

LIFELONG LEARNING

ILMIY-NAZARIY VA METODIK JURNAL
НАУЧНО-ТЕОРЕТИЧЕСКИЙ И МЕТОДИЧЕСКИЙ ЖУРНАЛ
SCIENTIFIC THEORETICAL AND METHODOLOGICAL JOURNAL



2030 UZBEKISTAN RESEARCH ONLINE
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**“LIFELONG LEARNING”
SCIENTIFIC-THEORETICAL AND
METHODOLOGICAL
JOURNAL**

№ 2, 2025

3. D.A.Karimova Информационные технологии в процессе обучения. XIII Международная научно-методическая конференция посвящается 250-летию ВЭО России «Инновационные технологии в образовательном процессе» 11-декабрь 2015 г. г.Курск.

4. D.A.Karimova Организация самостоятельной работы студентов как важнейшая предпосылка приобретения прочных знаний. Педагогика и современность. Научно-педагогический журнал. №6 (20), 2015. Стр.50-52

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6. D.A.Karimova Axborot-kommunikatsiya texnologiyalardan kimyoning global muammolari bilan bog'liq bo'lgan munozara yig'ilishlardagi aloqalarga ko'maklashish\\“Umumta'lim maktablari ta'lim jarayonida axborot-kommunikatsiya texnologiyalardan foydalanishning dolzarb muammolari va yechimlari” mavzusidagi Respublika ilmiy-amaliy konferensiya materiallari. T.2018.

MAQOLLARNI NASHR ETISHDAGI TAFOVUTLAR (“ZARBULMASAL” ASARI MISOLIDA)



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Annotatsiya: Ushbu maqolada Muhammad Sharif Gulxaniyning “Zarbulmasal” asarini qo‘lyozma nusxalari, nashri hamda keltirilgan maqollarning matnidagi farqlar ko‘rsatilgan.,ushbu farqlar asarning matniga tegishli ekanligi ko‘rinadi. Maqolada asarning uchala nashridagi maqollar matni qiyoslangan.

Kalit so‘zlar: asar, maqol, syujet, mazmun, dialog, nashr, qo‘lyozma, nusxa.

Açıklama: Bu makalede Muhammed Şerif Gülhani'nin "Zarbulmasel" adlı eserinin el yazması nüshaları ve baskıları ile adı geçen atasözlerinin metin farklılıkları gösterilmiştir. Bu farklılıkların eserin metniyle ilgili olduğu görülmektedir. Makale, eserin her üç basımındaki atasözleri metinlerini karşılaştırmaktadır.

Anahtar kelimeler: eser, atasözü, olay örgüsü, içerik, diyalog, baskı, el yazması, nüsha.

Abstract: This article shows the differences in the manuscript copies, editions, and texts of the proverbs cited in Muhammad Sharif Gulkhani's "Zarbulmasal". It is clear that these differences relate to the text of the work. The article compares the texts of the proverbs in the three editions of the work.

Key words: work (written work), proverb, plot (subject), content (meaning), dialogue, publication, manuscript, copy.

Аннотация: В данной статье показаны различия в тексте рукописей и изданий произведения Мухаммада Шарифа Гюльхани «Зарбулмасал» и приведенных пословиц. Эти различия, по-видимому, связаны с текстом произведения. В статье сравнивается текст пословиц во всех трех редакциях произведения.

Ключевые слова: произведение, пословица, сюжет, содержание, диалог, публикация, рукопись, копия.

