



O'ZBEKISTON RESPUBLIKASI OLIY VA O'RTA MAXSUS  
TA'LIM VAZIRLIGI ALISHER NAVOIY NOMIDAGI TOSHKENT  
DAVLAT O'ZBEK TILI VA ADABIYOTI UNIVERSITETI  
IJTIMOIY-GUMANITAR FANLAR KAFEDRASI

# GUMANITAR FANLARNI O'QITISHNING ZAMONAVIY ILMIY YO'NALISHLARI

2-AN'ANAVIY RESPUBLIKA ILMIY-AMALIY  
ONLAYN KONFERENSIYASI



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**O‘ZBEKISTON RESPUBLIKASI OLIY VA O‘RTA MAXSUS TA‘LIM  
VAZIRLIGI**

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI  
VA ADABIYOTI UNIVERSITETI**

**IJTIMOIIY-GUMANITAR FANLAR KAFEDRASI**

**“GUMANITAR FANLARNI O‘QITISHNING  
ZAMONAVIY ILMIY YO‘NALISHLARI”**

2-An’anaviy respublika ilmiy-amaliy onlayn konferensiyasi

**M A T E R I A L L A R I**

Toshkent – 2022

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Oliy ta‘lim mamlakatning ertangi taraqqiyotini belgilab beradigan, jamiyat hayotining barcha jabhasini isloh etishda hal qiluvchi vazifani bajaradigan muhim ta‘lim bosqichi hisoblanadi. Shuning uchun ham mehnat bozorida raqobatdosh, yuqori malakali kadrlar tayyorlash, oliy ta‘lim tizimi sifati va samaradorligini tubdan oshirish har bir mamlakat ijtimoiy siyosatining asosiy negizini tashkil etadi. Mazkur masalani hal qilishda ijtimoiy-gumanitar fanlarning o‘ziga xos o‘rni bor.

Mazkur to‘plam Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida 2022-yil 19-aprelda tashkil etilgan “Gumanitar fanlarni o‘qitishning zamonaviy ilmiy yo‘nalishlari” mavzusidagi respublika miqyosida o‘tkazilgan 2-an‘anaviy ilmiy-amaliy onlayn konferensiya materiallaridan iborat.

Konferensiya O‘zbekiston Respublikasi Oliy va o‘rta maxsus ta‘lim vazirligining 2022- yilda respublika miqyosida o‘tkaziladigan ilmiy va ilmiy-texnik tadbirlar rejasiga muvofiq tashkil etilgan. Ilmiy anjumanda respublikamiz oliy o‘quv yurtlarida, kasbiy ta‘lim hamda umumta‘lim maktablarida faoliyat olib borayotgan professor-o‘qituvchilar, ijtimoiy-gumanitar fanlar yo‘nalishida ilmiy tadqiqotlar olib borayotgan respublikamiz olimlari, doktorantlar va mustaqil tadqiqotchilarning maqolalari jamlangan.

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Matnlarda foydalanilgan misol, ko‘chirma va ma‘lumotlar aniqligi uchun mualliflar javobgardirlar.

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Tarbiyaviy ish pedagogdan butun qobiliyatini ishga solishni, tinmay izlanishni taqozo etadi. Chunki kelajak avlod tarbiyalangan, uyushgan, ahil, jonajon Vatanimizning haqiqiy fuqarolari bo‘lishlari lozim.

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## **CHARACTERISTICS OF MATURITY IN MARRIAGE**

### **Arapbayeva Damegul Kurbanovna**

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Marriage is marry, a reunion of a couple, an alliance formed by mutual consent of the representatives of the two sexes, a ceremony of formalizing the marriage in accordance with the sharia, and a contract recited by the mullah in this ceremony [1; 95].

One of the most characteristic among the premarital factors is the maturity characteristics of the young people who are getting married. Because these indicators are also crucial in the strength of a marriage. The maturity features of marriage are described in detail in the book "Family Encyclopedia" as follows [1; 103-104]. We will discuss these below.

