". Aksincha, maqsadli yashash unga real hayotda qadriyat topish imkonini beradi.

O'zini boshqarish va o'ziga ishonch- O'zini boshqara oladigan shaxs internetda vaqtni chegaralay oladi. Bu esa qaramlikdan saqlanishga yordam beradi. O'ziga ishonch yuqori bo'lsa, u shaxs virtual tasdiqqa kamroq ehtiyoj sezadi.

Stressga chidamlilik (rezilyentlik)- Rezilyentlik — bu insonning qiyinchiliklardan tiklana olish qobiliyati. Bunday shaxslar muammoga yuzlanadi, undan qochmaydi va internetni stressdan qochish vositasi sifatida ishlatmaydi.

Ijtimoiy qo'llab-quvvatlash- Shaxs atrofidagi insonlar bilan kuchli emotsional bog'lanishga ega bo'lsa, u real muloqotdan rohat oladi. Bu esa onlayn muloqotga haddan tashqari qaramlikni kamaytiradi.

Ijobiy psixologik resurslarni rivojlantirish yo'llari

Internetga qaramlikdan saqlanishda quyidagi psixologik usullar muhim rol o'ynaydi:

Maqsadli yashashni o'rganish – Hayotiy maqsadlar, qadriyatlar ustida ishlash.

Minnatdorchilik kundaliklari – Har kuni ijobiy voqealarni qayd etish.

Mindfulness (onglilik) – Hozirgi onni his qilish va e'tibor bilan yashash.

Kognitiv-bihevioral mashqlar – Fikr va xatti-harakatlar ustida ishlash.

Ijtimoiy aloqalarni faollashtirish – Sport, to‘garaklar, treninglar orqali real hayotda muloqot qilish.

Bu yondashuvlar yordamida shaxs o‘zini anglaydi, boshqaradi va ijtimoiy hayotga ongli ravishda moslasha oladi.

Xulosa. Internetdan noo‘rin foydalanish bugungi jahon ta’lim tizimida psixologik xavf omili sifatida qaralmoqda. Bu muammo yoshlarning bilim olish jarayoniga, ijtimoiy hayotiga va ruhiy salomatligiga bevosita ta’sir qilmoqda. Shu sababli har bir ta’lim muassasasi internetdan foydalanish madaniyatini shakllantirish, sog‘lom raqamli muhit yaratish va yoshlarni axborot texnologiyalaridan ongli foydalanishga o‘rgatish bo‘yicha tizimli ishlarni olib borishi zarur.

Internetga qaramlik — bu zamonaviy ijtimoiy-psixologik muammo. Uning oldini olishda taqiqlashdan ko‘ra shaxsning ichki resurslarini mustahkamlash samaraliroqdir. Ijobiy psixologik resurslar — emotsional barqarorlik, hayotiy maqsad, stressga chidamlilik, ijtimoiy qo‘llab-quvvatlash va o‘zini nazorat qilish shaxsga raqamli dunyoda ham sog‘lom va muvozanatli turmush tarzini olib borishga yordam beradi. Internetga qaramlikni kamaytirishda, ijobiy psixologik strategiyalar orqali shaxsiy resurslarni kuchaytirish muhim yo‘nalish hisoblanadi.

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**YASHIL ALGORITMLAR: EKOLOGIYANI MUHOFAZA QILISHDA
AXBOROT TEXNOLOGIYALARIDAN FOYDALANISH**

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Annotatsiya. Ushbu maqola 22-may – Xalqaro biologik xilma-xillik kuni munosabati bilan tabiatni asrash, Orol dengizi muammosini hal qilish va biologik xilma-xillikni saqlashning dolzarbligini muhokama qiladi. O‘zbekistonning “Yashil makon” loyihasi, Prezident Sh.M. Mirziyoyevning ekologik tashabbuslari hamda zamonaviy texnologiyalar (dronlar, sun‘iy yo‘ldoshlar, AirMO ilovasi) orqali tabiatni muhofaza qilish bo‘yicha yangi yondashuvlar taklif etiladi. Orol dengizi atrofida yashil hududlar barpo etish, suv resurslarini boshqarish, chang va ifloslanishning oldini olish, shuningdek, fuqarolik mas’uliyatini oshirish masalalari tahlil qilinadi.

Kalit so‘zlar: biologik xilma-xillik, Orol dengizi, ekologik muvozanat, yashil taraqqiyot, barqarorlik, zamonaviy texnologiyalar, fuqarolik mas’uliyati, ekologik innovatsiyalar.

Annotation. This article, dedicated to International Day for Biological Diversity on May 22, discusses the importance of protecting nature, solving the Aral Sea crisis, and preserving biodiversity. It presents Uzbekistan’s “Green Space” project, President Shavkat Mirziyoyev’s ecological initiatives, and new approaches to environmental protection using modern technologies such as drones, satellites, and the AirMO application. The article analyzes the creation of green zones around the Aral Sea, water resource management, prevention of dust and pollution, and the promotion of civic responsibility.

Keywords: biological diversity, Aral Sea, ecological balance, green development, sustainability, modern technologies, civic responsibility, ecological innovations.

Аннотация. Настоящая статья, приуроченная ко Дню международного биологического разнообразия 22 мая, посвящена обсуждению актуальности охраны природы, решения проблем Аральского моря и сохранения биологического разнообразия. В статье рассматриваются проект Узбекистана «Зеленое пространство», экологические инициативы Президента Ш.М. Мирзиёева, а также новые подходы к охране окружающей среды с использованием современных технологий (дроны, спутники, приложение AirMO). Анализируются вопросы создания зеленых зон вокруг Арала, управления водными ресурсами, предотвращения пыли и загрязнения, а также повышения гражданской ответственности.

