

AJMR

ISSN (Online) : 2278 - 4853

Asian Journal of Multidimensional Research



Published by :
www.tarj.in

Editor-in-Chief : Dr. Esha Jain

Impact Factor : SJIF 2022= 8.179

Frequency : Monthly

Country : India

Language : English

Start Year : 2012

Published by : www.tarj.in

Indexed/ Listed at : Ulrich's Periodicals
Directory, ProQuest, U.S.A.

E-mail id: tarjjournals@gmail.com

VISION

The vision of the journals is to provide an academic platform to scholars all over the world to publish their novel, original, empirical and high quality research work. It propose to encourage research relating to latest trends and practices in international business, finance, banking, service marketing, human resource management, corporate governance, social responsibility and emerging paradigms in allied areas of management. It intends to reach the researcher's with plethora of knowledge to generate a pool of research content and propose problem solving models to address the current and emerging issues at the national and international level. Further, it aims to share and disseminate the empirical research findings with academia, industry, policy makers, and consultants with an approach to incorporate the research recommendations for the benefit of one and all.

SR. NO	PARTICULAR	PAGE NO.	DOI NUMBER
1.	ANALYSIS OF DEVELOPED COUNTRIES IN ATTRACTING ACTIVE INVESTMENTS Aktamov Bobirjon, Ochilov Bobur	1-9	10.5958/2278-4853.2023.00142.8
2.	DEVELOPMENT OF AGILITY ACCORDING TO SPORTS Arabjonov Shokirjon Shavkatovich	10-13	10.5958/2278-4853.2023.00144.1
3.	HISTORY AND ACTIVITIES OF THE EVANGELICAL CHRISTIAN BAPTIST COMMUNITY IN FERGANA REGION Jumayev Shohruh Shuhratjon ugli	14-17	10.5958/2278-4853.2023.00146.5
4.	TECHNOLOGIES FOR THE DEVELOPMENT OF STUDENT'S MEDIA COMPETENCE: A COMPREHENSIVE ANALYSIS AND FUTURE PERSPECTIVES Nazarov Otabek Dilshodbekovich	18-21	10.5958/2278-4853.2023.00145.3
5.	THE CONTRIBUTION OF IMAM SHATIBI IN THE DEVELOPMENT OF THE SCIENCE OF RECITATION Ahmadkhan Hamidovich Rashidov	22-25	10.5958/2278-4853.2023.00148.9
6.	SHEIKH SULAIMAN JAMZURI - TEACHER OF THE SCIENCE OF RECITATION Roziyev Jahongir Oktamovich	26-28	10.5958/2278-4853.2023.00147.7
7.	A REVIEW ON AMBIGUOUS SET THEORY Pawan Kumar Singh	29-33	10.5958/2278-4853.2023.00149.0
8.	ANALYSIS OF THE HADITHS IN THE WORK "AL-YAWAQIT FIL MAWAQIT" Makhsomkhanov Rakhmatkhan Ahmadjonovich	34-37	10.5958/2278-4853.2023.00150.7
9.	A STUDY ON AWARENESS OF FINANCIAL PRODUCTS AND DIGITAL PAYMENT METHODS AMONG UNIVERSITY STUDENTS Dr. Nandkumar Baburao Bodhgire	38-52	
10.	POLITICAL INSTABILITY IN UZBEKISTAN SINCE THE 1980S AND ITS CURRENT IMPLICATIONS Khumoyun Bakhtiyarov	53-57	
11.	THE ESSENCE OF THE CONCEPT OF FAMILY LIFE IN MODERN PSYCHOLOGY Razakova Raykhan Saylaubekovna, Sherzhanova Nodira Alisherovna, Solayev Og'abek Ilhombek o'g'li	58-62	

12.	FAMILY - AS A STRONG UNION IN THE FORMATION AND MANIFESTATION OF THE INDIVIDUAL Razakova Raykhan Saylaubekovna, Kushnazarova Ugiljon Rustambekovna, Rajabboyev Asror Alisherovich	63-67	
13.	THE IMPORTANCE OF ONTO-GNOSEOLOGICAL ASPECTS OF SCIENTIFIC INTELLIGENCE Ramazanov Aziz Kuchkarovich	68-73	
14.	CORPORATE SOCIAL RESPONSIBILITY: A CASE STUDY OF TATA MOTORS Dr Sumedha Vikram Khanna	74-80	
15.	PSYCHOLOGICAL ASPECTS OF SELF-MANAGEMENT IN A PERSON Avezova Bakhtigul Kholmurotovna	81-87	
16.	FEATURES OF THE DEVELOPMENT OF ADOLESCENT THINKING IN THE EDUCATIONAL PROCESS Ismailova Asilpashsha Rojabovna	88-92	
17.	THE CONCEPT AND ESSENCE OF WAQF AND ITS DISTINCTIVE FEATURES Firdavs Khalimov	93-98	
18.	LEXICAL TOOLS THAT SERVED THE RHETORIC OF MAHMUD ZAMAKHSHARI'S "NAWABIG'UL-KALIM" Bakirov Begzod	99-104	
19.	METHODOLOGIES EMPLOYED BY AL BERUNI IN THE ANALYSIS OF RELIGIOUS SYSTEMS Nematullo Mukhamedov, Nurulloh Turambetov	105-110	
20.	SOCIO-POLITICAL AND SCIENTIFIC ACTIVITIES OF THE JADIDS IN TURKESTAN Nabiyev Khumoyun Boqijonovich	111-115	
21.	APPROACHES TO STUDYING ASCETIC ATTITUDES IN MODERN RESEARCH Gulnara Khudoyberganova	116-119	

ANALYSIS OF DEVELOPED COUNTRIES IN ATTRACTING ACTIVE INVESTMENTS

Aktamov Bobirjon*; Ochilov Bobur**

*Senior Lecturer,
Department of “Evaluation work and investments”,
Tashkent Institute of Finance,
Tashkent City, UZBEKISTAN
Email id: aktamovb07@gmail.com

**Senior Lecturer,
Department of “Evaluation work and investments”,
Tashkent Institute of Finance,
Tashkent City, UZBEKISTAN
Email id: ochilov696@mail.ru

DOI: 10.5958/2278-4853.2023.00142.8

ABSTRACT

This article examines the essence of the attractiveness of the investment climate; the theory of international indices recognized by the world, which assesses the investment potential, the views of economists on increasing investment attractiveness in attracting foreign investment. At the same time, the methods of determining the investment flow of developed countries, the negative and positive factors affecting investment attractiveness are analyzed. In addition, the necessary mechanisms for attracting foreign investment and scientific conclusions and recommendations to increase investment attractiveness have been developed.

KEYWORDS: *Investment Attractiveness, Investment Potential, Investment Policy, Investment Climate, Foreign Investment, Investment Potential, Recipient, Donor, Investment Attraction Mechanism, Investment Flow.*

1. INTRODUCTION

The analysis of the socio-economic changes taking place in our country shows that the modernization of the economy and the role of active investment policy are very important in the achievements and successes. Accordingly, it is important to create an effective system for managing the socio-economic development of the regions of the republic, to study the theoretical and methodological basis for assessing the attractiveness and potential of their investment climate. In this regard, the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 was approved by Presidential Decree on February 7, 2017. According to him, the third priority is the further development and liberalization of the economy, which aims to actively attract foreign investment in the sectors and regions of the economy by improving the investment climate [1].

In our view, although there are a variety of factors that can affect investment attractiveness, there are currently three major segments in Uzbekistan: social, economic and political.

In today's globalization and technological armament, the role of investment flows as a combination of economic development is becoming increasingly important.

2. Literature Review

Considering the factors influencing the formation of a favorable investment climate in the country/region, it should be noted that the integration of the state into the world community in terms of investment attractiveness is crucial. The strategy of raising the country's investment profile is important for attracting foreign direct investment [2].

Interpretation of "investment potential" as a set of investment resources, consisting of part of the accumulated capital, expressed in the form of investment demand in the investment market, which has the potential to become a real investment demand that meets the material, financial and intellectual needs of capital reproduction reaches [3].

The attractiveness of the investment climate, the economic development of each region depends on the potential of capital, labor resources and the level of their use. It is generally accepted that the economic potential of a region and its potential is determined by the production of vital goods through the efficient use of all the complex resources available there [4].

If the tendency of accumulation within the country is greater than investment, then the exports in this country will exceed the volume of imports. Otherwise, the country's exports will be less than its imports. The country, which consumes more than it can afford, seeks to outsource its imports by attracting foreign investment. In this case, the attracted investments take the form of loans[6].

Defining a normative ratio between dividends and reinvestment in a country's dividend policy, protecting the rights of minority shareholders, increasing stock market prices, and expanding business activities can increase a company's investment attractiveness, which has a positive effect on the country's investment attractiveness [5].

3. Research Methodology.

Economic research methods such as data collection, analysis, synthesis, and logical thinking have been widely used to enhance the country's investment attractiveness.

4. Analysis and Discussion of Results.

The investment attractiveness of countries depends on a number of factors, including political, economic, social, cultural, organizational, legal and geographical. Based on these factors, investors decide whether or not to invest in the country. The World Bank's Doing Business report published annually by more than 6,700 experts from around the world, ranks 189 countries in terms of doing business (a total of 10 indicators) [6].

Naturally, not all of the indicators in this ranking are perfect. They exclude the following important factors: macroeconomic policy, quality of infrastructure, skills of the workforce, exchange rate fluctuations, investor opinion, the risk of corruption and its level [7].

The World Bank's ranking includes government-created administrative procedures for starting and running a business, as well as key factors related to the country's economic potential (market size, labor costs and ect.), as well as the risks that a potential investor may encounter [8].

TABLE 1 RATINGS THAT REFLECT THE INVESTMENT CLIMATE AND THE ATTRACTIVENESS OF COUNTRIES FOR INVESTORS[9]

<i>Rating</i>	<i>Rating organizations</i>	<i>Evaluated parameters</i>	<i>Source of information</i>
Doing business	World Bank	Legal environment for doing business	Statistical and legal information, expert surveys
Global competitiveness index	World Economic Forum	Socio-economic parameters of countries	Statistics and surveys of company executives
Country Inactivity Index	Peace Fund	Existing risks for companies operating in the country	An internal system for collecting and analyzing information

Investment environment is widely used concept that covers all the issues that an investor should consider. The investor evaluates the advantages and disadvantages of investing in a particular country, as well as the ideology, policy, economy and culture of the country in which he intends to invest his capital [10].

Studies show that if the investment climate is good, on the one hand, it will increase domestic investment, and on the other hand, it will increase savings in relation to consumption as part of the planned expenditures. This is a guarantee of high economic growth [11].

In the course of research on the regional economy, the study grouped the factors that indicate the investment attractiveness of the regions into a single system. It summarizes and classifies scientific-practical views that represent the socio-economic potential of the region, reflecting the complex indicators of the quality of the main groups (Table 2) [12].

TABLE 2 THE INVESTMENT POTENTIAL OF THE COUNTRY AND A SET OF FACTORS INFLUENCING IT [13]

№	Group	A set of indicators
I. FACTORS AFFECTING THE LEVEL OF INVESTMENT POWER OF REGIONS		
1	Natural-geographical potential	- Raw material resources: mineral raw materials; land and water; fuel and energy; various ores and metals.
2	Work potential	- Demographic potential of the region: population density; quantity and quality of labor resources; labor force; average monthly salary; number of unemployed; age level of employed and unemployed; skills and level of the unemployed.
3	Production potential	- Production capacity: gross regional product (GRP); condition of fixed assets; productivity of factors of production; specialization of the region by industries and sectors; volume of imports and exports.

4	Innovative potential	- Scientific and technical potential of the region: scientific and technical achievements; those with academic and research degrees; Volume of scientific and technical projects; those engaged in science; existing research and development institutes/branches in the region.
5	Institutional potential	- Republican and local legislation: consumer rights; principles of corporate governance; healthy competitive environment; business environment and information support; accounting and statistical reporting; development of financial markets and institutions.
6	Infrastructure potential	- Infrastructure: the state of water and electricity in the region; availability of airports, highways and railways; development of information and communication technologies.
7	Financial potential	- The main criteria of financial capacity: the volume of loans issued by commercial banks for the activities of business entities; the amount of funds deposited by the population in bank deposits in national and foreign currencies; volume of deposits of legal entities in banks (in national and foreign currencies).
8	Consumption potential	- Consumer demand in the region: wages; all other forms of income (rent, rent, dividends, interest, profit, pension, subsidy, etc.)

The positive concentration of the various factors mentioned above allows for the active inflow of foreign investment. And that, of course, creates more jobs, more income, more opportunities for economic growth. In addition, the most important thing is that foreign investors not only bring capital, but also bring advanced knowledge and experience from their home countries. This will allow the country to grow in the future [14].

In addition to directing foreign direct investment into the country's economy, socio-political issues will also be addressed. In the context of globalization, not only economic but also social benefits have a significant impact on investors' decisions. (Figure 1 below) [15].

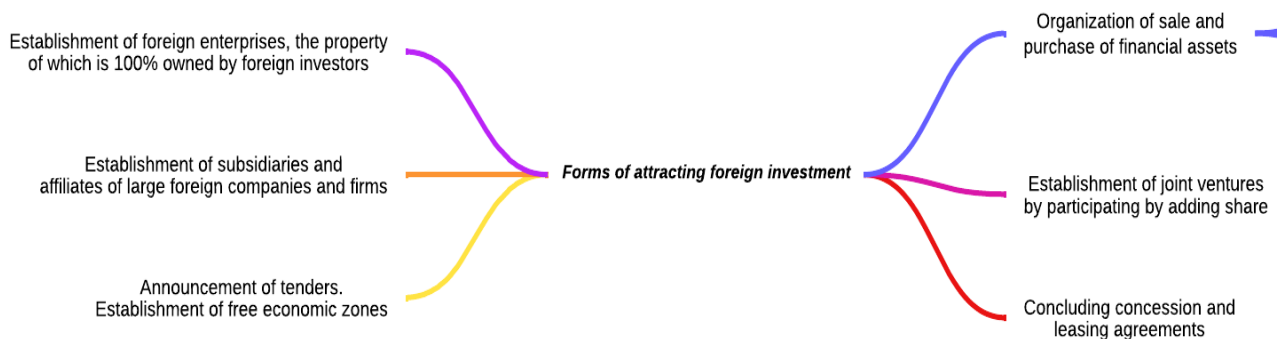


Figure 1 Forms of attracting foreign investment [16]

It is obvious that the basis of the relationship with the attraction of foreign direct investment is measured by the level of development of domestic industries and sectors. This, in turn, determines the country's investment attractiveness. It is natural for investment flows to politically, socio-economically stable countries [17].

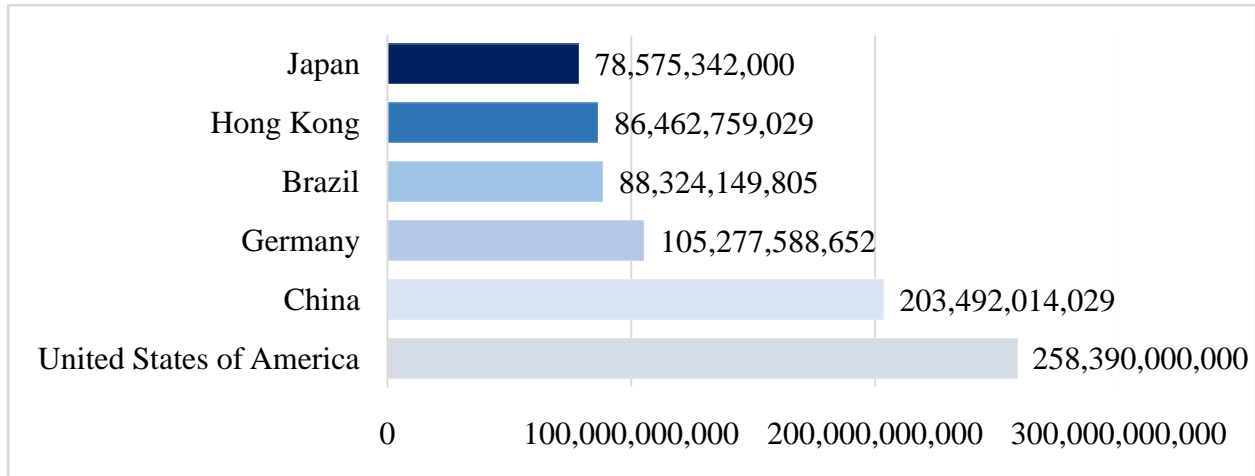


Figure 2 As of 2019, the indicators of foreign direct investment attracted by the countries amounted to mln. In U.S. dollars [18]

As of 2019, the largest share of foreign direct investment in the world market falls on the United States, attracting 258 million US dollars of foreign direct investment. USD. This indicates that the political, socio-economic spheres directly related to the attractiveness of investment in these countries are actively developing comprehensively (Figure 2) [19].

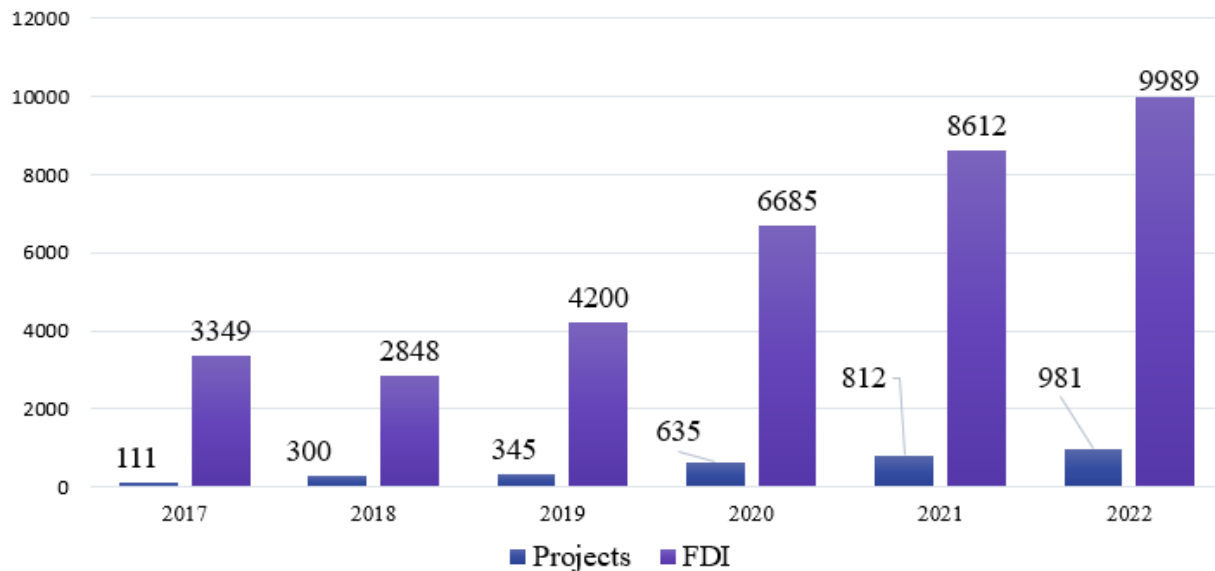


Figure 3 2017 - 2022 flow of (FDI) Uzbekistan, million dollars [20]

In the above diagram, I can see the amount of direct investments attracted in relation to the number of investment projects implemented in Uzbekistan, according to our analysis, despite the large number of projects in 2017-2018, the investments made in 2018 it was determined that the amount was 2.8 million US dollars, which shows that the amount of investment depends not on the number of projects, but on the value of the project [21].

The socio-economic development of the Republic of Uzbekistan and its becoming one of the most competitive countries in the world is closely linked with the investment policy of the

country, the region and its economic sectors, as well as the investment attractiveness of individual enterprises. It should be noted that the state's investment policy includes a set of measures to develop the country's priority sectors of the economy and the transition to decentralized investment processes in the process of centralized investment [22]. This, in turn, means reforms aimed at increasing the investment attractiveness of the country, which is the basis for creating a favorable investment climate for investors, who play an important role in attracting various investments [23].

5. Conclusions and Suggestions

Summarizing the above analysis and considerations, it should be noted that in the context of intensifying modernization processes, the state's medium and long-term investment strategy should focus on the following tasks:

1. Consistent implementation of structural changes aimed at ensuring high competitiveness of the national economy [24];
2. Develop models for the efficient use and optimal proportion of economic resources based on the law of efficient and limited reduction of capital resources in the increase of regional wealth [25];
3. Develop and implement comprehensive programs to ensure the sustainable development of the regions and their smooth and uninterrupted development;
4. Support for priority sectors that serve to increase the import and export potential of the economy, as well as create high added value;
5. Support for priority investment projects aimed at the development of regional infrastructure [26];

6. LITERATURA/REFERENCE:

1. Decree Of The President Of The Republic Of Uzbekistan No. Pf-4947 Of February 7, 2017 “On The Strategy For Further Development Of The Republic Of Uzbekistan”.
2. Smaglyukova T.M. General Approaches To The Formation Of Regional Investment Policy // Modern Problems Of Science. - 2014. - No. 1.
3. Tumusov F.S. Investment Potential Of The Region: Theory, Problems, Practice. - M., “Economics”, 1999. 272-Page.
4. Zenchenko S. V., Shemyotkina M. A. “Investment Potential of the Region”. Collection Of Scientific Works Sevkvavgtu. Series “Economics”. 2007. No. 6.
5. Akerman Ye.N., Mixalchuk A.A., Trifanov A.Yu. Typology Of Regions As A Tool For Co-Organization Of Regional Development // Bulletin Of The Tomsk State University. Un-A. Economy. No. 331. 126-131-Pages.
6. Gozibekov D.G. Problems Of Investment Financing. Dissertation For The Degree Of Doctor Of Economics.– T., 2002. 33-Page.
7. S.Elmirzayev. Dividend Policy Analysis and Dividend Aristocrats in Developed Countries.// Scientific-Electronic Journal “International Finance and Accounting”, №2, 2020. – 11-Page. <https://Uzjournals.Edu.Uz/Interfinance>

8. Nodir Jumaev. "Ways To Attract Investment With Assessment Of Investment Potential Of The Regions" International Journal Of Economics, Commerce And Management United Kingdom Vol. Vii, Issue 2, February 2019 Licensed Under Creative Common, 664-Page. <https://www.researchgate.net/publication/331231655>
9. Aziz Shomirov. "The Role Of Ipo Mechanisms In Attracting Investments To Joint Stock Companies: Necessity And Prospects", International Finance And Accounting: Vol. 2021: Iss. 1 , Article 19. <https://uzjournals.edu.uz/interfinance/vol2021/iss1/19>
10. Ochilov B. Mamlakat Iqtisodiyotini Rivojlantirishda Investitsion Jozibadorlikni Yaxshilash Masalalari //Iqtisodiyot Va Ta'Lim. – 2023. – T. 24. – №. 1. – C. 75-81.
11. Sugahara S., Ravshan S., Bobur O. Features of Money Supply Regulation in Uzbekistan //" Moliya-Iqtisod". – 2023. – T. 1. – №. 1. – C. 59-68.
12. Bakhtiyor O'G'Li, Ochilov Bobur. "The Importance and Necessity of Investment Attractiveness in Attracting Capital to the Country's Economy." Spectrum Journal of Innovation, Reforms and Development 21 (2023): 60-67.
13. Baxtiyor O'G'Li, Ochilov Bobur. "Issues of Improving Investment Attractiveness in the Development of the Country's Economy: Problem and Solution." Science Promotion 3.2 (2023): 25-30.
14. Baxtiyor O'G'Li, Ochilov Bobur. "The Importance of the Stock Market In The Investment Environment In Attracting Foreign Investors." Science Promotion 1.1 (2023): 8-13.
15. Ataniyazov J. Improving Financial and Credit Mechanisms for the Development of Small Business Entities //American Journal Of Interdisciplinary Research And Development. – 2023. – T. 21. – C. 50-62.
16. Атанязов Ж. Х. Способы Формирования Финансово-Промышленных Групп И Роль В Них Коммерческих Банков //Проблемы Современной Экономики. – 2015. – С. 45-48.
17. Ataniyazov J., Shirinovna S. Blockchain as a New Stage in the Development of the Digital Economy of Uzbekistan //Turkish Online Journal of Qualitative Inquiry. – 2021. – T. 12. – №. 7.
18. Azizov U., Ataniyazov J. Reforming the Global Financial Architecture and International Financial System in the Context of Globalization //International Finance And Accounting. – 2019. – T. 2019. – №. 5. – C. 1.
19. Yuldasheva U. A. Et Al. Possibilities Of Using The Experience Of Advanced Foreign Countries In Determining And Analyzing The Tax Potential Of Regions //Galaxy International Interdisciplinary Research Journal. – 2022. – T. 10. – №. 2. – C. 17-21.
20. Jumayeva S. X. Et Al. Mamlakat To 'Lov Balansida Portfel Investitsiyalarning O 'Rni //Scholar. – 2023. – T. 1. – №. 15. – C. 69-74.
21. Tursunkulovich S. R. Issues Of Improving Monetary Policy Instruments //Texas Journal Of Multidisciplinary Studies. – 2022. – T. 6. – C. 73-79.
22. Tursunkulovich, Shomurodov Ravshan. "Issues of Monetary Regulation Of Money Supply In The Economy." American Journal Of Business Management, Economics And Banking 12 (2023): 1-11.

23. Tursunkulovich S. R. Some Theoretical and Practical Experiences Regulation of Money Supply //Spectrum Journal of Innovation, Reforms and Development. – 2023. – T. 16. – C. 60-71.
24. Shomurodov R. T. Experience of Foreign Countries in the Implementation of Monetary Policy // Young Scientist. – 2021. – No. 23. – pp. 443-449.
25. Shomurodov, Ravshan Tursunkulovich. "The Experience of Foreign Countries in the Implementation of Monetary Policy." Young Scientist 23 (2021): 443-449.
26. Hashimov J. Ways to Increase the Volume of Attracting Foreign Investments to the Economy //Economics and Innovative Technologies. - 2023. - T. 11. – no. 4. – S. 93-99.
27. Hoshimov J. Xorijiy Investitsiyalarni Jalb Etishga Yaratilgan Muhit Va Uning Jozibadorlik Darajasi //Iqtisodiyot Va Ta’Lim. – 2023. – T. 24. – №. 4. – C. 42-46.
28. Ravshanbek O’g’li, Hoshimov Jahongir. "The Existing Problems In Attracting Foreign Investment To The National Economy And Ways To Overcome Them." The American Journal of Management And Economics Innovations 3.09 (2021): 53-59.
29. Vokhidovich G. S., Giyozovich K. I. Improving the Accounting of Funds of the Director's Fund In Public Educational Institutions //Spectrum Journal Of Innovation, Reforms And Development. – 2023. – T. 21. – C. 102-109.
30. Kenjaev I. In Allocating Financial Resources of Insurers Increasing the Role of Accumulative Life Insurance Ways //Turkish Online Journal of Qualitative Inquiry. – 2021. – T. 12. – №. 7.
31. Giyozovich K. I., Vokhidovich G. S. Improving the Integration of Insurance Companies and Commercial Banks //American Journal of Interdisciplinary Research and Development. – 2023. – T. 22. – C. 7-13.
32. Kenjaev I. Qualitative Indicators of Assessing the Efficiency of the Investment Activity of the Insurance Organization //Economics and Education. - 2023. - T. 24. – no. 3. - S. 415-422.
33. Aktamov B. Baholash Faoliyatini Davlat Tomonidan Tartibga Solishning Milliy Va Xorij Amaliyotlari Xususiyatlari: https://doi.org/10.55439/Eced/Vol23_Iss3/A34 //Iqtisodiyot Va Ta’Lim. – 2022. – T. 23. – №. 3. – C. 228-233.
34. Zoitovich K. K. Et Al. Improvement of Vocational Orientation Systems and Preparation of Unemployed Youth in Rural Areas //Turkish Online Journal Of Qualitative Inquiry. – 2021. – T. 12. – №. 7.
35. Aktamov B. Baholash Faoliyatini Davlat Tomonidan Tartibga Solishning Milliy Va Xorij Amaliyotlari Xususiyatlari: https://doi.org/10.55439/Eced/Vol23_Iss3/A34 //Iqtisodiyot Va Ta’Lim. – 2022. – T. 23. – №. 3. – C. 228-233.
36. Aktamov B. Features of National and Foreign Practices of State Regulation of Assessment Activity //Actual Problems of Humanities and Social Sciences/Actual Problems of Humanities and Social Sciences. - 2022. - T. 1. – no. 4. – S. 10-10.
37. Ismailova N. Positive Aspects of the Development of Public-Private Partnership in Uzbekistan // Archive of Scientific Research. – 2020. – T. 33. – No. 1.

38. Aliqulov M. Foreign Experience in Developing the Activity of Free Economic Zones (Russian Federation as an Example) //Science web Academic Papers Collection. - 2020.
39. Alikulov M. S. Priorities for Improving Investment Activities of Insurance Organizations //Isj Theoretical & Applied Science, 08 (100). – 2021. – C. 423-427.
40. Butaev Zh., Radzhabov U. Current Issues in the Development of the Stock Market in the National Economy // Economy and Society. – 2021. – No. 4-1 (83). – pp. 768-771.
41. Khairullaevich I. T. Problems and Tasks of Education in the Economic Sphere //Galaxy International Interdisciplinary Research Journal. – 2023. – T. 11. – №. 5. – C. 409-412.
42. Khairullaevich I. T. The Possibilities of Using Digital Technologies in the Financial, Banking and Tax System in Uzbekistan //Texas Journal of Multidisciplinary Studies. – 2023. – T. 20. – C. 51-56.
43. Xayrulla O'g'li I. T. The Impact Of The Covid-19 Pandemic To The Growth Of The Global Real Gdp //Innovation In The Modern Education System. – 2023. – T. 3. – №. 29. – C. 585-588.

DEVELOPMENT OF AGILITY ACCORDING TO SPORTS

Arabjonov Shokirjon Shavkatovich*

*Teacher,
Department of theory and Methodology of Physical Culture,
Andijan State University, UZBEKISTAN

DOI: 10.5958/2278-4853.2023.00144.1

ABSTRACT:

Agility is a critical athletic attribute enabling athletes to swiftly and efficiently change direction, accelerate, decelerate, and react to external stimuli during sports activities. This scientific article aims to explore the physiological and biomechanical aspects of agility development in accordance with sports. It examines the key components influencing agility, including neuromuscular coordination, strength and power, speed, and perceptual-cognitive abilities. The article will also discuss various training methodologies employed to enhance agility, such as plyometric training, sprint drills, sport-specific exercises, and perceptual-cognitive training. Understanding the principles underlying agility development is crucial for coaches, athletes, and sports scientists in optimizing training programs and improving athletic performance.

KEYWORDS: *Agility, sports, attribute, neuromuscular, influencing.*

1. INTRODUCTION:

Agility, the ability to rapidly change direction, is a vital component of athletic performance across various sports disciplines, including soccer, basketball, tennis, and combat sports. The development of agility involves a complex interplay of physiological, biomechanical, and cognitive factors. This article aims to shed light on the key aspects of agility development and the training strategies employed to enhance this athleticism.

2. Components of Agility:

2.1 Neuromuscular Coordination:

Agility relies heavily on neuromuscular coordination, which includes the integration of muscular strength, power, and motor control to execute rapid movements. This component involves the synchronization of muscle contractions, joint actions, and balance to efficiently change direction while maintaining stability.

2.2 Strength and Power:

Developing muscular strength and power plays a pivotal role in agility performance. Strengthening the lower body muscles and core stability provides the foundation for generating explosive movements, quick accelerations, and decelerations required in agile actions.

2.3 Speed:

Enhancing speed capabilities is imperative in improving agility as rapid changes in direction often demand high locomotor velocities. Athletes with faster straight-line speed possess a

crucial advantage in executing agility movements efficiently, allowing for quicker reaction times and greater tactical adaptability.

2.4 Perceptual-Cognitive Abilities:

Agility is not solely reliant on physical attributes but also on effective decision-making and anticipation. Developing perceptual-cognitive skills, such as pattern recognition, situational awareness, and reaction time, enhances an athlete's ability to recognize and respond to stimuli quickly and accurately, thus enhancing their agility on the playing field.

3. Training Methodologies for Agility Development:

3.1 Plyometric Training:

Plyometric exercises involve rapid and powerful muscle contractions, facilitating the production of explosive movements required for agility. Utilizing exercises such as box jumps, lateral bounds, and depth jumps can enhance muscular power, synchronization, and proprioceptive abilities, directly contributing to improved agility.

3.2 Sprint Drills:

Sprint drills, including shuttle runs, ladder drills, and cone drills, are widely utilized to enhance speed, change of direction, and reactive agility. These drills promote neuromuscular adaptations, refine running mechanics, and improve lateral movement capabilities.

Shuttle runs are a common sprint drill that involves running back and forth between two points. This drill helps to improve acceleration and deceleration, as well as quick changes in direction. It can be performed in various ways, such as shuttle sprints (running to a point and back), lateral shuttle runs (running sideways to a point and back), or shuttle runs with lateral shuffles.

Ladder drills are another effective sprint drill that utilizes a ladder on the ground. Athletes perform various footwork patterns by stepping in and out of the ladder's rungs. These drills improve foot speed, coordination, and agility. Examples of ladder drills include the two-feet in each rung, one-foot in each rung, and lateral movements like side shuffles and crossover steps.

Cone drills are another popular sprint drill that involves setting up cones in specific patterns or distances. Athletes perform various movements, such as sprinting forward, running diagonal, or making sharp cuts around the cones. Cone drills enhance speed, acceleration, change of direction, and body control. Examples include the T-drill, 5-10-5 drill, and figure-eight drill.

These sprint drills help improve overall athletic performance by targeting specific aspects of speed and agility. They engage multiple muscle groups, enhance coordination and body awareness, and increase cardiovascular endurance. Regularly incorporating these drills into a training program can lead to significant improvements in sprinting abilities.

3.3 Sport-Specific Exercises:

Incorporating sport-specific exercises into training regimes allows athletes to simulate game-like scenarios, developing agility in context. Sports-specific agility drills, such as basketball dribbling, soccer dribbling, and tennis footwork exercises, enhance the transferability of agility skills to competitive situations.

3.4 Perceptual-Cognitive Training:

Training programs incorporating perceptual-cognitive exercises, such as decision-making drills, audiovisual cues, and anticipation tasks, improve an athlete's ability to process information quickly, make accurate decisions, and react promptly during agile movements.

CONCLUSION:

The development of agility in accordance with sports encompasses a multi-faceted approach involving neuromuscular coordination, strength and power, speed, and perceptual-cognitive abilities. Incorporating various training methodologies, including plyometric training, sprint drills, sport-specific exercises, and perceptual-cognitive training, can significantly improve an athlete's agility performance. Future research should focus on investigating optimal training protocols and individualized approaches to maximize agility development, taking into account individual sport requirements and specific athlete characteristics.

LITERATURE USED

1. Kadirova, Zulayxo. "International Labor Migration Processes In Uzbekistan." *Bulletin of the National Academy of Culture and Arts Management* 3 (2018).
2. Kadyrova, B. "The Concept of Historical Consciousness and Its Interaction with Social Intelligence." *European Journal of Research and Reflection In Educational Sciences* 8: 189-194.
3. Turgunovna, Kadirovabuzulayho, Andaynuramarkhabaevnabekjanova. "Methodology of creating historical imagination in elementary school students through works of art." *Obrazovanie* 8.9 (2022): 10.
4. Turgunovna, Kodirovabuzuloikho. "Gaming Technologies to Improve the Efficiency Of The Educational Process." *Web of Scientist: International Scientific Research Journal* 3.02 (2022): 837-839.
5. Turgunovna, Kadirovabuzulayho, Andaynuramarkhabaevnabekzhanova. "Methodology of creating historical imagination in elementary school students through works of art." *Obrazovanie* 8.9 (2022): 10.
6. Kodirova, Buzulaykhoturgunovna. "Formation of Perception of Works of Art in the Professional Training of Future Primary School Teachers." *European Research: Innovation In Science, Education And Technology*. 2020.
7. Kadirova, B. "Psychological-Pedagogical and Methodological Features Of The Formation Of Historical Consciousness In Primary School Students." *Harmony* 3: 12.
8. Kodirova, Buzulaykhoturgunovna. "Specifics of Working on an Artistic and Historical Work in Elementary School." *Issues of Science and Education* 7 (19) (2018): 213-215.
9. Kodirova, Buzulaikhoturgunovna. "Methodological Basics of Formation of Text Activity among Students in the Process of Comprehension of a Work of Art." *Scientific Research* 6 (26) (2018): 78-80.
10. Qodirova, B. "Analysis of Verb Terms In Uzbek And Kazakh Language Schools' Manuals." *Journal of Advanced Research In Dynamical And Control Systems* 12.6 (2020): 1125-1129.

