

## PRINCIPLES OF TEACHING FOREIGN LANGUAGES TO LEARNERS OF DIFFERENT AGE GROUPS

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**Abstract:** *Teaching a foreign language is never a one-size-fits-all process. Anyone who has stood in front of a classroom of six-year-olds, a group of restless teenagers, or a room full of working adults knows that each group lives in a different world. Children learn through wonder and play, teenagers through identity and social connection, and adults through purpose and experience. This article explores the core pedagogical principles that respond to these differences. Drawing on both classic and contemporary language teaching research, we argue that effective instruction depends not on a single “best method” but on the teacher’s ability to adapt – to match activities, materials, and interactions to the cognitive, emotional, and social realities of each age group. Practical recommendations are offered for teachers working with young learners, adolescents, and adults.*

**Keywords:** *foreign language teaching, age differences, teaching principles, language acquisition, pedagogy, learner characteristics, differentiated instruction*

### INTRODUCTION

Why does a game of “Simon Says” work wonderfully with seven-year-olds but fall flat with university students? Why do adults appreciate explicit grammar explanations while children barely notice them? The answer lies not in intelligence or effort, but in developmental readiness. Every age group brings a unique constellation of cognitive abilities, attention spans, emotional needs, and social motivations to the language learning process.

When I first started teaching, I made the mistake of using the same lively, game-based approach with both a Grade 2 class and a group of accountants learning English for work. The children loved it; the adults felt patronized. That experience taught me a simple but profound lesson: age-appropriate teaching is not a luxury – it is a necessity. This article seeks to unpack that necessity. We will look at three broad age groups – children (roughly 4–11), adolescents (12–17), and adults (18+) – and identify the principles that make foreign language teaching effective for each. Along the way, we will also touch on universal principles that apply to all learners, regardless of age.

#### Main Body

##### 1. Principles of Teaching Young Learners (Children)

Young children are extraordinary language learners in some ways and fragile in others. Their brains are still highly plastic, especially for pronunciation. They absorb sounds, rhythms, and intonation patterns almost unconsciously. However, they cannot

sit still for long, nor can they understand abstract grammatical rules. Their world is concrete, imaginative, and social through play.

Key principles in practice:

- Learning through games and activities – A simple flashcard game where children jump when they hear the word for “cat” embeds vocabulary in physical memory. Grammar is not explained; it is experienced through repetitive game structures (“I have a red ball. Who has a blue ball?”).

- Use of visual and kinaesthetic aids – Puppets, real objects (realia), pictures, songs with gestures. A child may forget a word but remember the funny movement the teacher made.

- Repetition without boredom – Children love familiarity. The same song, chant, or routine repeated over several lessons creates security and internalization. The trick is to vary the packaging (different voices, different speeds, different gestures).

- A fun, low-anxiety environment – Young learners are easily shamed. Correction should be gentle and indirect (e.g., the teacher models the correct form without singling out the child). Praise for effort is more important than correction of every error.

- Short, varied activities – A typical young learner lesson might include: a hello song (2 min), a flashcard game (5 min), a story with puppets (7 min), a drawing and colouring task (5 min), a closing song (2 min). Fifteen minutes of sustained focus is a long time for a six-year-old.

Why this works: Children have a natural ability to mimic pronunciation, but their executive functions (attention control, working memory) are still developing. Play lowers the affective filter – that imaginary wall of anxiety that blocks language intake. When a child is laughing and moving, the brain is open for business.

## 2. Principles of Teaching Adolescents (Teenagers)

Ah, teenagers. They are neither children nor adults – and they will remind you of that every day. Cognitively, adolescents are capable of abstract reasoning, hypothesis testing, and metalanguage (talking about language). They can understand rules, compare grammatical structures, and even correct each other. But emotionally? They are navigating identity, peer approval, and a fierce need for autonomy. Motivation often dips because school feels imposed, not chosen.

Key principles in practice:

- Encouraging communication and discussion – Teenagers want to talk about things that matter to them: friendship, fairness, the future, social media, music. A textbook dialogue about “Where is the train station?” may be technically correct, but a debate about “Should school uniforms be banned?” ignites real language use.

- Using real-life, relevant topics – Bring in TikTok comments (edited for appropriateness), song lyrics, memes, short YouTube clips. Let them analyse the language of influencers or write a persuasive post about a cause they care about.

- Developing critical thinking – Ask them not just to understand a text but to question it: “Is the author biased? What evidence is missing?” This respects their growing intellectual capacity.

