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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.

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ASSESSMENT OF SELF MEDICATION PRACTICE AND PUBLIC PERSPECTIVES TOWARD ROLE OF COMMUNITY PHARMACY PROFESSIONALS IN URBAN AREA OF DEHRADUN

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ABSTRACT

Self-medication is a burning global issue today. Self-medication can be defined as the use of drugs to treat self-diagnosed disorders or symptoms, or the intermittent or continued use of a prescribed drug for chronic or recurrent disease or symptoms. [1] Globally almost everyone practices self-medication in view of self-care of health. Families, friends, neighbors, the pharmacist, previous prescribed drug, or suggestions from an advertisement in newspapers or popular magazines are common sources of self-medications. [2].

KEYWORDS: *Self-medication, World Health Organization, sympathy, population, symptom.*

INTRODUCTION

Self-medication has a positive impact on individuals and health care systems if practiced correctly. It allows patients to take responsibility, build confidence to manage their own health, and save time spent in waiting for a doctor, and it may help to decrease health care costs. Nevertheless, self-medication practice is highly prone to inappropriate use and has its own drawbacks resulting in wastage of resources, increased resistance of pathogens, and increased adverse reaction. Self-medication practices can also lead to incorrect self-diagnosis, delays in seeking appropriate care, dangerous drug interactions, incorrect dosage, incorrect choice of medication, and risk of dependence and drug abuse. [6]

Today there is an enormous growth in self-medication in India. Some of the possible factors are the urge to self-care, feeling of sympathy toward family members in sickness, lack of health services, poverty, ignorance, misbeliefs, and extensive advertisement of drugs and availability of drugs in establishments other than pharmacies.[7] In a developing country like India, a large

percentage of population, when they fall sick, do not consult the physician for economic reasons. They either consult a drug store (retail pharmacy) and obtain medicine from the shelf, or consult a neighbor who may be having some tablets left over from his/her previous illness.[8, 9]

At times, there is a possibility of nothing untoward happening upon following such advice, but it can still be quite dangerous. Over the counter (OTC) drugs are being used as form of self-medication. The buyer diagnoses OTC products provide symptomatic relief for conditions his/her own illness and buys a specific drug to treat it. OTC products provide symptomatic relief for conditions that do not always require medical intervention. [10, 11]

On the other hand, some governments are increasingly encouraging self-care of minor illnesses, including self- medication. World Health Organization (WHO) promotes the practice of self-medication without medical consultations for effective and quick relief of symptoms to reduce the burden on health-care service centers, which are often understaffed and inaccessible in rural and remote hilly and tribal areas. [12] Responsible self-medication help to reduce the cost of treatment, travelling time as well as doctor's time i.e., consultation time. [13]

However, there is a lot of public and professional concern about the irrational use of drugs. Although OTC drugs are meant for self-medication and are of proven efficacy and safety, their improper use due to lack of knowledge about their side effects and interactions could have serious implications, especially in extremes ages (children and old ages) and during special physiological conditions like pregnancy and lactation. There is always risk of unknown interactions between active ingredients present in OTC drugs and prescription medicines as well as increased risk of worsening of existing disease pathology. [14]

Major problems related to self-medication are wastage of resources, increased resistance of pathogens and health hazards such as adverse reaction and prolonged suffering. Antimicrobial resistance is a current problem world-wide particularly in developing countries where antibiotics are available without any prescription. [15]

The increased advertising of pharmaceuticals poses a larger threat of self-medication to the younger population in general. This raises concerns of incorrect self-diagnosis, drug interaction, and use of drugs other than for the original indication. [16]

The increase in the quantities and varieties of pharmaceuticals worldwide eases the accessibility of medicine by consumers, thereby giving options for its misuse. [17]

All India Institute of Medical Sciences, New Delhi observed that self-medication was considerably high among undergraduate medical and paramedical students in India and it increased with medical knowledge. [18]

Illness or symptoms of an illness are a common human experience. People respond to illness in diverse modalities. The modalities that are finally chosen and adopted depend both on cultural and socio-economical factors and in the perception of the illness. [19, 20]

Several benefits have been linked to appropriate self-medication, among them: increased access to medication and relief for the patient, the active role of the patient in his or her own health care, better use of physicians and pharmacists' skills and reduced cost of treatment for minor health conditions. However, potential risks of inappropriate self-medication practices include: incorrect self-diagnosis, delays in seeking medical advice when needed, infrequent but severe adverse reactions, dangerous drug interactions, incorrect manner of administration, incorrect dosage, incorrect choice of therapy, masking of a severe disease and risk of dependence and abuse. [21]

The prevalence of self-medication practices is alarmingly high in health-care students, despite knowing the consequences and potential risks. The reasons for self-medication practice among health care professionals are easy availability of drugs, professional exposure to drugs and knowledge of treatment of the diseases. Another reason for non-prescription drugs amongst youth is the exposure to media and advertisements. Survey of self-medication among student population is important because this population represents a segment of highly-educated members of the society that have better access to healthcare-related information. Of particular significance is research on self-medication among the population of medical students, because they are the future generation that will have the right to prescribe drugs and to work on healthcare education. Additionally, their attitudes towards pharmacotherapy could affect the way they will prescribe medication in the future. Therefore, the purpose of our study was to access the self-medication practices among Health care professional students in a tertiary care hospital. [22]

REVIEW OF LITERATURE

Self-medication is a burning global issue today. Self-medication can be defined as the use of drugs to treat self-diagnosed disorders or symptoms, or the intermittent or continued use of a prescribed drug for chronic or recurrent disease or symptoms. [1] Globally almost everyone practices self-medication in view of self-care of health. Families, friends, neighbors, the pharmacist, previous prescribed drug, or suggestions from an advertisement in newspapers or popular magazines are common sources of self-medications. [2]

Self-medication (SM) is one part of self-care which is known to contribute to primary health care. If practiced appropriately, it has major benefits for the consumers such as self-reliance and decreased expense. However, inappropriate practice can have potential dangers such as incorrect self-diagnosis, dangerous drug-drug interactions, incorrect manner of administration, incorrect dosage, incorrect choice of therapy, masking of a severe disease, and/or risk of dependence and abuse. [24]

Community pharmacists in the rural/remote areas are usually turned to for advice in the treatment of minor illnesses, and make appropriate recommendations, including referral to hospitals. Abuse of medicine has been a bane and major constraint in ensuring safe and effective use of essential medicines. Self-medication is the self-care initiative of obtaining and consuming drugs without medical advice either for diagnosis, prescription or surveillance of treatment. Prevalence of drug abuse has been associated with self-medication of drugs obtained over the counter, consumption of left-over medicines, sharing medicines with relatives or friends or using left-over medicine stored at residential places. [25].

WORLDWIDE SCENARIO OF SELF-MEDICATION

The concept of self-medication encourages an individual to look after minor illnesses with simple and effective remedies which has been adopted worldwide. People hold the view that the medicine should be used in the event of any sickness or discomfort or easiness. In the United Kingdom, where on the average 50% of health care takes place within the realm of self-medication itself. [41]

India: There was a study carried out in Barabanki in the state of Uttar Pradesh with an aim of studying practices of self-medication in rural areas. It was observed that the practice of self-medication was considerably high among uneducated people as compared to those who were educated. It was also noted that the use of allopathic system of medicine was much higher in the Barabanki area as compared to traditional once. Recurring used drugs of self-medication were mostly paracetamol, analgesics, antimicrobials, cold remedies and GIT drugs. The information obtained by the respondents was from sources like previous prescriptions, neighbours, relatives, chemists and advertisements. Respondents practiced self-medication because it was time saving, cost saver as they did not prefer to visit doctors for minor illness because of high consultation fees and also it was very time consuming. [42].

Middle East Countries: Many incidences of self-medications have been reported in the Middle East countries. Selfmedication was mainly seen in the therapeutic class of antibiotic drugs.

Brazil: Self-Medication was seen in a rise in adolescents and especially in girls as per certain studies undertaken in Brazil with reference to the Birth Cohort Study of 1993 in Pelotas. This increase in self-medication among the female population could be attributed to the use of analgesics and contraceptives due to menarche.

African Countries: Among female graduate and undergraduate students in universities of South Nigeria, self-medication was done for menstrual symptoms. Ampicillin, Tetracycline, Ciprofloxacin, Metronidazole were the antibiotic drugs which were commonly used for treating menstrual symptoms.

Mongolia: Self-Medication was carried out for children in urban communities of Mongolia mainly for the symptoms of nasal discharge, fever, sore throat, cough; and Amoxicillin was the most preferred antibiotic for the treatment.

Malaysia: In the country of Malaysia there was a research study conducted regarding attitude and awareness about self-medication among urban population.

Self-Medication in Over the Counter and Prescription Drugs:

Drugs that are legally allowed to be sold without any consent of registered medical practitioner's prescription are known as Over the Counter (OTC drugs). As OTC drugs can be procured without any prescription they are easily accessible and contribute majorly in self-medication. Habitual OTC drugs that are easily available are painkillers, cold and flu, anti-allergy medicine, vitamins and energy tonics. The most common reasons of self- medications were found to be

fever, cold & cough and headache. World Health Organization considers self medication as a part of the self care that helps efficient use of the troubled healthcare awareness system. Enlarging the list of OTC drugs and increasing availability of controlled drugs gives the people freedom of choosing the type of treatment they want to undergo. In spite of being useful in treating common ailments, surplus use of OTC drug can lead to undesired effects and reactions. Strict measures are needed to monitor advertisements of medicines both in print and electronic media.

Trend of “Rx-to-Over-the-Counter Switch”

The transfer of prescription (“Rx”) medicines to non-prescriptions or OTC status is known as the “Rx-to-OTC switch”. Many new medicines are first introduced as prescription medicines. After a sufficient time has passed in the use of the medicine by many patients and large-scale experience and scientific information has been gathered, for suitable conditions a manufacturer may elect to submit an application to the appropriate authority for the medicine to be given OTC status.

REASONS OF SELF-MEDICATION

Studies on the use of self-medication have showed that the increase in self-medication was due to a number of factors such as socio-economic factors, lifestyle, ready access to drugs, the increased potential to manage certain ailments through self-care, and greater availability of medicinal goods in the market. The patient serenity with the healthcare provider, long waiting times, cost of the drugs, educational level, age, and gender are the other important factors influences self-medication. One of the most common reasons for indulging in self- medication includes high-cost fees of private doctor’s consultations.

The Story of Self-Care and Self-Medication (1970-2010)

1970-The World Federation of Proprietary Medicine Manufacturers Association renamed as WSMI with an objective to stress for world-wide regulatory classification of medicinal products into two classes: Prescription and non-prescription. 1975-First international symposium on the role of the individual in primary care was held at the European Regional Offices of the WHO-stress on “self-care”. 1977-World Health Assembly adopted the resolution calling for “health for all” by the year 2000 and in 1978, the Declaration of Alma-Ata. 1981-World Medical Association stressed the responsibility of people for their own health in a “Declaration on the Rights of the Patient.” 1986-Ottawa (Canada) and launched “the Ottawa Charter for Health Promotion”, in which self-care was identified as one of the three key mechanisms for health promotion.

The 1990’s-Guiding Principles in Self-Medication

1990’s, there was an increasing recognition in many parts of the world that people were managing or treating a large proportion of their ailments without always consulting a health professional. 1998, Role of pharmacist in self-medication was explained by WSMI and the International Pharmaceutical Federation (FIP).

POSITIVE OUTCOMES OF SELF-MEDICATION

Self-medication also has advantages for healthcare systems as it facilitates better use of clinical skills, increases access to medication and may contribute to reducing prescribed drug costs associated with publicly funded health programs. [62]

Sources: The common sources of self-medication are previous prescription, friends, advertisements, chemist shop and books.

Factors Influencing: Self-medication is influenced by many factors such as education, family, society, law, availability of drugs and exposure to advertisements. [56]

Potential benefits Individual level

- An active role in his or her own health care
- Self-reliance in preventing or relieving minor symptoms or conditions
- Education opportunities on specific health issues (i.e. stop smoking aids and products to treat heartburn)
- Convenience
- Economy, particularly since medical consultations will be reduced or avoided.

HAZARDS OF SELF-MEDICATION

Individual level

- Inaccurate self-diagnosis
- Failure to inquire about suitable medical advice promptly
- Inaccurate choice of therapy
- Fail to recognize unusual pharmacological risks
- Uncommon but severe adverse effects
- Fail to diagnosis of contraindications, interactions, warnings, and precautions
- Fail to distinguish that the same active substance is already being taken under a different name
- Fail to report recent self-medication to the prescribing physician (double medication/harmful interaction).

METHODOLOGY

Study design: A prospective cross sectional study was conducted to assess the self- medication practices and public perspectives toward role of community pharmacy professionals. The study was carried among patients who visited drug outlets during study period. The patients were selected according to inclusion and exclusion criteria.

Study site: Patients who visited selected private drug retail outlets for self- medication within the study period at Dehradun, Uttarakhand, India.

Study Criteria:

Inclusion Criteria:

- Patients visiting at selected private drug retail outlets for purchasing medication without prescription.
- Patients with either sex (male and female) or age 18 years or above.
- Patients willing to participate in the study.
- Exclusion criteria:
- Patients not willing to participate in the study.
- Patients who presented to collect drugs for other patients.

RESULTS

1. **Demographic Analysis:** A total of 250 responders were included for demographic analysis as per the inclusion and exclusion criteria. Gender wise distribution of patients showed that there were 182 (72.8%) males and 68 (27.2%) females in the study as shown in Table 1 and Figure 1. Table 2 and Figure 2 showed that majority of patients belonged to age group of 26-35 years (26.4%) followed by age group 36-45 years (25.2%) while age group ≥ 65 years contributed minimum patients (4.8%). Table 3 and Figure 3 showed that majority of patients were from nuclear family (51.6%). Table 4 and Figure 4 showed that majority of patients from middle class (39.2%) followed by lower class (38.4%). Table 5 and Figure 5 showed that majority of patients have post graduate in qualification (23.2) while only 3.2% were illiterate . Table 6 and Figure 6 showed that majority of patients were employed (63.2%) followed by patients who had student (20.8%).

TABLE1. GENDER WISE DISTRIBUTION OF RESPONDERS

Category	Number of responders (%) n=250
Male	182 (72.8)
Female	68 (27.2)

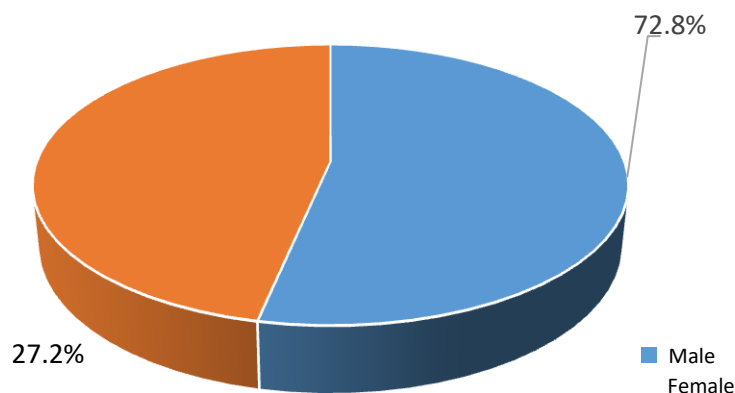


Figure 1: Gender wise distribution of responders

TABLE2. AGE WISE DISTRIBUTION OF RESPONDERS

Age	Number of responders (%) n=250
18-25	37 (14.8)
26-35	66 (26.4)
36-45	63 (25.2)
46-55	53 (21.2)
56-65	19 (7.6)
>65	12 (4.8)

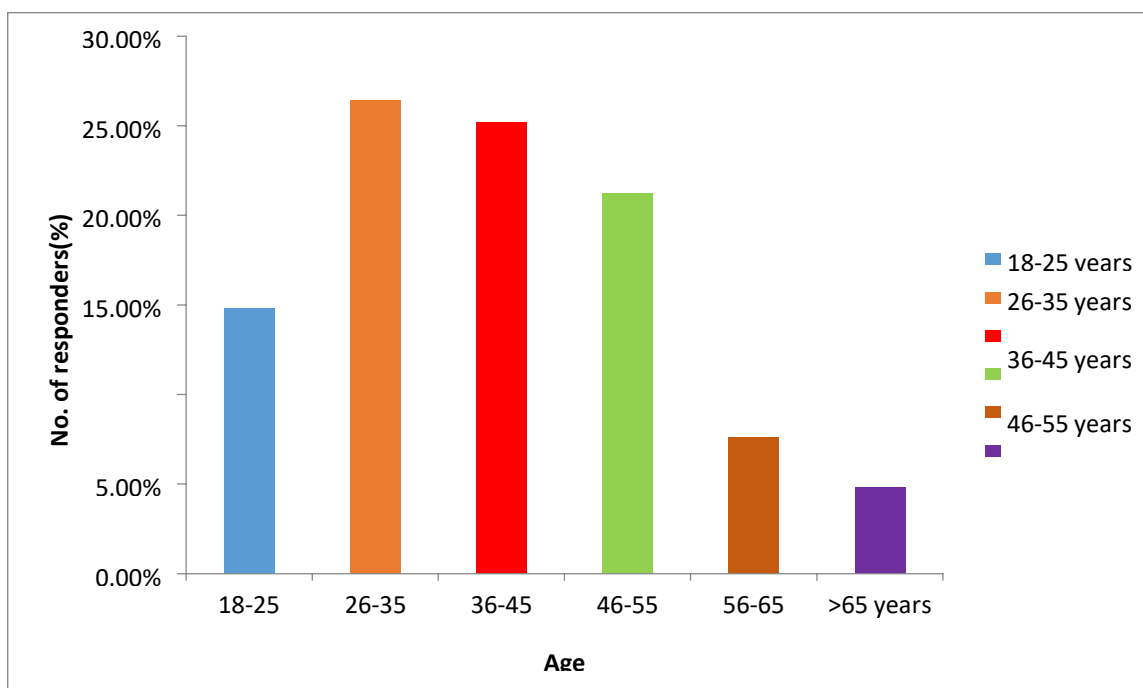


Figure 2: Age wise distribution of responders

- 2. ASSESSMENT OF SELF MEDICATION PRACTICE:** Assessment of self medication was analyzed using different questions as shown in following table and the respective Figures. Out of 250 responders, 32.4% responders were taken analgesic in which mostly responders take analgesics for fever (28.39%) & Paracetamol analgesic is mostly used. Out of 250 responders 14 were taking antibiotics and Loperamide were mostly used to treat gastroenteritis. Cost effectiveness (45.6%) is the reason for practicing self medication.

TABLE 2 COMMONLY USED DRUGS FOR SELF-MEDICATION

Drugs	Number of responders (%) n=250
Analgesic	81 (32.4)
Cold-cough	77 (30.8)
Antacid	61 (24.4)

Multivitamins or calcium	17 (6.8)
Antibiotics	14 (5.6)

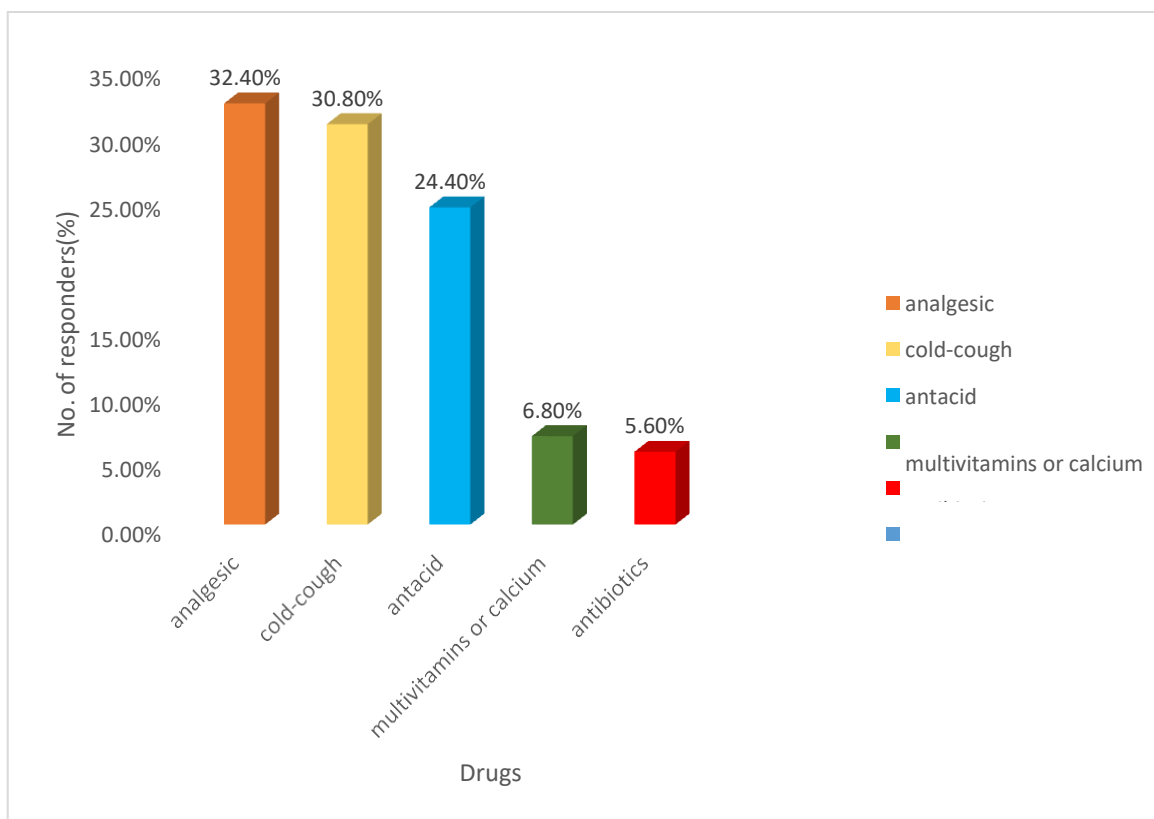


Figure 2: Commonly used drugs for self-medication

TABLE 3. REASONS FOR PRACTICING SELF-MEDICATION

Reasons	Number of responders (%) n=250
No time to go to the clinic	48 (19.2)
Clinic is too far to go	14 (5.6)
Non serious illness	62 (24.8)
Ineffective drug prescribed	04 (1.6)
Cost effectiveness	114 (45.6)
Others	8 (3.2)

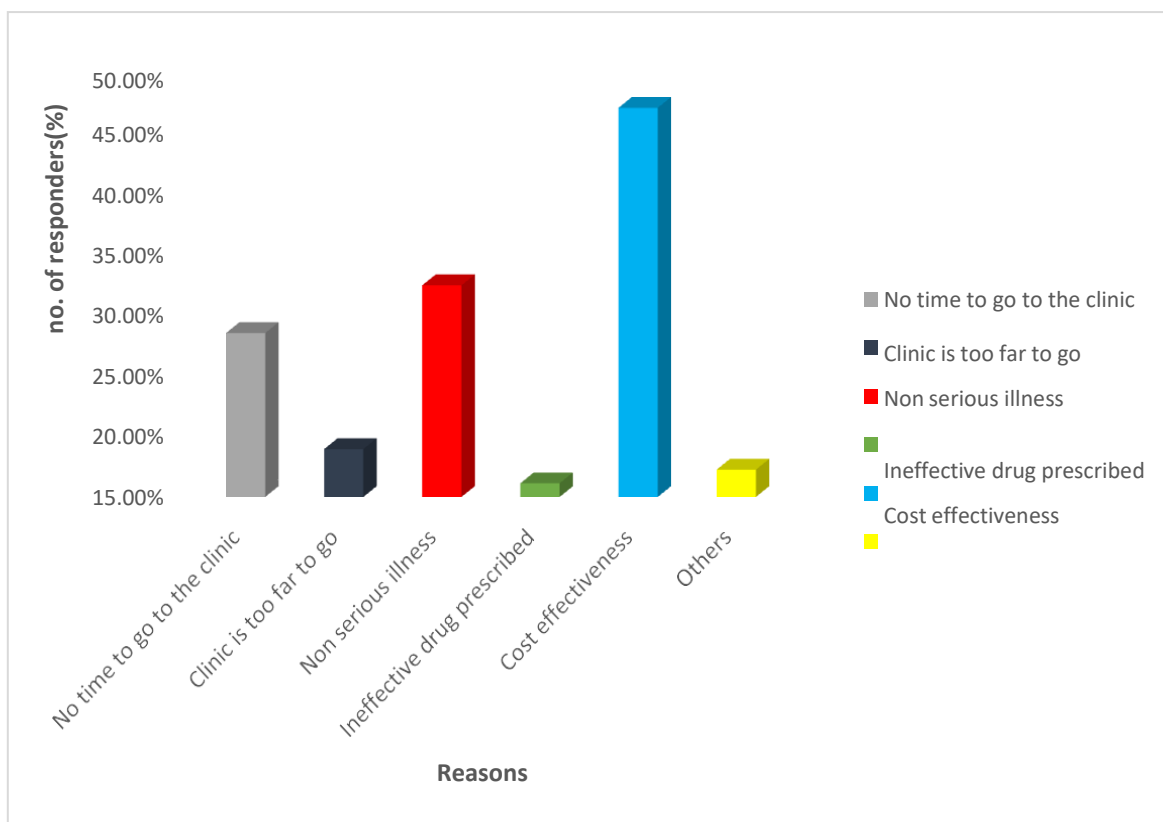


Figure 2: Reasons for Practicing Self-Medication

DISCUSSION

In this study, the demographics of the patient has been studied like age, gender, family, socioeconomic status, qualification and occupation. Regarding the gender wise distribution, majority of the participants were males (72.8%) and females constituted about 27.2%. These results were in contrast with a previous study in which the majority of the participants were females (56.8%) and the males constituted for 43.2%.[2] Out of the total number of patients, the age wise distribution of the participants shows that the maximum participants were in the age group 26-35 years (26.4%). This result was in contrast with a previous study in which maximum participants were in the age group 40-45 years (35.8%).[40]

More than half of the participants resided in nuclear family (51.6%). Majority of the participants were from low income group (38.4%).