HISTORY AND ACTIVITIES OF THE EVANGELICAL CHRISTIAN BAPTIST COMMUNITY IN FERGANA REGION

Jumayev Shohruh Shuhratjon ugli*

*Doctoral Student,
International Islamic Academy of Uzbekistan
UZBEKISTAN

Email id: khandjumaev@gmail.com

DOI: **10.5958/2278-4853.2023.00146.5**

ABSTRACT

The rapid globalization process in the world shows that new forms and means of interstate, interethnic and interreligious relations are emerging. In this article highlights of history and activities of the evangelical Christian Baptist community in Fergana region.

KEYWORDS: *History and Religion, Evangelical Christian Baptist Community, Fergana Region, Nationality.*

INTRODUCTION

Today, religious tolerances, mutual respect between confessions, and mutual understanding have become the main vital principles throughout the world. It is known from the history of Uzbekistan that from time immemorial representatives of Zoroastrianism, Buddhism, Christianity, Monism and Islam have lived in harmony with each other. "Representatives of different nationalities, cultures and religions have lived peacefully in this ancient and generous land for many centuries. Hospitality, kindness, generosity of heart and tolerance in the truest sense have always been characteristic of the people and form the basis of their mentality [1]".

The main literature related to the researched topic can be divided into three periods. The first period is the colonial period of the Russian Empire. The literature created during this period mainly included statistical information, newspapers and magazines kept in the regions of the Russian Empire. The second period is the literature written in the 20s-90s of the 20th century, that is, literature created during the Soviet era. In the literature created during this period, it is mainly analyzed in terms of Soviet ideology. The third period is the research published after the Republic of Uzbekistan gained independence.

In the process of writing the article, national methods were used. Particularly, systematic, content, functional, comparative analyses, logical and historical approaches of prediction were widely used.

Baptism (from the Greek baptizo - I immerse in water, I immerse) is a movement belonging to the Protestant direction of Christianity founded by John Smith in the early 17th century [2]. Proponents of this doctrine allow only adults to undergo baptism, arguing that no one else, not even their parents, can choose a religion for a person. One of the distinctive features of Baptists is that they undergo a one-year "trial period" (catchment) before joining the congregation. Only a person who has repented and been baptized by immersion in a meeting during training is led by a full member of the team [3]

The community of Baptists first appeared on the territory of Uzbekistan in 1891 during the process of being transferred from the regions of Central Russia and Siberia. The number of them was 170. The first Baptist house of worship was opened on July 2, 1909 in Tashkent. In 1928, 4,000 people united in 32 Baptist communities worked in the territory of present-day Uzbekistan [4]. By 1946, Baptist communities were also registered in the cities of Andijan, Fergana, Yangiyol, and Kokand.

In the report of the Diocese of Turkistan published in 1911-1912, it was noted that 106 Baptists, 1 Adventist, and 447 people belonging to other communities lived in Fergana region [5].

On October 1, 1913, in the 19th issue of the newspaper of Turkistan Diocese, an article was published indicating that the missionary movement against Orthodoxy by Molokans, Baptists, and Adventists was on the rise in Turkistan. As it was written in it, missionary priest Vasiliy Ilin of Turkistan Diocese tells this story. Adventist, Molokonian, and Baptist communities who came to the country intensified their propaganda against the representatives of the Orthodox Church. In particular, these actions are strongly taking place in the Syrdarya, Fergana and Samarkand regions. The missionary movement is especially strong among newly arrived Orthodox communities, especially workers and artisans working in railway and road stations. Missionaries of Baptist and Adventist communities skillfully preached by sharp preachers, despite the lack of permission from the regional authorities, Baptists everywhere opened their meeting places and preached freely in front of the public. Also, their propaganda included the use of printed materials, for example, the distribution of pamphlets and leaflets. They gave these things to their promoters for free. On August 1, 1912, Vasiliy Ilin, who came to the city of Kokan in the Fergana region, writes that he witnessed the missionary Baptist communities carrying out extensive propaganda work among the Orthodox communities living in the city working on the railway. After that, he held several open conversations with Baptists in Kokand [5]. In an article published in the 15th issue of 1912 of Turkestan Diocese, the priest of the Orthodox Church, Vasiliy Ilin, and the preacher of the Baptist community, M.D. It is written that there was an argument between Sapojnikov and that the argument lasted for 3 days. During the debate, Vasiliy Ilin addressed various questions to the Baptist community, but all of these questions remained open. It can be seen that among the Orthodox communities, intolerance towards other Christian categories prevailed.

In the report of the diocese of Turkestan published in 1916, more than 30 interviews were held with missionary floors in the cities of Turkestan, Kokand, Samarkand, Marv and Ashgabat. At that time, it was recorded that there were 16 Baptists in the Russian village of Fergana region, 30 Baptists and 2 Adventists in the city of Kokan. In total, 150 Baptists, 7 Adventists, and 456 members of other communities lived in Fergana region [6].

Vasiliy Antonovich Yakimsev, a member of the community, tells this story about the arrival of the Baptist community in Fergana region. "In 1933, there was a great famine in Ukraine. Our family moved to Kemerovo during the famine. In addition to my parents, there were 4 brothers and 2 sisters in our family. My father, Yakimsev Anton Isakovich, was one of the leaders of the Siberian Baptist community. He was often on the road and took me with him. I was 4 years old. My father gave very good sermons that brought tears to the eyes of those who heard him. At that time, there were about 200 people in our team. By 1934, famine began in Siberia as well as in Ukraine.

In 1935, our family moved to the city of Fergana. After we moved, life in Ferghana was like a paradise for us. White round bread, grapes, apricots, peaches, and watermelon were considered our daily food” [7]. From this story, we can see that the first communities of Baptists entered Fergana region in 1935 and started their activities here. The first church of the Baptist community was a small church in Fergana in 1935. The head of the church was Malaev Ivan Alexandrovich.

The settlement of Baptist communities in the territory of the region corresponds mainly to the city of Kokand and the city of Fergana. Because the first Baptist communities came and settled in these places. During the past years, representatives of this denomination have lived in these places in the country. The confessional landscape of the Baptist community in the regions of Fergana region is diverse, and the reason for this can be explained by the fact that the representatives of this confession are actively engaged in missionary work.

Today, there are 23 religious organizations within the Union of Evangelical Christian-Baptist Churches in our republic, including 1 center in the city of Tashkent and 22 churches - 3 in the city of Tashkent, 1 in the Bukhara region, 2 in the Jizzakh region, 3 in the Navoi region. , 1 registered in Namangan region, 2 in Samarkand region, 8 in Tashkent region, 2 in Fergana.

The “Yevangel Christian Baptists” synagogue, located at 56 Sakkoki Street in Fergana city, was registered by the Department of Justice of Fergana region on 05.12.1998 with number #143. Prayers are held on Wednesdays, Saturdays and Sundays. Evangelical Christian-Baptist Church was built in 1929-1946. In the church, religious ceremonies are held modestly and without pomp. There are no objects of worship in the church. Evangelical Christian-Baptists “Sunday”, “Christmas”, “Ascension of Jesus Christ”, “Gospel”, “Ascension of Jesus Christ”, “Easter” as well as a holiday belonging only to this church “Day of Unity” ” that is, they celebrate the holidays adopted in 1945 when the Evangelical Christian Church and the Baptists united to form a single church. A member of the church is obliged to engage in missionary activities and transfer at least ten percent of his salary to the church account every month. Prayers are performed on Wednesdays, Saturdays and Sundays of the week. 150 worshipers attend daily prayers, and up to 250 worshipers on holidays. Today, the church is headed by Nikolai Alekseevich Litvinov.

The synagogue named “Yevangel Christian Baptists” located at 43 B. Naqshbandi street, Kokand city, was registered by the Department of Justice of Fergana region with number 178 on 12.02.1999. Religious services are held on Wednesdays, Saturdays and Sundays. Up to 50-60 people attend daily prayers, and more than 150 citizens attend holiday prayers. This evangelical Christian Baptist community is not equipped to worship crosses and icons in its churches, venerate saints, and the like. In the conversation with the leader of the Baptist community, they asked the members of the community to be kind to their loved ones, especially to parents, to donate to the needy, not to drink various types of alcohol, not to indulge in immorality and extravagance in everyday life, after marriage mentioned that he is encouraged to be loyal to his family. Also, in the Baptist church, singing songs from religious texts during prayers takes a big place.

In conclusion, we can say that representatives of this confession, who are foreign to the region, did not encounter any resistance or obstacles when they settled in the territory of our country and carried out activities in this place. This attitude can be expressed by the fact that the nationalities and peoples living in the territory of our country are tolerant and tolerant towards representatives

of other religions. Until today, representatives of the Evangelical Christian Baptist community, along with representatives of other religious confessions, freely practice their beliefs and prayers. They, like representatives of other confessions, have been given legal status.

LIST OF USED SOURCES AND LITERATURE

1. Speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the meeting dedicated to the 25th anniversary of the establishment of the Republican International Cultural Center. <https://gov.uz/uz/news/view/9078>
2. John Smyth. <https://www.christianitytoday.com/history/people/denominationalfounders/john-smyth>.
3. Hasanboev O'. O'zbekistonda Davlat Va Din Munosabatlari: Diniy Tashkilotlar, Oqimlar, Mafkuraviy Kurashning Dolzarb Yo'nalishlari. T.: Toshkent Islom Universiteti, 2014. – B. 66-67
4. On the History of Christianity in Central Asia (XIX-XXX centuries) T.: Uzbekistan, 1998. – P.257-259
5. Turkiston Yeparxiyasi Bayonnomasi Jurnal 1917-Yil 1-Iyul 13-Soni 207-210-Betlar
6. Turkiston Yeparxiyasi Bayonnomasi Jurnal 1913-Yil 1-Oktyabr 19-Soni 451-Betlar
7. Turkiston Yeparxiyasi Bayonnomasi Jurnal 1916-Yil 15-Mart 6-Soni 153-Bet
8. Isломov Z. The Role of the International Islamic Academy of Uzbekistan In The Development Of Islamic Studies //The Light Of Islam. – 2019. – T. 2019. – №. 1. – C. 1.
9. Isломov Z. Source Studies Analysis Of Manuscripts Of “Muqaddimatu-Ladab” In Foreign Archival Funds //The Light Of Islam. – 2019. – T. 2019. – №. 4. – C. 41.
10. Isломov Z. Et Al. Writing Down Of Hadiths In The VII-VIII Centuries: Approaches And Methods //Psychology And Education. – 2021. – T. 58. – №. 1. – C. 5536-5545.
11. Maxsudov D. Development of Islamic Studies (Koranic Studies) in Uzbekistan: History and Modernity // Vestnik Kaznu, Series Religious Studies. – 2020. – T. 21. – No. 1. – pp. 60-67.
12. Maxsudov D. Razvitie Islamovedeniya (Koranovedeniya) V Uzbekistane: Istorija I Sovremennost' //Chabarşy. Dintanu Serijasy. – 2020. – T. 21. – №. 1. – C. 60-67.
13. Arslonov Z., Ergashev H. Alikhantora Soguniy's Views on Political Governance in East Turkestan //Студенческий Вестник. – 2020. – №. 32-2. – C. 84-85.
14. Zokirjonugli Z. A. Approaches to Studying the Scientific Heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research. – 2022. – T. 1.

TECHNOLOGIES FOR THE DEVELOPMENT OF STUDENT'S MEDIA COMPETENCE: A COMPREHENSIVE ANALYSIS AND FUTURE PERSPECTIVES

Nazarov Otabek Dilshodbekovich*

*Doctoral Student,
1st stage of Andijan Mechanical Engineering Institute,
Andijan, UZBEKISTAN

DOI: 10.5958/2278-4853.2023.00145.3

ABSTRACT:

In the digital era, media surrounds us in various forms, playing a significant role in shaping individuals' perspectives and understanding of the world. As society increasingly relies on technology for communication and information, developing media competence among students becomes paramount. This article provides a comprehensive analysis of the technologies used for enhancing students' media competence and discusses future perspectives for their effective integration in education. By examining the strengths and limitations of these technologies, educators can leverage their potential to equip students with critical thinking skills and responsible media consumption habits.

KEYWORDS: *consumption, potential, integration, perspectives, developing.*

INTRODUCTION:

The proliferation of digital media platforms has transformed the way information is created, distributed, and consumed. The ability to navigate and comprehend media messages critically is termed media competence. In an educational context, fostering students' media competence has become a pressing concern, as it equips them with the necessary skills to actively participate in society, make informed choices, and detect bias or misinformation. This article explores a range of technologies commonly employed to develop media competence among students and examines their potential benefits and challenges.

1. Mobile Applications:

Mobile applications offer a versatile and interactive approach to enhance students' media literacy. Applications such as Factitious, News-O-Matic, and Socrative facilitate exercises that challenge students to identify misinformation, evaluate sources, and develop critical thinking skills. By engaging students in interactive learning experiences, mobile applications contribute to the development of media competence across various age groups.

2. Online Platforms:

Online platforms provide a plethora of opportunities for students to engage with media content critically. Social media platforms, such as Twitter and Facebook, can be utilized to promote discussions on media accuracy, reliability, and ethical considerations. By leveraging the power of these platforms, educators can encourage students to become active participants in the media landscape while fostering responsible media consumption habits.

In addition to social media platforms, online news outlets and websites offer students the chance to analyze and evaluate media content. Students can practice critical thinking skills by identifying biased reporting, fact-checking claims, and seeking out multiple perspectives on a given topic.

Furthermore, online platforms provide students with access to a wide range of media content, including articles, videos, podcasts, and documentaries. Educators can guide students to engage with diverse sources and encourage them to question the credibility and biases of the content they consume.

Online platforms also enable students to create and share their own media content, such as blog posts, videos, or podcasts. This allows them to develop their communication skills while expressing their own opinions and perspectives on various topics.

With the support of educators, students can use online platforms to participate in online forums, engage in debates, and collaborate with peers from different backgrounds. This helps them understand how media content influences public opinion and fosters their ability to engage in constructive dialogue.

Moreover, online platforms can be used to raise awareness about media literacy and teach students about the importance of responsible media consumption. Educators can share resources, articles, and videos on these platforms to educate students about media bias, manipulation, and the impact of fake news.

Overall, online platforms offer students valuable opportunities to critically engage with media content, develop their analytical skills, and become active participants in the media landscape. By fostering responsible media consumption habits, educators can empower students to navigate the digital world with confidence and discernment.

3. Multimedia Creation Tools:

Multimedia creation tools like video editing software, podcasting applications, and graphic design programs enable students to become media producers themselves. By creating their own media content, students become more attuned to the techniques employed in media manipulation. Additionally, this active engagement enables them to develop skills in storytelling, visual representation, and effective communication.

4. Virtual Reality (VR) and Augmented Reality (AR):

VR and AR technologies have the potential to immerse students in media-related scenarios, providing a unique and engaging learning experience. These technologies offer simulations that help students explore media bias, understand the impact of persuasive techniques, and identify misinformation or propaganda. The interactive and immersive nature of VR and AR greatly enhances students' ability to critically analyze the media landscape.

Future Perspectives:

As technology continues to advance, future perspectives for the development of students' media competence appear promising. Integration of artificial intelligence (AI) technologies could facilitate personalized and adaptive learning experiences, tailoring media literacy lessons to individual student needs. Furthermore, the use of blockchain technology could play a crucial role in enhancing media credibility and promoting trustworthy sources.

CONCLUSION:

Technologies hold immense potential to foster students' media competence by providing innovative and interactive learning experiences. Mobile applications, online platforms, multimedia creation tools, and virtual reality technologies have proven effective in equipping students with critical thinking skills and responsible media consumption habits. By embracing these technologies and exploring future perspectives, educators can empower students to navigate the complex media landscape, ensuring their active participation as informed and responsible digital citizens.

LITERATURE USED

1. Kadirova, Zulayxo. "International Labor Migration Processes In Uzbekistan." *Bulletin of the National Academy of Culture and Arts Management* 3 (2018).
2. Kadyrova, B. "The Concept of Historical Consciousness and Its Interaction with Social Intelligence." *European Journal of Research and Reflection in Educational Sciences* 8: 189-194.
3. Turgunovna, Kadirovabuzulayho, and Aynura Markhabaevnabekjanova. "Methodology of creating historical imagination in elementary school students through works of art." *Obrazovanie* 8.9 (2022): 10.
4. Turgunovna, Kodirovabuzuloikho. "Gaming Technologies to Improve The Efficiency Of The Educational Process." *Web of Scientist: International Scientific Research Journal* 3.02 (2022): 837-839.
5. Turgunovna, Kadirovabuzulayho, and Aynura Markhabaevnabekjanova. "Methodology of creating historical imagination in elementary school students through works of art." *Obrazovanie* 8.9 (2022): 10.
6. Kodirova, Buzulaykhoturgunovna. "Formation of Perception of Works of Art in the Professional Training of Future Primary School Teachers." *European Research: Innovation in Science, Education and Technology*. 2020.
7. Kadirova, B. "Psychological-Pedagogical and Methodological Features Of The Formation Of Historical Consciousness In Primary School Students." *Harmony* 3: 12.
8. Kodirova, Buzulaykhoturgunovna. "Specifics of Working on an Artistic and Historical Work in Elementary School." *Issues of Science and Education* 7 (19) (2018): 213-215.
9. Kodirova, Buzulaykhoturgunovna. "Methodological Basics of Formation of Text Activity among Students in the Process of Comprehension of a Work of Art." *Scientific Research* 6 (26) (2018): 78-80.
10. Qodirova, B. "Analysis of Verb Terms In Uzbek And Kazakh Language Schools' Manuals." *Journal of Advanced Research In Dynamical And Control Systems* 12.6 (2020): 1125-1129.
11. Hashimov, Jahangir. "Ways to Increase the Volume of Attracting Foreign Investments to the Economy from the Right to the Right." *Economics and innovative technologies* 11.4 (2023): 93-99.

12. Hashimov, Jahangir. "Environment Created for Attracting Foreign Investment and Its Level of Attractiveness." *Economics and Education* 24.4 (2023): 42-46.
13. Hashimov, Jahangir. "Prospects of Attracting Foreign Direct Investment to the Regions." "Prospects of reforming and sustainable development of the national economy" Republican scientific-practical conference materials To Plami. (2023): 410–412.
14. Hashimov, Jahangir. "The Experience of China and Singapore in Enhancing the Attractiveness of the Investment Environment." *Economics and Finance* 24.2 (2023): 369-373.
15. Khoshimov, Jakhongir. "Direct – Reducing Country Risks When Attracting Foreign Direct Investments." *Izhtimoiy-Humanitarianfanlarningdolzarbmumammolari / Actual problems of humanities and social sciences*. 3.S/2 (2023): 149-155.
16. Hoshimov, Jahongir. "US and China's Experience in Attracting Foreign Investments to the Economy: https://doi.org/10.55439/Eced/Vol23_Iss5/A61." *Economics and education* 23.5 (2022): 363-369.
17. Hoshimov, Jahongir. "Foreign Investments in the National Economy Foreign Experiences Of Attraction." *Iqtisodiyotvata'Lim* 5 (2021): 144-148.
18. Ravshanbeko'g'li, Hoshimovjahongir. "The Existing Problems in Attracting Foreign Investment To The National Economy And Ways To Overcome Them." *The American journal of management and economics innovations* 3.09 (2021):53-59.

THE CONTRIBUTION OF IMAM SHATIBI IN THE DEVELOPMENT OF THE SCIENCE OF RECITATION

Ahmadkhan Hamidovich Rashidov*

*Researcher of the Tashkent Islamic
Institute named after Imam Bukhari,
UZBEKISTAN

Email id: a_rashidov@gmail.com

DOI: **10.5958/2278-4853.2023.00148.9**

ABSTRACT

The article provides information about one of the prominent scholars in the science of Qur'anic recitation, that is Imam Shatibi. Such issues as his name, titles, date and place, birth and death, scientific trips, his works, and his place in the science of recitation are discussed. Exemplary stories which are beneficial for everyone from his life are cited.

KEYWORDS: *Qur'an, Recitation, Shatiba, Imam Shatibi, Al-Taysir, Hirz Al-Amani.*

INTRODUCTION

The Noble Qur'an was revealed to the Prophet, may Allah bless him and grant him peace, step by step through revelation, and it was memorized in his heart. Then our Prophet, may God bless him and grant him peace, conveyed it to the Companions. Gradually, among the Companions, those who were prominent in the recitation of the Holy Qur'an began to appear. They taught the recitation of the Holy Qur'an to other Companions and to the next generation. As they heard and learned from the Messenger of Allah, peace and blessings of God be upon him, they passed on and taught it to those who came after them.

With the passage of time, when the religion of Islam began to spread from the Arabian Peninsula to other countries, difficulties arose in learning the recitation of the Holy Qur'an among peoples other than the Arabs. Therefore, the scholars started to solve this problem. The Mushaf of Uthman, which was free of points and movements at first, was put points and symbols (harakat) by experts in the field of recitation and linguists. In this way, the rules of recitation and tajweed, which should be followed by everyone who reads the Holy Qur'an, were gradually developed theoretically.

When talking about the recitation of the Qur'an, prominent scholars who developed its scientific theories come to mind. One of these leading scholars is undoubtedly Imam Shatibi. This article provides information about the life, scientific activity, and scientific legacy of this world-renowned scholar.

His full name, time and place of birth: Imam Shatibi's full name is Abu Muhammad Abul Qasim ibn Firruh ibn Khalaf ibn Ahmad al-Ruayni al-Andalusi ash-Shatibi. He was born in the year 538 AH (1143 AD) in the city of Shatiba, Andalusia (now Spain)¹. Sources mention that he was blind when he was born.

Some researchers mention his kunyah Abul-Qasim as his own name Qasim. His famous kunyah is Abu Muhammad.

The reason why it is called Shatibi is to attribute him to his hometown. Shatiba is the name of a large walled city in eastern Andalusia.

His life, path of knowledge, and teachers: From a young age, Shatibi stood out from his peers with his unique talent, love for books, sharp mind, and memory.

His intellectual family supported him in the path of science and promoted him to science from a young age. At that time, Shatibi diligently studied sciences such as recitation, hadith, and fiqh in the classes organized in the mosques of Shatiba. His special love and interest in the science of recitation caused him to be more engaged in this science.

According to what Abu Amr ibn al-Salah wrote in his work “*Tabaqat al-Shafiiyya*”, Abul Qasim Shatibi memorized the entire Qur’an in front of Abdullah Abu al-As al-Nafari in his homeland and learned seven recitations from him. After moving to the ancient Andalusian city of Valencia, he studied the book “*al-Taysir*” on the science of recitation from his second teacher AbulHasan ibn Huzail. This work did not leave his memory throughout his life. Later, Shatibi created his famous qasida based on this work.

It is known that Shatibi also learned from the prominent recitation teachers of his time, such as Abul Hasan ibn al-Na’ma, Abu Abdullah ibn al-Saada, Abu Muhammad ibn Omar, Abu Abdullah ibn Abd al-Rahim, and Alim ibn Abdulaziz.

In 572 AH (1177 AD), Imam Shatibi went on a journey to perform Hajj and during the journey he arrived in Alexandria, Egypt. He heard hadith from Imam Hafiz Abu Tahir Ahmad ibn Muhammad ibn Salafa Isfahani and other scholars who lived in this city. It can be seen from this that Shatibi learned the science of hadith along with the science of recitation from the great scholars of his time.

When he arrived in Makkah, he learned from great scholars such as Abu Tahir al-Silfi². Also, he went to apprentice with Abu Abdullah Muhammad ibn Hamid and learned from him the book “*Kamil*” by the famous linguist Sibawaih and the book “*Adab ul-Katib*” by Ibn Qutayba. After that, he went on a pilgrimage³.

When Shatibi traveled to Egypt, Qadi Fazil Abdurrahim honored him and invited him to teach Qur’an, Hadith, Nahw and Arabic language to the students at “*Fadiliyya*” madrasa and created all the favorable conditions for him. At the same time, Imam Shatibi was the head of the Qur’an recitation teachers in this madrasa. As Shatibi persistently taught recitation, vocabulary, grammar, and other useful sciences there, his name became famous and spread everywhere. He reached the level of chairmanship of teaching the Qur’an and students start coming from all over for the purpose of education. People around him benefited from his generosity of knowledge like the earth benefits from rain. Shatibi taught here until his death.

It is recorded in historical sources that after Sultan Malik Nasir Salahuddin Yusuf ibn Ayyub conquered the land of Bait al-Maqdis, in 589 AH (1193 AD) he went to visit Shatibi and fasted Ramadan with him⁴.

His scientific potential and unique characteristics: In meetings, Shatibi refrained from useless words that had no interest in science and religion. During the recitation of the Qur’an, he would always perform ablution, wear clean clothes, and be in accordance with the Sunnah, as the Prophet, peace and blessings be upon him, commanded.

Shatibi was very intelligent and known for his knowledge of religious sciences as well as his talent in the field of poetry. He prayed a lot, and his heart was always awake with the remembrance of God. Although his eyes were weak, his inner heart was open⁵.

Ibn Jazari said: "I read the following in the book "Misbah" by Abul Ma'ali ibn Ainul-Fudala: "Imam Shatibi says: "I saw the Messenger of Allah, may God bless him and grant him peace, in Rawda-i Sharif ten nights in a row and read the Qur'an to him. Then he, may God bless him and grant him peace, said to me: "May God protect you from doubts".

According to the story, two people sitting near Imam Shatibi got into an argument and started insulting each other in Turkish. Then Shatibi was asked about what they were saying. He questioned one of them and made him sit on his right side. Then he questioned the second one and sat him down on his left side, and he replied: "This one said such and such, and that one said such and such." He told the story in Turkish until the end. However, he did not know this language.

Taj ibn Subki says: "Shatibi was one of the pious scholars and worshipers of Allah".

According to reports, Shatibi would sit down to teach recitation after performing the morning prayer at the "Fadiliyya" madrasa. Students used to compete with each other for their turn to read and came to him at night. When Shatibi sat in his seat, he would not say anything other than "Whoever came first, let him read." Then he would listen to the lesson of the first person who came, then the one who came after him. One day Shatibi, contrary to custom, said: "Whoever came second, let him read." The second person started reading. The first student who came was surprised that he was left behind, and not knowing the reason for this, he thought, "What sin caused me to miss the Shaikh's lesson?" and remembered that night, he forgot to take ablution because of his passion for recitation, and he came to the Shaikh right after he woke up. Since Shatibi was aware of this, he referred to the reading of the second person who came, not his. Then the young man ran to the bathroom near the madrasa and took a bath, and arrived before the Sheikh finished listening to the second man's recitation. The blind sheikh was sitting in his previous position. As soon as the second reciter finished his recitation, he said: "Whoever came first, let him recite." The young man began to recite. This situation is one of the most beautiful stories that we know.

His students: People who became great scholars of their time were educated by Imam Shatibi. In particular, Abul Hasan Ali ibn Muhammad al-Sakhawi learned the science of recitation from him. It was Abul Hasan al-Sakhawi who was recognized as the teacher of the reciters after the death of his teacher Shatibi. In addition, Abu Abdullah Muhammad ibn Umar al-Qurtubi, Sadid Isa ibn Makki, Murtada ibn Jama'a, Kamal ibn Ali ash-Shuja' az-Zarir (Shatibi's son-in-law), Zain Muhammad ibn Umar al-Kurdi, Abul Qasim Abdurrahman ibn Said Shafi'i, Isa ibn Yusuf ibn Ismail al-Maqdisi, Ali ibn Muhammad ibn Musa al-Najibi, Abdurrahman ibn Ismail al-Tunisi and others were also his students.

His scientific legacy: Shatibi's works were written in Arabic, mostly in poetical way. In particular, the work "Hirz al-Amani wa Wajh al-Tahani" which theoretically describes the rules of seven recitations, is recognized in the Islamic world. This work served as the main textbook in madrasahs for centuries because of its ease of reading and memorization. For example, it was taught in Bukhara madrasahs for several centuries. The work consists of 1173 baits, and each bait ends with the letter "Lam".

Imam Jazari, one of the scholars of recitation, says: “I saw the following text printed on a copy of “Lamiyya”: “It is narrated from Shatibi that whoever memorizes this qasida will enter paradise”. One of the readers who read this inscription went to him to ask about it. When he was asked, he said: “Yes, whoever memorizes it will enter heaven, and even if he dies at home with this qasida, he will enter heaven”.

In addition, Shatibi has about ten works devoted to the science of recitation, and they are still being published again and again. For example, he reviewed Ibn Abdul Barr’s book “Tamhid” in the style of qasida with 500 verses and called it “al-Qasida al-Daliyya”. The scholar’s book called “Nazima az-Zuhar fi A’dadi Ayat as-Suwar” is also famous.

Death: Shatibi died at the age of 52 on June 20, 1194 AD, on the 28th of Jumadul-Akhir 590 AH. He was buried on Monday in the tomb of Abdurahim ibn Ali ibn Hasan Qadi Lakhmi Asqalani Misri, the minister of Sultan Salahuddin Yusuf ibn Ayyub. Located in the village of Wafara in Cairo, this mausoleum has become a shrine. The well-known reciter Jazari says about it: “I visited Shatibi’s grave several times with my students. Standing in front of his grave, God answered my prayer with my disciples”⁸.

REFERENCES

1. Shamsuddin al-Dhahabi. SiyarA’lam an-Nubala. - Beirut: “Daru al-Fiqh” publishing house, 1997.
2. Ibn Khallikan. “Wafayat al-A’yan”. - Beirut: “Daru al-Fikr” publishing house, 1998.
3. Tashkuprikzada Ahmed Efendi. Mawduat al-Ilm. - Istanbul. 1894.
4. Mulla Ali Qari. Al-Minahal-FikriyyaSharhal-Muqaddimahal-Jazariyya. - Beirut: “Dar Ibn Kathir” publishing house. 2018.

SHEIKH SULAIMAN JAMZURI - TEACHER OF THE SCIENCE OF RECITATION

Roziyev Jahongir Oktamovich*

*Senior Teacher,
Department of the “Tahfiz al-Qur’an”,
Researcher of the Tashkent Islamic,
Head of the Department
“Qur’ani Karim and Tajweed” training courses,
Institute named after Imam Bukhari,
UZBEKISTAN
Email id: j_roziyev@mail.ru

DOI: 10.5958/2278-4853.2023.00147.7

ABSTRACT

In this article, the life, scientific activity, and works of Sheikh Suleiman Jamzuri, one of the leading scientists of Egypt in the 18th century in the science of Qur’an recitation and tajweed, which describes the rules of correct reading of the Holy Qur’an, is discussed.

KEYWORDS: *Qur’an, Recitation, Tajweed, Shaikh, Nazm, Work, Commentary, Hijri, AD.*

INTRODUCTION

As a result of historical development, the science of recitation and tajweed began to emerge as an independent science at the beginning of the 3rd century AH (the end of the 9th century AD). Since this period, many experts and scholars of this field have come from different countries. At the same time, thousands of works illuminating this science appeared. Among the scholars who left an indelible mark in the history of Qur’anic recitation and tajweed science, we can count the famous Egyptian scholar Sheikh Suleiman Jamzuri.

Sheikh Sulaiman ibn Husayn ibn Muhammad ibn Shalabi al-Jamzuri (known as Efendi) was born in the year 1160 Hijri, 1747 AD in the village of Jamzur, located 7-8 km from Tonto, Egypt. He studied the basics of science in his village. Then he traveled to Allama Nuriddin Mihi in the “Ahmadi” mosque in search of knowledge. He mastered the knowledge of recitation and tajweed from him. At the same time, he received education from Sayyid Muhammad Mujahid Ahmadi¹. It was this teacher who gave him the nickname “Efendi”, which means “sir” in Turkish. He received education from several scholars. We will discuss this in detail below.

Although he was one of the great scholars in the science of recitation and tajweed, he liked to teach young children and organized special recitation classes for young children.

His teachers: Suleiman studied under many teachers. We bring to your attention the most popular of them. *Sheikh Nuriddin Ali ibn Umar ibn Hamad ibn Umar ibn Naji ibn Funaish al-Mihi* (1139-1204 AH / 1727-1790 AD). He was born in 1727 in the city of Mih, located near the city of Shibin al-Kum, Egypt. He was blind (there is also information that he was not blind). After studying at Al-Azhar University, he became famous in Tonto. He taught tajweed and recitations at the “Ahmadi” mosque. His sanads of recitation and tajweed have reached our time.

Sulaiman Jamzuri learned the science of recitation and tajweed mainly from him². In addition to the science of recitation and tajweed, he was also one of the leading scholars in the science of jurisprudence. He died in the village of Mih in 1790.³

Muhammad Abu al-Najo al-Mujahid al-Ahmadi (known as Sayyidi Mujahid). He was one of the major scribes of the 18th century and one of the sheikhs of the Ahmadi school.

His Scientific Heritage: Over the years, Sulaiman Jamzuri trained many students and wrote many scientific works. Including, “Tuhfat al-Atfal”, “Fath al-Aqfal biSharh Tuhfa al-Atfal”, “Nazm-u Kanz al-Ma’ani biTahriri Hirz al-Amani” (this work is a poetic commentary on the most famous and widely recognized work “Hirz al-Amani wa Wajh al-Tahani” written by Sheikh Shatibi on the science of seven mutawatir recitations and tajweed), “Al-Fath ar-Rahmani Sharh Kanz al-Ma’ani biTahriri Hirz al-Amani” (commentary of the above work), “Manzuma fi Riwaya al-Imam Warsh” (written about the rules of recitation according to the narration of Nafii al-Madaniis narrator Warsh, the first of the seven mutawatir recitations), “Jamii al-Masarra fi Shawahid ash-Shatibiyyah wa ad-Durrah” (commentary of Sheikh Shatibi’s work “Hirz al-Amani wa wajh al-Tahani” on seven mutawatir recitations and Sheikh Jazari’s “Ad-Durra al-Muziyya”), “Ad-Durr al-Manzum fi Uzr al-Ma’um” (written on the science of jurisprudence), “At-Taraz al-Marqum biSharh ad-Durr al-Manzum” (commentary of the above jurisprudential work), and others.

It should be noted that Jamzuri’s poetic work “Tuhfat al-Atfal” is loved and read with special attention among teachers and students of our country. Every student who starts reciting the Qur’an and the science of tajweed memorizes and learns this book. This work is considered one of the easiest and most convenient poetic works that illuminates the rules of tajweed for students at the elementary level. In addition, it was written in 1198 AH (1784 AD) in the poetic “urjuza” method and consists of 61 baits. The author himself gave information about the number of baits and the date of completion in the 59th bait. Although several centuries have passed since it was presented to the lovers of Qur’an and tajweed, nowadays in many Muslim countries of the world these verses (baits) are memorized to students and their meaning is taught. In particular, this work is taught in Qur’anic recitation and tajweed classes in secondary and higher religious educational institutions of Uzbekistan. The prose and poetic translation and commentary of this work in Uzbek language was published with the title “Qiroatvatajwidfanidanqo’llanma” by Jahongir Ubaidullah in 2020, based on the conclusion No. 6977 of the Committee on Religious Affairs dated December 10, 2019.