- Supportive, non-judgmental feedback – Teenagers fear looking foolish in front of peers. Feedback should be private when possible, specific (“Your use of past tense was consistent – let’s work on irregular forms”), and balanced with genuine praise.

- Group work and structured interaction – Pair work reduces the pressure of performing in front of the whole class. Rotating partners keeps things fresh. Games that involve competition (team quizzes, vocabulary races) can be highly motivating if the stakes are low and fun.

The emotional factor: A teacher who humiliates a teenager loses them for the semester. A teacher who shows respect, listens to their opinions, and admits when they don’t know something gains trust. Trust is the gateway to teenage learning.

### 3. Principles of Teaching Adults

Adult learners walk into the classroom with a different energy. They have chosen to be there (usually). They have bills to pay, careers to build, or children to raise. They are goal-oriented: “I need to pass the IELTS exam,” or “I want to speak confidently in meetings.” They bring decades of life experience, which can be a tremendous resource. However, adults are also more anxious about making mistakes, more critical of themselves, and often struggle with pronunciation or automatic fluency because the neural pathways for a new sound system are less flexible.

Key principles in practice:

- Clear explanation of grammar rules – Adults appreciate and benefit from explicit instruction. A well-timed grammar table or a rule like “We use present perfect for past actions with present relevance” satisfies their need for logic.

- Focus on practical, immediate use – Task-based learning works beautifully: “Write an email to a client,” “Role-play a doctor’s appointment,” “Prepare a two-minute presentation on your job.” The language is a tool, not a destination.

- Respecting learners’ experience – Ask adults to contribute examples from their own work or lives. A lesson on comparatives becomes richer when a nurse compares two hospitals, or an engineer compares two bridge designs.

- Encouraging autonomy – Adults do not want to be spoon-fed. Teach them how to use dictionaries, online corpora, or AI tools (like ChatGPT) to check their own writing. Give them choices in homework topics.

- Problem-solving tasks – A case study, a simulation, a project. For example: “Your company is launching a product in an English-speaking market. Design the marketing slogan and a short pitch.”

Addressing adult difficulties: Adults may never sound like natives – and that is fine. The goal is intelligible, confident communication. Encourage them to notice their own progress (“Last month you couldn’t order coffee; today you handled a complaint.”). Pronunciation work should focus on clarity, not perfection.

### 4. General Principles for All Age Groups

Despite all the differences, some principles hold true whether you are teaching a nursery rhyme to a five-year-old or conditionals to a fifty-year-old.

- Consistency and regular practice – Language grows like a muscle. Short, daily exposure is better than a marathon once a week.
- Motivation as fuel – Without motivation, no method works. Find out what each learner cares about – a game, a grade, a job promotion – and connect language to that.
- Communication as the core – Even when explaining grammar, we must eventually return to real use. A rule memorised but never spoken is a dead rule.
- Use of modern technology – Apps (Duolingo, Quizlet), podcasts, subtitled videos, online exchanges. Tech is not a replacement for the teacher, but it extends learning beyond the classroom.
- An individual approach – Within any age group, there are fast and slow learners, shy and outgoing personalities. Differentiate tasks: the same lesson can have an easier version and a challenge version.

#### Conclusion

This study has examined how the principles of foreign language teaching shift across age groups – not arbitrarily, but in response to real developmental differences. Children need play, safety, and sensory richness. Teenagers need relevance, respect, and social interaction. Adults need clarity, practicality, and autonomy. A teacher who tries to treat a teenager like a child will meet resistance; a teacher who treats an adult like a teenager will meet resentment. But a teacher who adapts – who observes, listens, and adjusts – can reach every learner.

The purpose of this article has been to identify effective methods for different age groups, not as rigid formulas but as flexible guides. Ultimately, the best principle of all is this: see the learner first, then the language. When we teach people rather than lessons, age becomes not a barrier but a map.

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## YUNESKO XALQARO TASHKILOTIDA «CHUST MADANIYATI» NOMI BILAN RO'YXATGA OLINGAN.