Gulkhani and his work were studied by A.Qayumov, M.Sale, Fitrat, B.Karimov, R.Muqimov, F.Is'khaqov, M.Qoshjonov, M.Qoshmokov, A.Asrorov, S.Dolimov, H.Yakubov and other scholars. His work "Zarbulmasal" attracted the attention of Russian scholars in the 80s of the 19th century. It was published in 1890 at the Kazan University printing house. This valuable work was also translated into Russian and attracted the attention of the people. In 1951, it was translated into Russian for the second time by M.Sale. M.Sale used a copy from the Soviet era. In 1948, Samarkand literary critic R.Muqimov compiled his works on Gulkhani and his literary heritage and defended his candidate's dissertation on the topic "The Life and Literary Activities of Gulkhani". In the scientific assessment of Gulkhani's work, the introduction to the publication of Gulkhani's works by H.Yakubov, his literary portrait in the textbook "History of Uzbek Literature" by Academician V.Abdullayev, the places devoted to Gulkhani's life and work in the monograph "Koqon Literary Environment" by Academician A.Qayumov, and the work of M.Koshjonov, a full member of the Academy of Sciences of Uzbekistan, and linguist Kh.Nazarova on the study of the artistic features, language, and style of "Zarbulmasal" were of great importance [1].

Gulkhani's "Zarbulmasal" and his ghazals were extensively studied by H.Yakubov and published for the second time in 1960. This book consists of 71 pages, and the introduction contains the valuable "Zarbulmasal" and ghazals, which reflect Gulkhani's difficult life path and the vices characteristic of the people of that time. The book provides translations of difficult-to-understand words, phrases or expressions, and proverbs from "Zarbulmasal" at the end of the page. The translations of some Arabic and Persian words are given in the glossary at the end of the book. H.Yakubov expresses the following opinion about this work: "Gulkhani's works are still very little studied, they need to be deeply studied and thoroughly explained. World readers who read this published work of Gulkhani will get acquainted with the best example of the satirical prose of the Uzbek people in the past. "Zarbulmasal" ("Yapaloqqush hikoyasi") shows Gulkhani, a writer from

the common people, as an implacable enemy of the feudal class in the Kokand Khanate, a person who exposes it, a writer who spent his life with the common people and sang their praises.” [2]

The work "Zarbulmasal" was published for the second time by H. Yakubov. He deeply studied and analyzed Gulkhani's artistic heritage. He also translated the proverbs used in the work in an understandable way. H. Yakubov believes that in the work "Zarbulmasal" Gulkhani could not create a full-fledged folk hero fighting against the tyrannical khan or the free-swift feudal lords, but he was able to expose the vile customs of the ruling dynasties in the feudal society of the 18th-19th centuries.

In 1972, the work "Zarbulmasal" was republished by S. Dolimov. S. Dolimov reworked "Zarbulmasal" to suit the level of the readers. The language of the work "Zarbulmasal", in particular the phrases, expressions, proverbs used in it, is quite complex. It also contains many Arabic and Persian words, Tajik phrases, proverbs. This creates difficulties for the reader in fully understanding the essence of the work, understanding and correctly interpreting examples of folk oral art, drawing the necessary conclusions and applying them to life. Therefore, in the edition edited by S. Dolimov, in order to make it easier for readers to understand, a dictionary of Arabic, Persian and some Uzbek words is provided at the end of the work, and the meaning of difficult sentences, phrases and expressions is provided at the end of each page of the work. The proverbs quoted in Tajik are translated. This allows students to find translations of words they don't understand in the book's glossary, and the meanings of difficult phrases and expressions in the explanations provided at the end of each page.

S. Dolimov in the introduction to the work: “In the work “Zarbulmasal”, Gulkhani artistically expressed the most pressing issues of his time. The decay of the feudal class, the degradation of the behavior of this class, the destruction of the country are expressed in allegorical images in the work “Zarbulmasal”. In particular, life images, realistic scenes, characteristic portraits (Yapaloqkush, Boykush, Shoranul, Korkush, Kordon, etc.), humorous colors, philosophical discussions - all these are the most important aesthetic qualities of the fable” [3], – writes.

