

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР
АКАДЕМИЯСИ МИНТАҚАВИЙ БЎЛИМИ
ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

**ХОРАЗМ МАЪМУН
АКАДЕМИЯСИ
АХБОРОТНОМАСИ**

Ахборотнома ОАК Раёсатининг 2016-йил 29-декабрдаги 223/4-сон қарори билан биология, қишлоқ хўжалиги, тарих, иқтисодиёт, филология ва архитектура фанлари бўйича докторлик диссертациялари асосий илмий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган

2023-2/4

**Вестник Хорезмской академии Маъмуна
Издается с 2006 года**

Хива-2023

Бош муҳаррир:

Абдуллаев Икрам Искандарович, б.ф.д., проф.

Бош муҳаррир ўринбосари:

Ҳасанов Шодлик Бекпўлатович, к.ф.н., к.и.х.

Тахрир ҳайати:

Абдуллаев Икрам Искандарович, б.ф.д., проф.
Абдуллаев Баҳром Исмоилов, ф-м.ф.д.
Абдуллаев Равшан Бабажонович, тиб.ф.д., проф.
Абдуҳалимов Баҳром Абдурахимович, т.ф.д., проф.
Агзамова Гулчехра Азизовна, т.ф.д., проф.
Аимбетов Нагмет Каллиев, и.ф.д., акад.
Аметов Якуб Идрисович, д.б.н., проф.
Бабаджанов Хушнот, ф.ф.н., проф.
Бекчанов Даврон Жуманазарович, к.ф.д.
Буриев Хасан Чутбаевич, б.ф.д., проф.
Ганджаева Лола Атаназаровна, б.ф.д., к.и.х.
Давлетов Санжар Ражабович, тар.ф.д.
Дурдиева Гавҳар Салаевна, арх.ф.д.
Дўсчанов Бахтиёр, тиб.ф.д., проф.
Ибрагимов Бахтиёр Тўлаганович, к.ф.д., акад.
Жугинисов Тангирберген Исаевич, б.ф.н., доц.
Жуманиёзов Зоҳид Отабоевич, ф.ф.н., доц.
Жуманов Мурат Арепбаевич, д.б.н., проф.
Кадирова Шахноза Абдухалиловна, к.ф.д., проф.
Каримов Улугбек Темирбаевич, DSc
Қутлиев Учқун Отобоевич, ф-м.ф.д.
Ламерс Жон, қ/х.ф.д., проф.
Майкл С. Энжел, б.ф.д., проф.
Махмудов Рауфжон Баходирович, ф.ф.д., к.и.х.
Мирзаев Сирожиддин Зайниевич, ф-м.ф.д., проф.
Мирзаева Гулнара Саидарифовна, б.ф.д.

Пазилов Абдуваеит, б.ф.д., проф.
Рахимов Раҳим Атажанович, т.ф.д., проф.
Рахимов Матназар Шомуротович, б.ф.д., проф.
Рашидов Негмурод Элмуродович, б.ф.н., доц.
Рўзбобоев Рашид Юсупович, тиб.ф.д., проф.
Рўзметов Бахтияр, и.ф.д., проф.
Садуллаев Азимбой, ф-м.ф.д., акад.
Салаев Санъатбек Комилов, и.ф.д., проф.
Сапарбаева Гуландам Машариповна, ф.ф.ф.д.
Сапаров Каландар Абдуллаевич, б.ф.д., проф.
Сирожов Ойбек Очилов, с.ф.д., проф.
Сотипов Гойипназар, қ/х.ф.д., проф.
Тожибаев Комилжон Шаробитдинович, б.ф.д., академик
Холлиев Аскар Эргашевич, б.ф.д., проф.
Холматов Бахтиёр Рустамович, б.ф.д.
Чўпонов Отаназар Отожонович, ф.ф.д., доц.
Шакарбоев Эркин Бердикулович, б.ф.д., проф.
Эрматова Жамила Исмаиловна, ф.ф.н., доц.
Эшчанов Рузумбой Абдуллаевич, б.ф.д., доц.
Ўразбоев Ғайрат Ўразалиевич, ф-м.ф.д.
Ўрозбоев Абдулла Дурдиевич, ф.ф.д.
Ҳажиева Мақсуда Султоновна, фал.ф.д.
Ҳасанов Шодлик Бекпўлатович, к.ф.н., к.и.х.
Худайбергана Дурдона Сидиқовна, ф.ф.д.

