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“LAYLI VA MAJNUN” DOSTONIDAGI TOPONIMLAR

Xanmuratova Sayyora Xalmuxammet qizi

O‘zbek tili va adabiyoti ta’lim yo‘nalishi talabasi

Ajiniyoz nomidagi Nukus DPI

Annotatsiya: Maqolada Alisher Navoiyning “Layli va Majnun” dostonidagi toponimlarning leksik xususiyatlari yoritildi. Dostonning onomastik ko‘lami, ya’ni atoqli otlarning qo‘llanilish masalalari tahlil etildi.

Kalit so‘zlar: o‘zbek tili, onomastika, toponimlar, badiiy asar nomlari, “Layli va Majnun” dostoni.

O‘zbek nomshunosligida onomastik birliklarning umumnazariy masalalari bo‘yicha bir qator tadqiqotlar yaratilgan bo‘lsa-da, ularning badiiy matndagi estetik vazifalari, xususiyatlari tadqiq qilinmagan. Darhaqiqat, tilimizda kishi nomlari, turli geografik nomlar badiiy matnda muayyan obyekt nomigina bo‘lib qolmasdan, balki, ijodkorning xilma-xil badiiy niyatlarini ta’kidlash uchun ham xizmat qiladi. Bu esa onomastik birliklarga nihoyatda boy tilimizning mazkur birliklar vositasida yuzaga keluvchi ifoda imkoniyatlarini aniqlash, o‘zbek badiiy matnlaridagi nomlarni xalqimizning tarixi, ma’naviy-madaniy qadriyatlari bilan birgalikda o‘rganish muhimligini ko‘rsatadi.

Ma’lumki, onomastik birliklar orasida eng ko‘p o‘rganilgani toponimlardir. Toponimlar asosan apellyativlar asosida hosil bo‘ladi. *Apellyativ* lotincha *appellativum – turdosh ot* so‘zidan olingan bo‘lib, atoqli otga qarama-qarshi qo‘yiluvchi, atoqli ot yasash uchun lisoniy baza bo‘luvchi turdosh ot va boshqa til leksemalaridir [1: 16].

Toponimlarda xalqning o‘tmishi, urf-odatlarini, boshidan kechirgan turli xil siyosiy-ijtimoiy, etnomadaniy jarayonlar o‘z aksini topgan bo‘ladi. Shunga binoan toponimiya muayya til lug‘at boyligining muhim tarkibiy qismi, o‘tmish voqealari darakchisi sanaladi.

Alisher Navoiy ijodi shunday ummonki, uni lisoniy jihatdan o‘rganish tadqiqotchidan juda ko‘p narsalarni bilishni talab qiladi. O‘zbek tilining bugungi taraqqiyot yo‘lini Navoiy asarlari tilisiz tasavvur qilib bo‘lmaydi.



Alisher Navoiyning “Layli va Majnun” dostonidagi toponimlarni quyidagi guruhlarga ajratib o‘rgandik:

1. Mamlakat, viloyat, vodi, shahar, bog‘ va daryo nomlari:

Kashmir – Osiyoda, Himolay va Tibetning o‘rtasida joylashgan tarixiy diyor. Kashmir to‘g‘risidagi dastlabki ma‘lumotlar miloddan avvalgi 6 asrga oid manbalarda uchraydi. «Undagi yozuvlar Bobil mamlakatining katta yo‘liday, qamish qalamining ichi esa Bobil chohidir».

Har safhai nazmi gohi tahrir,

Fitna aro bir savodi **Kashmir**.

Bobil – Chohi Bobil – afsonaga ko‘ra Bobil atalgan shaharda bir quduq (choh) bo‘lib, ko‘kdan yerga tushib gunoh ishlar qilgan ikki farishta chohda yotar ekan, bu chohni sehr manbai ham deydilar. Bu yerda Xusrav Dehlaviy ijodini Bobilning katta yo‘liga, qalamining kavagini mazkur chohga o‘xshatiladi.

Ham xatlari shohrohi **Bobul**,

Ham kilkida javf chohi **Bobul**.

Ka‘ba – musulmonlarning Makka shahridagi ziyoratgohi. Ka‘ba musulmonlar uchun qibla hisoblanadi va u tomonga qarab namoz o‘qiladi.

E‘joz ila sihr aro tafovut,

Bor onchaki **Ka‘ba** ollida but

Makka – [musulmonlar](#) uchun muqaddas hisoblanadigan shahar.

Ne bodiya, balki **Makka** to Shom,

Dasht ahlig‘a xoni rahmating om.

Yasrib – Madina shahri shunday deb ham yuritilgan.

Gah **Yasrib** uza bu barq inib tez

Zulmatqa ashi‘asi ziyorez.

Shom – Suriya va Damashqning sharq qo‘lyozmalarida uchraydigan nomi.

Bog‘i edi ravzadin pishopa,

Shom ahli yasab nishotxona.

Gah **Shom** uza chatri bemadoro,

Subh aylabon anda oshkoro.

Farang – Evropani anglatadi.

Kim, **Rum** aro chekib manori,

Boqturdi ani **Farang** sori.



Chun berdi jamolig‘a kushoyish

Ko‘rguzdi *Farang*din namoyish.

Vodiyi Ayman – Arabistondagi joyning nomi

Ey vodiyi *Ayman* ichra qo‘ychi,

Itmen sanga o‘z qoshingda qo‘ychi!

Iram, Bog‘i Iram – afsonaviy jannatsimon go‘zal va xushhavo bog‘. Bu baytda Layli

Iram bog‘idagi gulga o‘xshatiladi.

O‘rtar edi bu o‘t ul sanamni,

Do‘zaxqa solib guli *Iram*ni

Jayhun – Amudaryoning qadimgi nomi.

Ernim g‘ami ashkin etsa *Jayhun*,

Borurmu ekin ul ashk maygun?

2. Tog‘ va tog‘ cho‘qqilari nomlari (oronimlar).

Najd – Iroq va Hijoz o‘rtasidagi joy nomi. Majnun Laylidan ayrilib shu *Najd tog‘ cho‘qqi*sida vahshiy hayvonlar orasida kun o‘tkazadi. Bu yerdan Layli qabilasining manzili ko‘rinib turardi.

Gah *Najd* uza o‘t choqib jahong‘a,

Shu‘la chekib ul o‘t osmong‘a.

Najd etagidin chiqib bulog‘i

Kim, toza bo‘lub bu nav' bog‘i.

Arofat – Makka shahri atrofidagi tog‘ nomi, ziyoratgoh.

*Majnun*ning atosi ani ishq bodiyasidin kelturub, *Ka‘ba tavofig‘a olib borg‘oni va ul munojot bahonasi bila ko‘nglidagi chirin yozg‘oni va duo qilmoq taronasi bila xotiridag‘i maxfiy maqosidin tilidin chiqorg‘oni va Arafot ahlidin arasot qo‘porg‘oni.*

Tur – Arabistondagi tog‘. Afsonalarga ko‘ra, Tur tog‘ida Muso payg‘ambar xudoning jamolini ko‘rishga chiqadi.

Muso kibi haq ishiga ma‘mur,

Taxti islom anga kelib *Tur*.

Bu *Tur* uza topqali tasalli,

Haq har nafas aylabon tajalli.

Qof – butun yer yuzini o‘rab olgan deb xayol qilingan afsonaviy tog‘.

Ham Turi fazilat uzra Muso,



Ham **Qofi** qanoat uzra Anqo.

Izam – Arabistondagi tog‘ning nomi.

Gohi **Izam** uzra lam'a afgan,

Shox uzra pechukki nori ayman.

Abuqubays – Qubays tog‘ining nomi.

Gah solib **Abuqubays** uza tob,

Andin bo‘lubon haram safoyob.

Asarda ketirilgan toponimlarda xalqning o‘tmishi, urf-odatları, boshidan kechirgan turli xil siyosiy-ijtimoiy, etnomadaniy jarayonlar o‘z aksini topgan. Shunga binoan toponimiya muayyan til lug‘at boyligining muhim tarkibiy qismi, o‘tmish voqealari darakchisi sanaladi.

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FOOD PROCESSING ISSUES

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Annotation: Agriculture is the main source of raw materials for the growth of the gross domestic product and ensuring food security. The article describes the need to obtain food products by processing agricultural products. Some problems in the field of food processing are indicated. Also, the volume of food products produced in the Namangan region in the last year was analyzed, relevant conclusions were given.

Key words: food industry, processing, storage of cultivated products, shelf life, ensuring food safety, food waste, beverage production, development of processing technologies

Introduction

The food industry is an important component of our country's economy, and in that sector, goods are created that satisfy the primary needs of the population and ensure the security of our country.

Special attention is paid to the development of infrastructure for deep processing of agricultural raw materials and storage of cultivated products. Some of the food products grown in agriculture are processed on an industrial basis in order to extend their shelf life and maintain their quality and usefulness. In agriculture, many types of food products useful for humans are grown and processed on an industrial basis. Some of the food products grown in our republic are also exported to foreign countries.

As the President noted: "The land of Uzbekistan has long been famous for its ancient and rich agricultural traditions, extremely diverse, delicious and unique agricultural products. Agriculture is one of the leading sectors of our economy, and 27 % of our working population works in this sector.

We pay special attention to the issues of turning agriculture into a more efficient and resource-saving sector in our country, improving the living standards of rural residents, providing our people with safe and vitamin-rich food products at affordable and stable prices, and establishing a healthy diet" [1].

Consequently, in recent years, the approach to ensuring food safety, increasing the quality of agricultural products and export potential in our country has completely changed, and it has been turned into a priority direction of state policy. This means that the topic is relevant.

Main part

It is known that the food industry in the world plays an important role in meeting the nutritional needs of people. At the same time, it also faces the problem of excessive food waste.

First, processed food has a significant environmental footprint. The process of food production has negative impacts on the environment, from fertile soil and fresh water resources to the energy costs of food production and transportation. When food waste is sent to landfill, it decomposes and releases methane, one of the main greenhouse gases that contribute to climate change. Food waste recycling helps reduce the environmental problems associated with food waste storage and decomposition.

Second, processed food has the potential to solve hunger and malnutrition in many parts of the world. While millions of people suffer from food insecurity, large amounts of processed food are wasted every day. If these foods could be processed and used as food, it would be possible to reduce the level of hunger and reduce the demand for new food production.

In addition, processed food can be a source of fresh products and ingredients. Food waste processing technologies such as biotechnology and composting can turn waste into valuable resources. For example, processed products can be used as fertilizers or components for biogas production. This approach helps reduce dependence on limited resources and promotes sustainable development [9].