Ключевые слова: биологическое разнообразие, Аральское море, экологическое равновесие, зеленое развитие, устойчивость, современные технологии, гражданская ответственность, экологические инновации.

O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev ta’kidlaganidek: “Tabiat – xalqimizning muqaddas onasi, yer va suvimizning qadrini bilish an’anamizdir. “Yashil makon” loyihasi ana shu an’anani davom ettiradi. Har bir fuqaro, har bir korxona tabiatni asrashda ishtirok etishi kerak.”¹

Har yili 22-may kuni nishonlanadigan Xalqaro biologik xilma-xillik kuni tabiat bilan uyg‘un yashash, ekologik muvozanatni saqlash va kelajak avlodlarga toza muhit qoldirish mas’uliyatini eslatadi. Orol dengizi fojiasi global ekologik muammolarning eng muhim namunalaridan biridir. O‘zbekiston tabiatini muhofaza qilish tajribasi, Orol dengizi muammosini hal qilishda zamonaviy texnologiyalardan foydalanish va fuqarolik mas’uliyatini oshirish muhim omillardan biridir.

Biologik xilma-xillik Yerdagi hayotning asosidir. O‘simliklar, hayvonlar va mikroorganizmlar ekotizimlarning muvozanatini ta’minlaydi. WWF ma’lumotlariga ko‘ra, global miqyosda hayvon turlarining 68 foizi yo‘qolib ketish xavfi ostida (WWF, 2024). Orol dengizining qurishi mahalliy ekotizim, iqlimni va aholining salomatligini jiddiy xavf ostiga qo‘ydi. Mazkur muammoning samarali yechimlaridan biri Orol dengizi atrofida yashil hududlar barpo etish jarayonida daraxt ekishdan avval tuproqni go‘ng va qamish aralashmasi bilan boyitishdir. Bu jarayonda qamish sho‘rlanishni o‘ziga singdirib, daraxt ildizlarini himoya qiladi, go‘ng esa tuproq unumdorligini oshiradi.

“Yashil makon” loyihasi doirasida yuz minglab daraxt ko‘chatlari ekilmoqda, suv resurslaridan odilona boshqarilmoqda hamda qayta tiklanadigan energiya manbalariga

¹ O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning nutqlari. <https://president.uz/uz/lists/view/6000>

o'tish sur'ati ortmoqda. Orol dengizi atrofida yashil hududlar tashkil etish tashabbusi esa xalqaro darajada e'tirof etilmoqda. Shu jihatdan, chorva mollarini keng maydonlarda boqish orqali tabiiy go'ng ishlab chiqarish va tuproq unumdorligini oshirish muhim ekologik yechim sifatida taklif etiladi. Shu bilan birga, Tojikistondan suv resurslarini xarid qilish, Kaspiy dengizidan suv yo'llarini ochish va maxsus nasos stansiyalar qurish orqali Orol dengizini tiklash mumkin.

Tabiatni muhofaza qilishda zamonaviy texnologiyalardan samarali foydalanish muhim ahamiyat kasb etadi. Quyida mazkur yo'nalishda qo'llanilayotgan ayrim ilg'or texnologiyalar keltiriladi.

Dron zavodlari. O'zbekistonda dron ishlab chiqarishni yo'lga qo'yib, qishloq xo'jaligi va ekologik monitoringda qo'llash. Dronlar orqali Orol dengizi atrofidagi ekotizmlarni kuzatish va hayvonlar populyatsiyasini nazorat qilish yaxshi samara beradi.

Sun'iy yo'ldoshlar orqali iqlim o'zgarishlari, chang bo'ronlari va ifloslanishni monitoring qilish mumkin.

AirMO ilovasi. Fuqarolarning tabiatga zarar yetkazuvchi hodisalar (chiqindilar, yong'inlar) haqida xabar berishlari uchun mobil ilova ishlab chiqish. Ilova orqali mutaxassislar muammoni tezkor bartaraf qiladi.

Mutaxassislar tayyorlash. Ekologik monitoring va texnologiyalardan foydalanish bo'yicha kadrlar tayyorlash.

Chang va ifloslanishning oldini olish. Chang bo'ronlari o'simliklar, chorva mollar va inson salomatligiga zarar yetkazadi. Orol dengizi atrofida shamol to'suvchi o'simliklar ekish va chang to'siqlar o'rnatish zarur.

Dori-darmon biznesi. Keraksiz dorilarni qisqartirib, tabiiy dorilarga e'tibor qaratish allergik kasalliklar va boshqa sog'liq muammolarini kamaytiradi.

Toshkent shahrida yuk transportlari uchun alohida aylanma yo'llarni tashkil etish hamda shahar ichida kichik hajmdagi mikro yuk mashinalaridan foydalanish havoning ifloslanishini kamaytirish, asfalt qoplamasining tez eskirishining oldini olishga xizmat qiladi va iqtisodiy jihatdan mablag' tejalishida ham ancha samara beradi. Binolar qurilishida ekologik toza materiallardan foydalanish lozim.

Onlayn nazorat tizimi tabiatni muhofaza qilish jarayonlarini raqamlashtirish va real vaqt rejimida ekologik ma'lumotlarni mas'ul vazirlik hamda idoralarga yetkazib beruvchi zamonaviy monitoring mexanizmini joriy etishni nazarda tutadi.