Хоразм Маъмун академияси ахборотномаси: илмий журнал.-№2/4 (98), Хоразм Маъмун академияси, 2023 й. – 245 б. – Босма нашрнинг электрон варианты - <http://mamun.uz/uz/page/56>

ISSN 2091-573 X

Муассис: Ўзбекистон Республикаси Фанлар академияси минтақавий бўлими – Хоразм Маъмун академияси

МУНДАРИЖА
ФИЛОЛОГИЯ ФАНЛАРИ

Abduvokhidova H. Translation of agricultural terms	5
Artikova N.S. Dialogik nutq to‘liqsiz gaplarni yaratuvchi omil sifatida	7
Artikova N.S. Methods of research of binuclear non-verbal sentences	10
Atajanova N.F. Xorazmlik shoirlar ijodidagi mumtoz adabiy an‘analarning davom ettirilishi xususida	14
Azizova M. Comprehensive understanding english language in ESP classes	18
Babakulova L.R. Terminology and translation problems in teaching English	21
Bobojonova N.J. Categorization in english cognitive linguistics	23
Chorieva A., Lokteva N. American literature’s “Family chronicle genre” in the second half of the 22th century	26
Dalievva M.X. Semantic and cognitive approach to the modern english terminology	28
Daminov N.K. Formation of resistance to stress in the process of simultaneous interpreting	30
Davletova D.N. Fe’lli kollokatsiya (turg’un birikma) tushunchasi va uning ingliz va o‘zbek tillarida ifodalanishi	35
Erdanova Z.A. Description of human professional activity in English and Uzbek phraseology	37
Eshniyozova G.H. Halima Xudoyberdiyeva she’riyatida qo‘llanilgan badiiy san’atlarning lingvopoetikasi	40
Haydarov A.A., Xayrullayeva G. Turli sistem tillarda so‘z ma‘nolari kuchaytirishning leksik vositalari	42
Jabborova H.A. Radio tilining milliy – madaniy xususiyatlari: hushmuomalalik tamoyili	45
Jalilova L.J., Axmedova M.F. J.K. Roulingning “Garri Potter” asarida yosh psixologiyasi	47
Kadirova A.Kh. Qualificattion and skills required of a simultaneous interpreter	50
Kasimova S.M. About the mechanisms that provide understanding of the original text while speaking text in the target language	52
Kimsanboyeva B.N. Kvantitativlikning topishmoqlarda izohlanishi	55
Khaydarova L. The description of social life and the usage of syntactic stylistic devices in the novel “Hard times” by Charles Dickens	57
Khayitova D.B. Language units as means of intercultural communication	61
Masharipova Z. Halima Ahmedova she’riyatida pafosning namoyon bo‘lishi	63
Mirabdullayeva S., Abduvokhidova H. Ingliz va o‘zbek tillarida metaforalarning tavsifi, ishlatilishi va ilmiy ahamiyati	68
Narzulaeva D.B. Miracles of the Holy Koran	70
Niyazova M.Kh., Tuxtayeva M.A. The use of proverbs in the speech of characters by english and uzbek writers	73
Niyazova M.X., Temirova M. Dunyo tilshunosligida frazeologik birliklarni o‘rganishning nazariy asoslari	75
Osmanov M.T. Cognitive and linguistic factors in improving reading comprehension on the base of illustrated texts	77
Polvannazirova S.X. Kontrastiv lingvistika va tarjimaning o‘zaro munosabati	79
Qarshiyeva Sh.T., Yuldashev A.A. O‘zbek va ingliz tillaridagi frazeologik birliklarning qiyosiy etimologiyasi	82
Qobilova N.S., Barotova N.Sh. Linguistic and cognitive features of negative attitudes in english and uzbek languages	84
Qobilova N.S., Nurullayeva U.B. Frazeologik birliklar xalqning milliy-madaniy xususiyatlari oynasi sifatida	87
Qodirova H.X. Ingliz va o‘zbek tillarida soxta diskursning pragmatik parametrlari	91
Qosimova F.X., A‘zamjonova M.S. Ingliz va o‘zbek lingvokulturologiyasida “Baxt” konsepti	93
Qurbonova M.I. Alisher Navoiy xamsasidagi Farhod va Majnun obrazlarining qiyosiy tahlili	96
Ochilova N. Tarjimada sinonimik qatordagi so‘zlardan foydalanish muammolari	98
Raximova M.A. Termin va atamalar haqida ayrim mulohazalar	102
Raxmatova M.M., Aslonova Sh.Z. Inson kommunikatsiyasining hosil bo‘lishi jarayonida diskursning roli	105