Majority of the participants were post graduates (23.2%). This result was in contrast with a previous study in which majority of the participants had completed high school (53.7%).[40] More than half of the participants were employed (63.2%). This study was similar to a previous study in which more than half of the participants were employed (54.2%).[40]

Most commonly used drug for self-medication were analgesics (32.4%) followed by cold- cough medications (30.8%). These results were in contrast with a previous study in which antibiotics were the most used drugs (35.5%) followed by native herb (20.5%).[10]

Gastroenteritis (42.85%) was the condition for which majority of participants used antibiotics. Fever (28.39%) was the condition for which majority of participants used analgesics.

The main reason for practicing self-medication was cost effectiveness (45.6%). This result was in contrast with a previous study in which the main reason for self-medication was minor illness (66.4%).[10].

CONCLUSION

This study was conducted with the aim to carry out Assessment of self medication practice and public perspectives toward role of community pharmacy professionals in urban area of Dehradun. The majority of patients were in the age group of 26-35 years and most commonly belongs to the nuclear family. The most commonly used drugs as self-medication are analgesics. People visit community pharmacy to seek treatment for the cough/cold. In developing country like India where we have poor economic status, education status as well as poor health care facilities people using self-medication doesn't have sufficient knowledge about its dose, time of intake, side effect on over dose and due to lack of information, it can lead to side effects such as constipation, drowsiness, dry mouth, nausea and vomiting. Hence, it is recommended that holistic approach should be taken to prevent this problem, which includes public awareness about disadvantages of self-medication; drug authorities must make it a rule to avail medicines only on the basis of prescription.

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GURU GOBIND SINGHJI AND BABA BANDA SINGH: EXPLORING HISTORY AND MYSTERY BEFORE NANDED (HYDERABAD) IN 1708

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ABSTRACT

In popular accounts of Sikh history, the meeting between Guru Govind Singhji and Baba Banda Singh Bahadur at Nanded has been shown as chance meeting without any previous background. It has been shown like unhistorical almost mythical happening without any care for background details. There are certain references in Gurmukhi historical literature which suggest that the meeting at Nanded was the first meeting and it was not a chance meeting either. Guru Gobind Singh Ji had blessed Madho Das Bairagi earlier also and their meeting at Nanded was destined for a bigger historical role for Madho Das, later Baba Banda Singh Bahadar.

KEYWORDS: *Guru, Rehatnama, Nanded, Sikh, Khalsa. Bairagi.*

INTRODUCTION

This paper is an attempt to find whether any long term background existed behind the meeting between Guru Gobind Singhji and Baba Banda Singh Bahadar at Nanded (September 3rd 1708) or it was as much unplanned, accidental and dramatic as narrated by various historical works. Historians, so far have remained unsuccessful to show any evidence clearly stating Guru's motives behind coming to Nanded. What exactly brought Guru Gobind Singhji to Nanded, when he had distanced himself from Bahadar Shah at Burhanpur? Nanded, at the same time is witness to three happenings, one, Bahadar Shah's departure to Hyderabad, two, Banda Singh Bahadar's departure to Punjab to punish the sinners of Sirhind, three, Guru Gobind Singhji attacked by Pathan visitors resulting in to his death remembered as Sachkhand Gaman in the Sikh chronicles. This makes the question of Nanded very important and if we trace the possibility of a long term connection between Guru Gobind Singhji and Baba Banda Singh, it may partially reveal the mystery of Nanded as well.

All traditional accounts record a dramatic meeting between Guru Gobind Singhji and Baba Banda Singh at the banks of Godavari in Nanded on September 3rd 1708. This is too well known to be reproduced here. Was it their first ever encounter? There are accounts, somewhat mystical, which believe that during his stay at Talwandi Sabo, Guru Gobind Singhji affirmed that a 'Banda' shall be there to fight against the Mughal state. These works also mention that he had meetings in camera with the Guru. This account, that needs scrutiny from a trained historian's view point, comes from Chaupa Singh's Rehatnama and Kesar Singh Chibber's 'Bansawlinama Dasan Patshahian ka.' At the same time, it can be mentioned that Bhai Chaupa Singh attended Guru Gobind Singhji since his childhood and Sikh tradition remembers him as Guru's 'Khidava'.

And Kesar Singh Chibber's grandfather Dharam Chand Chibber was Guru's accountant. This is a reason that their works should be treated with care and caution as well. One can see the great influence of puranic tradition, yet the traces of history cannot be dismissed.

Kesar Singh Chibber believes that Baba Banda Singh stayed at a thakurduara near today's Haryana villages Sehri Khanda and Nirban then inhabited by Toor, Chauhan and Jats. Guru Gobind Singhji met him there and held meeting in camera and gave him a responsibility but asked him to remain underground for nine months and nine days. (Padam ed. 1997:182-184) Once the given time was over (muddat karar poora aye hoia), he came out and made contact with the Lubana Banjaras and started preparing for rebellion (ibid:198). He does not mention anything about the Guru's meeting with Baba Banda Singh at Nanded or Burhanpur. This belief that Guru Gobind Singhji had a secret meeting with Baba Banda Singh much earlier is based on Chaupa Singh's account.

Chaupa Singh, who recorded one of the earliest codes of Sikh conduct, mentions that Guru Gobind Singhji foretold his meeting with Baba Banda Singh:

“ ik samay Dalle Berar Sahib pasahun puchia, ji sache patshah, (Lakhi Jungle vich 1761 sammat maghi de mele upper darbar lagya hoya hai si, das chaupa singh pas kharota si- Aye Sache Patshah, chaar Sahibzade chaare dev lok nu tor shade, ik vi na rakhya. Ihu panth kiske aasre theharena. panth da vaali kaun hosi? Turkan nal ver hai Turak Panth nal arhnage... Turak dahade hain. Ta bachan hoya:

Dalla, aage manji nahin si rakhni. Dasan jaamian da bachan si. Es vaaste masand kadh shode, peeche saade matan aapu Guru ban behan.

Guriayee Sarbat Khalse di te asra Guru ke sabad da atai vali purukh. Te chirian pason baaz tudavne hain, balu bhagvati da hosi. Te zor Turkan da bhan shaddia hai. Ik Banda bhejange, ver le shaddange. Turkan nu apne damanu luhvange. Te panth vich puritan singh shastardhari hosan jo judh rakhange. (Padam ed. 1991: 127)

Rai Dalla asked that when will this Banda come? And who will be this Banda? Guru told that Banda shall be an ascetic. He will emerge nine months and nine days after Guru's departure to Sachkhand: Banda ik sadh hosi. Asaade asware kitian nau din nau mahinian pichon pragat hosi.

Chaupa Singh writes that Guru met an ascetic Bairagi in 1763 Sammat month of Vaisakh and had a meeting in camera: so jaanida hai, Sahib pooran purikh ji, sammat 1763 Visakh de mahine ik ateet sadhu Biaragi nu milke us nal kunj goshe gallan kitian hain. Aage usdi uh jane. (ibid: 127)

Chaupa Singh also mentions another mystical meeting of Guru and an unknown ascetic in the middle of a winter night in Sammat 1763. He says that Guru was taking rest and he also fell sleepy when an ascetic emerged suddenly. He produced a paper before Guru. He saw it and asked Dharam Chand to write something on it. Guru put his seal on the paper and asked the ascetic to wait for more than two years, and till then he should stay at Mandakini under Malager in Jognidhi's hut. The ascetic took this paper and disappeared. Guru did not reveal the identity or purpose of visit of this unknown ascetic: Mama ji benati kar puch rahe ju ih kaun si, kithon aya, kis bhejia hai par Sahib na dasya. (ibid: 131)

This accounts is mystical, but it suggests towards the possibility of some earlier meetings of Guru Gobind Singhji with Banda. At the same time it is important because it claims that Baba

Banda Singh was predestined to play his role in Sikh history after the departure of Guru Gobind Singhji.

Third account, that proves that a larger background existed between Guru's meeting with Baba Banda at Nanded is 'Guru ki Sakhian' compiled by Sarup Singh Kaushish and narrated in Bhat-akshari script. This is much less mystical than the Chibber kins. This work claims that Baba Banda came into Guru's contact in Kankhal in 1695. It narrates Guru's words:

Madho Das, asan se teri jan pachan ek dapha Rikhikes Hariduar me hui thi. Os samay tusi ek sadhuan ki mandali me si. Jis mandli ka mukhia Aaughar Nath jogi Nasak tirath wala si. (Garja Singh and Padam 1986:186)

This is what Guru Gobind Singhji had confided with Jayat Ram Dadupanthi at Naraina: Jayat Ram ! hum usai pahalae se janate han. Oh pirthame Hariduar Kankhal ke mukam te mila tha. (ibid:183)

After this is mentioned to him, Madho Das remembers his Guru Lonia's words that predicted that one day; Guru Gobind Singh shall come and change his life forever:

Mere Guru Lonia Das kaha tha ik sama tere te aisa aveaga ki tere dere me ek esa raj jogi ayega jo teri sakti cin lega. (Ibid: 186).

While these accounts clearly indicate that the meeting between Guru and Banda was not the meeting between strangers, three things can be seen at work. One, sense of urgency, two, sense of secrecy and three, the idea that Banda was predestined to be Banda of Guru and the leader of rebellion. This sense of urgency is revealed by Guru himself in response to Jayat Ram's observation about Madho Das. According to Sarup Singh Kaushis, Guru responded to him in these words: hum oske asram me jaroor jainge. Hamara bairagi se jaroori kam hai. (ibid:183)

About the sense of secrecy, Chaupa Singh writes that Guru had secret parleys with a Bairagi in sammat 1763. Kesar singh chibber also confirms that a meeting between Guru and banda was held in camera. (Padam ed. 1997:183)

If we look at the content of meeting or the purpose of meeting, it can be said that Guru Gobind Singhji was convinced strongly about Baba Banda Singh. There was something that Guru saw in him, that neither Sikh panth, nor Sikh scholars or historians could see. What was this that remains unexplained so far? While majority of accounts of meeting describe that Banda Singh was given the task to avenge the sins of Sirhind, Sarup Singh Kaushis mentions a broader ideological cause of fighting against injustice. He narrates Guru's words to Baba Banda Singh:

'Me tujhe jagane ke lye yahan aya hun..dekh, yeh tin char janwar marne se to dera bheta gaya, tumhe bade dere Hind ka pata nahin yahan senkre hazaran mazloom nirdosh kohe ja rahe hain, me tera dhyani dilane yahan tere dere vich aya ha,' (Garja Singh and Padam 1986: 187)

Now coming back to the question of Nanded, how does it explain the course of events that were unfolded after this meeting? Burhanpur developments acted as prelude to Nanded events. At Burhanpur Guru Gobind Singh Ji received a letter from Bhai Mani Singh at Amritsar (ibid:185). The copy and the content of this letter is unknown to historians so far. In response to this letter Guru asked the majority of his camp to leave for Punjab. He sent Mata Sundari and her adopted son Ajit Singh Palit to Delhi. Burhanpur stay was significant for his meeting with two ascetics Lonia Sidh and Jayat Ram. Both discussed the case of Madho Das Bairagi with Guru Gobind

Singhji. It indicates that the Guru was in close contacts with the Bairagi establishments and he was creating a visible distance from the camp of Bahadur Shah. The management committee of Gurdwara Badi Sangat, Burhanpur and Vir Singh Bal believe that Guru met Banda at Burhanpur:

Dohira Nirpada nakh Buranpor aye GurBhagawan/Tapi tir birajaya Bande
ke asthan/Chaupai: Tapi tir bag ik aiso/ Surpat ke nandan ban jase/Bande
ko asam tho jahan/Prapatbhaye Sri Gur tahan(Bal 1986:179)

VirSinghBal makes a radical point that Banda left for Punjab and Guru proceeded to Nanded.

‘Banda kino Sikh tab Tegh Bahadurnand/ Panch ban de yo kahyo maro jaye Sirand/
De sar panch kaman dai Gur BandahiMadar des pathayo/ Sang daye kashu Singh
Sri Gur roklaho chit vakalayo/ Ho asvaar Sri Gur tan chin aap Nadere rah sidhaya .(ibid: 180)

This is a weak evidence but it indicates that the idea of Banda began to be discussed at Burhanpur itself and while going to Nanded Guru Gobind Singh Ji was coming closer to Banda and creating distance from Bahadur Shah. At the sometime, He chose to stay away from Bahadur Shah’s surveillance system which had always shadowed him in the form of disguised devotees. It is very much possible that Bahadur Shah’s informers took notice of these developments.

Guru Gobind Singhji arrived at Nanded in the last month of rainy season. In one of his meetings with the emperor on the banks of Godawari, he tossed a diamond in to the river. Emperor had presented this diamond to him few seconds earlier. He clearly showed him what he thought of wealth that was never in shortage for him. (Official reports mention about the enormous wealth Guru left behind him). In mundane form, it was a message to Bahadur Shah that peace in Punjab cannot be bought with this; the only price for peace in Punjab was justice! And once again, justice required laying hand on the sword, because all other means had failed.

Now, Nanded presented a curious picture while Bahadur Shah was waiting at Nanded to march against the rebellion of Kam Bakash at Hyderabad, Guru Gobind Singh Ji was preparing Banda Bahadur to lead a rebellion in Punjab. The developments at Guru’s dera at Nanded reached Bahadur Shah’s camp at regular interval even after he had left Nanded for Hyderabad. It means that Guru’s camp and household at Nanded was under royal surveillance. In this case the role of Pathans who attacked Guru Gobind Singh ji becomes evident. They visited and attacked Guru the same evening, when Guru had seen Baba Banda Singh off to Punjab. There is great probability that Bahadur Shah at Nanded and Wazir Khan in Punjab were aware of what was happening at Guru’s dera in Nanded, and the plans of sending Baba Banda Singh were not a secret matter for them. Let us see what happened at Guru’s dera at Nanded on the night of October 5th 1708.

Once the Pathans saw that Guru Gobind Singh’s advance guard led by Baba Banda Singh had left Nanded, they were quick to conclude that he should not be allowed to join it at any stage. Same evening, they came very late. According to Sarup Singh Kaushish:

“tandekchalejanekeuprantisidihunrehrasjike path ke pashchatdo pathan Guru jike pas aye.”

(Garja Singh and Padam 1986: 189)

It means that they could not afford to wait till the next day. They remained in Guru’s presence till late night:

“In does Pathanakesath Guru Jikobatchitkarte do gharian rain batit hoi gayee. (ibid:189)

This suggests that these two Pathans were neither ordinary persons, nor strangers or new comers. That is why they were permitted to hold parleys with Guru in his chamber till late in the night. The talks (batchit) that continued for an hour at night was not of casual nature. It can safely be assumed that they were secret messengers of Bahadur Shah (and agents of Wazir Khan) who still made sure that Guru does not open a new front at Punjab while he himself is at Hyderabad. They had mandate from Bahadur Shah to keep an eye on Guru and mandate from Wazir Khan was to assassinate him.

The news of attack on Guru and consequent death of Jamshed Khan was reported to Bahadur Shah at Zafarabad on 28 October (after 24 days, that is that attack took place on the night of 4th October and news was out by 5th morning) he ordered that his son be given mourning robe. (Ganda Singh ed. 1967: 70) (this verifies that Jamshed Khan was messenger of Bahadur Shah)

The news of death of Guru Gobind Singh reached Bahadur Shah at Zafarabad on 30 October. (after 24 days). He ordered that Guru's son be given robe of mourning on account of death of his father (ibid)

Guru's last rituals took place on 17th October. On 11th November matter of Guru's property was brought before Bahadur Shah (after 25 days).

This evidence leads to the possibility that Baba Banda Singh's departure from Nanded to Punjab and the fatal attack on Guru Gobind Singhji were not accidental, but show the traces of conspiracy by Mughal officials. Hari Ram Gupta has already indicated towards this possibility in his hypothesis 'Killed by court conspiracy'. He believes that the emperor halted at Nanded for seven weeks as long as the Guru was there. He left the place and crossed river Godavari in 4 or 5 hours after the Guru's last breath (Gupta 1973:239-40) His hypothesis is based on a different date given by Irvine in Later Mughals, that is October 7th as the date when Bahadur Shah left Nanded and proceeded to Hyderabad. Actual date, when Bahadur Shah left Nanded, was September 26th, that is twenty-fifth of Assu month, as given by Sarup Singh Kaushish. Conspiracy was there, but it was not as bare and indiscreet as put by Hari Ram Gupta.

What remains unclear so far that how and when did Baba Banda Singh receive the news of attack on Guru Gobind Singhji, and how did he react to this? Probably he immediately went underground and emerged in Kharkhauda. Rest is history.

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SCIENTIFIC ACTIVITIES OF SAYYID SHARIF JURJANI IN SAMARKAND

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ABSTRACT

In this article, Sayyid Sharif Jurjani's activities in Samarkand, his works written in this city, his relations with Amir Timur, and the debates between Taftazani and him are detailed. In addition, brief information is given about the famous students of the scientist who taught in Samarkand and their activities.

KEYWORDS: Amir Timur, Shiraz, Sayyid Sharif Jurjani, Samarkand, Sa'duddin Taftazani, Scientific Debates, Letter, Alauddin Attar.

INTRODUCTION

No matter where Amir Timur (1370–1405) went, he brought the most skilled people in his field to the capital Samarkand and used their knowledge and skills for the development of the country. Among them, we can list such world-famous scholars as Muhammad ibn Jazari, the imam of recitation who was captured in the battle of Ankara, Sa'duddin Taftazani, who carried out scientific activities in Samarkand at the invitation of the Amir, and the famous Arab historian Ibn Arabshah (d. 1450), who was brought to the capital after the Syrian campaign in his childhood.

On the one hand, all this is due to the high respect Timur had for scientists and scholars, especially the descendants of the Prophet, and on the other hand, it shows that Amir Timur was a politician who did not forget the importance of using world experience to improve the country in every field. His noble quality was noted by a number of chroniclers, including Ibn Arabshah: "Amir Timur loved scholars and respected sayyids. He showed great honor to scholars and wise people and placed them above others; He respected each of them and was appreciative for them. He did not spare his love from craftsmen and professionals¹".

When Amir Timur occupied Shiraz in 1387, he heard about Sayyid Sharif Jurjani's (d. 1413) scientific potential and talent, he showed respect to him and gave safety to those who took refuge in the scholar's house. After meeting with Jurjani, he invited him to Samarkand. Jurjani accepted the offer and went to Samarkand. The scholar worked as a head teacher in this city for eighteen years, trained many students, and wrote some of his works here. But Khayruddin Zirikli mentions² in "al-A'lam" that when Amir Timur entered Shiraz, Jurjani fled to Samarkand and lived in this city until Timur's death. This information contradicts historical facts confirmed by several historical and biographical sources.

The scholar came to Samarkand at the age of forty-seven. Based on the available evidence, it can be said that he also brought his family to the city. His son Muhammad was born in Samarkand and spent his childhood there. Muhammad died in Shiraz in 1434 before he was forty years old. Accordingly, he was born around 1397 when Jurjani was in Samarkand.

In that time, Herat, one of the two major cities of the Timurid state, became the center of fine arts, calligraphy, poetry, literature, and architecture, while Samarkand became the center of theoretical sciences such as tafsir, kalam, logic, puberty, astronomy, and mathematics. Amir Timur, who gathered great scientists from different countries in Samarkand and turned the city into one of the centers of Islamic culture, congregated these scientists in special meetings, talked with them, and listened to their scientific discussions and debates.

During his life in Mawarannahr, Sayyid Sharif Jurjani held several scientific debates and discussions with a number of scholars, in particular, Allama Taftazani (d. 1392). The echoes of these discussions spread throughout the world. Even separate treatises on these scientific discussions have been published³. Jurjani, who prevailed in the debates, became famous among the scholars, and his attention was also increased in the eyes of Amir Timur. As a result, Amir Timur promoted him to the position of the first-class scholar in Mawarannahr⁴.

The intellectual debate between Jurjani and Taftazani has become a controversial topic among scholars for centuries, and being a supporter of Jurjani or Taftazani has become a characteristic of great scholars⁵. Even today, there is a debate between scientists on the topics that caused a debate between two scholars.

Once, during the famous debate between Sa'ududdin Taftazani and Sayyid Sharif Jurjani, Amir Timur expressed his high respect for Jurjani and said: "Taftazani may be superior in debates and knowledge, but Jurjani is the winner today because he is sayyid"⁶. Amir Timur's favor and respect for the scholar served as an important factor in Sayyid Sharif's staying in Samarkand for a longer time and calm creating.

Although the historian of the Timurid period, Giyasuddin Khondamir (d. 1534), was closely associated with Taftazani's family and students, his Persian-language "Habib al-Siyar fi Akhbar Afrad al-Bashar" mentions warm thoughts about Jurjani in his work. In particular, the historian emphasizes that Jurjani prevailed over Taftazani in most debates⁷.

Jurjani, on the other hand, praised the career of Amir Timur and acknowledged his services for the sake of religion. About this, Amir Timur elaborates on the letter from Jurjani in his work "Timur's Rules" and cites the following: "Mir Sayyid Sharif, the greatest scholar of the time, wrote a letter to me in this regard, saying that all the Islamic scholars of the previous and the next generation unanimously said that Allah chooses one person every hundred years as a reformer of the religion to spread his religion⁸. At the beginning of the eighth century, Amir Sahibqiran developed the clear religion and spread it everywhere. The religion of Islam flourished in different countries and cities of the world. Rightfully (in this century) the propriety of Amir, the spreader of religion, has been confirmed⁹.

After the death of Amir Timur in 1405, political instability began to appear in the country. In this situation, among many scholars, Sayyid Sharif Jurjani also returned to Shiraz.

Sayyid Sharif Jurjani's life and scientific work spent in Samarkand for nearly twenty years contributed to the spread of his works and the views he put forward in them.

Jurjani was considered one of the head teachers of the Samarkand madrasas. When the scholar lived in Samarkand, hundreds of local and foreign students learned from Jurjani and became his apprentice. Among them, Alauddin Ali Samarkandi, the author of the tafsir "Bahr al-Ulum", learned from Jurjani, and later became Jurjani's deputy in teaching. In particular, he taught at Nizamiyya madrasa in Herat and later traveled to Anatolia.

The famous mathematician Musa Pasha ibn Muhammad Qadizada Rumi (d. 1430) was born in Bursa and received his first education there. In 1362, he went to Iran and learned science from Khorasan scholars. After hearing about the fame of scholars like Taftazani and Jurjani who were teaching in Samarkand, Qadizada Rumi came here and learned intellectual sciences from Jurjani. It is mentioned that after reaching a certain level in mental sciences, there was a misunderstanding between the teacher and the student, as a result of which Jurjani refused to teach Qadizada Rumi¹⁰. The scientist also wrote a footnote to Jurjani's work "Sharh al-Mawaqif", in which he mentioned appropriate and inappropriate criticisms. Researchers mentioned that Mirza Ulugbek (d. 1449) also learned from Jurjani at the madrasa¹¹. Taking into account that Mirzo Ulug'bek was eleven years old in the year when Jurjani left Samarkand, this might be said because Mirzo Ulugbek's teacher Qadizada Rumi was a student of Jurjani.

Fathullah Shirvani (d. 1453), who wrote the commentary on Ayah al-Kursi, studied intellectual and Shariah sciences in Samarkand from Jurjani, and mathematics from Qadizada Rumi. According to Davudi in "al-Tabaqat al-Kubra", Fathullah Shirvani wrote a commentary on Yusuf Ardabili's (d. 1397) jurisprudential work "Anwar li-A'mal al-Abrar" for the son of Sultan Shahrukh of Samarkand. Later, he came to Anatolia and settled in Kastamonu, where he continued to teach.

Originally from Iran, Sayyid Ali Ajami studied with several scholars in Iran and Samarkand, including Jurjani in Samarkand. In addition, he wrote super commentaries on some works of his teacher such as "Sharh al-Mawaqif", "Hashiya 'ala al-Matali", and "Hashiya 'ala Sharh ash-Shamsiya".

Fahriddin Ajami (d. 1460) studied in Samarkand for a while, studied mental and traditional sciences from Taftazani and Jurjani, and surpassed his peers in science. Then he went to the Ottoman state and studied under Mulla Fanari (d. 1431). He taught in several madrasahs, during the reign of Sultan Murad, the scientist was appointed as Shaikh al-Islam¹².

The famous historian Ibn Arabshah came to Samarkand in 1400, at the age of twelve, and his first education took place in Samarkand. He learned Turkish and Persian languages here and was able to learn from the famous scholars of that time. In particular, it is mentioned that he learned tajwid from Sayyid Sharif Jurjani, sarf, and nahw from Maulana Haji, hadith, and recitation from Ibn Jazari¹³. Also, Ghiyasuddin Jamshid (d. 1429) and Muinuddin Koshi (d. 1437) studied under him and it¹⁴ was narrated that his master was given the title of أَسْتَادُ الْبَشَرِ وَالْعُقُلِ الْحَادِي عَشَرَ [ustazul-bashar wal-aqlul-haadi a'shar]—"Teacher of mankind and the eleventh intellect"¹⁵.