Xulosa o'rnida shuni aytish mumkinki, Xalqaro biologik xilma-xillik kuni tabiatni asrash va Orol dengizi muammosini hal qilishda birgalikdagi harakatlar zarurligini eslatadi. O'zbekistonning "Yashil makon" loyihasi, zamonaviy texnologiyalar va fuqarolik mas'uliyati orqali global ekologik muammolarni yechishda yetakchi bo'lishi

mumkin. Har bir fuqaro daraxt ekib, suvni tejab, tabiatni asrashi kerak. Orol dengizi atrofida yashil hududlar barpo etish va suv resurslarini boshqarish kelajak avlodlarga toza muhit qoldirish garovidir.

**IKKINCHI TARTIBLI HOSILASI KVADRATI BILAN
INTEGRALLANUVCHI FUNKSIYALAR FAZOSIDA KVADRATUR
FORMULANING EKSTREMAL FUNKSIYASI**

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**EXTREME FUNCTION OF THE QUADRATURE FORMULA IN THE
SPACE OF FUNCTIONS INTEGRATED WITH A SECOND-ORDER
DERIVATIVE.**

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Annotation: In this paper, let's consider constructing an optimal quadrature formula in the mmm-space i.e. in the space of functions whose generalized derivative of order 2 is summed by its Square in the cross section $[0,1]$. Furthermore, using Rees's theorem on the general appearance of a linear continuous functional, finding the error-functional extreme function of a quadrature formula is brought to solve the boundary problem for Ordinary Differential Equations. By solving this boundary problem, a representation of the extreme function of the error functional of the quadrature formula is obtained.

Keywords: Quadrature formula, extreme Function, Error functional.

Annotatsiya: Ushbu ishda, $W_2^{(2)}(0,1)$ -fazosida ya'ni 2-tartibli umumlashgan hosilasi $[0,1]$ kesmada kvadrati bilan jamlanuvchi funktsiyalar fazosida optimal kvadratur formulani qurishni ko'rib chiqamiz. Bundan tashqari, chiziqli uzluksiz funksionalning

umumiy ko‘rinishi to‘g‘risidagi Riss teoremasidan foydalanib, kvadratur formulaning xatolik funksionali ekstremal funksiyasini topish oddiy differensial tenglamalar uchun chegaraviy masala yechishga keltiriladi. Bu chegaraviy masalani yechish orqali kvadratur formulaning xatolik funksionalining ekstremal funksiyasining ko‘rinishi olinadi.

Kalit so‘zlar: Kvadratur formula, ekstremal funksiya, xatolik funksionali.

Kirish. Masalani qo‘yilishi. Odatda amaliy masalalarni aniq integralni hisoblashga keltirilganda, ishning eng qiyin qismi allaqachon ortda qolganligini aytishimiz mumkin. Bundan tashqari, agar integral ostidagi funksiya $f(x)$ ga teng bo‘lsa, uning boshlang‘ichini $F(x)$ funksiya elementari sifatida ifodalash mumkin bo‘lsa, unda aniq

$$\int_a^b f(x)dx = F(b) - F(a)$$

integralning qiymatini ushbu formuladan foydalanib osongina olish mumkin. Amalda, bu ba‘zan sezilarli qiyinchiliklarga olib kelishi mumkin, chunki integral ostidagi funksiyaning boshlang‘ichi $F(x)$ juda murakkab ko‘rinishga ega bo‘lishi mumkin.

Bu usul mutlaqo yaroqsiz bo‘lib chiqishi mumkin, agar (bu tez-tez sodir bo‘ladi) funksiyasi $F(x)$ elementar funksiyalar orqali ifodalanmaydi.

Alohida maxsus funksiyalar uchun ularning qiymatlari jadvalga kiritilgan, boshqa hollarda, aniq integral integralni u yoki bu turdagi qatorlarga yoyish orqali hisoblanishi mumkin.

Ba‘zan ba‘zi aniq integrallarni kompleks o‘zgaruvchining funksiyalari nazariyasidan foydalanib hisoblash mumkin.

Agar ushbu usullar mos bo‘lmasa, u holda aniq integralning qiymati raqamli integratsiya formulalari deb ataladigan formulalar yordamida raqamli tarzda hisoblanishi mumkin, ya’ni kvadratura formulalari.

Kvadratura usuli ko‘p hollarda boshqa usullarga nisbatan kamroq hisoblash kuchini talab qiladi. Ayrim integrallarning qiymatlarini eng yuqori aniqlikda va arzon narxlarda taxminiy hisoblash hisoblash matematikasining dolzarb muammolaridan biridir.

Qaralayotgan funksiyalar sinfida kvadratur formulaning maksimal xatoligi kvadratur formulalar nazaryasining muhim masalasi hisoblanadi.

Biz quyidagi ko‘rinishda kvadratur formulani qaraymiz [1-2]

$$\int_0^1 \varphi(x)dx \cong \sum_{\beta=0}^N k[\beta] \varphi(h\beta) \quad (1)$$

bu yerda $k[\beta]$ - (1) kvadratur formulaning hozircha noma'lum koefitsiyentlari, $h = 1/N$, N – natural son, integral ostidagi $\varphi(x)$ funksiya $W_2^{(2)}(0,1)$ fazoga tegishli. Bunda $W_2^{(2)}(0,1)$ fazo bu birinchi tartibli hosilasi absolyut uzluksiz va ikkinchi tartibli hosilasi $L_2(0,1)$ ga tegishli barcha funksiyalar sinfi. Ushbu $W_2^{(2)}(0,1)$ fazo

$$\langle \varphi, \psi \rangle_W = \int_0^1 \left(\frac{d^2 \varphi(x)}{dx^2} \cdot \frac{d^2 \psi(x)}{dx^2} + \frac{d\varphi(x)}{dx} \cdot \frac{d\psi(x)}{dx} \right) dx. \quad (2)$$

skalyar ko'paytmaga nisbatan Gilbert fazosi bo'ladi. Bu yerda (2)- skalyar ko'paytma yordamida

$$\|\varphi\| = \left\{ \int_0^1 \left(\left(\frac{d^2 \varphi(x)}{dx^2} \right)^2 + \left(\frac{d\varphi(x)}{dx} \right)^2 \right) dx \right\}^{\frac{1}{2}} \quad (3)$$

aniqlanadi.