There are several other copies of the work "Zarbulmasal". In particular, a copy copied in 1972 is kept in the manuscripts department of the Andijan regional library named after Babur. Three more (copies copied in 1871, 1873 and one undated manuscript) are kept in the Gafur Ghulam Literary Museum in Kokand. Two more manuscripts were kept in the hands of the late literary scholar Buyuk Karimiy, on the basis of which he once composed a critical text of the work, but the text remained unpublished. The first lithographic copies of the work date back to 1890 and 1896 [4]. The works and scientific research carried out by the textual scholar, source scholar, and linguist Fathiddin Is'haqov in Gulkhani studies are noteworthy. F. Is'haqov collected all the sources related to Gulkhani's era, comparatively studied all the copies of the work "Zarbulmasal", prepared its critical text, and in 1974 republished the work "Zarbulmasal" in Tashkent. The work consists of 76 pages and was printed as a result of comparing six manuscripts and more than ten printed

copies of "Zarbulmasal" and studying them on a scientific and critical basis. The scientist devoted 20-25 years of his life to studying Gulkhani's work. In this regard, a number of significant treatises and articles about Gulkhani and his literary heritage have been published. On December 16, 1997, F. Is'haqov defended his doctoral dissertation on the topic "Scientific and critical text of Gulkhani's "Zarbulmasal". In his research, he corrected errors made by others in the process of studying Gulkhani's life and literary heritage, clarified misinterpretations regarding the writer's pseudonym, fate, incorrect naming of the image of birds, and determining the genre characteristics of the work.

In the scientific works of F. Ishakov, it is noted that "Zarbulmasal" is a unique example of folk prose, and the ideological and artistic world of the work is deeply analyzed. In his works, in particular, the linguistic features of "Zarbulmasal" were extensively studied. In the introduction to the work, it is said that it was written by the order and desire of Umar Khan. This figure, a patron of literature, says that it is necessary to deeply consider and compile into a book the proverbs that are widespread among the people - folk proverbs, and considers Gulkhani worthy of this delicate service.

There is a big difference between some proverbs in the published books, while in some there is not so much difference. For example, in the editions of H.Yakubov and S.Dolimov, it is given in the form "Bor maqtansa topilur, yo'q maqtansa chopilur", while in the edition of F.Ishakov, it is given in the form "Bor maxtansa topilur, yo'q maqtansa, chopilur". In the editions of H.Yakubov and S.Dolimov, the verb *maqtanmoq* occurs in this way in other proverbs, but in the edition of F.Ishakov, we can see that it is used in the form of *maxtanmoq*. In the first and second editions, the proverbs "Maqtangan qiz to'yda uyalar", "O'zini maqtag'oni o'limning qorovuli" are also included in these. In the third edition, these proverbs are given in the form "Borlikdan maxtanma, maxtangan qiz to'yda (uyalur)", "O'zini maxtagani o'lumni qorovuli". Also, the proverb "Ko'r tutganini qo'ymas va kar eshitganini qo'ymas" is given in its full form in the publications of H.Yakubov and S.Dolimov, while in the publication of F.Ishakov it is given in short form as "Ko'r tutganini va kar eshitganini qo'ymas" The proverbs given in the publications of H.Yakubov and S.Dolimov are used almost the same, there is not such a big difference. However, in some proverbs, S.Dolimov used historical forms of words. For example, in H.Yakubov it is given in the form "Ebi bilan so'zlaganning qurboni bo'l", in S.Dolimov it is given in the form "Ebi birlon so'zlaganning qurboni bo'l". In this proverb, the difference is visible only through the words "*bilan*" and "*birlon*". In F.Ishakov, the content of the proverb also changes: it is given in the form "Ebi bilan (kulganni) qurboni bo'l". The proverb "Sichqon sig'mas iniga, g'alvir bog'lar dumiga" appears in three different forms in three editions. In H.Yakubov, we can see that the word "*g'alvir*" is used in the form of "*g'albir*", in S.Dolimov's edition the word "*iniga*" and "*dumiga*" is used in the form of "*inig'a*" and "*dumig'a*" and in F.Ishakov's edition it is used in the form. "Sichqon iniga sig'mas, dumiga g'albir bog'lar". In general, we can see the difference between such proverbs in the use of the word "*bilan*" in the forms "*birla*", "*bila*", "*birlon*", in the different use of

conjunctions (in one case in the form of "-ning", in the other in the form of "-ni"), in the use of the letters "g" and "g". These differences only changed the form of the proverb text. They did not affect the content of the proverb text. Even today, these proverbs are used in almost the same form.