Therefore, processing of food products and delivering it to consumers is one of the most pressing issues. Measures for the development of agro-industry are being implemented in the Namangan region in order to provide the population with quality agricultural products, to extend their shelf life, and to prevent them from perishing.

In Namangan region, taking into account the soil and climate conditions of the regions, specialization in horticulture, viticulture, vegetable-polishing, potato, leguminous and oil crops cultivation, as well as goat breeding, beekeeping and fishing, as well as increasing the production of competitive products and producing agricultural products in order to increase the interest of subjects, the decision of the Cabinet of Ministers of the Republic of Uzbekistan No. 303 of May 17, 2021 “On

measures to increase the volume of agricultural products by developing the specialization of regions in the Namangan region” was adopted.

It envisages taking measures to implement the following measures together with the relevant ministries and agencies of the Namangan region administration:

- development and re-use of land areas based on measures determined in 2021;
- ensuring the allocation of funds required for the construction, construction, installation of equipment and equipment of irrigation networks (water pumps, wells, collectors, electrical networks, etc.) and their intended use;
- effective use of available land areas and water resources, planting of crops in integrated areas in order to increase the volume of production, processing and export, and ensuring at least 2-3 harvests from the specified exportable crops;
- in order to triple the volumes of processing and export, the processing enterprises, cold warehouses and logistics centers will be fully operational during 2021-2022 and ensure their operation at full capacity;
- based on the available opportunities in the regions, establishment of farms specializing in vegetable crops and seed potatoes, as well as fruit tree and vine seedlings;
- starting from March 1, 2024, in the districts specializing in lemon cultivation, ensure the sale of plots of land for lemon cultivation at the expense of unused and pasture land for electronic online auctions;
- establishing greenhouse farms specializing in lemon growing and supplying them with the required natural gas in an established manner;
- such as the development of the goat breeding network with effective use of pasture lands in the region and the introduction of a system of industrial processing of raw goat leather and wool.

In order to study the fulfillment of the above tasks, we will refer to specific indicators. If we analyze the indicators of industrial production in Namangan region in recent years, the volume of industrial products processed by industrial enterprises produced in January-December 2023 16,951.8 bln. soums or 81.4 % of the total volume of manufactured industrial products.

Table 1

Production of industrial products by types of economic activity in January-December 2023

| Types of activities | Billion soums | Share in % |
|---------------------------------------|-----------------|--------------|
| Manufacturing industry | 16 951,8 | 100,0 |
| Food production | 2 968,2 | 17,5 |
| Beverage production | 772,4 | 4,5 |
| Production of tobacco products | 0,0 | 0,0 |

In the manufacturing industry, the share of the high-tech sector is 1.5 % (1.1 % in January-December 2022), the share of medium-high technology is 8.4 % (9.0 %), medium the share of medium-low-tech production was 15.8 % (12.8 %), and the share of low-tech production was 74.3 % (77.1 %) [10].

In terms of regions, the highest share of food production in the total volume of the region corresponds to the city of Namangan, 51.3 %, as well as 10.8 % of Chartak district, and 6.6 % of Uychi district.

Table 2

**Production volume and growth rate of food products
in January-December 2023 by region**

| The name of the regions | Volume, billion soum | Share of the total, in % | compared to January-December 2022, in % |
|--------------------------|----------------------|--------------------------|---|
| Total by province | 3 191,8 | 100,0 | 98,5 |
| Namangan city | 1 614,6 | 50,6 | 112,3 |
| Mingbulak | 60,3 | 1,9 | 84,2 |
| Kasansay | 78,9 | 2,5 | 73,2 |
| Namangan district | 193,2 | 6,1 | 75,7 |
| Narin | 64,0 | 2,0 | 104,9 |
| Pap | 168,6 | 5,3 | 80,7 |
| Turakurgan | 65,2 | 2,0 | 98,9 |
| Uychi | 211,2 | 6,6 | 141,5 |

| | | | |
|-------------|-------|------|-------|
| Uchkurgan | 180,3 | 5,6 | 53,5 |
| Chartak | 345,4 | 10,8 | 130,4 |
| Chust | 99,3 | 3,1 | 90,8 |
| Yangikurgan | 110,8 | 3,5 | 64,3 |

Also, the highest growth rate of food production was recorded in Uychi (141.5 %), Chartak (130.4 %) districts and Namangan city (112.3 %).

However, some challenges must be overcome to implement complete food processing. First of all, it is necessary to activate the awareness and formation of society about food waste problems and possible ways to solve them. Government agencies, community organizations, and the food industry can work together to develop effective systems for the collection, processing, and distribution of processed food.

Another important aspect is the development of food waste processing technologies. Innovations in biotechnology, composting and other processing methods allow more efficient use of waste, creating new products and materials. Research and investment in these areas will help develop sustainable and cost-effective solutions.

There are also some other problems in this area - problems in the development of export of products [2,5,6], unsatisfactory communications in the provision of information [3], slowness in the development and application of innovations [4], problems in the use of digital technologies [7,8].

Conclusions

Food processing is a production process that transforms agricultural products into food products. The food industry includes many forms of food processing, for example, from the simplest grinding of grain to obtain flour, to the preparation of ready meals in complex industrial conditions.

The advantages of organizing processing enterprises can be seen in the following: the perishability of agricultural products is put to an end, the assortment of agricultural products increases, the shelf life is extended, as a result of primary and secondary processing of food products additional added value is obtained; additional opportunities for exporting products will be created; import substitution becomes possible; appropriate infrastructure will be developed; additional jobs will be created. In summary, processed food represents an important aspect of the modern food industry. It has significant environmental and social potential, but also presents

challenges that require collective efforts and innovation. Through more efficient food waste processing and management systems, we can reduce our impact on the environment, reduce hunger and create a more sustainable society based on the efficient use of food resources.

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**POETICS OF SOCIAL CHRONOTOPE IN "REBELLION AND
OBEDIENCE" BY ULUGBEK HAMDAM AND "THE MOON AND
SIXPENCE" BY SOMERSET MOEM**

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ANNOTATION

In this thesis, the scientific research consists of studying the concepts of man and society in Uzbek and English literature, that is, in the works of Ulugbek Hamdam and Somerset Maugham, their comparative analysis and finding their uniqueness will be briefly covered. The scientific novelty of the research conducted on these works is that the similar and different aspects of the concept of interaction between man and society in Uzbek and English literature were carried out on the basis of a comparative analysis. In the works of writers, the specific characteristics of the ideas of "man and society", the causes and consequences of the problems in mutual relations, the influence of these complications on the human psyche, and the role of this work in the analysis of the artistic light have been studied.

Key words: human, society, character, reality, socio-psychological concepts, system, analysis, research.

It is clear to all of us that literature is the art of words, the expression of the people's heart, the herald of truth and justice. Due to our national independence, a number of updates are taking place in our literature, as in all fields. In addition to formal and substantive updates in the works of literary critics and artists, unique new views are also manifested in the views of the art of speech and creativity. "The literature of the period of independence is turning from the literature of problems, from the literature that raises actual issues, to the literature that artistically explores and examines the layers of the human psyche."

In the work of Ulugbek Hamdam and Somerset Maugham, the issue of man and society is covered in one or another aspect in our literature, but it has not been studied as a whole. The relevance of the scientific work is determined by the scientific-artistic approach to the issue of macro- and micro-chronotope, comparing only one example of the writers' creativity. The relevance of this scientific work is determined by this.

The relevance of the study is as follows:

- a) the need to deeply research the role of the concept of man and society in Uzbek and world literature and controversial theories;
- b) formation of relations between man and society and research of this idea;
- c) analysis of artistic interpretation as one of the elements determining the principles of forming relationships in the works of writers;
- d) consists of analyzing the artistic image of social factors that created macrochronotope and microchronotope in the works. Structural methods were mainly used in the research, with a comparative-typological and descriptive role. Research can be conditionally divided into three groups according to its nature and essence:
 - mutual relations between man and society;
 - analysis of images in works;
 - the combination of macrochronotopes and microchronotopes;

The tasks of the research are as follows: extensive research and analysis of the role of man in society in the artistic process, study of the direct and indirect effects of society on the psyche of the hero, study of the problem of the creative personality in the work "The Moon and Sixpence", clarification of its characteristics, "Rebellion and Obedience" the relationship between man and society in the works through the images of the master and student who create the conceptual idea of the novel "Rebellion and Obedience", researching updates in terms of the theme and the scope of images, showing the methods and means of creating images, characters and types of writers, macrochronotope and It consists of elucidating the metaphorical harmony of the microchronotope, researching the ideological-artistic intention and skill in creating symbolic images, based on the analysis, elucidating the traditions and peculiarities of the writer's style, developing general conclusions and recommendations on the topic. The artistic interpretation of the relationship between man and society in the works "Rebellion and Obedience" and "The Moon and Sixpence", the direct and indirect influence of the society on the psyche of the hero, the image, character and type in the work "Rebellion and Obedience", in the novel "The Moon and Sixpence" the problem of the creative personality, the analysis of the images of the teacher and the student creating the conceptual idea of the novel "Rebellion and Obedience". Writers' new views on the system of images and narrative style were clarified. In the works, reflecting a wide range of human psyche, thoughts, feelings in various conflicting colors, depicting the problems occupying the consciousness of mankind with all their complexity, striving to vividly reveal the high national and universal essence of the individual became the leading direction. In the novel "Rebellion and Obedience" the theme of man and his inner world is at the center of the theme. Man is portrayed as the

most beautiful creature and as helpless in front of fate no matter how hard he tries.

“Little by little white snow will fall.

Gardens are a divine garment.

“Isn't the meaning of being born and living in the world to feel this beauty, to pay attention to it?” Akbar used to reflect on the stork flying in front of his eyes and instantly melting away. enjoying the snow...”

“...Finally, love! Only now he is trying to teach me something, and I am also excited with my breath catching in my throat. The secret of the matter, I still do not know it better, but the greatest wisdom of life is held as in love. Rub and let it be, rub and don't be deceived. I can't bear it if my expectations turn out to be a mirage again. Despite the guilt, I will kill myself. However, he has already lost his sweetness...” The role of artistic psychologism in creating a microchronotop of an artistic hero cannot be denied, and each of its available methods increases the full understanding and effectiveness of the work. Also, the events are described by the inner experiences of the hero, his feelings, thoughts and judgments, and the dynamics of his thoughts. In this, one feeling gives rise to another feeling, one thought gives rise to another thought, they complement each other and change their quality. This form makes it possible to show sharp turns in the fate and thinking of the characters, which is why some researchers call it the form of "dialectic of the soul".

Akbar opened his eyelids, moved slowly and followed the large notebook lying open on the writing table and wrote: "A heart without rebellion will not obey." He added “Rebellion” next to the word “Obedience” written in letters. Akbar had been looking for this name for several years, but he didn't find it!... – “REBELLION and OBEDIENCE”, here it is - a very difficult way to become a human being, this is the fate written on the forehead of mankind...