Khondamir, the historian of the Timurids, stated in his work "Habib as-Siyar" that not a single lesson in madrasas was complete without Jurjani's works¹⁶. In the Samarkand madrasas, the scholar taught from his works on the sciences of puberty, logic, and the Arabic language. For example, Jurjani wrote the following in the preface of al-Misbah, a footnote to Sakkaki's famous work "Miftah al-Ulum" on the science of puberty: "At the end of my life, I tried to move to Mawarannahr. Here I saw thirsty people walking around the book (of Miftah). They couldn't get to the heart of the book. And again, I have met people who are blocked from getting it right.

They tried to reveal the composition and style of the work, relying on the reviews, which were mostly damaged. In these comments, you will not see healing for the patient or cure for thirst"¹⁷. Haji Khalifa states in Kashf az-Zunun that this work was written in 1401. In one of the margins of the work, the author cites the following¹⁸: "Sayyid finished writing his commentary on the third part of the book "Miftah al-Ulum" in Mawarannahr, in 803 (1400), in the middle of the month of Shawwal". At the end of another manuscript in the library of Sulaymaniyah, the following words attributed to Jurjani are written: "I taught this book twice in Samarkand, and third time in Shiraz." I finished writing the end at the end of Dhul-Hijjah, 815 (1412). The author of the book, the poor slave Sharif ibn Ali al-Husaini al-Jurjani, wrote this on this date¹⁹. There is a time difference of more than ten years between the date recorded by Haji Khalifa and the sentence attributed to the author in this copy. There is also a possibility that Sayyid Sharif had the idea of making appropriate additions in the course of teaching and perfected the book in 1412. After all, such experiences are common in the work of scholars.

Jurjani's many works refer to the processes related to his activities in Samarkand. From these factors, it can be concluded that several works of the scholar were written while he was in Samarkand. Some scholars also mentioned Jurjani with Samarkandi nisba.

His world-famous work "Sharh al-Mawaqif" is a commentary on the work "al-Mawaqif" by Adududdin Iji (d. 1355)²⁰. Jurjani wrote it in Samarkand in 1404, a few years after Taftazani's "Sharh al-Maqasid" was written. Despite the fact that the work was written in Samarkand, the name of Sultan Pirmuhammad (d. 1410), son of Jahangir Mirza, representative of the Timurid family, is mentioned in its introduction, and psalms are written in his name. The work explores all the debates about the kalam and philosophy.

"Sharh Mukhtasar al-Muntaha", "Hashiyai Jadida", "Hashiya ala at-Talwih ala at-Tawzih" and "Hashiya ala Sharh al-Wiqaya" are about the furu' al-fiqh. His works such as "Sharh Kanz ad-Daqaiq", "Sharh al-Hidaya", "Sharh al-Faraid al-Sirajiyya" are famous. It will not be a mistake to note that the scholar wrote most of these works while he was in Samarkand. The reason is that these works were written by scholars from Mawarannahr, and at the same time, they were the most consulted sources in Mawarannahr region at that time. Moreover, Jurjani himself, being a member of the Hanafi school, studied these works and wrote commentaries on them. His work entitled "Hashiya ala Sharh al-Wiqaya" is related to Hanafi jurisprudence, and it is a side note written in the book "Wiqayat ar-Riwaya fi Masail al-Hidaya" by Sadrush-Shari'a. Also, the work "Sharh al-Hidaya" is considered a commentary of the famous work "al-Hidaya" written on the work "Bidayat al-Mubtadi" by Burhanuddin Marghinani (d. 1197). The book is not complete, but is written up to the chapter on the purification of wells. There is only one copy of this work kept in the Jarullah section of Sulaymaniyah Library. There is also information that Jurjani's son Muhammad completed the work²¹.

Jurjani's "Sharh al-faraid as-sirajiyya" work on the science of inheritance is a commentary on the work of Sirajuddin Muhammad ibn Mahmud Sajavandi from Ferghana on the science of inheritance of the Hanafi sect called "Faraid as-sirajiyya", written in 1401 in Samarkand. The work "Sharh al-faraid as-sirajiyya" was later attributed to Sayyid Sharif among scholars and became known as "Sharifiyya". The work is taught in madrasahs not only in its time, but also today. It has more than ten commentaries. Since inter-sectarian conflicts are almost rare in the science of inheritance, representatives of other sects also refer to this work.

Jurjani's practical and theoretical engagement with Sufism is related to his work in Samarkand. In Samarkand, he took Sufism lessons from Khoja Alauddin Attar (d. 1400), one of the Naqshbandi sheikhs, as a result of which he finished works on Sufism²². Abdurrahman Jami (d. 1492) in his book "Nafahat al-uns" discussed Jurjani's way of Sufism. In the work of Fakhruddin Ali Safi, "Rashahat ain al-hayat", it is said: "Jurjani was one of the best and most acceptable students of Hazrat Khoja Alauddin Attar. Hazrat Makhdum (Jami) Quddisa Sirruhu is mentioned in "Kitab Nafahat al-uns", this faqir has heard from some saints, kudwatu ulamail-muhaqqiqin and asawatu kubarail-mudaqqiqin, sahib tasanifil-faiqa wat-tahqiqat ar-raiqa as-Sayyid ash-Sharif al-Jurjani (may God bless him and grant him peace) found the tawfiq among the companions of Hazrat Khoja Alauddin Attar Quddisa Sirruhu"²³.

After the death of Alauddin Attar in 1400, Jurjani began to participate in the mystical talks of his student Nizamuddin Khamush (d. ca. 1449)²⁴. It is mentioned that Khoja Ubaidullah Ahrar took the path of tariqat from Nizamiddin Khamush²⁵.

Jurjani wrote the work dedicated to the founder of the Naqshbandi sect Bahauddin Naqshband "Risalai Bahaiyya". The work is also called "Risala fi manaqib Khoja Bahauddin". Although reliable authors such as Sakhawi and Katib Chalabi state that Jurjani has such a work, no manuscript copy of the work has been found so far. Also, "al-Risala ash-Shawqiyyah" consisting of thirteen chapters in Persian on the features that should be followed by learned and faithful ascetics, "Sharh al-Adab" commentary on Azududdin Iji's book "Adab" and²⁶ also wrote a ta'liq work entitled "Hashiya alal-Awarif" on the famous work of Sheikh Shihabuddin Suhrawardi (d. 1191) "Awarif al-ma'arif".

At the same time, in Jurjani's work "at-Ta'rifat" dedicated to terms of Islamic sciences, about two hundred and fifty Sufi terms are given²⁷. In the writing of these definitions, the practical work of the scholar, who belonged to the Naqshbandi sect in Samarkand, did not leave its influence.

Jurjani's works on the Arabic language had a direct impact on the development of sarf and nahw sciences taught in Mawarannahr madrasas at that time. Ibn Hajib (d. 1249) is one of the scholars who left a significant impact on the Arabic language in the Islamic world after Mahmud Zamakhshari. About a hundred commentaries have been written on Ibn Hajib's work "Kafiya". Sayyid Sharif's work "Sharh al-Kafiya" written in Persian is known as one of the most authoritative of these commentaries. The author was known by the name "Sharifiyya" due to the fact that he was taught a lot in madrasahs. The works written in the later period testify that this work has a special place in the scientific environment of Mawarannahr. In particular, in "al-Fawaid al-Ziyaiyya", the most famous commentary written on Kafiya, known as Sharhi Mulla, the commentator Abdurrahman Jami quotes Jurjani in several places. In particular, he quotes Jurjani's work on the topics of المُنْتَى [al-musanna] – "binary nouns", اسْمُ الْفَاعِلِ [ism al-fail] – "the name of the doer of action" and الحُرُوفُ الْعَاطِفَةُ [al-huruf al-atifa] – "connectors". He explains the issue by saying: "This is what is said in Sharifiyya". In addition, Abdurrahman Jami quotes from Jurjani's work "Hashiya ala sharh al-Kafiya" and although he does not mention Jurjani's name openly, he mentions the views put forward by Jurjani in this book with the words "some scholars", "some", "it was said"²⁸. In one place, i.e. on the controversial topic of the word affected by ليس coming before it, Jami openly mentioned Jurjani: "From the first group of Nahw scholars, Mubarrad, people of Kufa, Ibn Siraj and Jurjani said that it is not permissible to bring mansub before it"²⁹.

Sayyid Sharif wrote several works on astronomy. He wrote a commentary entitled "Sharh al-Chaghmini" on one of the scholars of Khorezm, Mahmud ibn Muhammad Chaghmini's (d. 1221) work "Mulakhkhas fil-hay'a" ("A short collection on astronomy"). Academician V.V. Bartold stated that the study of the commentaries written by Jurjani and Qazizada Rumi on Chaghmini's work on astronomy was also included as the subject of astronomy classes at the Ulugbek madrasa³⁰.

As a result of Jurjani's scientific activity in Samarkand, the science of logic became the criterion law used in all human knowledge in the Timurid state. Logic appeared as a scale of science that measures the correctness of any judgment. This science was widely used in the scientific researches of the Ulugbek observatory, which was established later. Sayyid Sharif not only directly taught Mirza Ulughbek in the madrasa, but also made a great contribution to the establishment of the Ulugbek Academy. Because his students formed the basis of this scientific center³¹.

At the same time, Sayyid Sharif Jurjani wrote a commentary on the work "Ashkal at-ta'sis fil-handasa" by the Samarkand scholar Shamsiddin Samarkandi (d. 1291) on geometry, which provides information about shapes, and called it "Hashiya ala ashkal at-ta'sis fil-handasa lil-allama Shamsiddin al-Samarkandi". Haji Khalifa states that thirty-five forms are mentioned in the work, and a commentary was also written on it by Qadizada Rumi³².

After the death of Amir Timur in 807/1405, Sayyid Sharif Jurjani left Samarkand and came to Shiraz. By this time, many scholars left Samarkand and traveled to other countries. Historians cited the political situation in the country as the reason for this. Since then, most scholars have gone to the territory of the Ottoman Empire and continued their activities. Among them, we can mention such scholars as Fathullah Shirvani, Fakhriddin Ajami, and Ali Kushchi (d. 1474). In addition, the scientific works produced by the Samarkand school became the main textbooks of the madrasas of the Ottoman Empire. For this reason, Turkish scientists called Samarkand figuratively "the storehouse of knowledge of the Ottoman Empire".

In general, Jurjani's nearly twenty years of activity in Samarkand gained special importance in the study of the Arabic language, kalam, and logic sciences in the country on a wider scale and popularization of different views on these sciences among scholars.

Based on the information about the scientific trips of the scholar, it can be said that he spent the most productive period of his life in Samarkand. In addition, Jurjani did not stay in any of the cities he visited such as Herat, Bursa, Cairo and Shiraz, as long as he was in Samarkand. So, as mentioned above, Amir Timur's respect and trust in Sayyid Sharif Jurjani was a unique factor in the scholar's effective scientific activity in Samarkand.

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FEATURES OF PROHIBITIONS IN ABRAHAMIC RELIGIONS

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ABSTRACT

The article examined the issues of religious forbiddens in religions and their role in the social life of society. The problems of religion have always worried humanity. Each religion is a series of rituals, customs, the problem of what is allowed and what is forbidden, etc. But the problem of what is allowed and what is forbidden has always played an important role in the social life of society. Religious prohibitions are closely related to social life and strongly affect the social and psychological aspects of a person's life.

KEYWORDS: Religion, Taboo, Social, Society, Permitted, Forbidden, Ritual, Islam, Christianity, Judaism, Monotheistic Religions.

INTRODUCTION

The problems of religion have always worried humanity. Against the background of profound changes in the economic, political, and spiritual spheres taking place in the world, interest in religion has increased sharply.

Faith is the most important part of a person's worldview, his position in life, conviction, ethical and moral rule, norm and custom, according to which - more precisely, within which - he lives: acts, thinks, and feels.

Religion has existed for many centuries, apparently as long as humanity has existed. During this time, many varieties of religion have developed. Peculiar religions existed in the ancient world among the Egyptians and Greeks, Babylonians, and Jews. Currently, the so-called world religions are widespread: Buddhism, Christianity, and Islam. In addition to them, national religions such as Confucianism, Judaism, Shintoism, etc. continue to exist. To understand the question of what a religion is, it is necessary to find in all its varieties something in common, repetitive, and essential¹. Also, each of these religions is a series of rituals, customs, the problem of what is permitted and forbidden, etc. But the problem of what is permitted and forbidden has always played an important role in the social life of society.

All three monotheistic religions known to the history of world culture are closely related to each other, derive from one another, and genetically go back to the same Middle East zone. The first and oldest of these is Judaism, the religion of the ancient Jews².

The Jewish people have existed for more than three thousand years. Their way of life and philosophy, moral norms and calendar, teaching children and looking at history - all this and much more are united by the concept of "Jewish tradition (Masoret Israel or Moreshet Israel - from Hebrew words to transmit, inherit, "Jewish heritage")"³. The basis of the Jewish tradition is

outlined in the Torah (from the Hebrew word for teaching, instruction). The Torah is usually referred to as the totality of "Jewish teaching."⁴

In the Jewish tradition, there is the concept of *halakha*, which can be translated as "rule of conduct." Halakha is a law binding on every Jew⁵.

As we have said, one of the meanings of the word "Torah" in Hebrew is "instruction." These "instructions" are always formulated in the Torah in the imperative form of the verb and therefore are called in Hebrew *mitzvah* (plural *mitzvot*) - "commandment", from the word *tzav* - "order".

The total number of mitzvot is -613. From the point of view of tradition, the behavior of a Jew is determined by the fulfillment of the 613 commandments. There are several divisions of the commandments into "types": they distinguish between commandments that command and prohibit: in Hebrew, they are called *ase*, that is, "do", and *la taase*, that is, "do not do". The number of imperative commandments is 248 according to the number of organs of the human body, and the number of forbidding ones is 365, according to the number of days in a year. There are 7 more commandments, called *mitzvot derabana* that is, established by the sages based on the Torah. There are also commandments related to the relationship of a person with God, relationships between people, referring to a specific time, place, etc⁶. Among the mitzvot, the so-called Ten Commandments (in Greek *Decalogue*) stand out, containing universal ethical standards of human behavior: monotheism, the prohibition on the image of God, on the use of His name in vain, the observance of the sanctity of the day of rest on the seventh day (Saturday), reverence for parents, the prohibition of murder, adultery, theft, perjury and selfish lust. Deviation from the fulfillment of the commandments, as a consequence of the operation of the principle of free will, is viewed as a sin that entails retribution not only in the afterlife but also in the earthly life.

Judaists believe that at creation, God rewarded the man with free will and choice, but commanded them to fulfill the "mitzvot" (commandments), embodying the good and correct behavior of man. The first covenant made by God with the forefather of mankind, Noah, includes the so-called Seven Commandments of the sons of Noah. They consist of prohibitions on idolatry, blasphemy, bloodshed, theft, incestuous relationships, eating meat cut from a living animal, and the command to live by the laws⁷.

Judaism is not just a religion of the Jewish people, but a set of laws governing not only religious, ethical and ideological, but also practically all aspects of the life of adherents of this doctrine. Judaism is the Law from the point of view of the Jews. Thus, the prohibitions that exist in Judaism are an integral part of the Jewish community.

Christianity is one of the world's religions with the largest number of adherents. Christianity is a collective term for describing three main areas: Orthodoxy, Catholicism and Protestantism. Each of these major areas, in turn, is subdivided into some smaller faiths and religious organizations. But all of them are united by common historical roots, certain provisions of the doctrine and cult actions⁸.

The main provisions of the Christian doctrine of 12 dogmas and seven sacraments were adopted at the first (Nicene) council of 325 and the second (Constantinople) council of 381. Subsequent councils only made certain corrections in the interpretation of these dogmas⁹.

The basis of Christian teaching is the Symbol of Faith. This creed consists of 12 parts or “members” and begins with the words “I believe in one God the Father, Almighty. Creator of heaven and earth, visible to all and invisible...”¹⁰. Also, the basis of the Old Testament, 10 commandments that every literate person in the modern world knows, or should know about their existence, contains the most real prohibitions: “Do not make yourself an idol and no image of what is in heaven above and what is on earth below, and what is in the water below the earth; do not worship them and do not serve them ”, “ Do not kill ”, “ Do not commit adultery ”, “ Do not steal ”, “ Do not give false testimony against your neighbor ”, “ Do not wish ... ”, “ Do not do ... ” (Ex. 20: 4-17)¹¹.

As in any religion, Christianity has formed its peculiar cult. The existing prohibitions play a huge role in social life and for the improvement of Christian society.

Islam is one of the world religions that have played a significant role in the history of human civilization and continues to have a significant impact on various spheres of life in many countries of the world. Islam is the third and last of the monotheistic religions. His teachings are detailed in the Shariah (a set of principles and rules of conduct, religious life, and deeds of a Muslim). These principles and rules are divided into permissible and unlawful, that is, halal and haram. Imam Ghazali (Abu Hamid Muhammad bin Muhammad al-Ghazali; 450-505 / 1058-1111) in his book "**Kimya-iSaadat**" writes that the Prophet Muhammad, peace and blessings of Allah be upon him, said: "**Every Muslim must get his bread vital in a permitted way.**" To do this, he needs to familiarize himself with this section of the sciences. According to the Prophet, "**The permissible (halal) is known. The forbidden (haram) is known. The doubtful is between them. And so it will be until the Day of Judgment.**" Doubtful, which is between them, not everyone can distinguish. But the one who will not avoid the doubtful can imperceptibly step over the line of what is permitted and fall into sin. The ability to avoid is questionable and is the most difficult thing in this science¹².

How important it is to earn your daily income in a permissible way can be seen from the verses of the Quran and the sayings of the Prophet Allah (saw). In the 51st verse of the 23rd surah ("Believers") it is said: "**O messengers, eat pure and lawful and do good, truly I know what you are doing.**" You can also quote the words of the Prophet (saw): "**Avoid what I have forbidden you, and from what I have commanded you, do what you can, for truly, those who lived before you were ruined only by the multitude of their questions and their disagreements with their prophets.**" (Bukhari and Muslim)¹³.

Thus, the entire body of Islamic laws regulating what is permitted and forbidden is aimed at promoting the well-being of humanity. Simplifying and facilitating his daily life by protecting himself from harmful, burdensome customs and superstitions; cleansing the soul, body, and mind of every person, as well as solving the problems of all strata of society: rich and poor, rulers and subjects, men and women, in general, all people, regardless of their skin color, citizenship, kinship, and place of residence¹⁴.

As mentioned above, in all religions there is a system of prohibitions, but in some categories, they differ from each other. At the same time, any prohibitions are only useful, only then effective, when they are accepted voluntarily, conscientiously, not formally, when they become our convictions. As a result, we can conclude that it will not work at all without prohibitions. It is also quite obvious that you cannot reject any prohibitions at all. Many scientists have paid

attention to this issue, but this issue has not been fully resolved scientifically. This problem is one of the most controversial issues in public life.

Studying this topic, we came to the following conclusions:

When considering the problem of the origin of religion and society, we are faced with very difficult questions about when it arose and in what forms it existed in the early stages of its development. Religion and society are closely related to each other. Religion affects all spheres of the social life of society. Religion acts as a person's response to the need for balance and harmony with the world.

Each religion is a series of rituals, customs, the problem of what is permitted and what is forbidden, etc. But the problem of what is allowed and what is forbidden has always played an important role in the social life of society. Religious prohibitions are a moral and ethical code for society.

Religious prohibitions cover the social, political, and economic spheres of society. And each prohibition hides deep morality. Prohibitions help to establish well-being in society and contribute to the upbringing of harmoniously developed youth. Religious prohibitions play an important role in the social life of society.

Speaking about the social role of prohibitions in Judaism, we can say that the prohibitions existing in Judaism apply to all spheres of the social life of Jewish society. Thus, the prohibitions that exist in Judaism are an integral part of the Jewish community.

The peculiarities of what is forbidden in Christianity are the formation of a kind of cult. Also, existing prohibitions play a huge role in social life and for the improvement of the Christian community.

The main prescriptions and prohibitions in Islam are aimed at creating well-being in society and the formation of a faithful society, regardless of social status. That is why the problem of what is allowed and what is forbidden is undoubtedly the most important topic for every believing Muslim. The prohibitions that exist in Islam cover all spheres of the social life of society and help in the development of reason and finding peace in the soul of everyone.

A common characteristic of what is forbidden in monotheistic religions is that each religion encourages and directs its adherents to build well-being in society and improve the social life of society.

In conclusion, we can say that prohibitions are, as they were, moral law or a form that includes all types of secular legislative norms, but only under a religious shell.

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MANUSCRIPTS OF ABUL BARAKAT AL-NASAFI'S WORKS ON FURU' AL-FIQH

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ABSTRACT

Abul Barakat al-Nasafi (d. 710/1310) is considered to be a mufasssir, faqih, and mutakallim scholar from Mawarannahr. His work "al-Kafi" on furu' al-fiqh is famous in the scientific world. It was created as a commentary on his earlier written book "al-Wafi". This work had a great reputation along with other popular books of fiqh. This book may have been created when Abul Barakat was teaching "al-Wafi" in the madrasa in Kirman. Because students need to understand "al-Wafi" easier and faster. Abul Barakat wrote a commentary to meet this need of students and named it "al-Kafi". Various issues of jurisprudence such as prayer, fasting, zakat, hajj, marriage, trade are explained in detail in the work. The article provides information about Abul Barakat al-Nasafi's life, his scientific activity, his works, the importance of the book "al-Kafi" and its manuscripts kept in funds of Tashkent.

KEYWORDS: *Abul Barakat Al-Nasafi, Hanafi Jurisprudence, Manuscript, Fund, Commentary, Super Commentary, Madrasah, Tashkent.*

INTRODUCTION

It is known to all of us that many people of knowledge and grace lived in the land of Mawarannahr from ancient times. Hundreds of scholars such as Imam Bukhari, Imam Tirmidhi, Imam Maturidi, Abul Muin al-Nasafi, Burhanuddin Marghinani, Shamsul Aima Kardari were born and grew up on this land.

Abul Barakat al-Nasafi, who came from the ancient city of Nasaf in Mawarannahr, became famous for his deep knowledge in the fields of tafsir, aqeedah and fiqh. The scientific, cultural and economic environment of the time when he was born and lived was in a rather sad state. This is because at that time, the Mongols were fully ruling Mawarannahr as part of the Chighatai khanate, and science, culture, and economy had died out. For this reason, information about the period when Abul Barakat al-Nasafi lived, social and cultural life is almost not found in the sources. At that time, the East was in decline, the Mongols killed prominent intellectuals, leaders of science and religion, and those who survived moved to other countries.

DISCUSSION

Abul Barakat al-Nasafi's full name is Hafizuddin Abul Barakat Abdullah ibn Ahmad ibn Mahmud al-Nasafi, and according to Muhammad Shafiq Ghirbal's work "al-Mawsuat al-arabiyat al-muyassara" ("A light dictionary of Arabic"), the scholar's birth was in 629/1232 AD¹. There is

brief and repetitive information about Abul Barakat al-Nasafi in many Arab bio-bibliographical sources. He is described in the literature as follows:

"Sheikh, the great imam, the leading scholar, the teacher of the people of the earth, the reviver of the sunnah, the discoverer of the meanings of the Qur'an, who knows the subtleties of interpretation, the translator of the divine word, the owner of the science of meaning and explanation, the scholar of jurisprudence and usul al-fiqh, supporter of intellectual and narrative issues, protector of religion and nation, leader of Islam and Muslims, inheritor of the knowledge of the prophets and mujtahid scholar."²

Although he was born in Nasaf, he was educated in Bukhara, spent his youth in a religious-scientific environment, went to many countries in search of knowledge and gained great reputation. Devoted to science, he stayed away from political processes and gained great fame in scientific circles. His fame has spread to many places. Around 1280, he worked as a teacher in the "al-Qutbiya al-Sultaniya" madrasa in the city of Kirman. Then he came to Baghdad and taught students there. An-Nasafi was very pious and devout. He was fluent in Arabic and Persian. Abdulhay al-Lucknawi called him "a perfect imam without equal in his time, a leader of fiqh and usul al-fiqh scholars"³, while Ibn Hajar al-Asqalani (773/1372-852/1449) described him as "a scholar of the world".

Abul Barakat al-Nasafi came to Baghdad at the end of his life and died on Friday night of Rabi' al-Awwal 710/August 1310. He was buried in the city of Izaj near Isfahan⁴.

Abul Barakat al-Nasafi's works include the following sciences: tafsir (interpretation), aeedah (creed), fiqh (jurisprudence) and usul al-fiqh (methodology of jurisprudence).

It was found that there are 13 scientific works of Abul Barakat al-Nasafi and all of them have reached us. Five books are related to jurisprudence (1 of them to comparative jurisprudence), four to the science of kalam, three to usul al-fiqh and one to tafsir. His six books have been published.

The scholar wrote the following five works on furu' al-fiqh:

"Kanz ad-Daqaiq" ("Treasure of delicate matters"). It is placed after "al-Hidaya" in Islamic law. A total of 7 manuscript copies of "Kanz ad-Daqaiq" are available in the manuscript fund of the Academy of Sciences of the Republic of Uzbekistan.

"Al-Mustasfa fi Sharh an-Nafi' fil-Furu'" ("The Perfect Commentary of al-Nafi on Fiqh") is a work on the science of fiqh. It is a commentary on the work "al-Fiqh an-Nafi" by allama Nasir ad-Din Abul Qasim Muhammad ibn Yusuf al-Samarkandi (d. 656/1258). One copy of this book, consisting of 209 pages, is kept in the manuscript fund of the manuscript fund of the Academy of Sciences of the Republic of Uzbekistan under the number 3215. It was copied on the 15th of Sha'ban 726/14 August 1326. This work is out of print.