His death: The exact date of death of Sheikh Suleiman Jamzuri is not known. Many scholars who studied his life in depth say that he was alive in 1209 AH and 1795 AD. Because on this date, the Sheikh completed the famous work “Al-Fath ar-Rahmani” on seven recitations.⁴ Sheikh Ayman Said said: “Imam Jamzuri was alive in 1213 AH, 1799 AD” and attributed this statement to Jamzuri’s work “Jami’ al-Masarra fi Shawahid ash-Shatibiyya wa ad-Durra”. Also, Shaykh Ilyas Barmawi expressed this opinion in the book “Imta’ al-Fudhala biTarajim al-Qurra”.⁵ Some other researchers, especially Abul Wafa Nasr al-Hurini, on page 140 of “Al-Matali’ an-Nasriyya”, said that he was present at the lessons of Sheikh Jamzuri, may God have mercy on him, in the Ahmadiyya Mosque in Tonto in 1227 AH, 1812 AD. Based on this, some say that Sheikh Jamzuri was alive on this date.⁶ Therefore, it can be concluded that Sheikh Sulaiman Jamzuri’s death date is 1227 Hijri, 1812 AD.

REFERENCES:

1. Muhammad ibn Falah al-Matiri. Al-Ihkam fi zabt al-Muqaddimah al-Jazariyya wa Tuhfa al-Atfal. - Kuwait: "Qita' al-Masajid" publishing house. 2008.
2. Sheikh Hasan Dimashqiyya. Taqrib al-Manal biSharhi Tuhfa al-Atfal. - Beirut:"Dar al-Bashair al-Islamiyya" publishing house, 2004.
3. Dr. Abdulkarim Hossein Saadi and Dr. Ghazi Saadi. Dirasa wa Tahqiq Fath al-Aqfal Sharhu Tuhfa al-Atfal. - Iraq: "Jami'atu Babil". 2010.
4. Sheikh Sulaiman Jamzuri. Al-Fath ar-Rahmani Sharh Kanz al-Ma'ani biTahriri Hirz al-Amani. - Beirut: "Dar Ibn Kathir" publishing house. 2018.
5. Sheikh Sulaiman Jamzuri. Fath al-Aqfal Sharhu tuhfa al-Atfal. - Iraq: "Jami'atu Babil". 2010.

A REVIEW ON AMBIGUOUS SET THEORY

Pawan Kumar Singh*

*Department of Statistics,
Central University of Rajasthan,
Ajmer, Rajasthan, INDIA

Email id: pawansinghupc@gmail.com;

DOI:10.5958/2278-4853.2023.00149.0

ABSTRACT

Lately, the accurate assessment of uncertainty in data featuring fuzzy attributes has become a significant challenge. To address this, various frameworks such as fuzzy sets and intuitionistic fuzzy sets theory have been extensively proposed. A particular challenge arises when computing the complement of true or false membership values, especially in situations involving indeterminacy. In response to this, the concept of ambiguous set (AS) has emerged as a recent addition. The discussion includes a real-world example that demonstrates how dealing with unconsciousness and ambiguity in human perception motivated the development of ambiguous set theory. Ultimately, the study delves into the definition of ambiguous sets, their mathematical representation, and associated concepts.

KEYWORDS: *Fuzzy Set; Intuitionistic Fuzzy Set; Ambiguous Set; Uncertainty.*

1. INTRODUCTION

Recently, addressing the precise evaluation of uncertainty and vagueness in attributes has become a pivotal concern for data science researchers. For uncertainty management in data, many contributions were made by the researchers [1–3].

Recently, Singh et al. [4] introduced the ambiguous set (AS) theory to address the issue of ambiguity data. The AS emphasizes on the [5]:

“Development, perspective, and dispersion of ambiguity, and its association with various conceptual details and human perceptions”.

The fundamental notion of an AS is to characterize each event with four membership degrees, viz., true membership degree (TMD), false membership degree (FMD), partially true membership degree (PTMD), and partially false membership degree (PFMD), all of which are considered dependent.

Singh and Bose [6] expanded the idea of Singh et al. [4], and discussed many characteristics of the AS. This theory is also intended to be addressed to the ambiguity and unconsciousness of human perception [7]. Singh and Huang [8] proposed different formulas to define TMD, FMD, PTMD, and PFMD. Singh [9] presented a number of aggregation operators for integrating single-valued ambiguous numbers (SVANs). Singh [5] demonstrated the application of AS in decision-making. Singh and Huang [10] presented the concept of four-valued ambiguous logic, whose application was shown in designing ambiguous inference system. Singh and Huang [11]

proposed an ambiguous edge detection method to identify the edges in computed tomography scans of coronavirus disease 2019 cases.

The author has dedicated this study to elucidating the fundamentals of AS and its associated ideas through an illustrative example.

The remaining sections of the article are outlined as follows: Section 2 offers preliminary insights into the AS. Section 3 discusses the diverse mathematical definitions of AS. Concluding remarks and future directions are presented in Section 4.

2 Ambiguous Set (AS)

This section outlines fundamental definitions of Fuzzy Set (FS) and Intuitionistic Fuzzy Set (IFS), followed by the AS.

Definition 1: (FS) [12]. Consider a fixed universe $U = \{g\}$ for any event g . A fuzzy set A for $g \in U$ is defined by:

$$A = \{g, \Phi_t(g) \mid g \in U\} \quad (1)$$

Here, $\Phi_t: U \rightarrow [0, 1]$ represents the true membership degree function for A , and $\Phi_t(g) \in [0, 1]$ is the membership degree of $g \in U$ in A .

Definition 2: (IFS) [13]. For a fixed universe $U = \{g\}$, an interval fuzzy set I

for $g \in U$ is defined by:

$$I = \{g, \Phi_t(g), \Phi_f(g) \mid g \in U\} \quad (2)$$

Here, $\Phi_t(g) : U \rightarrow [0, 1]$ and $\Phi_f(g) : U \rightarrow [0, 1]$ represent the true and false membership degrees, respectively. Both $\Phi_t(g)$ and $\Phi_f(g)$ satisfy: $0 \leq \Phi_t(g) + \Phi_f(g) \leq 1$.

A hesitant membership degree $\Phi_h(g)$ is incorporated in IFS I , expressed as:

$$I = \{g, \Phi_t(g), \Phi_f(g), \Phi_h(g) \mid g \in U\} \quad (3)$$

Here, in Eq. 3, $\Phi_t(g)$, $\Phi_f(g)$, and $\Phi_h(g)$ satisfy:

$$\Phi_t(g) + \Phi_f(g) + \Phi_h(g) = 1 \quad (4)$$

Next, the definition of AS is presented in terms of four membership degrees.

Definition 4: (AS) [8]. Consider a fixed universe U . An ambiguity set S for

$g \in U$ is defined by:

$$S = \{g, \Psi_t(g), \Psi_f(g), \Psi_{ta}(g), \Psi_{fa}(g) \mid g \in U\} \quad (5)$$

Here, in Eq. 5, $\Psi_t(g)$, $\Psi_f(g)$, $\Psi_{ta}(g)$, and $\Psi_{fa}(g)$ satisfy: $0 \leq \Psi_t(g) + \Psi_f(g) + \Psi_{ta}(g) + \Psi_{fa}(g) \leq 2$.

In Definition 2, the terms $\Psi_t(g)$, $\Psi_f(g)$, $\Psi_{ta}(g)$, and $\Psi_{fa}(g)$ are denoted as the true membership function (TMF), false membership function (FMF), partially true membership function (PTMF), and partially false membership function (PFMF), respectively. Together, these four functions are collectively referred to as ambiguous membership functions (AMFs). Singh and Huang [8] proposed four categories of AMFs: T1AMFs, T2AMFs, T3AMFs, and T4AMFs.

3 Related Definitions for the AS

This section introduces various mathematical definitions related to the AS.

Definition 5: (Ambiguousness) [8]. The assignment of membership degrees to the event g is termed as an ambiguousness operation. An ambifier $\emptyset = (\Psi_t, \Psi_f, \Psi_{ta}, \Psi_{fa})$ is a 4-tuple of membership functions $\Psi_t, \Psi_f, \Psi_{ta}, \Psi_{fa}: [0, 1]$. When applied to g , the ambifier \emptyset produces an AS S in U as:

$$S = \{g, \Psi_t(g), \Psi_f(g), \Psi_{ta}(g), \Psi_{fa}(g)\} \quad (6)$$

An AS defines a region in a 2-dimensional (2D) space based on ambiguous membership functions (AMFs), known as an ambiguous region (AR). Mathematically, it can be defined as:

Definition 6: (AR) [8]. For $g \in U$, an AR, denoted as SRN, is a convex polygonal region with vertices $(X_1(g), 0), (X_2(g), 0), (0, Y_1(g)),$ and $(0, Y_2(g))$.

Fig. 1 illustrates the membership degrees for S_1 and S_2 . The green shaded region in this figure represents the AR.

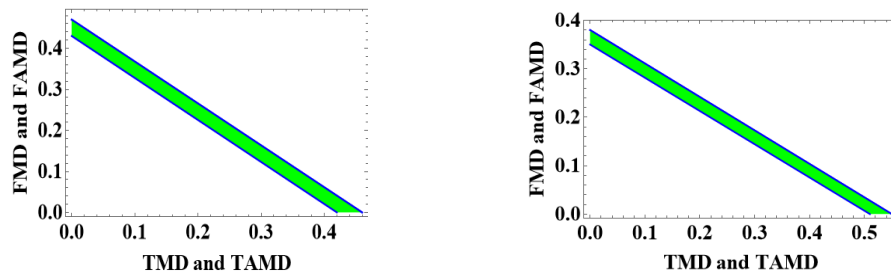


Fig. 1: Degree of memberships and the AR: (a) Membership degrees for S_1 (b) Membership degrees for S_2

The presence of ambiguity arises from unconsciousness. The quantification of this ambiguity can be measured using entropy, known as ambiguous entropy (AE). Mathematically, it can be defined as:

Definition 7: (AE). The AE for an AS S (Eq. 5) is defined as:

$$AE(S) = 1 - \frac{1}{4} [\Psi_t(g) + \Psi_f(g)] \times [\Psi_{ta}(g) - \Psi_{fa}(g)] \quad (7)$$

Where, S is any event in the universe. Here, $\Psi_t, \Psi_f, \Psi_{ta}, \Psi_{fa} : [0, 1]$ for the ambiguity set S .

Definition 8: (AND operator) [7]. Two ambiguity sets S_1 and S_2 can be combined with the AND operator, defined as:

$$S_{AND} = \{\min(\Psi_{t1}, \Psi_{t2}), \max(\Psi_{f1}, \Psi_{f2}), \max(\Psi_{ta1}, \Psi_{ta2}), \max(\Psi_{fa1}, \Psi_{fa2})\} \quad (8)$$

Definition 9: (OR operator) [7]. Two ambiguity sets S_1 and S_2 can be combined with the OR operator, defined as:

$$S_{OR} = \{\max(\Psi_{t1}, \Psi_{t2}), \min(\Psi_{f1}, \Psi_{f2}), \min(\Psi_{ta1}, \Psi_{ta2}), \min(\Psi_{fa1}, \Psi_{fa2})\} \quad (9)$$

In Eqs. 8 and 9, $\Psi_{t1}(g), \Psi_{f1}(g), \Psi_{ta1}(g),$ and $\Psi_{fa1}(g)$ belong to S_1 ; whereas $\Psi_{t2}(g), \Psi_{f2}(g), \Psi_{ta2}(g),$ and $\Psi_{fa2}(g)$ belong to S_2 .

By following Eqs. 8 and 9, S_1 and S_2 are obtained, satisfying the following properties:

P1: $(S_1)^c = \{g, \Psi_{1f}(g), \Psi_{t1}(g), 1 - \Psi_{t1}(g), 1 - \Psi_{f1}(g) \mid g \in U\}$, where

$S_1 = \{g, \Psi_{t1}(g), \Psi_{f1}(g), \Psi_{ta1}(g), \Psi_{fa1}(g) \mid g \in U\}$.

Here, “C” denotes the complement operator.

P2: $S_1 \wedge S_2 = S_2 \wedge S_1$, and

P3: $S_1 \vee S_2 = S_2 \vee S_1$

4 Conclusions and Future Directions

In this study, related works on the AS theory was reviewed for the scientific community, providing a clear and detailed explanation. Various definitions and mathematical operations for the ASs were discussed in this article.

The AS theory can be applied in various domains, including digital image segmentation, time series prediction, decision-making model, and so on.

REFERENCES

1. Singh, P.: FQTSFM: A fuzzy-quantum time series forecasting model. *Information Sciences* 566, 57–79 (2021)
2. Singh, P.: A type-2 neutrosophic-entropy-fusion based multiple thresholding method for the brain tumor tissue structures segmentation. *Applied Soft Computing* 103, 107119 (2021)
3. Singh, P., Huang, Y.-P.: A four-way decision-making approach using interval-valued fuzzy sets, rough set and granular computing: a new approach in data classification and decision-making. *Granular Computing* 5, 397–409 (2020)
4. Singh, P., Huang, Y.-P., Lee, T.-T.: A novel ambiguous set theory to represent uncertainty and its application to brain MR image segmentation. In: *Proc. of IEEE Int. Conf. on Systems, Man and Cybernetics (SMC), Bari, Italy*, pp. 2460–2465 (2019)
5. Singh, P.: An investigation of ambiguous sets and their application to decision-making from partial order to lattice ambiguous sets. *Decision Analytics Journal* 8, 100286 (2023)
6. Singh, P., Bose, S.S.: Ambiguous D-means fusion clustering algorithm based on ambiguous set theory: Special application in clustering of CT scan images of COVID-19. *Knowledge-Based Systems* 231, 107432 (2021)
7. Singh, P.: Ambiguous set theory: A new approach to deal with unconsciousness and ambiguousness of human perception. *Journal of Neutrosophic and Fuzzy Systems* 5(1), 52–58 (2023)
8. Singh, P., Huang, Y.-P.: Membership functions, set-theoretic operations, distance measurement methods based on ambiguous set theory: A solution to a decision-making problem in selecting the appropriate colleges. *Int. J. Fuzzy Syst.* 25, 1311–1326 (2023)
9. Singh, P.: A general model of ambiguous sets to a single-valued ambiguous numbers with aggregation operators. *Decision Analytics Journal* 8, 100260 (2023)
10. Singh, P., Huang, Y.-P.: A four-valued ambiguous logic: Application in designing ambiguous inference system for control systems. *Int. J. Fuzzy Syst.*, 1–18 (2023) <https://doi.org/10.1007/s40815-023-01582-2>

- 11.** Singh, P., Huang, Y.-P.: An ambiguous edge detection method for computed tomography scans of coronavirus disease 2019 cases. *IEEE Trans. on Systems, Man, and Cybernetics: Systems*, 1–13 (2023) <https://doi.org/10.1109/TSMC.2023.3307393>
- 12.** Zadeh, L.A.: Fuzzy sets. *Information and control* 8(3), 338–353 (1965)
- 13.** Atanassov, K.T., Stoeva, S.: Intuitionistic fuzzy sets. *Fuzzy sets and Systems* 20(1), 87–96 (1986)

ANALYSIS OF THE HADITHS IN THE WORK "AL-YAWAQIT FIL MAWAQIT"

Makhsomkhanov Rakhmatkhan Ahmadjonovich*

*Doctoral Student,
International Islamic Academy of Uzbekistan,
UZBEKISTAN

Email id: r_makhsomkhanov@gmail.com

DOI: **10.5958/2278-4853.2023.00150.7**

ABSTRACT

The hadiths from the work "Al-Yawaqit fil mawaqit" were analyzed. Through this research, the writing style of the hadith books of the period when the work was written, the traditions of reciting hadith in the hadith classes were known, and a comparative analysis was made with the style of the muhaddis of the previous period.

KEYWORDS: *Hadith, Narration, Sunan, Hadith Said, Reported, Musalsal, Tahwil, Haylula.*

INTRODUCTION

XI-XII century is an important period in the scientific environment of Movarounnahr. Because this period embodies the period before the Mongol invasion. Questions such as how attention was paid to hadith science during this period, how the narration of hadiths changed, and what kinds of hadiths scientists paid attention to in their collection arise. To answer these questions, it is necessary to study and research the works written in that period.

Abu Hafs Umar Nasafi's work "al-Yawaqit fil mawaqit" shows the style of studying hadiths, teaching and writing books in the field of hadiths in the 11th and 12th centuries. The selection of this work has its own characteristics. Because, apart from the fact that the work was written in the XI-XII centuries, it is explained by the fact that the author knew the scholars of his time well, wrote a separate book about them, was described by the scholars of his time as an expert in the science of hadith, that the work has come down to us in a perfect form, and that there are only a few manuscript copies and it has not been published. In addition, it is possible to determine the names of geographical places, ancient cities and villages of that time based on the origin of the narrators in the work.

Through this work, it is possible to study the customs and style of the muhaddis of the time when the author lived. In particular, the author narrates the first hadith from Abul Yusr Pazdavi, who was his teacher in jurisprudence, and mentions it with many adjectives:

"Abul Yusr Muhammad ibn Muhammad ibn Husain Nasafi, may God's mercy be upon him, informed us of the Sheikh, the great Imam, the teacher, the head of Islam, the sword of the Sunnah, the best of Imams and Muslims." The scientist mentioned all his teachers with these qualities. If he narrates the next hadith from his previous teacher, he quotes it as " *أخبرنا أبو اليسر* " هذا " (this Abul Yusr informed us) or " *قال صدر الإسلام* " (the head of Islam said).

If you look at the sahih books of Imam Bukhari or Imam Muslim, such a style is not observed in them. In particular, Imam Bukhari quoted the first hadith as follows:

"Humaydi Abdullah bin Zubayr told us a hadith, he said Sufyan told us a hadith, he said Yahya bin Sa'id Ansari told us a hadith, he said Muhammad bin Ibrahim Taymi told me."

No extra qualities and titles are mentioned in the narration of this hadith. It is clear from this that by the time of Abu Hafs Nasafi, scholars, especially muhaddiths and jurists, used many titles and attributes in writing to express their prestige and rank.

While quoting hadith, the author omits narrators from himself to a certain person. The reason for this was mentioned in the previous hadith of the middle narrators. Since new narrators were involved when it came to a known person, he brought them together with the next hadith. This style can also be observed in the works of muhaddiths who contributed greatly to the development of hadith science. In particular, scholars call this practice "Tahwil".

In particular, Imam Sakhawi defines "tahweel" as follows: "If a hadith has two or more sanads (series of narrators), the letter ح (ha) is written as a sign when moving from one sanad to another sanad. The meaning of this word is to pass from one to another. Some scholars say that this letter means the word حيلولة (Ḥaylulah) and means "blocking the middle of two sanads".

But usually they have the same text of the hadith, and when the narrators converge at some point in the sanad, they have taken down the text and brought the sanad. In the work of Abu Hafs Nasafi, he mentioned the practice of tahweel where a certain part of the hadith chain is the same and at the same time the text is different.

A popular and authoritative way of narrating hadith among the muhaddith is to cite the hadith in the "musalsal" manner, and Abu Hafs Nasafi also used this method in several places. Muhaddith defined "Musalsal" as follows: "Musalsal is the succession of narrators in the Sanad or the narrated Hadith in one quality or condition. The quality of words or actions of the narrators, their names, and the origin of their adjectives may be the same. For example, all the narrators put their hands together when narrating a hadith, all the narrators are from the same place, or all of them are jurists. As for the quality of the narrated hadith, every narrator narrates it with words such as "I heard", "he informed me", "I swear to Allah".

The author also narrated the hadith through the same chain of transmission from himself to the companion who narrated the hadith:

May God be pleased with him, he said: May my ears become deaf if I do not hear from Sheikh Imam Khatib Abul Qasim Ubaydullah bin Umar Kushani, he says: May my ears become deaf if I do not hear from Sheikh Imam Husain ibn Ali ibn Khalaf Kashghari, he says: Sheikh Imam Hafiz Abu Bakr Ahmad ibn May my ears become deaf if I do not hear from Muhammad ibn Ibrahim, he told me word to mouth in the style of Ijaza: May my ears become deaf if I do not hear from Qazi Abu Muhammad Sabit ibn Husain Naysoburi in the city of Khojand, he says: May my ears become deaf if I do not hear from Muhammad ibn Tahir, he says : May my ears become deaf if I do not hear from Muhammad ibn Abdullah ibn Yusuf, he says: May my ears become deaf if I do not hear from Ibrahim ibn Ali, he says: May my ears become deaf if I do not hear from Muhammad ibn Yahya ibn Diris, pointing to his two ears, he says: Yaqub Ibn Musa pointed to his two ears so that if I did not hear from Madani, my ears would become deaf, he said: If I did not hear from Salama ibn Rashid, then my ears would become deaf, he said: If I did

not hear from Rashid ibn Abu Muhammad, then my ears would become deaf, he said: Anas ibn Malik may Allah be pleased with him. If I don't hear it, let my ears become deaf, he says: If I don't hear from the Messenger of God, may my ears become deaf, He says: "Whoever fasts for three days in the month of Muharram: Thursday, Friday and Saturday, he will be credited with seven hundred years of prayer." . Koshgari says: it is not known whether seven hundred or nine hundred were written in the original copy. For the sake of clarity (it is clear that there are seven hundred in the nine hundred) I have given the minimum here. In my opinion, nine hundred is probably correct.

In this hadith, Abu Hafs Nasafi has cited a sanad in which every narrator from himself to the companion who narrated the hadith said, "If I do not hear, let my ears become deaf." Therefore, it can be concluded that hadiths were preserved until the time of the author.

At the end of the hadith, the sentence that begins with "Koshghari says" does not apply to Abu Hafs Nasafi, nor to "Shaykh Imam Husain ibn Ali ibn Khalaf Koshghari" who appears in the sanad. This statement is related to Muhammad ibn Umar Koshghari, the scribe of this book. Because his words are related to the verification of information, Koshghari, who appeared in the sanad, will not be. Such statements are usually added by the author's students. Also, the saying "May Allah be pleased with him says" does not belong to the author. This style can also be found in other hadith books.

Imam Bukhari's "al-Jame' al-Sahih" also mentions "Abu Abdullah said" in many places. At this point, his students are quoting information from the author.

After quoting a hadith, if the narrators in the next hadith are the same person, he writes the word "this" in front of him, referring to the person in the previous sanad.

May Allah be pleased with him said: this Jamaluddin narrated a hadith, he said this Abu Muhammad narrated a hadith, he said this Hadari narrated a hadith, he said Abdullah ibn Muhammad ibn Yaqub narrated a hadith.

In this hadith, the word "this" refers to the narrator of the previous hadith. When it came to Abdullah ibn Muhammad ibn Ya'qub, the word "this" was not used. Because it did not appear in the previous hadith.

Abu Hafs Nasafi also placed special emphasis on quoting the places where the hadith was mentioned. In this, he mentioned in which city he heard the hadith from his teacher and where his teachers heard it from their teacher.

REFERENCES

1. Abu Hafs Nasafi. Al-Yawaqit is an elephant. 2a
2. Ibn Hajar. Tabsir al-muntabih bi tahrir al-mushtabih. 2/652
3. Jalaluddin Suyuti. Lubbul Lubab fi Tahrir al-Ansab. 1/217.
4. Jamaluddin Abdullah Himyari. An-Nisba ilal mawadi' wal buldon. 1/210
5. Abu Abdullah Bukhari. Al-Jame' al-Sahih. 191
6. Shamsiddin Sakhovi. Al-Ghoya Fi Sharh Al-Hidaya Fi Ilm Ar-Riwaya. 32
7. Jalaluddin Suyuti. Tadrib Al-Rawi. 1/177

8. Islomov Z. Source Studies Analysis Of Manuscripts Of “Muqaddimatu-Ladab” In Foreign Archival Funds //The Light Of Islam. – 2019. – Т. 2019. – №. 4. – С. 41.
9. Islamov Z. Et Al. Writing Down Of Hadiths In The Vii-Viii Centuries: Approaches And Methods //Psychology And Education. – 2021. – Т. 58. – №. 1. – С. 5536-5545.
10. Maxsudov D. Развитие Исламоведения (Корановедения) В Узбекистане: История И Современность //Вестник Казну, Серия Религиоведение. – 2020. – Т. 21. – №. 1. – С. 60-67.
11. Maxsudov D. Razvitie Islamovedenija (Koranovedenija) V Uzbekistane: Istorija I Sovremennost' //Chabarşy. Dintanu Serijasy. – 2020. – Т. 21. – №. 1. – С. 60-67.
12. Maxsudov D. The Development Of Transmitted And Rational Tafsirs //The Light Of Islam. – 2019. – Т. 2019. – №. 1. – С. 9.
13. Ugli A. Z. Z. The Place Of Alikhantora Soguniy In The History Of East Turkestan //Colloquium-Journal. – Голопристанський Міськрайонний Центр Зайнятості, 2020. – №. 24 (76). – С. 32-33.
14. Arslonov Z., Ergashev H. Alikhantora Soguniy's Views On Political Governance In East Turkestan //Студенческий Вестник. – 2020. – №. 32-2. – С. 84-85.
15. Zokirjonugli Z. A. Approaches To Studying The Scientific Heritage Of Alikhantora Soguni //Asian Journal Of Multidimensional Research. – 2022. – Т. 1

A STUDY ON AWARENESS OF FINANCIAL PRODUCTS AND DIGITAL PAYMENT METHODS AMONG UNIVERSITY STUDENTS

Dr. Nandkumar Baburao Bodhgire*

*Assistant Professor,
Department of Economics,
Swami Ramanand Teerth Marathwada University,
Nanded City, Maharashtra, INDIA
Email Id: n99bodhgire@gmail.com

ABSTRACT:

Financial inclusion is the major means of connecting individuals to the financial system. Therefore, financial organisations and governments must collect information from societies and individuals to make more informed decisions. The researcher used an analytical descriptive research approach to collect primary data from Swami Ramanand Teerth University Nanded which comes under Maharashtra State in India through an electronic questionnaire. As a result, the researcher reached the following conclusions: According to the respondents, there are no educational programmes in universities and colleges about financial services and most of the students have knowledge of financial products and digital methods for transactions but not in detail knowledge and not utilizing for day to day transactions.

KEYWORDS: *Financial Inclusion, Bitcoin, Digital Payments, Financial Products.*

INTRODUCTION

The main concept of financial inclusion is how to provide financial services to the low-income earning group. (Bhagwandas, 2018) Financial inclusion, also known as inclusive financing, ensures that low- and middle-income people have access to financial products and services at a reasonable cost through a fair and transparent mechanism operated by mainstream financial institutions (Rangarajan Committee, Government of India, 2008). Following nationalisation, the Indian banking sector expanded at an unprecedented rate. Over 102,343 branches were established after 1969, compared to 8700 before nationalisation. The Indian government and the Reserve Bank of India are critical in establishing banks and financial infrastructure to provide financial access and assistance to the poor rural section of society. (Sharma, 2017) Many researchers have been drawn to the concepts of financial inclusion because it is one of the fertile contemporary developments with a green space for research and conducting applied studies. It is worthy of academic study because of the strength of its relationship with both political and economic decision-making. This significance grew following the **Maya Declaration (2011)** and the Group of Twenty. The Group of Twenty recognised the importance of financial inclusion policy through its members in 2010. The Organization for Economic Cooperation and Development has worked with them since 2013 on financial literacy and consumer protection. Financial inclusion stimulates economic growth, particularly through the contribution of digital technology. This is the basis for financial inclusion. Financial inclusion is a game changer for reducing poverty, increasing income, and improving customers' access to various financial services. The primary goal of this study is to determine how much students trust various digital

products within financial technologies to use them and gain access to them. To achieve the goal of inclusive growth, securing access to financial services is inextricably linked to financial inclusion. It is based on the premise that a personal independence culture encourages interactions between society, from the family to financial intermediaries, and then access to financial markets. Individuals must obtain financing and pay bills to obtain a final result on the index of society as a whole. Considering individuals' educational levels, generational differences, and other time-related criteria. According to Bhagwandas, Financial Inclusion refers to universal access to a wide range of financial services at a reasonable cost, with all financial services such as insurance and equity products. (Bhagwandas, 2018) Much literature has dealt with reading financial inclusion from various perspectives. The study by Yan Shen and James Huang focused on the digital financial inclusion model, which reflects not only the extent to which individuals use available infrastructure but also the strength of the financial system. Yan Shen and James Huang's study adopted the construction of a digital system for assessing financial inclusion for country comparisons. The Digital Financial Inclusion Index was created using data from the World Bank and the International Monetary Fund to assess the level of digital financial inclusion in 105 countries. The link between digital financial inclusion and economic growth has been investigated. He came to the conclusion that digital financial inclusion has a significant positive impact on economic growth. and has spillover effects on neighbouring countries. (Yan Shena, 2020) The perspective of Technology in Achieving Financial Inclusion in Rural India. was a research paper by Shashank Bansal. Bansal says, "Efficiently mobilising their household savings and allocating them to the economy's growing credit requirements aids in the country's long-term development. People's access to financial products and services is critical to a country's welfare and growth. Inclusion of a section of the country into the mainstream financial system In terms of mobilisation and utilisation of funds to support the country's inclusive growth, there is still a significant gap between growth expectations and ground realities. There is also a significant disparity in access to financial services between people living in rural and urban areas. The outcomes of this study were: There is a need for effective tools to bridge the gap and bring every population segment, whether rural or urban, into mainstream financial activities. Modern information and communication technology (ICT) can be used to create a platform that allows us to provide financial services to people in remote areas. Technology intervention assists banks in lowering costs, increasing customer reachability, and managing business risk more effectively, which was his recommendation. (Bansal, 2014) A change in the digital banking services usage pattern by Indian rural MSMEs during demonetisation and COVID-19 pandemic-related restrictions was a research paper by Shafique Ahmed and Samiran Sur. The study dealt with the economic situation of microfinance institutions during the COVID-19 epidemic. Shafique and Sur emphasised the importance of leveraging artificial intelligence with the availability of low-cost internet and simple-to-use devices. Especially since the government has adopted electronic transformation in its policy. (Sur, 2021)

Financial inclusion is founded on four components, which serve as the foundation for financial inclusion policies. -As Ravindra Tripathi mentioned-

(1) Access: This aspect of financial inclusion highlights the availability of financial services and products from regulated institutions. This component aids in determining the availability of essential services such as bank branches and bank accounts, as well as the reach of financial services. Policymakers can assess the effectiveness of their policies using this component.

Banking services, savings, and deposit patterns access are clearly defined by ability, affordability, and physical proximity.

(2) Quality determines the suitability of financial products for consumers. Products must be designed in a way that incorporates customer needs.

(3) Application: The term primarily refers to the application and frequency of financial products. Policymakers can use this component to analyse the barriers that prevent financial inclusion. This component also contributes to individuals' financial inclusion. As a result, developers must implement simple technical programs for people of various ages to attribute the element of accessibility to ease of use.

(4) Well-being: This component helps to highlight the financial well-being of society's marginalised people. This component summarises the integration of the seventh four. It is the final goal of economic policies to provide easy access to everyone to increase the economic system's efficiency and achieve financial well-being for all. (Yaday, 2019)

After integrating the four pillars, we find that electronic wallets or digital payments represent easy access and achieve tangible economic prosperity. This idea is what DrS.Vasantha talked about in his research paper -Impact of Mobile Wallets on Cashless Transaction- According to DrS.Vasantha, India has the world's largest market for smartphone and mobile applications for payment transactions. Digital wallets have a significant impact on the increased use of cashless transactions. He concluded that the use and application of mobile wallets are widespread among young people aged 18 to 25. (S.Vasantha, 2019) While Laily and Salina see in their research. (Financial Prudence through Financial Education: A Conceptual Framework for Financial Inclusion) financial inclusion products facilitate another matter, which is the ease of managing wealth and achieving financial profits through electronic lending tools. It creates the opportunity for a successful connection between investors and borrowers. (Kassim, 2018)

- **Electronic Payment Concept**

Laalaoui and Hamani show in their research paper -The contribution of Electronic Payment to Enhancing Financial Inclusion- that digital payment means settling transactions electronically via computers or in any electronic form, using means and special techniques to make cash payments between the parties involved. (Hamani, 2020) Looking at the last four pillars of financial inclusion, we find that electronic payment has the following characteristics: ease of use; security when compared to paper money; multiple areas of service; confidentiality; and being viewed as a tool to stimulate trade and facilitate exchanges.

OBJECTIVES OF THE STUDY:

- 1- To know awareness of financial inclusion products among university students.
- 2- To understand awareness of digital payment methods among university students.
- 3- To take in a detailed review of financial products and digital payments method.

RESEARCH METHODOLOGY:

The researcher employs an analytical descriptive research method based on the analysis of primary data collected to analyse financial products and digital payment method awareness. The current study has assessed university students' understanding of financial products and digital payment methods. Therefore, a survey was carried out, and data was gathered from 60 SRTM

students. Districts, Maharashtra-Nanded. The questionnaire on financial products and digital payment methods contains 20 questions, with the results shown in the tables below. The questionnaire is divided into two sets of questions. The first section is personal information related to gender, age, personal income, and the father's occupation. The second section is also associated with knowledge and performance measures, as it measures the extent of students' knowledge, the extent to which applications are used, and the extent of familiarity with digital products.

RELEVANCE OF THE STUDY:

This research can assist bankers, government officials, and academics develop better strategies to meet the needs of businesses, mainly rural micro, small, and medium-sized enterprises. Before implementing any plans or policies for using banking products and electronic software, the government or banks must comprehend and comprehend what it takes to gain their trust in using these digital services. Furthermore, petite, small, and medium-sized rural enterprises primarily serve local markets. Therefore, local customers should be encouraged to use digital payment services, enabling local businesses to do the same.

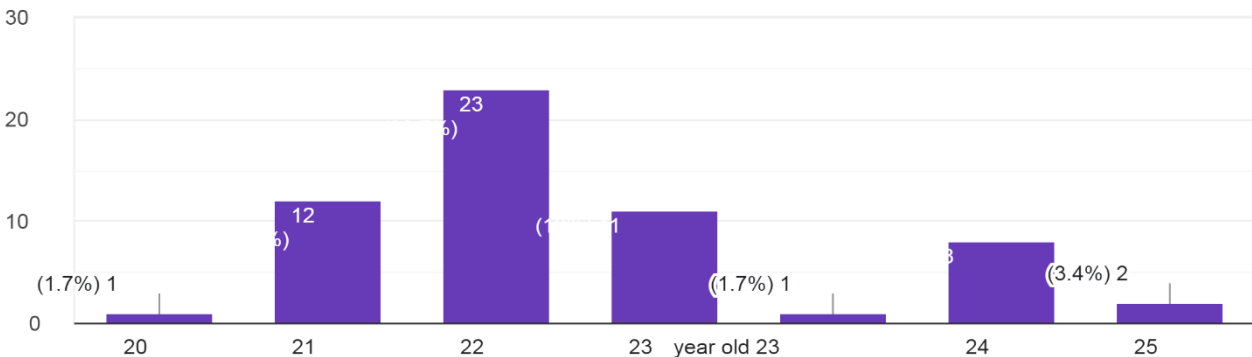
ANALYSIS AND CONCLUSION:

An electronic questionnaire was conducted for the students of Swami Nanded University, and the number of respondents was 60 -students-. From the districts and villages of the city (Antargaon-Bhambari- Janapuri- MoklewadiOmarkhed-) We will analyse the questionnaire according to the parts through which the questionnaire was conducted, as follows:

- **Age group**

The age groups ranged from 20/25. In varying proportions, as shown in the following figure:

Figure 1 Age groups of respondents



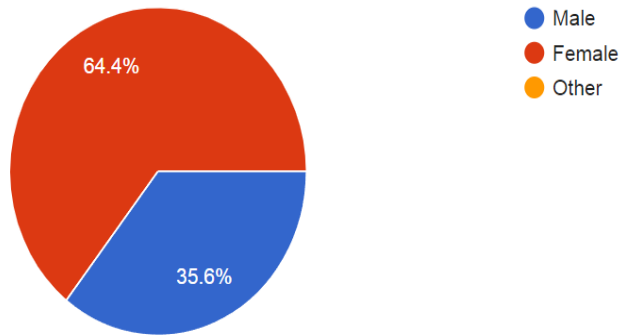
- **Gender**

The different percentages for males and females ranged as follows:

Male = 64.4

Female = 35.6

Figure 2: a gender comparison

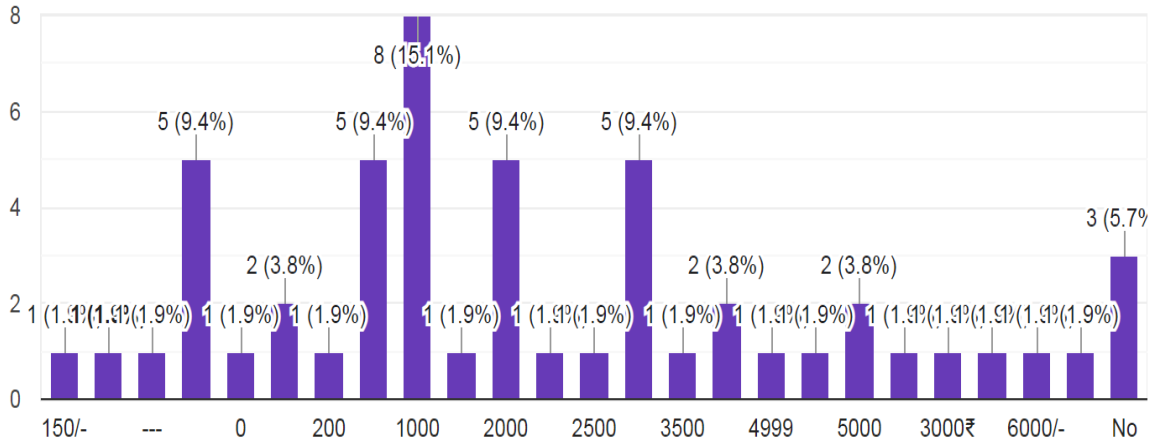


• **Estimated Monthly Pocket Money**

Estimated monthly pocket money. Where the respondents can be divided according to the following categories.

