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«BEST YOUNG SCIENTIST – 2021»**

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«ЛУЧШИЙ МОЛОДОЙ УЧЕНЫЙ – 2021»**

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**ОБЪЕДИНЕНИЕ ЮРИДИЧЕСКИХ ЛИЦ В ФОРМЕ  
АССОЦИАЦИИ  
«ОБЩЕНАЦИОНАЛЬНОЕ ДВИЖЕНИЕ «БОБЕК»  
КОНГРЕСС УЧЕНЫХ КАЗАХСТАНА**



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**IX ТОМ**

**НУР-СУЛТАН – 2021**

антиобщественное поведение. К ним относятся нарушения в следующих категориях: Дети-сироты, дети попечительства, «социальные сироты». Семейно-педагогические родители в этих обстоятельства. Необходимо учитывать исключенные из общества. Поэтому работа с детьми должна с такой стороны, в предупреждении психических расстройств - социально, принятых нормами общества с другими поведенческими расстройствами.

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A SERIES OF IMAGES IN OSMAN

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*Annotation: The article examines the uniqueness of the great representatives of Uzbek poetry and their skill in the use of images on the basis of examples.*

*Keywords: Image, figurative, artistic image, symbolic landscape, artistic image.*

An artistic image is an opportunity for creative re-creators. The artist paints the image on a canvas, the sculptor creates the image through his hands, and the poet creates the image through his words.

The image is a comprehensive thinking. Imagery is the method of mastering life, its language. At the same time, the image is the core of the concept of imagery in any art: the literary hero, the literary language, objects, and so on. An image is an image of a person in the work of art. This sense. In the broadest sense, in addition to the concept of objects, animals, means of transport, and so on. What scenes of human life are understood.

Imagery means art as well [1].

Changes and experiences in life are synthesized into artistic skills to approach reality. The reality of life for the creator is also in the scope of reality, sincerity and truth. It is impossible to imagine a work of art without an image. The artist's mental and emotional strength, artistic ideals, and

Самим же ман – хийай

Кимдарики манас умрини

Гунаҳи манар гоҳ кўйи

Билар етишди манарға тенг

He calls the whole society and humanity to unity through the image of a poet who pursues himself in order to find his identity, penetrates into every heart, sings the dreams and aspirations of his contemporaries, cries when it rains and warms himself when the sun rises. Whatever image the artist uses, he has one goal: to convey the idea, the purpose, to the people, to the people, to humanity. Poet Shavkat Rakhmon In the poem "The Word of Happiness" (1984): "Ғам сўзини элимдан аввалроқ айтдим, бахт сўзин айтиман, элдан кейинроқ" [3,214], - he wrote. Usmon Kochkor made this point earlier in his poem The Poet (1976): *Бахт ҳақида ёзасан, магар Бахтлиман, демайсан олдиндан* expressed in a way. The common verses show that the poet is the herald, the herald of the people, the singer of their sorrows and happiness.

The series of unique images created in the lyrics of Osman Kochkor proves this point. In each season, the poet adds new meanings to the images of mountains, streams, moon, stars, clouds, cocaine, hazon, garden, flowers, birds, butterflies, sea, wind, stone, whirlpool, night, eyes, sun, earth. draws unexpected life conclusions by expressing extraordinary thoughts. By following the reader to his own thoughts, he influences his emotional and mental strength, and makes him a partner in the general pathos of the lion. Therefore, it can be said that every new image created by the poet is a new discovery. The term "image" is specific to the Slavic languages and refers to an imaginary scene of events. "There is nothing accidental about it," Belinsky said. All parts are subordinate to the idol, all are focused on one goal, all together create a single beauty, wholeness, individuality "[4,101].

Literary scholar N. Shukurov said: "Symbolic lyricism reflects reality, human emotions through symbols, poetic symbols, and in creating a symbolic image, many poets can often refer to the same objects or objects and attributes close to each other" [5,121] emphasizes. From this point of view, we see that in the work of Usman Kochkor, the image of the seasons appears in different interpretations in a unique way. For example, autumn images:

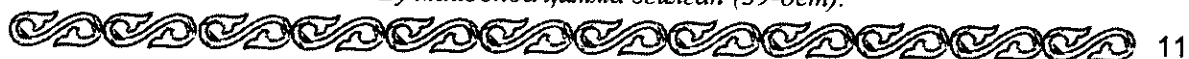
*Нимадан бунчалар афсусда аёл,  
Ногоҳи ногоҳни муздек қотирар?  
Чалқинар кишанбанд маҳбусдай хаёл  
Ёндирар кечиккан куздай хотира.* [6,5]

Autumn is interpreted in our national poetry as a symbol of separation, migration, depression, old age. In particular, the scenes of life are compared to the four seasons in Usman Kochkor's lyrics. The poet turns to autumn to give an image of a woman. He looks back thousands of years and thousands of years into the autumn memories. In the poems of the poet we see the constant struggle for life, the ability to stand on its feet against his blows, the dreams of embracing the dream, as well as the fact that the buds of hope turn into treasures in the autumn. It should be noted that the image of autumn in these verses is a picture of a woman waiting for her husband, who died in battles. The looks in his eyes are astonishing. Heart attacks appear in the eyes. The striking examples of tasbeeh are expressed in each verse of the poem in a unique way.