Saidova M.U., Jamolova M.B. The nature of mythology in literature	109
Saidova M.U., Zabiyeva V.Kh. Closer view to task-based language teaching	112
Saidova Z.B. Normurod Norqobilov qissalaridagi metaforaning lisoniy xususiyatlari	116
Shirinqulova Sh.M. Zamonaviy atamashunoslik, uning nazariy asoslari va tibbiy atamashunoslikni shakllantirish	119
Shodiyeva M.N. Xitoy tilida dehqonchilikka oid leksikalar va ularning xususiyati	122
Toirova U.S. Normurod Norqobilovning “Dashtu dalalarda” asarida bo’ri zoosemasi	124
Usmanova L.A., Saidqodirova D.S. Phenomenon of metaphORIZATION in computer terminology	126
Xusainova G.Sh. Xorazm viloyatidagi moddiy madaniy meros obyektlarining nomlanishining o’ziga xos xususiyatlari	129
Yadgarova Z.T. Super-segment phonostylistics: pitch, loudness, and length of sounds	133
Yodgorova Z.G’. Media tilida modallik kategoriyasining lingvistik asoslari	135
Yusupova M.A. Tilshunoslikda badiiy tarjimaning takomillashtirish ahamiyati	138
Yusupova Sh.A. Structural features of pedagogical terms in english and uzbek	140
Zhomardova D.K. Research of appellative lexicon in linguistics	143
Zubaydullayeva H.T. Complex paradigm of linguistic analysis of artistic text and adaptation to the learning process	145
Абдугаффарова Г.А. Инглиз тилида хушмуомалаликни ифодалашнинг лексик воситалари	148
Абдурахманова М.У. Ўзбек тилида касаллик номларининг эвфемизацияси	152
Азимова С.Х. Локутивный/иллокутивный акт "выражения отказов": прагматический анализ	155
Батыршина Ж.К. Воспитательные принципы художественного и филологического лейтмотива в поэтике романа М. Булгакова "Мастер и Маргарита " на основе формулы зеркальности	158
Бектурсынова А.М. Композиционный анализ текстового массива М.М. Бахтина, репрезентирующего идиодискурс ученого	160
Бердикулова Г.И. Социолингвистические аспекты обучения русскому языку местного населения Туркестана	166
Болтаева И.Т. Адабий ворисийлик моҳияти	170
Буриева Ф.Н. Шеърятда салафларга издошлик ва индивидуаллик	173
Ганиева Г.З. Инглиз ва ўзбек тилларида топонимларнинг турлича таснифланиши	177
Гаппаров А.Қ. Публицистик матнда ижтимоий-сиёсий лексиканинг тавсифи	181
Довлетов Ш.А. Грецизмы, пришедшие из других языков	184
Жаббарова М. Ги Де Мопассон ҳамда Абдулла Қаҳҳорнинг аёллар тасвирида алвасти ва ёсуман образларидан фойдаланиш маҳорати	188
Матякубова О.М. Француз тилида гап таркибли бирликларнинг грамматик-семантик типлари	192
Муминова М.А. Инглиз тилидаги “time” концептли лексемалар таҳлили	196
Нарходжаева Х. Шахслараро муносабатда расмий мулоқотнинг ўрни	199
Насруллаев Э.Ж., Абдуллаев Х.Б. Навоий шеърятдаги ирфоний маънолар талқини	202
Раимова Н.А. Хоразм дostonлари шеърятда бармоқ вази	207
Сувонов З. Бадий матнни лингвистик экспертиза қилишнинг методологик муаммоси	213
Сулайманова Н.Ж. Оламнинг комик манзарасида баҳо концептларининг ўрни	217
Турдикулова Б. Инглиз ва ўзбек тилларидаги геология терминларининг полисемантик муносабатлари	223
Утемуратова З.А. Особенности терминологических единиц в строительной отрасли	226
Халимова Ф.Р. Концепт, концептосфера ёки концептуал майдон	228
Худайқулова Л. Оилавий-маиший маросимлар тизимидаги удумлар ҳақида	233
Шарипова А.А. Электрон лексикографик манбаларнинг тавсифи ва таснифи	236
Якубов М.К. Амир Темур шахсига бағишланган илмий тадқиқотлар	239
Янгибоева С.Р. Тоҳир Маликнинг “Фалак” қиссасида диний-маърифий масалаларнинг бадий талқини хусусида	242