Maturity of marriage is the physical, mental, spiritual and other readiness of the parties to the marriage. This includes aspects of physical (physiological), sexual, legal, professional, economic, social, spiritual, moral and psychological maturity of the couple. Among them, the indicators of legal, sexual maturity have sufficiently clear signs and symptoms, and there are relevant legal, medical, psychological guidelines about them. The economic, spiritual-moral, psychological aspects are

characterized by a slightly more complex, rigid indicator, the absence of boundaries. These qualities are crucial when building a family.

For example, sexual maturity (puberty) in modern girls is 12-14 years old, and in boys it is 14-16 years old. These figures may vary by  $\pm 2$  years. Some medical scientists believe that it will take another 2-3 years for children to reach full sexual maturity.

Legal - 18, specialization - 20-25, professional skills and maturity - 28-30 years. Economic resilience, on the other hand, lasts from 20 to 30 years.

Sexual maturity is a phenomenon that is sufficiently clear and obvious in terms of human anatomy and physiology. But its psychological, moral aspects are very complex. Therefore, to say that marriage is sexual maturity does not mean that a person is physiologically mature. In addition, a person must have the necessary knowledge and correct understanding of the psycho-hygiene of sexual life. This is a process that requires special attention, special preparation and training.

Legal preparation for marriage means having legal knowledge about the age of marriage, family property, the rights and obligations of spouses and parents, children. In turn, legal maturity itself is determined by reaching the legal age, that is, by being a person legally entitled to marry.

Professional maturity is also a complex concept, defined by the completion of a certain educational institution, training courses, that is, the acquisition of specialized knowledge necessary to perform a particular type of work. But a person who has graduated from any educational institution (college, lyceum, etc.) can speak about his professional maturity only after a few years of work in his profession. It is also possible to reach maturity by the age of 18-20 in some professions, while in others it can be achieved by the age of 30.

The economic aspects of preparing young people for family life are the ability of the bride and groom to provide for the future family, the place of residence of the young family, the entrepreneurial qualities of the family. In this maturity, too, the age limit differs as above.

In order to be socially ready for marriage, it is necessary to understand the role of the family in society, its social responsibilities and the responsibilities of starting a family, having children and raising them.

It is more difficult to talk about being spiritually and morally ready for marriage. However, it can be said that it reflects the issues of understanding the concept of family life in young people, the formation of a culture of family relationships, the ability to do household chores, ensure family peace, the proper organization of leisure time.

Psychological maturity of a person is the ability to set goals that are inevitable, self-sufficient, to adapt to different living conditions, to consciously assess different life situations and conditions. One of the main features of a person's psychological maturity is the ability to interact with people of different ages, careers, positions, interests, habits, tastes and lifestyles.

The social and economic entry of young people is starting too late due to the acceleration of socio-economic development, while sexual maturity is manifesting earlier. There are some individual characteristics in this regard.

These qualities are crucial when young people are getting married. Of course, such abilities do not form overnight. They are gradually formed under the influence of the upbringing given to him during his previous life. One of the important criteria of psychological maturity is that a person has an independent opinion, point of view, position that serves the fair solution of family problems, and, if necessary, can defend their views in the interests of the family in front of their parents.

Thus, in the preparation of young people for family life, the inclusion of issues of family life in the curricula of secondary schools and universities, preparing young people for future marriages and raising children as a couple, on February 2, 2018, the President of Uzbekistan PF-5325 "On measures to radically improve the activities in the field of strengthening the institution of the family." In our country, family preparation now begins with kindergarten and school.

Today, in shaping the perception of family life among young people, it is necessary to equip them with knowledge and concepts about the maturity of marriage, such as physical (physiological), sexual, legal, professional, economic, social, spiritual, moral, psychological.

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### **O‘QUVCHI-YOSHLARNI AXLOQIY TARBIYALASH – DOLZARB PEDAGOGIK MUAMMO SIFATIDA.**

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Mamlakatimiz ijtimoiy va siyosiy hayotida yoshlarning o‘rni beqiyosdir. Davlatimizning taraqqiyoti, xalqimizning faravonligi va kelajagi yoshlarning shijoatiyu bilimi, ma’naviy barkamolligi va faolligi, mehnatsevarligiga ko‘p jihatdan bog‘liq. Yoshlar doim jamiyatning faol qismi bo‘lib kelgan. Ijtimoiy adolat va taraqqiyot g‘oyalari yoshlarni kelajakka undagan.