- 1) total respondents { 1 } Estimated Monthly pocket Money {negative 150}
- 2) total respondents { 2 } Estimated Monthly pocket Money {zero}
- 3) total respondents { 1 } Estimated Monthly pocket Money {200}
- 4) total respondents { 5 } Estimated Monthly pocket Money {500}
- 5) total respondents { 8 } Estimated Monthly pocket Money {1000}
- 6) total respondents { 1 } Estimated Monthly pocket Money {1500}
- 7) total respondents { 5 } Estimated Monthly pocket Money {2000}
- 8) total respondents { 1 } Estimated Monthly pocket Money {2200}
- 9) total respondents { 1 } Estimated Monthly pocket Money {2500}
- 10) total respondents { 5 } Estimated Monthly pocket Money {3000}
- 11) The rest ranges from {3000} to {6000}.

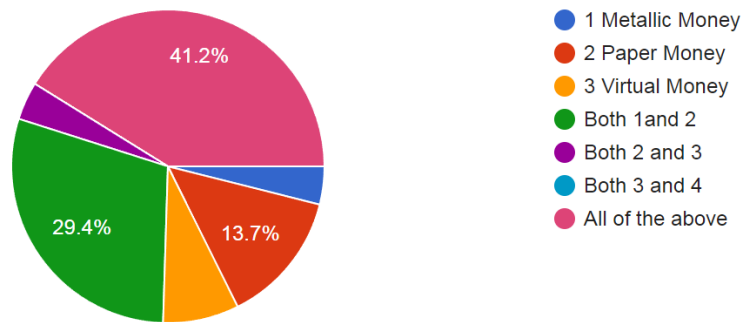
Figure 3:• Estimated Monthly Pocket Money



• **Are you aware of the following types of Money as Medium of exchange?**

The first type was metal money, with a percentage of 3.9%. The second was paper money with 13.7%. and the third was virtual money, with 7.8%. The 4th option was 1-2 with 29.4%. The 5th option is 2-3 with 3.9%. And the ratio for options 3-4. And the proportion of all the previous options was 41.2%.

Figure 4: Comparison of confidence between types of money



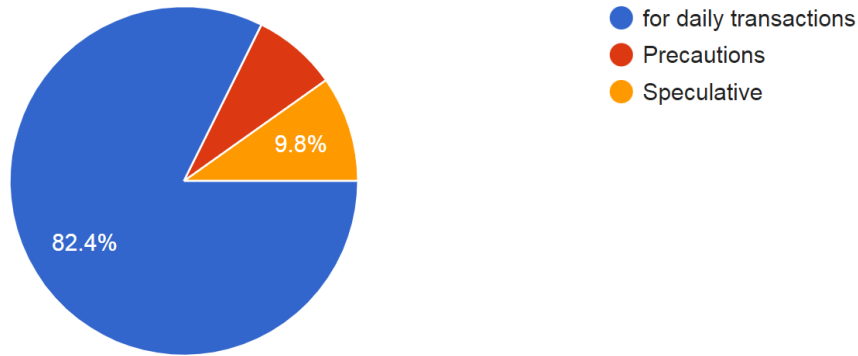
• **State the main purpose behind holding money yourself.**

For daily transactions= 82.4%

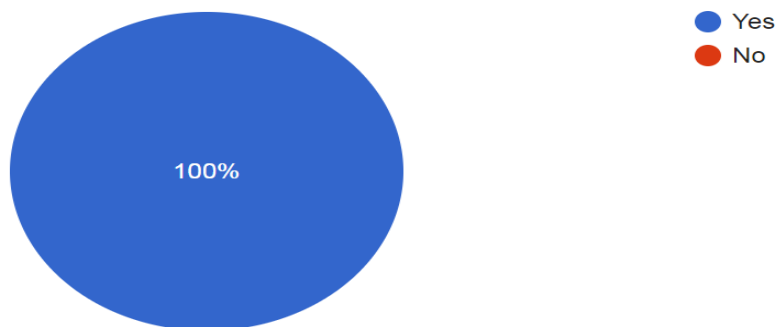
Precautions=7.8%

Speculative= 9.8%

Figure 5 Purpose behind holding money



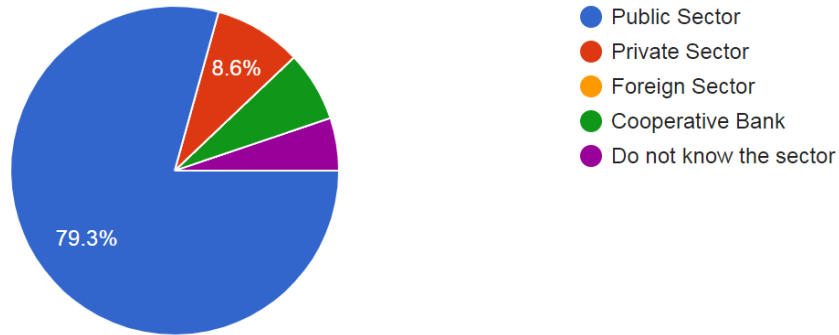
• **Do you have a bank account?**



• **Which type of bank do you prefer?**

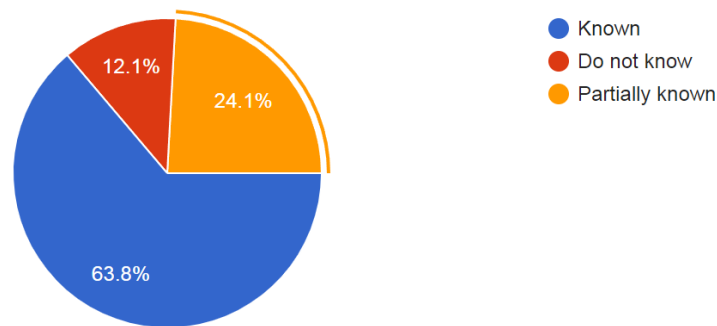
- 1) Public Sector=79.3%
- 2) Private Sector= 8.6%
- 3) Foreign Sector=0
- 4) Cooperative Bank=6.9%
- 5) Do not know the sector=5.2%

Figure 6 type of bank preference



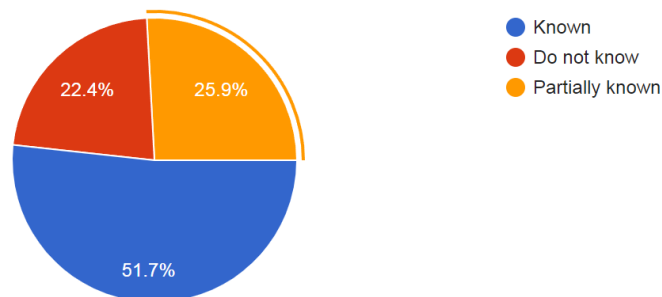
- Do you know what facilities are available for customers in the bank?
63.8% were known, 12.1% weren't known, and 24.1% were partially known.

Figure 7 facilities available for customers in the bank



- Do you know what kind of loan the bank provides to customers?
51.7% was known, 22.4% wasn't known, and 25.9% was partially known.

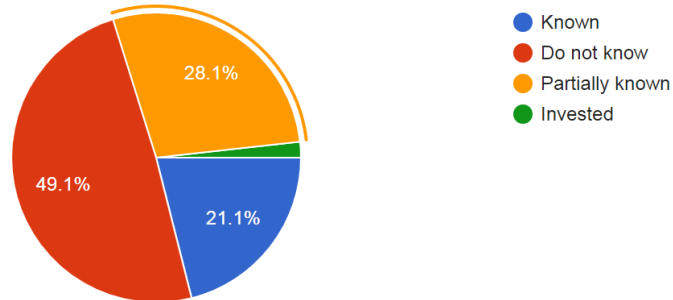
Figure 8: types of Loans provided by the bank to customers



- Do you know about the equity market?

49.1% didn't know, 21.1% was known, 28.1% was partially known, and 1.8% were invested.

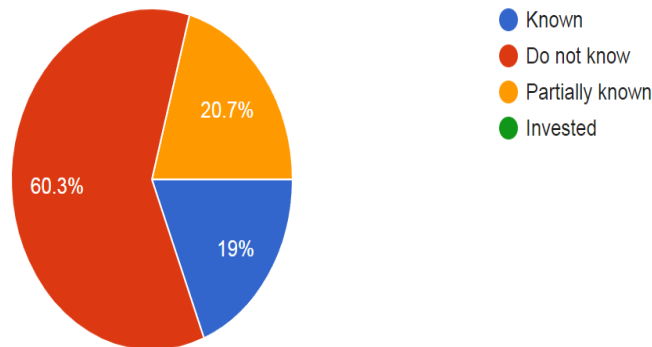
Figure 9: Knowledge about the equity market



- **Do you know about the commodity market?**

The percentage of knowledge reached 19%, while the percentage of non-knowledge reached 60.3%, 20.7% partially know, and no one invested.

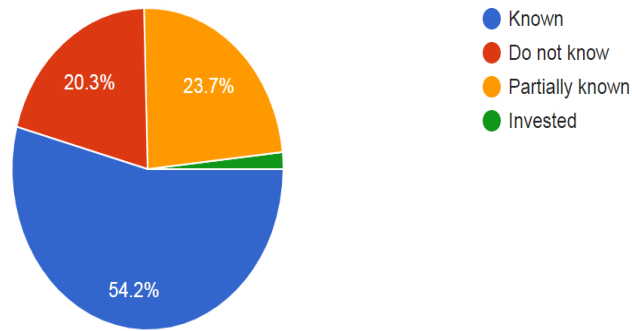
Figure 10: Knowledge about the commodity market



- **Do you know a mutual fund?**

54.2% Known
20.3% Do not know
23.7% Partially known
1.7% Invested

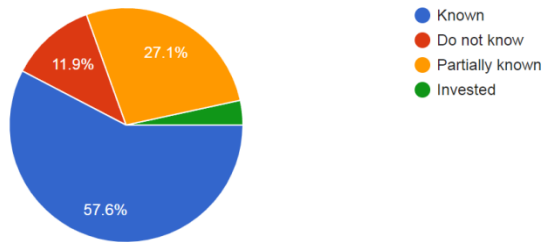
Figure 11: Knowledge about the mutual fund



• **Do you know about types of insurance?**

- 57.6% Known
- 11.9% Do not know
- 27.1% Partially known
- 3.4% Invested

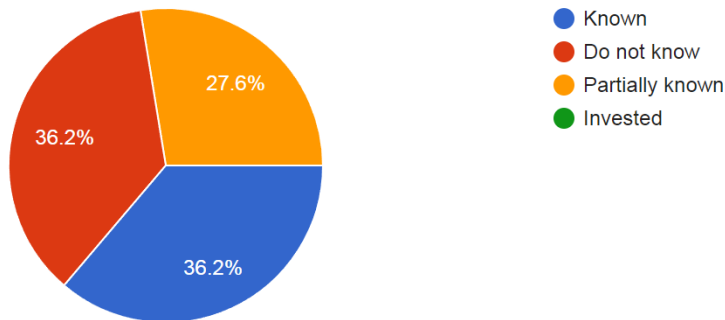
Figure 12: Knowledge about the types of Insurance



• **Do you know about Real Estate?**

- 36.2% Known
- 36.2% Do not know
- 27.6% Partially known

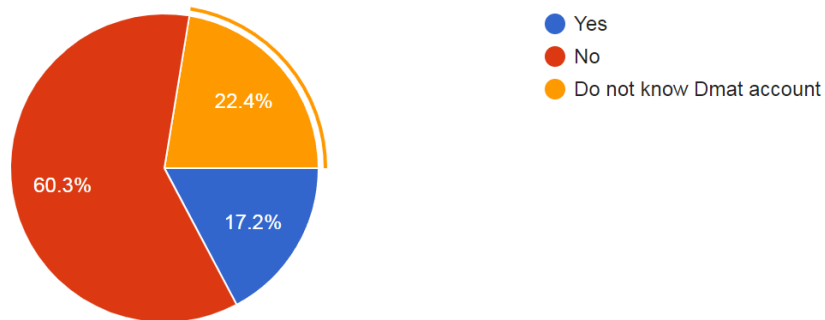
Figure 13: Knowledge about the Real Estate



• **Do you have a D mat Account?**

1.2% says yes. 60.3% say no. 22.4% Do not know Dmat account.

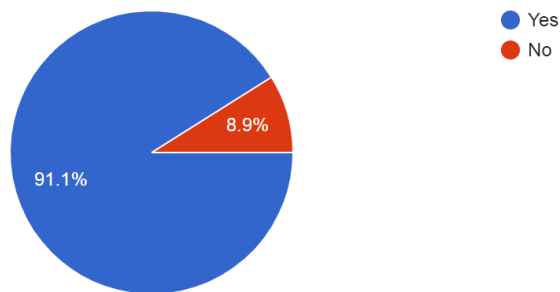
Figure 14: Having D mat Account



- **Is there any difference between the concept of saving and investment?**

91.1% Yes. 8.9% No

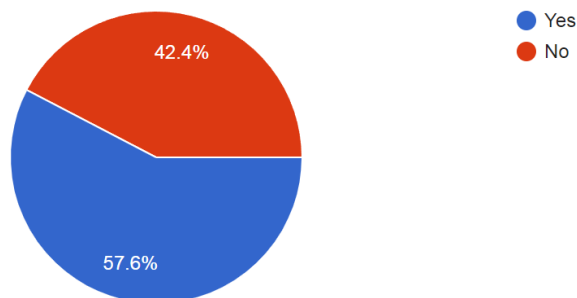
Figure 15: knowledge about the difference between the concept of saving and investment



- **Do you use a mobile banking app for transactions?**

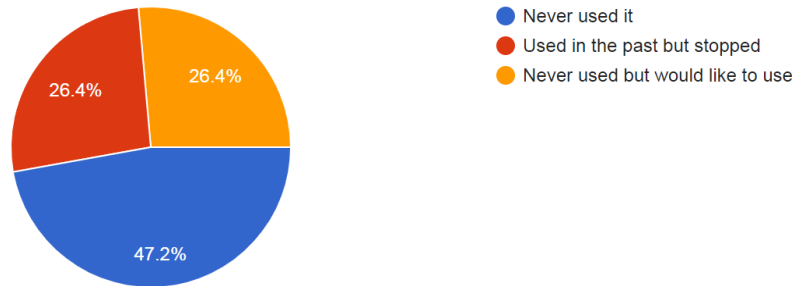
57.6% yes. 42.7% No

Figure 16: using the mobile banking app



- **State the status of digital payment adoption.**

Figure 17: digital payment adoption

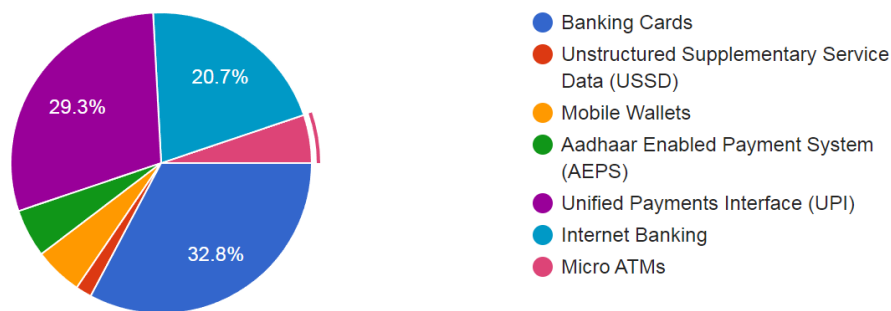


• **Which of the following Digital Payment Methods do you use regularly?**

The means through which digital payments are made varied according to the respondents, as follows:

Banking Cards	32.8%
Unstructured Supplementary Service Data (USSD)	1.7%
Mobile Wallets	5.2%
Aadhaar Enabled Payment System (AEPS)	5.2%
Unified Payments Interface (UPI)	29.3%
Internet Banking	20.7%
Micro ATMs	5.2%

Figure 18: comparing Digital Payment Methods

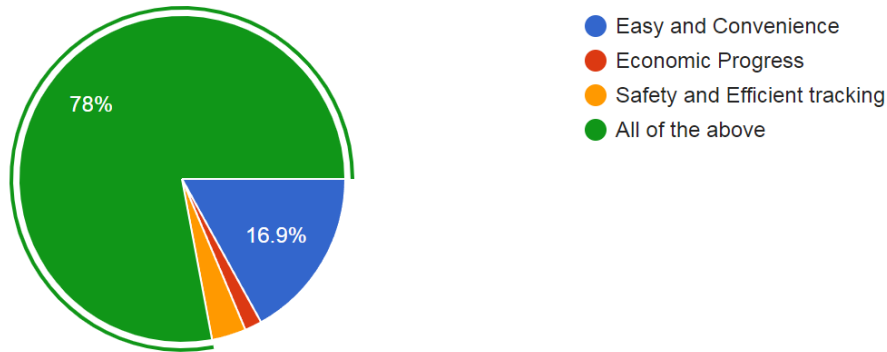


• **What is the reason behind the adoption of digital payment methods?**

What is the reason for adopting the digital payment method? Four options were given.

- 1st: easy and convenient, in proportion=16.8%
- 2nd: a developed economy, and a percentage of 1.7%
- 3rd: Safe and effective tracking, and their percentage was 3.4%
- 4th:All of the above, and their percentage was 78%

Figure 19: the reason behind the adoption of the digital payment method

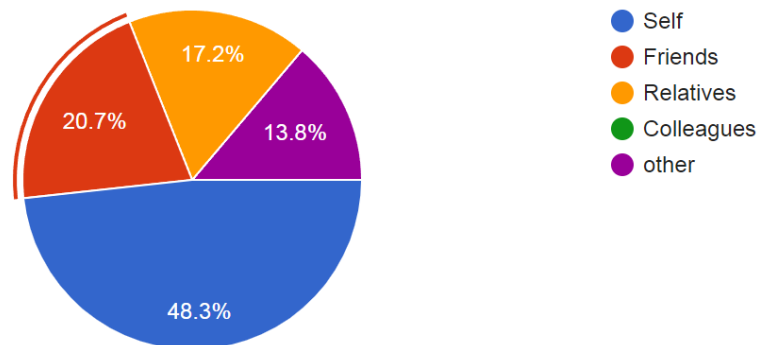


• **By whom have you learned about using digital payment methods for transactions?**

To answer this question, several options have been developed, which are shown in the following table

Self	48.8%
Friends	20.7%
Colleagues	17.2%
Relatives	0
Other	13.3%

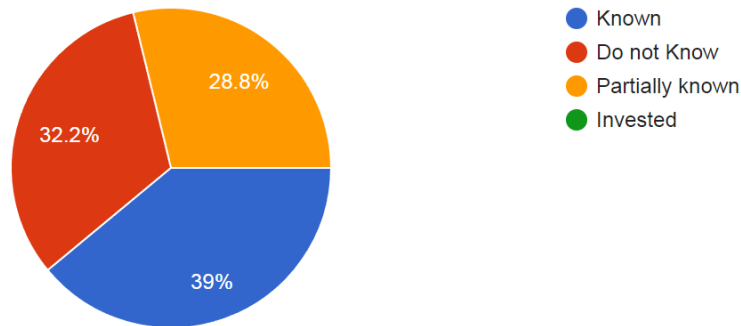
Figure 20: Source of acknowledgement about using digital payment methods for transactions.



• **Are you aware of Bitcoin?**

The data of the answers to this question shows that 39% of the students are familiar with Bitcoin, while 32.2% do not know anything about it. Furthermore, 28% chose moderate knowledge. In contrast, none of the students is invested in BITCOIN.

Figure 21: Awareness of Bitcoin



CONCLUSION

The summary of the previous data and the most important findings are that: all the students in the study have bank accounts, which reflects the extent of the student's financial awareness thanks to the government programmes and continuous awareness. The average portfolio of an individual is between 1500 and 2000. Most students do not have a specific preference for the quality of money, as all types of capital are equally desirable to them. The main purpose of using digital wallets or channels is to make daily transfers more often than others, with prudent use in second place. The measure of knowledge among students shows that most of them are unaware of the stock and commodity markets. The other thing is that most people are familiar with the difference between savings and investment accounts. The critical result of this survey is that only half of the study samples are those who use electronic payment applications. The other side shows the convergence of use between bank cards and UPI applications, with an increase in bank cards of 3%, an increase in usage.

BIBLIOGRAPHY

- Bansal, S. (2014). Perspective of Technology in Achieving Financial Inclusion in Rural India. *Symbiosis Institute of Management Studies Annual Research Conference* (pp. 273-480). Procedia Economics and Finance.
- Bhagwandas, k. (2018). bankers perception on the role of technology in furthering financial inclusion. *G L S univervsty*, 2-26.
- Hamani, L. a. (2020). The contribution of electronic payment to enhancing financial inclusion. *Al Mishkah journal- Al jaeryea*, 42-56.
- Kassim, L. D. (2018). Financial Prudence through Financial Education : A Conceptual Framework for Financial Inclusion. *JAKU \islamic economic*.
- S.Vasantha. (2019). Impact of Mobile Wallets on Cashless Transaction. *International Journal of Recent Technology and Engineering*.
- Sharma, s. s. (2017). development of ITC E Choupal based financial inclusion model. *indian journal of finance*.
- Sur, S. A. (2021). Change in the uses pattern of digital banking services by Indian rural MSMEs during demonetisation and Covid-19 pandemic-related restrictions. *Vilakshan - XIMB Journal of*.

Yaday, R. t. (2019). Financial Inclusion In India Through Pradhan Mantri Jan Dhan Yojana: An Empirical Analysis Of Statistical Evidence. *indian journal of finnce*, 42.

Yan Shena, W. H. (2020). Digital Financial Inclusion and Economic Growth: A Cross-country Study. *International Conference on Identification, Information and Knowledge in the internet of Things*, (pp. 218-222). ScienceDirect.

POLITICAL INSTABILITY IN UZBEKISTAN SINCE THE 1980S AND ITS CURRENT IMPLICATIONS

Khumoyun Bakhtiyarov*

*Independent Researcher,
Thompson School,
15/2 Furqat Street. Tashkent, UZBEKISTAN
Email id: khumoyun_bakhtiyorov@gmail.com

ABSTRACT

Political instability in Uzbekistan, a significant Central Asian nation, has been a subject of considerable concern for decades. This article explores the evolution of political instability in Uzbekistan since the 1980s, with a particular focus on its contemporary implications. Drawing on a multi-method approach that combines historical analysis, empirical data, and qualitative research, this study aims to shed light on the root causes and consequences of political instability in the country.

The research begins by examining the historical backdrop of Uzbekistan, tracing the origins of political instability to the late Soviet era. It delves into the sociopolitical dynamics and economic factors that have contributed to the persistence of instability. In its assessment of current implications, the study addresses the impact of political instability on regional stability, security, and socioeconomic development. It discusses the potential consequences for neighboring countries, the international community, and the global order.

In conclusion, this article offers valuable insights into the complex issue of political instability in Uzbekistan and its implications for the region and the world. It serves as a timely resource for scholars, policymakers, and practitioners seeking a deeper understanding of the challenges and opportunities associated with the changing political landscape in Central Asia.

KEYWORDS: *Civil Society, Reforms, Democratic Transition.*

INTRODUCTION

After assuming the role of the general secretary of the Uzbek communist party in 1959, Sharaf Rashidov was tasked with overseeing the cotton production in Uzbekistan, which was a major contributor to the Soviet Union's cotton output. However, Moscow's demands for increased cotton production set unrealistic targets beyond Uzbekistan's capacity, hampering economic diversification and negatively impacting the standard of living for Uzbek citizens. To meet these unattainable goals, Uzbek leadership resorted to reporting inflated figures, leading to a corruption scheme that Andropov and Gorbachev aimed to dismantle following Brezhnev's and Rashidov's deaths. These events significantly contributed to enduring political instability and the resurgence of Uzbek national identity.

Subsequently, the underprivileged and malnourished people of Uzbekistan, particularly in the Ferghana valley, gravitated toward a radically different interpretation of Islam that challenged the existing Soviet political order. After gaining independence in 1991, radical Islamists gained influence among the population, causing concern among politicians in Tashkent. This resulted in

the dissolution of all religious groups and a wave of fear regarding Islam's impact on Uzbekistan, affecting individuals unrelated to terrorism or extremism.

The crackdown on Islamic extremism, coupled with the implications of the “Cotton Scandal”, triggered a new wave of political instability and economic stagnation in Uzbekistan. This not only fueled public discontent but also led to brief periods of Uzbekistan's political isolation on the world stage due to the consistent violations of human rights and the abuse of power.

Literature review

In the article, the reflection of socio-economic problems in the years of reconstruction in public appeals is explained on the basis of historical and sociological methods - systematic analysis, comparative-historical, structural, functional approach, comparative-logical, analytical, sequence, impartiality, objectivity principles. The history of the period of reconstruction has been studied by a number of scientists. In particular, G. Nadzhimov, M. Nishanov and Yu. Ergasheva's monographs also include D. Habibullaeva, J. Aytmurodov, Q. Ergashev, V. Rajapov, Kh. Yunusova, M. Alikhanov, Z. Yusupov, A. Dissertation studies of authors such as Mavrulov and N. Mustafoeva[2] are among them. However, the issue of the current socio-economic and political life of this period is reflected in the appeals of the population as a separate research object.

Discussion

At the initial stage of the reconstruction policy that began in the Soviet society, no particular change was noticed, the situation in the allied national republics, including Uzbekistan, remained tense. The wrong way of developing all sectors of the national economy at the same time without taking into account the country's capabilities was taken. During this period, the republic was far behind the average level in the Union in terms of all main economic and social indicators. and fell to one of the last places in the country. In particular, it took the 12th place among the allied republics in terms of production of gross social product per capita, and one of the last places in terms of income level and consumption of basic types of products. In terms of production of national income per capita, it is 2 times the average level in the Union, 2.5 times in terms of production of consumer goods, 2.5 times in terms of labor productivity in industry, and 2 times in terms of labor productivity in agriculture times, the average consumption of meat products, eggs, milk and milk products of the population is 2 times behind [3]. At the same time, the demographic indicator shows that the rate of population growth in Uzbekistan is more than three times higher than the rate of the Union [4]. However, for many years, such population growth was not strengthened by increasing the number of jobs in industry and other sectors of the economy, and by creating the necessary conditions for the livelihood of the population. This led to the deterioration of people's living conditions, increase in the number of unemployed, reduction of social labor productivity and income of the population, and ultimately, a decrease in the well-being of the people. Economic problems, combined with the demographic situation, made the solution of social issues extremely urgent. During this period, the social sphere in Uzbekistan also became a sad sight. The provision level of public education, health care, preschool educational institutions did not exceed 40 percent[5]. The way of life of the people of this period, the people's dissatisfaction with the existing political system, were reflected in the appeals of the people kept in the archives, as well as in the “open letters” published in newspapers and magazines. In particular, two thousand from the editorial office of “Council of Uzbekistan” for 1974-1988, 920 from “Literature and Art of Uzbekistan” for 1983-1990, 300

from “Pravda Vostok” for 1985-1989, 80 letters from “Village Truth” for 1985-1987 and 700 letters from “Young Lenin” for 1985-1991 were received [6]. It can be seen that, despite the difficult socio-economic situation, positive steps have been taken towards democratization of society, transparency, and the opportunity to unite different opinions. Various opinions were expressed freely in the press, radio and television. An analysis of the appeals shows that almost every letter openly or indirectly criticized the government's rudeness and insolence. For example, residents of the Kalinin collective farm of the Samarkand region write: “...our ears are used to hearing empty promises” [7]. Publication in the press contributed greatly to this. Most authors tried to shed light on the causes and origins of the problem and find its culprits. A certain part criticized the neutrality of the government. It is known that in 1985-1989, the cotton policy of the Soviet government, the bureaucratic rebirth of the Soviet nomenclature, corruption, the decline in production rates and other negative features of the so-called true socialism were sharply criticized. There was a strong wave of condemnation of his vices in the media pages. In particular, the topic “Tragedy of the Archipelago Sea” occupied the first pages of periodicals. This flood of letters in the media appeared under the influence of the publicity given during the reconstruction. Some of the citizens' letters were published in newspapers and magazines as part of “opinions”. In one of the letters sent to the editors of “Literature and Art of Uzbekistan”, the author writes: “At the writers' congress, two Russian writers (G. Astafiev and V. Rasputin) opposed the transfer of Siberian waters to Central Asia. We cannot stand against it because the power is in their hands. The freedom regulated in the constitution remains only on paper and only for showing to foreign countries. The only way to save the Aral Sea is to reduce the development of deserts, leave the necessary amount of water and pour the excess water into the sea. There is no need to send several tons of polys crops to Russia. If asked, it must be said that there is no water, so we cannot grow it. You should water the Island often, not letting it dry out. They take our gas to the Urals and we use dung (animal manure). Oh, if only a brave speaker would appear, he would take the podium and scientifically substantiate these points. Please send the letter to some scientist or writer” [8]. In the letter sent by the hydrogeologist of the research and research department of the "Soyuzgidropalkhoz" institute named after Koryukin, the following proposals are raised: 1) on the use of underground containers as adjustment and transport water; 2) soil from the experience of Israel and the USA on obtaining clean water by condensing the atmospheric moisture of the air circulating in the system of pipes laid in the cold zone; 3) on increasing the bioproductivity of the sea [9]. Such appeals and the current situation became the basis for the government to apply several practical measures on the issue. In particular, on November 9, 1989, the Decision of the Central Committee of the Communist Party of the Soviet Union “On restoring the ecological balance of the archipelago” was adopted [10]. The authors used various techniques as a motivation for their appeal: open criticism, propaganda, appeal and even a business proposal. In particular, within the fund of the State Nature Protection Committee of Uzbekistan, the work “Complaints and suggestions of citizens on improving the environmental situation in the Aral Sea” is preserved. They appealed to district, regional and republican party and Soviet bodies. Hundreds of thousands of citizens marched from corridor to corridor, door to door, complaining to the Central Committee of the KP, local authorities that their rights and legal interests were violated. Dissatisfaction has increased especially among women. In 1986-1987, 270 women set themselves on fire in the republic [11]. This situation was an expression of the last protest against the violation of their dignity and rights. In addition, many innocent people were executed in Uzbekistan as a result of another huge problem of that time, the “cotton case”. In the regions, the protests of the population became more and more

intense. In 1989, the inter-ethnic conflicts of Tashkent, Fergana, Andijon were actually caused by the failure to take practical and realistic measures in relation to the accumulated problems of everyday life. The Soviet leadership did not notice in time that in order to get the country out of crisis and crisis, it is necessary to switch from the administrative-command system, management and distribution of all resources based on centralized planning to a regulated market economy. But at the same time, the second important benefit of the reconstruction period was publicity. In the years when the communist ideology was in power, even in the fiction literature, it was possible to reflect the life events in the society only in an interpretative or positive way. Writers did not have the opportunity to take a deep look at these events and analyze them artistically. As a result, many works that idealized the Soviet reality and were far from the reality of real life appeared. The greatest opportunity given during the years of reconstruction was to take a careful look at such events in the life of Soviet society, to reevaluate the falsified and misrepresented pages of the republic's history.

CONCLUSION

In general, such an analysis of letters written by citizens to the authorities or the mass media shows that in most cases the appeals are very rational and well-thought-out actions with clear practical goals related to solving everyday needs and interests. It allows us to emphasize: urban development, improvement of rural infrastructure, sanitary-epidemiological activities, environmental protection served as a certain strategy of social influence on the authorities based on purely pragmatic arguments. Sources of this type are of special scientific interest as a reliable indicator of what bothered their authors (applicants), what problems citizens raised before authorities and administrative bodies.

However, the current socio-economic tension could not be solved with appeals alone. It should be noted that today's complex path and historical experience are important in the education of the young generation. Based on this, it is appropriate to focus the direction of scientific research on objective scientific study, analysis and delivery of appeals related to this period to the general public. Letters of citizens of the last years of the Soviet state and the period of sovereign development of Uzbekistan are available in the archives of local and central editions of newspapers and magazines. Most of them have been published, but the main purpose remains unknown to researchers. The study and introduction of a collection of historical sources during this period of change and socio-political and socio-economic reforms will help to shed light on the history of the daily life of the local population in a unique way.

REFERENCES

1. Rutland, P. (2023). Thirty Years of Nation-Building in the Post-Soviet States. *Nationalities Papers*, 51, 14–32.
2. Rajapov V. Changes and problems in the field of culture in Uzbekistan in the 80s of the 20th century: history science. name ... diss. -Tashkent, 2006; Alikhanov M. Deyatelnost tvorcheskoy intelligentsii Uzbekistana v period obreteniya nezavisimosti i ee ukrepleniya (1985-2000 gody): Autoref. diss. ... candy. ist. science -T, 2007; -Tashkent, 2007; Yunusova H. T, 2009; Yusupov Z. Nationality and internationalism in the culture of Uzbekistan (1970-2000 years): history science. name ... diss. -Tashkent, 2011; Mavrulov A., Culture of Uzbekistan in the modern stage: general situation. Problems, principles of development (mid-70s-1990s): Doctor of historical sciences. diss. Autoref. -Tashkent, 1993; Mustafaeva N. The

main trends and problems of the culture of Uzbekistan in the 20s-30s of the 20th century in the historiography of the period: Tarikh science. name ... diss. -T, 1999.

