

ISSN 2518-167X

WEB OF SCHOLAR

Multidisciplinary Scientific Journal



RS Global

MULTIDISCIPLINARY SCIENTIFIC EDITION

INTERNATIONAL ACADEMY JOURNAL

Web of Scholar

2(20), Vol.5, February 2018

Copies may be made only from legally acquired originals.

A single copy of one article per issue may be downloaded for personal use

(non-commercial research or private study). Downloading or printing multiple copies is not permitted.

Electronic Storage or Usage Permission of the Publisher is required to store or use electronically any material contained in this work, including any chapter or part of a chapter. Permission of the Publisher is required for all other derivative works, including compilations and translations. Except as outlined above, no part of this work may be reproduced, stored in a retrieval system or transmitted in any form or by any means without prior written permission of the Publisher.

Publisher –
RS Global Sp. z O.O.,

Scientific Educational Center
Warsaw, Poland

Numer KRS: 0000672864
REGON: 367026200
NIP: 5213776394

Publisher Office's address:

Dolna 17,
Warsaw, Poland,
00-773

Website: <https://ws-conference.com/>

E-mail: rsglobal.poland@gmail.com

Tel: +4(857) 898 55 10

The authors are fully responsible for the facts mentioned in the articles. The opinions of the authors may not always coincide with the editorial boards point of view and impose no obligations on it.

CONTENTS

PSYCHOLOGY

- Larin Dmitro Igorovich**
ANALIS OF HISTORICAL AND PSYCHOLOGICAL PROCESS IN THE PERIOD OF
«OPEN PSYCHOLOGICAL CRISIS» IN THE CONTEXT OF THE THEORY OF ACTIVITY.... 5

SOCIOLOGY

- Syssoyeva R. V.**
INTERGOVERNMENTALIST THEORY BY STANLEY HOFFMANN..... 9

PHILOSOPHY

- Іванова Оксана Станіславівна**
КУЛЬТУРА ЯК ІНТЕГРАТИВНИЙ ПОКАЗНИК ЕЛІТАРНОЇ ОСВІТИ..... 17

PHILOLOGY

- Bauyrzhan N. B., Uais A. A.**
THE HISTORY AND DEVELOPMENT OF SYNHARMOPHONOLOGY
IN THE KAZAKH LANGUAGE..... 20

- Dauletbekova Zh. T., Nabidullin A. S., Ordabayev Ch. K.**
PSYCHOLOGICAL CONDITIONS FOR THE DEVELOPMENT
OF THE STUDENT'S SCIENTIFIC POTENTIAL..... 24

- Orazova A. A., Amirgalieva Zh. N., Rzabek R. D.**
THE FIGURATIVE COMPONENT OF THE CONCEPT “PATRIOTISM”
IN THE STRUCTURE OF SAYINGS AND PROVERBS..... 30

- Qodirova Nasima Saidburkhanovna**
SOME CHARACTERISTIC FEATURES,
SKILLS AND STYLE OF THE LITERARY CRITIC..... 33

- Айтбаева Бақыт Манатовна, Мауленова Әсемгүл Манатовна,
Амангелді Әйгерім Амангелдіқызы, Садыкова Арайлым Ерікқызы**
ҚАЗАҚ ЖӘНЕ АҒЫЛШЫН ТІЛДЕРІНДЕГІ
ФРАЗЕОЛОГИЗМДЕРДІҢ ЖАҒЫМДЫ МАЗМҰНДАҒЫ КОНЦЕПТІЛЕРІ..... 37

- Бейсембаева С. Б.**
НЕВЕРБАЛЬНЫЕ КОМПОНЕНТЫ КОММУНИКАЦИИ В ПРОИЗВЕДЕНИЯХ
КАЗАХСКИХ ПИСАТЕЛЕЙ И ОСОБЕННОСТИ ИХ ПЕРЕВОДА..... 40

- Кулизаде С. Ш.**
О ФОРМУЛЕ СОЕДИНИТЕЛЬНЫХ БЕССОЮЗНЫХ
СЛОЖНЫХ ПРЕДЛОЖЕНИЙ ОДНОРОДНОГО СОСТАВА..... 46

- Микуляк О. В.**
«СТЕРЕОТИПНІ» ПОМИЛКИ У СИТУАЦІЯХ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ..... 49