(1)-kvadratur formulaning xatoligi deb

$$\int_0^1 \varphi(x) dx - \sum_{\beta=0}^N k[\beta] \varphi(h\beta) \quad (4)$$

ayirmaga aytiladi va bu ayirmaga $W_2^{(2)}(0,1)$ fazosida aniqlangan quydagi xatolik funksionali mos keladi

$$\ell(x) = i_{[0,1]}(x) - \sum_{\beta=0}^N k[\beta] \delta(x - h\beta), \quad (5)$$

bu yerda $i_{[0,1]}(x)$ - $[0,1]$ kesmaning xarakteristik funksiyasi, $\delta(x)$ - Dirakning delta-funksiyasi.

Odatda, $\ell(x)$ funksionalning $\varphi(x)$ funksiyadagi qiymati quyidagicha aniqlanadi

$$(\ell, \varphi) = \int_{-\infty}^{\infty} \ell(x) \varphi(x) dx \quad (6)$$

(6) tenglikka asosan, (5) formulani etiborga olib, (4) ayirma haqiqatdan ham, $\ell(x)$ xatolik funksionalining $\varphi(x)$ dagi qiymati ekanligiga ishonch hosil qilamiz, ya'ni

$$(\ell, \varphi) = \int_{-\infty}^{\infty} \ell(x) \varphi(x) dx = \int_{-\infty}^{\infty} \left(i_{[0,1]}(x) - \sum_{\beta=0}^N k[\beta] \delta(x - h\beta) \right) \cdot \varphi(x) dx =$$

$$= \int_{-\infty}^{\infty} i_{[0,1]}(x) \varphi(x) dx - \sum_{\beta=0}^N k[\beta] \delta(x - h\beta) \cdot \varphi(x) dx = \int_0^1 \varphi(x) dx - \sum_{\beta=0}^N k[\beta] \varphi(h\beta).$$

Demak,

$$(\ell, \varphi) = \int_0^1 \varphi(x) dx - \sum_{\beta=0}^N k[\beta] \varphi(h\beta) \quad (7)$$

kvadratur formulaning (7) xatoligi $W_2^{(2)*}(0,1)$ fazosida chiziqli funksionalni aniqlaydi, bu yerda $W_2^{(2)*}$ fazo $W_2^{(2)}$ fazoga qo'shma fazo. U holda, Koshi-Shvars tengsizligidan xatolikning absolyut qiymati yuqoridan quyidagicha baholanadi:

$$|(\ell, \varphi)| \leq \|\varphi\|_{W_2^{(2)}(0,1)} \cdot \|\ell\|_{W_2^{(2)*}(0,1)}$$

Bu tengsizlikdan biz (1) kvadratur formulaning (7) xatoligi $\ell(x)$ xatolik funksionalining

$$\|\ell\|_{W_2^{(2)*}(0,1)} = \sup_{\|\varphi\|_{W_2^{(2)}(0,1)}=1} |(\ell, \varphi)| = \sup_{\varphi, \|\varphi\| \neq 0} \frac{|(\ell, \varphi)|}{\|\varphi\|_{W_2^{(2)}(0,1)}}$$

normasi orqali baholanishini xulosa qilamiz.

Yuqoridagi tengsizlikdan ko'rinadiki, (4) xatolikning absolyut qiymatini yuqoridan baholash uchun, (5) xatolik funksionalining normasini topish talab etiladi. Buning uchun esa mos ekstremal funksiyani aniqlash kerak. Quyida aynan shu ekstremal funksiyani aniqlash masalasini qaraymiz.

Ushbu masalani yechish uchun, ekstremal funksiya ta'rifidan foydalanamiz. Ma'lumki, Koshi-Shvarts tengsizligini tenglikka aylantiruvchi $U_\ell(x)$ funksiyaga ekstremal funksiya deyiladi, ya'ni

$$(\ell, U_\ell) = \|\ell\|_{W_2^{(2)*}(0,1)} \cdot \|U_\ell\|_{W_2^{(2)}(0,1)}. \quad (8)$$

$W_2^{(m)}(0,1)$ Gilbert fazosida chiziqli uzluksiz funksionalning umumiy ko'rinishi haqidagi Riss teoremasidan foydalanib quyidagini yozamiz.

$$\|\ell\|_{W_2^{(2)*}(0,1)} = \|U_\ell\|_{W_2^{(2)}(0,1)}. \quad (9)$$

Shuningdek, (8) va (9) dan quyidagi xulosaga ega bo'lamiz:

$$(\ell, U_\ell) = \|\ell\|_{W_2^{(2)*}(0,1)}^2. \quad (10)$$

Boshqa tomondan, xuddi shu teorema bo'yicha, $W_2^{(2)}(0,1)$ fazoning har qanday $\varphi(x)$ elementi uchun ushbu tenglikni olamiz

$$(\ell, \varphi) = \langle U_\ell, \varphi \rangle,$$

bu yerda

$$\langle U_\ell, \varphi \rangle = \int_0^1 \left(\frac{d^2 \varphi(x)}{dx^2} \cdot \frac{d^2 U_\ell(x)}{dx^2} + \frac{d\varphi(x)}{dx} \cdot \frac{dU_\ell(x)}{dx} \right) dx. \quad (11)$$