In the novel “The Moon and Sixpence” through the dynamic principle, the psyche of the hero is expressed through his actions, facial expressions and gestures, his behavior in various life situations and his words, in essence, it is similar to the way of revealing the psyche of the characters of the dramatic work. therefore, the dynamic principle is sometimes described as the “dramaturgical method” of psychological analysis. “I tell you I've got to paint. I can't help myself. When a man falls into the water it doesn't matter how he swims, well or badly: he's got to get out or else he'll drown.”¹

“I paused, and I looked at him searchingly.

¹ Somerset M. The great novels and short stories of Somerset Maugham. Skyhorse and Skyhorse Publishing. 2014 – P. 191.

“What’s the good of trying to humbug me?” I said.

“I don’t know what you mean.”

I smiled.

“Let me tell you. I imagine that for months the matter never comes into your head, and you’re able to persuade yourself that you’ve finished with it for good and all. You rejoice in your freedom, and you feel that at last you can call your soul your own. You seem to walk with your head among the stars. And then, all of a sudden you can’t stand it anymore, and you notice that all the time your feet have been walking in the mud. And you want to roll yourself in it. And you find some woman coarse and low and vulgar, some beastly creature in whom all the horror of sex is blatant, and you fall upon her like a wild animal. You drink till you’re blind with rage.”² In the psychological image, the dynamics of the human mental life, mental states in the mental and spiritual mood are modeled. This spirit allows us to divide or find a way to the "real, almost unbelievable truth" of the inner world of the person and the "existing reality". With these tools, the writer can reflect the circumstances of the hero’s life in his picture. Therefore, it is not a mistake to think that the creation of a microchronotope of an image through artistic psychologism can come from the author's goal and style. Artistic psychologism generally interprets issues such as the essence of fiction, the general laws of literary development, its role and tasks in the life of society, the nature of a work of art and its structure, and reveals general laws on this basis. With its help, principles of analysis of works of art, evaluation criteria, analysis methods are developed. In conclusion, we can emphasize that in Uzbek and English literature, society has a special importance in illuminating people's lives and problems in society and finding solutions to them. With the help of these, we analyze not only one topic, but many news about the writing style of writers and their similarities. Writers' works on the topic and a more in-depth study of such works can be continued for future research. The two writers we tried to research also used many quotes from their nations and cultures to explain their ideas in their works. Uzbek and English writers raised the human factor to a higher level than ever before, and linked his artistic power, perception, potential, mental and spiritual perfection directly to technical development, technological development and civilization, and the surrounding society. describe the lips. The importance of fiction, including novels, in human life is very high. Humanity, justice, compassion, mutual

² Somerset M. The great novels and short stories of Somerset Maugham. Skyhorse and Skyhorse Publishing. 2014 – P. 216.

solidarity, friendship, love and immortal human feelings such as love are embodied in the mind, consciousness, and spirit of a person, and these feelings enter the hearts of people who are familiar with literature. will move. Emotions are felt and influenced not only through the mind, but also through the mind and heart. Therefore, the artistic interpretation of these events is an important and integral component of fiction. Man and his perfection, his search for his originality, concern for his spiritual perfection, controversial and problematic relations between man and society; problems of such loose connections, such as artistic image and the great role of artistic psychology in depicting the effects on humanity, became the main idea of the works of Ulugbek Hamdam and Somerset Maugham. As a result of our scientific research and comparative analysis of the works, we came to the conclusion that the works of these two writers have features proportional to each other. However, despite this, each of them has its own place in literature with its own artistic direction, the principle of creating the subject and the spirit of images.

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**PROFESSIONAL DEVELOPMENT AND EDUCATIONAL PROGRAMS IN
LIBRARIANSHIP**

**ПРОФЕССИОНАЛЬНОЕ РАЗВИТИЕ И ОБРАЗОВАТЕЛЬНЫЕ
ПРОГРАММЫ В БИБЛИОТЕЧНОМ ДЕЛЕ**

**KUTUBXONACHILIKDAGI PROFESSIONAL RIVOJLANISH VA TA'LIM
DASTURLARI**

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Abstract: Professional development and educational programs are crucial in advancing librarianship, equipping librarians with the skills and knowledge necessary to adapt to evolving information environments. This thesis examines the role and impact of professional development and education programs in the field of librarianship. It explores various types of educational initiatives, including formal degree programs, certification courses, and continuing education opportunities. The thesis also investigates how these programs contribute to career advancement, skill enhancement, and overall effectiveness in library services. By analyzing case studies and evaluating current trends, this research provides insights into best practices for designing and implementing professional development programs in librarianship.

Keywords: Professional development, educational programs, librarianship, career advancement, continuing education, certification courses, skill enhancement, library management, training programs, lifelong learning, career growth, library services

Аннотация: Профессиональное развитие и образовательные программы играют ключевую роль в развитии библиотечного дела, предоставляя библиотекарям навыки и знания, необходимые для адаптации к меняющимся информационным условиям. В данной работе рассматривается роль и влияние профессионального развития и образовательных программ в области библиотечного дела. Изучаются различные типы образовательных инициатив, включая формальные программы дипломов, курсы сертификации и возможности непрерывного образования. Также исследуется, как эти программы способствуют карьерному росту, улучшению навыков и общей эффективности библиотечных услуг. Анализируя

примеры из практики и текущие тенденции, данное исследование предоставляет рекомендации по созданию и внедрению программ профессионального развития в библиотечном деле.

Ключевые слова: Профессиональное развитие, образовательные программы, библиотечное дело, карьерный рост, непрерывное образование, курсы сертификации, повышение квалификации, управление библиотеками, учебные программы, пожизненное обучение, карьерное развитие, библиотечные услуги.

Annotatsiya: Professional rivojlanish va ta'lim dasturlari kutubxonachilikni rivojlantirishda juda muhim ahamiyatga ega bo'lib, kutubxonachilarga o'zgaruvchan axborot muhitiga moslashish uchun zarur bo'lgan ko'nikma va bilimlarni taqdim etadi. Ushbu tezis kutubxonachilik sohasidagi professional rivojlanish va ta'lim dasturlarining rolini va ta'sirini o'rganadi. Turli xil ta'lim tashabbuslarini, jumladan, rasmiy diplom dasturlari, sertifikatlash kurslari va uzluksiz ta'lim imkoniyatlarini ko'rib chiqadi. Tezis shuningdek, ushbu dasturlar qanday qilib kasbiy rivojlanish, ko'nikma oshirish va kutubxona xizmatlarining umumiy samaradorligini oshirishga hissa qo'shishini o'rganadi. Amaliy misollar va joriy tendensiyalarni tahlil qilish orqali, ushbu tadqiqot kutubxonachilikdagi professional rivojlanish dasturlarini loyihalash va amalga oshirish uchun eng yaxshi amaliyotlar bo'yicha fikrlarni taqdim etadi.

Kalit so'zlar: Professional rivojlanish, ta'lim dasturlari, kutubxonachilik, kasbiy rivojlanish, uzluksiz ta'lim, sertifikatlash kurslari, ko'nikma oshirish, kutubxona boshqaruvi, o'quv dasturlari, umrbod ta'lim, kasbiy o'sish, kutubxona xizmatlari.

INTRODUCTION:

Librarianship is a dynamic field requiring ongoing professional growth to keep pace with technological advancements, changing user needs, and evolving information management practices. This thesis investigates the significance of professional development and educational programs in librarianship, focusing on how these programs support librarians in their careers and enhance the quality of library services.

Literature review:

1. Overview of professional development in librarianship:
 - Definition and importance of professional development.
 - Historical evolution and current trends in librarian training.
2. Types of educational programs:
 - Formal degree programs (Bachelor's, Master's, Doctoral).
 - Certification courses and specialized training.
 - Continuing education and lifelong learning opportunities.

3. Impact of professional development on career advancement:

- Enhancement of skills and competencies.
- Opportunities for career progression and leadership roles.
- Influence on job satisfaction and professional identity.

4. Challenges and opportunities in professional development:

- Access to and affordability of educational programs.
- Balancing professional development with job responsibilities.
- Integration of new technologies and methodologies in training.

Methodology:

This research employs a mixed-methods approach, combining quantitative data from surveys of library professionals with qualitative insights from interviews and case studies. Surveys assess the impact of various educational programs on librarians' careers, while case studies provide examples of successful professional development initiatives.

Findings:

1. Benefits of professional development:

- Improved skills and knowledge relevant to current library practices.
- Increased career opportunities and advancement potential.
- Enhanced ability to address emerging challenges and technologies in libraries.

2. Challenges in professional development:

- Limited access to high-quality training programs due to geographical or financial constraints.
- Time management issues for librarians balancing work and education.
- Need for programs that address diverse professional needs and learning styles.

3. Best practices for educational programs:

- Designing flexible and accessible training opportunities.
- Fostering partnerships between educational institutions and libraries.
- Emphasizing practical, hands-on experience and real-world applications.

Discussion:

The findings highlight the essential role of professional development in librarianship for career growth and effective library management. Educational programs that are well-designed and responsive to the needs of librarians can significantly impact their professional effectiveness and satisfaction. Addressing challenges related to access and time management is crucial for maximizing the benefits of these programs.

Conclusion:

Professional development and educational programs are vital for the ongoing success

and advancement of librarianship. By investing in effective training and continuing education, libraries can enhance their services, support their staff's career growth, and adapt to the evolving information landscape. Future research should focus on innovative approaches to professional development and the impact of emerging technologies on library education.

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XURSHID DO'STMUHAMMAD HIKOYALARIDA “NAZIRANAVISLIK”

Ismoilova Fotima Baxriddinovna

Samarqand shahar, 81-umumiy o'rta ta'lim maktabi, ona tili va adabiyot fani o'qituvchisi

Annotatsiya: Hikoya janri o'zining hajman ixchamligi, shakl va mazmun, kompozitsion qurilishi, til, uslub va boshqa poetik unsurlar originalligi bilan g'oyaviy-emotisonal qiymat kasb etadi. Xurshid Do'stmuhammad tomonidan yaratilgan epik turning eng kichik va hozirjavob janri bo'lgan hikoyalarning o'zi ham yozuvchini xalq yozuvchisi degan sharafli mavqega ko'tara oldi. Adib ijodida o'zbek adabiyotida ilk hodisa sanalmish “nazirnavislik” ka asos solishi ham yozuvchining kata ijodiy mahorat va jasoratga egaligidan dalolat beradi.