3. Abuyeyev H.O. Doctor of Philosophy (PhD) diss. -T, 2020. 56 p.
4. New history of Uzbekistan, book 2 "Uzbekistan during Soviet colonialism". Tashkent.; 2000, 648 p.
5. Rajabov Q, Abueyev H. Decay of Soviet state and reconstruction policy in Uzbekistan SSR 1985-1991.
6. National archive of Uzbekistan 837 fund 41 list, case 6556, sheets 43-44.
7. "Soviet Uzbekistan" August 11, 1988 No. 183.7.P-2806 FUND. Description 1. Case 15. 1.7. letters on political, economic, cultural issues.
8. National archive of Uzbekistan. P-2806 FUND. Description 1. Case 16. 1.7. letters on political, economic, cultural issues.
9. National archive of Uzbekistan. P-2806 FUND. Description 1. Case 16. 1.7. letters on political, economic, cultural issues.
10. Materials of the archive of the coordinating methodological center under the FA of the Republic of Uzbekistan on issues of the latest history of Uzbekistan, RGANI, 89 fund, 35 list, 29 work, 1-4 sheets.
11. New history of Uzbekistan. Book 2. Uzbekistan during Soviet colonialism. Scientific editor: M. Jorayev. -Tashkent: Sharq, 2000. p. 624

THE ESSENCE OF THE CONCEPT OF FAMILY LIFE IN MODERN PSYCHOLOGY

Razakova Raykhan Saylaubekovna*; Sherzhanova Nodira Alisherovna**;
Solayev Og'abek Ilhombek o'g'li***

*Associate Professor,
Department of "Pedagogy and psychology"
Urgench State University
Uzbekistan, Urgench
Email id: r_razakova@mail.ru

**Teacher,
Department of "Pedagogy and psychology"
Urgench State University
Uzbekistan, Urgench
Email id: nodira_sh@gmail.com

***Teacher,
Department of "Pedagogy and psychology"
Urgench State University
Uzbekistan, Urgench
Email id: o_solaev@gmail.com

ABSTRACT

This article examines the meaning of the concept of family life in modern psychology.

KEYWORDS: *Complementary Relations , Environment, Problem, Personality, Family Social Concepts, Ethnicity, Couple, Conflict, Element, Education.*

INTRODUCTION

The analysis of scientific literature on the studied problem showed that there are problems related to family life and they remain relevant in all periods, attracting the attention of various researchers. Today, this concept is interpreted in various ways. There are many studies logically devoted to the study of this phenomenon of family, marriage, development of family relations and from different points of view. We believe that it is appropriate to disclose [1].

According to many researchers, the modern family as a micro-society of the whole society manifests all its needs and interests, as well as reflects all its changes. On the other hand, family life is dynamic, because it has characteristics that apply to the entire stage of society's development, among which socio-psychological characteristics are the leading ones.

According to E. G. Eidemiller, V. Yustitskiy, the family is a small social group, as any element of society, it differs in its character of unity. The important social necessity of the family is that its disappearance can lead to the disappearance of the whole humanity [2].

Analysis of literature on the topic. Today, the problems of family and human relations are ancient and relevant. Ancient scholars, philosophers, scientific writers, and modern researchers have paid attention to this area of life. It was studied in a broad sense from the point of view of

the process of formation of personality in the family . G. B. Shoumarov, V.M. Karimova, I.Y. Yokubov, E.G'. Goziev, B.R. Kodirov, O.M. Musurmonova, who conducted a lot of research in this direction by the mature psychologists of our Republic on the psychology of family and interpersonal relations, social and generational factors in the growth of a person, R.S. Samarov, B.M. Umarov, O'.B. Shamsiev, N.A. Soginov, F.A. Akramova, N.N. Salaeva, N.X. Lutfullaeva, O.A. Abdusattorova, X.R. Khaidarova and others have been studied and are being studied.

According to G.B. Shoumarov, I.O. Xaydarov, N.A. Soginov and others, the family is based on marriage or blood kinship, family members are connected by marriage, common living, common interests, feelings, aspirations, and a system of connections, partnerships, and relationships in which the individual and the needs of society are met. The concept of marriage, as a rule, is explained in the form of a separate connection between a man and a woman for the purpose of mutual benefit, birth and upbringing of future children, continuation of the family, running a common household, living together, etc. [3].

V.M. Karimova's research shows that the family is a more complex and multifaceted system of relationships than marriage, because in most cases it includes not only partners, that is, husband and wife, but also their children, as well as other also unites relatives. In addition, the family, according to the authors, in its essence, is very close to the general model of the entire society in which it operates. Generations of people are exchanged through the family, a person is born in it, and through it the lineage continues. Marital-family relations, as an important sphere of a person's life, determine his quality of life, make up his life area, and become an area of manifestation of his identity as a person. In this case, certain characteristics of the emergence and functioning of the family institution depend on the peculiarities of modern life.

The research work of Professor V.M. Karimova in her doctoral thesis is the social and psychological concepts of the family and its surroundings, i.e. sexual socialization, gender differences, femininity and masculinity qualities, and the formation of perceptions of parent-child interactions. - being related to the analysis of psychological characteristics was added to the science by introducing the concepts of family social imagination (OIT) to Uzbek psychology.

In particular, V.M. Karimova shows several stages of the formation of ideas about the family and its values:

1. The general social sphere of the formation of family imaginations.
2. Ethical-normative aspect of family imagination.
3. Legal sphere of family roles.
4. Economic aspects of family roles.
5. The reproductive aspect of family roles [1] .

Family social imagination is a complex psychological system with a complex character, which includes family relationships and all the knowledge and concepts that are formed about them.

In the framework of special psychology and family psychology, the research works carried out by G.B.Shoumarov and his followers are of practical importance due to their originality.

G. B. Shoumarov's research work shows a number of features of the problems of young families. Including:

- The significance of the period of formation of sexual and role relations of a young couple to concretely determine the functions of a young family;
- Socio-psychological characteristics of a young family are more widely and individually observed and formed;
- The child's personality;
- The role and importance of parents in the formation of a child's personality;
- Some features of the parents' family (one child, parents' lack of education, lack of communication culture, unhappiness, etc.)

economic poverty and housing shortage are focused on[3].

Results and Discussion

Thus, today the family is gaining independent importance as an important institution for the organization of personal and family well-being. Instead of traditional roles, there was a smooth, strapping cooperation based on the commonality of goals, needs, views and feelings of relationships and activities. Such activity is becoming not only an ideal, but also a reality for a growing number of families and an important characteristic of a new type of family.

O.G. Prokhorova emphasizes that today the family is a unique social institution, a mediator between man and society. Through it, the main values are passed from generation to generation, it is in the family environment that the powerful power of influencing the process of social development, production and the emergence of relations in society is concentrated[4].

According to L.B. Sneider, the family can be considered as a social institution only when it is characterized by the three main forms of family relations, that is, marriage, fatherhood and kinship ties. If there is not at least one of these indicators, then it is appropriate to use the concept of family group. In addition, according to the scientist, the family emerges as a spiritual and moral union consisting of partners and relatives, which are not only related to a common place of residence and economic dependence, but also to emotional feelings and special relationships [5].

M. Warden, A. Varga consider the family as a single whole, psychological, biological organism system, which has separate, but interrelated subsystems, among which:

polygamy , i.e., partner behavior of spouses is manifested as a model of mutual sexual relations, which is very important for the formation of couples;

parenthood, that is, related to the tasks of caring for and raising children, such as the model of mastering the roles of future fathers and mothers;

Each of the subsystems is considered very important in the formation and emergence of partners, serving as a model for learning. Parents - negative relationships in the child system (bad relationship with one or both parents, lack of parental support for children, belief in oneself as defective) to other people, own parents and relatives, later, it becomes the primary cause of aggression against the spouse.

UAKulakova, under the term family, suggests understanding a small social group based on the organization and management of a joint life and economy, consisting of emotional-significant relationships between its members, each of which has the power to move the personal development of each of them [6] .

S.A. Vekilova, V.Kalliakmanis say that the family is an open, self-organizing system, an integrated organization that is constantly interacting with the outside world and has a set of interrelated elements. they count. When considering the family, the authors distinguish its dimensions, laws of operation, life cycle stages. Family life is subject to the following laws:

homeostasis, according to which each system strives to maintain its position, strives for stability of its main indicators;

development, according to which any family strives to go through a full life cycle, at each stage of which special tasks aimed at maintaining the vital activity of the system are solved.

Each person becomes a free creator of his life, his social environment. In this regard, the concept of family is manifested in the process of family life, in which a person creates a long and strong relationship against various life difficulties with his environment . Taking into account the three criteria identified by the authors (solidity, care, closeness), family life is necessarily manifested by being in a long-term patronage relationship with a common residential area, but also not in spending a certain amount of time together as such. That is, in contrast to the traditional study of the family, the author emphasizes that joint family life is a process, active participation of partners in each other's lives, mutual attention and family relationships develop, special emphasis on a specific area where family life is carried out he gives

Summary

Thus, based on the above, the analysis of scientific literature on the studied problem shows the high relevance of studying issues related to family life, in which couple relations, the process of family relations, social - psychological adaptation is one of the main problems of modern social psychology. At the same time, certain aspects of family life were studied by scientists from different perspectives, which made it possible to reveal the essence of this phenomenon and form relevant definitions. For example, today, family life, moving in terms of its content, undergoes serious changes along with the development of society. directly related to the change. Family life appears as an important sphere of a person's life activity, determines the quality of his life in general, and appears as a force that activates his development as a person. In the framework of this study, family life is defined as a separate relationship between family members (married partners, children, relatives) characterized by the commonality of the place of residence, marriage, interests, feelings, general well-being and prosperity. it implies an understanding of the complex, multifaceted system of relationships and connections.

LIST OF REFERENCES USED

1. Karimova V.M. The Formation Of Social Ideas About The Family Among Uzbek Youth. Dissertation Written For Obtaining The Scientific Degree Of Doctor Of Psychological Sciences. - T.: 1994. - 312 P.
2. Razakova R.S. Peculiarities of Successful And Unsuccessful Family Members. 2 Journal Of Integrative Psychology . Vypusk 30 Chast 2. 2023 File:///C:/Windows/Temp/Rar\$Dia7408.49888/%D0%A0%D0%B0%D0%B7%D0%B0%D0%Ba%D0%Be%D0%B2%D0%B0%20%D0%A0.%D0%A1.%D0%92%D0%B5%D1%81%D1%82%D0%Bd%D0%B8%D0%Ba%202023-30 -2.Pdf

3. Shoumarov G ' .B. "Family Psychology". Study Guide For Students Of Academic Lyceums And Vocational Colleges . - T.: Sharq , 2000. - 65 P.
4. Saidmuratova Mb in Children Book to Study Interest Of Formation Psychological Features. - Psychol . Fb ... Ph.D Teeth _ Autorefer - T.: Tdpu, 2023, - 22 P. [Http://Library.Ziyonet.Uz/Uz/Book/127434](http://Library.Ziyonet.Uz/Uz/Book/127434)
5. Rakhimova Er, Teenager Communication Psychological Difficulties Diagnosis And Correction. - Psychol . Fb ... Ph.D Teeth _ Autorefer - T.: Tdpu, 2023, - 19 P. [Http://Library.Ziyonet.Uz/Uz/Book/127453](http://Library.Ziyonet.Uz/Uz/Book/127453)
6. Sherzhanova N. _ Personality Proyavleniya Adaptatsii U Detey- Podrostkov Roditeley Trudovoy Migratsii . Vestnik Integrativnoy Psychology Vypusk 30. Chast 1. 2023 [File:///C:/Windows/Temp/Rar\\$Dia7408.49888/%D0%A0%D0%B0%D0%B7%D0%B0%D0%Ba%D0%Be%D0%B2%D0%B0%20%D0%A0.%D0%A1.%D0%92%D0%B5%D1%81%D1%82%D0%Bd%D0%B8%D0%Ba%202023-30-2.Pdf](file:///C:/Windows/Temp/Rar$Dia7408.49888/%D0%A0%D0%B0%D0%B7%D0%B0%D0%Ba%D0%Be%D0%B2%D0%B0%20%D0%A0.%D0%A1.%D0%92%D0%B5%D1%81%D1%82%D0%Bd%D0%B8%D0%Ba%202023-30-2.Pdf)

FAMILY - AS A STRONG UNION IN THE FORMATION AND MANIFESTATION OF THE INDIVIDUAL

Razakova Raykhan Saylaubekovna*; **Kushnazarova Ugiljon Rustambekovna****;
Rajabboyev Asror Alisherovich***

*Associate Professor,
Department of “Pedagogy and psychology”
Urgench State University
Urgench, UZBEKISTAN
Email id: r_razakova@mail.ru

**Teacher,
Department of “Pedagogy and psychology”
Urgench State University
Urgench, UZBEKISTAN
Email id: u_kushnazarova@gmail.com

***Teacher,
Department of “Pedagogy and psychology”,
Urgench State University,
Urgench, UZBEKISTAN
Email id: asror_r@mail.ru

ABSTRACT

In this article Family is studied as a strong union in the formation and manifestation of the individual.

KEYWORDS: *Family Relationships, Environment, Problem, Personality, Social Representations of the Family, Ethnicity, Couple, Conflict, Disaster, Education.*

INTRODUCTION

An analysis of scientific literature on the problem under study showed that problems associated with family life exist and remain relevant in all periods, attracting the attention of various researchers. Today this concept is interpreted differently. There are many studies logically devoted to the study of this phenomenon of family, marriage, the development of family relationships from different points of view [3], and, considering them, the essence of the concept that interests us (family life) is revealed; we consider it appropriate to reveal it by applying it to the dissertation work.

According to many researchers, the modern family, as a micro-society of the entire society, manifests all its needs and interests, and also reflects all its changes. On the other hand, family life is dynamic, since it has characteristics associated with the entire stage of development of society, among which the leading ones are socio-psychological characteristics.

According to E.G. Eidemiller, V. Yustitsky, the family is a small social group, like any element of society, it is distinguished by the nature of cohesion. An important social necessity of the family is that its disappearance can lead to the disappearance of all humanity [4].

Analysis of Literature on the Topic

Today, the problems of family and human relationships are ancient and relevant. Ancient scholars, philosophers, scholars and writers, as well as modern researchers, paid attention to this area of life. It has been studied in a broad sense from the point of view of the process of personality formation in the family. G.B. Shumarov, V.M. Karimova, I.Yu. Yagubov, E.G. Goziev, B.R., who conducted many studies in this direction of mature psychologists of our republic on the psychology of family and interpersonal relationships, social and generational factors in human growth. Kadyrov, O.M. Musurmonova, R.S. Samarov, B.M. Umarov, O'.B. Shamsiev, N.A. Soginov, F.A. Akramova, N.N. Salaeva, N.H. Lutfullaeva, O.A. H.R. Abdusattorova, It has been studied and is being studied in the studies of Khaidarova and others.

According to G. B. Shoumarov, I. O. Khaidarov, N. A. Soginov and others, the family is based on marriage or consanguinity, family members are connected by marriage, common residence, common interests, feelings, aspirations, a system of connections, cooperation and relationships and it satisfies the needs of the individual and society. The concept of marriage, as a rule, is explained as a separate relationship between a man and a woman for the purpose of common benefit, the birth and upbringing of future children, procreation, running a common household, and living together. etc. [5].

Research conducted by V.M. Karimova shows that the family is a more complex and multifaceted system of relationships than marriage, since in most cases it includes not only partners, that is, husband and wife, but also their children, as well as brings other relatives together as well. In addition, the family, according to the authors, is very close to the general model of the entire society in which it functions. Through the family, generations of people are exchanged, a person is born in it, and the family continues through it. Marriage and family relationships, as an important sphere of a person's life, determine the quality of his life, constitute his life sphere, and become a space for the manifestation of his identity as a person. At the same time, the features of the emergence and functioning of the family institution depend on the features of modern life.

The doctoral dissertation of Professor V.M. Karimova is devoted to the family and all the socio-psychological concepts surrounding it, that is, sexual socialization, gender differences, the qualities of femininity and masculinity, as well as the formation of ideas about child-parent interactions. The analysis of socio-psychological characteristics has been supplemented by science with the introduction of the concepts of family social imagination (FSI) into Uzbek psychology.

In particular, V.M. Karimova shows several stages in the formation of ideas about the family and its values:

1. General social sphere of formation of family ideas.
2. Ethical and normative aspect of family imagination.
3. Legal sphere of family roles.
4. Economic aspects of family roles.
5. The reproductive aspect of family roles.

Family social imagination is a complex psychological system of a complex nature, including family relationships and all the knowledge and ideas formed about them.

Within the framework of special psychology and family psychology, research by G.B. Showmarov and his followers have practical significance due to their originality.

Research by G.B. Shoumarov shows a number of features of the problems of young families. Including:

- The significance of the period of formation of sexual-role relationships of a young couple for the specific determination of the functions of a young family;
- The socio-psychological characteristics of a young family are observed and formed more widely and individually;
- The importance of the educational role and function of the family in the formation of the child's personality;
- The role and importance of parents in shaping the child's personality;
- Some features of the parental family (one child, uneducated parents, poor communication, unhappiness, etc.)

The focus is on economic poverty and housing shortages.

Results and Discussion

Thus, today the family is acquiring independent significance as an important institution for organizing personal and family well-being. Instead of traditional roles, a fluid, harmonious collaboration emerged based on common goals, needs, views and feelings about relationships and activities. Such activity is becoming not only an ideal, but also a reality for an increasing number of families and an important characteristic of a new type of family [7].

O. G. Prokhorova emphasizes that today the family is a unique social institution, an intermediary between a person and society. Through it, basic values are passed on from generation to generation; it is in the family environment that the powerful force of influence on the process of social development, production and the emergence of relations in society is concentrated.

According to L.B. Schneider, the family can be considered as a social institution only when it is characterized by three main forms of family relationships: marriage, paternity and kinship ties. If at least one of these indicators is missing, then it is appropriate to use the concept of a family group. In addition, according to the scientist, the family arises as a spiritual and moral association consisting of partners and relatives who are connected not only by a common place of residence and economic dependence, but also by emotional experiences and special relationships [8].

M. Worden, A. Varga consider the family as a single psychological, biological system of the body with separate but interconnected subsystems, including:

Polygamy, that is, the partner behavior of spouses, manifests itself as a model of mutual sexual relations, which is very important for the formation of a couple;

Parenting, i.e., a model for mastering the roles of the future father and mother, associated with the tasks of caring for and raising children;

Each of the subsystems is considered very important in the formation and emergence of partners and serves as a learning model. Parents – negative relationships in the children’s system (poor relationships with one or both parents, lack of parental support for children, conviction of their own inferiority) towards other people, their own parents and relatives, in the future this becomes the main reason for aggression towards the child by the spouse.

Yu. A. Kulakova proposes to understand a small social group based on the organization and management of joint life and household, consisting of emotionally significant relationships between its members, each of whom has the power to promote the personal development of each of them [9]].

According to S. A. Vekilova, V. Kalliakmanis, a family is an open, self-organizing system, an integral organization that constantly interacts with the outside world and has a set of interconnected elements. Considering the family, the authors highlight its size, laws of functioning and stages of the life cycle. Family life is subject to the following laws:

Homeostasis, according to which each system strives to maintain its position, strives for stability of its main indicators;

Development, according to which any family strives to go through a full life cycle, at each stage of which special tasks are solved aimed at maintaining the life of the system.

Each person is a free creator of his life and social environment. In this regard, the concept of family manifests itself in the process of family life, which creates long-term and strong connections between a person and his environment against the backdrop of various life difficulties. Taking into account the three criteria identified by the authors (solidity, care, closeness), family life necessarily manifests itself in being in a long-term patronage relationship with a common living space, but not in spending a certain amount of time together as such.

That is, in contrast to the traditional study of family, the author emphasizes that joint family life is a process, active participation of partners in each other’s lives, mutual attention and family relationships develop, special attention is paid to the specific area where family life is carried out. done, he gives.

Summary

Thus, based on the above, an analysis of the scientific literature on the problem under study shows the high relevance of studying issues related to family life, in which relationships in a couple, the process of family relationships, and socio-psychological adaptation are one of the main problems. Modern social psychology. At the same time, certain aspects of family life were studied by scientists from different positions, which made it possible to reveal the essence of this phenomenon and formulate appropriate definitions.

For example, today family life, moving in its content, along with the development of society, is undergoing serious changes directly related to these changes. Family life acts as an important sphere of a person’s life, determines the quality of his life as a whole, and acts as a force that activates his development as an individual. For the purposes of this study, family life is defined as individual relationships between family members (spouses, children, relatives), characterized by a common place of residence, marriage, interests, feelings, general well-being and wealth. Involves understanding a complex, multifaceted system of relationships and connections.

LIST OF REFERENCES USED

1. Karimova V.M. The Formation Of Social Ideas About The Family Among Uzbek Youth. Dissertation Written For Obtaining The Scientific Degree Of Doctor Of Psychological Sciences. - T.: 1994. - 312 P.
2. Razakova R.S. Peculiarities of Successful and Unsuccessful Family Members. 2 Journal Of Integrative Psychology . Vypusk 30 Chast 2. 2023
File:///C:/Windows/Temp/Rar\$Dia7408.49888/%D0%A0%D0%B0%D0%B7%D0%B0%D0%Ba%D0%Be%D0%B2%D0%B0%20%D0%A0.%D0%A1.%D0%92%D0%B5%D1%81%D1%82%D0%Bd%D0%B8%D0%Ba%202023-30 -2.Pdf
3. Shoumarov G ' .B. "Family Psychology". Study Guide For Students Of Academic Lyceums And Vocational Colleges . - T.: Sharq , 2000. - 65 P.
4. Saidmuratova Mb In Children Book To Study Interest Of Formation Psychological Features. - Psychol . Fb ... Ph.D Teeth _ Autorefer - T.: Tdpu, 2023, - 22 P.
Http://Library.Ziyonet.Uz/Uz/Book/127434
5. Rakhimova Er, Teenager Communication Psychological Difficulties Diagnosis and Correction. - Psychol . Fb ... Ph.D Teeth _ Autorefer - T.: Tdpu, 2023, - 19 P.
Http://Library.Ziyonet.Uz/Uz/Book/127453
6. Sherzhanova N. _ Personality Proyavleniya Adaptatsii U Detey- Podrostkov Roditeley Trudovoy Migratsii . Vestnik Integrativnoy Psychology Vypusk 30. Chast 1. 2023
File:///C:/Windows/Temp/Rar\$Dia7408.49888/%D0%A0%D0%B0%D0%B7%D0%B0%D0%Ba%D0%Be%D0%B2%D0%B0%20%D0%A0.%D0%A1.%D0%92%D0%B5%D1%81%D1%82%D0%Bd%D0%B8%D0%Ba%202023- 30-2.Pdf

THE IMPORTANCE OF ONTO-GNOSEOLOGICAL ASPECTS OF SCIENTIFIC INTELLIGENCE

Ramazanov Aziz Kuchkarovich*

*Lecturer of Philosophy,
National University of Uzbekistan named after Mirzo Ulugbek,
Tashkent, Uzbekistan
Email id: a_ramazanov@gmail.com

ABSTRACT

This article discusses the onto-epistemological aspects of scientific reasoning and its importance. The modern scientific landscape of the world is becoming increasingly systematic and integrated. Epistemologically, science emerges as one of the ways to know the world.

KEYWORDS: *Onto-Gnoseology, Philosophy, Deductive Idea, Concept, Epistemology, Philosophical Formalism, Logic, Theology, Philosophical Category.*

INTRODUCTION

A characteristic feature of modern civilization, standing on the threshold of the new millennium, is the information revolution, which has engulfed the world since the invention and introduction into practice of high-speed computers –computers and permeated human communications with computer information networks (M.F.Kozlova, 1972).

Today it is difficult to imagine an engineer, scientist, manager, financier, entrepreneur, trader, teacher, doctor, librarian or government official without a compact personal computer in combination with a wide variety of complementary electronic devices, equipped with powerful software tools, extensive data bases.

The process of computerization and informatization of society is the main factor creating a new, previously unimaginable infrastructure of society, restructuring material and social relations, social psychology and ideology. In terms of social consequences, it can be compared with similar previous revolutions associated with the invention of writing and printing. The computer industry is becoming the leading branch of material production and software attracts a large army of specialists: researchers, applied engineers, designers, technologists, while logic and mathematics are the basis of software (V.O. Quine, 1996).

Human culture, material and spiritual, having gone through a number of natural stages, starting from the primitive, instrumental and verbal, reaches its logical conclusion in such a powerful information and communication tool as a computer. That is why the current stage in the development of human civilization can be called a computer culture, given that this tool, which transformed the noospheric activity of people, has long outgrown the level of a computing device. As part of the information revolution, the computerization of science and education is taking place. In this regard, the natural process of symbolization and mathematization of scientific theories, the formalization of their language is intensifying, the role of abstract thinking and its creative function in scientific and practical activities is increasing. Thus, the

statements of science should acquire a higher degree of objectivity and reliability, and scientific theories should acquire a more conclusive character.

The latter is possible only if there is no doubt about the objectivity, reliability and evidence of the logic and mathematics itself, which lie at the foundation of both informatics and other formalized sciences. The discovery of logical and mathematical paradoxes, ongoing discussions about the status of the existence of logical and mathematical entities, methods and techniques of argumentation showed that not everything is safe in the foundations of logic and mathematics in this respect.

In addition, the exact languages of logic and mathematics are designed to convert the ever more expanding and multiplying concrete scientific pictures of the world, its non-standard models, therefore, classical logical and mathematical theories are no longer enough (R.F. Abdeev, 1994).

In the chain of philosophical problems of exact knowledge, an important link is the problem of the existence status of formalized entities, as well as formalized truths, because the concept of truth in formalized knowledge is called upon to play the role of a component that connects any scientific formalism through its interpretation with objective reality. Speaking of formalized truth, one cannot but keep in mind logical truth, and along with the logical and mathematical methods of describing reality and introducing the formal and model method into specific scientific theories, accuracy has entered science. Exact truths, starting their confident march from logic and mathematics, gradually transform the content of various theories in to the field of exact knowledge (V.I. Knigin, 1999).

What do these exact truths describe? These are no longer empirical approximate statements about the world itself (objective reality), but exact knowledge about the formalized mental model of this world, objectified by means of a computer in to a virtual reality specific to a particular theory.

Thus, the study of the relationship between objective and virtual (objectified subjective) reality in the field of exact knowledge through the category of truth is an urgent problem of modern epistemology.

Literature Review

The subject of research is formed through the deepening and expansion of the volume and content of the philosophical category of truth on the information base of exact (primarily fundamental) theories and their methodology, i.e. subject of study-*on to logical and epistemological* aspects of exact truth (V.E.Kemerov,2000).

The problems of aetiology of exact knowledge, specifically or among other related problems, have been and are being dealt with as Russian (In this regard, the works of M.S.Akperov, I.A.Akchurin, L.B.Bazhenov, M.S.Burgin, D.P.Gorsky,A.A.Zinoviev,A.V.Kornienko,V.I.Kuraev,B.E.Lednikova,A.M.Mostepanenko,I.S.Narsky,A.N.Nysynbaeva,A.V.Nuzhdina, A.P.Ogurtsova, V.E.Osipova, Y.A.Petrov, M.V.Popovich, G.I.Ruzavin, E.D.Smirnova, V.A.Surovtseva,A.K.Sukhotina,V.Tavantsa,A.I.Uemova,V.V.Tselishcheva,E.M.Chudinova,I.Y.Chupakhina,V.S.Shvyrev,V.A.Shtoff,S.A.Yanovskaya,et al.)andforeignphilosophers (V.F.Asmus, 1965).

In modern Western science, even the Society for Exact Philosophy has appeared under whose auspices M.Bunge has been publishing the multi-volume Library of Exact Philosophy since 1971. A textbook by M.S.Burgin and V.I.Kuznetsov has been published. "Introduction to the modern exact methodology of science" M.: Aspect-press, 1994. E. Husserl's work "Philosophy as a rigorous science" M., 1994 was translated. In the field of technology, we can talk about jewelry-precisenano technologies.

K.Gödel, S.Gempel, R.Carnap, G.Curry, S.Kleene, W.Quine, R.Martin, R.Montagu, E.Nagel, I.Niiniluoto, X.Putnam, B.Russell, Strausson, A.Tarski, R.Tuomela, J.Hintikka and others). Especially great in this respect is the flow of Anglo-American literature of a positivist character. This is not surprising: it was during the development of the philosophical problems of the formalized sciences that positivism was able to move away from primitive empiricism in the direction widely represented by such well-known trends as logicism, intuitionism, formalism and analytical philosophy. The relative incompleteness and fragmentation of the development of the above problems in the domestic philosophical literature requires the expansion and deepening of research in this direction (N.I. Zhukov, 1990).

Research Methodology

Special issues of formalized logic, classical and deviant, are studied in the works of D.A.Bochvara, E.K.Voishvillo, Y.L.Ershova, Y.V.Ivleva, A.S.Karpenko, A.V.Kuznetsova, L.L.Maksimova, A.A.Markova, P.S.Novikova, O.F.Serebryannikova, E.A.Sidorenko, Y.A.Slinina, A.V.Smirnova, V.K.Finna, N.A.Shanin and others.

The formulation and own solutions of general epistemological (including general methodological) problems can be found in the works of classical philosophers: Leibniz, Kant, Hume, Spinoza, Descartes, Berkeley, etc., in the works of modern Russian philosophers: R.F.Abdeeva, I.S.Alekseeva, B.V.Biryukova, V.P.Bransky, Y.M.Gorsky, P.P.Gaidenko, M.P.Zavyalova, E.V.Ilyenkova, V.V.Ilyina, A.S.Karmina, B.M.Kedrova, N.I.Kondakova, N.S.Konoplev, V.N.Karpovich, A.M.Korshunov, A.N.Kochergin, V.M.Kuznetsova, S.P.Kurdyumov, V.A.Lektorsky, A.F.Loseva, E.A.Mamchur, V.V.Mantatova, S.T.Melyukhina, L.A.Mikeshina, V.N.Young, M.V.Mostepapanenko, N.A.Nosova, V.P.Ogorodnikova, Y.A.Petrova, Y.V.Petrova, G.I.Petrova, V.I.Porusa, O.S.Razumovsky, A.I.Rakitova, V.N.Sadovsky, E.A.Samburova, Y.V.Sachkova, B.C.Stepina, Z.A.Sokuler, A.D.Ursula, A.I.Uyomova, I.V.Chernikova, V.V.Cheshevand etc.

Analysis and Results

The material for generalization and systematization was, first, the data of logical and mathematical epistemology, as well as information from related fields of science, in addition, for comparison, contrasting and illustrations, information was taken from the history of philosophy, archeology, theology, natural science, economics, sociology and other spheres of human activity.

The purpose of the study is to develop, deploy and substantiate holistic concept of the relationship between the categories of truth, existence and virtuality in exact knowledge.

To achieve this goal, it was necessary to solve the following problems:

1. Develop your own point of view on the status and role of exact truths, virtual worlds of

formalized entities, taking into account the positive developments of previous researchers in this field of epistemology. To formalize it in the form of the concept of truth in exact knowledge.

2. To analyze the views on the truth and virtuality of those European classical philosophers who, in the author's opinion, had a significant impact on the formation and formation of modern a etiology of exact knowledge.
3. Generalize and systematize the world achievements of modern epistemology in relation to solving the issues of substantiating mathematical and logical truth, the status of the existence of logical and mathematical entities, the specifics of the logical and mathematical pictures of the world, their relationship with objective reality, because, precisely, these sciences are the first in the history of human knowledge have under gone formalization and deductivization of their truths.
4. Give a justified criticism of in adequate, in the author's opinion, philosophical concepts of formalized knowledge, which, because formalized logic and mathematics serve as both a method and a language of scientific research, can damage the entire building of modern science.
5. To identify and systematize something new in the content of the category of virtuality, which introduced computer modeling into many areas of human activity, which involves a wide formalization and mathematization (digitization) of human knowledge (V.B. Gryaznov, 1997).

The relationship and mutual influence of concrete scientific and philosophical ideas is carried out, according to the opinion, as follows: empirical data lead a researcher or ideologist to certain world view principles, and the latter, becoming religious dogmas or philosophical dogmas, further lead followers along a certain path, which often narrows their research horizons, limits their courage and originality of thinking does not correspond to the changed field of study. The contradiction, in accordance with the laws of dialectics, is removed by the adoption of a new world view and methodological paradigm. In exact deductively constructed knowledge, the specificity of expanding the field of study and changing formalism proceeds according to the laws described by K.Gödel: a statement formulated in terms of a given language and not supported by justification by means of the accepted axiomatic, periodically makes it necessary to revise the latter in the direction of expansion, which is the internal spring of progress in the development of an exact theory. External pragmatic interest helps the search and formulation of such revision-producing formalisms, promising boundary statements (M.Bunge, 1975).

Psychologically, in terms of virtualistics, the virtual worlds of exact knowledge have, in relation to the personality of the researcher, all the characteristics of the individual psyche: generation, relevance, autonomy, and interactivity. However, the main thing is that the virtual worlds of exact theories have a generic (according to Bacon) anthropomorphic character and, thanks to formalization, can have many exact interpretations, while their adequacy is substantiated rationally or empirically and pragmatically.

Through the computerization of any areas of human knowledge, there is a symbolization (including numerical) and formalization of their statements, the latter leads to the on to logizing of their universe of consideration. Logical-mathematical methods help to interconnect all levels

of the virtual reality system, and then proceed to the final interpretation of a particular theory. Thus, empirical theories acquire, in addition to their empirical verifiable, the necessary formal accuracy and validity, which increases the degree of their reliability.

The problem of the desired and the necessary, the possible and the real, the ideal and the real, has always worried human kind. The particular relevance of these dichotomies can be traced in such a form of social consciousness as science. Scientific activity as a special human activity has as its ultimate goal the "improvement" of the world in the interests of humanity, the adaptation of the sphere of human habitation to its needs. That is why the end product of scientific activity

-Theory- is intended to ensure the improvement of universal human practice.

This process of improvement just takes place within the above categories. Consideration of the relationship of this process with the development of the world view and methodological base of the sphere of exact knowledge (with the corresponding conceptual apparatus of the exact sciences) is an important philosophical problem (R. Lauria, 1997).

This study solves this problem through its generalization in two fundamental categories, namely: truth - as the unity of the necessary, real and objectively real, and virtuality - as the embodiment of the desired, possible and subjectively real, which highlight the social, ontological and epistemological aspects of these two categories.

Conclusion/Recommendations

Systematic research in the field of aetiology of exact knowledge is just being developed, a lot of work remains to be done to unite and hierarchize the universes of consideration of specific scientific theories, to identify ways to reduce their statements, which will serve to increase the level of theoretical science in general (V.F. Asmus, 1965).

It seems promising to continue research in the field of the first sciences that have won the status of exact sciences: logic and mathematics, it was in them that the theoretical guidelines for distinguishing between truth and truth, the universe of consideration and interpretation of theoretical constructs and statements were laid down by a set of elements that are increasingly approaching objective reality, practical human affairs and facts from virtual mental worlds. They were the first to face the difficulties of objectifying and coordinating the subjective mental representations of researchers, the natural (rather than the super natural) explanation of scientific intuition and the theoretician's inner experience (M. Bunge, 1975).

No less interesting is the task of formalizing the rest of human knowledge within historically reasonable and practically useful limits, the stimulus here will be the needs of computer science based on the logical and mathematical approach to artificial intelligence, including the problems of speech recognition, database logic, expert system logic, semantics of natural and Artificial languages.

REFERENCES

1. Avdeev R.F. (1994). Philosophy of information civilization. M.- 336p.
2. Asmus V.F. (1965). The problem of intuition in philosophy and mathematics. M.-312p.
3. Bunge M. (1975). Philosophy of Physics. M.: Progress, - 347 p.

4. LauriaR. (1997). Virtualreality: Philosophical and psychological aspects. M.- 187 p.
5. GryaznovV.B. (1997). Analytical Philosophy: Problems and Discussions of Recent Years. Questions of Philosophy, No. 9, pp.82-92.
6. Zhukov N.I. (1990). Philosophical foundations of mathematics. Minsk: University Publishing House.-110p.
7. Kemerov V.E. (2000) on philosophical fashion in Russia. Questions of Philosophy, No.11.
8. KniginV.I. (1999). Philosophical problems of consciousness.Tomsk:TSU.336s.
9. Kozlova M. F. (1972). Philosophy and language. M.: Thought-254 p.
10. QuineV.O. (1996). On to logical relativity. Modern philosophy of science. M.: Logos.p.40-60.
11. Kuzmicheva A.A. (2001). Philosophy of computer culture. Tutorial. Irkutsk: Publishing House of the Irkutsk State Technical University-69p.
12. Mantatov V.V. (1969). Philosophical content of Gödel's incompleteness theorem and the concept of truth in formalized languages. In: Methodological problems of sciences.-M.