Aytaylik, $\varphi(x)$ funksiya $W_2^{(2)}(0,1)$ fazoga tegishli cheksiz differensiallanuvchi funksiya bo'lsin, ya'ni.

$$\varphi(x) \in \overset{\circ}{C}^{(\infty)}(0,1).$$

(11) tenglikning o'ng tomonini bo'laklab integallab quyidagini hosil qilamiz

$$U_\ell^{(4)}(x) - U_\ell^{(2)}(x) = \ell(x). \quad (12)$$

$$\left(U_\ell^{(3)}(x) - U_\ell^{(1)}(x) \right) \Big|_{x=0}^{x=1} = 0, \quad (13)$$

$$U_\ell^{(2)}(x) \Big|_{x=0}^{x=1} = 0. \quad (14)$$

Teorema 1. (12)-(14) chegaraviy masalaning yechimi (1) kvadratur formulaning (5) xatolik funksionali ekstremal funksiyasi bo'lib, quyidagi ko'rinishga ega.

$$U_\ell(x) = \ell(x) * \mu_2(x) + P_0,$$

bu yerda

$$\mu_2(x) = \frac{\text{sign}x}{2} \left(\frac{e^x - e^{-x}}{2} - x \right) \quad (15)$$

ushbu $\frac{d^4}{dx^4} - \frac{d^2}{dx^2}$ differensial operatorning fundamental yechimi,

$$\text{sign}x = \begin{cases} 1, & x > 0, \\ 0, & x = 0, \\ -1, & x < 0, \end{cases} \quad P_0 \text{ - ixtiyoriy o'zgarmas son.}$$

Xulosa. Shunday qilib, biz ushbu ishda $W_2^{(2)}(0,1)$ fazoda optimal kvadratura formulasini qurishni ko'rib chiqdik. Bundan tashqari, kvadratura formulalarining ekstremal funksiyasini topdik keying ishlarimizda xatolik funksionalining normasini ko'rinishini topishni amalga oshiramiz. .

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TECHNOLOGY FOR SYNTHESIS OF TEREPHTHALAMIDE FROM PLASTIC WASTE

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Abstract

In this study, a technology was developed to obtain a valuable product - terephthalamide - by recycling plastic waste, which causes great harm to the environment. The developed technology consists of two main stages: in the first, terephthalic acid was isolated from plastic waste by hydrolysis, and in the second, terephthalamide was synthesized by reacting this acid with urea. This method is environmentally friendly, relatively inexpensive and highly efficient, and ensures the recycling of waste.

Keywords: plastic waste, terephthalic acid, terephthalamide, hydrolysis, neutralization, autoclave.

Introduction

Plastic waste is one of the global environmental problems today. Their decomposition time is very long, which leads to pollution of soil and water bodies. Therefore, obtaining secondary, useful products through their processing is one of the important scientific and practical directions. Waste based on polyethylene terephthalate (PET) is very suitable for chemical processing. The polymer chains in them can be hydrolyzed to extract useful substances. In this work, a technology was developed to hydrolyze plastic waste and obtain terephthalic acid and then terephthalamide from it.

Experimental part

In the experimental work, initially sorted plastic waste was crushed and hydrolyzed with NaOH solution.

- Reaction conditions: Plastic and NaOH (together with water) were mixed in a ratio of 1:2.
- Temperature: 180 °C- Time: 3 hours- The solute was dissolved in warm water and then filtered.
- The resulting solution was neutralized with HCl acid and again from the filter was held.

The product separated from water was dried at 45–50 °C .

At this stage, terephthalic acid was obtained with a yield of 55–60%. In the next step, the obtained acid was reacted with urea :

- Ratio: 1:2 (terephthalic acid: urea) - Apparatus: Autoclave - Conditions : 185 °C, 3–5 atm pressure

- Time : 3 hours

Reaction as a result terephthalamide was formed. The synthesized product was then characterized by spectroscopic and physicochemical methods. with analysis was done .IR- spectroscopic analysis result

The structure of the substance obtained as a result of this reaction was studied and analyzed using the IR spectrum (Fig.1).