Kalit so'zlar: *nazirnavislik, “Yetti qavat” hikoyasi, muqoyasa, Dino Busatti, “Jimjitxonaga yo'l” hikoyasi, badiiy quroq, jahon adabiyoti, ijodiy tajriba.*

Аннотация: Жанр рассказа приобретает идейно-эмоциональную ценность благодаря своей компактности, форме и содержанию, композиционному построению, языку, стилю и другим поэтическим элементам. Созданные Хуршидом Достмухаммедом рассказы, самый малочисленный и актуальный жанр эпического жанра, смогли поднять писателя на почетное положение народного писателя. О большом творческом мастерстве и смелости писателя свидетельствует также создание «Назиранавислика», считающегося первым явлением в узбекской литературе.

Ключевые слова: *назарейское письмо, рассказ «Семь этажей», сравнение, Дино Бусатти, рассказ «Дорога в тихий дом», художественный стиль, мировая литература, творческий опыт.*

Milliy adabiyot va jahon adabiyotida shakllangan badiiy mahorat maktablari bilan yaqin hamkorlikning diqqatga sazovor samarasini yozuvchi Xurshid Do'stmuhammad ijodida yaqqol ko'rish mumkin. O'zbek hikoyachiligida nazira sifatida bitilgan birinchi asar Xurshid Do'stmuhammadning “Jimjitxonaga yo'l” asaridir. Bu hikoya italiyalik yozuvchi Dino Busattining “Yetti qavat” hikoyasiga shunchaki nazira bo'lib qolmay, badiiy quroq hamdir.

Yozuvchining o'zi “Jimjitxonaga yo'l” hikoyasining yozilish tarixi haqida shunday izoh keltirgan: “Ko'p yillar bo'ldi, italiyalik mashhur adib Dino Busattining “Yetti qavat” hikoyasi ta'sirida yuraman. Nihoyat, ushbu favqulodda o'ziga xos hikoyani erkin tarjima qilib, unga "nazira" o'laroq hikoya bitdim”. Agar e'tibor qiladigan

bo'lsak, izohda "nazira" so'zi qo'shtirnoqqa olingan. Bundan shu narsa anglashiladiki, "Jimjitxonaga yo'l" asari tom ma'noda nazira emas. Xurshid Do'stmuhammad "Yetti qavat" hikoyasiga nazira bag'ishlar ekan, undan ko'p yillar mutaassir bo'lib yurganini yozadi. Yozuvchi hikoyani "Yetti qavat" hikoyasining erkin tarjimasini bilan ketma-ketlikda beradi. Bu naziranavislikda uchramaydigan holat edi. Yozuvchining bundan ko'zlagan maqsadi muqoyasadir. Butun asarning mazmun-mohiyati, o'ziga xosligi qiyoslash asosiga qurilgan. Asarning bu jihati ham nazira janridan tubdan farq qilib, asarning umumiy yo'nalishiga, yozuvchining maqsadi va g'oyasiga xizmat qilishidir. Muallifning maqsadi hikoyani o'qish jarayonida ochilib boraveradi.

Chindan ham, asar kutilmagan ijodiy bir tajriba bo'ldi deyish mumkin. Unga muallif avval tarjima hikoyadan bir bobni, so'ngra xuddi shu mash'um, qayg'uli shifoxona mavzusidagi o'zining hikoyasidan bir bobni, so'ngra yana tarjimadan, so'ng yana hikoyasidan bir boblarni kiritib boraveradi. Italiya adibi hikoyasi qahramoni Dino Korte ham, o'zbek adibi hikoyasi qahramoni Zohid Yaqin ham avvalgi kunlarda shifoxonadagi qulaylik, ajoyib pokizalik, sokonlik, jimjitlikni ko'rib, his etib, shifoxona va shifokorlarga mehr qo'yadi. Dino Korte ham, Zohid Yaqin ham umr bo'yi yaxshi dam olmagan, mehnatkash, oqko'ngil, samimiy insonlar bo'ladi. "Ana, hamqishloqlari rosa ta'rifini keltirgan kasalxona ro'parasida turibdi. Aytganlaricha bor ekan, kasalxona emas, naq mehmonxona deysiz! Palatalari ham besh yulduzli musofirxonalardan kam bo'lmas kerak! Atrofini aytmaydizmi, zich ekilgan daraxtlar baland-baland o'sgan, hammasi birdan gullasa bormi, chaman bo'lib ketar?!

Shifokorlari ham rosa tajribali yeyishgandi, ana, binosidan sezilib turibdi. Dino Korte malakali vrachlarning maslahatini jon qulog'i bilan tinglaydi, nimaiki tavsiya qilishsa, hammasini jon-jon deb ado etadi va sog'ayib chiqadi! Ana o'shanda, uyiga qaytayotib, shu yerga keladi, bir zum to'xtab ortiga o'giriladi-da: "Yaxshi qol, shifoxona!" deb xayrlashadi.

U o'rnidan turib karavotning suyanchig'ini, deraza romlarini, kiyim ilinadigan choqqina shkafni ochib-yopib, ushlab-ushlab ko'rdi. Yuragi orziqib ketdi, xuddi ko'pdan beri ilhaq kutib, sog'inib yurgan odamining diydoriga yetishgandek... palataning bag'riga bosgisi keldi. Shu kayfiyatda, hatto, o'zining kasal ekanini ham unutdi".

O'limi oldidan italyan bemor Dino Korte qat'iy nozrozilik bildirib, "shifokorlar"ni bo'ralatib so'kadi, o'zbek bemori Zohid Yaqin esa o'zining o'limidan rohatlanadi. Farishtalar olamiga kirayotganida "shifokorlar"ga minnaddorchilik bildiradi.

"Dino Korte qahratonda yupun qolgan odamdek qalt-qalt titrar, unga qo'shib to'shak lopillar, yostiqlarning jildi jiqqa terga botgan edi. Uning bo'g'zidan g'alati o'kirik otilib

chiqdi. U bu dunyoga, tiriklar haqiga ta'na-ma'lumot yog'dirishi uchun baqirib-chaqirishdan o'zga imkoniyati qolmagan edi. Ko'targan shovqiniga yarasha o'qraymoqchi bo'lib butun madorini ko'zlariga jamlagan edi, lekin shuning ham uddasidan chiqmadi.

Xona jimjit, na jon, na sas alomati sezildi. Bu- daxshatli jimjitlik edi.

Shuncha odam yig'ilgan joyning bu qadar sokinligi, bitta-yarimta uzuq-yuluq gap-so'zlar ham qandaydir sukunat og'ushidan sirg'alib chiqayotgan hazing-muloyim musiqa sadosi ostida eshitilmay ketayotgani Zohid Yaqinga shu qadar yoqayotgan ediki, nazarida musiqa sadosi tinsa, ostidagi karavot g'ildirashdan to'xtab qoladigandek, ikki yonida izma-iz borayotganlar uvvos solib faryod ko'tarayotgandek edi”.

Aytish mumkinki, mazkur ijodiy tajriba asosida jahon adabiyoti hikoyasi bilan o'zbek adibining hikoyasi birlashib, janr ramkasini yorib, g'aroyib va o'ziga xos qissani hosil qilgan deyish mumkin.

Hikoya nima sababdan bir o'qishdayoq tasavvurga muhrlandi? Nega ko'pchilikka ma'qul keldi? Adabiy matnning teng yarmi ajnabiy bir yozuvchining asari-ku! Asrlar davomida amaliy tajribadan o'tgan haqiqat shuki, san'atkor muayyan bir mavzuga qo'l urib, voqelikni maromiga yetkizib tasvirlasa, har qanday inson ko'ngliga o'tiradi, ko'pchilikni o'ylantiradi, qalbiga zavq, tafakkuriga yuk beradi, xotirasiga abadiy muhrlanadi.

Xurshid Do'stmuhammad bilan Dino Busatti hikoyalarida hayot va o'lim hodisasi ramziy usulda tasvirlanadi. Hikoyada ikki qahramon ikki xil kayfiyatda tasvirlanadi. Biri bino egasi Faketti o'z ismining yetti harfiga moslab qurdirgan yetti qavatli shifoxonaning eng yuqori qavatidan pastiga qo'rquv, bezovtalik, havotir va dahshat og'ushida tushayotgan bemor Dino Korte. U – yolg'iz odam; do'st-birodarlar, yaqinlar, qarindosh-urug' va jamoa iltifotidan bebahra. U hikoya avvalida tezda sog'ayib ketishiga umid qiladi. Peyzaj tasviri ham shunga monand- musaffo osmon, yam-yashil daraxtlar: “...yuqoridan qaralsa, daraxtzorning quyugligidan yer ko'rinmas ekan, ko'm-ko'k!.. Daraxtlar gulga kira boshlabdi, mitti gul yaproqlaridan taralayotgan xushbo'y hid dimoqni qitiqlaydi”. Pastki qavatlariga tushib borgani sari bemor ruhiyatini bezovtalik egallay boshlaydi. Oxirida yozuvchi yerga tushirilgan qahramoni ruhiy holini shu holatda tasvirlaydi: u “ko'zini amal-taqal yirib ochganida nimqorong'u derazadan ko'rinayotgan daraxt tanasi, tanasigina emas, hatto yaproqlari ham yasamadek, jonsizdek tuyuladi”. Kuni bitib, “daxshatli jimjitlik”ka uchragan bemor holati yana daraxt detail muqoyasasi va motivirovkasi bilan mustahkamlanadi. O'limi oldidan kun bilan tunni farqlamay qolgan Dino Korte “jimjitxona”ga ojiz va chorasiz

holda ravona bo'ladi.

O'zbek adibining qahramoni Zohid Yaqin esa boshqacha odam, Dino Kortening butunlay teskarisi. U yolg'iz emas, xotini Robiya, qaynisi O'ktam va o'g'li undan tez-tez xabar olib turadi. Har bir qavatda kimlargadir duch keladi; u yerdagi "hamshira"larning Shavqiya, Mushohida, Mujohida kabi ismlari ham bekorga tanlanmagan, o'ziga xos ma'no tashiydi. "Xudodan o'ziga sabr-toqat" so'raydigan, shu so'rash jarayonida "vujudiga quvvat yugurayotgandek o'zini tetik, bardam his" qiladigan Zohid Yaqin o'lim har qanday inson boshiga keladigan qismat ekaniga zimdan tayyorlangan bir qahramon. Hikoya yakuniga borib adib: "Zohid Yaqin yo'lak adog'idan oqib kelayotgan sutdek nur og'ushida yastanib yotgan keng va yam-yashil sayhonlikni ilg'ab, shu qadar bahri dili ochiladiki!.." deb o'z qahramoning jozibali holatga duch kelganini ifodalaydi.