- Нарбекова Эльвира**
АЛИШЕР НАВОЙ – ВЫДАЮЩИЙСЯ КЛАССИК УЗБЕКСКОЙ ЛИТЕРАТУРЫ..... 55

- Сидоренко Л. М., Тільняк Н. В., Шуляк А.**
ПРИНЦИПИ СТВОРЕННЯ ПЕРЕКЛАДНИХ СЛОВНИКІВ
ДЛЯ СТУДЕНТІВ ТЕХНІЧНИХ СПЕЦІАЛЬНОСТЕЙ..... 58

- Томнюк Л. М.**
ТАТУЮВАННЯ ЯК НЕВЕРБАЛЬНИЙ ПРОЯВ МОВНОЇ ОСОБИСТОСТІ В'ЯЗНЯ У
СУЧАСНОМУ НІМЕЦЬКОМУ РОЗМОВНОМУ ЗЛОЧИННОМУ ДИСКУРСІ..... 61

SOME CHARACTERISTIC FEATURES, SKILLS AND STYLE OF THE LITERARY CRITIC

Qodirova Nasima Saidburkhanovna

Uzbekistan, Bukhara, Bukhara State University

ARTICLE INFO

Received 27 December 2017

Accepted 17 January 2018

Published 10 February 2018

KEYWORDS

literary critic,
critic,
classical literature,
skill,
style,
scientist's remarks

ABSTRACT

The article examines the creativity of Ibrohim Haqqulov, a prominent scientist, a prominent critic, a sophisticated scientist, a classic scientist in the history of Uzbek literature, and the peculiarities of his research in Uzbek literature. Peculiarities of literary criticism are analysed as careful, consistent, extensive and profound scientific conclusions from literary phenomena, objectivity, and most importantly, the study of interests to literature. A number of works in the field of literature and literary criticism, including naval studies: "Spirituality and perception", "Back to Navoi", "Fate and Thoughts"; the articles "The Spirit of Honor, the Honorable Poet" by Jaloliddin Rumi, which describes Sufism issues, have been analyzed, and the findings of the critique have been given to the criticisms of academician I. Sultan.

© 2018 The Author.

Introduction. As human beings are born, they seek for perfection. In this case, types of art as literature, religion, morality, philosophy come into play to be an aid for humanity. But these elements are closely related to each other, and none can be developed separately. Perhaps the general unity of these is the development of civilization. Another important point here is that if each field or specialty does not have their own *professionals*, such as researchers and interpreters, then those carnal burdens and spiritual atmosphere can be lost and it will not reach to the people.

It is important to note that Ibrahim Haqqul, a well-educated and well-respected literary writer, was born in the Uzbek literary atmosphere between the two centuries, i.e. during the era of national revival and independence. In the time of our national culture revival, we have to admit that the emergence of self-sacrificing scholars was a great necessity.

In globalization period, it is high time for Uzbekistan and the Uzbek people to show themselves not only in the field of economic development, but also in the field of science, literature and art, which can define common cultural development. It's time to show our literature to the world. It is noteworthy that we have been absorbed in the generation of patriotic ideas of nation's heroes, such as Alisher Navoi, Zahiriddin Muhammad Babur, and educators of spirituality Najmiddin Kubro, Bahouddin Nakshband, and Amir Temur, Jaloliddin Manguberdi, "The main purpose of the national ideology is to make the

pride in the hearts of our people. As the founders of the Uzbek literature as Ahmadi Yassaviy and Alisher Navoi, today's literature should be inspired by them, and create powerful and modern works in their essence and meaning.

"You are known as our mature, competent researcher and propagandist of classical literature among our people" [1.234]. This is the confession of the Hero of Uzbekistan Ozod Sharafiddinov to Ibrahim Haqqul which was told ten years ago and became the conscience of our literature. Doctor of Philology Shoira Akhmedova writes that "because of the fact that Ozod Sharofiddinov realized Ibrahim Khakkul's real talent in literary criticism and his interest to our classic literature as well as our contemporary literature, western and eastern literature, breaking out and spreading light around the globe.» However, acknowledgment of the fact whether this has been accepted as real today would have led to the objective recognition of the levels of modern Uzbek literary criticism. "[2] 296].