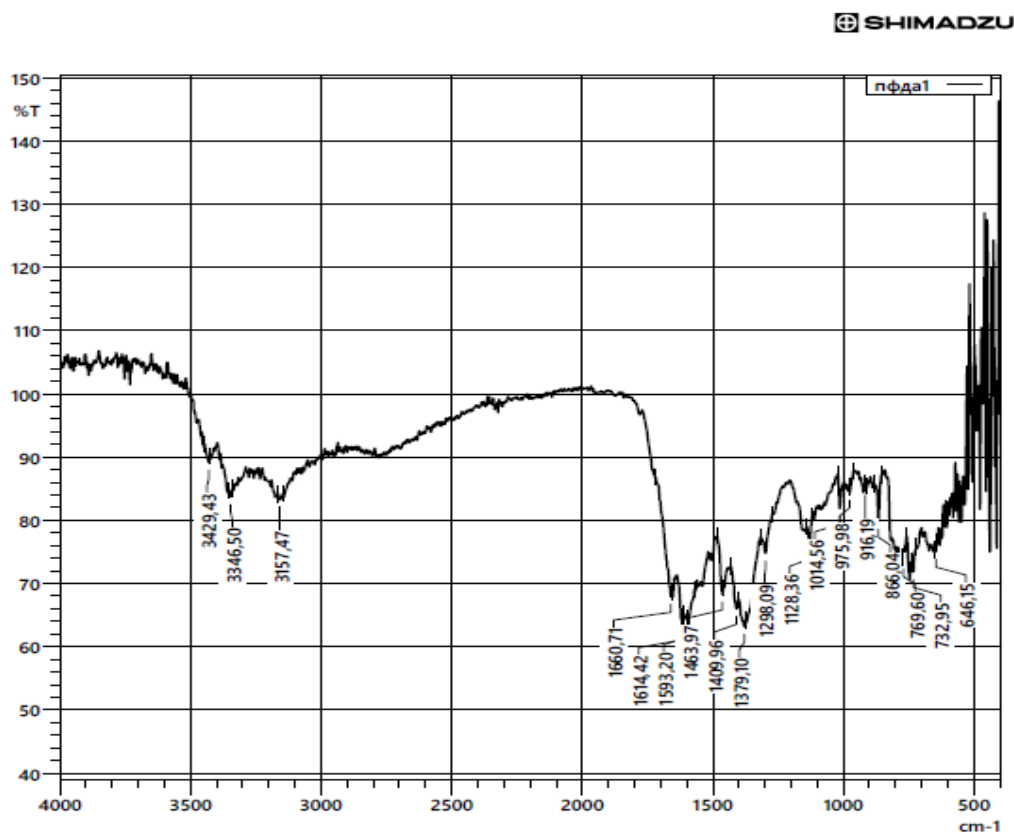


Figure 1. IR spectrum of terephthalamide

Results and discussion

Experiments have shown that terephthalic acid can be efficiently obtained by hydrolyzing plastic waste. The neutralization and drying stages affect the quality of the product. High-quality terephthalamide was obtained from terephthalic acid reacted

with urea. This compound can be used as an important raw material in the synthesis of polymeric materials or monomers in subsequent stages. The proposed technology is relatively simple, economically viable and environmentally friendly, and can be an alternative solution for waste recycling.

Conclusion

The synthesis of terephthalic acid, a useful substance, and terephthalamide from it through the hydrolysis of plastic waste has been successfully carried out. This process allows for environmental protection, waste reduction, and the production of products with high added value. In the next stages, the prospects for the use of synthesized products in polymer materials will be studied.

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XATSHUNOSLIK EKSPERTIZASIDA KO'P OBYEKTLI QO'L YOZUV TADQIQOTLAR METODIKASINI TAKOMILLASHTIRISH.

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eksperti, katta leytenant

Annotatsiya: Ushbu tezisda sud-xatshunoslik ekspertizasining ko'p obyektli xatshunoslik tadqiqotlarini o'tkazish asoslari yuzasidan amaliy harakatlar haqida batafsil bayon etilgan.

Kalit so'zlar: ko'p obyektli, qo'l yozuv, mutaxassis, iqtisodiy jinoyatlar, guruhlash, xatshunoslik ekspertizasi obyektlari to'plami.

Jamiyatda barqarorlik, tinchlik va osoyishtalikni qaror toptirish inson huquq erkinliklariga so'zsiz rioya etilishini ta'minlash mamlakatni ijtimoiy-iqtisodiy jihatdan yanada rivojlantirish, aholi farovonligini yuksaltirish, huquqiy demokratik davlat qurish bo'yicha amalga oshirilayotgan keng ko'lamli islohotlardan ko'zlangan maqsadlarga erishishning muhim sharti hisoblanadi. Bugungi kunda dunyo miqyosida globallashuv jarayoni keng quloch yoyganligi yaqqol namoyon bo'lmoqda. Bu esa o'z navbatida jamiyat hayotida jinoyatchilikning yanada ko'payishiga va yangicha ahamiyat kasb etishiga sabab bo'lmoqda.

Sud-xatshunoslik qo'l yozuvi ekspertizasining amaldagi amaliyoti ko'p sonli va qiyosiy obyektlarga ega bo'lgan materiallar sonining sezilarli darajada ko'payishini ko'rsatadi. Hozirda ko'p obyektli tadqiqotlar kichik obyektlarga qaraganda ustunlik qilmoqda. Bunday muammolarni hal qilish, qoida tariqasida, xatto tajribali qo'l yozuvlar tadqiqotini o'tkazuvchi mutaxassislar uchun ham ba'zi qiyinchiliklarni yuzaga keltirmoqda.

Sud-xatshunoslik qo'l yozuvi ekspertizasi metodologiyasining umumiy qoidalari ko'p obyektli tadqiqotlarga ham tegishli bo'lishiga qaramay, ularni ishlab chiqarish jarayoni o'ziga xos xususiyatlarga ega. Xususan, ekspertning tadqiqot materiallari bilan ishlashni tashkil etish, obyektlarni guruhlash, tadqiqot o'tkazish tartibi va o'rganishning alohida bosqichlari va bosqichlarining mazmuni, qo'l- yozuvi xususiyatlarini taqqoslash va baholash va boshqa masalalariga taalluqlidir. Yuqoridagi holatlar bilan bog'liq holda, ekspert qo'l-yozuvlarni tekshirishning ko'plab harakatlariga ta'sir ko'rsatadigan nazariy va uslubiy qoidalarni alohida ko'rib chiqish zarurati tug'iladi.