**Qobilov Otabek Juraboy o'g'li**

*Namangan viloyati Chust tumani "Serob" mahallasi yoshlar yetakchisi, Toshkent xalqaro moliyaviy boshqaruv va texnologiyalari universiteti "Tarix" yo'nalishi talabasi*

**Annotatsiya:** *Ushbu maqolada Chust tarixi, kelib chiqishi hamda madaniy yodgorliklari bayon qilingan. Va hozirgi kunda tumanning turizm salohiyati va samaradorligi haqida fikr va mulohazalar keltirilgan. Chust tarixi va turizmni QR kod texnologiyasi asosida ma'lumotlar tayyorlash.*

**Kalit so'zi :** *Chust tarixi. QR kod. Chust turizmi. Chust manzilgohlari.*

O'zbekiston o'zining boy madaniy merosi, tarixiy obidalari va go'zal tabiati bilan, turizmni rivojlantirishga katta e'tibor qaratadigan davlatlar qatoriga kiradi. "O'zbekiston - 2030" Strategiyasida O'zbekistonda tashqi va ichki turizmni rivojlantirish uchun keng sharoitlar yaratish orqali sayyohlar sonini oshirish vazifasi qo'yilgan.

O'zbekiston aholisi ajoyib manzaralar va arxeologik yodgorliklarni faqatgina xorijda topish mumkin, degan fikrga o'rganib qolishgan. Ha, xorijiy turizm mahalliyga qaraganda bir necha bora yaxshi rivojlangan. Biroq ajoyib yo'nalishlar va sirli joylarga sayohat qilish uchun mamlakatdan chiqish shart emas. O'zbekistonda ham asrlar osha saqlanib kelayotgan va xalq afsonalariga uzviy bog'langan joylar ko'p. Keyingi yillarda yurtimizda turizmni rivojlantirishga alohida e'tibor qaratilmoqda. Bu jarayon Namangan viloyatida ham izchil davom etmoqda.

Chustdan qadimda Buyuk Ipak yo'li o'tgan bo'lib, vodiyning eng katta bozorlaridan biri shu yerda joylashgan. Hozirgi kunda Toshkent-O'sh katta avtomobil yo'li o'tadigan Chust tumanining markazi va atrofidadagi qishloqlarda turli davrlar ( Antik davr, Bronza davri, O'rta asrlar ) ga oid -ko'plab yodgorliklar topilmoqda. Buyuk Ipak yo'li o'tgan , hunarmandchiligi rivojlangan, dunyo tan olgan, salkam 4 ming yillik tarixga ega Chust pichog'i va 2 ming yildan uzoq tarixga ega Chust do'ppisi , tikuchlik, to'quvchilik, kosiblik va boshqa qadimiy hunarmandchilik turlari mavjud bo'lgan bu shaharning savdo-sotiq va tijorat bo'yicha ham o'zining alohida o'rini bor. Chust tarixi bronza davriga, ya'ni eramizdan avvalgi ikki minginchi yillarga to'g'ri keladi. Aniqrog'i, Chust 3700 yil oldin madaniyati gurkiragan shahar bo'lgan. Shaharning g'oyat qadimiy madaniyati rivojlanishi uchun kamida 300-400 yil kerak bo'lgan bo'lsa, uning yoshi 4000 yilga borib taqalishi ilmiy asoslangan. Bu YUNESKO tomonidan "Chust madaniyati" nomi bilan ro'yxatga olingan.

( Chust shahri 4000 yoshdami? . O'zbekiston adabiyoti va san'ati" xaftanomasi 1994 yil 17 iyun ) Asosli manbalar 1950-80 yillar oralig'ida o'sha davrning nomdor arxeolog olimlari, M. Vorones, S. Sprishevskiy, akademiklar Ya. G'ulomov, A. Asqarov va boshqalar tomonidan olib borilgan arxeologik ekspeditsiyalar davrida aniqlangan.

YUNESKO xalqaro tashkilotida u «Chust madaniyati» nomi bilan ro'yxatga olingan. ( Chust tarixi 1995 yil 20 saxifa ) Ayni paytda Chust madaniyat, tarix, an'ana va ekzotik qadimiy shaharga qiziquvchilar uchun maftunkor sayyohlik yo'nalishlaridan biriga aylanmoqda.

Chust so'zining paydo bo'lishi haqida aholi orasida ham turli rivoyatlar mavjud .