There are also proverbs that seem to differ significantly between the three editions above. For example, the proverb “Uydagi so‘z bozorg‘a rost kelmas” in the editions of H.Yakubov and S.Dolimov appears in the edition of F.Ishakov as “Uydagi savdo bozorga rost kelmas”. Here, if the word is used in both editions, then in fact the word “savdo” should be used as quoted by F.Ishakov. It is clear from this that F.Ishakov compares all the proverbs in “Zarbulmasal” with previous editions and presents the most correct version.

In the table below, the proverbs in the publications of H.Yakubov and S.Dolimov are almost the same, but several proverbs are omitted in the work published by S.Dolimov. The omitted proverbs are given in the publications of H.Yakubov and F.Ishakov, and there are also differences in the text of these proverbs.

Table-1

H.Yakubov edition (1960)	F. Ishakov edition (1974)
Bosh eson bo‘lsa, do‘ppi topilur	Bosh eson bo‘lsa, to‘ppi topilur
Ayoz haddingni bil, barchani qo‘y, o‘zingni bil!	Ayoz haddingni bil, barchani qo‘y, o‘zungni bil!
Taanniy rahmondin va ta’jil shaytondin	Taanniy rahmondin va ta’jil shaytondin
Daraxtni o‘zga joyga o‘rnatsalar ko‘karmas	Bemahal niholni o‘zga yerga o‘rnatsalar, ul ham ko‘karmas

For example, in the first line of the proverbs the words do‘ppi and to‘ppi, and in the second proverb the words o‘zingni/o‘zungni occur with a phonetic change, while in the fourth proverb the syntactic structure changes are noticeable: **Daraxtni** o‘zga **joyga** o‘rnatsalar ko‘karmas // **Bemahal niholni** o‘zga **yerga** o‘rnatsalar, ul ham ko‘karmas. One word (daraxt) in the previous proverb is expressed by the word combination (Bemahal niholni) in the next proverb. It seems that these changes did not affect the content of the proverbs, but they appeared in different forms in different editions.

Also, there are quite a few proverbs that were cited in the editions of S.Dolimov and H.Yakubov, but were omitted in the edition of F.Is‘hoqov. These proverbs are cited in the same way in both editions, there are no changes in their text.

“Zarbulmasal” is the rarest source of Uzbek literature with an interesting plot, written in a folk style, and of a figurative nature. It reflects the traditions, past, national values, and linguistic treasure of our people.

Summary. It seems that among these publications, F. Ishakov's publication contains 38 proverbs that are not found in other publications. So, the work "Zarbulmasal" published by F. Ishakov is distinguished from other publications by the complete (many) citations of proverbs. Many proverbs were omitted in other

publications, and F. Ishakov fully reflected these proverbs in his publication. Some proverbs are still widely used among the people today, while some are rarely used and are on the verge of leaving colloquial speech, and others have completely disappeared from speech. Such rich heritage of ours is found only in such books. The work "Zarbulmasal", which was studied by F. Ishakov and the complete citation of proverbs is considered one of the best publications. It is also different from other publications because it is easy for readers to understand. There are several proverbs that differ in the text of the proverb and the appearance in the publication. For example, the proverb "Bilumsiz bilagi yo'g'on birni urar, bulumluk bilagi ingichka borchani farosat birla sinar" is used among the people in the form "Bilagi zo'r birni yiqar, bilimi zo'r mingni" or there are other variants. The publication presents only one of the most commonly used texts of the proverb, and its other variants are not written. In folk folklore, however, different variants are used by the people.

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JISMONIY TARBIYA JARAYONIDA O'QUVCHILARNING SHAXSLARARO MUNOSABATLARINI RIVOJLANTIRISHNING O'RNI

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Annotatsiya. Ushbu maqolada jismoniy tarbiya jarayonida o'quvchilarning shaxslararo munosabatlarini rivojlantirishning ahamiyati va o'rni o'rganiladi. Jismoniy tarbiya darslari o'quvchilarda o'zaro muloqot, hamkorlik, hurmat, o'zini

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