"Al-Musaffa fi Sharh al-Manzumat an-Nasafiya fil-Khilaf" ("The Definitive Commentary of al-Nasafi's poem on comparative jurisprudence") is related to the science of jurisprudence. This book was completed on March 22, 1272, and is a commentary on the work of Najm ad-Din Umar al-Nasafi. Two copies of his manuscripts numbered 2834 (copied in 1110/1699, in nastaliq letter) and the copy numbered 4669/II (no pages at the beginning and end) are kept in the manuscript fund of the manuscript fund of the Academy of Sciences of the Republic of Uzbekistan. This work is out of print.

"Al-Wafi". The next work "Al-Wafi" ("The Perfect") is mentioned in the work "Kashf az-Zunun" by Haji Khalifa, which belongs to the series of books like "al-Hidaya". It has not been published.

It is considered a valuable work because it summarizes the issues that exist in authoritative jurisprudential books. Tashkuprizada considers it among the most respected books.

"Al-Kafi". The scholar completed his work "Al-Kafi" ("The Sufficient") on the 24th day of Ramadan 684/November 1285. In our opinion, this book may have been written in 684/1285 when Abul Barakat was teaching "al-Wafi" in the madrasa of Kirman. This is written at the end of some manuscripts. At that time, students need to understand "al-Wafi" in an easier and faster way. Abul Barakat wrote a commentary to meet this need of students.

Various jurisprudential issues such as prayer, fasting, zakat, hajj, marriage, trade are explained in detail in the work. Several manuscripts of the book are kept at the manuscript fund of the Institute of Oriental Studies in Tashkent.

A manuscript of "Al-Kafi" consisting of 331 pages, copied in the 14th century, is stored in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under number 3110/I.

ManuscriptNo.2600 was copied by Rahmatullah ibn Miyan in 1094/1683.

Manuscript No.3260/II was written in Kirman in 684/1285.

Manuscript No.3220 was copied by Muhammad ibn Ahmad ibn Ali in the 14th century.

Manuscript No.4913 is the second volume of the work, which comes with text and commentary, and consists of 387 pages.

Manuscript No.2653/I is the first volume of the work, copied by Muhammad Sabir ibn Muhammad Mu'min al-Hisari.

Manuscript No.9245 is written from ablution part to the issue of sharika. It consists of 451 pages

ManuscriptNo.2411 was copied by Muhammad Jamil ibn Muhammad Murad in 1102/1691 and consists of 585 sheets.

Manuscript No.4453 was copied by Muhammad ibn Saifuddin in 764/1363.

There are 9 manuscripts in total. The work has not been published.

CONCLUSION

Today, the main part of the manuscriptsof the works written by Abul Barakat al-Nasafi is kept at the Institute of Oriental Studies named after Abu Rayhan Biruni of the Academy of Sciences of the Republic of Uzbekistan. For example, it is noteworthy that in 2000, as one of the unique scientific and cultural objects, the fund consisting of 26,000 manuscripts, 39,000 lithographic books and about 10,000 historical documents written in Arabic, Persian, old Uzbek and other Eastern languages was included in the list of UNESCO's World Cultural Heritage.

The decision of the President of the Republic of Uzbekistan Shavkat Mirziyoyev dated May 24, 2017 "On measures to further improve the system of preservation, research and promotion of ancient written sources" was important in raising efforts in this regard to a new level.

Now, the main task of us researchers is to research and investigate these manuscripts, publish them, and prepare scientific and explanatory translations for them.

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THE DEVELOPMENT OF THE SPEECH OF A STUDENT - A TEENAGER

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ABSTRACT

This article reveals the development of adolescent speech during puberty, along with the development of memory, attention and thinking, a positive reflection on both the quality of assimilation of material when reading, and the success of schooling. The development of students' speech is carried out by setting the breath and training diction, as well as the conversation of a psychologist.

KEYWORDS: *Physiological Development, Speech Development, Parents, Puberty.*

INTRODUCTION

With physiological development [1, 136 p] and changes in adolescence, the child realizes for the first time that speech determines cognitive development. It is teenagers who most often ask the question:

"How to write it correctly?",

"And what is the best way to say it?".

They become more sensitive to speech development at this age, and therefore in this period it is necessary to pay more parental attention to the development of their child. For parents, speech development exercises are recommended for developing classes for teenagers.

Speech articulation is an arbitrary movement that a child learns at preschool age. For the formation of speech articulation in the process of speech ontogenesis, the most complex coordination mechanisms of the central nervous system are necessary, which are able to regulate the specific precise work of the muscles of the articulatory apparatus that provide oral speech.

The nervous system, which ensures the operation of the speech apparatus, consists of central and peripheral parts. Peripheral nerves innervate the muscles of the speech apparatus. [2, 3 p]

Speech development and adolescent learning

The development of speech of adolescents, during puberty, together with the development of memory, attention and thinking, has a positive effect on both the quality of assimilation of the material when reading, and on the success of schooling. The development of the speech of schoolchildren, first of all, is carried out by staging breathing and diction training, as well as a conversation with a psychologist.

Performing simple exercises to train breathing and articulation apparatus improves diction, improves auditory attention, and makes speech clear, clean, firm and confident. The development of speech and articulation apparatus will help a teenager to clearly and clearly express his

thoughts, easily read difficult-to-pronounce words, and actively replenish vocabulary by memorization, memory training, and thinking.

The second task and the main one, which is solved by the development of the speech of adolescents, is to increase the literacy of speech, reading, writing. The children are happy to play so-called "speech" or "verbal" games, developing verbal and logical thinking, which draw the child's attention to the structure of the word, the correctness of its spelling, the peculiarities of its use in speech, contribute to the "visualization" of the spelling of the word and increase literacy.

Thus, the development of speech of schoolchildren in adolescence solves such tasks as: the ability to speak and listen to the interlocutor, attention to the word in their speech and the interlocutor's speech, the ability to formulate their thoughts clearly and clearly, vocabulary enrichment and literacy improvement.

Development of the planning function of speech

It is necessary to take into account the speech peculiarities of stammerers from psycholinguistic positions, for them it is important both the choice of the semantic strategy of speech utterance and the selection of lexical units and grammatical constructions corresponding to the basic strategy of the utterance paradigm.

Thus, in the correctional process [2,34 p] it is necessary to include work on the development of the planning function of speech. It is customary to start such work by teaching stuttering people to pronounce statements about themselves. Internal pronunciation [3,157-159 p] makes it possible to select the necessary vocabulary and grammatical constructions before "turning on" the sounding speech, which organizes internal speech planning as a whole (including the motor program).

The exercises were compiled on the basis of work carried out with students who lag behind among their peers in the physical, communicative, educational process. The education of adolescence and the planning of speech utterance begins with elementary speech tasks. The speech utterance program is based on a speech sample proposed by a speech therapist using visual situational material.

As an example, the following exercises can be given.

Exercise 1

- (1) Confucius said that it is necessary to observe the rules that have been established since ancient times.
- (2) In China, when the head of the family became a decrepit old man, the household behaved respectfully with him.
- (3) Every morning all his sons and their wives came to him and asked if he had slept well, how he was feeling, if he was warm.
- (4) The old man was led to wash, with the eldest son carrying a jug of water, and the youngest a basin and a towel.
- (5) The Chinese considered longevity to be a great happiness, they believed that wisdom comes with age.

Questions to the text:

1. Which of the following sentences correctly conveys the main information contained in the text?

1. Children in ancient China were very respectful towards the elderly.
2. Confucius said that it is necessary to observe the rules established since ancient times.
3. Respect for elders was considered a virtue in China.
4. Longevity for the Chinese is the greatest happiness, wisdom comes with it, so the Chinese honored old age.

2. Which of the following words (combinations of words) should be in place of the omission in the fifth (5) sentences of the text? Because, however, a, therefore. Write down this word (a combination of words). Find the main members of the sentence.

Performing each task, the student must read aloud, put emphasis, write out incomprehensible words, find them in the dictionary (translate). When performing tasks in stages, the student explains the performance of this task. At the same time, the teacher analyzes each answer, forwards the mistakes made, discussing with the student, makes it possible to complete tasks in several variants.

Usually, when learning Russian as a non-native language, mistakes are made when pronouncing double, soft, iotized vowels. When reading these words, the vowel "and" is read between a consonant and a vowel. For example: when pronouncing: ball- "мячик", meat- "мясо", ring- "колцо", pronunciation of the word without a soft sign. etc. The teacher should clearly show on the transcription of these words how to pronounce these words correctly.

Exercise 2. Softening the vowels in front of the consonant. Read, stress, phonetic analysis of words.

- Minute. M - Soft, consonant. Softens it standing after the letter and.
- Comet. M - Soft, consonant. ...
- Orange. P - Soft, consonant. ...
- Quarantine. T- Soft, consonant. ...
- Grapes. B - Soft, consonant. ...
- Ring. L - Soft, consonant. ...
- Computer. P - Soft, consonant. ...
- Ball. M - Soft, consonant.

In complex psychological and pedagogical systems of adolescents in the rehabilitation of stuttering, several gradually becoming more complicated stages of the development of the planning function of speech are distinguished, which is realized on the material of conjugated, reflected, response-question, retelling, story, spontaneous forms of speech.

N.A.Vlasova distinguishes 7 types of speech, which, in order of gradualness, must be used in the classroom:

1. Conjugated speech,
2. Reflected speech,

3. answers to questions about a familiar picture,
4. Self-description of familiar pictures,
5. Retelling of the listened short story,
6. Spontaneous speech (a story based on unfamiliar pictures),
7. Normal speech (conversation, requests, etc.).

Conjugated speech is the utterance of a word (phrase) by a teenager simultaneously with a speech therapist. At the same time, the child is recommended to look at the articulation of a speech therapist. Usually, adolescents do not have convulsive stutters in the process of conjugated speech. The ability to pronounce a word, and even more so a phrase without stuttering, has great psychotherapeutic significance. The development of this type of speech takes place in a game situation, with the direct presentation of the so-called objects. The teacher, showing the picture, clearly pronounces: "Here's the ball, repeat with me -here's the ball." Gradually, the number of words in a phrase can increase to 4-5 or more.

Reflected speech is a repetition of words (phrases) following the speech therapist. In this type of speech, as well as in conjugated speech, as a rule, stuttering is not observed. During this period of work on the speech, a reflected repetition of small poems consisting of 2-4 stanzas is introduced.

Answers to questions about familiar pictures. The question is asked in such a way that the child can use in his answer the words that the question contained, adding only one well-known word to him ("Who is playing with a kitten?" "A girl is playing with a kitten"). Gradually, as the skill of smooth speech develops, the child's answers become more independent and widespread. This stage prepares the teenager well for the independent description of the pictures.

Independent description of images. Teenagers learn to describe familiar pictures, toys, objects, while enriching their vocabulary. They learn to build complex sentences independently. During this period, the process and result of the teenager's visual activity, a detailed description of each fairy tale hero, For example: the image of a chanterelle, sly, red-haired, clever, cunning behavior and wit, (reading Russian folk tales, etc.) is used to work on speech. In the dialogue, the teacher clarifies the student's activity process, the material he uses. If the child copes with the tasks, it is recommended to proceed to the discussion of the results of the activity. At this stage, the student independently builds a phrase. This type of speech exercises prepares the child to retell small texts.

At all these three stages, much attention is paid to the development and enrichment of the vocabulary of stuttering children.

Retelling of the listened small text. The stories offered to students should have a clear composition and sequence of actions. It is useful to play out the plot of the story with the help of words, pictures. One of the types of play activity of students can be a dramatization of the listened story. Special attention is paid at this stage to the correct grammatical formalization of the phrase. The retelling of the listened text is a transitional stage to the story and spontaneous speech.

Spontaneous speech is the most difficult for a student. Classes on the development of spontaneous speech are conducted in the form of plot-role-playing games. For example, a

“vegetable shop”, where students are assigned different roles, thanks to which an independent dialogue is built.

At this stage, it is planned to use the student's independent speech when performing various tasks, and also independent dialogue games are introduced (for example, “Phone”, “Buyer and Seller”, etc.).

At the final stage of the work, students compose independent creative stories without visual material on the topic proposed by the teacher. These exercises on the development of speech were developed on the basis of work with students of grades 5-7.

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HISTORICAL ROOTS OF THE ETHNOECOLOGICAL CULTURE OF THE UZBEK PEOPLE: TRADITIONALITY AND MODERNITY

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ABSTRACT

In this article, based on historical sources and field ethnographic research, the ecological culture of the Uzbek people, which has an ancient history, is analyzed. It focuses on the classification and analysis of the causes of the ecological views of our people that have been formed over the centuries, passing into culture, folk ideas about the conservation of nature, religious ideas about the elements of nature.

KEYWORDS: *Uzbek People, "Avesta", Islamic Religion, Holy Quran, Elements Of Nature, Water, Air, Soil, Fire, Ecology, Ecological Culture, Universal Problems.*

INTRODUCTION

The genesis of the Uzbek people's conscious attitude to earth, water, air, fire and nature, their ancient traditions and rituals related to their veneration goes back to the distant past. Their serious study is demanded by the current era, when environmental problems threaten global security.

Unfortunately, in the last hundred years, the ecological system of the region has been greatly damaged. The traditional rules of etiquette of our ancestors in the field of nature use were largely forgotten. According to these rules, the sin of recklessly polluting water and land and wasting it is considered serious.

It is known that the German biologist E. Haeckel (1866) described this line of science in depth. It was from this period that a new direction in the field of biology was founded. It is an understanding of the ecology of nature, and at the same time a study of all the interactions of living things with their environment, organic and inorganic components, including the interactions of related animals and plants. So, ecology is Ch. It is a science that studies all the complex connections and relationships in nature, such as the conditions of the struggle for existence developed by Darwin [1].

There is also an expression in our people: "Protection of nature - protection of the Motherland". The problem of ecology has become one of the most pressing problems of the present time, and its solution is in the interests of all nations. The current stage of civilization and the future depend in many respects on the rational solution of this problem.

Earth, air, water and fire (Sun) have been revered in Central Asia since ancient times, and were valued by all religions of our ancestors, from Zoroastrianism to Islam. It is extremely necessary to study and popularize the traditions of the pre-Islamic culture of the peoples of the region in a rational and harmonious use of nature.

The Uzbek people have various beliefs and practices related to the preservation of soil, air, water and fire, flora and fauna, and almost all of them are forgotten or not observed at all. As a result, the state of land reclamation is getting worse, the environment is getting polluted, drinking water is getting scarce every year. Flora and fauna are also out of balance, resulting in an ecological crisis that is becoming global in nature.

Our ancestors have always taught their children to respect nature and the environment and keep it clean. The phrase "Mother Nature" is not used in vain, of course. "Don't spit in the sky, it will fall on your face", "Don't pollute the water", "Respect the water", "Water is the source of life", "Don't expose the plants", "Do not hurt the animals", "If ashes are mixed with garbage, wedding will be mourned" Purhikmat expressions like are inculcated from youth.

Every living creature in nature is strictly protected, harming them at all is considered a sin. There are auspicious sayings about this in "Avesta", the Holy Qur'an and hadiths, and in the rich legacy of the great scholars of the East, including Central Asia. For this reason, it is extremely urgent to restore ethno-ecological values of environmental protection, to deeply inculcate them in the minds of the masses, including young people, and to hand over mother nature to the next generation while strictly observing the traditions and traditions of our people.

Keeping the environment tidy, maintaining the home, and protecting land and water resources are carried out in harmony with religious and secular values. Family relations were built on the basis of Sharia principles in the early days when religious values were formed. Analyzing the content of "Avesta" from the point of view of human spirituality will undoubtedly allow extremely interesting conclusions. This sacred book of Zoroastrianism recognizes two aspects of attitude towards nature. One is the consecration of the elements of nature, and the other is the consecration of human relations with nature and material creativity. For example, in the fifth Yasht, dedicated to Ardivisura, water is glorified, it is mentioned that it collects grain, quenches the thirst of cattle, and makes the lands flourish. Therefore, it is not difficult to realize the improvement of living conditions, beauty and abundance through the regulation of the relationship to water.

In Zoroastrianism, water and fire were considered to be the means of purification and purification and the source of life. A clean attitude towards hair and nails was considered to be an attractive feature of Ahuramazda. Pots, dishes and other items are cleaned by mixing water, sand and vinegar. Because it is understood that neatness, purity and cleanliness prevent various diseases and evils. Zoroastrianism, which encouraged people to take care of the purity of rivers and soil fertility, was born in our country.

The well-known philosopher and scientist T. As Mahmudov wrote, "Avesta" is a book about the sacredness of not only people, but also a handful of soil, a sip of water, and a breath of air. "Avesta" is a work on the history of the creation of the earth, rivers and gardens, mountains and springs, sandy deserts, herds of camels, rich dogs, plants and herbs [2].

As a result of honoring the earth, water, air and all plants, the spring beauty that indicates the vitality and prosperity of nature - welcoming Navroz with joy is also a holiday that has been inherited by us since Zoroastrian times [2].

It was also necessary to strive for freedom, to wash the dishes used in religious ceremonies, and to arrange them. Because it is understood that neatness and cleanliness protect a person from various impurities and evils. We see many of these customs have come down to us. Momo and

our mothers washed and cleaned the dishes used in the evening and did not leave them unwashed until the morning under any circumstances. It was considered extremely uncharacteristic. People who followed Ahura-Mazda fought against all filth and disease, dust and rust, treachery and filth, rot and decay, withered and withered things associated with Anhra-Manu. In this process, the attitude towards water stands out. Lakes, wells and springs associated with clean water should not be approached by any impure things.

According to "Videvdad", it is necessary to love the husband as one loves a girl, to sow good seeds on her, to turn her into a bountiful mother. According to the instruction of Ahura-Mazda, "sowing good and strong seed on the earth" is the most necessary law. "Just as a young bride presents a baby to her husband, so the husband will give abundantly to the one who cares for him with his right and left hand, with his left and right hand." An uncultivated and uncultivated land is as miserable as an ignorant girl without a husband and children. As a girl dreams of a good husband, a husband is attached to a good husband" [2].

In Zoroastrianism, earth, water, divine fire, and the flower garden of all life should not be polluted. Any kind of filth aroused hatred among Mazda fans. Atonement was their first prayer. It was considered a sacred duty and duty for man to love and honor all the blessings of life in the Eru sky. Fire was treated the same way. Throwing clean, dry wood into the fire and burning trash is prohibited. To avoid waste as much as possible and to burn things in separate areas before they spoil and start to smell bad. In "Videvdad", 4th fargard, paragraph 54, "The punishment of a person who has sinned in front of pure water and burning fire is worse than all the pains and sufferings of this world..." [3].

Whoever follows Zarathushtra's tenets will achieve the following: "Every day, a piece of land that flows and is watered twice will have a husband, a herd, a yard with a porch, and a 15-year-old wife. A person who burns his own fire in his yard, has a wife, has many children, supports his family with his own labor, takes good care of the land, and takes good care of the cattle is innocent" [4].

Uzbek traditions regarding the purity and purity of water, fire, earth and air and their protection from pollution are related to Zoroastrian traditions [5].

Also, the present sanctity of a handful of soil, a sip of water, a breath of air, a piece of bread, putting the bride and groom into the goshang after circling the fire, lighting a lamp in the cemetery, tying cloths of different colors to the branches of trees in holy places and shrines with good intentions, burning incense, We have inherited from Zoroastrianism the traditions of welcoming Nowruz with joy, placing the head of a sheep cooked for sacrifice in front of the elderly, and distributing it to close relatives, neighbors and those in need. Also, Buddhism and Manichaeism teach that careful conservation of nature is one of the most important ways to an ideal society. The harmony of man and nature is also present in Sufi teachings.

In Buddhism, great attention is paid to the cleanliness of dwellings and not polluting water bodies. To prevent disease, everything must be clean. Tibetans have determined the rules of living and living depending on the season of the year. According to them, it is recommended that a person should know the four seasons and lead his life accordingly. They also recommend building settlements on mountain slopes with clean soil in order to prolong life. These places should be protected from strong winds, and they recommend organizing modest living in places with clean running water.

In the unique book of Indian sages - "Ayurveda" (Science of Life), it is emphasized that people should live in places with a moderate climate. In this book, it is also stated that a person attaches special importance to the regime of drinking clean water.

In the main book of the Christian religion, the Bible, it is written that those who destroy the earth will be punished.

Religion is purity, as it is mentioned repeatedly in the Holy Qur'an and hadiths. Doing ablution five times a day, washing the body cleanly, sweeping residences, sprinkling water on the yard and streets to avoid dust, creating a clean environment for oneself and others, cleaning cemeteries, burying waste in a special place, and creating favorable environmental conditions for people done for the purpose. In early spring, cleaning ditches and canals, not throwing garbage into clean water, and having a special pit for pouring water in the yard is also evidence of the widespread development of eco-culture. It can be seen that the strong attention to the relationship between land and water in Islam has a great role in the moral education of Sharia and Tariqat.

There are admonitions about keeping the environment clean in the blessed hadiths: "Respect bread", "God is beautiful, he loves beauty", "When you have a seedling in your hand with the intention of eating bread, even if it is clear that the doomsday will happen accidentally, plant it if you can.", "God will not answer the prayers when you ask God to protect him in the middle of the road, inside a ruined house, and leave the horses free", "The sins of the person who eats the crumbs spilled on the table will be shed", "The person who cuts down the tree whose shade is used by the people, God will condemn to hell", "The world is green and beautiful, whoever uses it righteously and honestly will be blessed by it", "God will punish the person who spares excess water from other travelers in the desert"[6].

Our ancestors considered planting trees and creating gardens as meritorious work. It is not for nothing that they say that a person who plants a fruit tree will prosper in both worlds. In the hadiths of Muhammad, peace be upon him, the following phrase is said about the reward of this work: "When you have a seedling in your hand with the intention of eating bread, plant it if you can, even if it is clear that the doomsday will happen."

The Uzbek people have had a rich ecological and cultural heritage since ancient times. Our compatriot great scholars Musa Khorezmi, Abu Rayhan Beruni, Abu Ali ibn Sina, Abu Nasr Farabi, Mirza Ulugbek have touched upon the issues of nature, living organisms and their interaction with the external environment in detail. Because mother nature is the source of our life, clean air, clean water, food, clothes. Man changes nature with his work and uses it for his purpose. A person learns and learns the laws and creates a second nature. That is why everyone must take care of nature with great love and pass it on to future generations.

Shah and poet Zahiriddin Muhammad Babur skillfully described what he saw and experienced, the nature, animal world, plants, people, customs, etc. of the places he visited. He also included in his works people's stories about land, water, air and various natural phenomena [7].

The purely national ecological values of the Uzbek people can include oral, written, scientific, and artistically formed ecological views, opinions, conclusions, teachings, advices, proverbs, and interpretations related to ecological propaganda in works of visual art created by our ancestors from ancient times until now.

Among the values of the Uzbek people, there are customs of preserving nature, appreciating it, adding beauty to its beauty. Man considers every herb, grass, tree, bird, and necessary thing in the world as very necessary.

Our forefathers considered clear water, springs, groves of trees, characteristic grasses, flowers sacred, and paid special attention to protect them from people with impure intentions and not to step on them[8].

In particular, folklore, including folk proverbs, is a source of ecological views. These proverbs were followed by our ancestors and have been preserved to this day. For example, the two-volume "Proverbs of the Uzbek People" (T., 1987, 1988) contains 437 proverbs related to water alone [9]. The following can be included in the sentence of these proverbs. "There is no life without water", "Husband-mother, water-father", "The water that flows in front of you has no value", "Close to water is close to God", "Water is the source of life", "Water drop is a drop", "Drink water, Don't dirty the spring", "Water has come, light has come", "Water is dearer than gold", "Don't spit in your drinking well", "Don't spit in the well, you can drink it back", "Asad water is honey water", "Farming is alive with water", "Earth, water is an inexhaustible mine", "Earth is a treasure, water is a gem", "Rain is the soul of the crop", "The rascal who spat into the water (spoiler, scoundrel)", "He who spat into the well was an infidel", "Water is the jewel, the water -jeweler", "Water-farmer's blood, land is his soul", "Water-light", "Wash your hands, keep your mouth shut", "Chilla water-golden water", "Kavs water is a cure for pain" and so on.

Our people used such phrases about impure people: "Make the tree blind", "May your cow stop milking", "Let the bird hit" (curse), "Don't look at the tree, it will be bad", "Don't spit in the water, it will be dirty", "Don't touch the ground, it will be dirty". "You will not be worldly", "Don't waste water even if you stand on the river bank" and so on.

According to tradition, everyone should contribute to the growth of plants on earth. One way to increase plants is to plant as many fruit and ornamental trees as possible. Creating gardens and maintaining them is a good deed for everyone, as well as a meritorious deed.

Since time immemorial, our people have paid special attention to nature, the whole world, its flora and fauna, and tried to use it rationally.

According to the tradition of our people, a fruit tree was honored, and when a child was born, a sapling was immediately planted and cared for. It is forbidden to throw dirty things into the water. It is understood that pouring water a lot will bring good luck. Underlying these claims is a vital truth: the very act of throwing dirty things into drinking water is inhumane. On the contrary, the people always wanted the environment to be clean and tidy, and it was this fact that caused water to rise to the level of a symbol of purity [10].

Usually, nails are not removed at home, dirty things are thrown into the trash. Magzhava cannot be sprinkled on the ground or on the road, it must be poured into a separate container, and whoever does not follow this rule will be cursed in the world, a thorn growing in the yard must be pulled out, otherwise, it was believed that the house may be disgraced [11].