Indeed, Ibrahim Khakkul, who was a student of the Bukhara State Pedagogical Institute at the end of the 1960s, dreamed of similarity to her dearly loved writers Oybek, Khahhor who have worked hard at the communist system, studied the life and creativity of the secrets, along with his scientific work, had his own independent, honest view of the world and literature, and he maintained his identity of human personality, humanity, and patriotism which are considered to be the main purpose of literature.

Literary critic worked in different spheres, in a multitude way. For example, the first is classic literature, and particularly, in navigational studies. Secondly is Sufism. Third is a comparative literature (in a sharp western emblem). Fourth is the objective history of literature. Fifth is a purely literary criticism. Sixth, the attitude to the period and the social environment ... It is possible to continue this count, unfortunately, we have not yet been able to fully study the creativity of the scientist. Most important, Ibrahim Khakkul has topic of challenges and problems of *nation* in all his articles, brochures or interviews, whether it belongs to our past or our present-day literature. It defines the high status of literature. Had it not been for the Nationality, no one would have read the books of Ibrahim Khakkul except the literary and philological students, and, according to our observations, they were being read by a wide circle of people who loved the book, listening to radio and television conversations of the scholar.

The results of study. The first thing that is most evident in the articles and interviews of Ibrahim Haqqul is his thoughts on society and people rather than his scientific analysis. In this sense, he is not only a literary critic, but also a philosopher. For example, the scientist's article about Mansur Khalloj begins: "It is possible to speak openly in this universe only with the intelligent, spiritually strong, free person - the brave Person. Anyone who has no independent vision and who is deprived of his ability to think independently can never be his 'own'. He knows everything that he knows, and everyone is embraced by the soul and mood that he is accustomed to, and that stagnation and ignorance never touch him. In ancient times, the word "animal" was used to describe such people. When the search for truth begins, a new life will be there. Sufism is thus a doctrine that reveals the purpose of changing people's minds and bringing new things to life. Sufism emphasizes the human's obedience to Allah and promotes a radical improvement in the concept of man's dependence on human beings. It was also about beliefs such as freedom and equality "[3.336]. The introduction of the article "The Spirit of Honor, the Honorable Poet" by Jaloliddin Rumi is as follows: "Thousands of years ago, there was a fox in the ancient Chinese village. The villagers said, "What do you carry with you? "He replied," The whole world. " The world", which was referred to by this wise man, was truth, and he has been busy with promoting and propagating the truth to the people who were seeking truth. Many of the great poets and writers born in the East resemble to this wise man. They are also talented, who have seen the

world in the Truth, born to Truth, dedicated their lives and activities to the prospect of Truth. Truth does not consist of unity of fixed ideas and concepts. The renewal of the truth is powerful and hopeful, with its ever-increasing progress. That is why when the truth rises to elevated positions every time, there are positive changes in the universe and Adam's destiny. Social, political and economic injustices are partially eliminated. And it spontaneously enhances people's confidence in the truth. Thus, the highest ethical feelings are awakened. "[3.338]

In both of these articles, the author has written his thoughts on the individual, society and truth triangle before the subject is examined. The author finds that the reader should be interested in the essence of the conversation first, in order to "talk" on a difficult topic such as Khalaj or Rumi. This means that, besides being a well-educated writer, it is necessary to have a little vocabulary, a little philosophic ability. Here is the result of skill, simplicity, and depth of mind in the way of thinking and writing!

Ibrahim Khakkul has published more than 20 books as an author during his creative career. We also know that there are dozens of literary-educational talks, other articles and speeches that have not yet been published. As we mentioned earlier, he is a great scholar. However, the main scientific direction is Oriental classic literature. Throughout his forty years of his first scientific work, Rubait in Uzbek Literature, he has been the subject of classical literature - the idea of a prospective person and all the common human views united around this idea, analyzes. At the same time, in the literary criticism, the novel approach to the creation of Navoi and the literature of Sufism among the literary community. Hayitmetov, N. As well as the famous scientist Kamilov I. It is worthwhile to say that he has a great deal of service.