Hikoyada tasvirlangan kasalxona - makon. Odamlar gavjumlashadigan joyni - kasalxona yoki mehmonxonani adabiy makon sifatida tanlash jahon adabiyotida ko'p uchraydigan hodisa sanaladi. Bunday misollarni boshqa qissa va romanlarda ham kuzatamiz. Bu har bir yozuvchining mahorati sanaladi.

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BADIIY MATNGA LINGVOKULTUROLOGIK YONDASHUV MASALALARI

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Annotatsiya: Ushbu maqolada badiiy matnning lingvokulturologik jihatdan o‘rganilishi masalalariga e‘tibor qaratilgan. O‘zbek she‘riyati, xususan, Farg‘ona adabiyoti badiiy matnning lingvomadaniy yondashuvda o‘rganish asoslari va maqsadi yoritib berilgan.

Kalit so‘zlar: badiiy matn, lingvokulturologiya, milliy xususiyat, antropologik paradigma, Farg‘ona she‘riyati, E.Siddiqova, B.Iso.

Ma‘lumki, XXI asr boshiga kelib lingvokulturologiya dunyo tilshunosligidagi etakchi yo‘nalishlardan biriga aylandi. Bu yangi yo‘nalish tilni madaniy fenomeni sifatida o‘rganuvchi fan bo‘lib, uning predmetini o‘zaro aloqadorlikda bo‘lgan til va madaniyat tashkil etadi. Jumladan, V.N.Teliya bu haqida shunday yozadi: ”Lingvokulturologiya inson omilini, aniqrog‘i, insondagi madaniy omilni tadqiq etuvchi fandır. Bu esa shuni bildiradiki, lingvokulturologiya markazi madaniyat fenomeni bo‘lgan inson to‘g‘risidagi antropologik paradigmaga xos bo‘lgan yutuqlar majmuasidir”.

V.V.Vorobyev “Lingvokulturologiya sintezlovchi toifadagi kompleks ilm sohasi bo‘lib, u madaniyat va til o‘rtasidagi o‘zaro aloqalar va ta’sirlashuvlarni o‘rganadi. Bu jarayonni yagona lisoniy va nolisoniy (madaniy) mazmunga ega birliklarning yaxlit tarkibi sifatida mazkur jarayonni zamonaviy nufuzli madaniy ustuvorliklarga (umuminsoniy me‘yorlar va qadriyatlar) qaratilgan tizimli metodlar yordamida aks ettiradi” deb ta’kidlaydi.

Agar madaniyatshunoslik insonning tabiat, jamiyat, san‘at, tarix va boshqa ijtimoiy va madaniy borliq sohalarida o‘z-o‘zini anglash xususiyatini o‘rgansa, tilshunoslik tilda dunyo lisoniy manzarasining mental modellari sifatida aks etuvchi dunyoqarashni o‘rganadi. Lingvokulturologiyaning asosiy tadqiqot predmeti esa doimiy o‘zaro ta’sirlanish holatida bo‘lgan ham til, ham madaniyat hisoblanadi.

“Ijtimoiy hayotdagi ba’zi predmetlarni hamda yuzaga keladigan voqea-hodisalarni madaniyat vositasi desak adashmaymiz. Masalan, osmon jismlari bo‘lgan quyoshni

va oyni madaniyat vositasiga kiritish mumkin emasdek tuyuladi. Ammo barcha xalqlar madaniyatida ushbu tushunchalarning mavjud ekanligi ma'lum. Ammo ba'zi salqin ob-havo sharoitida yashovchi Yevropa xalqlari (germanlar, slavyanlar) quyoshni issiqlik, ardoqlash va iltifot belgilari sifatida ijobiy baholaydi. Arab davlatlari madaniyatida esa quyosh yoz paytida ularni qiyin ahvolga soluvchi jazirama haroratga tenglashtirilib, salbiy baholanadi. Demak, quyoshni faqat tabiat hodisasi deb emas, balki madaniyatning ramziy belgisi sifatida tushunsa bo'ladi".

Janubda yashovchi xalqlar madaniyatida *oy* alohida e'tirof bilan tilga olinadi. Ruslar ongida u qorong'ilik, oxirat bilan bog'lanib, ba'zida hayot va mamot bilan (жить "под луной", "в подлунном мире" – hammaning hayoti birdek sharoitda kechadi) tasavvur qilinsa, *oy* nuri boshqa millat slavyanlarda homilador va norasidalar uchun xavfli, ziyon keltiradigan hodisaga qiyoslanadi. vietnamliklarda esa boshqa janubiy Osiyo xalqlaridagi kabi *oyga* munosabat tamoman boshqacha, ya'ni ular *oy* kalendar bo'yicha yashashadi, maxsus nishonlanadigan *Oy bayrami* bolalarning sevimli bayrami hisoblanadi. Go'zal, nozik va beg'ubor yosh qizlar *oyga* o'xshatiladi, sevishtganlar *oy* yorug'ida suhbat qurib *oyga* bag'ishlab she'rlar to'qishadi. Shuning uchun Vetnam xalqi hayotidagi barcha ezguliklarni *oy* orqali tasavvur qiladilar. Shu kabi *oyga* munosabat – o'zbek xalqiga ham mansub ekanligini alohida ta'kidlash lozim. Chunki o'zbeklarda *oy* quyoshdan nur olib, yog'du soluvchi samoviy jismgina emas ("oyni etak bilan yopib bo'lmaydi" – maqol), balki "go'zal, chiroyli yuz" (masalan, *oy* yuzini qora chimmat zulmidan qutultirg'il) juda go'zal, juda ham chiroyli (*Oy* desa *oyga*, kun desa kunga o'xshaydi), safarga ketayotgan kimsaga yaxshilik tilash (*Oy* borib, omon qayt) ma'nolarida ishlatiladi.

Ma'lumki, bugungi kunda tilni o'z sohibi, uning milliy mentaliteti, milliy madaniyati bilan birga tadqiq etishga e'tibor kuchaydi. Bu tilshunoslikda til birliklarining millatning milliy-mental xususiyatlarini aks ettiruvchi muhim lingvomadaniy vosita sifatida o'rganish ehtiyojini oshirdi. Zero, milliy mentalitetga xos turg'unlashgan axloq qoidalari, qadriyatlar, xalqning milliy tafakkuri bilan bog'liq jihatlar tilning asrlar davomida shakllangan barqaror birliklarida yorqin aks etadi.

Dunyo tilshunosligida til va tafakkur, til va madaniyat munosabatdorligi masalasi antik davrdan boshlab faylasuf va tilshunoslar e'tiborini o'ziga jalb etib kelgan. XX asr so'ngi va XXI asr tilshunosligida til antropologik hodisa sifatida tan olinib, asosiy e'tibor lisoniy hodisalarni insonning kognitiv tabiati hamda milliy-madaniy xususiyatlari bilan birgalikda tadqiq etishga qaratildi.

Mamlakatimizda amalga oshirilayotgan ma'naviy sohadagi islohotlar samarasini oshirish zarurati bu yo'nalishdagi ishlarni sifat jihatdan yangi bosqichga ko'tarishni talab qilmoqda. Zero, «Bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat o'z milliy manfaatlarini ta'minlash, bu borada avvalo o'z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiydir». Shuning uchun «biz ajdodlarimizning donishmandlik an'analariga amal qilib, ularning g'oyalarini teran anglagan holda, qat'iy islohotlarni amalga oshirmoqdamiz, mamlakatimizning yangi qiyofasini shakllantirish yo'ldan bormoqdamiz». Bu tilimizni milliy ong va milliy tafakkurning ifodasi sifatida lingvomadaniy jihatdan tadqiq etish, uning betakror jozibasini ko'rsatishga qaratilgan izlanishlarni ham faollashtirishni taqozo etadi.

Ta'kidlanganidek, XX asrning oxirlaridan jadal rivojlanib borayotgan antropotsentrik paradigma lisoniy tizimni inson prizmasi orqali o'rganadi. Ya'ni, til o'z subyektini, uning milliy mentaliteti, milliy madaniyati va boshqa ajralmas xislatlari bilan birga tadqiq etiladi. Bunday yondashuvda «fan obyektlari, birinchi navbatda, inson uchun uning hayoti faoliyatida, shaxsning rivojlanishi uchun ahamiyati nuqtayi nazaridan o'rganiladi». XXI asr tilshunosligi til hodisalarini o'rganishda uni lisoniy shaxs madaniyati bilan munosabatda yoritishga ham katta ahamiyat bera boshladi. Xususan, zamonaviy o'zbek she'riyati badiiy matnini lingvomadaniy jihatdan tadqiq etish o'zbek millatining mentaliteti, milliy ongining o'ziga xosliklari, qadriyatlari tizimi mohiyatini yoritishda dolzarb ahamiyat kasb etadi.

Shu jihatdan olib qaraganda, badiiy matnning lingvokulturologik tadqiqi borasidagi ishlar salmog'ini yildan yilga oshib bormoqda, deyish mumkin. Jumladan, Sh.Norova, F.Usmanov, D.Jamoliddinova tadqiqotlarida o'zbek tilidagi til birliklarining lingvokulturologik xususiyatlariga e'tibor qaratilgan. Mazkur ishlarni o'zbek tilshunosligida lingvokulturologiya yo'nalishining bugungi taraqqiyotiga munosib hissa deb ayta olamiz. Shunga qaramay, tilshunosligimizda badiiy matnning, xususan, zamonaviy o'zbek she'riyati tilining lingvomadaniy o'ziga xosliklarini tadqiq etishga qaratilgan ishlarni yetarli emas, deb baholash mumkin. O'zbek adabiyotida salmoq va badiiy yuksaklik jihatidan alohida o'rin tutgan Farg'ona adabiyoti, xususan, she'riyati tilini tilshunoslik nuqtayi nazardan o'rganishga qaratilgan dissertatsion ishlar ko'zga tashlanmaydi. Farg'onalik shoir va yozuvchilar ijodini lingvomadaniy xususiyatlarini tadqiq etishga qaratilgan jiddiy ishlar ham mavjud emas.

O‘zbekiston xalq shoiri Enaxon Siddiqova va taniqli shoir Bahodir Iso she‘riyati misolida Farg‘ona she‘riyati tilining lingvokulturolik o‘ziga xosliklarini o‘rganish juda muhimdir. Bu orqali, avvalo, o‘zbek she‘riyatida farg‘onalik ijodkorlarning o‘rni til va badiiy mahorat uyg‘unligida ochib berilsa, ikkinchi tomondan Farg‘ona adabiy muhiti vakillari ijodida aynan milliy-mental xususiyatlarning aks etishi, badiiy matnning lingvomadaniy qirralari aks etgan lisoniy birliklarning ifodalanishi kabi jihatlarga e‘tibor qaratiladi.