In Uzbek households, garbage and ashes are dumped in separate special places without mixing. It is not for nothing that our elders say, "If ashes are mixed with garbage, mourning is mixed with a wedding." The extracted tooth and hair were thrown into the hole in the wall, and the nail was thrown to the edge. Milk, curd residues and rice water were poured under the fruit tree.

According to traditional Udmurt, the sin of polluting water and land and wasting it is considered a sin.

It can be seen that environmental problems are one of the most important issues facing humanity today. The urgency of solving them and eliminating the ecological risk is on the agenda. In the development of the directions of ideological education based on the rich and deep roots of our national spirituality, the creation of an ecological ideology and educational system should have a special place. The ecological movement of Uzbekistan, whose scope of activity is expanding, should serve as a real force for efforts in this regard. Because the goals and objectives of this Eco-Movement are in harmony with the noble values of our people, which have been acquired through centuries of trials.

So, the ethno-ecological culture of the Uzbek people has a very distant history, most of it is being forgotten over time, only some of it has been preserved in our daily life. In-depth study of this unique culture, restoration, and inculcation of this unique culture in the minds of our people, especially young people, is the most urgent issue in the present period of independence.

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**THE VALUE OF INNOVATIVE APPROACHES IN THE
MASSIFICATION OF THE KURA**

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ABSTRACT

Purpose: The aim of the study is to develop scientifically based proposals and recommendations for increasing the popularity of the national Kurash wrestling.

Methods: The study used pedagogical observations, questionnaires. From among the sports educational institutions, 10 trainers from the children's and youth sports school No. 2 of the city of Nukus, as well as 10 coaches from the Nukus College of Olympic and Paralympic Reserve, took part in the study. During the study, their reactions to the use of scientific achievements were analyzed.

Results: The results of the survey, we can see that the level of use of innovative methods for popularizing sports by coaches of the children's and youth sports school No. 2 of the city of Nukus and the College of the Olympic and Paralympic Reserve of the city of Nukus is different. The results of this study proved that promotion work in sports schools should be organized from the lower links of the system.

Conclusion: The article deals with the problems of increasing the mass character of the Kurash wrestling, and also develops proposals and recommendations for the further development of work to increase the popularity of Kurash. It also substantiates the need to study the factors influencing the mass character of the Kurash wrestling, and to organize work to introduce innovative approaches to the training of kurash wrestlers.

KEYWORDS: *National Wrestling, "Kurash", Massification, Sports, Reserve, Sports-Rehabilitation Stage, Training Stage, Sports Skills, Education System, Science, Scientific Researches, And Innovation.*

INTRODUCTION

Kurash wrestlers of our country win important victories in the world sports arenas. But in order to maintain the achieved high places and further development, it is necessary to continue our work aimed at improving the training process, and efficiency needs to be improved by systematic work on the popularization of the "Kurash" wrestling.

Decree of the President of the Republic of Uzbekistan dated October 2, 2017 No. PQ-3306 "On measures to further develop the national sport Kurash" and Decree of the President of the Republic of Uzbekistan dated November 4, 2020 No. PQ-4881 "On measures to develop and further increase international prestige the national sport of kurash", as well as other legal documents related to this area, to a certain extent serve to implement the tasks set for the development of the national sport "Kurash".

As we know, every nation in the world has its own national sport. Since ancient times, there have been peculiar types of wrestling, which are the pride of the Uzbek people. These types include Bukhara style, Fergana style or belt wrestling. Modern Kurash is based on the Bukhara style. The struggle with a centuries-old history that has passed from century to century and has come down to our days, developed over the years and caused joy in the hearts of the fans. Kurash has long been held at various folk festivals and holidays, causing great interest and respect among the people, and therefore Kurash wrestlers were treated as national heroes.

Kurash wrestling is the most popular type of national martial arts in Uzbekistan. Translated from Uzbek, "Kurash" means "achieving the goal in an honest way." This type of wrestling appeared on the territory of modern Uzbekistan about 3.5 thousand years ago and is considered one of the developing sports in the world. On September 6, 1998, at the initiative of the first president of the Republic of Uzbekistan, the International Kurash Wrestling Association was established, and the national sport, Kurash, received international status.

The continuation of the wide promotion of Kurash wrestling, as well as the inclusion of this sport in the program of the Olympic Games, is a priority. We want as many people as possible to go in for our national sport, to be interested in it in more countries. Today National Kurash Federations operate in 121 states on five continents of the world. Their largest number is registered in Europe and Asia - more than 30 federations.

The aim of the study is to develop scientifically based proposals and recommendations for increasing the popularity of the national Kurash wrestling, and the objective of the study is to determine the state of work carried out in the activities of sports educational institutions to increase the popularity of Kurash wrestling, as well as to develop the work of coaches to popularize Kurash in sports educational institutions, sports federations.

Methods

The study used pedagogical observations, questionnaires. From among the sports educational institutions, 10 trainers from the children's and youth sports school No. 2 of the city of, as well as 10 coaches from the College of Olympic and Paralympic Reserve, took part in the study. During the study, their reactions to the use of scientific achievements were analyzed.

Results and Discussion

Today it is considered necessary to focus on the following issues in ensuring the popularity of the wrestling sport Kurash.

The study of theoretical and practical problems of popularization of the national type of wrestling Kurash among the population;

Development of scientific and organizational bases for the training of qualified specialists, coaches and judges in the national sport Kurash;

Introduction of innovative approaches to the system of training highly qualified kurash wrestlers;

Development of skills and abilities of coaches to use the achievements of modern science in improving the technical and tactical training of highly qualified kurash wrestlers;

Systematic organization of work on the selection of young kurash wrestlers in order to develop a reserve of national teams, as well as a joint fight against attempts to falsify documents and change the age of kurash wrestlers.

The national type of wrestling Kurash has a very ancient history. Although this sport has its own social, philosophical, pedagogical foundations, the ongoing research work to study the development of Kurash does not fully meet modern development requirements.

Currently, Kurash federations operate in more than 130 countries around the world. In a number of countries Kurash is taught as a subject of study in educational institutions. The fact that wrestling is recognized by the general public in the international sports arena and included in the

program of the Asian Games 2018 (Indonesia, Jakarta) contributes to a sharp increase in the number of kurash practitioners in the world.

We conducted a small study in order to analyze the state of work on the massization of the sport of Kurash. Coaches of the children's and youth sports school (children's and youth sports school No. 2 of the city) and coaches of the College of Olympic and Paralympic Reserves () took part in our study.

The study involved 10 coaches from the Children's and Youth Sports School No. 2 and the College of Olympic and Paralympic Reserve, and they were asked questions about the popularization of this sport.

To the question “Do you organize the work to popularize sport among student athletes?”, asked to the coaches of the children's and youth sports school No. 2 of the city of Nukus, 83% of the coaches answered “No, I do not carry out such work”, 17% “Sometimes I do” (Fig. 1)

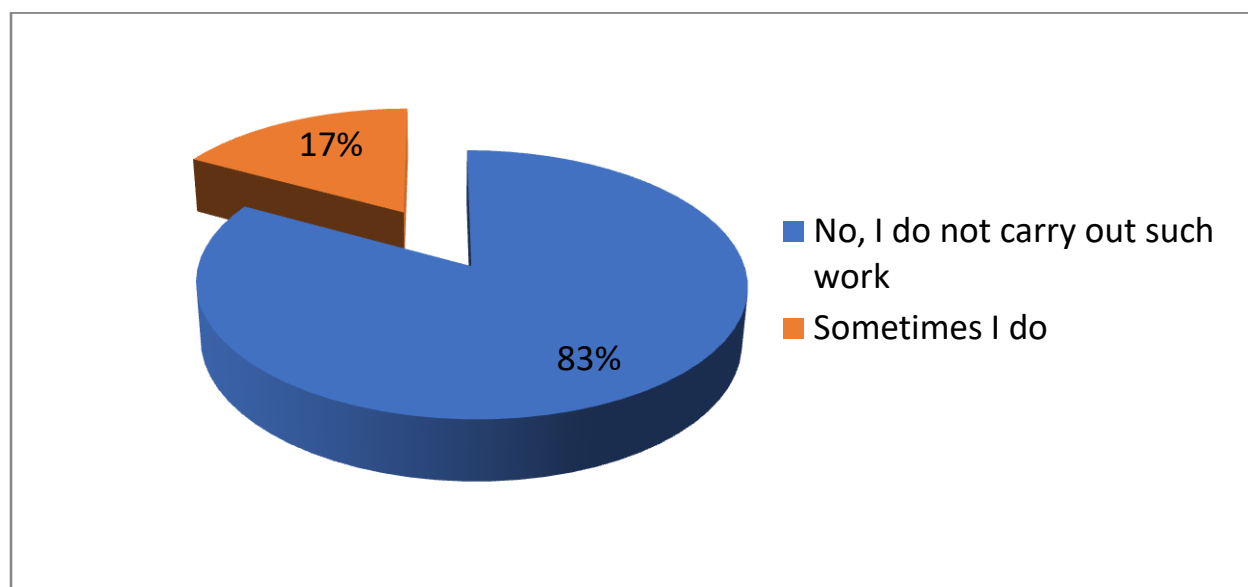


Figure 2. Diagram of the answers of coaches of the children's and youth sports school No. 2 of the city to the question “Do you organize the work to popularize sport among student athletes?”.

In addition, the question “What kind of innovative style do you use in your work?” was asked, but no one answered it.

When these questions were asked to the coaches of the College of the Olympic and Paralympic reserve of the city, to the question “Do you organize the work to popularize sport among student athletes?” 27% of the coaches answered “No, I do not carry out such work”?, 65% answered “Sometimes I do” and 8% answered “I always do” (Fig. 2)

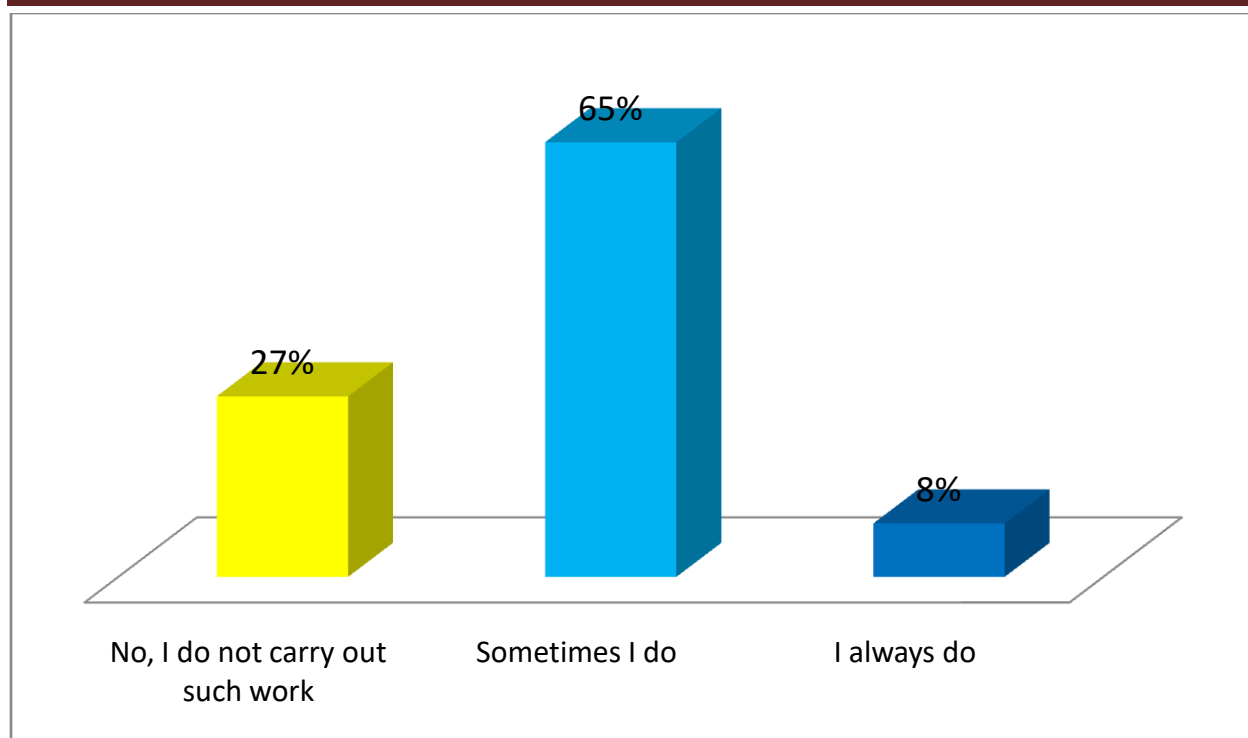


Figure 2. Diagram of the answers of coaches of the College of the Olympic and Paralympic reserve of the city to the question “Do you organize the work to popularize sport among student athletes?”.

If we analyze the results of the survey, we can see that the level of use of innovative methods for popularizing sports by coaches of the children's and youth sports school No. 2 of the city and the College of the Olympic and Paralympic Reserve of the city is different. The results of this study proved that promotion work in sports schools should be organized from the lower links of the system.

CONCLUSION

Based on the results of the study in general, it should be noted that in this direction it is necessary to find a scientific solution to the following problems:

There are no single and generally accepted terms for Kurash wrestling intended for international and local coaches, judges and experts. This situation, in turn, leads to incorrect or different application and understanding of specific terms specific to Kurash wrestling;

The systematics of Kurash wrestling techniques, their various aspects, as well as the process of their training are not included in a single system. This situation has a negative impact on the process of teaching Kurash techniques of different age and gender groups, specialists in Kurash wrestling in different countries of the world. For this reason, one of the most important conditions for the development of Kurash wrestling is the development of a unified system of Kurash wrestling techniques;

At present, the knowledge, skills and abilities of Kurash wrestling specialists of the republic and foreign countries are evaluated differently. This situation hinders the selection of experienced and qualified Kurash specialists at the international level and in the Republic of Uzbekistan.

Therefore, it is important to develop a platform for evaluating the theoretical and practical knowledge, skills and abilities of trainers, referees and experts in Kurash wrestling based on the existing classification of Kurash wrestling techniques;

In modern coaching practice, there is a definition and organization of training and recovery time for kurash wrestling based on various factors. As a result, in most cases, the intervals between exercise and recovery are organized disproportionately, which makes it difficult to achieve the goal set before training. Therefore, it is extremely important for Kurash wrestlers to determine the optimal parameters of training and recovery time based on the analysis of competition results;

Kurash is considered a fast and intense sport. During the competition, various technical actions are performed. In some cases, experts make the right decision, in other cases, disputes arise between them. An extremely important issue is a quick, accurate and efficient assessment of extreme situations during Kurash competitions. For this reason, it is considered necessary to create a platform of simulated situations, which reflects the different moments that may arise in Kurash wrestling competitions;

There is no mechanism by which foreign or domestic experts in Kurash wrestling could receive information, theoretical and methodological knowledge related to wrestling. Currently, Kurash wrestling specialists receive information from various sources. This circumstance, in turn, indicates the need to develop an electronic platform of the mechanism, which is able to provide theoretical and methodological knowledge to Kurash wrestling specialists.

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STUDIES ON THE CONCEPT OF ‘TIME‘IN WORLD LINGUISTICS

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ABSTRACT

According to the content, the research carried out in world linguistics can be divided into three paradigms: comparative-historical, system-structural and anthropocentric paradigm. The analysis of the comparative-historical paradigm has a sign of antiquity, and due to its connection with the development of languages, it has been attracting attention as a current direction until now. System-structural linguistics was formed later than comparative-historical linguistics.

KEYWORDS: *System-Structural Linguistics, Psycholinguistics, Pragmatic Linguistics, Cognitive Linguistics, Language And Culture, Intercultural Communication, Linguistic Culture, Linguoculturalology, Language Units, Time.*

INTRODUCTION

In a certain period, the importance of the issues, the approach to the language as a system gained a certain importance. As a result of the development of system-structural linguistics, the improvement of language laws and rules was directed to the development of the language. Immanence increased, the human factor was neglected. In linguistics, the anthropocentric paradigm arose on the basis of relying on the human factor in the study of language.

The anthropocentric paradigm was initially formed as a general direction, and later developed within itself in the form of separate fields - linguistic semantics, linguocognitology, psycholinguistics, linguoculturalism, pragmatic linguistics, cognitive linguistics. N. Chomsky, B. A. Serebrennikov, L. V. Shcherba, Yu. N. Stepanov, I. R. Galperin, N. I. Karaulov, N. I. Jinkin, A. A. Leontev, J. Lakoff, In the studies of scientists such as T.A. Van Dijk, A. Vezhbitskaya, E.S. Kubryakova, V.P. Belyanin, V.A. Maslova, the language system was studied based on the principles of anthropocentrism.

Language and culture, cultural code, intercultural communication, ethnos, ethnonym, mythonym are interpreted in linguoculturalology, which is one of the main directions of anthropocentric linguistics. In the second half of the 20th century, the issue of studying the relationship between language and culture, more precisely, the study of the characteristics of language as a product of cultural development was put on the agenda.

The views on linguistic culture go back to the ideas of W. von Humboldt in the content of "Language - a mirror of culture", and even earlier to the views of Alisher Navoi. Alisher Navoi is the first researcher of concepts related to linguo-cultural studies. "Muhokamat ul-lughatayn" reflects the thoughts of the great thinker on existence, world, universe, nature and society, social relations, linguistic situations, human thinking, inner world, psyche, language and speech, language and thought, language and cultural relations.

Materials and Methods

In the 11th century, Abu Rayhan Beruni expressed his scientific views in the book "Monuments left by ancient peoples" with a deep study of ancient Greek culture. During the coverage of the cultural monuments and traditions of the peoples of the East, the processes related to time and holidays were discussed.

In the interpretation of the theoretical issues of linguistics, the human factor, the history of human society, and culture issues are first observed in the views of V. von Humboldt, A. Weisgerber, L. Bloomfield, E. Sepir, Baudouin de Courtenay, A. A. Potebnya, A. A. Shakhmatov. The main issues of linguistic culture are covered in the studies of V.A. Maslova, N.F. Alefirenko, and Z. Sabitova. V. Maslova described the relationship between language and culture, the relationship of language with culture and society development, the object, subject, and main concepts of linguo-cultural studies.

N.Alefirenko has systematically shown that linguoculturalism relies on the human factor, deals with the interpretation of cultural signs reflected in the language, and interprets language features, which are considered the semiotic system of linguistic personality and cultural values, in the studies of linguoculturalology. He defined language and language units against the background of folk culture, psychology, philosophy and history. Linguistic and cultural research methods; expression of cultural signs in language, linguistic landscape of the world; the reflection of the world scene in the language, the cultural concept and the issues of semantics are highlighted.

He defined language and language units against the background of folk culture, psychology, philosophy and history. Linguistic and cultural research methods; expression of cultural signs in language, linguistic landscape of the world; the reflection of the world scene in the language, the cultural concept and the issues of semantics are highlighted. Z.Sabitova summarized the theoretical achievements in the field of linguistics and cultural studies and showed that it serves to solve a number of tasks as a modern direction of linguistics on a scientific basis. Linguistic units, cultural connotation, cultural code, conceptual view of the world, expression of cultural relations in language are explained.

Results

In world linguistics, a certain part of researches related to linguoculturology is researches dedicated to comparing the characteristics of the English language. In particular, the units used in mass media, the linguistic characteristics of the text of industrial advertisements in Russian and English, the national characteristics of the TV interview genre in Russian and English communication culture, and the national-cultural aspects of electronic communication tools in English and Russian were analyzed. Dj.Metyakubov analyzed the issues of using zoonyms to express human characteristics and character on the example of English and Uzbek languages.

The concept of "time" was initially described as a philosophical phenomenon. The philosophical description of time is based on the perception of objective existence in the human mind. On the basis of philosophy, separate fields of science were distinguished. Originally formed as the art of "reading and writing", grammar began to deal with the issues of expressing philosophical time through language units. Linguistics dealt with the issues of reflecting existence and the objective world through language units.

Linguistic research was based on the philosophical definition of time. The relationship between time and space, its coherence, and the relationship between them were studied. The description of the space as an object, the place of reality, and the description of time as an existence, the change of place and sequence of reality was given. Philosophical signs such as non-repetition, irreversibility, subordination of time were noted.

The problem of "time" has been studied at various levels in the fields of natural science, history, philosophy, and linguistics. Man first understood domestic time, time. Observing and studying natural phenomena, he discovered physical time, which is the parameter for measuring events. As a result of the conscious assimilation of reality, a metaphysical (philosophical, generalizing) concept of time arose in the human mind. The understanding of higher values created the basis for the formation of the concept of time in connection with the faith emerging through universal culture and art.

Time is one of the components of understanding the world, understanding existence. Time is a universal and multifaceted phenomenon. Linguistics cannot study the problem of time in isolation from philosophy and physics. Philosophy and physics are interpreted as the basic categories of the scientific picture of the universe. In scientific research, matter is interpreted as the general form, duration, and sequence of life.

Although time is an expression of real reality, it does not always correspond to reality. Real time has two properties: topological and metric properties. Topological properties are the basic fundamental signs and represent time order, sequence of events, quality of time. Topological properties include unidirectionality, continuity, order and non-repetition, non-return. Metric properties of time include periodicity and duration.

Space and time are considered universal categories, because no reality or event can exist or take place outside of time. A. M. Mostepanenko distinguishes real and perceptual time. Real time is a process of existence, a sequence of events. Perceptual time is the individual's perception of existence, the external world. Perceptual time is related to our past, present, and future feelings.

As a philosophical category, time is expressed in language and culture. The language reflects the characteristics of a particular language community's understanding of the world. The language reflects the cultural relations and mental characteristics of the speakers of this language.

In Russian linguistics, a number of studies have been carried out on the formation of words with the concept of "time". V.V. In his research, Morkovkin created an ideographic description of time-meaning lexemes in the Russian language. The scientist explained the theoretical foundations and practical issues of creating ideographic dictionaries on the example of "time"-like units. On the basis of examples, he interpreted the level and nature of time expression of lexical units in the lexical-semantic group "time" in the explanatory dictionary of the Russian language.

Lexical units with the term "Time" are classified in studies. I. Koshevaya divided the lexemes denoting the concept of "time" into four groups: 1) lexemes denoting infinite time (always, forever, never, always); 2) lexical units representing the time triad (yesterday-today-tomorrow, before-now-after); 3) units representing quantitative units of time (second, minute, hour, night, day, day, week, month, year, century, era); 4) lexemes representing the order of time (parts of the day, days of the week, seasons, names of months).

M. Rudometkina worked on the English language material. The scientist divided the lexemes expressing the concept of "Time" into three groups: localizers, correlators and modifiers. These groups are divided into smaller groups within themselves.

N.A. Potaenko spoke about the linguistic means of expressing the concept of "time", the factors of formation and occurrence of time-related semantics, the needs of a person to understand and evaluate time, the integral connection of human life with time.

CONCLUSION

Space is associated with the concept of "time" in the human mind. This ensures that they are functionally interchangeable: from day to day, from day to day, from time to time, from time to time, until a certain time, after a week, for years. Field can be measured in terms of time, and time can be measured in units of the field sphere: two minutes' drive from here, three hours' walk, one step from victory, on the brink of destruction, behind years of labor.

Time is expressed through units such as from era to era, from those eras to these times. In addition, time has a sign of systematicity: it is distinguished by separate units of measurement. A single system of units of time measurement, for example, year, month, week, day, hour, minute, second, is divided into units denoting the minimum (mig, mgnovene), minimum (a moment) or intermediate times (century, forever) to subjective thoughts.

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ISSUES OF IMPROVING THE FUNCTIONING OF THE PENSION SYSTEM AND SOCIAL PROTECTION IN UZBEKISTAN

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ABSTRACT

Social Protection of the population in Uzbekistan is one of the continuous priorities in the program of economic reforms and is a priority at all stages of reforms. A strong social protection policy is being pursued by the state in building a socially oriented market economy in the country. A strong social policy is one of the leading principles of Uzbekistan's path to independence and development. One of the most important forms of social protection of the population is pension provision.

The formation and functioning of the pension system in accordance with the level of the national economy allows the financial provision of the population of retirement age and plays an important role in the development of society in the socio-economic, political and financial and budgetary spheres and is one of the issues of global importance today.

The article examines the activities of the pension system and issues of social protection in Uzbekistan socially and scientifically.

KEYWORDS: *Social Protection, Civil Society, Socially Oriented Market Economy, Pension System, Pension Provision, Social And Material Protection Of The Population.*

INTRODUCTION

Social protection is a set of legal, economic, social measures that ensure the social and material protection of the population of the country in a broad sense and are decided in society. In other words, it refers to the care of the state and society about citizens in need of support due to age, health, social status, inadequate provision of means of subsistence.

In a developed democratic society, the functions of social protection are assumed by the state. It should be noted that this issue has also become one of the priorities in Uzbekistan. That is, a strong social protection policy is being pursued by the state in building a socially oriented market economy in our country. Consequently, a strong social policy is the leading principle of the development of Uzbekistan.

MAIN PART

Over the years, the legal basis of Social Protection has been created and strengthened in us. These principles were guaranteed and reflected in the laws adopted in the Constitution of the Republic of Uzbekistan. A guarantee of income generation was created in the country. Unemployment problems are being solved.

The establishment of ministries of Economic Development and poverty reduction and support of the neighborhood and family at the initiative of the head of state, as well as the fact that the

appeal to the Oliy Majlis was brought to the agenda as an urgent issue awaiting a solution to the reduction of poverty in our country, testifies to the consistent continuation of After all, poverty as a socio-economic phenomenon is interpreted as the consequence of the use of material and intangible benefits in the process of economic development, as well as inequality in the distribution of income. Even in the Declaration adopted by the UN in the year when humanity set foot in the new millennium, it is not in vain to end poverty and hunger as the first goal.