Rivoyat qilinishicha diniy alloma , Chodak qishlog'ida tug'ilgan Mavlono Lutfulloh Axcha qishlog'i oraqali Koninon ( Karnon) ga , ma'lum muddatdan so'ng Chust shahriga ko'chib kelib istiqomad qilganlar. Chustda bir qancha muddat yashagandan so'ng keksalar u kishini ranjitgan emish . Mvlono Lutfulloh Chustdan chiqib piyoda namangan tomoniga ketayotganida chustlik yoshlar bundan xabar topib , u kishini Rezaksoyga bormasdan , beriroqdagi aylanma davon etagidagi beltosh oldida uchratibdilar va Chustga qaytishlarini iltimos qilishgan ekan . Shunda Mavlo Lutfulloh “ Chust omeded” yani “tez keldingiz” degan ekanlar. Shu bilan shaharga chust nomi berilganmish ( Chust tarixi kitobining 23 saxifasidan. 1995 y)

Ko'pgina tarixiy manbalarning guvohlik berishicha , Chust shahri Qadim xalq tilida Tus , Tuss, Tuz va keyinchalik Chust deb atalgan. “Chust” atamasi – “tez”, “o'tkir” , “tekis” , “ravan” , “silliq” , ma'nolarini bildiradi. Chust shahri Olmos-Varzik tog' oldi tekisliklarida, Rezaksoy va G'ovasoy oralig'ida , Chustsoy atrofida dengiz sathidan 1200 metr balandlikda , viloyat markazi Namangan shahridan 40 km uzoqda joylashgan. Chustdan qadimda Buyuk Ipak yo'li o'tgan bo'lib, vodiyning eng katta bozorlaridan biri shu yerda joylashgan. Hozirgi kunda Toshkent-O'sh katta avtomobil yo'li o'tadigan Chust tumanining markazi va atrofidadagi qishloqlarda turli davrlar ( Antik davr, Bronza davri, O'rta asrlar ) ga oid -ko'plab yodgorliklar topilmoqda. Buyuk Ipak yo'li o'tgan , hunarmandchiligi rivojlangan, dunyo tan olgan, salkam 4 ming yillik tarixga ega Chust pichog'i va 2 ming yildan uzoq tarixga ega Chust do'ppisi ,tikuchlik, to'quvchilik, kosiblik va boshqa qadimiy hunarmandchilik turlari mavjud bo'lgan bo'lgan bu shaharning savdo-sotiq va tijorat bo'yicha ham o'zining alohida o'rini bor. Chust shahri tarixi Bronza davriga , ya'ni eramizdan avvalgi 2 ming yilliklarga to'g'ri keladi . Aniqrog'i Chust bundan 3700 yil avval ham madaniyati gurkiragan Shahar bo'lgan . Chustning tarixiy qadamjoylar , ziyoratgohlar va takrorlanmas tabiati insonni o'ziga ohanrabo kabi tortmasdan qolmaydi.

Chustning qadimiy manzilgohlari

Jumladan, shaharning mashhur ziyoratgohlaridan biri ‘Bibiona’, “Ot chopar eshon”, “Ko'k to'nli ota”, “Tepaqo'rg'on tepaligi”, “Qoraqo'rg'on Teshiktoshi”, “Abdurahmon ibn Avf”, “Oyxon to'ra”, “Mavlono Lutfulloh”, “Ayritom bobo”, “Xojaidod ota” Olmosning “Baliqli buloq” va “Bibiona tepaligi” ziyoratgohi kabi o'nlab manzillarning sanog'iga yetish qiyin. Shulardan biri Bibiona qadimgi Chust shahrining markazida joylashgan qal'a. Bu qal'aning suv manbai bo'lgan uchta buloq mavjud bo'lib, bu buloqlar suvi shifobaxshligi bilan juda mashhur edi. Joyning Bibiona nomi bilan bog'lanishi haqida ma'lumotlar bor. O'rta (XV-XVI) asrlarda yashagan islom ilmining buyuk namoyandalaridan biri Qosimshayxning singlisi Bibiona o'z davrining ilmi kishisi, xususan, tabobatdan xabardor inson bo'lgan.( Azizlar yurti kitobining 51-55