Ikki zabardast ijodkor – Enaxon Siddiqova va Bahodir Iso she‘riyati o‘zbek zamonaviy nazmining alohida qimmatga ega bo‘lgan badiiy ijod gulshanlari hisoblanadi.

Aytish kerakki, xalqimizning dilbar shoirasi, Farg‘ona adabiy muhitining yirik vakilasi Enaxon Siddiqova ijodi ona tilimizning o‘ziga xos jozibasi, beqiyos qirralarini o‘zida aks ettirgan nodir she‘riyat sifatida alohida qimmatga ega. Enaxon Siddiqova she‘rlarida “fikr va tasvir uyg‘unligi, mavzuning hissiy-emotsional ohangga yug‘rilgani, obrazning predmetlashgani” uning ijodiga xos alohida qirralarni ko‘rsatadi. Shuning barobarida, shoira ijodi badiiy matnining lingvopoetik va lingvomadaniy xususiyatlari juda keng bo‘lib, alohida ilmiy tadqiqotlarga asos bo‘la oladi. Olimlar shoiraning she‘rlariga baho berar ekan, u asarlarida inson deb atalgan sehrlil xilqatning go‘zal fazilatlarini alqaydi, himoya qiladi, olqishlaydi, insonga ishonch ruhi, samimiyat uning ijodida badiiyatning teran timsoli bo‘lib gavdalanadi, qayd etganlari bejiz emas.

“Odamlarning ocharmi ko‘zin, Bu qandog‘ ishq, Qanday munojot?! Milliard qushlar Haqqa tizilib, Subhi sodiq qilar ibodat.

G‘aflat bosmas birorta qushni, Birortasi yo‘ldan ozmagan. Odamlar ham qush asli faqat, Faqat... faqat... qanot yozmagan”

kabi satrlar shoiraning o‘ziga xos she‘riyat yo‘li, adabiyotdagi aytar so‘zi, yoniq qalbi va hayotga, insoniyatga cheksiz ehtiromidan nishona berib turadi.

Shoiraning “Qorako‘z turnalar”, “Sumanbar nasim”, “Ko‘nglim ufqlari”, “Ishq ifori”, “So‘z ustidagi dunyo”, “Sizni dedim” kabi o‘nlab she‘riy to‘plamlari, shuningdek, “Sirli tun faryodi”, “Sehrlil tush” nasriy asarlari, “Ona haqida qo‘shiq”, “Barxanlarda ungan gul”, “Vatanga baxshida umr” nomli liro-epik dostonlari chop etilgan bo‘lib, E.Siddova ijodi nafaqat ayol qalbining inja hislari jarangi, balki Farg‘ona farzandining vatanparvarlik va elsevarlik ruhi bilan sug‘orilgan ijod gulshani sifatida ardoqlidir.

Farg‘ona adabiy muhitining yana bir taniqli vakili, shoir Bahodir Iso nomi o‘zbek she‘riyatining o‘z so‘zi va qalamiga ega ijodkorlardan biri sifatida e‘tirof etiladi. Rishton farzandi Bahodir Iso 1977-yilda Farg‘ona pedagogika institutini tugallagan bo‘lsa-da, o‘z faoliyatini, asosan, adabiyotga, san‘atga bog‘lagan. Uning she‘rlari, dostonlari respublikamizning nufuzli nashrlarida, jamoaviy to‘plamlarda chop etilgan. 1988-yilda ilk kitobi - «Xayrli tun» she‘riy to‘plami nashr etilgan.

Mustaqillik yillarida shoirning “Odamlar ichidan odam izladim” (2005), “Yaxshilar bor, yaxshiyam” (2008), “Otam kutgan kunlar” (2013), “Muhammad Yusuf” (doston, 2014), “Kuy tili” (2015), “Qishloqdagi shoir” (2016) nomli she‘riy kitoblari chop qilingan. Bahodir Iso O‘zbekiston Respublikasi Prezidenti tomonidan “Shuhrat” medali, “O‘zbekistonda xizmat ko‘rsatgan yoshlar murabbiyi” unvoni bilan taqdirlangan.

Shoirning ba‘zan og‘ir o‘ylar, ba‘zan esa yengil tabassum bilan yozilgan satrlari o‘quvchining yuragiga yetib boradi, uni oshiq qiladi, she‘riyatga mehr qo‘yishga undaydi. Uning

Boshiga tosh bilan bir ursam...», deb o‘ylaydi kimdir men haqimda. «Boshini bag‘ringa bossam...», deb o‘ylaydi kimdir men haqimda. Men esa ko‘tarib yuraman o‘sha — ming marta tosh tegib yorilgan, issiq bag‘irlarda dimiqqan, hamma uchun qiziq boshimni... kabi satrlarida esa Bahodir Isoning hech kimnikiga o‘xshamagan ovozi eshitganday bo‘lasiz.

Ta‘kidlash kerakki, Farg‘ona adabiy muhitining ikki zabardast vakillari –Enaxon Siddiqova va Bahodir Iso she‘riyatining o‘ziga badiiy lisoniy xususiyatlari o‘rganish, ijodkorlarning badiiy til mahorati, uslubini ochib berish, ayniqsa, ular ijodining milliy mental o‘ziga xosliklarini yoritish bugungi o‘zbek tilshunosligi oldidagi muhim vazifalardan biridir.

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THE SCIENTIFIC ACTIVITY OF Y.E.BERTELS IS AN ORIENTALIST.

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Annotation: *In this article, East people's history, culture, language of the great specialist Y.E.Bertels life and work, essence of his scientific activity are revealed. At the same time, the article talks about the contribution of the great thinker Jami's scientific heritage of learning*

Keywords: *Y.E.Bertels, Jami, Persian language and literature, classic, modern literature, orientalist, Alisher Navai*

Academician Yevgeniy Eduardovich Bertels' scientific creative work is characterized with Turkish, Persian-Tajik, Sufism literature and different topics. He is considered a great scientist who has done remarkable work on the spiritual heritage of the Eastern thinkers and the history of their culture. The direction of scientist's research is very broad, in his works, the general view and interaction of Persian-Tajik and Turkish philology are comparatively investigated. The orientalist Y.E.Bertels' scientific work of studying history of Sufism, philosophy and literature covers all aspects of everyday life. It is emphasized, the studying of Jami's life and work was considered one of the main topics in the scientist's scientific research.

Before Y.E.Bertels, any scientist covered such an important topic in his scientific work. Orientalist Abdurahman Jami compared his works with examples of artistic creations before him and expressed his conclusions. Orientalist Yevgeny Eduardovich Bertels (December 25, 1890 St Petersburg, October 7, 1957, Moscow) graduated from the Imperial University of St Petersburg (1914) and entered the law department. In 1918 he was a student of Petrograd conservatory (later Leningrad) State University, which was taught Persian and Turkish languages. A.A.Ramaskevich, A.A.Freiman, V.Bartold and S.Oldenburger were mentors of Y.E.Bertels. A year later, he was appointed a teacher of Persian language and literature at the Institute of Oriental Languages in Petrograd (later the Leningrad Oriental Institute which was named after A.S.Enukidze), and in 1928 he was appointed a professor of Persian language and literature at the Leningrad State University for Barthold's recommendation.

In 1932 he was appointed head of the History and Linguistics department of the Tajik branch of the Academy of Sciences of the Soviet Union in Leningrad (while maintaining other academic duties) and in 1939 he was appointed a correspondent member of the Academy of Sciences of the Soviet Union .In 1942 Y.E.Bertels was urgently transferred from Leningrad to Tashkent with the Institute of Oriental Studies of the Academy Sciences of the Former Soviet Union. At first, he worked as researcher at the Institute of Language and Literature of the Academy of Sciences , then he was as a professor at the present UzMU. In 1946 Y.E.Bertels moved to Moscow. Y.E.Bertels devoted his whole life to study and embody classical and modern Persian and Tajik poetry in his work ,combining with language, philosophy , literature and music theory of Iran. [1,69b]

Y.E.Bertels was one of the first oriental studies in the world, he compared and analyzed the” Khamsa” of Nizami Ganjavi, Alisher Navai, Amir Khusrav, Abdurahman Jami and revealed their achievements and shortcomings of the basic of irrefutable scientific facts. As noted by N.Komilov ,who is a mystic and scientist ,the field of research is very wide, “Y.E.Bertels objectively revealed friendship between Navai and Jami , the literary environment of Herat and the content of Navai’s works”[2,202b] Y.E.Bertels believes that when studying the work of each author , it is necessary firstly to focus on the important aspects of the subject. Cultural and spiritual factors play an important role in creativity play an important role in the formation of any talent. Y.E.Bertels conducted a number of studies on Jami’s work .His legacy was scientifically introduced to Russian science by Y.E.Bertels but the Russian scientist A.A.Lukashav’s opinion , the ideas advanced in Y.E.Bertels translations require revision . Because the works that ensure the scientific proportionality of the translated works have appeared recently.[3,118b]

It was the study and analysis of Navoi’s work that motivated Y.E.Bertels to study the scientific heritage of his teacher Jami. The scientists study of Navai’s work will serve as an important object for future studies. Y.E.Bertels showed the highest peak of the culture of two brotherly peoples in the works of Jami and Navai. In the comparative study of Persian literature Y.E.Bertels did not limit himself to the comparasion of work of Turkish speaking authors , but studied with poetic images , metaphors and styles. We call it Y.E.Bertels can observe it in all works of Bertels dedicated to Jami’s work [4,7]

Academician Y.E.Bertels scientific research on the life and work of the great Persian –Tajik poet Abdurahman Jami is one of the studies that does not lost their

importance even today. Very little is written about Jami in Russian . Jami is mentioned only in some articles of M.A.Sale . This in essence could not cover the great creativity of the poet. Information about Jami’s life and work in European literature is included in the foreword written by Nassau Lees to the work “Nafohat al –uns “(Breezes of friendship) and in the introduction by A.Masse to the French translation of “Bahoristan”.The information in both articles was recorded by his student Abdulgafur Lori written after Jami’s death. According to Bertels , Iranian scholars have done very little research on Jami. Only Ali Asqar Hikmat published a monograph for high schools in 1942 . However, although the information presented in it has a relatively rich scientific value, not all of it is correct.Apparently, in the period before Bertels , Eastern and Western scientists did not pay enough attention to the scientific and spiritual heritage of Jami.

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ENGLISH, UZBEK, AND KARAKALPAK LEXICAL FEATURES OF COMPUTER LANGUAGES

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ABSTRACT

The study of Uzbek and Karakalpak linguistic words is examined in this scientific article, which looks at terminological writings on linguistic terminology produced between 1920 and the present, including research articles, scientific collections, monographs, and other publications.

Keywords: terminology, linguistic phenomenon, terminology, jargon, slang, internet, computer, technology, language, professional.