MIRACLES OF THE HOLY KORAN

D.B.Narzulaeva, teacher, Bukhara State University, Bukhara

Annotatsiya. Ushbu maqolada gapning vazifaviy uslubi sifatida ilohiyot leksema sohasi xususiyatlari va uning asosiy sabablari, omillari va shartlari muhokama qilinadi. Bundan tashqari, maqolada diniy uslubning ilohiyot leksemasi va uning xususiyatlari, semantik-funksional gapning jamiyat hayotidagi o'rnini alohida qayd etilgan.

Kalit soʻzlar: din, til, diniy til, teologik leksema, funksional uslub.

Аннотация. В данной статье рассматривается характеристика теологической лексемы как функционального стиля предложения, а также ее основные причины, факторы и условия. Также в данной статье особо отмечается богословская лексема религиозного стиля и ее свойства, роль семантико-функционального предложения в жизни общества.

Ключевые слова: религия, язык, религиозный язык, богословская лексема, функциональный стиль.

Abstract. This article discusses the characteristics in the field of the theological lexeme as a functional style of the sentence, and its main causes, factors and conditions. In addition, this article specifically notes the theological lexeme of religious style and its properties, the role of the semantic-functional sentence in the life of society.

Key words: religion, language, religious language, theological lexeme, functional style.

According to Islamic historical sources, the revelation of the Koran began in 610 AD. Prophet Muhammad is 40 years old While sitting in deep meditation in the cave of Hiro near the city of Makkah , the angel Gabriel recited the first 5 verses of Surah Alaq, which begins with "Iqra" ("Arrow") . This process lasted 13 years in Makkah, 10 years in Madinah, 23 years in total. The revelation of the Koran took place on the night of the 27th day of the month of Ramadan according to Islamic belief. That is why this month is considered holy and the 27th night of the fasting day is glorified as Laylatul-Qadr, that is, the blessed night when precious, divine power is manifested, and the one-year fate of servants is decided (qadr - fate, measure). The Koranic surahs and verses continued depending on the development of events. The surahs that were revealed in the early Islamic era were mainly about the oneness of God, the absolute deity of existence, that all things in the world are proof of his existence, dogmatic concepts defined in Islamic teachings - angels, prophets, holy books, the hereafter, heaven and hell. If the Prophet and the Muslims had a hard time in Makkah, there were verses that called for patience and great rewards were revealed for the hard work done in the path of religion, while the verses dedicated to the regulation of religious rituals and social relations belong to the Medina period, when the Muslim community was formed. He used to answer the questions that were asked to the Prophet on religious issues with the verses that were revealed through revelation .

Nine scientific proofs have been identified in the Koran up to the present time. The Koran was revealed to the Prophet in the 7th century. At that time, science was not yet developed. People believed that the sun revolved around the earth and that the earth was above the elephant. In such a time of ignorance, the Holy Koran was revealed, which talks about scientific facts in various fields. But the Koran is not a scientific book, but it is a holy book that gives examples and reminders about the future, the Day of Judgment, the punishment or reward for the deeds of the past ancestors, and the inner world of man. One may say that the texts of the Koran may change along with scientific discoveries. However, this can not be the case, because the Koran was written during the time of our Holy Prophet (pbuh). One of his copies, written several years after his death, is kept in the Museum of Uzbekistan. The texts of this Koran are exactly the same as the Koran of the Arabs of that time, which is widely spread around the world today. We present below some facts from the Koran which confirm that the recently discovered sciences appeared only by the power of God.