saxfilaridan) Viloyatda gastronomik turizm yaxshi rivojlangan. Chust shahridagi Mavlono Lutfulloh nomidagi madaniyat va isti-rohat bog'iga kelgan kishi Chust oshidan yemay ketmaydi. Mavlono Lutfulloh nomidagi madaniyat va istirohat bog'i 1932 yilda Chust shahri ijroiya qo'mitasi tomonidan Mavlono Lutfulloh ziyoratgohi hududida tashkil etilgan. Bog'ning faoliyati mavsumiy, asosan, may oktyabr oylarida gavjum bo'ladi. Bir kunda 10-15 ming, yiliga 300 mingdan ortiq kishiga xizmat ko'rsatadi. Istirohat bog'i hududi 6,1 gektar maydondan iborat, 7 ta kirish eshigi bor, ulardan 4 tasi zaxirada. Bog' markazida joylashgan Mavlono Lutfulloh maqbarasi qayta ta'mirlanganligi turistlar uchun yanada ko'rkam qiyofaga keldi. O'zbekistonning ilk xalq yozuvchisi Muhammadsharif So'fizoda, shoir Chustiy byusti yoniga chustlik bolalar shoiri Zafar Diyor byusti o'rnatilgan. Bog'ning g'arbiy tomonida joylashgan choyxonalar oldidagi so'rilar olib tashlangach, o'rniga milliy ganjkorlik usulidagi keng va muhtasham shiyponlar qurilib, yangi so'rilar bilan to'ldirildi, atrof yanada obod qilinib, ko'kalamzorlashtirilmoqda. Bog' o'rtasda zamonaviy rangli-musiqali favvara barpo etildi. To'qqizta shifobaxsh buloq joylashgan xiyobonda betakror, salqin iqlim borki, jazirama kunlarda ham bog'da tashqaridagiga nisbatan 7-10 daraja past harorat saqlanadi.

#### SALQIN HAVO, SHALDIROQ SOY, AJOYIB TOG'LAR-ISSIQDA BORISHGA ARZIYDIGAN G'OVA

G'ova qishlog'i Namangan viloyati Chust tumanining shimoliy qismida qo'shni Qirg'iziston bilan chegara hududda tog' oralig'ida joylashgan. Tiniq va zilol suv oquvchi G'ovasoy, musaffo havosi bilan G'ova qishlog'i uzoq yillardan buyon vodiy ahlining dam olish, hordiq chiqarish maskaniga aylanib ulgurgan.

Bu yerda aholi asosan dehqonchilik, bog'dorchilik, chorvachilik va asalarichilik bilan shug'ullanadi. Qishloq hududining katta qismi tog' tog' bilan tutashib ketgani, qishloq o'rtasidan soy oqib o'tganligi va aholi tomonidan ko'plab daraxtlar ekilgani hududning salqin havosini ta'minlaydi. Shu boisdan ham yozning issiq kunlarida Andijon, Farg'ona hamda Namanganning boshqa tumanlaridan va Chust tumanining boshqa qishloqlaridan ham G'ovada dam olish uchun kelishadi. Qishloq kartoshka yetishtirishga ixtisoslashtirilgan bo'lib, G'ovada kartoshka ekmaydigan xonadonni toppish amrimahol. Dehqonchilikning qiziq Tomoni shundaki ekinni yerga qadash, unga ishlov berish va hosilni yig'ish ishlari ot va eshaklar yordamida amalga oshiriladi. Qishloqda kartoshka shunchalik kop ekiladiki, mavsumda qishloq hududida kartoshkani ulgurchi sotuvchi alohida bozor tashkil qilnadi. Dehqonlarning aytishicha, ba'zida bu bozordan kuniga 200-300 tonnagacha kartoshka boshqa hududlarga ayni shu qishloqdan sotiladi.



Chust tumanidagi Bibiona arxeologik yodgorligi so'nggi bronza va ilk temir davriga oid yodgorlik xisoblanadi. " Bibiona " bu yerga tashrif buyuruvchilar soni kun ora ortib bormoqda. Bu yerda sayyohlarni kelib ketishlari uchun barcha sharoitlar bor. Va namozxonlar uchun zamonaviy uslubda tamirlangan masjid ham mavjud. Ziyoratgoh obodonlashtirilib, bu yerga tashrif buyuruvchi ziyoratchilar, sayyohlar uchun qulay sharoit yaratilayotgani hududda turizmni rivojlantirishga xizmat qiladi. Shuningdek, hududdagi uchta buloq atrofi ko'rkam holatga keltirildi. Bu yerdagi arxeologik qazishmalar chog'ida ko'plab suyak qoldiklari sopol byumlar nayza o'roq pichoqlarni yasash uchun qoliplar topildi. Mazkur topilmalar qadimgi Farg'ona xududlarida ilk dexqonchilik madaniyati shu xududlarda paydo bo'lganligidan dalolat bermoqda. Bibiona yodgorligi yani qadimgi Chust yodgorligi ustida turimmiz bu o'z vaqtida extimol 10 gektar bo'lganligi bo'lishi mumkin lekin hozir saqlab qolingani 3-gegtardan oshiqroq. Bu yerda ushbu ilk shaxar milodiy eradan oldingi XI asrni oxiri X asr boshlarida shahar sifatida shakllangan. Asosiy xo'jaligi dexqonchilik, xunarmadchilik keng rivojlangan. Yodgorlikdagi arxeologik tadqiqotlar G'ovasoy xavzasida joylashgan Bibiona ziyoratgohi tarixini yanada boyiyati qolaversa ochiq osmon ostidagi muzeyini tashkil etish orqali turizmni rivojlantirish imkoni berishi tabiiy.