CORPORATE SOCIAL RESPONSIBILITY: A CASE STUDY OF TATA MOTORS

Dr Sumedha Vikram Khanna*

*Assistant Professor,
PG Department of Commerce,
Sri Guru Gobind Singh College,
Sector -26, Chandigarh, INDIA
Email id: sumedha.sggs@gmail.com

ABSTRACT

Tata Motors Limited is India's largest automobile company, has 81,811 employees and are guided by the mission "to be passionate in anticipating and providing the best vehicles and experiences that excite our customers globally. "Established in 1945, Tata Motors' presence cuts across the length and breadth of India Tata Motors Limited is a part of Tata Group. The company employed a modular design to not just keep costs down but allow the car to be tailored to the needs of customers. This way the car can be shipped in kits to assembly sites, put together according to customer specifications (with quality assurance by Tata Motors' staff) and sold.

KEYWORDS: *Passionate, Corporate, Revenue, Employees, Anticipating, Commercial.*

INTRODUCTION

Tata Motors Limited is India's largest automobile company, with consolidated revenue of around 3.5 trillion Indian rupees in the financial year 2023. It is the leader in commercial vehicles in each segment, and among the top in passenger vehicles with winning products in the compact, midsize car and utility vehicle segments. The Tata Motors Group's has 81,811 employees and are guided by the mission "to be passionate in anticipating and providing the best vehicles and experiences that excite our customers globally. "Established in 1945, Tata Motors' presence cuts across the length and breadth of India Tata Motors Limited is a part of Tata Group. The organization was founded by **Jamshed Ji** Tata. The company was established in 1945 as a locomotive manufacturing unit. It tied-up with Daimler-Benz and entered Commercial vehicle segment in 1954. In 1992, it entered Small vehicle segment.

BUSINESS MODEL

While the company spends considerable effort in identifying the next avenue for growth in the automotive space and making it a reality, it has also made sure that its business model moves with the times. The assembly and distribution model of the Nano is one such example. The company employed a modular design to not just keep costs down but allow the car to be tailored to the needs of customers. This way the car can be shipped in kits to assembly sites, put together according to customer specifications (with quality assurance by Tata Motors' staff) and sold.

SWOT ANALYSIS

One of most widely used strategic planning tools is the SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis. SWOT analysis is often used as basic guide for strategic planning. The term SWOT is the acronym made up of four words viz., Strengths, Weaknesses,

Opportunities and Threats. The first two variables are internal to an organisation whereas the last two are external. In this section SWOT analysis has been conducted for Tata Motors:

Strengths

The following characteristics give Tata Motors an advantage over others.

1. **Market Leader:** It is one of the most established companies in automobile sector. Tata Motors is market leader in Automobile Industry with high market share. Tata Motors has solid financial base and is having good financial resources.
2. **Operational Excellence:** Tata Motors is a low cost automobile manufacturer with fuel efficient vehicles. Most of its offerings are at lower costs compared to its competitors and are better on fuel efficiency.
3. **Reputed Brand:** Tata Motors is the reputed brand in Indian Industry. This translates to its lower marketing and advertising costs with the new product launches.
4. **Strong R&D:** The research and development department of Tata motors is very strong.
5. **Strong Management:** Tata's management is strengthened by the collective experience of its partners and acquired companies – this includes general management, marketing, sales and operations. Also Tata has a strong and experienced leadership and management team.
6. Tata Motors has been aggressively acquiring foreign brands to increase its global presence.
7. It has a strong dealer distribution and service network
8. Good market penetration in the taxi & rental segment and Highly diversified product portfolio

Weaknesses

The following characteristics place Tata Motors at a disadvantage relative to others.

1. Although Tata is a strong brand name, Tata Motors especially in the passenger vehicle segment is not associated with strong brands. The vehicles suffer from poor design and low on quality issues especially in the domestic market. Similarly concerns about durability are also prevalent.
2. The company's passenger car products are based upon 3rd and 4th generation platforms, which put Tata Motors Limited at a disadvantage with competing car manufacturers.
3. Return on Investment on TATA motors shares in low.
4. Despite buying the Jaguar and Land Rover, Tata has not got a foothold in the luxury car segment in its domestic Indian market.
5. The Company's manufacturing practices trail competitors.
6. The company has limited international presence despite major acquisitions.
7. Also in as far as marketing campaigns are concerned there are not much customer engagement programs and activities

Opportunities

1. **Growth Opportunities:** Demographically and economically, India's automotive industry is well-positioned for growth, servicing both domestic demand and, increasingly, export opportunities. A predicted increase in India's working-age population is likely to help stimulate the burgeoning market for private vehicles. Rising prosperity, easier access to finance and increasing affordability is expected to see four-wheelers gaining volumes, although two wheelers will remain the primary choice for the majority of purchasers, buoyed by greater appetite from rural areas, the youth market and women.
2. **Consolidation and Alliances:** Domestically, some consolidation or alliances might be expected, driven by the need for access to better technology, manufacturing facilities, service and distribution networks. The components sector is in a strong position to cash-in on India's cost-effectiveness, profitability and globally-recognized engineering capabilities. Tata which has good experience in acquisitions and mergers can avail of this expected opportunity.
3. **New Segments:** The Company can enter luxury car segments as this segment is also growing rapidly and Tata has no products in these categories.
4. **Green Revolution:** In a price-conscious economy such as India's, the shift towards green vehicles will be slow unless spurred by government mandates. Although the major players are already equipped with the necessary capabilities to develop cleaner vehicles, they do not see much merit in commercializing these technologies until the green revolution gains momentum – most likely through changes in political legislation – and it achieves the market scale required for commercial viability. Electric Cars are likely to be sizeable market segment in the coming decade.
5. **New Markets:** There is an opportunity to enter third world countries with their growing population and growing incomes
6. **Vertical Integration:** Tata being a big conglomerate house, there is an ample opportunity for the firm to enter into vertical integration especially with raw material and part suppliers.
7. **Rural Market:** The automobile industry has yet to fully tap into demand from rural areas. Previously, consumers from these areas would need to go to automobile dealerships in towns and cities for their vehicle purchases. However, in recent years, market players have made overtures to rural consumers, with encouraging sales.
8. Favorable Government Policy
9. The emergence of large automotive clusters in the country: Delhi-Gurgaon-Faridabad in the north, Mumbai-Pune-Nasik- Aurangabad in the west, Chennai-Bengaluru-Hosur in the south and Jamshedpur-Kolkata in the east.
10. An R&D hub: strong support from the government in the setting up of NATRiP centres. Private players such as Hyundai, Suzuki, GM are keen to set up an R&D base in India.

Threats

1. Competing car manufacturers have been in the passenger car business for 40, 50 or more years. Therefore Tata Motors Limited has to catch up in terms of quality and lean production.

2. Since the company has focused upon the commercial and small vehicle segments, it has left itself open to competition from overseas companies for the emerging Indian luxury segments.
3. Rising prices in the global economy could pose a threat to Tata Motors Limited on a couple of fronts. The price of steel and aluminum is increasing putting pressure on the costs of production.
4. Labor Issues: Labor tensions have been haunting the auto industry. In the past also various auto manufacturers have had issues with a restive labor force in India.
5. Rising Raw Materials Costs
6. Entry of potential New Competitors from the International market. Their product innovations and frugal engineering is a threat to Indian players
7. Vulnerability to Business Cycle: The sector is vulnerable to business cycles with a majority of sales occurring in the festive season from September to November.
8. Mobility Revolution: Use of public transport in India has waned as private vehicle ownership has boomed, but increasing strain on the road infrastructure in major cities means public investment is likely in Urban Mass Mobility Schemes such as metro systems and buses.
9. Fuel Cost: Indian domestic market is faced with issues like increased in fuel costs which impacts growth of the sector.

CORPORATE SOCIAL RESPONSIBILITY AT TATA MOTORS

Tata Motors have adopted the Tata Group Affirmative Action (AA) Policy attempting to voluntarily address the prevailing social inequities in India by encouraging positive discrimination for the Scheduled Castes and Schedule Tribes(SC/ST) communities. Every year, the company participates in TAAP (Tata Affirmative Action Programme) Assessment, developed on the lines of TBEM (Tata Business Excellence Model). Proximity- linked CSR investments are implemented across locations where the company serves communities in the vicinity of its manufacturing plants and office locations. Tata Motors encourages collaboration with their stakeholders and cascade sustainable initiatives across the company ecosystem, both upstream and downstream, including inter alia subsidiaries and associate companies, channel partners – dealers and service stations and supply chain.

LEARN AND EARN PROGRAMME:

The learn and earn programme aims to provide gainful livelihood opportunities to youth. Underemployed youth – typically school dropouts, undergo certified training in Motor Mechanic Vehicle (MMV) trade which comprises of theory classes held at Technical Training Institutes coupled with practical On the Job Training(OJT) imparted at TML Service Stations. The Youth get to learn Industry relevant curriculum besides earning a monthly stipend during the training period and benefit from the Forward placement linkages built into the programme.

Uttarakhand Flood Relief Work

Tata Motors Limited contributed Rupees 4.50 Crores towards Relief and Rehabilitation of those affected by the flash floods during June 2013 to the Tata Relief Committee. In addition to this, three truckloads of relief material were immediately dispatched with the employees of the

company serving as volunteers to help 500 families stranded in remote village of Pithoragarh District in Uttarakhand.

Amrutdhara

With the help of Sumant Moolgaokar Development Foundation, Tata Motors implemented the 'Amrutdhara' Initiative which aimed at providing access to safe drinking water to needy and deserving communities. Since the inception, a total of 296 drinking water projects have been implemented across the country under this initiative.

Seva

Tata Motors Limited encourages Employee volunteering through the group wide Tata Engage Initiative. TML also celebrated Tata Volunteering Week during 2014 to commemorate the 175th birth anniversary of the Founder Late Mr. J N Tata. About 6,500 employees registered themselves as CSR volunteers and more than 5200 participated in various social activities during this week. The Joy of giving week held in October 2015 also witnesses widespread Employee volunteering and contributions across manufacturing and office locations.

Vidyadhanam

Scholarship programmes were given to 37,000 children. Special coaching classes were also given to them. Tata Welfare Committee also contributed towards the improvement of the infrastructure of the schools. Co-curricular activities were also initiated for the children.

Aarogya

This scheme was initiated to address malnutrition. Preventive and curative healthcare services were started for the benefit and welfare of the people. Health awareness programmes were also conducted. More than 2,84,000 persons were benefited from this scheme.

Kaushalya

Vocational training programme named Kaushalya was started in which training was given to the budding drivers. Training was also given in automotive and technical trades, agricultural and allied activities. ITI adoption programme was started which helped in training 137 youth across India. There were more than 20,000 beneficiaries.

Vasundhara

Tree plantation programmes were initiated creating environmental awareness, soil and water conservation. Over 1,64,000 trees were planted. More the 18,500 people participated in the environmental awareness programmes.

INTERNATIONAL CSR INITIATIVES

Responsible Business of the Year

Jaguar Landrover was the first ever manufacturer to win the UK's Top CSR accolade 'Responsible Business of the Year 2013'. Being recognised for investments in UK Jobs and facilities. JLR improves its environmental performance and increases the skills and education opportunities for young people and existing employees.

Employee volunteering

The JLR encourages its employees to engage with the local community. It works with the local authorities and community groups to identify initiatives which need support. In 2013, JLR donated 21,000 hours of employee time by 14.5% of its workforce or 3,600 employees on community projects.

CONCLUSION

The case study of Tata Motors serves as a remarkable exemplar of the power and potential of corporate social responsibility (CSR) in the modern business landscape. Through a dedicated commitment to sustainability, ethical governance, and community engagement, Tata Motors has not only achieved significant business success but has also transformed itself into a responsible corporate citizen. By intertwining economic growth with social and environmental stewardship, Tata Motors has demonstrated that profit generation and societal betterment need not be mutually exclusive objectives.

One of the most prominent takeaways from the Tata Motors CSR case study is the holistic approach the company has adopted. Beyond merely complying with legal and regulatory requirements, Tata Motors has proactively sought to align its business operations with the United Nations Sustainable Development Goals (SDGs). This comprehensive approach encompasses a wide array of initiatives, including the development of eco-friendly vehicles, promoting diversity and inclusion, improving workplace safety, and investing in skill development programs for marginalized communities. This multi-pronged strategy showcases Tata Motors' dedication to addressing the multifaceted challenges of our times.

Moreover, Tata Motors' CSR initiatives extend well beyond its factory gates. The company has recognized that its sphere of influence extends to the communities in which it operates. This understanding has translated into meaningful community engagement programs. Whether it's the SHAKTI program empowering women through skill training or the concerted efforts to uplift rural areas through education and healthcare, Tata Motors has consistently demonstrated its commitment to being a responsible neighbor and partner. This approach not only fosters goodwill but also strengthens the social fabric in regions where the company operates.

Another key lesson from the Tata Motors case is the alignment of CSR with the company's core values and long-term strategic goals. CSR is not a mere add-on or a public relations exercise for Tata Motors; it is deeply ingrained in the company's DNA. This alignment has allowed Tata Motors to not only mitigate risks associated with environmental and social issues but also seize opportunities in emerging markets and industries, such as electric vehicles. It has enabled the company to attract top talent who are passionate about sustainability and ethics, thus bolstering its competitive advantage.

Furthermore, the transparency and accountability demonstrated by Tata Motors in its CSR reporting and communication deserve praise. The company's annual sustainability reports provide stakeholders with a comprehensive view of its CSR initiatives, progress, and challenges. This openness not only builds trust but also encourages other companies to follow suit and adopt similar responsible business practices.

Tata Motors has set a remarkable example of how CSR can be integrated into a company's DNA to create value for all stakeholders – shareholders, employees, customers, communities, and the environment. It showcases that businesses can be a force for good while still achieving profitability and long-term growth. Tata Motors' CSR journey reminds us that sustainable,

responsible business practices are not just commendable but increasingly essential in today's interconnected and environmentally challenged world. As we move forward, other organizations would do well to take a page from Tata Motors' playbook, realizing that a commitment to CSR is not just a responsibility but also an opportunity for enduring success and a brighter, more sustainable future for all.

BIBLIOGRAPHY

Alexander, J.W. (2008), Japan's Motorcycle Wars: An Industry History, University of British Columbia Press, Pp 276.

Buckley, M. (2003), Illustrated Book of Classic Cars, Anness Publishing Ltd, Pp 264.

Tata Motors. (2022). Corporate Social Responsibility. Retrieved from <https://www.tatamotors.com/sustainability/corporate-social-responsibility/>

Tata Motors. (2022). Annual Report 2021-22. Retrieved from <https://www.tatamotors.com/annual-reports/>

Business Today. (2022). Tata Motors: A CSR Pioneer. Retrieved from <https://www.businesstoday.in/magazine/features/story/tata-motors-a-csr-pioneer-303161-2022-11-24>

Tata Motors Foundation. (2022). Our Story. Retrieved from <https://tatamotorsfoundation.org/our-story/>

Seelam, A. K., & Yelamanchili, P. (2021). Corporate Social Responsibility at Tata Motors: A Comprehensive Review. International Journal of Recent Technology and Engineering, 9(2), 3141-3148.

PSYCHOLOGICAL ASPECTS OF SELF-MANAGEMENT IN A PERSON

Avezova Bakhtigul Kholmurotovna*

*Teacher,
Department of "Pedagogy"
Urganch State Pedagogical Institute,
UZBEKISTAN
Email id: b_avezova@gmail.com

ABSTRACT

In this article, the views and theories of self-management, psychological components of self-management, factors influencing the self-management system are analyzed information about.

KEYWORDS: *Personality, Self-Regulation, Self-Awareness, Activities, Self-Management System, Systemic Approach, Structural-Functional Approach.*

INTRODUCTION

In our country, large-scale work is being carried out in the field of state policy related to youth. In recent years, a special system has been created to support young people in every way, to protect their rights and legal interests, and to educate young people who are able to take responsibility for the future of our country. This, in turn, as the President of the Republic of Uzbekistan Sh.M. Mirziyoyev noted, "Our main task is to create the necessary conditions for young people to show their potential, to prevent the spread of the virus of the idea of violence."¹

In this regard, in the process of supporting young people in every way, it is important for each person to understand himself and know how to manage himself in any situation. As each person develops in society, so does his position in the social environment. changes. As a person adapts to his position and understands it deeply, his knowledge and activities become socialized. Based on this point of view, in addition to the fact that a person's unique characteristics are manifested under the influence of the external environment, an opportunity is created to show his new features and aspects. Studying the reasons for behavior is educationally important, and there are two aspects of elucidating the issue:

- a) internal reasons, i.e. subjective psychological characteristics of the owner of the behavior (motives, needs, goals, objectives, desires, interests, etc.);
- b) external causes - external conditions and circumstances of activity. That is, these are external stimuli that cause the emergence of specific situations.

In world psychology, various theories have been created about the maturity of a person, his development, and researchers take different positions in the study of the human personality and have a unique approach to clarifying the essence of the problem. Self-management of a person includes:

- To understand the actions of free activity carried out by the subject and manage them accordingly;
- To determine the objective objective, rational-logical basis, personal-valuable basis of individual activities;

- Reflects the ability to determine the interconnection of activities and adapt them to the context of the entire system of personal needs and values, goals and thoughts, as well as to the essence of self-awareness.

Discussion

Analysis of literature on the subject. The problem of self-control in a person from foreign psychologists M.I. Bornishevsky, V.V. Davodov, L.B. Itelson, A.N. Leontev, I.N. Margamen, A.K. Markova, V.I. Strakhov, A.Ya. Savchenko, D.B. Elkonin, T.I. Gavalova, A.I. Lipkina, K.A. Maltseva, G.A. Sabieva, A.K. Serdyuk, S.P. Tihenko, P.Ya. Galperin, A.V. Zakharov, V.G. Romanko, N.I. Kuvshinov and others researched in the framework.

Russian and ex-Union psychologists made their significant contribution to the study of the problem of personality self-management, including K. D. Ushinsky, I. M. Sechenov, I. P. Pavlov, V. M. Bekhterev, A. F. Lazursky, V. M. Myasishchev, A. A. Ukhtomsky, L. S. Vygotsky, S. L. Rubinstein, A. N. Leontev, P. M. Yakobson and others made a great contribution to the development of the psychology of science by conducting research on this issue.

Along with the research of self-management, scientists first put forward the idea that it is related to the self-awareness of the individual. In the science of psychology, there are two different views and approaches to the interpretation of the psychological essence of self-awareness, and they are very different from each other when compared to each other. According to the description of the first approach, self-awareness is precisely the consciousness that has changed its direction. Therefore, it is nothing but a special form of a person's mind. This widespread theory was studied in the teachings of L.S. Vygotsky, A.N. Leontev, Ye.V. Shorokhova, I.B. Chesnakova, V.I. Stolin and in the scientific research of their students. The founder of the second approach to the problem was S. L. Rubinstein, and later it was developed in the research of his student K. A. Abulkhanova-Slavskaya. According to S. L. Rubinstein, consciousness and self-awareness are one of the characteristics of a physically real and legal person, and they are a mental process that provides his life and activity as a "weapon".

Research Methodology

Junior school age is considered to be the period of maturity of a person and the age of great opportunities in his development (L.I. Bojovich, L.S. Vygotsky, V.V. Davidov, N.I. Nepomnyashchaya, S.L. Rubinshtein, D.B. Elkonin, and others); In this regard, it seems that the foundations of self-regulation should be laid at this age. Highlighting the characteristics of primary school age, such as imitation, impressionability, invitingness, N.S. As noted by Leites, each of the mentioned characteristics is mainly manifested in its positive side in representatives of this age. This is a peculiarity of age, the picture may change in subsequent age periods.

The authors' research (M.I. Borishevsky, A.K. Osnitsky, S.D. Samonenko, V.I. Chirkov) shows that the formation of personal self-control during adolescence contributes to high motivation, academic success, general adaptation at school, and also personal qualities such as independence and activity. opens development prospects.

A number of foreign authors also talk about the importance of developing personal self-management. Thus, R. Burns believes that one of the directions of work on the development of a student's self-awareness is to help him realize the possibilities of regulating his personality. Representatives of humanistic psychology (A. Maslow, G. Allport, K. Rogers) put the idea of self-development of the individual in the center of the humanitarian paradigm. Realization of this

idea in life is possible due to personal self-control of a person.

Adolescence is most often characterized by the emergence of "difficult" children, students with "inattentive" or "learning and behavior disorders." Among the characteristics that characterize "difficult" adolescents, scientists who deal with these problems note the insufficient development and upbringing of personal qualities that do not allow the student to demonstrate independence, determination, organization, self-control and other necessary qualities. they talk about not being up to par. successful learning and behavior.

Thus, self-regulation is an important formation in a teenager's personality, which allows him to positively solve difficulties that arise in various areas of his activity, as well as internal conflicts.

Data from psychologists (V.V. Davydov, Z.I. Kalmykova, N.A. Menchinskaya, S.L. Rubinshtein, U.V. Ulienkova, etc.) show that conscious self-control plays an important role in the structure of the general learning ability of a primary school student. shows. At primary school age, self-regulation is considered as part of educational activities. V. V. Davidov said that the most important thing in educational activity is a person's turning to himself and his own changes. At this age, it is a leading activity that directly attracts the attention of researchers. But, in our opinion, the question of the origin of personal self-control in junior high school students is not important. This aspect of research, in our opinion, is not only relevant for the psychology of development and education, but also relatively new.

Various authors (L.I. Bojovich, M.I. Borishevsky, L.G. Bortnikova, A.I. Vysotsky, Z.I. Karpenko, N.I. Nepomnyashchaya, O.Yu. Osadko, A.E. Pasnichenko , N.L. Rosina, N.G. Filmina, O.G.A. T.I. Shulga, etc.) studying self-regulation and related issues, they mainly consider this education in one of the areas - value-semantic, activity, reflection. A generalized view of individual self-management is not provided. We noticed that the development of sensory characteristics of a primary school student covers different aspects of his self-control. It is important to study its psychological structure, manifestation, conditions for realizing potential.

Analysis and results. Summarizing the above, we can highlight the most urgent and important unresolved problems:

- Psychological characteristics of the structure of personal self-management typical of primary school age;
- Psychological and pedagogical mechanisms that ensure the development of the main components of personal self-management in elementary school students;
- The dynamics of development of personal self-management of elementary school students in traditional pedagogical work conditions with them;
- Opportunities for personal self-management of junior high school students within the framework of educational activities;

The lack of research on these aspects made it possible to determine the purpose of our research.

O'z-o'zini tartibga solishni o'rganishning jihatlari xilma-xildir:

At the voluntary level, it is considered as the ability of a living organism to regulate internal processes (I.P. Pavlov, I.M. Sechenov, etc.). ▽

On a voluntary basis, as a structural component of various types of activities (L.M. Vecker, L.S.

Vygotsky, V.K. Kalin, Yu.A. Mislavsky, V.I. Selivanov, U.V. Ulienkova, etc.)

- At the voluntary level, a person's ability to voluntarily control his actions and actions (O.A. Konopkin, V.I. Morosanova, A.K. Osnitsky, S.L. Rubinstein, etc.).

This aspect of research is the most promising; it allows to study the possibilities, processes and conditions of human self-development and self-discovery; to show the active, creative role in building the subject's life. The developmental characteristics of self-regulation in this direction are not well understood. This direction in the field of self-regulation is based on a subjective approach. The essence of this approach is the desire to study a person (child, teenager, adult) in his true subjective qualities. To study the possibilities, processes and conditions of self-development and self-discovery of a person, to show the active, creative role of a person in the implementation of relations with different spheres of reality, in the construction of his life.

In addition to the general direction, we found two approaches to studying self-regulation in terms of its structure:

- Systematic;
- Structural-functional;

Results

We believe that the mechanism of action of individual self-regulation is based on the general structure of self-regulation. The theoretical basis of our approach to this concept is the systemic-functional approach (O.A. Konopkin) and a small number of studies conducted on this problem (S.L. Rubinshtein, K.A. Abulkhanova-Slavskaya, V.P. Boyarinsky, V.I. Morosanova, O. Yu. Osadko, A. K. Osnitsky). We can present an overview of self-management on the basis of these studies.

The definition of "conscious self-management" by O. A. Konopkin is the initiation, construction, maintenance of various types and forms of voluntary activity that directly implements the achievement of goals accepted by a person. given as a systematically organized process of internal mental activity of a person for support and management. man This definition refers to the main functions of conscious self-control.

O. A. Konopkin uses the structural-functional approach to analyze the structure of regulatory processes. With this approach, the process of self-regulation is presented as an integral, closed (loop) structure, an information-open system, which is carried out through the interaction of functional connections (blocks), which is their mutual is the basis for determining that it is a special feature, component) regulatory functions. The systematic cooperation of functions implements a holistic regulatory process that ensures the achievement of the goal adopted by the subject. This makes it possible to define a single functional structure of self-control processes for different types of voluntary activity.

Functional structure of self-management processes:

1. The purpose of the activity accepted by the subject.
2. Subjective model of critical conditions.
3. Work program.
4. System of subjective criteria for achieving the goal (success criteria).

5. Monitoring and evaluation of actual results.

6. Decisions on the correction of the self-regulatory system.

All links of the process of self-regulation are information formation, are systematically interrelated, and their content and functional definition can only be determined by the self. is part of the overall process of regulation. The presented structure of self-regulation does not fully describe this process. He is A.K. According to Osnitsky, it describes a set of structural-component self-management abilities. In addition to the above, it identifies three more groups of skills: functional, personal style characteristics and dynamic characteristics of self-regulation. This is an overview of the structure of self-regulatory processes.

The presented structure of self-regulation allows us to see the mechanism of its activity in its entirety, including the personal aspect that interests us. From this point of view, we are close to understanding self-regulation as a connecting feature between different components of personality and individuality (E.A. Golubeva). Characteristics of self-regulation represent basic personal characteristics such as initiative and responsibility (K.A. Abulkhanova-Slavskaya).

Personal self-management is determined by the influence of the mechanisms that regulate the attitude of a person to the performed actions and to the implementation of activities in general. Therefore, the above-mentioned structure, in our opinion, is the basis of a functional model of personal self-control, which opens perspectives for the experimental study of its working mechanisms.

The degree of improvement of self-regulation processes determines the success, reliability, productivity and final result of any voluntary activity. In addition, all individual characteristics of behavior and activity are determined by the functional formation, dynamic and content characteristics of self-management processes carried out by the subject of activity.

Summary

Thus, there are two main approaches to considering self-regulation - holistic and structural-functional. The holistic approach determines the place of this education in the general structure of the person, defines self-management as an integral component of the person influencing others. The structural approach defines the performance system of different levels of self-regulation. Various authors consistently identify the cognitive, affective and regulatory components of the structure of self-regulation. The structure of self-regulation of activity is developed in detail. The general structure includes 6 components:

- 1) Setting the goal - many authors emphasize it as the main one,
- 2) Self-analysis of the situation,
- 3) Predicting behavior,
- 4) Development of a system of goal achievement criteria,
- 5) Control and evaluation of results,
- 6) Correction of the self-regulation system.

Scientists identify formations close to the concept of "self-regulation" - arbitrariness of behavior, voluntary regulation. The structure of these formations in the form of motivation-incentive, performance and evaluation-result communication is close to the self-management system in its

structure. Many researchers determine the levels of development of self-regulation - at the individual, personal, human level. Within the framework of the study of the human self-management system, another important topic for us is discussed - individual differences in the structure of self-management.

Thus, the individual characteristics of the self-control system were discovered by various scientists in the form of correlation with temperamental characteristics, character traits and the level of success in activities.

Individual characteristics of the self-regulation system are not taken into account in connection with personal qualities at the primary school age, which opens wide opportunities for the researcher.

By theoretically analyzing the structure of the self-regulation system in the views of various scientists, we can draw the following conclusions:

The concept of self-regulation is presented by different authors from different positions. Many authors recognize the functioning of this system at the level of the body - this is the individual level of regulation or conscious self-control. Self-regulation is directly related to voluntary and involuntary behavior, and in this context, self-regulation is understood as controlling one's own behavior. Self-regulation first attracted attention from precisely these positions - as a function of the will, as a volitional process itself, as a connecting link of internal and external activity.

Determining the place of self-regulation in the human structure, many authors include this education in the structure of personality. In a generalized form, the structure of self-regulation includes motivational-encouragement, performance and evaluation-effectiveness relations. Researchers show a link between self-regulation and personality, but this link is not presented systematically. An individual style of self-regulation is also distinguished, but the characteristics of these styles are presented at the level of body functioning.

Therefore, personal self-control works due to a combination of external and internal determinants. His appearance appeared. Related to the most urgent needs in actions and works. But the need for self-regulation is related to the general level of development of a person, in particular, his age characteristics.

REFERENCES

1. Арлычев А. Н. Саморегуляция, деятельность, сознание. СПб., 1992.
2. Андреева Г.М. Социальная психология. М.: Изд-во МГУ. 1980.
3. Выготский С. Собр. соч.: в 6 т. М., 1984. Т. 4.
4. Запесоцкий А.С. Молодежь в современном мире. СПб., 1996.
5. Здравомыслов А.Г. Потребности, интересы, ценности. М., 1986.
6. Ivanov P.U., Zufarova M.E. Umumiy psixologiya. - T.: O'zbekiston faylasuflari milliy jamiyati nashriyoti, 2008, 472 bet.
7. Ильин Е.П. Мотивация и мотивы. СПб.: Издательство «Питер», 2000.
8. Ковалева А.И. Социализация личности: норма и отклонение. М., 1996.
9. Кон И.С. В поисках себя. Личность и ее самосознание. М.: 1984.

10. Конопкин О.А. Психологические механизмы регуляции деятельности. -М., Наука, 1980.
11. Пейсахов Н.М. Психологическая служба в вузах и проблемы самоуправления // Проблемы самоуправления в системе психологической службы вузов. Казань: Изд-во КГУ, 1993.
12. Хьелл Л., Зиглер Д. Теории личности. СПб.: Питер Пресс, 1997.

**FEATURES OF THE DEVELOPMENT OF ADOLESCENT THINKING IN THE
EDUCATIONAL PROCESS**

Ismailova Asilpashsha Rojabovna*

* Teacher,
Department of Pedagogy and Psychology
Urganch State University
UZBEKISTAN
Email id: asilpashshaismoilova@gmail.com

ABSTRACT

This article describes the features of the development of adolescent thinking, the main parts of adolescent thinking, factors influencing the development of adolescent thinking in the educational process.

KEYWORDS: *Teenager, Thinking, Intelligence, Knowledge, Skills, Qualifications, Educational Activities, Educational Process, Practical Thinking.*

INTRODUCTION

It is known that the Education Law was adopted on September 23, 2020. Chapter II clearly showed the education system and its types. According to it, education is determined by its own state language, curriculum and educational institutions and represents a unified and continuous education system. According to the Education Law, children have the right to education from an early age until the production process. Until the end of life, a person constantly studies reality.

This educational system is not limited to providing young people with knowledge, skills and qualifications, but also performs such high tasks as raising them to be perfect people. Students learn about the objective world by reading and mastering the content of academic subjects. They do not acquire all scientific knowledge, but only part of it, called the “fundamentals of science.” It is known that in order for a person to master forms of behavior, acquire certain knowledge, skills, abilities, and also master the main volume of skills formed on the basis of social experience, he is engaged in various areas of educational activity. It is necessary to participate in this work. In such cases, mastery of the relevant content is referred to as the result of two interrelated processes: learning (or reading) and teaching. In the conditions of scientific and technological progress and the idea of lifelong education, education becomes more than an independent form of active social activity, aimed at constant improvement of oneself as a subject of human social activity and as an active participant in social development, more important.

In education, generalized knowledge, expressed in the form of words-concepts, is explained by the teacher, and this knowledge is perceived and assimilated by students, and the perception of real things (the things themselves, models, pictures, etc.) plays a role. Supporting role in this.

Students acquire knowledge, skills and abilities during the educational process. In cognition, the objective world is reflected in a generalized form. Acquiring knowledge means learning facts, concepts, and laws.

It is very important that the student's knowledge is complete, so that he masters the knowledge system; this knowledge system combines knowledge of factual material with its logically correct structuring and generalization.

During adolescence, theoretical thinking becomes more important. Because students of this period try to understand the content of connections in the world at a high level. During this period, the teenager's interest in knowledge develops sharply. The acquisition of scientific theoretical knowledge leads to the development of a teenager's thinking. Under the influence of this, the ability to think with evidence develops. He develops the ability to make deductive conclusions.

Subjects taught at school provide opportunities for adolescents to create or test their assumptions. According to J. Piaget, "Social life is formed on the basis of the influence of three things - language, content and rules." In this regard, mastered social relations automatically create new thinking possibilities.

From the age of 11-12, a teenager begins to act logically. At this age, a teenager begins to learn to analyze complexly, just like an adult. How quickly a teenager's thinking can rise to the theoretical level and quickly and deeply master educational material determines the development of his intellect. Adolescence is characterized by a high level of intellectual activity. This activity is driven by extreme curiosity and the need to demonstrate one's abilities to others, as well as the need to receive high grades from them.

The teenager's questions to adults are meaningful, thoughtful and fit within the framework of the given question. Children of this age are able to hypothesize, make assumptions, conduct research and compare alternatives on a particular issue. Teenage thinking often tends to generalize. The importance of practical thinking among people increases during the transition of our republic to the conditions of a market economy. The system of practical thinking includes the following mental qualities:

- практическое мышление можно считать развитым только при наличии предприимчивости, бережливости, расчетливости, умения быстро решать проблемы и других подобных качеств. Чрезвычайно важно развивать эти качества уже с 1 класса.

In adolescence, the quality of entrepreneurship can be developed through student self-government and participation in general entrepreneurial activities. In this regard, development can only be realized if the student is not in the role of a performer, but in the role of a manager, an independent discoverer and a participant in entrepreneurial relations. At this age, providing greater independence in the development of entrepreneurship has a positive effect on the development of a teenager's practical thinking.

It is easier for teenage children to develop thrift compared to other qualities of the mind, this can be done by teaching them to independently calculate things that interest them, developing in adolescents the ability to quickly and efficiently solve problems, to some extent this will be more difficult. Of course, this also depends on the child's temperament. It is difficult to teach all teenagers to act quickly, but they can be taught the general rules of solving problems right away without retreating when a problem arises.

Highly developed intelligence in adolescence is considered valuable and prestigious. Changes in a teenager's personality and his interest in learning are interconnected. The development of voluntary mental processes is based on the independence of the developing teenager, and the

possibilities for the realization and formation of his personal characteristics are determined by the development of his thinking.

Speaking about the results of education, we should not limit ourselves to listing the knowledge, skills and qualifications that a person acquires in a specific educational situation. This situation is explained by the fact that here, as a subject of educational activity, the holistic personality of the student with certain mental characteristics, the whole system, comes to the fore.

It is known that influencing one or another system in any way leads to a change in the state of the entire system. Therefore, as a result of educational activities, in addition to the knowledge previously available to a person, methods of observing the surrounding life and programs of his actions, as happens when any other facts of learning arise, a person's consciousness also resides in the content of his mental characteristics, "causing changes." This point gives reason to consider the process of continuous education of the individual as an important factor in the formation of the individual, the formation of his moral character and ideological beliefs.

It has now been proven that the degree of impact of acquired knowledge on a person depends on how this knowledge was acquired. Knowledge can be acquired at different levels.

This means:

- a) Bringing newly received information about an event closer to previously available information of the same type;
- b) Retelling the incident, based on the restoration of previously received information;
- c) Explain current events using an image (or model) of a similar event, which reflects the most important features, connections and relationships that determine the essence of the event;
- g) Carry out repeated transformation of objects and phenomena in accordance with the objectives of the activity and, for this purpose, allows the development of previously acquired knowledge. For example, knowledge that materials have plastic properties makes it possible to distinguish a plastic material from a non-plastic one due to its acquisition at the initial stage.