Mustaqillik davrida kundan kunga ulg‘ayayotgan avlodning milliy qadriyatlar asosida axloqiy tarbiyalash ehtiyoji tobora ortmoqda.

Milliy qadriyatlar asosida tarbiyalash ham milliy, ham zamonaviy talablarga mos an‘ana va tajribalar vositasida amalga oshirilayotgan pedagogik jarayondir. Pedagogika kollejlari o‘quvchilarini axloqiy tarbiyalashda etnopsixologik va pedagogik g‘oyalarga tayanishlari o‘sib kelayotgan avlodda insonparvarlik, milliy o‘zlikni anglash, milliy qadriyatlarga sodiqlik hissini tarbiyalashda muhim omil hisoblanadi.

Tarbiya har bir insonning xayotda yashashi jarayonida orttirgan saboqlari va intellektual salohiyatlarini ijobiy ko‘nikmasini o‘zgalarga berish jarayoni.

Tarbiyaviy ishlarga yangicha munosabat mustaqillik ma‘naviyati negizi asosida hukumat qarorlarida, xalq ta‘lim tizimidan islohotlarda olimlar va ijodkor o‘qituvchilarning izlanishlarida o‘z aksini topmoqda.

Insoniyat taraqqiyotida axloq muhim o‘rin tutadi. Sharqning buyuk mutafakkirlari insonni axloqiy kamol toptirish, uni har tomonlama rivojlantirish, ma‘naviy qiyofasini shakllantirish jamiyat taraqqiyotining muhim omillaridan biri, deb qarashgan. Inson axloqiy, umuman ma‘naviy va ma‘rifiy jihatdan kamol topishi jarayonida turli tarixiy bosqichlardan-johillik, nodonlikdan ilmga, yovuzlikdan ezgulikka, vahshiylikdan insoniylikka o‘tarkan, jamiyat ham shu tariqa rivojlanadi.[1]

Inson butun umri davomida o‘zgarib boradi. U ham ijtimoiy, ham psixik jihatdan kamolga etadi, bunda bolaga berilayotgan tarbiya maqsadga muvofiq bo‘lsa, u jamiyat a‘zosi sifatida kamol topib, murakkab ijtimoiy munosabatlar tizimida o‘ziga munosib o‘rin egallaydi. Chunki rivojlanish tarbiya ta‘siri ostida boradi.

Shaxsning fazilatlarini to‘g‘ri ko‘rish va bexato baholash uchun uni turli munosabatlar jarayonida kuzatish lozim. Demak, shaxsni rivojlantirish vazifasini to‘g‘ri hal etish uchun uning xulqiga ta‘sir etuvchi omillar hamda shaxs xususiyatlarini yaxshi bilish zarur.

Axloq-odob bu jamiyatda, kishilar o‘rtasida kundalik turmushda zarur bo‘lgan xatti-xarakatlar, urf-odatlar normalari, qoidalaridir. Barcha norma va qoidalarini kishilar tomonidan ado etilishini nazorat etish va tartibga solish ijtimoiy, yuridik asosda ta‘minlanadi. Axloq - odob qoidalari va normalari har bir xalqning qadriyatlarida muhim o‘rin egalaydi. Unda o‘sha xalqning turmush tarzi madaniy saviyasi, an‘analari guruhi, dini ifodalanadi, aks etadi. Shuning uchun axloq-odob qoidalari va normalari o‘sha xalqning bitmas tugalmas ma‘naviy boyligi hisoblanadi va millat darajasida shakllanganlik darajasi deb qaraladi. Axloq-odob norma va qoidalari jamiyat taraqqiyoti bilan rivojlanib, o‘zgarib boradi. Bunda qardosh xalqlar, mintaqada yashovchi xalqlar, millatlar urf-odatlari bir-biriga ta‘sir ko‘rsatadi. Ilg‘or, qulay urf-odatlar, an‘analarga, an‘analar esa qadriyatlar darajasiga ko‘tariladi.