#### **KO'K TO'NLI OTA ZIYORATGOHI**

“Ko'k to'nli ota” yani , Muhammad Zaboniyni XI-XII asrlarda Markaziy Osiyoda paydo bolgan ilk tasavvufiy tariqatining asosichis Xo'ja Ahmad Yassaviy bilan

hamsuhbat bolgan va u zotga shogird sanalgan ham deyishadi. Tarixiy mama'lumotlarga qaraganda, Xo'ja Ahmad Yassaviy 1041 yilda dunyoga kelgan va 1167 yilda 126 yoshida vafot etgan yillar nisbatan e'tibor beradigan bo'lsak, "Ko'k to'qli ota" bitta odam emas, u kishining farzandlari ham bo'lib, "Ko'k to'qli" taxallusi avloddan avlodga otib kelgan "Ko'k tonli ota" hurmati Xojaobod mahallasining boylaridan biri Vorisboy tomonidan aynan kok yo'talga kasalidan shu zot sharifiga ixlos qilib sog'aygani sababli uning qabri oldidga 1888-yilda masjid qurilgan. Sovet davrida masjid hovlisining asosiy qismi sil kasilliklari dispanseri va poliklimika sifatida foydalanib kelingan. Hozirgi kunda Hafizulloh Hoji ota Mahkamov tashabbusi va rahbarlida hashar yo'li bilan mahalla aholisi tomonidan bu ziyoratgoh qaytadan ta'mirlangan.

"Otchopar eshon"ziyoratgohi

Chust shahri markaziy dehqon bozori yaqinida,"Pansada" mahallasiga kiraverishda joylashgan tarixiy majmua. Ziyoratgoh 300 yillik tarixga ega bo'lib, XVII- XVIII asrlarda bunyod etilgan. Bu ziyoratgohga yilliga 20-30 ming atrofida ziyoratchilar tashrif byuradi. Ushbu ziyoratgoh xalq tilida "Shersuvor" eshon nomi bilan tanilgan asl ismi Mirko'sak eshonning (ba'zi manbalarda bu nom sher minganliklari bilan bog'liq deb aytilsa,ba'zi manbalarda esa Samarqanddagi Sherdor madrasasida tahsil olgani bilan bog'liqligi aytiladi)o'g'li Mirsaidxon eshonning sharafiga bunyod etilgan. Ziyoratgoh tarixiga to'xtaladigan bo'lsak,Mirsaid eshon XVIII asr oxirida Chustda tavallud topadi.Uning avlodlari asli Afg'onistonning Qunduz shahridan bo'lib,Chustga keyinchalik ko'chib kelgan. Hozirgi ziyoratgoh o'rnida 1825 yilda madrasa va masjid bunyod etiladi.Bu masjid va madrasa qaryib bir asr faoliyat olib borib,yuzlab talabalarni yetishtirib chiqargan. Majmua tarkibiga kiruvchi xonaqoh va chillaxon ham o'sha davrlarda qurilgan bo'lib, insonlar u yerda ibodat bilan mashg'ul bo'lishgan.



Chust hunarmandlar yurti

Namangan viloyatida vodiyning eng qadimiy shaharlaridan biri bo'lgan va o'zining noyob picjoqlari, shuningdek an'anaviy bosh kiyimi - do'ppilar bilan mashhur bo'lgan Chust shahri joylashgan Shahar ustalari tomonidan yasalgan pichoqlar haqli ravishda mamlakatda eng yaxshi degan nomga loyiqdir. Chust O'rta Osiyoning eng qadimgi