DEGREE OF STUDY OF THE SUBJECT

The social protection system is valid in different countries depending on such factors as the level of economic development, democratic development and its compliance with the interests of the population, the level of social policy.

Sh.Khamdamov believes: “a person during his life is at risk of developing conditions that affect his health and, as a result, lead to the loss of his salary, which is his main source of income. These conditions include: morbidity, old age, disability, loss of breadwinner, etc. There is not always an opportunity to independently combat these conditions. They are directly related to the active activity of the individual and will not depend on the desire and will of individual individuals. At the same time, they directly affect the social stability of society. That is why the state, taking on a certain responsibility in the occurrence of this situation, forms a system of social support through the appointment of state pensions, social benefits and services”[1].

Social protection of the population in our country is one of the continuous priorities in the program of economic reforms. That is, it is among the tasks that are considered priority at all stages of reform. Strong social policy is one of the leading principles of the development path of our country. Therefore, within the framework of a social protection policy aimed at honoring human dignity, it is of particular importance to improve the pension system, to regularly increase the amount of pensions.

The National Encyclopedia of Uzbekistan states that “pensions are regular and, as a rule, lifelong payments to citizens in cases established by law by the state or other subjects”[2]. This definition also has a common feature, and it will be necessary to clarify the phrase “in cases established by law” in the definition. In the “Explanatory Dictionary of the Uzbek language” it is noted: “pension - money, pension, which is constantly given to them by the state in order to financially provide people who are old, have lost their ability to work, have served for a long year, have lost their breadwinner”[3].

Special attention in the development strategy of the new Uzbekistan is paid to improving the state pension system and ensuring a consistent increase in citizens' pension amounts in accordance with the country's economic indicators.

“In particular, the rule is being strictly implemented to increase the amount of the base calculation for calculating the pension, not to require excessive documentation from citizens in the pension provision. On the basis of interagency electronic information exchange, the pension assignment system is being improved”[4].

RESULTS AND DISCUSSIONS

The law “on the introduction of amendments to the law of the Republic of Uzbekistan” state pension provision of citizens” was developed in order to carry out the implementation of the tasks set in the above strategy. The law provides that from January 1, 2023, the maximum amount of

wages for calculating the pension will be increased from ten to twelve times the base amount for calculating the pension.

The wage limit, which is taken into account when calculating the pension, was increased from 1 October 2007 to 8 times, and then 12 years later-from January 1, 2019 to 10 times. And this law is established from January 1 to January 12, 2023. In the implementation of the activities provided for in accordance with the law, in addition to the pension fund, more than 1.5 trillion soums are required.

According to statistics, the number of recipients of pensions and benefits in our country is approaching almost four million people, and their share in the population is 11%. From this it can be seen that the balance of industry figures is high and is growing from year to year. This, in turn, requires further improvement of the pension system, an end to formalism and paperback in this regard, that is, the reduction of documents related to the appointment of a pension, the introduction of advanced information technologies into the industry.

It is no exaggeration to say that the decree of the president of the Republic of Uzbekistan No. 5102 “on measures to simplify the process of assigning state pensions to citizens and further improve the system of delivery of pensions and benefits”, adopted on may 4, 2021, became significant precisely with the solution to such issues as the above[5]. A significant aspect is that in this decision, citizens were given a lot of relief related to the payment of pensions and social benefits, delivery, so that now citizens cannot wander around the office for retirement, collecting documents from around the world. He does not wait for days in line to receive his pension and retirement money. Now only a passport or ID card is required to draw up pension documents[6].

In particular, according to the decision, from January 1, 2022, the payment of pensions, social benefits, compensations and other payments is made every three years by a commercial bank and other specialized organizations selected on the basis of a tender held separately by Regions. And since July 1, 2022, when appointing state pensions, the requirement of Citizens for documents on length of service, wages, training in higher educational institutions and the period of military service is canceled, and the appointment of state pensions is carried out on the basis of electronic data included in the interdepartmental software and hardware Complex “Unified Labor national system”. In the future, citizens will be given the opportunity to make a pension on the basis of their electronic appeals, without coming to the pension departments. Another important aspect, by decision, was the approval of the “roadmap” for the introduction of an automated system for the appointment and payment of state pensions to citizens. According to him, the data of former workers who worked in ministries, departments and enterprises on wages and the period of military service are fully formed in the “unified national system of Labor”. At the same time, a mechanism is introduced for automatic sending of electronic data of citizens moving abroad for permanent residence to the “pension” information system.

It should be noted that the adoption of this decision was the next important step towards eliminating the agony of citizens, timely delivery of pensions and benefits, the introduction of a healthy competitive environment and modern standards in this direction[7]. After all, it is one of the main tasks of today to support our elderly people, who have received great service to the country and the people, who are the creators of today's full life, the population layer in need of social protection, to ensure their comfortable and hassle-free implementation of their rights to receive Social Security.

These changes indicate, first of all, a clear manifestation of social protection in our country, aimed at material and moral support of citizens who receive age, disability pensions, as well as pensions for the loss of a breadwinner who is assigned to orphans.

CONCLUSION

In conclusion, The New Order introduced by law is an expression of efforts to strengthen the principles of social justice, increase the interest of the population to work productively and receive more remuneration, and promote its active participation in the reform and development of the economy of our country, as well as further increase the material well-being of citizens receiving pensions.

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APPROACHES TO THE ANALYSIS OF THE PHENOMENON OF SOCIAL ENTREPRENEURSHIP

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ABSTRACT

Social Entrepreneurship as a business is a way of solving (mitigating) social problems, in which problems usually develop in non-profit organizations. Social entrepreneurship is an innovative activity aimed at solving or mitigating social problems of society on the basis of self-sufficiency and stability.

This article examines ilimiy approaches to the analysis of the phenomenon of social entrepreneurship.

KEYWORDS: *Entrepreneurship, Social Approach, Economics, Innovation, Modernization.*

INTRODUCTION

One of the main factors in the development of the economy in the conditions of market relations is the development of small business and entrepreneurial activity. So, what content does the concepts of "Entrepreneur", "entrepreneurship" have and what does it mean?

Research by well-known scientists shows that the work of an entrepreneur in his field of activity is multifaceted. It is determined by a change in market policy or by the influence of internal and external factors of the enterprise. But the main goal of an entrepreneur is to carry out work that, in addition to seeing profit (profit), ensures effective functioning in the market. To do this, it is necessary to create a mechanism based on modern management methods that control and facilitate entrepreneurship, and ensure its efficient use.

RESEARCH MATERIALS AND METHODOLOGY

At the heart of social entrepreneurship is the concept of "entrepreneurship", that is, entrepreneurial independent activity (self-organization in essence) is the activity of corporate responsibility, aimed at obtaining profits or personal income from citizens on their own behalf, under their own property responsibility or on behalf of it and legally implemented income.

The concept of "entrepreneurship" is described in the encyclopedic Dictionary of the entrepreneur as follows:

Entrepreneurship is an independent activity of citizens aimed at obtaining personal income, profit. This activity is carried out on its own behalf, in exchange for its own property responsibility and legal responsibility of a legal entity. An entrepreneur can engage in all business activities that are not prohibited by law, including mediation, sale, purchase, counseling, work with securities.

Entrepreneurship is an activity related to the amount spent to generate income, seeking personal and social benefits. This definition given to entrepreneurship is distinguished by its detail. In this definition, it is emphasized that entrepreneurship consists not only in engaging in certain

activities, but also in direct activity. In a number of definitions given to entrepreneurship, the most important condition, that is, the nature of the integrity of social profit with personal income, is not indicated.

In conclusion, the important characteristics of entrepreneurship include:

- Independence and freedom of the subjects carrying out economic activities. Within the limits of legal norms, each entrepreneur can make an independent decision on this or that issue.
- Economic profitability. The main goal of entrepreneurship is to contribute to the development of society as well, seeking to obtain maximum income.
- Economic risk and responsibility. Any calculation can also contain uncertainty and risk.

The formation of entrepreneurship is closely related to economic and social conditions. Social conditions are close to the economic conditions of the formation of entrepreneurship. Social conditions are primarily determined by the taste of buyers and the desire to buy goods that can meet fashion. At different stages, this requirement may vary. This is seriously influenced by moral and religious norms, which depend on the socio-cultural environment. These norms directly affect the lifestyle of buyers and the demand for goods through it.

Social conditions affect the attitude of a person to work, which, in turn, affects the amount of salary offered by a business, attitude to working conditions.

The entrepreneur himself becomes the main subject of entrepreneurial activity. But the entrepreneur is not the only subject, in any case he is obliged to interact with the consumer of the goods or services produced, as well as with the dividing State as an assistant or opponent in various situations. In the interaction of the entrepreneur and the consumer, the entrepreneur belongs to the category of active subject. And the consumer plays a passive role in this. It performs the role of an indicator of the entrepreneurial process of the consumer in the analysis of relations.

All that constitutes the subject of entrepreneurial activity can be carried out only when the consumer has a positive assessment. In this case, an assessment of the goods is made by the consumer, and then the readiness to purchase this or that goods is determined. The entrepreneur must take into account the mood, desire, interests of the consumer when planning and organizing his activities.

In a market economy, there is no way for an entrepreneur to influence a consumer other than to act in accordance with the interests of the consumer. But this does not mean that the entrepreneur must act in accordance with the interests of the consumer. The entrepreneur himself can form the consumer's demand, create new consumer needs (if a new commodity is created, which is necessary for the buyer). Based on this, two methods of organizing entrepreneurial activity can be cited:

- Method of determining consumer interest;
- A way to "forcibly accept" new goods or services to the consumer.

The entrepreneur's personal characteristics, abilities, opportunities and job qualities will be the driving force behind entrepreneurship. The qualities of an entrepreneur regarding work should be based on the following principles:

- **First**, finding its place in the economic system by analyzing the level of supply of the market with goods and services;
- **Secondly**, the ability to prepare for the creation of a personal production structure;
- **Third**, the implementation of preliminary entrepreneurial calculations based on the results of Marketing Research;
- **Fourth**, the ability to pour leadership on the right path in the implementation of an entrepreneurial project;
- **Fifth**, being able to be the first to bring a new technical, technological idea to life, as well as to use this idea in practice, to imagine what end result, products or services can be obtained from it.

RESEARCH FINDINGS AND DISCUSSION

Creativity will be the main criterion when describing an entrepreneur, but it can manifest itself in different forms. The entrepreneur knows how to effectively use discoveries, findings made by other creative people. At the same time, he will be able to find ways to use these innovations in the field of production of something new, wonderful that arouses the interest of the buyer. But Discovery and innovation are manifested not only in the creation of a new component of the commodity type, but also in simpler forms that do not require involvement in the process of updating commodity production.

It can also apply elements of exploration on other sides of entrepreneurial activity. For example, he finds new forms of production, product sales management, establishes partnership Innovations, uses new production technologies.

Social entrepreneurship is formed on the basis of the following directions:

- Collective approach;
- Socio-cultural approach;
- Institutional approach.

Collective Approach

A joint venture is of a collective nature, therefore social entrepreneurship is entrepreneurship based on collective self-government.

According to O.V.Tarasova: "the transfer of managerial functions from the outside to the labor collectives themselves, taking into account the needs and interests of all members of the labor collective, as well as the creation of the necessary socio-psychological conditions in them that contribute to the full disclosure of personal data, leads to a more complete disclosure of the potential of each employee"[1].

And it is inevitable that both individual working groups and the whole will have a positive effect on the work efficiency, thanks to the organization as a whole - employees and workers, groups begin to compare their goals with the goals of the organization, and also learn to make optimal management decisions.

Socio-Cultural Approach

In the sociocultural approach, ideas about the sustainable development of organizations as self-development systems cough. The sociocultural approach is determined by the effectiveness of

managing the sustainable development of socio-economic systems of various scales. According to the socio-cultural concept of management, closely related to each other is determined by the degree of interaction of its subsystems, and at the same time, each subsystem develops on the basis of the principles of self-development. The effectiveness of organization management is determined by a set of conditions inherent in the subject and object of management[2]:

SUBJECT		OBJECT	
a)	wants to manage, benefits	a)	ready to make decisions that will see personal interest;
b)	has resources to manage	b)	knows how to use resources professionally
c)	for spiritual cooperation, for the values of the object of management	c)	integration-prone organization values and management

The application of the socio-cultural approach makes it possible to take into account not only economic, but also non-economic factors that affect the success of management. When creating a joint venture of sustainable development, it becomes possible due to the close interaction of all interested parties at all levels of the power vertical. For example:

By state (at the federal level): creation of the most general and ecological conditions for the development of territories, taking into account the principles of self-sufficiency and self-development of territories, based on the relationship between the principles of synergetics for the lower levels;

State (at the regional level): management of funds allocated for the implementation of activities in the field of social entrepreneurship, as well as ensuring targeted financing at a lower level (if necessary);

Formation of the municipality: creation of the necessary and sufficient conditions on the territory of the municipality for the implementation of certain activities within the framework of the development of the Institute of social entrepreneurship with the non-destructive policy of the state, including: infrastructure of training and support based on the principles of knowledge management, the creation of various methodological materials;

Personality as a person with the potential for self-development and self-realization: strengthening and developing a culture of entrepreneurship among the population with the support of organizations responsible for carrying out activities within the framework of territorial development.

The mentality of the owners of self-government and social enterprises is a culture of entrepreneurship. The correct Organization of its work is one of the main factors in entrepreneurship. That is why the entrepreneur must take into account in every possible way all the parts that are building this phenomenon.

In the study of these aspects of an entrepreneur's activity, observation of the sequence of his activities is of particular importance. In this case, the sequence of the main actions of the entrepreneur can be as follows:

- **First**, the development of a business idea;
- **Secondly**, an in-depth study of the business environment;
- **Thirdly**, the mutual correspondence of the business idea with the economic interest of the entrepreneur, the mutual compatibility of the entrepreneurial idea and the entrepreneurial environment;
- **Fourth**, to determine the size of the capital required for the implementation of the idea;
- **Fifth**, to make up the enterprise or organization that is needed to implement a business idea.

At the heart of every business activity is a certain idea. These ideas are simple: someone gives out the idea of binding a product in a new way, introduces innovations to a product already on the market and on this basis tries to increase the level of demand for it, etc.

Institutional Approach

The modern theory of entrepreneurship is closely related to the theory of institutions. In general terms, institutions are a set of formal and informal restrictions, as well as organizations that determine the scope of people's economic behavior.

The concept of institutionalism includes two aspects: "institutions" - norms, habits of behavior in society and "institutions"-the establishment of norms and traditions in the form of laws, organizations, institutions.

The main role of institutions in society is to reduce uncertainty by establishing a stable structure of interaction between people[3].

CONCLUSION

Economics as a system, according to institutionalists, is a system of interaction of developing institutions. At the same time, the evolution of the institute can be carried out in two ways: "from above" (within the framework established by the state) and "from below" (through the components of self-development of the institution itself, its informal organization.

Social entrepreneurship management is socialized through a collective approach, a socio-cultural approach, an institutional approach, and social entrepreneurship brings professional activities to life.

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BHAI VIR SINGH AS INSTITUTION BUILDER: A STUDY OF HIS CONTRIBUTION IN EARLY 20TH CENTURY SIKH REVIVALISM

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ABSTRACT

This paper intends to understand the life and works of Bhai Vir Singh (1872-1957) as builder of institutions and practices which have played foundational role in the life, institutions, culture and practice of Sikhs in twentieth and twenty first century. It would not be an exaggeration here, to note, that without Bhai Vir Singh's contribution, Sikhs of 20th century would have been suffering from severe limitations in terms of education, history, print culture, commerce and philanthropy. Bhai Vir Singh emerged as the most influential modern educator on the history and legacy of Sikh Gurus, Sikh sacred writings and Sikh historical traditions. There is no doubt that Sikhs have been given spiritual guidance by Sri Guru Granth Sahib, and the life and teachings of ten Sikh Gurus. It was only with the efforts and contribution of Bhai Vir Singh, that Sikhs got an access to a focused, standard, authentic, annotated corpus of Sikh literature.

KEYWORDS: Revivalism, Annotated, Authentic, Institutions, Contribution, Liberating.

INTRODUCTION

Bhai Vir Singh invested his unconditional efforts to bring the glorious tradition of Sikhs before the readers of 20th century in a modern and lucid language and that too in such creative manner that it served the dual purpose of literature and history at the same time. When Akalis were liberating the sites of Sikh Gurudwaras from Mahants, Bhai Vir Singh was playing the same role through his scholarship. He was spending hours on his writing table to remove unauthentic content from the vast corpus of traditional Sikh literature available in the form of hand written manuscripts. He was producing brief books, written in a very simple language and to be sold on very affordable prices for educational and intellectual upliftment of common Punjabi reader in Gurumukhi. Despite his meritorious achievements in English education, he did not accept employment or any other recognition from British. Whenever he addressed British officials in his writings in Khalsa Samachar, it was to pursue the public interest of Sikh education and Sikh sacred space. It is mistakenly termed as loyalty towards the British whereas the British termed him as a Neo Sikh to be kept under watch. Much before the rise of Mahatma Gandhi or swadeshi movement, he was working for swadeshi banking as it is clear from the establishment of Punjab

and Sind bank in 1908. While Mahatma Gandhi wrote against allopathic medicine in his Hind Swaraj, Bhai Vir Singh was also working towards promotion of alternative medicine and established of Homeopathic Hospital in Amritsar.

This paper intends to lay emphasis upon the fact that Bhai Vir Singh was not the author of books only; he was the builder of institutions. And these were the institutions which shaped the identity of Sikh community in 20th century.

Text Books

The very first encounter which we had with Bhai Vir Singh was as school students through Punjabi text books. To every student of Punjabi, Bhai Vir Singh is the author of immortal poems. But it must be remembered that like Tolstoy in Russian, he was working hard to create basic text books for the students of Punjabi in the last decades of 19th century. This was the time when Punjab was learning to live with the new western system of Education with English as the medium of instruction. The new system was indeed a complete departure with the past.

In the tradition of indigenous education, there were hundreds of schools in Punjab during the reign of Maharaja Ranjit Singh. Some were run with the help of religious grant and majorities were run with the contribution of community. There were large number of Gurmukhi schools which imparted knowledge with the help of Gurmukhi text books on language, grammar, poetics, medicine, history and theology. Vedant was one of the popular subjects in schools run by Nirmala ascetics. Chanaka Bhakha, Sarkutavli, Hanuman Natak, Niti Shatak were a few standard text books for laying the foundations. Vocational manuals were also taught in apprentice schools but those were largely in Persian script. These were called Kasabnama, the books of profession. After the British took over Punjab in 1849, a department of education was established with Director of Public Instruction Office. Dr. G.W. Leitner, founder Principal of Government College, Lahore prepared a very elaborate report on all schools and centres of learning which were imparting indigenous education in Punjab. This report was published in the form of a book 'History of Indigenous Education in Punjab in 1882. It was reported that the level of literacy in Punjab under Maharaja Ranjit Singh was quite high, and a later day report in Dawn Newspaper also highlighted the similar picture.

In 1876, Oriental College Lahore started teaching Punjabi after the efforts of Sir Attar Singh Badhour who presented a strong case for Punjabi literary tradition. S.Aya Singh, editor of Khalsa Parkash also played significant role. Professor Gurmukh Singh was the first teacher appointed for this purpose. The new work required preparation of syllabus, primers, text books, reading material and dictionaries etc. We are not aware of the names of the first authors of text books for Gurmukhi course, but later on Bhai Vir Singh devoted much energy towards preparing such material. In 1892, he prepared a text book of Physical Geography for Punjabi children. In the same year, he published fourth primer of Gurmukhi, 'Gyan Deepika'. In 1896, he prepared the first Punjab-Farsi Lughat that is sort of Punjabi-Persian dictionary. According to Harnam Singh Shan, this was the only lughat where his name as author was inscribed on title cover.

Khalsa Tract society

During the early days, there was culture of oral discourses delivered by philosophers and men who had a spiritual bent of mind which was known as Satsang. It was a culture of direct communication with the selected audience. Some writers used to act as scribes for the discourse and it could be conserved in the form of manuscripts. Discourses delivered by Bhai Mani Singh

have reached us in the form of *Sikhan Di Bhagatmala* and *Gian Ratnavali*. During Bhai Vir Singh's early times, the city of Amritsar was a regular site for religious discourses. Besides, there used to be debates around the questions of religion, ethics and philosophy. Bhai Vir Singh had grown up seeing and absorbing these discourses and debates. At the same time, he was aware of the role played by Christian tract societies, where small printed tracts were created and circulated for proselytizing.

Printing Press

Although Christian missionaries had introduced Printing press in Serampur, Bengal much earlier; Punjab was slow in following the growth of print culture. In Sikh religious literature, handwritten manuscripts remained a dominant practice. There were many Deras and Bungas, where writers of Gurmukhi devoted much time and energy to prepare copies of Sikh literature. Bhai Vir Singh was very much aware of the role of printing press in promoting the religion and culture of a community. He was aware of the declining status of Punjabi language after the arrival of British in Punjab. He was aware that writing in Punjabi alone was not going to solve the entire problem because the propagation of literature through selected hand written manuscripts was very slow and costly process. In 1891, he acted like a pioneer in Punjabi print culture and established a printing press with the help of his friend Wazir Singh. It was established in Amritsar and named as Wazir Hind Press. Initially it was using lithograph technique in printing. Slowly it emerged as the largest lithograph press of the city.

According to Anita Minocha, lithograph was more creative and more popular with earlier print culture in India.

Gurdwara Management Reforms

In 1920, Akali movement raised mass struggles in the form of Akali Morcha to liberate Sikh Gurdwaras from the control of mahants. Mahants were the descendents of those Udisants who were given responsibility of daily rehatmaryada of Gurdwaras. With the passage of time, due to vast landed property attached with these Gurdwaras, these mahants became corrupt and began to replace Sikh rehatmaryada with non-Sikh practices at these sacred sites. With the passage of time, the prikarma of Sri Harimndir Sahib became the site of idol worship.

Bhai Vir Singh was not concerned about the religious -spiritual affairs of Sri Darbar Sahib only. He was keenly observing and writing on practical aspects of its management. He was first to write on the issue of what we call disaster management today. In those days, the sacred pool of Darbar sahib was without safety layer of nets that we have today. Bhai Vir Singh wrote in detail on how to provide safety for devotees while taking holy dip. From time to time, he also warned the management of Sri Darbar Sahib about the issue of safety for women devotees also.

Chief Khalsa Diwan

Bhai Vir Singh had observed the increasing differences between the Khalsa Diwan Lahore and Khalsa Diwan Amritsar. He was of the opinion that there should be a single guiding institution for the whole Sikh Community, which could guide the Sikh youth and masses from time to time. He wrote about this need of a united leadership under one institution, many times in Khalsa Samachar. His ideas certainly exercised a positive influence of Sikh leadership and thus Chief Khalsa Diwan was founded in 1901 after merging the Khalsa Diwan Amritsar and Khalsa Diwan Lahore.

It's interesting to note here, that Chief Khalsa Diwan and Khalsa Tract Society had certain common objectives, which are mentioned as below:

1. To encourage Punjabi Language, to translate various texts written in other languages into Punjabi and to publish relevant books on Sikh history.
2. To add notes to Sri Guru Granth Sahib and other texts of Sikh history and philosophy, in Punjabi.
3. To disseminate the teachings of the Sikh Gurus amongst the masses.
4. (as mentioned in the *Rules and Regulations of Chief Khalsa Diwan*, Amritsar, Registered 1904, under the Act of 1860, Article 21)

Similarly, in the February, 1930 Tract of Khalsa Tract Society, it mentions the following priorities for the society:

1. The society, must work for evading the existing blind faiths and false practices, strictly with regards to religious and moral contexts.
2. To publish tracts so that the Sikh masses may come to know about their History and legacy of their past.
3. To publish tracts on the life and teachings of Sikh Gurus and Gurbani.
4. To do all possible efforts for the propagation of tracts.

Thus we may find many common causes between the objectives for the establishment of Chief Khalsa Diwan and Khalsa Tract Society. This can also be acclaimed that the objectives and ideas of Chief Khalsa Diwan were achieved through the publishing of these ideas in the Tracts of Khalsa Tract Society. Thus the idea of the Sikh leadership was ensured by the writers of these tracts to reach the common masses. These writings had a deep impact on the life and thoughts of its readers as it was written in a simple but impressive language which was a unique blending of facts with fiction and creative skills of a writer to present the history and facts in an impressive way.

Banking

If you look at any signboard or bank slip of Punjab and Sind bank, you will be astonished to find the Sikh sacred salutation Ek Onkar Sri Vahiguru Ji Ki Fateh(Hail, Victory to Sri Waheguru) in Gurmukhi letters. At the same time, this slip carries information that this bank is a Government of India Undertaking. This is the legacy of Bhai Vir Singh. This bank was established in 1908 by Trilochan Singh, Sundar Singh Majithia and Bhai Vir Singh.

Banking was a traditional commercial activity quite popular with Punjabi merchant castes. There are many references to banking activity in Guru Granth Sahib. Guru Amardas Ji blessed Bhai Gangu Shah to start banking business in Delhi. There were wealthy Sehajdhari Sikh bankers in Bengal, Sindh and Deccan Hyderabad.

After colonialism, the British introduced modern commercial banking. State banks were established in various princely states. After 1921 Non Cooperation Movement, the congress encouraged the growth of national institutions like schools, colleges and banking.