At the second stage, a description of plastic materials can be given.

At the third stage - an explanation of the reasons for plasticity, at the fourth stage - it is possible to increase the plasticity of the material due to the necessary change in the internal structure of this material.

The knowledge obtained at the first stage is called introductory knowledge, the knowledge acquired at the second stage is called copying knowledge, the knowledge of the third stage is called skills, and the knowledge of the fourth stage is transformational knowledge.

Differences between the functional capabilities of acquired knowledge are determined depending on the nature of the material, the student's position in the learning situation, the degree to which the student has developed ways of explaining, clarifying and changing life issues.

In addition to the knowledge acquired during the educational process, the formation of the student's personality is also influenced by the educational activity itself, since mastering and implementing this activity requires a certain level of mental development. In the process of learning activities, the student adopts all components of learning activities under the guidance of a teacher. This creates the conditions for the student to make a decision as a subject.

It is very important for a teacher to have comprehensive knowledge in shaping the theoretical thinking of adolescent students. This, in turn, increases students' interest in science and creates a desire to participate in scientific clubs and extracurricular activities. Teachers and class teachers also play an important role in the development of a student's independent thinking. The teacher needs to be convinced of the objectivity, truthfulness and correctness of the things and phenomena being studied by adolescents, be satisfied with them and teach how to prove them.

Secondly, science teachers must teach their students to think about things and events in original ways. Third, they should not allow students to use the same outdated words and expressions. Fourthly, science teachers must teach adolescent boys and girls to apply their acquired knowledge in practice, for this they must try to develop practical skills in them.

The peculiarities of the selective attitude of adolescent students to the academic subjects provided for by the curriculum depend on how clearly they have chosen their future path in life, i.e. from the vocational college it is then determined which direction, in which form of education to continue or in which field of production they prefer to work.

Critical thinking has a significant impact on the overall development of a teenager. Develops the ability to make judgments and conclusions about the phenomenon being studied, confirm or refute.

The quality of a teenager's thinking is determined by its content, depth, breadth, independence, efficiency and speed.

A teenager's abilities, skills and talents develop in the process of learning and work. To determine how talented he is, you need to pay attention to his intelligence, readiness for serious challenges, aptitude for work, drive, mental preparation, speed of logical thinking, consistency and efficiency.

When a teenager substantiates and proves a phenomenon, he begins to carefully consider its important features and main aspects. They actively try to believe and be satisfied with the information, messages and information that they read in textbooks and hear from teachers. In order to develop rational thinking, it is necessary to encourage the student's achievements, even if they are small, in emergency situations.

The fact that intelligence is becoming an important factor in the educational process in the modern period requires ensuring that the attitude towards learning becomes positive. The driving factor for future social development is the formation of educated, literate, talented, intellectually mature youth. The attitude of students to their studies is reflected in their interests, motives and motivations. That is why the study of educational motives and motivations has become an urgent problem.

In conclusion, to raise the education system to a higher level, the need of the hour is to create a learning motive that is understandable to students, has a high rate and has indicator characteristics. After all, without motive and motivation, activity and behavior will not have activity, specific direction, specific productivity and success. Therefore, familiarizing students of different ages with the essence of motive and motivation is a necessary condition for the professional training of specialists.

In our opinion, activity, creativity, originality, efficiency, thoroughness, logic and consistency of educational activities depend on the motivation and motivation of adolescents. The success of a

person's activities, behavior and conduct largely depends on his focus. To ensure the effectiveness of educational activities, it is advisable to use psychotraining.

USED LITERATURE:

1. Закон Республики Узбекистан «Об образовании», принятый Законодательной палатой 19 мая 2020 года. Одобрено Сенатом 7 августа 2020 года.
<https://www.tsautb.uz/page/view/83>
2. Брушленский А.А. Мышление и прогнозирование. Москва. Прогресс 1999.- 273 с.
3. Гильфорд Ж. Психология мышления. Три стороны интеллектов. Под ред. А.М.Матюшкина. Москва. Прогресс. 2001. – 299 с.
4. Ismoilova Asilpashsha Rojabovna. (2023). Ta'lim jarayonida o'smirlar tafakkurining rivojlanish xususiyatlari. Journal of Science-Innovative Research in Uzbekistan, 1(2), 36–41. Retrieved from <https://universalpublishings.com/index.php/jsiru/article/view/1165>
5. Xaydarov F.I., Xalilova N.I. Umumiy psixologiya. – Toshkent. Mumtoz zo`z, 2010. -330 b
6. G`oziev E.G`. Tafakkur psixologiyasi. Toshkent. 1990.- 184 b
7. G`oziev E.G`. Umumiy psixologiya. Toshkent. O`zbek faylasuflari milliy jamiyati. 2010. – 544 b.

THE CONCEPT AND ESSENCE OF WAQF AND ITS DISTINCTIVE FEATURES

Firdavs Khalimov*

*Deputy Director,
Center of Islamic Civilization in UZBEKISTAN
Email id: centerhalimov@gmail.com

ABSTRACT

The article discusses the establishment and development of the waqf institution. Facts and information about waqf institutions have been researched based on the principle of historicity.

KEYWORDS: *Waqf, Mosque, Madrasa, Era, Property, Education.*

INTRODUCTION

During the era of Prophet Muhammad (peace be upon him), waqfs gained general importance, and they flourished during the caliphate, especially for various social purposes. Below we provide the examples:

1. **Mosques:** During the caliphate era, the waqf of mosques reached its highest level. Mosques were allocated to caliphs and commanders, and their imams were appointed by them. During the period of Umar, the construction of mosques increased significantly. Umar ordered the establishment of mosques in various cities. Sa'ad ibn Abu Waqqas was ordered to establish the Kufa Mosque. Umar expanded the area of the Masjid al-Haram and purchased some houses around it, incorporating them into the Masjid al-Haram complex. Usman also expanded the Masjid al-Haram, buying numerous houses and adding them to its structure. Ali, too, established many mosques in various regions.
2. **Public waqf:** The Companions established public endowments during the time of the Caliphs. The major ones are houses, cultivated fields, weapons for war, animals and property, wells and waterways. Endowment of houses was especially popular. The largest waqf fields are the waqfs made by Umar, Usman, Ali and Zubayr ibn Awam. Regarding the endowment of weapons, it is mentioned in the above hadith that Khalid bin Walid endowment of his shield. Umar also used to provide the necessary equipment for the battle in the way of Allah. The most famous of the endowed wells is the Ruma well. Umar also ordered Sa'd ibn Abu Waqqas to dig a river for the people of Kufa, and Abu Musa Ash'ari to dig a river for the people of Basra during his governorship.

The State of Waqfs in the Later Period of the Companions:

According to the majority opinion, waqfs, especially familial waqfs, were considered a means of depriving daughters of their rightful inheritance. Particularly, in narrations, it is mentioned that Aisha disapproved of familial waqfs, saying, "I will not tolerate the charities of today's people being diverted only to that which has been mentioned in this verse of Allah: And they say, "These animals and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them] and those upon which the name of Allāh is not mentioned - [all of this] an invention of untruth about Him. He will punish them for what they were inventing." By Allah, a man gives a large amount of charity

to his daughter. You see in that girl the blessing of his charity. Then you feed another daughter of that person and you see poverty in her, because that person forbade her from his charity.

Caliph Umar bin Abdulaziz attached importance to people's rejection of charity that prohibited women. But he died before doing this.

Imam Malik said: Umar ibn Abdulaziz's insistence on rejecting the almsgiving that did not include girls is proof that he can give alms to both boys and girls.

Waqfs during the Umayyad Period: During the Umayyad era, waqfs expanded extensively, especially in newly conquered territories such as Egypt, Syria, and other regions. This expansion was due to the broadening of the conquered territories and the subsequent increase in waqf areas. During this period, waqfs were not limited to supporting only the poor and needy through direct assistance. Instead, a variety of educational institutions (madrasas) were established, contributing to the development of scholarly disciplines (Islamic sciences), and the construction of mosques and charitable homes also flourished. As people began to pay serious attention to waqfs, institutions and committees were formed to supervise and enhance waqf affairs.

In Baghdad and other regions, supervisors oversaw endowments and accounted for the endowment managers (mutawallis). If any shortcomings or negligence were identified in the management or preservation of endowments, they would be corrected or the managers replaced.

Tawba ibn Nimr ibn Hawmil Hadrami, who managed waqfs in Egypt during the time of Hisham ibn Abdulmalik, emphasized the exclusive allocation of waqf benefits to the poor and needy. He stated, "These charities are meant only for the poor and needy. Thus, we must establish a firm rule to prevent these charities from being used for bribery and inheritance." During this era, a cautious individual named Tawba ibn Nimr, with a keen sense of responsibility, established an independent fund for waqfs, overseeing it alongside other established committees. This fund was not only the first of its kind in Egypt but also set a precedent for waqf supervision throughout the Islamic world.

During the Abbasid Era, the endowment system further developed. Now, endowments were not limited to only the poor, needy, and scholars; libraries were established, funds were allocated to them, and hospitals providing free services to the sick were built. Homes and shelters were also constructed for the poor and needy. Additionally, during this period, a head leader was appointed for the endowment administration, known as the head of endowments (sadr al-vuquf). This leader supervised all endowments and appointed dedicated servants (agents) to carry out the tasks.

In the time of the Abbasid Caliph Ma'mun, Lahiya ibn Abbas Hadrami supervised endowments in Egypt. Concerning him, it is said: "During Lahiya's period of leadership, he executed excellent work in governing all the endowments of Egypt. Sometimes, he ruled based on evidence and sometimes by the consent of the endowers, and there was no endowment left unattended. He once said, 'I asked Allah for success in managing the endowments properly. Among all the endowments, not a single one was left without my ruling, evidence, or renewal of proof.'" This period marked the initial phase of establishing independent endowment records and a significant development in the endowment system.

Endowments were consistently supported and empowered by the Abbasid caliphs. According to Ibn Kathir in his book "Al-Bidayawa'l-Nihaya," in the year 631 Hijri, it is mentioned that in that year, the construction of a madrasa in Baghdad initiated by Caliph Al-Mustansir Billah was

completed. Such a madrasa had not existed anywhere before. In this madrasa, during the educational process, equal opportunities were provided for students adhering to the four Sunni schools of thought. Specifically, for each school of thought, there were 62 jurists, four assistants, a teacher for each school of thought, a hadith master, two reciters, 20 boarding students, a medical master, and ten Muslim individuals engaged in medical practices. Additionally, there was a special educational residence for orphaned children, providing them with sufficient bread, meat, halva, and all necessary provisions.

During the Ottoman era, urban development projects were extensively carried out through a well-established endowment system. These initiatives were financed without relying on state funds or taxes collected from the public. Instead, financial support for activities such as education, healthcare, social assistance, urban development, water supply, and various other fields came from endowments. The endowment system enabled the Ottoman Empire to provide high-quality services in diverse areas, reaching a significant level of service delivery without being dependent on government funding or taxation from the population.

In O.A. Sultonov's doctoral dissertation on the endowment properties in Central Asia, particularly in the following information has been provided: "When we talk about the ancient endowment properties in the Central Asian region, especially during the time of the Qarakhanids, it is possible to refer to two endowment deeds related to the second half of the 12th century in Samarqand, attributed to the ruler Ibrohim Tamg'achxon. In reality, during the Qarakhanid period, several madrasas operated in Samarqand and Bukhara. These madrasas were established with endowment properties allocated by rulers, their relatives, and representatives of the upper class for financial support. Besides madrasas, there is also information about endowment properties allocated for mosques and cemeteries. One of the main characteristics of endowment properties during this period was the benevolent endowments allocated by rulers and representatives of the upper class. In the later periods, larger endowments were mainly associated with familial endowment properties. An example of this tradition is evident in the endowment properties established during the Timurid period, exemplified by the endowment properties initiated by Khwaja Ahrar, which contributed to his elevated status."

If we consider the separate regions within the current territory of Uzbekistan, one of the earliest waqf documents that has come down to us dates back to the 13th century and pertains to the city of Bukhara. This document, from the late 13th century, is associated with a waqf established for the use of two mosques in the town of Bukhara-Samarkand and the mausoleum of Khwaja Hamina in the vicinity of Hamina village. According to the information obtained from this document, endowments were allocated for the maintenance of the mosque and mausoleum, including funds for repairs, renovations, housing, and other non-movable properties. One of the earliest documents related to the waqf in Bukhara dates back to the early 14th century, around the beginning of the 14th century, and pertains to the mausoleum of Shaykh Saifuddin Bukhari in the Fathabad complex near Bukhara, including a guesthouse and a bathhouse. During the reign of Abdulloh Khan (1533-1598), when Bukhara became the capital of the Shaybanids in 1557, waqfs in Bukhara and its surroundings flourished, and many religious, social, and cultural endowments were established.

The most developed period for endowments in Samarkand corresponds to the era of Timur and the Timurids. In the 14th to 16th centuries, Samarkand was designated as the political, religious, and cultural center of the region, witnessing the establishment of numerous endowments in the

city. During the Timurid period, under the prominent representative of the Naqshbandi Sufi order, Khwaja Ahrar Vali (1404-1490), and his descendants, significant endowments were organized around him. These waqf documents from that time provide information about life in Samarkand and its surrounding villages and towns.

Throughout the long reign of the Khiva Khanate, whose capital was the city of Khiva in Khorezm, the region of Khiva also developed significantly in terms of endowments.

In the latter half of the 19th century, as the Russian Empire expanded its influence over Central Asia, the issue of endowments came under review, among other religious institutions. In 1867, under the administration of K.P. Kaufman, the "Regulation on the Administration of the Turkestan Region" was issued. This regulation included a section on "Managing the Waqf Properties of the Turkestan Region." Consequently, Turkistan's waqfs fell under Russian control. The desire of the colonial policy to confiscate endowments intensified over the next twenty years. In the regulations of 1886 concerning the administration of the Turkestan region, Articles 265, 266, and 267 directly addressed the issue of endowments. According to these articles, lands designated as waqf, which were considered state property benefiting the public, were allocated to peasants. The establishment of new endowments was permitted only in "special cases" with special permission, thus placing limitations on the creation of waqfs.

Until the beginning of the Soviet era, endowments in the territories of the Bukhara Emirate and the Khiva Khanate retained their previous status.

With the advent of the Bolsheviks, on January 23, 1918, a decree titled "On Separating the Church from the State and the School from the Church" was adopted. Articles 12 and 13 of this decree contained provisions related to endowments, stating: "No religious community or religious society can be the owner of property. They are deprived of legal entity status"; "The property of existing church communities and religious societies in Russia is declared public property." According to this decree, religious organizations were not allowed to own property, and all properties, including endowments, were declared public property.

The implementation of land and water reforms marked the beginning of the significant decline for regional endowments. For example, in November 1925, at the Congress of the Uzbekistan Communist Party, a decision was made to implement the land reform. According to the resolution issued on December 19, 1925, with the number 168, all endowments outside of cities were transferred to the People's Commissariat of Village Farming. The endowments in cities were left to the discretion of religious communities. After a short period, even urban endowments were confiscated, and their revenues were handed over to the People's Commissariat of Education. However, permission was granted for imams and muezzins to retain the endowments of mosques. Thus, only the endowments of mosques remained during this period.

In this manner, only the endowments of mosques remained during this period. With the decision of the Council of People's Commissars and the Central Executive Committee in August 1927, the Central Waqf Administration was abolished, and religious endowments were also transferred to public ownership. The decree stated: "All religious endowments managed by the existing waqf administrations should be considered government property and transferred to the jurisdiction of the People's Commissariat of Education." However, until the late 1920s, endowments were not

entirely transferred to state ownership. In 1930, the central government in Moscow declared all remaining endowments, left without proper use, to be public property.

The manner in which endowments were abolished reflects a pattern seen in many countries where Islamic civilization flourished, such as Egypt, and so on. In Turkey, although the process did not unfold in the same way, the term "waqf" was changed, and for a period, it operated under a different name. The nationalization of endowments by states resulted in the weakening and disappearance of systematically organized and purposeful activities of endowments in the economic, educational, and healthcare systems. Unfortunately, despite the significant cultural and economic potential of states with a high degree of waqf culture, many endowment activities have not been able to return to their former level.

REFERENCES

1. Shayx Muhammad Sodiq Muhammad Yusuf. Qur'oni Karim va o'zbek tilidagi ma'nolari tarjimasini. "Hilol" nashriyot-matbaasi, Toshkent, 2020. An'om surasi, 139-oyat.
2. Muhammad Amin. Al-avfoq va al-hayo al-ijtimo'iyya bi-Misr. 1-nashr. Dor an-nahdo, 1980. – B. 48.
3. Muhammad Shilbiy. Ahkom al-vasoyo va al-avqof. 4-nashr. Dor al-jomi'iyya, Bayrut, h. 1402. – B.288; Muhammad ibn Ubayd al-Kubaysiy. Ahkom al-vaqf fiy ash-shariy'a al-islomiyya. Irshod nashriyoti, Bag'dod, h. 1397. 1-jild. – B.38.
4. Abu Umar Muhammad Kindiy. Kitob al-valo va kitob al-quzzo. Maktaba al-obo', Bayrut, 1908. – B. 444.
5. Ismoil Ibn Kasir. Al-Bidoya va an-nihoya. Maktaba al-maorif. Bayrut. 13-jild. – B. 139.
6. O.Ergin. Türk İmar Tarihinde Vakıflar Belediyeler Patrikhaneler, İstanbul, 1944. – S.35.
7. A.Ertem.Osmanlıdan günümüze vakıflar.Divan Dergisi Bilim ve Sanat Vakfı Yayınları, sayı 6, yıl 1999. – S.13.
8. Sulonov O'.A. Toshkent vaqf xo'jaligida an'analar, islohotlar va muammolar. Tarix fanlari doktori ilmiy darajasini olish uchun taqdim etilgan dissertatsiya. Toshkent, 2016. – B. 197.
9. A.K.Arends, A. B. Xalidova, O. D. Chexovich, Buxarskiy vakuf XIII. v. Faksimile, izdanne tekste, perevod c arabskogo i persidskogo, vvedeniye i kommentariy. Moskva. 1979.
10. O.D.Chexovich, Buxarskiye dokumenty XIVv.,Tashkent 1965
11. Seyfettin Erşahin. sovyetlerin vakif politikasi ve türkistan'da vakiflarin kamulaştirilmesi. 132 b.
12. B.Ahmedov.. Tarixdan saboqlar. Toshkent, 1994. 27.vd.
13. Chexovich O.D. Samarkandskiye dokumenty XV–XVI vv. (O vladeniya Xodji Axrara v Sredney Azii i Afganistane). Moskva, 1974.
14. Adhamov. Din ham sho'rolar hukumati. Samarqand, toshkent. 1929. B.: 42.
15. R.A.Nurilin, "Fayzulla Xo'jayev". Inqilob jangchilari. Nashrga tayyorlovchi: R. Shamsuddinov. Toshkent, 1990. - B.: 14.
16. Saidbayev. Islam i obshchestvo. Moskva, 1978. - B.: 152.

17. Bennisen, A.- Lemercier-Quellejay, C. Stepte Ezan Sesleri, Sovyet Rejimi Altında İslamın 400 yılı, Çev. N .Uzel, 1st. 1981. 175 b.

LEXICAL TOOLS THAT SERVED THE RHETORIC OF MAHMUD ZAMAKHSHARI'S "NAWABIG'UL-KALIM"

Bakirov Begzod*

*Doctoral Student,
International Islamic Academy of Uzbekistan
UZBEKISTAN
Email id: b_bakirov@gmail.com

ABSTRACT

This article discusses lexical tools served the rhetoric of Mahmud Zamakhshari's "Nawabig'ul-kalim" and this is explained with more detailed examples taken from the work.

KEYWORDS: *Lexical Tools, Rhetoric, Mutobaqa, Art, Contrast, Comparison.*

INTRODUCTION

In this article, we think it would be appropriate to provide information about these linguistic tools in order to analyze how Mahmud Zamakhshari used lexical tools in his work "Nawabig'ul-kalim".

The formation of artistic means takes place within the limits of the linguistic phenomena that can occur in this language. Accordingly, there are arts that are active in all languages as well as arts that are inactive for some languages. The types of art active for the Arabic language were classified based on the phonetic, morphologic, lexical and syntactic features studied in Western linguistics according to their grammatical features. In works of art written in Arabic script, these writing features were also used as examples of beauty. As a result, the rules for the art of writing were also formed, which were classified as graphic tools

Description of lexical tools. Mutobaqa is one of the widely used arts in classical literature. It also has the names tibatq, tatbiq, tazad, takofu, mutazad. In the Arab youth, the names of tibatq and mutabaqa are popular, and they are included among the spiritual arts of badi' science because the meaning prevails in the creation of art.

Sakkoki says: المطابقة هي أن تجمع بين متضادين (mutabaqa is the coming together of two opposites).

Mutobaqa is defined by modern geriatricians as follows: "Tibatq is the combination of two opposite (contradictory) meanings in one word: length-shortness, life-death, laughter-crying, white-black, such as knowledge and greatness. This is a type of tibatq known as positive tibatq." Such words are called antonyms in linguistics[1]. So, antonyms form a kind of contrast.

المطابقة هي أن يجمع في كلام واحد بي معنى و مقابله أو ضده

Mutobaqa is a combination of two opposite meanings in one word[2]. It can be made from a word group or words from different word groups.

It is observed that there is no disagreement among medieval scholars in the definition of muqabala. In muqabala, two or more non-contradictory meanings are listed first, followed by the opposite meanings corresponding to each of them in order. Muqabala is divided into several types according to the number of meanings it creates. It must be between at least two meanings

and its alternative, that is, two by two.

Atullah Husayni, who made a significant contribution to the development of the science of poetry, studied the information on the art of mutabaqa, among other arts, and expressed his attitude to them. In particular, he includes mutabaqa among verbal and spiritual arts, and not spiritual ones, unlike Arab adulthood. Also, in terms of the types of contrast, the contrast between the two is "extremely high" like black and white. , he says that it is taqobul-i taanud.

Rhetoric philologists divide the match into real and imaginary matches. A real comparison is the impossibility of being together in one place and in one aspect at the same time, while the attentional comparison is the expression of two things that are not opposed to each other.

The real taqobul has the above-mentioned tazad, as well as tazayuf, adamu malaka, ijobu salb types. Arabic pedagogues argue that mutabaqa can consist of words belonging to one word group or two word groups.

The art of mutabaqa was effectively used not only in the works of Arab, Persian, but also Turkic poets and was known as tazad, mutazad. Uzbek literary scholars who study classical literature did not ignore this art either. However, both Ahmed Tarazi and modern literary scholars did not dwell on the types of mutabaqa and limited themselves to general information. In some literature, this art, recognized as spiritual by Arab pedagogues, and as verbal and spiritual by novice scholars, falls among the verbal arts. "mutabaqa" should be "tibaq" not "tabaq".

So, there is no disagreement among scholars in the definition of mutabaqa, which is widely used in Arabic, Persian and Uzbek literature. However, it should be noted that in the Persian period, the views on mutuality existing in Arabic were developed and enriched in terms of types.

In all the above examples, the contrast is obvious. But sometimes it can be hidden.

قوله تعالى: أغرقوا فأدخلوا ناراً

Translation: They were drowned and then admitted to hell.

Unfortunately, there is no inverse compatibility in meaning between deposition الإغراق and insertion الإدخال. Actually, الإغراق is equivalent to الإحراق - to burn. That is, أغرقوا فأحرقوا فأدخلوا ناراً They were drowned, then they were burned, then they were admitted to hell. (They were soaked and then dried). Now, in this example, it turns out that the countermeasure is secret - hidden.

So, the opposite is to combine two or more words with the opposite meaning in one word to make the speech beautiful and unique.

المقابلة هي أن يؤتى بمعني غير متقابلي أو أكثر ثم يؤتى بما يقابل كلاً على الترتيب اللفظي

Muqabalah is first mentioning two or more meanings that are not opposite to each other, and then mentioning its opposite in order according to each meaning.[3] Contrast can be between two and six meanings. The difference from mutabaqa is that mutabaqa is content with contradicting one meaning in one word. In contrast, several opposite meanings are combined in one word, and thus it shows the way to make a beautiful sentence.

So, muqabala is one of the widely used art forms in classical literature, and some scholars consider it spiritual, and some consider it verbal and spiritual. It has been clearly and unambiguously defined by scholars of the past in Arabic and Persian sources. Although this art is

close to tazad, many scholars considered it a separate art form considering its specific features.

All of the following sentences are used interchangeably:

NK, 15: صعود الأكام وهبوط الغيطان ، خير من القعود بين الحيطان

Translation: To travel up high mountains and down lowlands is to sit hungry in the house, inside the walls, in the midst of hardships.

The words rising and falling in the sentence form the contrast.

NK, 18: يا دنيا تحلين لأولادك ثم تمرين ، وتحلين ثم تمرين

Translation: O world, at first you look sweet to your children, then you look more bitter, you look at them - at the end you forgive them and leave them.

In this sentence, the words "sweet" and "bitter" form a beautiful juxtaposition.

NK, 16: اللئيم ملومٌ بكلِّ لسانٍ ، والكريمٌ مكرمٌ في كلِّ مكانٍ

Translation: A wicked and greedy person will be cursed in every language, a generous and generous person will be honored everywhere.

In this sentence, the words bad, greedy person and generous, generous person form a beautiful contrast.

NK, 11: إن صحَّ السرَّ صحَّ العلنُ وإن لم يصحَّ فلنْ ولنْ

Translation: If a person's surface and inside (inside) are correct, healthy and orderly, his appearance (outside) will also be generous and healthy.

The words السرَّ (as-sirru) and العلنُ (al-alanu) in the sentence are a clear example of the contrast (contrast, opposition) from the spiritual arts.

NK, 9: العلمُ جبلٌ صعبُ المصعد، ولكنه سهلُ المنحدر:

والجهلُ منهلٌ سهلُ المورد ، إلا أنه صعبُ المصدر

Translation: Being knowledgeable is as difficult as climbing a high mountain, but it is easy to descend, ignorance is the source of ignorance and causes many difficulties and sufferings.

In this sentence, apart from the cover, we can also see a beautiful example of tashbih. For our deeper understanding, it is appropriate to give a brief description of the tashbih. Tashbih is given a wide place in the works devoted to Arab adulthood, and it is classified according to several aspects. By scholars, its four pillars are al-mushabbah, al-mushabbah bih, odatu-t tashbih, wajhu-t-tashbih. At-tashbihi-l-mursal, at-tashbihi-l-mu'akkad, at-tashbihi-l-mujmal, at-tashbihi-l-mu fassal, at-tashbihi-l-balig', tashbihi-t-tamsil, at tashbihi-d-dimniy, at-tashbihi-l-maqlub and other types are used. The first classification is based on its content parts, i.e. columns. There are four pillars of Tashbih, that is, mushabbah - simile, mushabbah bih - simile, wajhu-sh-shibh - similar aspect and odatu-t-tashbih - means of simile (or this part is "kalimatu- t-tashbih" - also known as "word of simile"), and so far there has been no disagreement between Arab and non-Ajam scholars.

NK, 14: العَرَبُ نَبغٌ صلب المعاجم , والعَرَبُ مثلُ الأعاجم

Translation: The class of Arabs are strong and hearty like naba (hard) solid wood, while the non-Arabs (non-Arabs) are soft like tarab (loose, brittle) wood.

NK, 3: الْمَرْءُ يَقْدِمُ ثُمَّ يُجِئُ وَالنَّوْءُ يُجِئُ ثُمَّ يُنْجِمُ

Translation: Man sometimes advances, sometimes retreats, and the morning and evening stars (an-Naw') that rise from the East and set in the Maghrib sometimes bring rain and sometimes stop it!

Let us mention that this art is also used in the sentence taken from the work "Nawabigul-kalim", which is the object of our research work:

NK, 14: فِي قَرَعِ بَابِ اللَّئِيمِ ، قَلَعِ نَابِ الْكَرِيمِ

Translation: Knocking on the door of a mischievous and greedy person is as painful as pulling out the wisdom tooth of a generous and respectable person. That is, when a generous person knocks on the door of a stingy person out of necessity, he does it with pain and suffering, as if he were cutting his baby tooth.

The words *al-la'im* ("al-la'im") and *al-karim* ("al-karim") in the sentence are a clear example of mutabaqa (contrast, opposition) from spiritual arts. Because according to the dictionary, the meaning of the word "al-la'im" is 1) low, bottom, razil; 2) in the case of stingy, miserly, the word *al-karim* ("al-karim") means generous. The two words that make up this combination belong to the noun group in Arabic grammar.

NK, 15: مَخَائِلُ الْغَمِّ وَالْمَسْرَةِ ، نَبْكِ وَتَضْحَكُ فِي الْأَمْسِيرَةِ

Translation: The signs of sadness and happiness are as follows: sadness makes you cry, joy makes you laugh - these signs are known from the manglai (face-forehead).

The word ("masaratun") means joy, satisfaction. The words *مَخَائِلُ* and *مَخَائِلُ* are the plural form of the word *مَخِيلَةٌ* ("makhilatun"). The main meaning of this word is as follows: 1) quality, virtue 2) sign, symptom. The author is using the word in its second sense. In this sentence, two pairs of juxtapositions are used, which are sadness-joy and crying-laughing, that is, a noun phrase and a verb phrase in one sentence. The art of mutabaqa from the series is skillfully used.

The words *al-gham* (al-ghammu) and *al-masaratu* (al-masaratu) in the sentence are a clear example of contrast (contrast, opposition) from spiritual arts.

An example of both being verbs:

NK, 9: مَخْلَبُ الْمَعْصِيَةِ يَقْصُ بِالْإِدَامَةِ، وَجِنَاحُ الطَّاعَةِ يُوْصَلُ بِالْإِدَامَةِ

Translation: The claws of masiyat (sin) are cut by unrepentant repentance, and the wings of obedience are reached by constant ijtihad.

The verb *يَقْصُ* ("yuqossu") in the sentence is a muzaaf (doubled) verb of Chapter I, and it is used in passive voice. According to the "An-na'ym" dictionary, the verb *قَصَّ* has the following meanings: 1) to follow; 2) to tell (someone) a story, to cut (with scissors), to cut, to shave, to shave. [4]

The verb *يُوْصَلُ* ("yūsolu") is a verb of Chapter I, and it is also used in passive voice. These two verbs contradict each other in meaning and form the art of mutabaqa.

NK, 11: كَمْ رَأَيْتَ مَنْ أُعْرِجَ ، فِي دَرَجِ الْمَعَالِي أُعْرَجَ

وَمِنْ صَوَّحِ الْقَدَمِ ، لَيْسَ لَهُ فِي الْخَيْرِ قَدَمٌ

Translation: I have seen many lame people who have risen to the highest levels in the fields of knowledge and virtue, and I have also seen many healthy-legged people who did not take a single step in the way of charity. those who did not press (at this point, al-Zamakhshari also refers to his lameness).

There must have been many people who put Mahmud's physical handicap on his face, because in his work "Nawabig'ul-kalim" he described "the lame who walk swiftly (stealth) from the path of nobility and the feet on the path of goodness." "I have seen a lot of sick people who cannot walk," he says. Here, Zamakhshari skillfully used the similarity of the words "A'raj" (good stealer) and "A'raj" (lame). The repetition of the word "step" is also used very appropriately. This one sentence alone is a clear proof that, firstly, Zamakhshari is a great stylist and master of words, secondly, he knows the Arabic language at an excellent level, and thirdly, he is a scientist with a common sense.[5]

Laugh less and cry more. الضحك و القلة Laughter and scarcity were mentioned, then according to them, crying and the plural الكثرة و البكاء were mentioned. It can be seen that the meanings of the words are opposite to each other.

An example of a six, a poem:

على رأس عبد تاج عز يزينه وفي رجل حرّ قيد ذلّ يشيّنه

The crown of honor on the head of a slave, how reconciled,

How ugly is the shackles of humiliation on Hur's feet.

In this example, the challenge is open. The preposition على has the meaning above, and its alternative is used in the meaning of the preposition في. Head - feet, slave - free, hur, crown - shackles, honor - shame, humiliation, beautiful - ugly. The method of beautifying the speech, which requires deep experience and taste from the orator and the writer, brings the poem to a unique artistry.

REFERENCES:

1. Rustami Salima. Perspectives on Linguistics in Medieval Puberty Science. - Tashkent: "Zilol bulak" publishing house, 2019. 240 p., from page 204
2. Puberty science Description and arts. Zakirjon Sharipov. -T., Movarounnahr publishing house, 2014. -B. 229-231.
3. Puberty science Description and arts. Zakirjon Sharipov. -T., Movarounnahr publishing house, 2014. -B. 231-232.
4. An-na'im dictionary, publishing house of people's heritage named after Abdulla Qadiri, Tashkent, 2003, p. 960, from page 666
5. Rustamov Alibek. Mahmoud Zamakhshari. Tashkent, Science, 1971. 32 pages, 8 p.

METHODOLOGIES EMPLOYED BY AL BERUNI IN THE ANALYSIS OF RELIGIOUS SYSTEMS

Nematullo Mukhamedov*; **Nurulloh Turambetov****

*Doctor of Historical Sciences,
Department History and Source,
Studies of Islam-IRCICA,
International Islamic Academy,
Tashkent, UZBEKISTAN
Email id: nematulloh@mail.ru

*Researcher,
UNESCO Chair in Comparative Study of World Religions,
International Islamic Academy of Uzbekistan
Tashkent, UZBEKISTAN
Email id: nurullohturambetov@gmail.com

ABSTRACT

This scholarly article delves into the comprehensive works of Abu Rayhan Beruni, an eminent encyclopedist whose significant contributions have greatly influenced the evolution of concrete and social sciences. Furthermore, it scrutinizes his extensive research in the realm of religious studies.

Beruni's oeuvre reflects his scientific approach towards the analysis of various aspects such as the history, culture, and language of diverse nations. His erudition is evident in his familiarity with a multitude of languages including Jewish, Greek, Persian, Arabic, Sogdian, and Coptic. Moreover, his profound understanding of religions such as Judaism and Christianity is clearly demonstrated through his meticulous study of the Torah and Bible sources.

Beruni's works also encompass a thorough examination of the history of Jahiliyyah, a period predating the advent of Islam. He not only meticulously studied this era but also conducted an in-depth analysis of its gradual evolution and its correlations with reality during his exploration of various religions.

This article aims to scrutinize Beruni's perspectives on the historical development, formation, and manifestation of religious values. It also seeks to present a comparative analysis of these values as depicted in his works. This article examines Beruni's views on the history, formation, and manifestation of religious values, as well as their comparative analysis.

KEYWORDS: *Abu Rayhan Beruni, Khorezm, Kat, "Beruni's Age", Judaism, Christianity, Islam, "Kitab Al-Hind", "Kitab Al-Athar Al-Baqiyah".*

INTRODUCTION

Abu Rayhan Muhammad ibn Ahmad Beruni was an eminent polymath during the Middle Ages, contributing significantly to a diverse range of scientific disciplines. His extensive scientific contributions underscore his unparalleled intellectual prowess. Esteemed orientalist I. Yu. Krachkovskiy, in assessing Beruni's scientific acumen, stated that it would be simpler to

enumerate the scientific disciplines that did not pique Beruni's interest than those that did. Western scholar M. Meyerhoff further emphasized Beruni's prominence, asserting that Beruni should be recognized as the most distinguished among the polymaths who exemplified the scientific advancements in the Muslim world [1:44].

The esteemed American science historian, Sarton, characterizes the 11th century as the "Age of Beruni." This high and justified appraisal is primarily attributable to the unparalleled contributions of this eminent scholar to the advancement of science. It is noteworthy that Beruni demonstrated exceptional impartiality and veracity in his scientific inquiries, as well as in his assessment of historical events and his contemporaries. Despite enduring significant hardship throughout his life and facing challenges towards its end, Beruni remained steadfast in his convictions, reflecting his unwavering commitment to his spiritual ideals.[10:68-73].