metallga ishlovga beruvchi shaharlaridan biridir. Chust pichoqlarining har birining o'z vazifasi bor. Chust pichoqlari nihoyatda o'tkir va chiroylidir. Ularning tig'i uzoq vaqt davomida egasiga xizmat qiladi va o'tkirligicha qoladi. O'zbekistonda "Chust pichog'i" atamasi "Yuqori sifatli pichoq" iborasi bilan ma'nodosh sanaladi. O'rta Osiyoda mil.avv. VIII sarda "Bibiona" qadamjosida mahalliy aholi pichoqchilik hunari bilan shug'ullanishgan. Mil.avv. VIII asrdan to XV asrga qadar Chustda faqat pichoq ishlab chiqarilgan. Shu sababli, butun dunyoga Chust pichog'i nomi mashhur bo'lgan. Bugungi kunda "yorma", "bodomcha", "Chamandasta", "Chumchuq", va "etik sopli" pichoqlari yasalib, chet elga eksport qilinmoqda.

Chust milliy pichoqlari ko'hna va qadimiy bo'lib, qo'l mehnati bilan tayyorlanganligi sababli dunyoning barcha mamlakatlarida xaridorgir mahsulot xisoblanadi. Haqiqiy Chust pichog'i har doim tashqi go'zalligi bilan boshqa pichoqlardan ajralib turadi. Odatda uning tig'i tekis, kengligi 3-4 sm va uzunligi 10 dan 20 sm gacha bo'ladi. Chustda an'anaviy pichoqlarning juda ko'p turlari mavjud bo'lib, ularning har biri o'z maqsadiga ega. Oshxonada ishlatish, go'shtni kesish yoki sabzavotlarni tozalash va maydalash uchun pichoqlar mavjud. Hatto mevalarni tozlash uchun qulay pichoqlar, daraxtlarni kesish uchun ham maxsus pichoqlardan foydalaniladi. Shunday ekan, aziz mushtariylar ming marta eshitib, o'qigandan ko'ra bir marta borib ko'rgan yaxshi.



Bugungi kunda do'ppichilik kasb emas har bir Chustlik ayol bilishi lozim bo'lgan va o'z qo'li bilan tikib o'zining turmush o'rtog'i, otasi, aka va ukalariga kiygizib qo'ya olishi kerak bo'lgan mas'uliyat, ham katta san'at asari bo'lib hisoblanadi. Shuning uchun Chustda do'ppi tikilmaydigan xonadon yo'q deyilsa mubolag'a bo'lmaydi. Chust do'ppisining tarqalishida har bir joyning talabiga moslashtirilgan do'ppi nusxalari bo'lib, Tojiknusxa, Andijonnusxa, Namangan nusxa, O'risnusxa (Rossiyadan kelin bo'lib kelgan Valya opa ismli ayol yaratgan), Ziranusxa va boshqa nomlar bilan nomlangan nusxalaridan tashqari besh-olti xil kuyov do'ppilar, bolalar uchun ham o'ndan ortiq nusxalari bo'lib, har bir do'ppi gullarining alohida mazmuni bo'lib bu haqiqiy san'at asari sifatida kundan kunga rivojlanib borayotganining bir misolidir.

O'zbeklar azaldan o'zlarining boy madaniyati bilan atrofda gilarini hayratga sola bilganlar. Bu barcha sohada, jumladan xalqimizning pazandalik san'atida, turar joylari

jihozlanishida, xalq an'analarida va albatta, liboslarida namoyon bo'lgan. Milliy liboslar va bosh kiyimlar kundalik hayotning ajralmas qismiga aylangan. Ayniqsa o'zbek do'ppisini aytmayizmi! Zero, bu shunchaki milliy bosh kiyim emas, bu muqaddas timsol, o'zbek madaniyatining bir bo'laki, o'z egasi haqida gapira oladigan bosh kiyimidir. Do'ppi ishlab chiqarishda har bir usta unga ilohiy ma'no beradi. Naqshlar, rang, shakl alohida ma'noga ega. O'zbek do'ppilari kolleksiyasida Chust erkaklar do'ppisi faxrli o'rinni egallaydi. Har bir tartibli o'zbekning garderobida shunday bosh kiyimi bo'lishi shart. Bunday do'ppilarning vatani Farg'ona vodiysidagi Chust shahridir. Aynan o'sha yerda do'ppi tikish sirlari avloddan-avlodga o'tib keladi, do'ppido'zlar butun oilalari bilan do'ppi tayyorlaydilar.

Chust do'ppilari o'zining alohida ma'noga ega belgilari bilan ajralib turadi.