Punjab and Sind Bank was nationalized in 1973. It introduced and propagated Sikh culture in the world of Indian banking. This bank started the practice of publishing annual calendar covering

major themes of Sikh culture and heritage. Mentioning about the history of Punjab and Sind Bank, the website of latter mentions the contribution of Bhai Vir Singh in the following words,

“It was in the year 1908, when a humble idea to uplift the poorest of poor of the land culminated in the birth of Punjab & Sind Bank with the far-sighted vision of luminaries like Bhai Vir Singh, Sir Sunder Singh Majitha and Sardar Tarlochan Singh. They enjoyed the highest respect with the people of Punjab.

The bank was founded on the principle of social commitment to help the weaker section of the society in their economic endeavours to raise their standard of life.”

Homeopathy

Homeopathy is the only medicine system of western origin that is considered to be a part of alternative medicine- AYUSH. It was introduced in Punjab by a German doctor Honingberger, who was a close friend of Dr. Hannemien, the founder of homeopathic medicine system.

Bhai Vir Singh belonged to the family of physicians. His maternal grandfather Giani Hazara Singh was a famous hakim also. These were the times when practice in traditional medicine and contribution to religious scholarship went together. Bhai Mohan Singh Vaid, another major scholar who worked for giving Punjabi language a modern direction, was also a practitioner of traditional medicine. He wrote extensively on health and medicine in simple Gurmukhi for bringing awareness amongst masses.

Bhai Vir Singh's father Dr. Charan Singh was a practitioner of allopathic medicine. In 1943, Bhai Vir Singh established a homeopathic hospital in Amritsar. It was due to Bhai Vir Singh's influence; Homeopathy became popular remedy among educated Sikh middle class associated with cities like Amritsar and Tarn Taran.

Hemkunt Sahib Connection

Varinder Valia has written extensively on highlighting Bhai Vir Singh's role in locating the site of Sri Hemkunt Sahib. Here is the long quote from Varinder Valia describing his role:

“Bhai Vir Singh was instrumental in locating the site of Gurdwara Hemkunt Sahib. In the late nineteenth century, Sikhs began to search for Hemkunt — a place high in the Himalayan mountains and mentioned in the autobiographical Bachitra Natak of Guru Gobind Singh. Pandit Tara Singh Narotam, a nineteenth century Nirmala scholar, was the first Sikh to trace the geographical location of Hemkunt. He wrote of Hemkunt as one among the 508 Sikh shrines he described in Sri Gur Tirath Sangrah (first published in 1884).

Later, Bhai Vir Singh was instrumental in developing Hemkunt after it had been, in a sense, re-discovered by another Sikh in search of the Guru's tap asthan. Sohan Singh was a retired granthi from the Indian Army who was working in a gurdwara (Sikh temple) in Tehri Garhwal. In 1932, he read the description of Hemkunt in Bhai Vir Singh's Sri Kalgidhar Chamatkar (1929). Bhai Vir Singh's description was so compelling that on reading it Sant Sohan Singh resolved to search for the place where Guru Gobind Singh had meditated.

With the inspiration of Bhai Vir Singh, the first jatha (group of pilgrims) was formed and sponsored by Chief Khalsa Diwan, Amritsar, in 1952.

We can see from the points of reference described above that Bhai Vir Singh's role was not confined to higher level of mysticism and refined literary pursuit only for which he is popularly known. He was acting as the inspiration and support behind a number of institutions which shaped modern day Sikh identity.

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THE METHODOLOGY OF EXPLANATION OF THE PROCESSES OF THE BIOPHYSICS LESSON IN MEDICINE WITH DETERMINATION OF THE STOKES METHOD

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ABSTRACT

This scientific paper analyzes that biophysics has an important role in the development of innovative technologies at the time of scientific and technical progress, which is achieving effective results in the world. Biophysics is related to knowledge, not only science, innovative technology, but also chemical processes are not similar to any processes in non-living nature and take place under specific conditions.

KEYWORDS: *Competencies, National Qualification, Molecular Biophysics, Cell Biophysics, Integration, Trend, Declaration.*

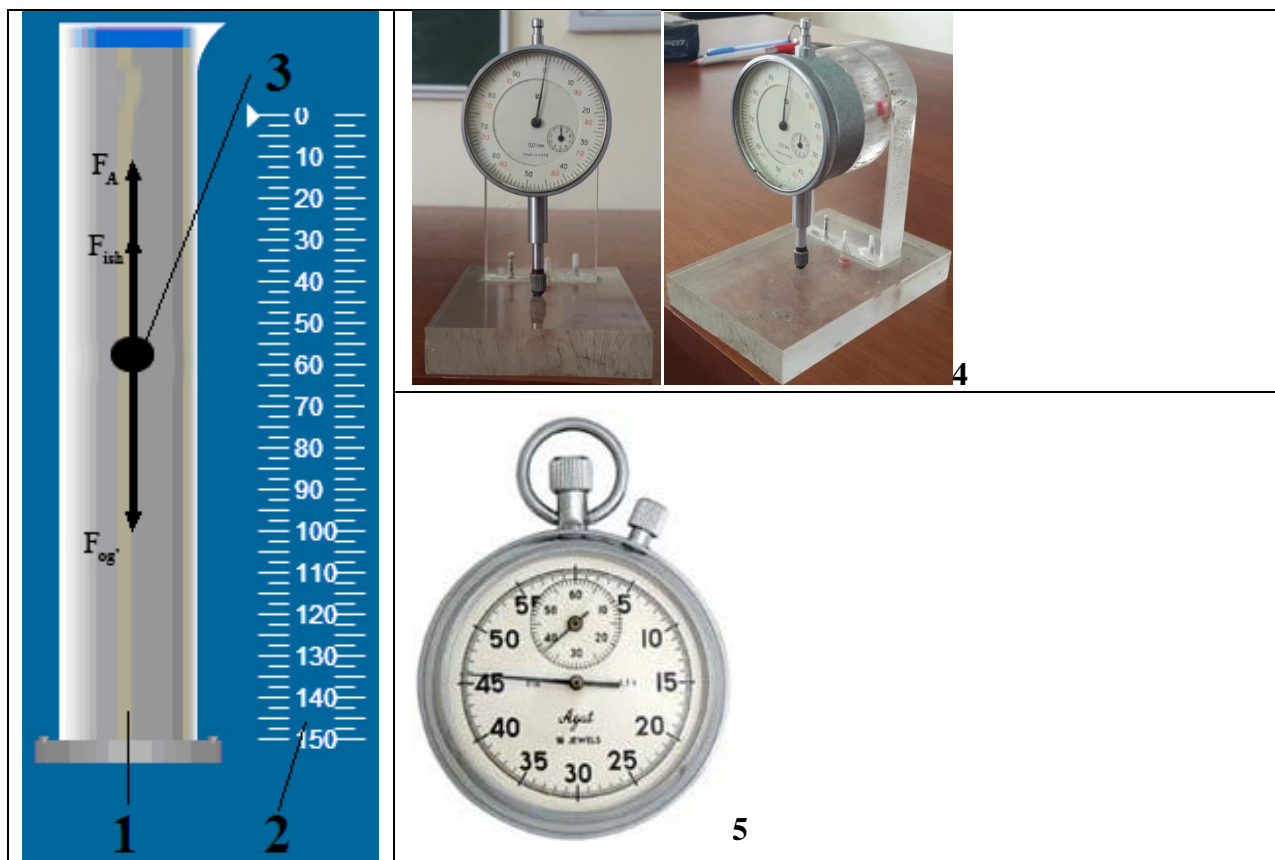
INTRODUCTION

Biophysical knowledge is an important component of the modern professional activity not only of the entire society, but also of every doctor, especially in the context of medical education, which is related to science and innovative technology. In particular, the personal experience gained during the professional activity carried out in the independent education of biophysics in the trend of concrete and natural sciences, which is included in the Declaration of Inchon and the action program for the development of international education "Education-2030", as well as the skills and qualifications of students in the study of biophysics is important in their development as a person. Decree No. PU-60 of January 28, 2022 "On the Development Strategy of New Uzbekistan for 2022-2026", April 20, 2017 "Measures for Further Development of the Higher Education System" on measures" No. PD-2909, No. 769 of the Cabinet of Ministers of the Republic of Uzbekistan dated September 27, 2017 "On measures to further improve the training of medical personnel", Health of the Republic of Uzbekistan Among them are the Resolutions No. 920 of November 20, 2017 on additional measures to improve the staffing of organizations of the state storage system. Resolution No. PD-3052 dated June 12, 2017 "On measures to further improve the activities of health care bodies", Decree No. PU-5590 of the President of the Republic of Uzbekistan dated December 7, 2018 and other measures related to this activity The research of this article serves to a certain extent in the implementation of the tasks defined in the legislative documents. It was researched by U.Sh. Begimkulov, R.Kh.Dzurayev, D.Sh.Shodiyev and others with issues related to the use of innovative technologies in the teaching of physics and natural sciences in the higher education system. The problems of implementing interdisciplinary integration in physics education were researched in the scientific works of U.E. Abdiyev, H.O.Zhorayev, E.O.Turdiqulov, K.Sh.N.I. Taylokov, R.R. Boqiyev, U.Y. Yuldashev, F.M.

Zokirova, V.V. Anisimov, M. Mamarajabov and M.H. Lutfillayev, O.B. Bogomolov carried out research work. V. A. Orlov, N. M. Shakhmayev, N. A. Rodina, U. V. Usova, S. L. Rubinshteyn conducted research on improving the methodology of teaching physics in the countries of the Commonwealth of Independent States. Researches on methodological issues of physics education in developed foreign countries were researched by M. Dougiamas, J. Piaget, A. Gartung, J. Kidd, A. Bates, J. Daniel, and others.

Although various directions of teaching have been studied in the above research works, the methodology of using innovative educational technologies in teaching biophysics in medical institutions of higher education, based on the creation of interactive methods for conducting practical and laboratory training and usage issues have not been explored.

For example: Learning to determine liquid viscosity by Stokes method. Equipment needed: Cylindrical glass container, viscous liquid (glycerin), small metal balls (made of lead), micrometer, stopwatch, measuring tape or ruler.



Tasks:

1-PART

Get acquainted with the structure of the micrometer and measure the diameter of one of the separated metal (steel) balls 3 times. Determine the radius

1. Drop a measured ball near the center of a cylinder filled with liquid (glycerin).
2. Start the stopwatch when the arrow reaches the first mark above.

4. When you reach the second mark below, stop the stopwatch and record the time. When you reach the second mark below, stop the stopwatch and record the time.
5. Measure the diameters of the rest of the ball in this way, drop it into the liquid, measure the time of descent and record the measurement results in the following table:

N ₀	D, sm	r, sm	t, s	$v = \frac{l}{t_{0\pi}}, \frac{c_M}{c}$	η , Puaz	$\Delta\eta$, Puaz	D _{η} , %
1							
2							
3							
Average value							

2-PART

Based on the results obtained $\eta = \frac{2r^2 g(\rho - \rho_0)}{9v}$ using the working formula,

1. Determine the viscosity. It comes in a formula ρ , ρ_0 , g the magnitudes are shown in the tables in the appendix, the speed of movement of the ball can be found from the following formula:

$v = \frac{l}{t}$; in which: l – the path of the ball in a straight line, t – of the ball/the time of movement in

covering the distance. $\rho; \rho_0; g$ - because they are constant quantities $\frac{2}{9}(\rho - \rho_0)g$ “C” marked

with, $c = \frac{2}{9}(\rho - \rho_0)g$ and we write that. Now the working formula can be written in the

following form: $\eta = c \frac{r^2}{v}$

2. Calculate the average of the viscosities you determined for each experiment using the following formula:

$$\eta_{\text{ypm}} = \frac{\eta_1 + \eta_2 + \eta_3}{3}$$

3. Calculate the absolute error made in each experiment and the average absolute error over the experiments

$$\Delta\eta_1 = |\eta_{\text{ypm}} - \eta_1|$$

$$\Delta\eta_2 = |\eta_{\text{ypm}} - \eta_2|$$

$$\Delta\eta_3 = |\eta_{\text{ypm}} - \eta_3|$$

$$\Delta\eta_{\text{ypm}} = \frac{\Delta\eta_1 + \Delta\eta_2 + \Delta\eta_3}{3}$$

4. Calculate the relative error during the experiments: $D = \frac{\Delta \eta_{\dot{\gamma}_{pm}}}{\eta_{\dot{\gamma}_{pm}}} \cdot 100\%$

5. In this case, transfer the value obtained for the viscosity coefficient to the SI system of units.

6. The true value of viscosity $\eta_{xak} = \eta_{\dot{\gamma}_{pm}} \pm \Delta \eta_{\dot{\gamma}_{pm}}$ write in the form and make a **CONCLUSION**

Therefore, in the development of the medical education system, the organization of the educational process through independent education (Simulations), distance education (Moodle, Ilias, Dokeos, etc.) wide application of forms, continuity and practical orientation of medical education in the conditions of information-educational environment (e-learning) and media technologies, development of creative abilities of medical students, development of the training process based on a critical approach to professional activity, innovative technologies improvement of the method of use is gaining importance. Harmonization with levels of the International Standard Classification of Education (TXSTTXT) adopted by UNESCO; full introduction of the National qualification system into the educational process; innovative design of the content of medical education so that medical specialists in training can take a decent place in the labor market; division of professional competencies into components; it is important to pay special attention to the creation of new methodological models of medical education and their application in specific medical education practices.

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5. <http://uis.unesco.org/sites/default/files/>

THE UPBRINGING OF THE FAMILY IS A GUARANTEE OF MENTAL HEALTH

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ABSTRACT

The article highlights the family as the main factor in maintaining the mental health of a person, provides an analysis of the personal and spiritual aspects of interpersonal relationships in the family, the roles, tasks of the parents, as well as views of Western and Eastern scientists on mental health.

KEYWORDS: *Family, Upbringing, Attitude, Mental Health, Health, Child, Care, Humanity.*

INTRODUCTION

An important factor in the fact that a person feels good, comfortable, full of himself and mental health is the stability of the family environment. The stability of the family environment will depend on how much family members understand and practice each other, take a heartfelt disposition, levels of upbringing, and duty and responsibility in the family. "If the head of the family is inexperienced, he will not be able to raise his members well, in the end he will not be able to achieve good positive results bad upbringing can have a bad effect not only on this family, but also on neighbors, neighborhood tune." Ibn Sina indicates in the family that the duties and duties of the parent, especially the father, are in charge of the upbringing of the child in any case, and are the basis of family recollections. Where there is peace of mind, of course, mental health is gaining momentum.

MAIN PART

The concept of "mental health" has come to this day and has become an object of study by many scientists. Russian psychologist I. V. Dubrovina interprets the concept of "mental health" as follows. In his opinion, the concept of "mental health" explains that the individual is related to "spirituality", its development, and interprets these concepts as a concept close to one another. The founder of humanistic psychology is based on A. Maslow's ideas, I. V. Dubrovina promotes the idea that mental health is "a desire to develop one's potential through human self-expression and striving for humanitarian values."

According to many psychologists, the mental health or unhealthy personality depends on the psychological environment of the family, the climate in it, as well as the nature of the relationship in the family. A number of Western researchers come to the conclusion that in modern society, the family loses its traditional function and turns into a institute of

communication, a kind of "psychological shelter". Domestic psychologists note the growing role of emotional factors in family activities. The psychological climate of the family can be defined as the result of family ties.

As long as market relations pull everyone deeper and deeper into their circle, this situation will not have its effect on family relationships either of course. It is also true that all members of the family who are suitable for work are occupied with livelihoods, and children are left to their liking. In such situations, the call to increase the role, responsibility of neighborhoods and the corresponding ordinances indicate that the perception of problems in families as problems of the general public is a requirement of the period. Recognizing that children are the future of society, it is required that, taking into account that each member of this society is responsible for their upbringing, first of all, the family is responsible for the upbringing of their child, his future, his understanding of his duty to society, developing along with the development of society, committed to his functional task.

The psychological environment in the family determines the stability of interpersonal relationships and affects the development of family members. Comfortable, uncomfortable relationships created by family members are not irreplaceable. It was created by family members. For a favorable psychological climate in the family, the following symptoms are characteristic: family cohesion, harmony; the opportunity to comprehensively develop the personality of each member of the family, the satisfaction of the high benevolent demands of family members, that is, a sense of friendship, security and satisfaction, a sense of pride in belonging to his family, responsibility, etc. [1]. As important indicators of the favorable psychological climate of the family, it is possible to spend the free time of family members at home in a meaningful way, communicate on topics that are interesting to all members of the family, do household chores together, at the same time openness of the family, cite its broad ties. Such a climate contributes to Harmony, reduces the tension of conflicts, relieves stress, makes it possible to assess personal social significance and realize the personal capabilities of each family member.

If there are constant conflicts in the family, family members react negatively to each other, insecurity, anxiety, emotional discomfort, tension, alienation occur. All this prevents one of the main functions of the family - psychotherapeutic, from overcoming stress and fatigue, and also depression, quarrels, mental tension lead to a lack of positive emotions[2]. If family members do not seek to change this situation for the better, then the presence of a family becomes problematic.

The child is an indicator of family relationships. His worldview, relationships with those around him and personal characteristics indicate what kind of relationship is a hockey player in the family. For adults and children, the family means completely different: - adults strive to live together and build it, this is their choice, their decision. And children choose parents.

The family is the closest and most importantly, protection from all misfortunes and sorrows. If an adult in a family makes a serious conflict, which continues to be repeated continuously, this is a painful, unpleasant experience for both children and adults, which disrupts their mental peace and leads to stress. If the family has a healthy, stable, warm environment, any problems will also be easily eliminated.

In today's situation, mental health is not only the preservation of mental properties and processes, but also the ability of the individual to know - this is the ability to control your behavior, love

life, set goals and achieve them, strive for self-development, improvement. For this reason, the family, which has a fast and precise impact force on other joints of socializing institutions, plays an important role at the same time[3]. Family is the only opportunity to become a person, a harmonious and psychologically healthy person. The natural desire of all parents is to protect their child from possible problems in life. Therefore, the only and reasonable thing that parents can do is prepare their children to independently cope with life's difficulties.

CONCLUSION

Maintaining a healthy psychological atmosphere in the family, studying the influence of the family on the psychological health of the individual, allowed us to draw the following conclusions.

The family environment, including the variety of relationships between parents and children, contributes to the initial stage of their socialization, the assimilation of norms, values, attitudes and behaviors adopted in society.

The upbringing of family members, the level of parental intelligibility, the successful fulfillment of family roles are a powerful impetus for maintaining and strengthening the health of family members, and spiritual provides the basis for leading a healthy and safe lifestyle.

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THE USE OF INFORMATION COMMUNICATION TECHNOLOGIES IN NON-STATE PRESCHOOL EDUCATIONAL ORGANIZATIONS (DIGITIZATION TECHNOLOGIES)

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ABSTRACT

This article will focus on the safe and efficient use of digitized technologies and the internet in improving the quality of education of educators operating in non-state preschool educational organizations, the level of literacy of the pedagog in the application of STEAM educational technology, the penetration of foreign experiences.

KEYWORDS: *Non-State Preschool Educational Organization, Education, Digitized Tehnology, Internet, STEAM, Foreign Technology, ICT.*

INTRODUCTION

Today it is difficult to imagine our life without computers, laptops, tablets, smartphones and other devices. Our country, along with developed countries, is moving into the digital era, and the work carried out in this regard is significantly visible. We talk through these devices, make friends, work, share photos, share impressions, thoughts, play games, watch movies, search and post various information, find and read any of our books, and have the opportunity to hear in audio format. The fact that the media have all entered the life of people equally - from children to older people - means the idea that information technology is able to find solutions to all issues of interest to the modern people. Modern information communication technologies provide new means of improving the quality of education in all educational institutions even in our country.

MAIN PART

The use of information technology in modern education in the fields of pre-school methods and didactics contributes to an increase in the effectiveness of the quality of education. Today I think that the problems of using digital technologies in preschool education are one of the somewhat painful points. Because the fact that the vast majority of educators who operate in PEOs cannot use computers leads to the fact that they cannot use digital teaching materials. And to solve this issue, I think it is necessary for every educator - pedagogue who loves his profession to work on himself. Knowledge of ICT allows you to use innovative technologies in the qualitative conduct of educational activities.

The Internet has various resources that expand the possibilities of educational education. The educator has the opportunity to optimize large-scale topics through computer programs in a small volume and understandable way[1].

The child can find answers to many questions via the internet, these questions he does not want to put in front of his comrades or parents. But children can not use the internet without adult supervision.

It is essential that parents keep in mind that there are also negative effects of the internet and take measures to prevent the dangerous effects they can have on the upbringing of their children:

- Use the internet with your children;
- Place the computer in a shared room so that it is easier for children to control;
- Normalize your child's time working at the computer;
- Apply parental control software.

Nowadays, in the conditions of fast and collaborative work, STEAM programs help prepare children for success. STEAM is an alternative approach to traditional reading. In this, children learn Science (Natural Sciences), Technology (Technology), Engineering (Engineering), Art (Art) and Mathematics (Mathematics) based on interdisciplinary connections and a practical approach[2].

STEAM education correlates child development with the outside world. We know that natural sciences are interconnected with the world around us, technology is constantly used in our lives, while engineering is reflected in new buildings, roads, bridges and machine mechanisms. Carried out in preschool educational organizations, most of our activity is also linked to the science of mathematics. Based on STEAM education, the approach encourages the child to logically observe the processes taking place around him, think, discover something unusual and interesting. Develops curiosity in children, leads to the formation of the ability to find solutions to logical issues.

The main idea of the STEAM approach is as follows: practice is as important as theoretical knowledge. In this, in order to consolidate the theoretical knowledge that children receive in the process of education, they conduct experiments in the Developmental Center "Science and nature", construct models in the Center "Mathematics and construction", independently create music and films, make robots, that is, implement and create their ideas[3]. Activities in developing centers allow children to freely create, apply theoretical knowledge in practice[4].

For example: if we take the developmental Center "Science and nature" children during experiments, one of the plants will receive the theme "Planting and caring for room flowers" children plant the flower with their own hands and take care of it for a long time[5]. If we link science to mathematics through STEAM education how much soil to plant a bush of flowers, how much water can be poured, and in how many days a flower can be considered a vein shoot bruise or form a chambering skill.

It will be appropriate if the pedagogue uses videos about the growth, development, care of various flowers using ICT during his activities.

Taking care of the activities of the center "Mathematics and construction", children will be able to make small engineering works with the help of construction games, legos, wooden cubes,

balls, cylinders. During the making, the correct placement with the edge, side, tip of the cube the child will be able to combine into their combinations.

CONCLUSION

In conclusion, it should be said that it is very important to educate the future generation in every possible way mature and competent, and, moreover, to carry out the process of “Education and upbringing” using the now digitized technologies in a conscious way that not only educators, but every member of our society, as well as parents, are equally responsible.

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ORGANIZATION OF THE PEDAGOGICAL PROCESS IN PRESCHOOL EDUCATIONAL ORGANIZATIONS

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ABSTRACT

The article discusses the reforms carried out in NPEO within the framework of the preschool education system in our country, the issues of improving measures aimed at increasing the mental-intellectual, aesthetic, physical, spiritual potential of the younger generation.

KEYWORDS: *Preschool Non-State Education System, Organization, Younger Generation, Mental-Intellectual, Aesthetic, Physical, Spiritual Potential, Preparation For School, Improvement.*

INTRODUCTION

On the scale of the world and our republic, trends are observed in the study of the abilities, talents, internal capabilities, specific individual and psychological characteristics of young people. The formation of the younger generation as a person and subject, mental development, raising the level of upbringing begin with preschool educational organizations. The effective organization and management of this process serves as a condition for ensuring the continuity of the educational system, since the pedagogical process carried out with young and souls is considered in connection with who they will become in the future, what civic position they will take.

The concept of “Development of preschool non-state educational organizations of the Republic of Uzbekistan until 2030” was developed in the Republic of Uzbekistan No. 4312 PP - 8 May 2019. The concept defines the goals, objectives, priorities, stages of the development of preschool education in the Republic of Uzbekistan in the medium and long term, and is the basis for the development of programs and comprehensive measures aimed at the development of the preschool educational sphere [1].

Special relevance in the implementation of these tasks is the improvement of measures aimed at increasing the mental-intellectual, aesthetic, physical, spiritual potential of the younger generation in preschool educational organizations, as well as in non-state preschool educational organizations. In this regard, it is inevitable that the pedagogical leader will become the main executor of the social order of society, which the younger generation puts into education.

MAIN PART

As a result of the implementation of large-scale work on radical reform of preschool non-state educational organizations in Uzbekistan, today the scientific and pedagogical content in preschool non-state educational organizations of our country has radically changed, effectively functioning as educational institutions with a modern educational and programmatic basis, material and technical base.

The issue of the formation of leaders of the new generation of preschool non-educational organizations is also among the issues of daily relevance. In this case, the functions recognized on the tasks of the leader, which should be performed in harmony with the tasks of coordination, planning, regulation, control and assessment, lead to the intellectual maturity of children, the formation of a spiritually harmonious personality and the scientific and spiritual growth of pedagogical workers, the strengthening of the political and civic position.

Teachers of NPEO require extensive knowledge, thorough practical training, high pedagogical skills, competence and creativity. Personal qualities of teachers who provide a humanitarian factor in the process of preschool education include: assertiveness, truthfulness, honesty, kindness, flattery. These qualities should determine the importance of the educator for educators. After all, personal qualities affect the skills of teaching and upbringing.