Ko'p obyektli xatshunoslik tadqiqotlari amaliyotida sud xatshunoslik ekspertizalarini o'tkazishda xaqli ravishda eng murakkab va ko'p mehnat talab qiladigan tadqiqot turi hisoblanadi. U ko'pincha iqtisodiy jinoyatlarni aniqlash va tergov qilishda, ko'p miqdordagi baxsli qo'l yozuv materiallari mavjud bo'lganda qo'llaniladi. Bunday xollarda ekspert tergovchining qarorida yoki sudning ajrimida ko'rsatilganlardan tashqari ham o'ziga kelib tushgan topshiriqni tushungan holda ko'p obyektli qo'l yozuvi ekspertizasi o'tkazish to'g'risida qaror qabul qiladi.

Ushbu tadqiqotlarlar xatshunoslik ekspertizasining alohida turidir. Ularning o'ziga xosligi ko'plab munozarali qo'lyozmalar va (yoki) taqdim etilgan qiyosiy namunalarning turli toifalarini o'rganish bilan bog'liq bo'lib, bu identifikatsiyalash va identifikatsiyalash xarakteridagi muammolarni xal qilishda ekspert vaziyatlarining xilma-xilligidan kelib chiqib tasniflaydi. Ko'p obyektli sud-xatshunoslik tadqiqotlarida qo'l yozuvi tekshiruvi har doim qo'l yozuv obyektlari to'plamini o'rganishni va ularni guruhlashni ifodalaydi. Biroq, bu xolatda qo'llaniladigan "ko'p obyektli sud xatshunoslik ekspertizasi" va "xatshunoslik ekspertizasi obyektlari to'plami" tushunchalari bir-biriga to'liq mos kelmaydi.

Xatshunoslik ekspertizasi obyektlari to'plami odatda qo'l yozmaning sud-xatshunoslik ekspertizasi objekti sifatida ikki yoki undan ortiq individual qo'l yozuvi namunasi to'plamining mavjudligini anglatadi. Bularning barchasida, sinfi va turidan qat'iy nazar, xar qanday vazifani xal qilish mutaxassisni bitta qo'l yozuvi obyektini o'rganishda amalga oshirilmaydigan tadqiqotning qo'shimcha bosqichlarini o'tkazishga majbur qiladi. Masalan, individual yoki guruhli identifikatsiyalash jarayonida o'rganilayotgan qo'lyozmalarining umumiy kelib chiqishi haqidagi tushunchani tekshirish kerak (ular bir shaxs yoki turli shaxslar tomonidan yozilganmi va hokazo). Shu bilan birga, xatshunoslik ekspertizasi obyektlari to'plamining barcha turlari sud xatshunoslik ekspertizasining ko'p obyektlilik ko'rsatkichlariga muvofiq emas. Ulardan ba'zilarining mavjudligi faqat bir nechta obyektli tadqiqotlar uchun mos keladi.

Ushbu paradoks, bir qarashda, sud-xatshunoslik ekspertizadagi "ko'p obyektlilik" tushunchasi an'anaviy ravishda sof amaliy ma'noga ega bo'lib, ekspert tomonidan bajarilgan ish hajmini miqdoriy mezon bo'yicha baholashni obyektivlashtirishga imkon beradi. Shuning uchun o'n yoki undan ortiq individual qo'l yozuvi obyektlari to'plamini o'z ichiga olgan sud xatshunoslik ekspertizasi ko'p obyektli hisoblanadi.

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"DEVONI FONIY" - A MASTERPIECE

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ANNOTATION

This article analyzes Alisher Navoi's adaptations to Amir Khusrav Dehlavi's ghazals in the collection "Devoni Foni". It demonstrates the artistic significance of the adaptation tradition carried out by Navoi, his ideological and methodological approaches, as well as the creative connections between the two great poets. The example of adaptation reveals Navoi's place in Uzbek literature, its interconnection with the traditions of great Persian-Tajik literature, the culture of literary dialogue, and his attitude to spiritual heritage. The article serves to shed light on the scientific and practical significance of literary adaptations, and to provide a deeper understanding of Navoi's literary worldview through his practical work.

KEYWORDS: Alisher Navoi, Amir Khusrav, Divani Fani, tatabbu', ghazal, literary dialogue, artistic tradition, spiritual heritage, Turkish and Persian literature, methodological analysis.

АННОТАЦИЯ

В статье анализируются обработки Алишером Навои газелей Амира Хусрава Дехлави в сборнике «Девони фоний». В статье раскрывается художественная значимость традиции адаптаций, осуществляемых Навои, его идейно-методологические подходы, а также творческие связи двух великих поэтов. На примере адаптаций раскрывается место Навои в узбекской литературе, его взаимосвязь с традициями великой персидско-таджикской литературы, культурой литературного диалога и его отношение к духовному наследию. Статья призвана раскрыть научное и практическое значение литературных адаптаций, а также глубже понять литературное мировоззрение Навои через призму его практической деятельности.

КЛЮЧЕВЫЕ СЛОВА: Алишер Навои, Амир Хусрав, Дивани Фани, татаббу, газель, литературный диалог, художественная традиция, духовное наследие, турецкая и персидская литература, методологический анализ.