Bu do'ppilar to'q rangda bo'lib, ushbu rang koinot va zulmatning timsolidir. Do'ppidagi timsollar oq iplarda tikilib, bu rang quyosh va musaffolik belgisidir.

- Do'ppi to'rt tomonga ajratilgan bo'lib, to'rt tomondan yovuzlikdan himoya timsolidir

- Do'ppi atrofida o'n oltita arka tasviri bor. Har bir arka hayot va o'lim almashinuvini ifodalaydi. Ya'ni, har bir hayot o'lim bilan tugaydi, o'limdan so'ng esa, yangi hayot boshlanadi. Bundan tashqari, ushbu ko'rinish boylik va yashovchanlikni va'da qiladi.

- Arka ichida, orada joylashgan qo'y shoxlari rasmi kuch-qudrat va jasorat timsolidir. Chust do'ppilarini taxlangan holda saqlash qulay bo'lib, har bir qismi o'z nomiga ega – tepa, kizak, jiyak.

O'zbekistonda Cust do'ppilari bilan qatorda Marg'ilon do'ppilari ham keng tarqalgan. Ular oq bezakli qora rangda bo'lib, Chust do'ppilaridan bodom guli va shakli biroz boshqachaligi bilan farq qiladi. Agar O'zbek Milliy adabiyoti namoyandalariga ham e'tibor bersangiz, Buyuk shoir va adiblarimiz Muqimiy, Abdulla Qodiriy birinchi O'zbek xalq shoiri Muhammadsharif Sufizoda, buyuk g'azalnaves shoir Chustiy (Nabixon Xo'jayev), birinchi O'zbek bolalar shoiri Zafar Diyor va G'ofur G'ulom kabi buyuk shoirlarimiz ham faxr bilan do'ppi kiyishgan va har qanday sharoitda ham boshlaridan yechishmagan.



Chust shahriga kelgan har bir mehmon yoki ziyoratchi, hatto ish yuzasidan kelgan har qanday inson albatta birinchi bo'lib Mavlono Lutfulloh nomidagi Madaniyat va

istirohat bog'iga kirishi, Mavlono Lutfulloh hazratlarini qabrlarini ziyorat qilishi va albatta Chustning mashhur oshidan yemasdan ketishi mumkin emas. O'zbek xalqining eng sevimli taomlaridan biri oshning pishirilishining har joyda o'z usuli bo'ladi. Lekin Chustga kelib bir marta osh yeb ketgan odam yana qachon borib shu oshdan yesam ekan, degan orzu umid bilan yashaydi. Madaniyat va istirohat bog'i o'zining shifobaxsh buloqlari salqinligi, so'limligi, mart oyidan oktyabr oyigacha ziyoratchi va turistlarning ko'pligidan choyxonalaridagi so'rilar doim to'laligi bilan mashhurdir. Bog'da yigirmaga yaqin choyxonalar bo'lib har birida kamida o'nta, ba'zilarida yigirmatagacha qozon o'rnatilgan bo'lib, bir kunda har bir qozonda kamida uch-to'rt martadan osh damlanadi. Har bir oshga o'rtacha bir kilo guruch damlanishini hisobga olsangiz, bir kunda eng kami bir yarim tonna va hatto ikki tonnagacha guruch damlanishim mumkin. Ikkinchi jahon urushidan keyin Chustning bog'idagi choyxonalaridagi so'rilarida Farg'ona, Qo'qon, Marg'ilon, Andijon, kabi shaharlardan mehmonlar yig'ilib turli she'rxonlik, "askiya sayllari" o'tkazilar edi. Bundan tashqari Qushlar barami, Hunarmandlar bayrami va shunga o'xshash turli tadbirlar tashkil etilar edi. Barcha sayllarda mashhur askiyachilar, shoirlar Chustiy va Charxiylar ham qatnashib tadbirlarga alohida joziba bag'ishlar edilar. Hozirgi kunlarda ham har yili o'ndan ortiq turli tadbirlar va festivallar asosan yoz oylarida o'tkazilishi bois, bu tadbirlarda ham aynan osh musoboqalari o'tkazilib, faxriy otaxonlar va martabali mehmonlar tomonidan g'oliblar aniqlanadi va taqdirlanib boradi va pishirilgan oshlar mehmonlarga tarqatiladi. Chustni bir so'z bilan aytganda aziz avliyolar duosi tekkan "Bayramlar yurti" deyilsa albatta mubolag'a bo'lmaydi

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