The book "Spirituality and perception" by the literary scholar is dedicated to the study of the ideological and artistic directions of our classic literature, which has a rich history of many centuries. The masterpieces of creative achievements of the great poets of the East, such as Ahmad Yassavi, Sulayman Bakirghoni, Jaloliddin Rumi, Alisher Navoi, are being interpreted and analyzed.

It is noteworthy that the scientist's views about Sufism and Literature, the main features and qualities of the Uzbek Sufism literature, were rarely studied in science because of the role of tasawwuf in the thinking of the Orient Peoples. I. Hakkulov first studied the level of manifestation of Sufism and poetry in Uzbek literature. "The poem of Sufism comes to the

conclusion that the poetry, which has deeply studied the spiritual life of a man, has a profound and complex psychic state."When you read analyzes and interpretations of the poem of Ahmad Yassaviy, Alisher Navoi, and Bobur's poems, you will feel the love of the literature and the love to the word.

I. Hakkulov monitors and responds to every new book or article about Sufism and great Sufi life. Sometimes, some of the erroneous views are denied by grounded evidence.. One of the proofs of the Sultan's "Bahouddin Naqshband Eternal Era" is not satisfactory. First of all, the essence of this brochure is sincere about the courage and experience of the aged, selfless scientist. It is also difficult to believe that the scientist Sultan Muhammad ibn Jalal al-Din, or Naqshband, was a concubine of Sultan Khalil for some time, and that it was difficult to accept and accept the views that Bahauddin was from our grandfather's grandmother. Correctly recognizes. He himself explains that this is not true, based on various historical sources and essentially the essence of tasawwuf. For this, he expresses the view that the Turkish scientist Prof. Asad Joshan has different views on not understanding the essence of sufism.

The scientist pointed out an article by Ahmad Zakidi Walidi Tung, "Gozan Khalil and Bahouddin Nakshband", a legend of Amir Kulol, an essay of one of the Indian scholars on the Buddha, and based on the opinions of Imam Rabbani and Bertels, and suggests that he did not. The Indian theologian's thoughts are close to psychological death: "The essence of Sufism is also closely related. And murshid or murids, who did not dare to harm the flies in real life, were busy with "jail" without hesitation. ..." [4.82]. It seems that the scientist attempts to base his views on historical sources.

If we pay attention, the efforts to bring Alisher Navoi's works to the vast majority of people in literature in the period of independence were limited to the interpretation of rubaits and gazelles, the prose of poems and explanation of their essays. (With the exception of academical research, such as Sadridin Aini, Abdurauf Fitrat, Olim Sharafiddinov, Oybek, Aziz Kayumov).

Ibrahim Khakkul's collections of "Zanjirband sher qoshida" and "Kamol et Kasbkim ...", published in the late 80s of the last century, contained comments on Navoi's works. However, any reader immediately knows that these comments are rich in ideas and thoughts, which, in contrast to what was said during the periods of desperate state and in the textbooks of the school and higher educational institutions.

It is noteworthy that I. Hakkulov wrote almost all the articles in the book "Under the Lieutenant Colonel", covering a wide circle of readers, avoiding academic linguistic templates and annoying phrases, and in the first line of the story, most articles begin with an interesting narrative or idea. Looking back at the articles of the book "Back to Navoi" and "Taqdir and Tafakkur", which were published in the post-independence period twenty years after the scientist, we find a completely different view of the original books. Of course, this is a creative upsurge.

The book "Back to Navoi-2" is divided into three parts by the author.

1. Wisdom of love and understanding. This section includes the article about Ibrahim Khakkul's research on navigational issues in Uzbek literature, articles about new interpretations, as well as the inscription on the birthday of a great thinker and writer in connection with the publication of many works by Navoi.

2. Comments and interpretations. This section contains commentaries written in original interpretations of Navoi's several bytes, gazelles and other small works.

3. Literary conversations. In this section, Ibrahim Haqqul has been interviewed by journalist, writer, or literary critic on various subjects and on various topics related to Navoi's creativity.

My dark eye, come and follow me.