Alisher Navoi builds the meaning of two verses of Khusraw Dehlavi in the shell of one verse, combines them in one verse and achieves compactness, creating a wonderful picture. If you pay more attention, the artistic skill of both poets, their artistry are even

more clearly manifested in these verses. In both texts, a clear emphasis is placed on the word "fire", and around this word (word) the hero's state is revealed, and the deep aspects of the general image become clearer. For example, Dehlavi gives various qualities of the hero through the word "fire", and this very word is also useful in describing the description of the friend. "Fire" is a face, a face, fire - eyes, fire - water, eyes - water, fire - sun, fire - light, fire - sigh, etc. Dehlavi and Navoi uses both the methods of contrast and attribution with the single word "fire", that is, fire is contrasted with water in Dehlavi, because these words are inherently contradictory to each other. Navoi uses the word "fire" in two places of his text and achieves complete success in describing the hero's state around this word. Note: fire and sigh, fire and moon, fire and sky, fire and veil, fire and face, moon and face, moon and veil, face and veil, because fire and sigh, fire and sky acquire meanings that are compatible with each other. Now the beauty of the beloved is fire, the face of the beloved is the moon, fire and moon - the face of the beloved, the face of the beloved is the moon, fire - the face is hidden inside the veil, that is why the lover. So fire - the face of the beloved, the face of the beloved is the moon, fire - sigh, the lover's sigh is fiery, fiery, veil and sky, veil and fire, veil and face, veil and The moon, fire, face, the moon is covered by the sky, this is a reference to the monstrosity of the sky, and moreover, with his fiery song, he wants to go against the sky - time, and more precisely, he comes out. This same feature is also clearly visible in the tenth verse of Dehlavi, where the poet skillfully uses the contrasts of night and fire, night and sun, morning and night, and the lover burns with the desire to set the sky on fire with his song.

Amir Xusrav:

On dam ki mepo'shi qabo, maxrom, az bahri xudo,
Po'shida dor az chashmi mo on qomati cholokro (1– 29).

Alisher Foni:

Aftad ba mardum sad xatar go'yad maloyik alhazar,
Har so' ki sozi jilvagar on qomati cholokro (2–10).

Dehlavi says "on qomati cholokro" – hide a beautiful figure from us, keep it hidden from our eyes, because it makes the lover impatient, condemns him to oppression. Navoi continues this very verse of the master, giving it vivid images and life scenes. There is life in the oppression of Dehlavi's hero, and Navoi gives the answer: if you show off your beautiful figure to everyone, as if you were not putting people in danger enough, you will even force angels to cut their collars! Both verses cited as examples above are distinguished by their real and logical foundations in every respect. Alisher

Navoi sometimes Amir Khusrav Dehlavi байтларининг чинакам мафтунига айланади, бу “идрок” қофияли байтлар мисолида кўринади.

Amir Xusrav:

Hargiz labe nadhi ba man v-ar bo'saye go'y bizan,
Oyam chu nazdiki dahan, rah gum shavad idrokro (1–29).

The content of Khusraw Dehlavi's verse amazes with its depth, Alisher Navoi refrains from repeating it and strives to discover other aspects of its content.

Алишер Фоний:

Бояд ки масти **фан куни** дайри муғон **маскан куни**,
Гар боядат **равшан куни** ойнаи идрокро (2–Б.10).

No matter how much intoxication and worldliness you make your hero Alisher Navoi's motto - "It should be a day of drunkenness, a day of death, a day of madness," but keep your mind clear, do not lose your mind - If you must, be a clear day, a window of understanding." But to be fair, just as Dehlavi's couplet stunned Navoi, it also encompasses the entire being of the ghazal khan. The second line of Dehlavi's couplet contains noble thoughts about love: "My heart is so close to the mouth, my heart is so lost in understanding," after all, there is no better definition of a sign of incomparable love, a sign of true love. In both ghazals, special emphasis is placed on the detail of "taryok":

Amir Xusrav:

Jonam chu raft az tan burun, vaslam chi kor oyad kunun,
In zahr bigzasht az fusun, zoye' makun taryokro (1– S.29).

Alisher Foni:

Oniy dar in dayr olam chun muhlkat shud zahri g'am,
Chun murshid jon baxsh dam z-o' no'sh kun taryokro (2–B.10).

Taryok is a symbol of joy, merriment, and freedom from sorrow. Through taryok, Navoi wants to escape from the “everyday sorrow” – the world, its sorrows, and its tricks. This idea resonates in both verses, and even the verse of Khusraw sounds like the end of the ghazal. Navoi understood this well, so he gives the detail of “taryok” precisely in the ghazal’s praise. This similarity in meaning and content, image and stylistic affinities, harmonies, and sometimes similarities in purpose and thought are often found.

The above ghazals describe the suffering of a lover, the suffering of separation, the indifference, indifference, and oppression of a beloved. In fact, the lover's sufferings are the sufferings of the time, the sufferings of the emigration are the sufferings of the time, the indifference of the lover is the indifference of the time and environment, the

indifference of the lover is the indifference of the era, the oppression of the lover is the oppression of the world and circumstances. Both ghazals are notable as beautiful examples of internally rhymed ghazals (ghazals with rhymes) that have benefited from the invaluable treasure of multifaceted folk creativity. The internal rhyme is implemented in this order: sitam - dam - gam, aston - rawan - tavon, kaba - god - mo, kin - din - talqin, din - zin - zamin, afrukhti - sokhti- omukhti, man - bizan - dahan, burun - kunun - fusun, hob - atob - suhtab, has - pas - bas (Dehlavi), kajkulah - kah - batah, hatar - alhazar - jilvagar, body - heshtan - man, world - nihan - varahan, fan - maskan - rashan, alam - gam - dam (Faniy). There is no internal rhyme in the verses.

This ghazal by Khusrav Dehlavi also attracted the attention of Abdurahman Jami:

Har dam afro'zy chu gul ruxsori otashnokro,

Shu'la dar xirman zany mushte xasu xoshokro (4– S.124).

Navoi also attributed this tatabbu to Jami's ghazal of Khusrav Dehlavi:

So'ziyam to barfuro'zi ro'i otashnokro,

Sozi otashgirai on shu'la in xoshokro (2 – B. 34).

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