*О, бу куз ҳам тезроқ ўтсайди...  
Ортимдан саргайиб қолар изларим.  
Билмадим юрагим нелар истайди,  
Сариқ шамолларга тўлди кўзларим.* [7,56]

The philosophical observations of the coverage of autumn landscapes in these verses are harmonized and revealed in the form of yellow and yellow. "In folk songs, yellow is often used as an epithet for man, leaves, flowers and water. There are two types of positive and negative manifestations. In a positive sense, yellow is a symbol of grandeur and wealth, while in a negative sense, it is a sign of separation, sorrow, illness, and mental anguish." [8,186]. (It is as if the poet knew that his life would end in the autumn winds. He gave his life to the autumn hazons on September 21, 2017.), expressed in saffron colors, creates synonymy between the colors in the text.

*Ўтдек ёниб солланар толлар,  
Тераклар жим... кўкка тикилган.  
"Пахтазор- жасорат майдони!"  
Бу майдонда ҳамма эгилган (39-бет).*



The poem "Kuz" from the collection of poems "Akssiz sadolar" seems to reflect the image of nature, which is typical of autumn. At first glance, the poet seems to embody the miracle of nature, as in Cholpon's poem "Binafsha". The autumn harvest, the grief of winter, the color of the willow leaves is reminiscent of fire, and in general, the portrait of the season is drawn through an artistic look. In these verses, written with a careful observation of natural phenomena, the poet illustrates the inability of our leaf, which is fighting for life with one hand, to withstand the wind, and the fact that he is not alone in this world, but has many followers. On the other hand, the irony, the blasphemy against Soviet policy, the silence of the poplars, the silence of the people, the bravery of the cotton fields, the bravery of our brave people, no matter how many cotton mills they build and work for, are enjoyed by others. From the above, it can be concluded that the image of autumn in Usman Kochkor's poetry is aimed at expressing such meanings as separation, loss, life, season, political system.

*Чекиниб бормоқда менинг боғларим,  
Қаргалар қазилаб тешар осмонни,  
Ўтган баҳорларим, ўтган чоғларим,  
Бари бир бермайсиз қишга Усмонни? (41-бет).*

The image of winter is used as an image in both classical and modern literature. Halima Khudoiberdiyeva, one of the leading figures in Uzbek literature, describes this chapter as a symbol of old age in her poems. In this two-line poem, the lyrical protagonist draws attention to the closeness to the heart of the springs left behind by the snow, the silence, the cold, the ugliness, the silence. The poet also used metaphors effectively. It is not just another bird, but the crows crowing and piercing the sky. Literary critic Sh. Turdimov studied the symbols associated with the image of the crow and wrote: Zuhra Mamadalieva's article on the image of birds in Lison ut tayr contains similar information about the image of a raven. It is as if in the image of a crow the summary of good and bad days is heard. Due to its unpleasant sound, the retreating life and the passing springs are described in the language of crows, not in the example of other birds: quail, sparrows, nightingales. Why are the gardens receding? Gardens are a symbol of life, their drying up, the end of life.

Professor B.Sarimsakov gives the following opinion about metaphorical migration. "... Descriptive imagery and expression open up great possibilities for the creator to express the meaning of the poem, hiding it" [10,44]. Therefore, the authors use words not in their own sense, but in a figurative sense, to enhance the aesthetic effect of the poem. Winter is old and longing for spring is a sign of youth. Indeed, in these verses, in which human life is compared, the revival of the tree in conjunction with the metaphor of the bare tree creates the art of diagnosis.

*Мен карахт - Жимгина тинглаб ётибман  
Ялангоч дарахтнинг тисирлашини (37-бет).*

The fall, which is ruthlessly thrown into the fire of separation, will end its trials, and perhaps leave it to the cold of winter. But after crossing the last finish line, the bridge of winter, he waits for spring.

The hymn of spring appears in the written literature starting from the work "Kutadgu bilig". The virtues of this chapter have not been written or completed by the sages of the past. For example, Yusuf Khos Khojib's famous Qutadgu Bilig has a special chapter on the image of spring, while Qissasi Rabguzi is the first ghazal to praise spring. It depicts the blossoming of trees, their greenery, their diversity, their beauty, and the joy of birds.