Numerous scientific investigations on the analysis of linguistic words have been carried out in Uzbekistan up to this point. Scholars Abdurauf Fitrat (1886–1938) and Mashrik Yunusov (Elbek) (1898–1939) offered ideas about the scientific validation of linguistic words [1,336]. Fitrat, who also penned "Sarf" and "Nahv," advanced the notion that "we need to work a little harder and help each other to clarify all the rules of our language and put their terms on the field." Sarf examines the morphology and phonetics of the Uzbek language, whereas Nahv examines the meanings of terms pertaining to speech, parts of speech, ordered sections, speech kinds, and introduction words. He goes into detail on the meaning and history of the term "cut," which is one of the main parts of speech, in a unique way: [1:76] “..1. Birds sing in the morning in the garden. 2. We say that Chulpon recently wrote a good poem, and what we want to explain is to stop the game. It's a matter of words. At the end of the speech, the word was cut off. That is why he wrote at the end of the above two sentences, we call the words "sayra" "cut words of the sentence" or simply "cut" [1.333]. There are also punctuation marks, full stops (.), One pause (;), a semicolon (,), a question mark (?), A consonant (!), A colon (:), quotation marks (“”). , terms such as bows (()), four-pointed bows ([]), large bows ({}), lines (-), dots (...) are also explained.

Elbek's research also takes into account the study of language words. He advanced certain scientific and theoretical concepts in the fields of phonetics and morphemes during the process of elucidating the theoretical and practical aspects of these words in linguistics. He uses the term "vowel" in phonetics to describe the speech and writing sounds: Additionally, there are phrases pertaining to vowels, vowels, and the

classification of vowels, such as thick upper vowels (o), thin upper vowels (a), and long vowels (vowels); ost bottoms, thick ost bottles (e), thin ost bottles (i). Regarding consonants, he referred to them as continuous and long vowels. [2:33]

Concurrently, he clarified the meaning of words and adjectives. Uzbek language, and A. Khodzhiev examined the standards used in word selection as well as the condition of Uzbek linguistic terminology. Throughout his research of linguistic terminology, I.R. Ermatov selected terms from textbooks, councils, and textbooks from the era of independence that were produced throughout this process. Though with certain limitations, he claims that Uzbek linguistic terminology started to take shape in the 1920s. Since the original textbooks were written within the confines of grammar, the majority of these words are grammatical. This study is a first effort to examine the mutual reliance and exchange of linguistic terminology between Uzbek Karakalpak and Russian.

CONCLUSION

This dissertation examines, for the first time, how Russian linguistic words influenced the creation and evolution of Uzbek linguistic vocabulary. A comparative analysis of language words was carried out in the work of AN Rajabov two years later. The study of linguistic terms in the Uzbek and Russian languages is examined in this dissertation through the examination and analysis of materials from scientific research studies, textbooks, manuals, terminological dictionaries, monographs, collections of Uzbek and Russian linguistic terminology, and other publications published between 1970 and 1992. given In the course of AN Rajabov's research, words were chosen in compliance with State law. A comparative and comparative lexicographic examination of linguistic words was also carried out by DI Khodjaeva using the materials of the explanatory dictionaries of the English, Russian, and Uzbek languages. The study's analysis of linguistic terms is characterized by the following terminological requirements: precision, logical coherence, structure, adherence to literary language norms, popularity, and interlinguistic lexical-semantic characteristics of linguistic terms, as well as the degree of codification in explanatory dictionaries.

The research of linguistic terms as a separate functional layer was conducted using Chinese linguistic terminology as an example. It also examined the stages and methods of these terms' production as well as the scientific validation of structural and lexical-semantic properties. Within it, the researcher formulated guidelines regarding the management of Chinese language terminology, mitigating issues with their translation into Uzbek, steering clear of literal and indirect translations, and providing equivalent terms in Karakalpak through this substitute.

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ЛИЧНОСТЬ ПСИХОЛОГИЧЕСКОЕ СОСТОЯНИЕ В ЭКСТРЕМАЛЬНЫХ СИТУАЦИЯХ ОБУЧЕНИЕ ЧЕРЕЗ НАУЧНЫЕ И ТЕОРЕТИЧЕСКИЕ ИССЛЕДОВАНИЯ

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Аннотация: В статье освещен теоретический и научный анализ экстремальных ситуаций, в частности исследования многих ведущих психологов мира по изучению психологического состояния человека в экстремальных ситуациях.

Ключевые слова: Многофакторный, рационалистический, эмпирический, шизотимический, стикеротимический, висстеротонический, соматический, тебротонический, экстравертный, интровертный.

Annotation: The article covers the theoretical and scientific analysis of extreme situations, in particular, the research of many leading psychologists in the world on the study of the psychological state of a person in extreme situations.

Key words: Multifactor, rationalist, empiric, schizotymic, sticothymic, vissterotonic, somatic, terebrotonic, extrovert, introvert.

Экстремальной психологии, хотя и недостаточно научной литературы, посвященной проблеме психологической защиты в экстремальных ситуациях и способной подробно описать все ее направления, сегодня в мире науки и развития общества есть те, кто можно показать необходимость проблемы психологической защиты в экстремальных ситуациях и можно отметить необходимость научных исследований, способных обосновать ее методологические корни.

Например, все исследователи, следуя методологическим принципам социальной психологии, теоретически и научно обосновывают тот или иной аспект, важный для психологической защиты личности. Среди них исследования, направленные на выявление социально-психологических задач, имеющих большое теоретико-научное значение для психологической защиты личности в экстремальных ситуациях, проводили Г.М.Андреева, М.Г.Давлетшин, Ю.М.Забродин, Д.Карнеги, В.М.Каримова, Б.Д.Паригин, Т.Б.Снигирева, А.В.Филиппов, П.Н.Шихирев, Г.Б.Шумаров, В.А.Ядов, Е.Г.Озиев; К.А.Булханова-Славская, Л.П.Гримак, Б.Ф.Ломов, Н.С.Лейтес, Е.А.голубева, Б.Р.Одиров, А.И.Липкина, А.В.Петровский, С.Л.Рубинштейн провели исследования, связанные с деятельностью личности. А.Г.Асмолов, Ш.А.Надирашвили, Д.Н.Узнадзе, П.Н.Шихирев исследования, связанные с социальными институтами,

Л.И.Бойович, А.А.Братко, В.К.Вилюнас, Б.И.Додонов, Т.А.Китвель, А.Н.Маслов исследования, связанные с социальными потребностями и удовлетворенностью деятельностью; Е.А.Климов, Б.С.Мерлин, В.Д.Небилистин, Н.М.Пейсахов, В.М.Русалов, Л.С.Славина, А.Стреляу, Б.М. Теплов провели исследования, связанные с обеспечением индивидуального подхода к человеку; А.Г.Здравомыслов, Е.С.Кузьмин, А.Ф.Лазурский, В.Н.Мясишев, В.В.Столин, А.И.Щербakov, В.В.Богославский, исследования, посвященные перспективам подхода, основанного на системе отношения к личности; Ф.В.Бассин, Ф.Е.Василюк, Л.Д.Гиссен, П.Б.Зильберман, О.А.Конопкин, Н.Маджидов, Н.И.Наенко, А.М.Приходян, В.В.Розельблат, Х.Хекхаузен, Г.Эберлейн, ДОНевв провели исследования, изучавшие перспективы подхода к личности на основе эмоционально-волевых качеств. Отдельно можно упомянуть М.С.Брейнштейн, И.В.Дубровину, Ю.В.Кала, В.В.Рудик, Х.О.Леймец, Г.О.Маттес, Ю.М.Пратуевич, Ю.Л.Сиерд, В.Г.Лоос, И.И.Попову, В.Д.Паригин, Т.И.Саксакульм, С.М.Сайлус.

В частности, проблема подхода ученых к социально-психологическим явлениям на основе развития и ценностей человека сегодня (М.Г.Андреева, Ю.М.Забродин, Д.Карнеги, Е.Г.Зиева, В.М.Каримова, И.С.Кон, Г.Б.Коралев, Б.Д.Паригин, Е.В.Шорохова, Г'.Б). Шумаров; личность и деятельность (Абулханова-Славская, Я.Брунер, Л.С.Выготский, М.Г.Давлетшин, Ю.Джемс, А.Г.Ковалев, А.Н.Леонтьев, А.В.Петровский, С.Л.Рубинштейн, В.А.Токарева, Д.И.Фельдиштайн, Е.Фромм, Б.Р.Кодиров) оставление требует более серьезного осмысления и размышления над собой; методология психологической защиты.

Психологическая защита человека в экстремальных ситуациях определяется и оценивается конкретными психологическими возможностями, служащими обеспечению его активности и активности как личности. В интерпретации научной литературы общие направления методологии психологической защиты поясняются в исследованиях представителей западной социальной психологии следующим образом: Большой (десятитомный) труд В. Вундта под названием «Психология народов», изданный в 1900 г. , служит для освещения направлений социальной психологии, раскрывает сложные аспекты изучения ее духовности, культуры и идеологии. Первой основой для выяснения проблемы обеспечения гармонии человеческих инстинктов и деятельности в отличие от фрейдизма служит теория «социальных инстинктов поведения», написанная в 1908 году известным английским психологом Уильямом Макдугаллом во «Введении в социальную психологию ». Следовательно, такие ученые, как Э. Фромм, Дж.

Салливан, В. Шутст, Г. Шепард, В. Байон, заложили основы создания теории групповой психологии. В этом случае первая демонстрация способов формирования психологического климата, связанного с межличностными отношениями в группе, посредством различных социально-психологических тренингов могла бы послужить определенным уровнем эмпирической информации для определения задач социально-психологической службы в трудовых коллективах.

Поэтому в зарубежной передовой психологии были заложены следующие направления, важные для методологии психологической защиты в сложных ситуациях:

1. Ч. Спирмен создал теорию «двух факторов». Согласно этой теории, в каждой деятельности человека взаимосвязаны все черты, общие для всех видов деятельности (фактор 1) и специфические для этой деятельности (фактор 2). Исследователь раскрывает психологическую сущность и содержание этих факторов, необходимых для обеспечения гармонии человека и деятельности.

2. Согласно «Мультифакторной» теории, созданной Л. Тёрстоном, Дж. Гилфордом, изучался объём состава первичных умственных способностей (скорость восприятия, ассоциации памяти и т. д.) у каждого индивидуума, и на этом основании требуется. Разработан особый подход к деятельности каждого человека, методические принципы механизма психологической защиты в экстремальных ситуациях. Всего в психологии известны и популярны 56 типов индивидуальных различий. Например, объективно-субъективный тип (впервые отмечен в опытах А. Байна), мыслящий активный тип (по А.М. Джорданту), рационалисты и эмпирики (по исследованиям У. Джеймса), «глубоко-узкие» и «малый-широкий» тип (по данным Г. Гросса), теоретический, экономический, эстетический, социальный, политический, религиозный типы (по исследованиям Э. Шпрангера), шизотимический и хилотимический типы (по данным исследований Э. Кречмера); К ним относятся запись эмпирических данных о вистеротоническом, соматическом, стереотоническом типах (по У. Шелдону), экстравертных и интровертных типах (по К.Тюнгу и Г.АЙзенку).