Beruni was born in 973 in the city of Kot, the ancient capital of Khorezm (as per Abdulkarim Sam'ani, in a village on the outskirts of the city of Kot). His formative years were spent in his homeland, where he pursued various scientific disciplines and matured as a scholar. The renowned scholar of Beruni's era, Abu Nasr Mansur ibn Iraq, was his mentor. Beruni, in addition to his native language, acquired proficiency in Arabic, Sogdian, Persian, Syriac, Greek, ancient Jewish languages, and subsequently Sanskrit during his time in India. This linguistic expertise enabled Beruni to delve deeply into works written in these languages.

With a corpus of over 160 written works, Beruni made an indelible impact on the evolution of various scientific fields, including Greek philosophy, astronomy, astrology, arithmetic, medicine, pharmacognosy, history, ethnography, philology, and literature.

Main Part

Beruni's philosophical and political ideologies are extensively articulated in his works, including "Kitab al-Hind" and "The Remaining Signs of Past Centuries". These works provide evidence of his advocacy for craftsmanship, commerce, the enhancement of international scientific and cultural relationships, and the promotion of science in societal life. Beruni was also a vocal critic of oppression, injustice, and invasion, viewing state governance as a service that rulers provide to society. He believed that the primary responsibility of equitable rulers is to establish justice between the upper and lower classes, as well as between the powerful and the weak. This is evident in "Kitab al-Hind", where he vehemently opposes the caste system in India.

In "The Remaining Signs of Past Centuries", Beruni presents comprehensive conclusions that encompass all the above-mentioned disciplines, demonstrating his interdisciplinary approach to knowledge.

"The Mas'udi Law", another notable work by Beruni, is regarded as the most comprehensive book on astronomy and mathematics written prior to his time. Interestingly, Beruni often juxtaposed the teachings in this work with verses from the Qur'an, underscoring the significance of "Kitab al-Hind" and "The Mas'udi Law" for all past religions, particularly Islam. Yaqut al-Hamawi asserted that "The Mas'udi Law" superseded all previous books on mathematics and astronomy.

The Indian scholar Hamid Reza said about Beruni: "None of the authors of the Middle Ages and modern times could achieve the achievements achieved by Beruni in understanding the complex issues of Indian culture in a deep scientific spirit. It consists of his contribution to culture and science".

Indian academic Hamid Reza has lauded Beruni's unparalleled understanding of the intricate aspects of Indian culture, attributing it to his deep scientific approach. Beruni's contributions to culture and science are noteworthy[4:52].

Abu Rayhan Beruni is recognized as a foundational theorist in the realm of modern science, alongside scholars such as Muhammad Musa Khorezmi[11:606-615], Ahmad Farghani, Abu Nasr Farabi, and Abu Ali ibn Sina. As a poet, he is celebrated for his lyrical and epic poetry from the Samani period, with his works standing alongside those of Rudaki, Farruhi, Shahid Balkhi, Daqiqi, and Abu Zaroa. In the Western context, Beruni is a prominent scientist, comparable to Shahrastani, Ibn Hazm Andalusí, and Abul Hasan Omiri, particularly in the domain of religious studies.

Beruni's scientific approach was unique, emphasizing observation and experience as the basis for drawing conclusions. He asserted that all innovation is contingent on human effort. This belief led him to the understanding that a nation's progress is tied to the advancement of science, and that individual happiness is linked to education and enlightenment. This aligns with the Islamic call to knowledge.

Beruni's works, "The Remaining Signs of Past Centuries" and "Kitab al-Hind," provide extensive insights into the customs, rituals, and calendars specific to various religions of his time and earlier, including Hinduism and Zoroastrianism.

Beruni's approach to religious studies was marked by critical analysis, free from national, religious, and racial biases. His scientific approach to each issue was marked by careful and deep contemplation of each culture. His wide-ranging thought process, thorough conclusions, and the truth, honesty, and neutrality evident in his work are noteworthy[5:69].

Beruni, a renowned scholar, meticulously categorized religious holidays and ceremonies based on the calendar, as depicted in his work "The Remaining Signs of Past Centuries". This work is referred to as "Chronology" in Europe due to its systematic organization of religious events. Beruni's comprehensive understanding of these events enabled him to elucidate the similarities and disparities among them.

His profound knowledge is evident in his classification of holidays in the "Introduction to Eastern Christianity", which holds significant relevance even today. Beruni's works have gained more popularity than any other Muslim scholar's due to his ability to disseminate his knowledge to his students, irrespective of their location.

Beruni demonstrated familiarity with both Jewish and Christian texts. He quoted extensively from the Old Testament and the Gospels of Matthew, Luke, and John, even retaining the phrase "Our Father." His works are characterized by an evidence-based approach, as he referred to numerous Biblical episodes for his analyses.

Beruni's reference to the story of "John the Baptist" and his claim of reading at least 3 or 4 Bibles indicate his extensive knowledge of Christian sources. He also demonstrated familiarity with Christian exegesis by quoting the genealogical trees of Jesus from the Gospels of Matthew and Luke.

His understanding of episodes such as the cassational account of Jesus' 72 apostles and the divinity of Peter suggests that Beruni studied apostolic works. He demonstrated a comprehensive

understanding of the interpretation of the prophet Messiah in the Bible and the Qur'an, which was not common among other Muslims.

In his "Chronology", Beruni explored various aspects of Christianity, which is not evident in his work "India". He did not mention the Thomas Christians in "India", but compared the Christian holy trinity with the Hindu trinity of Brahma, Vishnu, and Shiva. His comparison indicates a deeper understanding of Hinduism than Christianity.

Beruni's work also provides insights into the history of the Melkite faith and the theological issues discussed at the VI World Assembly. Despite his respect for the ethics of Christianity and its spiritual wealth, he considered them impractical, likening Christianity to a noble philosopher that lacks coherence and requires force for explanation.

During that period, Beruni identified two critical issues as he sought to rectify the misconceptions between Christianity and Islam. His objective was to maintain neutrality and gain a comprehensive understanding of Christianity. Had he penned his observations about Christianity, it would have provided significant clarity to his contemporaries. Beruni possessed the necessary capabilities to undertake this task. However, for him, Christianity, akin to other religions, was merely a component of his work "Chronology". He conducted an investigation into Christianity for the purpose of his calendar. He acquired the requisite information, and had he desired to compose an impeccable piece, it would have been a straightforward task for him [6:65].

Beruni's scientific pursuits were characterized by their extensive range and profound depth. His critical analysis was marked by seriousness and precision, and his perspective on religion during that era was remarkably objective [7:72].

In "The Remaining Signs of Past Centuries", Beruni provides an extensive description of the calendars, holidays, and notable days of various civilizations known to him, including Greeks, Romanians, Iranians, Sogdians, Khorezmians[9:211-218], Ulinians, Copts, Christians, Jews, pre-Islamic Arabs, and Muslims. The text is rich with historical events, data about diverse nations and religions, profiles of prophets and false prophets, kings, renowned historical figures, and scientists.

Beruni exhibits a significant degree of religious tolerance and maintains an unbiased stance towards individuals of different faiths. His work contains recurrent affirmations of his faith in God and the prophet. However, he refrains from engaging in abstract knowledge, focusing instead on issues directly pertinent to human existence, encompassing both material and spiritual culture. Beruni places emphasis on objective facts that he has personally observed and assessed without prejudice or bias. As he often stated, "Truth does not obey passion" [8:43].

There is no evidence in his work of him condemning other religions or defending Islam. He acknowledges that a significant portion of his work is dedicated to detailing the conditions of various nations and the customs and rules they have inherited. When articulating religious values, he ensures their delivery is consistent and coherent. In addition to relying on scientific sources, he also employs empirical observations to elucidate the history of each new term that expresses a religious value.

CONCLUSION

In summation, Beruni is acknowledged as the preeminent medieval scholar who contributed significantly to the field of religious studies. His works, notably "Kitab al-Hind" and "The Remaining Signs of Past Centuries", provide comprehensive information about the history, religious practices, and customs of specific regions, based on empirical observations. In "The Remaining Signs of Past Centuries", Beruni elucidates on the request made by a fellow writer to provide insights into the histories of various nations, their origins, chronology, discrepancies among historians and the causes of such discrepancies, notable holidays, and routine practices. The writer also sought information about designated days and rituals unique to certain nations, and implored Beruni to elucidate these in the most comprehensible manner, thereby eliminating the need for the reader to refer to multiple sources or consult the authors of those sources[3:40].

In Abu Rayhan Beruni's scholarly work, "Relics of Ancient Peoples", religious values are elucidated with a logical coherence. The classification system present within the text facilitates an in-depth exploration of the cultural and social foundations of various religious groups, including Christians, Muslims, contemporary Arabs, Iranians, and to a certain extent, Zoroastrians.

REFERENCES:

1. Абдухалимов Б. Абу Райхон Беруний/ Буюк алломаларимиз. –Т.: Тошкент Ислом университети, 2002. –165 б. (Abduhalimov B. Abu Rayhan Beruni/ Our great scholars. -Т.: Tashkent Islamic University, 2002. -P.44)
2. Алиев Б.А. Ўзбекистонда демократик жамият куриш назарияси ва амалиёти. –Т.: Тошкент давлат иктисодиёт университети, 2006. –192 б. Aliev B.A. Theory and practice of building a democratic society in Uzbekistan. -Т.: Tashkent State University of Economics, 2006. -P. 165.
3. Беруний. Қадимги халқлардан қолган ёдгорликлар. –Т.: 1968. –254 б. Beruni. The Remaining Signs of Past Centuries. -Т.: 1968. -P.254.
4. Булгаков П.Г. Абу Райхон Беруний. –Т.: 1973. –165 б. (Bulgakov P.G. Abu Rayhan Beruni. -Т.: 1973. -p. 165)
5. Ирисов А. Беруний ва Ҳиндистон. –Т.: Ф.А, 1963. – 180 б. (Irisov A. Beruni and India. -Т.: F.A, 1963. -P. 180)
6. Wassilios Klein. Abu Reyhan Biruni und die Religionen. Eine interkulturelle Perspektive. Traugott Bautz, Nord hausen. 2005. P.127.
7. Салье М.А. Абу Райхон Беруний. -Т.: Ф.А, 1960. –198 б. (Sale M.A. Abu RayhanBeruni. -Т.: F.A, 1960. -P.198)
8. Мўминов И. Абу Райхон Беруний. -Т.: Ф.А, 1973. –204 б. (Muminov I. Abu RayhanBeruni. -Т.: F.A, 1973. -P.204).
9. Mukhamedov N., Turambetov N. THE ROLE OF THE BAGHISTANY FAMILY IN THE ISLAMIC CULTURE OF THE REGION. Asian Journal of Multidimensional Research (AJMR) (2020), Vol 9, Issue 11, 211-218 <https://www.indianjournals.com/ijor.aspx?target=ijor:ajmr&volume=9&issue=11&article=034>

- 10.** NematulloMukhamedov&Nurulloh Turambetov. (2021). The origins of religious tolerance in Central Asia. International journal of social science & interdisciplinary research ISSN: 2277-3630 Impact Factor: 7.429, 10(12), 68–73. Retrieved from <https://www.gejournal.net/index.php/IJSSIR/article/view/105>.
- 11.** NematulloMukhamedov, NurullohTurambetov (2022). The History and the Epigraphy of the Memorial Complex of Sultan Uvays–Baba International Journal of Multicultural and Multireligious Understanding. Hamburg, Germany. Volume 9, Issue 12 December, 2022 Pages: 606-615. <http://dx.doi.org/10.18415/ijmmu.v9i12.4402>

SOCIO-POLITICAL AND SCIENTIFIC ACTIVITIES OF THE JADIDS IN TURKESTAN

Nabiyev Khumoyun Boqijonovich*

*Assistant,
Department of "Social Science and Sport"
Fergana Polytechnic Institute,
UZBEKISTAN
Email id: n_khumoyun@gmail.com

ABSTRACT

This article describes the work done by the Jadids-educators of Turkestan to develop the spiritual and educational worldview of their people, the desire for national independence and its transformation into one of the most developed countries in the world.

KEYWORDS: *Jadidism Movement, Turkestan, New Method Schools, Salohiddin Houses, Manon Kori, Shamsiddin Houses, Struggle For Public Enlightenment, "Development", "Mirror", "Asia", "Samarkand", "The Voice Of Turkestan", "The Voice Of Fergana", "Turan".*

INTRODUCTION

At the beginning of the 20th century, the Jadidism movement in Turkestan was initially aimed at raising the consciousness of the people, educating their spiritual and educational worldview, and later turned into a political movement. Its basis was to enlighten the people, to increase the knowledge and potential of the youth, to win the country's national freedom and freedom, to build its own national state, and to establish its perspective among developed foreign countries. The first reforms of the Jadids were definitely aimed at the development of the socio-economic sphere. The first of the works done in this regard was the establishment of new Methodist schools. In this field, they managed to open their own schools in many places and create a number of textbooks for students.

A number of scientific studies have been carried out to study the role of socio-political and scientific activities of Turkestan jadids. The research topic can be divided into the following three groups:

- 1) scientific studies created in the Soviet era;
- 2) works published in Uzbekistan during the years of independence;
- 3) foreign studies.

In order to understand who the Jadids were, it is necessary to know the history of that period very well. Modernism appeared in the late 19th and early 20th centuries. If we want to understand the historical reasons for the emergence of modernism, we should go a little deeper into history, the rise of philosophy and enlightenment in the 19th century, no matter how unnatural it may seem, with the weakening of the Great Silk Road of the Central Asian khanates in the 16th century. We need to understand the objective reasons for the related backlog.[1]

The intellectuals of Turkestan supported Jadidism and began to reform education and establish "modern Jadid" schools. First in 1893 in Samarkand, in 1898 in Kokand by teacher Salahiddin,

in the same year in Tokmok (the Uzbeks called such schools "noghoymaktab") in 1899 in old Tashkent by Mannon Qori, modern schools were opened in Andijan by teacher Shamsiddin. In 1900, a new school was opened in Bukhara by Joraboy Qori. In 1903, Mahmudhoja Behbudi opened a school in Jomboy with his own funds.[2] Haji Muin and Abdulkadir Shakuri taught in this school. In 1907, Ishakkhan Tora Ibrat opened a new Usul school in Torakorgan (Namangan region). In 1908, such schools were also established by Mirza Abdulvahid. Mufti Damulla Ikram achieved the acceptance of this new method of school by the religious community. Sadriddin Ainiy writes: "In the summer of 1908, Ismailbek Gasprinsky from the staff of the theater team came to Bukhara. Naturally, he did what he does everywhere in Bukhara, that is, he raised the issue of the school. He called some of the Bukhara progressives to the palace to discuss this issue... It was decided to formalize the school for Tatars and Bukharas by asking the king for a suitable place for the school in the house of Mulla Nizam. Those present at the meeting wanted to name the school Ismailiya. But Ismailbek did not accept it. Muzaffaruddin said it was appropriate to name it after the name of the emir.[3] From this information of Aini, it is clear that the opening of the first new method schools in Bukhara Emirate coincided with the city of Bukhara, and the process of opening schools named after the new method spread to other regions. Although the above information is limited to the territory of the Bukhara province, it can be seen that schools were opened by the Jadids who had their own funds in other regions as well.

The Jadids' program of struggle for public enlightenment consisted of three main areas:

1. Expansion of the network of new method schools;
2. Sending promising and talented young people to study abroad;
3. Publication of newspapers aimed at forming various educational societies and forming a strong sect of intellectuals [4].

The Jadids set two great goals for themselves: to bring the nation to the ranks of the developed nations of the world and to achieve independence. These two goals were inextricably linked. That is, in order for the nation to be enlightened, it must be independent. To be independent, he must be enlightened. On the one hand, they fought for independence. On the other hand, they fought for a democratic legal state. This struggle was carried out in two ways in the ideology of Jadidism:

1. To achieve self-realization of the nation;
2. To combine the best traditions of the East and the West in building a state and society[5]. This is reflected in the harmony of our national culture and Western development, which serves as the main criterion for building a democratic society.

Jadidism, as it is known, occurred at the stage of a fundamental turning point in the social development of the Central Asian region. The perception of the local patriots about the crisis situation in Turkestan, a Russian colony, that the country is lagging behind the global processes, that the authoritarian actions of the indigenous population are being severely suppressed everywhere, and the stagnation in the spiritual sphere, led to the emergence of the idea that the society should be comprehensively reformed. was the impetus for his arrival.

In general, regardless of the content of the opinions about the federal system, all of them, in their true essence, ignore the interests of the multi-million indigenous population of the Turkestan region, and treat it with contempt for their right to self-determination. consisted of lish. In his

speech, Mahmudhoja Behbudi defended the interests of the people of Turkestan, the nation with the most ancient history and culture (the achievements of this nation have entered the cultural treasury of all mankind), gave the world famous scientists, Islamic jurists and created magnificent architectural monuments. , proudly speaking about these peoples with their lifestyle, high culture of agriculture, horticulture, handicrafts, rightly put all the blame for the current state of the people, their ignorance and ignorance on the Russian Empire. [6]

In 1905-1907, the political views of Jadids grew. They began to wait for a unique opportunity to act openly. From 1917, they began to use this favorable political situation on a large scale. We can find out the results of this action through the information below. In the summer of 1917, before the October coup, a group of Jadids from Andijan sent a letter to the Bolsheviks, Mensheviks, and Eser, stating that the Muslim people of Turkestan could not assimilate their ideas and programs. "Your way of life and ours are incompatible," the letter said. Therefore, it is not necessary to make a general mold of the life of the future state. The general template cannot be used here... We don't have peasants in your purely Russian sense. There are no farmers and tenants in the Western European sense. We have a free peasant. They were never serfs under any circumstances, and in 1905-1907, the political views of the Jadids grew. They began to wait for a unique opportunity to act openly. From 1917, they began to use this favorable political situation on a large scale. We can find out the results of this action through the information below. In the summer of 1917, before the October coup, a group of Jadids from Andijan sent a letter to the Bolsheviks, Mensheviks, and Eser, stating that the Muslim people of Turkestan could not assimilate their ideas and programs. "Your way of life and ours are incompatible," the letter said. Therefore, it is not necessary to make a general mold of the life of the future state. The general template cannot be used here... We don't have peasants in your purely Russian sense. There are no farmers and tenants in the Western European sense. We have a free peasant. They were never, under any circumstances, not only serfs, but also not tenant farmers, but free owners. Holy Islam has not divided us into any castes and classes. That is why we have no basis for class struggle. After all, all Muslims, regardless of whether they are citizens or property owners, have equal rights. In this regard, Czarist Russia took a unique approach. In other words, they pursued a policy of repression against the peoples included in their composition, and in particular, they began to apply a policy of repression against the Jadids, who were their leaders.

Before entering the political arena, the Jadids had a wide influence on the public consciousness through their periodical articles, various charitable foundations, and New Methodist schools.

Jadids organized new schools, published newspapers, published textbooks and manuals, especially in natural sciences, promoted the need to learn Western techniques and technologies, and promoted the use of European cultural achievements. they created the ground for creating secular education, renewing and enriching spiritual life, raising awareness of national identity. All these reforms were aimed at reforming the society from a social point of view.

By the beginning of the 20th century, the initial attempts to introduce a local national press were successfully completed. In 1906, on the first of March in Tashkent, the newspaper "Taraqqi" was published in the Uzbek language. After that, one after another, new press organizations began to emerge. In 1916, Russian democrats and jadids started publishing the newspaper "Turkistansky Golos" in Andijan[7]. In addition, the following newspapers and magazines can be mentioned: "Oyna", "Asiyo", "Samarkand", "Sadoyi Turkistan", "Sadoyi Fergana", "Turon". Although their migration was short-lived, it left a great mark in conveying the goals and ideas of the Jadids to

the people. Active representatives of Jadids published many articles on their social, political and other spheres of society in the periodical press publications. In particular, Mahmudhoja Behbudi published the newspaper "Samarkand" and the magazine "Oyna" in 1913. It is known that the newspaper was originally 2, then 4 pages long, published twice a week, and stopped after the 45th issue due to financial constraints. "Oyna" was the first magazine published in the Uzbek language in the country. He was very popular among the people. At first it was published once a week, after 1914 every fortnight.

In this magazine, among his famous articles, socio-political articles such as "Two and four languages are necessary", "Bayoni hol", and "Turkestan" were also published. Munavvar Qori, another prominent representative of Jadids, published articles that awakened the people from the sleep of heedlessness, called for great power, enlightenment and cultural advancement. He writes in the newspaper "Sadoyi Turkistan" about school improvement and exams: "If there is one people and one nation that has not participated in the sorrows and sorrows of the cultural nations of the whole world and has not been able to enjoy these joys, we are Turkistan Turks." [8]

The leaders of the Jadidism movement closely connected the acceleration of historical development with the renewal of Islamic customs and traditions, the creation of social and economic conditions of the cultural market space. The scientific views of the Jadids were definitely related to the new method schools and theaters that started to be opened, writing plays, dramas and many other works for them. They created a number of textbooks for the new method schools. One of the recent examples of textbooks and books of this type is Mahmudhoja Behbudi, his "Muntakhabi geografiya yummin" (Brief general geography), "Kitobul atfol" (Children's book), "Mukhtasari geografiyai rusiy" (Brief geography of Russia) textbooks, created dramas for the theater such as "Padarkush or the situation of an uneducated child".

Abdurauf Fitrat and Mahmudhoja Behbudi's works of the same name, "A Brief History of Islam", written at the time when the Jadidism movement was emerging, give a vivid picture of the attitude of the Jadids to religion. In essence, they provide a comprehensive analysis of the path taken, which is necessary to determine the prospects for further development. The study of the work of the Jadids showed that at the very beginning of their work, they showed the people of Turkestan their way of getting acquainted with the achievements of world civilization. This way is not to give up national and religious-spiritual values, but, on the contrary, based on them, to get rid of outdated beliefs and superstitions that destroy further development and progress, and gradually, without violence, to the path of change.

Today, after 100 years, when we study the history of the modern enlightenment movement in Turkestan under the leadership of M. Behbudi, we see how they opened new schools, founded the national press, founded new fiction and theater arts in difficult conditions. If we think that they laid the stone, it is necessary to evaluate their activities as selflessness and courage. [9] Abdulla Avloni, Mahmudhoja Behbudi and Munavvarqori Abdurashidkhanov were posthumously awarded the Order of Merit for their outstanding contribution to the creation of the national education and training system (September 30, 2020). [10]

If the first theoretical views of the Jadids are looked at from a clear historical point of view, it is possible to single out several important rules that formed the basis of the entire ideology of the Jadids. First of all, the enlighteners realized that Turkestan cannot develop without enlightening the people, without introducing the general public to the achievements of Russian and world culture. They rightly thought that in order to improve the living conditions of the people, it is

necessary to get rid of colonial oppression and heavy obligations, and to achieve spiritual freedom.

In their writings, the Jadids unsparingly criticized the tyranny of the authorities, such as lawlessness and bribery, as well as excessive taxes. They criticized the electoral system of the representatives of the local administration of colonial Turkestan, protested against the tax policy of Tsarism.

True, many problems of social renewal in the ideology of the first Jadidism had just begun to appear. Nevertheless, criticism of the existing social environment by intellectuals under the autocratic regime, and the promotion of ideas about the legitimacy of power, became an important step towards the restoration of the ideology of national independence.

REFERENCES:

1. Satorov D. Ideological foundations, achievements and mistakes of the ancients. Central Asian Analytical Network.
2. National encyclopedia of Uzbekistan, volume 3. Jadidchilik // Tashkent. – 2002. - 522 p.
3. Shamsiddinov R. Karimov Sh. History of the Motherland, book 3. - T.: Sharq, 2010. pp. 289-91.
4. Ergashev Q. Hamidov H. History of Uzbekistan. - T.: Gafur Ghulam, 2015. - 298-p.
5. New history of Uzbekistan. Proceedings of the republican scientific-theoretical conference on "Conceptual-methodological problems" //T.: Academy, 1998. 155-p.
6. Rajabov Q. History of Turkestan Autonomy. / Responsible editor: Azamat Zia. - Tashkent: Science, 2023. P. 31.
7. Shamsuddinov R. Mominov H. History of Uzbekistan. - Andijan: 2011. - Pages 306-307.
8. Shamsutdinov R., Karimov Sh., Ubaidullayev O'. History of the Motherland book 2. - T.: Sharq, 2010. - p. 295.
9. Ideological foundations of the modern enlightenment movement. Proceedings of the Republican scientific and practical conference on the topic "Contribution of modern intellectuals to the development of national education, press, literature and art and its importance in the promotion of the National Idea" April 15, 2016. / Responsible editors: B. Hasanov, N. Karimov. - Tashkent: Tashkent Islamic University. 2016. B. 4.
10. Rajabov Q. Turkiston Muxtoriyati vazirlari hamda Milliy Majlis a'zolari hayoti va taqdiri. – Toshkent: Bodomzor invest, 2021. B. 68.

APPROACHES TO STUDYING ASCETIC ATTITUDES IN MODERN RESEARCH

Gulnara Khudoyberganova*

*Doctor of Philosophy,
Senior Lecturer,
International Islamic Academy of Uzbekistan,
UNESCO chair on religious,
Studies and the Comparative Study of World Religions,
Email id: gulnara_khudoyberganova@gmail.com

ABSTRACT

In the last three decades, despite the fact that many works have appeared in the world devoted to individual issues in the study of early Christian asceticism, including several monographs, in theological research it is still in the stage of its formation and development. There has been no systematic description and comprehensive analytical attempts at independent early ascetic views. Current issues in the study of early Christian asceticism remain the role of the religious, social and philosophical context of its emergence in ancient asceticism, as well as the existence of consistency between the ascetic theology of the 1st and 4th centuries.

KEYWORDS: *Asceticism, Christianity, Theology, Phenomenon, Anthropology, Psychology, Philosopher, Ascetic Practices.*

INTRODUCTION

The German anthropologist and psychologist Theodor Weitz (1822-1864) wrote about scientific research on the history of asceticism conducted at the end of the 19th and beginning of the 20th centuries in his work “Anthropology of primitive peoples (Anthropology der naturvolker)” (6 volumes, 1864) different regions: Africa, America He evaluates the ascetic views of the Alari population as a manifestation (phenomenon) of early religious beliefs and ascetic practices as an element of rituals based on primitive ideas.

The famous Protestant historian and German theologian Adolf von Harnack (1851-1930) published the work “Monasticism (Das Monchtum)” in 1881, dedicated to illuminating the life of Christian monks and monasteries. In his work entitled “The Essence of Christianity,” he emphasizes the absence of ascetic elements in the Bible and gives a negative assessment of asceticism. A similar approach is observed in the book “Christian Theology” by the American theologian Millard Erickson (1932).

Asceticism and Monasticism (Askese und Monchtum) (2nd ed.; 1897) by the German theologian Otto Zockler (1833-1906) provides information on the history of asceticism, or rather monasticism, in Christianity. John Mason Neale (1818-1866) “History of the Holy Eastern Church” (5 volumes, 1850-1873), J. Mayer “Christian Asceticism: Its Nature and Historical Development” (Die christliche Askese: Ihre Wesen und ihre historische Entfaltung) (1894) scientific research comments on the manifestations of Christian asceticism in modern times.

The German philosopher and writer Friedrich Nische (1844-1900) in his book "Genealogy of Morality" (1887) gives asceticism both negative and positive assessments. He defines asceticism as willpower and places special emphasis on the fight against asceticism, which he considers artificial and corrupt. In the third part of this book, Niche writes: "What is the essence of the ascetic ideal?" tries to find the answer to the question from the point of view of artists, philosophers, priests and, finally, from a scientific point of view. According to his conclusion, asceticism has no meaning for artists; he accuses philosophers of failing to clearly define the ascetic ideal and believes that the founders of the ascetic ideal are priests, for whom asceticism acts as a governing force.

French sociologist and philosopher Emile Durkheim (1858-1917) addressed the topic of asceticism in his study *Elementary Forms of Religious Life* (*Elementary Forms of Religious Life*) (1912). Describing asceticism as a "negative phenomenon" based on religious prohibitions, he also admits that it "has a very important positive influence on the religious and moral nature of man." When a person gets rid of all the impurities he has and moves away from worldly life, he will be able to overcome the barrier separating the pure from the unclean and enter into communion with the holy things. Only in this way does he achieve a positive cult, he can see divinity in everything, and is now considered different from the ordinary person. That is, it is completely different from its previous state. Durkheim names fasting, night vigils and meditation as practices for achieving this level. Also, according to Durkheim's definition, it is unacceptable to observe any religious prohibition that forces a person to give up useful things or an ordinary way of life. Somewhat ascetic in nature. Since every religion, to one degree or another, has a system of prohibitions, all representatives of the faith are to one degree or another ascetics (hermits), they differ only in the degree of development of this approach.

Asceticism in the full sense of the word develops in such a way that observance of restrictions and renunciations becomes the basis of real life discipline. The system of prohibitions can even expand, covering the entire existence over time. The cult of positivity comes first. Durkheim describes this as "systematic asceticism."

The famous German philosopher, sociologist and historian Max Weber (1864-1920) paid special attention to the issue of asceticism in many of his works. He looked at it from both a religious and economic-social point of view. In "The Protestant Ethic and the Spirit of Capitalism (*Die Protestant Ethic und der "Geist" des Kapitalismus*)" he develops his point of view. In this work, Weber cites the term "internal asceticism", widely used in Protestantism, as a factor influencing economic history. By this he means the worldview and way of life that emerged in the 16th century, initially based on religious foundations, and later going beyond the original religious context. According to Weber's teachings, this type of asceticism is determined by the connection between the "inner world" of the social system and the ascetic ideal of life. The end of the 20th and beginning of the 21st centuries were marked by a reassessment of the role of early Christianity in the development of ascetic theology in Western theology and a significant increase in interest in the study of asceticism of the first three centuries. This situation is mainly associated with a new approach to defining the essence of asceticism and a change in research methodology in the 1980s, as a result of which a number of collections and monographs were published devoted to the study of Christian asceticism. Active study of the ascetic traditions of Christianity was observed in the first three centuries as a merit of modern researchers. Among researchers there are those who defend the idea that the history of asceticism in Christianity began in the 4th century, that is, during the period of the emergence of monasticism and its rapid

development was observed, as well as those who interpret the previous three centuries. as a period of preparation for Christian ascetic theology. In modern theology, the topic of asceticism is comprehensively studied. Some researchers suggest that the development of ascetic views in early Christianity was influenced by the sources of Judaism, Greek, Roman and even monistic teachings. There are very few works demonstrating a consistent comparative approach to the study of asceticism. The lack of consistent comparative attention to historical-interpretive studies of asceticism in the modern period in popular and scientific works is clearly visible.

Monastic Life in the Christian and Hindu Traditions: A Comparative Study (1990) by the renowned Indian theologian Narayanan is a book of comparative focus, but the title suggests it. shows that this work is also limited to comparing two traditions and then to discussing one form or type of ascetic behavior within the two traditions.

As part of modern research, a number of encyclopedic works on the topic of asceticism have been created. For example, James Hastings's (1852-1922) fourteen-part encyclopedia Religion and Ethics (1908) covered this topic under the title "Asceticism." You can also cite the works of O. Chadwick (1916-2015) "Western Asceticism" (1958; 1979), L. Vincent, Wimbush's book "Asceticism and the New Testament" (1990).

Russian philosopher and theologian-researcher S. Khorudzhi (1941-2020) conducts extensive research on asceticism. His book "On the Phenomenology of Asceticism (Towards the Phenomenology of Asceticism)" is devoted to elucidating the essence of Orthodox asceticism, which existed from the 4th century AD to the present day and is the basis of the religion and culture of the Russian people. The book provides a solution to the philosophical problems that arise in understanding ascetic practice, and explains the ascetic experience in two directions - hesychiastic understanding (based on religious texts) and modern conscious understanding (without denying religious texts). The topic of hesychiasm is new to many humanities and is described as a broad area of knowledge that generates perspectives.

REFERENCES:

1. Waitz Theodor. Anthropologie der Naturvölker.- Leipzig, 1864.
2. Adolf Von Harnack. Das Monchtum: Seine Ideale Und Seine Geschichte... (German Edition).Pub.Nabu Press, 2012. – 66 p.
3. Harnak A. The Essence of Christianity. lane with him. M. V. Pirozhkova. – St. Petersburg: Type. F. Weisberg and P. Gershunin, 1907. – 223 p.
4. Erickson M. Christian Theology. – Moscow: Bible for everyone, 2009. – 1088 p.
5. Otto Zockler. Askese und Mönchtum. – Pub.: Vero Verlag; Nachdr. d. Originalausg. v. 1897 edition. – 664 p.
6. Mayer J. Die christliche Askese. Adamant Media Corporation, 2004. – 56 p.
7. Nischze Friedrich. Geneology of morality. – Moscow: Azbuka, 2021. – 224 p.
8. Durkheim E. Elementary forms of religious life. – Moscow: 2018. – 809 p.
9. Korpachev P.A. Ascetic tradition in Christianity before the advent of monasticism. Scientific and technical statements. – St. Petersburg, 2017. 336 p.

10. Austin B. Creel, Vasudha Narayanan. Monastic Life in the Christian and Hindu Traditions: A Comparative Study. – London: Edwin Mellen Press, 1990. – 593 p.
11. Owen Chadwick. Western Asceticism. Westminster John Knox Press, 1958. – 372 p.
12. Vincent L. Wimbush. Asceticism and the New Testament. Routledge, 2002. - 336 p.
13. Khoruzhiy S. On the phenomenology of asceticism. Publishing House of Humanitarian Literature, 1998.
14. Weber M. Protestant ethics and the spirit of capitalism. – Moscow: AST, 2002.

Editorial Board

Dr. SS Narta

Professor
Department of Commerce,
Himachal Pradesh University,
Summerhill, Shimla – 171005,
H.P., India.

Dr. Mamta Mokta

Professor
Department of Public Administration,
Himachal Pradesh University,
Shimla, India.

Prof. Shyam Lal Kaushal

School of Management Studies
Himachal Pradesh University,
Shimla, India.

Dr. Durgesh Nandini

Associate Professor
Department of Public Administration,
IGNOU, Delhi, India.

Dr B. Mohan

Associate Professor in English
S.V. College of Engineering and Technology
Chittoor, Andhra Pradesh, India.

Dr. Dalbir Singh

Assistant Professor
Haryana School of Business,
G.J.U.S & T, Hisar,
Haryana, India.

Dr. Sonia Sharma Uppal

P.G. Department of Commerce and Management
Arya College, Ludhiana,
India.

Nadeera Jayathunga

Senior Lecturer
Department of Social Sciences
Sabaragamuwa University, Belihuloya
Sri Lanka

Mrs. Sabina Dinesh Kumar

Assistant Lecturer
Faculty of Management Studies & Comm.
University of Jaffna,
Sri Lanka

Jumana M. Elhafiz

Assistant Professor
Department of Biochemistry,
Shendi University, Ministry of Health,
Sudan

Dr. Sunil Kumar

Assistant Professor,
Punjab School of Economics,
Guru Nanak Dev University,
Amritsar, Punjab, India

Dr. Ebele P. ifionu

Faculty, Department of Finance and Banking
University of Port Harcourt, Nigeria

Review Process

Each research paper/article submitted to the journal is subject to the following reviewing process:

1. Each research paper/article will be initially evaluated by the editor to check the quality of the research article for the journal. The editor may make use of iThenticate/Viper software to examine the originality of research articles received.
2. The articles passed through screening at this level will be forwarded to two referees for blind peer review.
3. At this stage, two referees will carefully review the research article, each of whom will make a recommendation to publish the article in its present form/modify/reject.
4. The review process may take one/two months.
5. In case of acceptance of the article, journal reserves the right of making amendments in the final draft of the research paper to suit the journal's standard and requirement.