Make my eyes look black and white, in the five-page article, explaining the meaning of the poem which consists of 2lines. In his interpretation, we have come to our understanding of the meaning of the unknown in the above-mentioned bay until now. Here, we acknowledge the literary criticism of Ibrahim Haqqul's scientific truth. He rejects the analytical view of Nusratillo Jumakhuja. In his article Jumakhoja claimed that "This is an eye, this is Allah". Ibrahim Khakkul writes: "If you speak any pun, anyone can not realize that it is a pun. But it is clear that there is nothing wrong with lie and falsehood. It is clear that during the history of Sufism, the word "eye for eye" does not mean that God is the meaning of God. None of us has developed an artificial thought like the one described above and did not idealize the "eye" itself. On the contrary, whether imagination is descriptive, or else there is no necessity to comply with reason and truth. «After that, the muqaradah revealed the meaning of "my eyes" with the ideas of Sufism scholars, such as Imam Ghazzali, Mahmud Shobustari, Ibn Arabi, and finally concludes: "Navoi is the leader of the great ones, the beloved of the greatest of them, it is said, "O Habib, let me look at your world with your blessed eyes." Thus, the misinterpretation of

the words of the master of Navoi in a strange tongue was correctly and perfectly corrected.

Analyzing the novel of Navoi, which begins with the famous "Yordin ayru zhul ...", the critic will focus not only on romantic ghosts but also on its socio-political relevance. The critic, first of all, looks at the way of Navoi. In 1447, Shohruh Mirza's death, ruler of the reign, the Navoi's father and his family moved to Iraq, reminding the reader of the tragic state of the abandoned country in the memory of the young poet in 1447. And, in the light of this, it has been proven by a consistent logic that is critically critical, that the discovery of the essence of the super-ego property-the impossibility of the inanimate entity.

The fate of the state without the sultans is broader and deeper than the darkness of the lifeless body in the next byte, compared to the dark earth, the unseen night, the moonless night, and the darkness of life without water, "he says. Indeed, through its in-depth analysis, the widespread and up-to-date aspects of this ghazal are revealed. This novel, which was considered by many readers as one of the best examples of romantic ghazals, was read and studied by many readers, I. Khakkulov once again presented his reader with a new look. It was evident that Navoi did not just describe the state of the lover in this ghazal, and he was able to exaggerate the sad state of the whole country in such a beautiful romantic situation.

The deeper, the more mature, the more mature the analysis, the stronger the conviction. I. Khakkulov interprets and interprets each and

every byte of such a deep and consistent way that one can not be surprised at the ability of the genius artist to use words and images as Navoi.

"... In the first place, attention to the spirit of speech and the lexicon of life is always justified in the analysis."

Summary. In short, according to him, "in the memory of the poet there is no doubt that a white house - a romantic house of love, a magnificent mausoleum." So, he concludes that Navoi is a young Turkish girl, a Turkic "white house", a dwelling house. Getting to the root of one word in the text, of course, requires great skills. Of course, through such a research, the reader can be fully informed about the essence of the work.

1. Ibrohim Khakkulov is a classical literary critic and especially a skilled scientist in naval science.

2. Sophisticated studies of the scholar require a thorough study.

3. The methodology of literary comparisons (sharp western emblem) prevails in literary observations. In Khakkulov's analysis, there is clearly unity of science and art, and that no word in the book has been left from the attention of the critic.

4. Critical Evaluator of Contemporary Literature. A complete study of writings of a scientist is one of the major challenges in literature.

5. Most importantly, in all the articles, books, or interviews of Ibrahim Khakkul, there is literary challenges. It defines the high status of literature and it is also the core of the national ideology of independence.

REFERENCES

1. Sharafiddinov O. Awesome Understanding of Creation. Tashkent. 2006.
2. B. Nazarov, A. Rasulov, Sh. Ahmedova, Q. Kahramonov. "History of Uzbek Literary Criticism", Textbook. Tashkent, "Wing of the Tafakkur". 2012.
3. Haqqulov I. Fate and obedience. Tashkent. "Sharq". 2007.
4. Hakulov I. Spirituality and Perception. T. "Spirituality", 1998.
5. Return to Navoi. Tashkent. "Fan". 2011. Book 2