Bugungi kunda yoshlarni yuksak axloqiy va milliy urf odat, an‘analar asosida tarbiyalash dolzarb masalaga aylangan. Yuksak ma‘naviy g‘oya va urf-odatlar



ko‘lami nihoyatda keng va serqirra bo‘lib, ulardan eng muhimlari: iymonlilik, vatanni sevish, insonparvarlik, do‘stlik, o‘rtoqlik, birodarlik, ongli intizom, ijtimoiy faollik, halol mehnat, oila, davlat va jamiyat oldidagi burchni anglash, tinch totuv yashash uchun kurashish, xurfiylik, axloqiy poklik kabilardir.

Shaxs shakllanishida axloqiy tarbiya muhim o‘ringa ega bo‘lib, uni samarali tashkil etish o‘quvchida axloqiy me‘yorlarni shakllantirishga yordam beradi. Axloqiy me‘yorlar to‘g‘risidagi bilimlar o‘quvchilar ongiga ta‘lim va tarbiya jarayonida singdirilib boriladi. Axloqiy tarbiyaning natijasi o‘quvchilarda axloqiy ong, axloqiy faoliyat, ko‘nikmalari, va axloqiy madaniyatning shakllanishida ko‘rinadi.

Axloqiy ong - ijtimoiy ong shakllaridan biri bo‘lib, jamiyat tomonidan tan olingan va rioya qilinishi zarur bo‘lgan xulq-atvor qoidalari, mezonlari, shuningdek, milliy istiqloq g‘oyasining o‘quvchilar ongida aks etishidir.

Axloqiy ong, axloqiy faoliyat ko‘nikmalari hamda axloqiy madaniyat ta‘lim-tarbiya jarayonida yo‘lga qo‘yilayotgan axloqiy, ijtimoiy-g‘oyaviy, iqtisodiy, huquqiy, estetik va ekologik mavzulardagi suhbat, bahs-munozara, debatlar xalq xo‘jaligining turli sohalarida fidokorona mehnat qilayotgan, ilm-fan, madaniyat, ishlab chiqarish hamda sport sohalarida yuksak darajadagi muvaffaqiyatlarni qo‘lga kirish bilan O‘zbekiston Respublikasi nomini jahonga mashhur qilayotgan, uning obro‘-e‘tiborining oshishiga o‘zining munosib hissasini qo‘shayotgan shaxslar hayoti va faoliyat to‘g‘risidagi ma‘lumotlardan samarali foydalanish, vatanparvarlik namunalarini ko‘rsatgan, xalq qahramonlari namunasida shakllantiriladi.

Axloqiy tarbiya o‘quvchilarda dunyoqarashni shakllantirishda ham muhim ahamiyatga ega bo‘lib, uni samarali tashkil etishda ong, his-tuyg‘u hamda xulq-atvor birligiga erishish maqsadga muvofiqdir. Zero, ular birligida ma‘lum kamchiliklarning yuzaga kelishi ham o‘quvchilarning komil shaxs bo‘lib kamol topishlariga salbiy ta‘sir ko‘rsatadi. Dunyoqarash tabiat, jamiyat, inson tafakkuri hamda shaxs faoliyati mazmunining rivojlanib borishini belgilab beruvchi dialektik qarashlar va e‘tiqodlar tizimidir.

Yuksak ma‘naviy komillik, yurt ozodligi, obodligi va xalq farovonli yo‘lida fidokorona mehnat qilish, o‘ziga va atrofdagilarga nisbatan talabchan bo‘lish, o‘zida irodaviy sifatlarni tarbiyalay olish, intiluvchanlik, tashabbuskorlik, tashkilotchilik, ijodkorlik hamda mustaqil fikrlash layoqatiga ega bo‘lish kabi xislatlarni mustaqil O‘zbekiston Respublikasi hayotida ustuvor bo‘lgan tamoyillar sifatida e‘tirof etish mumkin.