*Анқиб кетар хушбўй яшиллик  
Ҳамма хурсанд, ҳамма бахталаб  
Ахир севинчимиз қандоқ яшиллик  
Баҳорни соғинган бизлар-катталар?! (36-бет).*

The symbolic meaning of spring, the revival of nature when spring comes, the spirit of upliftment dominates the whole world, as if the eternal dreams came true:

*Қишдан чиққан кўёш жилмайди,  
Олам етди ям-яшил бахтга (3-бет)*

Spring has long been a symbol of prosperity in our people. When the poet compares the end of winter and the first rays of the sun to the earth through his smile, the world reaches its happy days after this smile, and as we look at the next lines, the rain is like shining hair. The tops of the trees reach the sky because of the radiant hairs falling from the sky, and the wires of the swallows land as ambassadors of goodness. Their joy was so great that even they seemed to take root and come back to life. The beauty of spring is so great that the dry body revives and rejoices to the point of returning to the bright world. The return of birds to their homeland, the successive knocking on the door of Navruz is a clear proof of the connection of weddings, celebrations and holidays in our Motherland. Such happy days, with the breath of spring, bring the breath of a bright future into the hearts and minds of every person in our country.

*Баҳор эмас бошингда турган –  
Қишдан чиққан Ўзбекистондир(3-бет).*

Indeed, everyone has their own approach to singing Istiqlol, looking for findings. Perhaps, Usmon Kochkor likens the fall of this dictatorial regime to winter, but to spring, that is, to Uzbekistan, which has come out of winter, to new days, to the sign of independence. There is no artist who has not written a poem about his homeland. However, it was a great happiness, honor and courage to sing about his freedom and independence before independence.

In the poems of Usman Kochkor, the image of spring is given a special place. In all of the poems, the following chapter is addressed directly in the vocal part of the poems: “Кунлар кечаверап галма-гал шодмон” (Б-17); “Ҳамал сойларида бўтана сойлар” (Б- 50); “Баҳор ахир, ҳолбуки баҳор” (Б- 45); “Сен турган қирғоққа ёйилди баҳор” (Б-46).

In one of his articles, the sensitive lyric poet Hamid Olimjon wrote: I would like to see a singer, an artist who draws.” At the same time, it is emphasized that the poet's people embody this trinity in depicting not only the nature of man, but also the relationship of human beings to each other as vital, real, and close to the heart. We see that the dream of the great poet was expressed in the pen of Usman Kochkor, one of the humble artists who sought the symbols of history in his poems, expressed the spiritual closeness of man and nature in beautiful metaphors, and tried to describe the spiritual changes of our contemporaries.

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антиобщественное поведение. К детям с нарушениями социального развития относятся следующие категории: Дети, оставшиеся без попечения родителей. Такие дети - сироты и «социальные сироты». Они биологические родители и не живут вместе в силу разных обстоятельств. Необходимо помочь детям, «исключенным из социальной сферы», вернуть их в общество. Поэтому работа социального педагога с такими детьми должна заключаться, с одной стороны, в предупреждении поведенческих расстройств, предупреждении, предупреждении о социально принятых нормах и правилах, с другой стороны, в реабилитации детей с поведенческими расстройствами.

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**A SERIES OF IMAGES IN OSMAN'S KOCHKAR LYRICS**

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*Annotation: The article examines the uniqueness of the lyrics of Usmon Kochkar, one of the great representatives of Uzbek poetry, and his skill in the use of images, the poet's skill is shown on the basis of examples.*

*Keywords: Image, figurative, artistic image, symbolic image, figurative image, lyrical hero, landscape, artistic image.*

An artistic image is an opportunity to creatively recreate an entire being in the eyes of the creators. The artist paints the image on a brush, the sculptor draws the image on stone or wood, and the poets create the image through words.

The image is a comprehensive thinking. Imagery is the main feature of art, the specific form and method of mastering life, its "language" and, at the same time, its "judgment" over life events. Artistic image is the core of the concept of imagery. Imagery encompasses the essence and general features of art: the literary hero, the literary language, nature, objects, depictions of the animal world, and so on. An image is an image of a person in a work of art. The term image is used in a broad and narrow sense. In the broadest sense, in addition to the concept of man, it includes landscapes, details, objects, objects, animals, means of artistic expression, and so on. When used in a narrow sense, only the artistic scenes of human life are understood.

Imagery means art as well "[1,41].

Changes and experiences in life and man are synthesized in the poet's heart. The artist uses his artistic skills to approach each reality, the reality of life in a different way. The uniqueness of the creator is also in the scope, vitality, impact, sincerity and authenticity of the images he creates and finds. It is impossible to imagine a work of art without an image. The ability to use images depends on the artist's mental and emotional strength, aesthetic ideals, and ability to think logically.

*Сен шоирсан – яшайсан шошиб,*

*Ҳеч насага улгурмас умринг.*

*Руҳинг кетар гоҳ кўдан ошиб.*

*Гоҳо етти қават ерга тенг. [2,81]*