В целом «понятие установки, имеющее важное значение для интерпретации психологической защиты при создании методологии психологической службы, дополнительно уточняется Г.М.Андреевой (1988) на основе определения следующих четырех научных направлений:»

1. Координация - способность направлять субъекта по отношению к объекту отношения, служащего достижению его целей;

2. Знание - способность дать упрощенную поведенческую инструкцию отношения к тому или иному объекту;
 3. Выразительность - способность человека проявить себя как личность в самоуправлении, как способ избавления субъекта от напряженных, стрессовых ситуаций;
 4. Защита – установка служит для устранения внутренних конфликтов человека.
- Итак, можно сказать, что закономерно, что установка помогает определить эти четыре задачи, психологическую защиту, служащую гармонии развития человека и деятельности. Потому что факторы общественного развития всегда находятся в гармонии с совершенством человеческих институтов. Полностью осознавая эту гармонию, отношение было принято признавать в более широком масштабе под названием «социальный институт» (В.А.Ядов, Д.Н.Узнадзе, Г.М.Андреева, П.Н.Шихирев, Ш.А.Надирашвили, А.Г.Асмолов и др.). Это служит дальнейшему уточнению важной для науки социальной психологии методологии психологической защиты с теоретической и научной точки зрения. Например, в открытии Д.Н.Узнадзе установка прекрасно раскрывала комплекс определенных потребностей и их удовлетворения, тогда как в правилах В.А.Ядова установка изучалась как критерий «самоуправления» применительно к определенным ситуациям, а это, в свою очередь, ввело новая концепция «иерархии социальной деятельности» в развитии психологии.

Таким образом, на основании вышеизложенного стало ясно, что необходимо уделить серьезное внимание психологическим принципам данной проблемы, исследуя освещение проблемы механизма психологической защиты в научной литературе. С этой точки зрения, на основе анализа исследованной выше научной литературы, мы сочли необходимым обратить особое внимание на трактовку научных теоретико-методологических принципов, связанных с процессом психологической защиты самой личности в экстремальных ситуациях.

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XALQIMIZ NUTQIDAGI NUTQIY KALIMALAR URF-ODAT VA AN'ANALARNING MAHSULIDIR

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Har bir xalqning o'z tarixi, dini. madaniyat, san'ati, adabiyoti. urf-odati, rasm-rusumlari, an'ana va qadriyatlari; kiyim-kechaklari, pazandachiligi va boshqalar bor. O'z-o'zidan, bularning barchasini ifodalaydigan so'zlari, bu so'zlar asosida vujudga kelgan iboralari bor. Bularning barchasi milliylik belgilari, uning tarkibiy qismlari hisoblanadi.

H. Hamroyev[1.158]ning "Milliy xos so'zlar - realiyalar va badiiy tarjima" maqolasida **milliy kolorit** linguokulturologik leksemasiga quyidagicha ta'rif beradi: **milliy kolorit** bu badiiy asarda aks etgan milliy xususiyatlar yig'indisiga aytiladi. Tarjimon asarda aks etgan milliy koloritni his qilmay turib, asliy tarjimini sifatli amalga oshiro olmaydi.

o'z-o'zidan tilda paydo bo'lmaydi. Ularni shakllantiruvchi bir qator omillar mavjud. Birinchi navbatda, millatning milliy xususiyatlari, milliyliigi, urf-odatlarini asosiy vositalaridan biri hisoblanadi. Chunki har bir millatning o'ziga xos nutqiy kalimalar bor. Shundan kelib chiqib, birinchi navbatda, nutqiy kalimalarning vujudga keltiruvchi omillarning eng asosiysi milliy urf-odat va a'analar deb qarashimiz kerak bo'ladi.

U .Tursunov[1.154] milliy urf-odat an'analar haqida o'zining nazariy qarashlari haqida fikrlar ham bildirib ketgalar: milliy urf-odat an'analar - donishmandlik manbai, hayt sabog'i hisoblanadi. Tarixiy taraqqiyotning hal qiluvchi kuchi hisoblangan xalq mana shu urf-odat va an'analarning ijodkorlaridir. Jamoat uchun zarur bo'lgan barcha moddiy ne'matlarning-turar joy, oziq-ovqat, kiyim-kechak kabilarni mehnat malakasiga, ishlab-chiqarish tajribasiga ega bo'lgan kishilar bunyod etgani kabi qadimgi madaniy merosimiz an'ana va urf-odatlarimizni ham xalqimiz vujudga keltirgan. Bugungi kunning qadriga yetish uchun odamlar o'tmishni yaxshi bilishi kerak. Ildizsiz daraxt bo'lmaydi, daraxt qancha tomir o'tsa, u shuncha gullab yashnaydi, unib o'sadi-bejiz aytishmagan ota bobolarimiz.

O'zbek xalqining milliy an'analari avloddan-avlodga o'tib kelmoqda va yoshlarning tarbiyalashda katta rol o'ynamoqda. Qadimgi urf-odat, an'alarimiz bo'lmaganda edi, hozirgi turmush tarzi bo'lmasdi. Biz fikr yuritayotgan xalqimiz nutqidagi tayyor kalimalar mana shu urf-odat va an'alarining mahsulidir

Asliy matn: Go'sht ko'tarib yo'lakdan kirgan Solih maxdumning ko'zi Ra'noning shu holiga tushdi:

Tarjima matni: Solikh Mahdum saw Rano: **-Balli, Ra'no, ana jinnilik!-** dedi maxdum, **- atlas ko'ylak senga hayf,** senga bo'zdan boshqasi, albatta, hayf!

-Atta girl, Rano, good for you, what a mess! - Said Mahdum, - you are **supposed to wear only linen dress, not at-last²²** one! You are not worth the atlas dress!

Tarjimon tomonidan **Balli, Ra'no** nutqiy kalimasiga berilgan "**Atta girl**" iborasi odatda, norasmiy dalda beruvchi ibora hisoblanib, ayol yoki qizni yaxshi ish qilgani yoki topshiriqni muvaffaqiyatli bajargani uchun maqtash va erkalashga nisbatan ham qo'llaniladi. Bu ibora qo'llab-quvvatlash va dalda berishning bir usuli hisoblanadi. Shuningdek, yana bu ibora kimnidir jinsidan qat'iy nazar, maqtovga sazovor biror yutuqqa erishganida rag'batlantirish ma'nosida ishlatilishi mumkin. Keltirilgan izohlarimizdan ko'rinib turibdiki, bu yerda **atta** nutqiy kalimasi maqtash yoki erkalashga emas, balki kesatiq ironiya nutqiy aktiga nisbatan qo'llanilgan. **Kinoya** nutqiy kalimasini o'zbek tilida berilgan izohini berib o'tsak: masxaralash, kulish uchun aytilgan pardali gap; qochirim, istehzo, piching, kesatiq. – Xo'sh, sizcha nima qilish kerak, o'qimishli akam! – dedi kinoya bilan Yo'lchi. Oybek, Qutlug' qon"[2.384]. Keltirilgan matnda Ra'noning otasining istezohli gaplari ma'nosidan kinoya nutqiy aktining mohiyati, gapning qo'llanish maqsadi asosida tavsiflanganligini, nutqiy akt piching, kesatiq ma'nosida murojaat qilganligini tushunishimiz mumkin.

Biz **Atta girl,** Rano, good for you, what a mess! Gapini o'rniga **Wow, What a silly girl, you are!** nutqiy kalimasini qo'llagan bo'lardik.

Keyingi matning taxlilini ham qilib o'tsak: **Asliy matn:** Ra'no o'rnidan turdi, dadasidan **uyalib loyliq qo'llarini orqasig'a yashirdi.**

Tarjima matni: Rano stood up and **hid her messy hands** behind herself being **embarrassed** from her father

Uyalmoq[3.128]-uyat-andisha his-sezgisini tuymoq. Er yigitning uyalgani-o'lgani. Maqol. Ortiq bir so'z deyolmadim Andishalik bu ishdan. Lekin otda uyalmadim "Hayr jonim' deyishdan.T.To'la.

to be embarrassed[5.1]- a person who is embarrassed feels shy, ashamed, or guilty about something. He looked a bit embarrassed. ... an embarrassed silence. Synonyms: ashamed, upset, shamed, uncomfortable. **Tarjimas:** xijolat bo'lgan odam o'zini uyatchan yoki biror narsadan aybdor his qiladi. U biroz xijolat tortdi. ... xijolatli sukunat. **Sinonimlar:** uyat, xafa, uyat, noqulay

yashirmoq[4.314]-l birov bilmaydigan, ko'rmaydigan yoki topa olmaydigan joyga qo'ymoq, berkitib qo'ymoq. Kalitni yashirmoq. Pulni yashirmoq. Yo'lchi uchun keltirilgan tugunchak yodiga tushdi. Uni paranjisiga o'rab, taxmonning burchagiga yashirib qo'ygan edi.Oybek, Tanlangan asarlar.

to hid one's messy hands[5.3]- kir yoki iflos qo'llarini yashirish iborasi boshqalarni ko'rishning oldini olish uchun qo'llarni samarali qoplaydigan yoki tozalaydigan usullarni topib berkitmoq

Yuqorida berilgan matnning konseptual tahlillaridan shunday hulosaga kelish kerakki, asliy matn linguokulturologik matn hisoblanib, unda o'zbek madaniyatida nihoyatda ustun turuvchi **uyatish** tuyg'usi yuksak darjada berilgan. Ra'no o'zini loy qo'llarini otasidan hijolat yuzasidan orqasiga yashirgani unga berilgan ma'naviy tarbiyaning buyukligandir deb o'ylaymiz. Bunday uyat, hijolat tuyg'usi faqat bizning o'zbekchilik madaniyatimizga hosdir. Matnning tarjimasiga kelsak, matnni o'girgan tarjimon o'zbek millatidan bo'lganligi bois, vaziyatni qalban tasavvur qilib tushungan holda o'girganligini ko'rishimiz mumkin. Chunki, o'zbek milliy oilalarida qiz farzand otasiga gap qaytarish u yoqda tursin, ko'zlari bilan qarab tik qarab turolmaydi. Bu ham milly madaniyatimizni yuksakligidandir deb o'ylaymiz.

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