O‘quvchilarni axloqiy jihatdan tarbiyalashda milliy istiqloq g‘oyasi va mafkurasi asoslari tayanch omillar sifatida namoyon bo‘ladi.

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## BIR G‘AZAL TAHLILI

**Akbarova Gulnora Abdumannon qizi**

Toshkent shahar Uchtepa tumani 203-maktabining  
ona tili va adabiyot o‘qituvchisi

O‘zbek mumtoz adabiyotida o‘ziga xos salmoqli adabiy meros qoldirgan shoiralardan biri – Jahon otin Uvaysiy ijod mahsuli bo‘lgan betakror ohanglar mumtoz qo‘shiqchilik san’atimizda diltortar asarlar qatoridan o‘rin egallab, bugunga qadar o‘z jozibasini ko‘z-ko‘z qilib kelayotgani shubhasizdir. Avvalo, shoira ijodidagi xoslik haqida so‘z yuritilganda, aytish mumkinki, unda ijodkorning butun hayoti va dunyoqarashi, e’tiqodi, shuningdek, hayot yo‘li o‘zini bus-butun tarz namoyon etadi. Ayniqsa, shoira g‘azallarida lirik qahramon o‘z yaratuvchisiga intiqlik bilan intilayotgan solik banda, Alloh yaratilgan eng afzali – payg‘ambar alayhissalomga oshiq ummat, haq yo‘lida sobit ustozlarga muhabbatli shogird sifatida tuyg‘ularini izhor etadi. Shuningdek, bu foniy dunyo sho‘rishlari, zamondan shikoyat borasidagi o‘y-fikrlarni izhor etuvchi hasbi hol g‘azallari ham talaygina. Uning “Uvaysiyman”, “Dog‘ o‘ldi, dog‘ o‘ldi”, “Sog‘indim”, “Tokay” radifli g‘azallarini misol tariqasida keltirish mumkin. Ularda shoira hayotining ayrim lavhalari, taqdiri uchun muhim bo‘lgan hayotiy holatlar bilan birga, so‘fiyona izhorlar ham chambarchas bog‘liqlikda bayon etilgan. Masalan, “Tokay” radifli g‘azalda, nazarimizda, bu olam sitamlari sabab, butun hayoti zaharga aylangan, achchiq hayot kulfatlaridan farzandlaridan judo ona iztiroblari aks ettiriladi, go‘yo. Biroq bu g‘am-alamlar ortida Ollohning o‘z suygan bandasiga yuborgan sinovlari mujassamligiga ishonch ruhi silsilaviy mulohazalar tarzida o‘zining badiiy ifodasini topa olganini kuzatish mumkin.

Shuni alohida aytib o‘tish zarurki, Uvaysiy she’rlarida yaratganga nola, munojot ruhidagi murojaat ustuvorlik qiladi. “Tokay” radifli g‘azalda ham bosh mavzu Ollohga munojot, g‘ayb sirlaridan ogohlik borasidadir. G‘azal to‘qqiz baytdan iborat bo‘lib, lirik qahramonning Yaratganga savollari bilan boshlanadi va zamon ahli, taqdir yozuqlari borasidagi hasratlar bilan silsilaviy tarzda dardli nolalar ko‘tarilib boraveradi. Matladagi Ollohga shikoyat quyidagicha boshlanadi:

*Boshima yog‘durursan, ey falak, bo‘roni g‘am tokay?*

*Yozarsan past iqbolimni, ey lavhi qalam, tokay?[1]*



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DAVLAT O‘ZBEK TILI VA ADABIYOTI  
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IJTIMOIY-GUMANITAR FANLAR KAFEDRASI



“Gumanitar fanlarni o‘qitishning zamonaviy ilmiy yo‘nalishlari” mavzusidagi respublika miqyosida o‘tkazilgan 2-an‘anaviy ilmiy-amaliy onlayn konferensiyada o‘z ma‘ruzasi bilan ishtirok etganligi uchun

**Arapbayeva Damegul Kurbanovna**

# SERTIFIKAT

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**2022.19.04**