1. Life originated from water. Allah Almighty says in the Holy Koran: "Have not the disbelievers seen that the heavens and the earth were united (in the beginning), then We split them

and created all living things from water?!" Don't they still believe?!" (Surah Anbiyya, verse 30). We all know that water is the source of life. But who knew that in the Arabian desert in the 7th century? Organisms are made of cells, and cells are made mostly of water. For example, biologists write in their works that 80% of the cytoplasm of a standard organism consists of water. This fact was discovered only after the invention of the microscope.

2. Iron. Allah Almighty says in the Holy Koran: "Again, We have sent down iron." In it is strength and benefits for people" (Surah Fussilat ("Iron"), verse 25) Iron is not considered a natural material of the Earth. Scientists have discovered that millions of years ago, the earth was attacked by meteorites containing iron and brought from distant planets. The verse also mentions that iron was brought down to earth. It can be concluded that iron was not an earth material at first, but was sent from the far end of the earth.

3. Protection of heaven. Allah, the Exalted, says in the Holy Koran: "We have made the sky a protective roof." And they (polytheists) turn away from their signs" (Surah Anbiyya, verse 32) Heaven plays a key role in protecting the earth. It protects the earth from harmful sunlight. If there was no sky, solar radiation would have destroyed everything on earth. It acts like a protective blanket or sheet covering the earth. Because the temperature of the sun at the border of the sky is 270 degrees Celsius. If this temperature had reached the ground, everything would have frozen at once. This is one of the many virtues of heaven.

4. Mountains. It is blessed in the Holy Quran: "Didn't we make the Earth a bed?" And didn't we make the mountains (to hold the Earth)?!" (Surah Naba' verses 6-7). Piles are a clear representation of the structure of mountains. Geophysicist Frank Press, in his book *The Earth*, says that mountains are driven into the ground like stakes. For example, Everest, which is 9 km high, extends 125 km underground. This feature of the mountains became known only in the 20th century through the theory of tectonics of the earth's layers.

5. The expansion of the universe. It is blessed in the Holy Koran: "We created the heavens with our hands." Verily, we are Mighty" (Surat al-Zariyat, verse 47). The fact that the universe is expanding was discovered only in the last hundred years. Stephen Hawking in his book "A Brief History of Time" writes: "The invention of the expansion of the universe was one of the greatest intellectual discoveries of the 20th century. "

6. Solar orbit. In the Holy Koran, Allah says: "He is the One who created the night and the day, the sun and the moon." Each of them floats in the sky" (Surah Anbiyya, verse 33). The hypothesis that the sun does not move and the planets revolve around it was proposed by Nicolaus Copernicus in the 16th century. This hypothesis was supported by scientists until the 20th century. Those who supported this hypothesis considered the Koranic verse to be incorrect. However, the last hundred years of research have discovered many innovations, including the rotation of the sun in its orbit. Thus, the truth stated in the Holy Koran has been proven.

7. The ocean. Allah Almighty compares disbelief to a wave of the sea: "Or (the actions of the unbelievers) are like the darkness of a deep sea covered with a (black) cloud over a layer of waves. (They are) darkness one after the other: if he puts out his hand (to look) he cannot see it. Whoever Allah does not give light (faith), there is no light for him" (Surah Noor, verse 40).

Believed that waves appear only on the surface of the ocean. However, oceanographers have also discovered that there are internal waves below the surface of the ocean. These waves are invisible to the human eye and can only be detected using special instruments. The Koran talks about the darkness covered by the waves under the ocean, and then again about the wave and the clouds below it. This verse tells us not only about the recently discovered inner waves, but also about the depths of darkness. A person can go down to 70 m underwater without the necessary equipment and there is still light visible. But when we go down to a depth of 1000 m, we can know that there is only darkness.

8. Lies and conduct. In the Holy Koran, Allah says: "No! I swear, if he does not turn back (from this path), We will certainly take hold of his hair. (We will take that liar, misguided (someone) by the forehead)" (Surah Alaq, verses 15-16). This verse was revealed against Abu Jahl, who was a supporter of polytheism and prevented Muslims from converting to Islam. It is noteworthy that the

verse does not call Abu Jahl a liar, but mentions his forehead. Scientists have discovered that the prefrontal cortex of a person is responsible for lying. Also, the forehead is responsible for conscious behavior. Both lying and conscious behavior ("if it doesn't go back that way") are mentioned to be associated with the frontal part of the brain.

9. Pain receptors. For many years it was believed that the brain responds to pain. But then it was discovered that pain receptors are located in the upper layer of the skin. Without them, a person does not feel pain. In the Holy Koran, Allah says: "Surely We will burn those who deny Our verses in Hell. To end the suffering, we replace them with other (new) skins as soon as their skins are burnt. Verily, Allah is Mighty and Wise" (Surah An-Nisa', verse 56). After burning the skin, a person cannot feel more pain. For this reason, Allah Almighty warns that the skin will regenerate and the pain will continue again as a punishment for disbelief.

Koran on the development of Arabic literature in many directions is incalculable. His ideas, language, and rhyme became more or less influential in all subsequent literary works. Its unique linguistic features were not imitated in prose written in the next hundred years or in recent prose writings. However, because the Koran was at least partially translated into high-ranking Arabic, it could be developed very quickly and adapted to the new needs of the imperial government and the expanding society. Anyone familiar with the Arabic Koran will agree in extolling the beauty of this religious book; its form is so magnificent that no matter how it is translated into any European language, we still cannot understand it in its original form. (From Edouard Montet's *Traduction Francaise du Coran* (French Translation of the Koran).)

The Koran in the original Arabic language has a unique beauty and charm. His terse and grandiose style, often rhyming and pithy short sentences, have an impressive power and explosive energy that is extremely difficult to convey in literal translation. (From John Naish's *The Wisdom of the Koran*.)

Arabic language The role of the Koran in the development of grammar and literature is incomparable. The style of the Koran (rhymed poetic prose written in prostration) had a great influence on the later Arabic literature and the literature of the East in general. In the course of the development of Koranic sciences, the need for precise grammatical rules was the impetus for the development of this field. The Koran was reflected not only in Arabic, but also in the works created in the languages of the peoples of the countries where Islam spread. In particular, in the works of literary figures such as Jalaliddin Rumi, Alisher Navoi, Zahiriddin Muhammad Babur, you can find quotations, sayings, stories, proverbs taken from the Koran. The Koran has a significant influence on the life, history, science, literature, lifestyle, laws, customs and world views of Muslim peoples.

REFERENCES:

1. H. A. P. Gibb, *Islam-A Historical Survey* (Islom - tarixiy izlanish) (Oxford University Press: 1980), 8.
2. H. A. P. Gibb, *Arabic Literature - An Introduction* (Arab adabiyoti - Kirish) (Oxford at Clarendon Press: 1963),
3. Alfred Guillaum, *Islam* (Islomiyat) (Penguin Books: 1990 [qayta nashri]), 73-74.
4. Lauri Vektsiya Vagleri, *Apologie de l'Islamisme*, 57-59.
5. Jon Uilyam Dreyper, *A History of the Intellectual Development of Europe* (Yevropada intellektual taraqqiyot tarixi) (London: 1875), 343-344.
6. Hazrat J. M. Rodvell, *Qur'on* (London: 1918), 15.
7. T. P. Hyugaing *Dictionary of Islam* (Islomiyat lug'ati) nomli kitobidan joy olgan Doktor Steyngassning so'zi, 528.
8. Artur J. Arberri, *The Koran Interpreted* (Qur'on tafsiri) (London: Oxford University Press: 1964), 10.
9. Moris Bukell, *The Qur'an and Modern Science* (Qur'on va zamonaviy fan), 1981, 18.