Dear President Sh.M.Mirziyoev, in his book "We will build our great future together with our brave and noble ring", acknowledges the idea that "there is an urgent task for a selfless leader, capable of continuing the work we have begun, in every possible way to educate the next generation as a perfect person" [2]. Indeed, in the development of socio - economic relations in the XXI century, it is increasingly manifested that human intelligence and spirituality are the main coordinating, developing factors and means. Therefore, humanity has emerged on the basis of a market economy as the main principle of the construction of a legal, democratic state, a free civil society.

The quality of education in a preschool non – state educational organization is a description of the professional development of educators and employees, and at its modern stage it is recognized that it is determined by the ability and work activity of a specialist who successfully conducts professional activities corresponding to the requirements of economic development.

In the radical reform of preschool non-governmental educational organizations in Uzbekistan, the organization of all forms of the educational process in the most favorable and effective state, their orientation towards the goals of personality maturation, the formation of worldview, abilities in educators and the tendency to activity necessary for society in them. The issue of the multifaceted activity of the educator and his ability, creativity and dedication, and the upbringing of students as well-mannered people is one of the pressing issues at the level of public policy. In independent Uzbekistan, respect for the pedagogical profession is incomparable to pay attention and honor it, while the responsibility to teachers is also great.

In the further improvement and development of preschool non-governmental educational organizations, special attention is paid to the issues of analysis and generalization of the experience gained in this regard, improvement and further development of the personnel training system in accordance with the prospects for socio-economic development of the country. At the same time, the resource, personnel and information bases of educational organizations are further

strengthened, the educational process is fully provided with new educational and methodological complexes, advanced pedagogical technologies.

Currently, there are trends in the approach to improving the qualifications of educators operating in the system of preschool education as follows:

- Development of pedagogical competence in the organization of a quality educational process;
- The main basis of modern approaches to ensuring the quality of education is to increase the capacity of the educator in the introduction of various management, innovation and information technologies into education;
- The product of the quality of education – upbringing-the achievement of the result, etc.

The quality of educational activities of preschool non-governmental educational organizations is determined not by the nature of the planning of the educational process, its implementation, the content of the educational plan, programs, but by the quality of the educational result associated with the knowledge received by the students, qualifications and skills, the knowledge received independently.

The quality of education and upbringing in preschool non - governmental educational organizations, its assessment, scientific and theoretical justification, appeal to qualimetry, application of gross quality management are one of the important conditions for improving the system of continuing education. Qualimetric analysis plays an important role in this.

In the world, a number of studies are being carried out to improve the quality management of education, including in the following priority areas: determination of the definition of uniform criteria and standards for guaranteeing the quality of education; development of the export of educational services; Improvement of quality management technologies in accordance with the national accreditation systems of educational programs; However, still, the issues of improving the qualification of employees of state and non-state preschool organizations and improving the unified system for determining the specifics of the management of educational and educational management in these educational institutions have not been comprehensively implemented. In this regard, the role of accreditation in quality management, quality assurance in education, external quality monitoring, quality assessment systems in higher education, the need to coordinate the activities of participants in the educational process and determine the pedagogical conditions for quality control of education is increasing.

CONCLUSION

Thus, in the process of improving the quality of education, upbringing, based on humanistic principles with a new content and essence, permeated with a sense of creativity, striving for creativity, directs the perfect human personality to maturity. Consequently, the reforms carried out in preschool educational organizations in Uzbekistan have turned the goal of education and education in a new direction. So, the purpose of education and upbringing has been completely updated, in accordance with which it is natural to update both the content and the pedagogical process. This factor serves to ensure the interests of the individual due to the fact that it determines the social policy of our state.

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THE CONFLICTS BETWEEN THE SELJUKS AND THE TURKIC DYNASTIES IN CENTRAL ASIA IN THE FIRST HALF OF THE 11TH CENTURY

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ABSTRACT

In this article, the separation of the Seljuks from the Oghuz Yabgu state (766-1055) and settling in the lower reaches of the Syr Darya, as well as the Samonids (865-999), the Karakhanids (840-1212) and the Ghaznavids (977-1186) neighborhood relations and conflicts were highlighted.

Also, the reasons why the Seljuks helped the Samanids' emir Muntasir in the fight against the Karakhanids, but after forming an alliance with the Khagan of the Karakhanids, Nasr Elaq Khan and then taking part in the campaigns of the governor of Bukhara, Ali Tegin, who separated from the Karakhanids, against the Ghaznavids and the Karakhanids.

After Mahmud of Ghazni (997-1030) tricked Arslan Yabgu (d. 1032) into captivity, the dispersal of the Seljuks and the complex processes that they experienced during this dispersal, were revealed.

In addition, the article mentions that the grandsons of Seljuk (900-1007) Muhammad Tugrul (1040-1062) and Dawud Chaghribey (989-1060) how defeated the huge army of the Ghaznavids' sultan in the battle of Dandanakan and the formation of the Seljuk Sultanate was explained.

KEYWORDS: *Oghuz Yabgu State, Seljuks, Oguzs, Turkmens, Shah Malik, Nasr Elaq Khan, Muntasir, Arslan Yabgu, Tugrulbey, Dawud Chaghribey, Mahmud Of Ghazni, Ali Tegin, Kutalmish, Mas'ud Ghaznavi, Dandanakan.*

INTRODUCTION

The Seljuk Sultanate was formed as a result of the disintegration of the Oguz Yabgu state, which ruled between the Caspian and Aral Seas for 766-1055 years, and the reunification of the Oguz tribes that separated from it and settled in the regions of Transoxiana, Khorezm and Khorasan. Today we know that the Oghuzs, also known as Turkmens, are the ancestors of the people living in the countries of Uzbekistan, Turkey, Azerbaijan, Iran, Iraq, and Turkmenistan through the historical processes from the 11th century to the present. Also, taking into account that the Seljuks and Ottoman dynasties originated from the Oghuzs, it is understood that the Oghuzs were a Turkic nation that played an important role in human history and civilization.

MAIN PART

The Oghuzs lived in the steppes around the Syrdarya and north of it. [3:5]. Seljuk (about 900-1007[17]) belonged to the Qiniq tribe of the Oguzs [5:426; 15:70; 18:133]. According to “Maliknama”, Seljuk was the commander of Yabgu [13:31-65]. Mahmud Kashgari also confirmed that Seljuq was the commander [9:442; 14:478].

According to “Maliknama”, Seljukbey was afraid that the Oghuz Yabgu would kill him due to plot of Yabgu’s wife. As a result, he fled with his soldiers and tribesmen to the outskirts of the city of Jand [2:292-293; 6:236; 16:2]. Thus, some of the Oghuzs living on the Mangishlaq peninsula moved to Jand as a result of internal struggles. Perhaps, in the first quarter of the 10th century, internal conflicts caused the migration of the Oguzs from the cities of Sutkent and Farab to Jand. At the beginning of the 10th century, Jand was under the control of the Oghuz Yabgu, and its inhabitants were Muslims.

In 999, the Samanids state was destroyed by Nasr ibn Ali Elaq Khan (d. 1012-1013) from the Karakhanids, and the family members of the emir were captured [12:254-255]. Abu Ibrahim, one of the sons of the Samani Nuh ibn Mansur, escaped from captivity, went to Khorezm and began to gather his supporters. As a result of successful campaigns against the Karakhanids, Abu Ibrahim came to Bukhara and ascended the throne under the name of Muntasir. But when he heard that Elaq Khan was coming, he returned to Khorasan. As a result of successive defeats, Abu Ibrahim lived with the Oghuzs for a while in order to get help from them in 1001. In the meantime, Oghuz Yabgu accepted Islam and established friendship with Abu Ibrahim Muntasir [4:50]. According to “Maliknama”, at that time the Yabgu was the son of Seljuk, Arslan.

Arslan agreed to help Prince Muntasir. They defeated the Karakhanid’s army in the Kohak region, 7 farsakhs (42 km) from Samarkand [4:50]. As a result, Elaq Khan came to Samarkand from Uzgand. The Oghuzs attacked at night, crushed Elaq Khan’s army and captured his 18 commanders [4:50]. The Oguzs got a lot of booty. This event happened in August 1003. When the Samanids returned, a rumor spread that the Oghuzs wanted to release the captives and apologize to Elaq Khan. As a result, Muntasir with 600 horsemen and 400 foot soldiers separated from the Oghuzs, crossed the frozen Jayhun and returned to Khorasan. The Oghuzs pursued to capture him, but could not cross Jaykhun because the ice began to melt [4:50]. The goal of the Oguzs was only booty. They were afraid of Elaq Khan’s return with more strength, and they tried to make a deal with him by freeing the captives and apologizing.

Abu Ibrahim did not stay long in Omul on the coast of Jayhun because of being afraid of the Oghuzs. After he had been wandering in Khorasan, again entered Transoxiana and defeated the governor of Bukhara in Dabusiya. After this victory, a large force gathered around Abu Ibrahim, among them were the Seljuks, an important group of the Oghuzs. The power of Abu Ibrahim increased with the help of the Oguzs. Elaq Khan raised an army against the Samanids due to the prince of their was getting stronger. In May 1004, in a battle near Samarkand, Elaq Khan was defeated again and retreated. The Oghuzs gained a lot of booty. They separated from Abu Ibrahim and returned to their country. After Elaq Khan had returned to his country, he again gathered soldiers and led an army against Abu Ibrahim. According to Ahmed al-Manini, the Samanids’ prince was defeated in the battle which had happened in Ustrushana. Because most of the Oghuzs, who won a lot of booty in the previous battle, returned to their country. Moreover, at the beginning of the battle, a 5,000-strong Seljuk military unit led by Abu Hasan Taq, part of Abu Ibrahim’s army, went over to the side of the Karakhanids [3:65]. Abu Ibrahim, who left the battlefield, crossed Jayhun on a raft and came to Khorasan. Mahmud of Ghazni, who learned about this, immediately sent an army against Abu Ibrahim. Abu Ibrahim began to collect soldiers

and after a long wandering in Khorasan and Transoxiana regions he settled with Arab ibn Buhayj in Khorasan. There he died in the hands of the Arabs due to the conspiracy of a finance administrator named Mohroi (January 1004). After his death, Mahmud of Ghazni and Elaq Khan could breathe freely.

RESULTS

It is clear from the above that the Oghuzs played an important role in Abu Ibrahim's victory over the Karakhanids. However, since the goal of the Oghuzs was only to get booty, they would go over to the enemy's side at any time.

In 1021, Ali Tegin broke away from the Karakhanids and began to rule independently in Bukhara [6:237; 12:254-255]. At the same time, we know that the Seljuks, under the leadership of Arslan Yabgu, the son of Seljuk, moved south from Jand and settled in the Nur region, 20 farsahs north of Bukhara. The arrival of the Seljuks to Bukhara was not due to cooperation with Ali Tegin, maybe it was dependent on the pressure of Shah Malik.

Subsequently, Ali Tegin and Arslan yabgu have formed a strong alliance. According to O. Pritsak, Ali Tegin conquered Bukhara with the help of Arslan Yabgu [12:256].

In 1025, the Karakhanids and the Ghaznavids formed an alliance against Ali Tegin. Mahmud of Ghazni was not happy with his neighborhood because Ali Tegin organized frequent raids against the Ghaznavids. In 1025, when Mahmud of Ghazni crossed Jayhun and entered the borders of Ali Tegin, also Kadir Khan, the Khagan of the Karakhanids, arrived from Kashgar with his army. Under pressure from two great rulers, Ali Tegin fled to the steppe. His ally Arslan Yabgu did the same. Mahmud of Ghazni invited Arslan Yabghu to his camp. Arslan Yabgu came to his residence with a group of 300 people, considering it an honor to meet the greatest sultan of the era. When Mahmud of Ghazni spoke about the number of Arslan Yabgu's army, he pointed to the bow and three arrows in his hand [3:67-68]. There is no doubt that this was a sign of the Yabgu title.

Mahmud of Ghazni realized that Arslan Yabgu had great power and feared that he would threaten his country. As a result, Mahmud of Ghazni captured Yabgu by trickery. Arslan Yabgu had taken to the Kalinjar fortress near Multan, he imprisoned and remained in this fortress until the end of his life.

Arslan Yabgu was one of the great ancestors of the Seljuks. His two sons are known to us, their names were Qutalmish and Rasul Tegin.

According to Zahir Nishapuri, Qutalmish went to India to free his father [3:68]. After the capture of Arslan Yabgu, Mahmud of Ghazni was not adequately resisted by the Seljuks. Because the Seljuks lacked unity and were afraid of the consequences of resistance. Also, the sons of Arslan Yabgu were not yet adults. Neither they, nor their uncle's sons, could control Oghuzs remaining from Arslan Yabgu. On the contrary, 4,000 Oghuz families, who obeyed to Arslan Yabgu, complained to Mahmud of Ghazni that they were suffering under the control of the Seljuks and asked him for permission to move to Khorasan. They did not hesitate to say that if they settled in Khorasan, they would be safe and would add strength to the power of the sultan. In the Middle Ages, nomadic tribes were seen as a source of income in Muslim states with settled populations and regular armies. With this goal in mind, Mahmud Ghazni also allowed them to move to Khorasan. As a result, 4,000 Oghuz families settled in the steppes around the cities of Sarakhs,

Faraba and Abiward in Khorasan. Their leaders were Yagmur, Bukha, Goktash and Qizilbey [4:67; 6:237; 8:247].

Mahmud of Ghazni's kindness to the Oghuzs caused objections from his vezirs and emirs. For example, The governor of Tus, Arslan Jazib, suggested to Mahmud of Ghazni to cut off the thumbs of the Oghuzs so that they could not shoot from the bow. Surprised by his words, the sultan answered him: "You are cruel" [4:67].

In 1027, when Mahmud of Ghazni returned from his Indian trip, someone complained about Turkmens' aggression against the people of Nisa, Abiward and Faraba. As a result, in 1028, Mahmud of Ghazni ordered Arslan Jazib to attack the Oghuzs. In the battle near the Faraba caravanserai, Arslan won over the Turkmens.

Ibn Esir explained the reason for the aggression of the Oghuzs to the people by the fact that the Ghaznavid officials oppressed the Oghuzs and took away their property [6:237].

The death of Mahmud of Ghazni in 1030 was in favor of the Oghuzs. Because he was a wise ruler who could resist the Oghuzs' threat.

The administration of the state passed to Mahmud of Ghazni's son Mas'ud. Mas'ud recruited Yagmur from the Oghuz beys and agreed to the return of the Oghuzs from Balkan to Khorasan at his request. Later, Mas'ud recruited also Qizil, Goktash and Buka.

According to Gardizi, in 1031, the residents of Sarakhs and Abiward repeatedly complained about the oppression of the Oghuzs. Sultan Mas'ud sent an army under the leadership of Abu Saad Abdus. After the battle of Faraba, the Oghuzs sent their children to Balkan and began to use the tactics of a sudden attack and retreat against the Ghaznavids. Perhaps they were Oghuzs under Yagmur. Because later he was the only one of the Oghuz beys killed in Nishapur.

In 1031, Sultan Mas'ud appointed Tashi Farrash as the governor of Ray and ordered him to capture Yagmur, Qizil, Bukha and Goktashbeys [1:266]. According to Bayhaki and Ibn Esir, Yagmur was killed in Nishapur [1:372, 397; 6:198]. The rest were pardoned for their services in Makran.

Bukha and Goktash continued to serve the Ghaznavids in Ray. Qizilbey and Yagmur's son returned to Balkan [1:402, 404, 433].

The number of Turkmens in Ray was around 3-4 thousand. To distinguish them from the Seljuk Oghuzs, they are also called Iraqi Oghuzs (Turkmens). The Turkmens of Iraq rose up against the Ghaznavids when they found out that Oghuzs of Balkan had taken action in Khorasan to avenge Yagmur [1:372]. Sultan Mas'ud's plan to capture Iraqi Turkmens failed. Because Oghuzs of Balkan occupied Khorasan in 1034 [1:431, 433]. When Mas'ud reached Sarakhs, the Turkmens divided into three groups and retreated towards Balkan, Merv and Faraba. While Mas'ud was in Sarakhs, he received the news that Turkmens in Transoxiana attacked Termiz and Qobadiyan and also killed Bek Tegin, governor of Termiz. Thus, the Oghuzs suppressed the Ghaznavids on three fronts. The Turkmens who went to Merv clashed with the governor of that place, Anushtegin. The Turkmens were defeated by him and fled to the desert. After 24 turkmens captured in Marv were sent to Mas'ud, they were crushed to death by elephants by his order [1:436, 440].

DISCUSSION

It should be noted separately that after Arslan Yabgu was captured by Mahmud of Ghazni, the unity of the Seljuks was lost. In particular, 4,000 Oghuz families, who were previously subordinate to Arslan Yabgu, did not want to remain under the Seljuks and moved to Khorasan with the consent of Mahmud of Ghazni.

The Seljuks that remained in Transoxiana maintained the friendly relations established by Arslan Yabgu with Ali Tegin [7:259-274; 10:170-178]. In particular, in the battle with Khorezmshah Altintash in Dabusiya in 1032, the Seljuks were in the ranks of Ali Tegin's army [1:34].

After the death of Ali Tegin in 1034, power passed to his commander Qonush. However, enmity arose between this commander and the Seljuks [1:470, 682]. As a result, the Seljuks went from Bukhara to the land of Khorezmshah Harun.

Shah Malik, the ruler of Jand, who heard about the arrival of the Seljuks to Khorezm, went along the desert road with a large army and attacked them in the morning. 7-8 thousand people from the Seljuks were killed and their women and children were captured [1:682]. Those who survived crossed Jayhun and settled in Rabati Namak. Those who came from the Oghuz Yabgu state gathered around the Seljuks, and in a short time their number increased again.

After Harun was assassinated by a minister of the Ghaznavids, the leadership in Khorezm was transferred to his brother Ismail Handan. As a result, in May 1035, the Seljuks left Khorezm and moved to Khorasan. They numbered around 10,000 horsemen and settled in Nisa and drove out the Turkmens and Khorezmians there [1:470]. The reason for the departure of the Seljuks to Khorasan was not only the oppression of Shah Malik and the killing of Harun. That is to say, the inconvenience of their place in Khorezm and the goal of making Khorasan their home without difficulty may have motivated them to move to Khorasan.

Vezir Ahmad ibn Abdussamad, who heard about the arrival of the Seljuks in Khorasan, said: Until now, we have been working with the shepherds (referring to the Turkmens of Iraq), but now there are emirs who will conquer the lands, he was distressed [1:470-471].

Sultan Mas'ud sent 17,000 soldiers, including elephants, under the leadership of Hajib Beidogdu against the Seljuks. On June 29, 1035, the Seljuks defeated the Ghaznavid army near Nisa by ambush, a method widely used in the steppes. In this battle, as always, Dawud Chaghribey showed great courage.

After the battle of Nisa, peace was concluded between the two sides, and Sultan Mas'ud gave Dehistan to Chaghribey, Nisa to Toghrulbey, and Faraba to Musa Yabgu [1:481-493; 4:80-81; 6:238].

In the meantime, the Bukha and Qizilbeys from the Iraqi oghuzs occupied Ray, and Goktash occupied Hamadan. They also looted in Qazvin, Urmia (Azerbaijan) and Armenia [6:200]. From the above information, it can be seen that the Oghuzs were skilled warriors. However, the goal of the Iraqi Oghuzs was only robbery.

In 1036, Sultan Mas'ud sent an army of 15,000 men to repel the attacks of the Seljuks in Khorasan. But the commander of the army, despite his three-year efforts, could not achieve any results, and on the contrary, in May 1038, the Seljuks defeated them at Talhi Ob near Sarakhs. After this victory, the Seljuks agreed that Toghrulbey would be their general leader.

A few days later, Toghrulbey, who came to Nishapur, had a drawn bow in his hand and three arrows in his quiver [1:553]. A bow and three arrows were symbols of leadership in the Turkic

people. In Nishapur, a khutbah (sermon) was read in the name of Togrulbey, in Marv, in the name of Chaghribey, and in Sarakhs, Musa Yabgu became the governor.

After his emirs were defeated one by one, Sultan Mas'ud headed the army and marched towards Khorasan. After the victory of the Ghaznavids in the Sarakhs desert battle in 1039, the Seljuks stopped battles and began to use the tactics of an ambush against them. Also, the Seljuks seized the wells on the road and tormented the Ghaznavids' army with lack of water. As a result, Sultan Mas'ud, whose army was exhausted, offered peace to the Seljuks in order to reach Herat safely. The Seljuks agreed to a truce, realizing the need for careful preparation to fight against the Ghaznavids, who were superior in terms of numbers and military equipment.

Sultan Mas'ud, after preparing thoroughly in Herat during the summer, marched on the Seljuks and chased them to the Faraba desert. The Seljuks only retreated in order to exhaust the Ghaznavids' army. During this retreat and pursuit, both sides suffered a lot, especially the heavily armed Ghaznavid troops. Even Togrulbey did not take off his armor and boots for days and used his shield instead of a pillow [1:600].

In the meantime, a famine began in Khorasan, and the Ghaznavids' army suffered from lack of food and water, lack of fodder for horses and the attacks of the Seljuks were added to it. Unexpectedly, the Seljuks would attack them in groups, take camels and fabrics as prey and return back. Fear and confusion began among the Seljuks who learned that Sultan Mas'ud had approached Merv. But when Chaghribey pointed out that they could easily defeat the Ghaznavids because their army and horses were exhausted in the desert, the rest also approved his opinion [1:618; 11:36-37].

On May 23, 1040, while the Ghaznavid army was marching towards the Dandanakan fortress in the southwest of Marv, the Seljuks attacked them from four sides. Despite this, the Ghaznavid army reached the fort at noon. Outside the castle, the two sides lined up against each other. The Ghaznavids' army suffered from lack of water. The Seljuks used their traditional fighting style, "qurdus" (jaami karodis), against the Ghaznavids. That is to say, the army fought in groups. A part of the army would fight for a certain time and then turn back and give way to another group. During the Umayyad Caliphate, the Arabs learned this battle tactic from the Byzantines and implemented it [4:86].

During the battle, 370 soldiers from the regular army of the Ghaznavids, made up of Turks, joined the ranks of the Seljuks. As a result of the fierce attack, the ranks of the Ghaznavids' army were broken, the army consisting of Indians, Arabs and Kurds was scattered and only a few commanders and a few Mamluks remained on the battlefield along with Sultan Mas'ud. After a while, Mas'ud also had to flee. The Seljuks won a great victory. They achieved their goal as a result of five years of hard struggle. As Chaghribey said, now "the whole world" was theirs.

Thus, Tugrulbey sat on the throne and became the governor of Khorasan [1:620-629; 11:34-65]. As a result, in 1040, the Seljuk Sultanate was officially created.

CONCLUSION

In conclusion, it can be said that even after Seljuk and his tribesmen, frightened by the plot of the Oguz Yabgu's wife, came to Jand and settled, they were not free from danger. In pursuit of booty, they helped the Samanids in their fight against Karakhanids Khagan, Nasr Elaq Khan. After their enemy Shah Malik organized a massacre in Jand, the Seljuks moved to Bukhara and they participated in Ali Tegin's campaigns against the Ghaznavids and the Karakhanids, who

broke away from the Karakhanids. The saddest thing is that when Mahmud of Ghazni sentenced Arslan Yabgu to captivity by trickery, the unity of the Seljuks was lost, and the Oghuzs dispersed to Transoxiana, Khorasan, Iraq, Balkan and Dehistan.

When the Oghuz Yabgu state fell into disrepair, the Oghuzs from the Caspian and Aral seas flocked to Khorasan and united around the Seljuks. As a result, the power of the Seljuks increased and after defeating the Ghaznavids in the battle of Dandanakan in 1040, it was officially established the Seljuk Sultanate.

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CONDITIONS FOR THE FORMATION OF SOCIAL DETERMINATES OF ADOLESCENT BEHAVIOR IN MODERN CONDITIONS AND LAWS

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ABSTRACT

Today's way of life of young people, in particular adolescents, is associated with globalization, therefore it is necessary to scientifically observe the nature of globalization and its impact on social life. Because through the globalization of cultural processes, ideas of various positive and negative manifestations enter the minds of young people.

In this article highlights of conditions and laws for the formation of social determinates of adolescent behavior in modern conditions.

KEYWORDS: *Globalization, Youth, Social Determinates, Adolescent, Behavior, Spirituality, Education, Modern Conditions and Laws.*

INTRODUCTION

In modern conditions, the impact of globalization processes on social, economic, political and cultural life is significant and has a great influence on the human lifestyle, worldview and spiritual world. In the last years of our last century, the Japanese scientist K.Ome's work "World without Borders" began to spread widely among the public. This work shows the wave of globalization, its essence, its impact on man and society, positive and negative factors [1]. Russian scientist L.E.Greenin believes that "globalization is the result of the rapprochement of states and regions, World integration as a whole." [2] He looks at globalization as the rapprochement of the peoples and states of the world. treats as a process. In fact, globalization covers a wide range of holistic processes.

As noted by A.Ochildiev, "...in the most general sense, globalization, on the one hand, means that a certain phenomenon, process covers all regions, states and the entire Earth, and on the other hand, they affect the fate of humanity." [3] From these definitions, it can be seen that globalization and its processes affecting the human mind and lifestyle itself are distinguished by their complexity and virility.

The era of globalization is the reason for the emergence of socio-cultural phenomena unprecedented in the history of mankind. The processes that humanity had not previously witnessed at all are caused by the phenomenon of globalization, and now the logic of its lifestyle is changing completely. The acceleration of the exchange of information, combined with the expansion of a person's opportunities for everyday life, also ensures his immersion in the information world. The chain of information technology, telecommunications has become a daily consumption of a person, without having time to synthesize various information inside him and provide a culture of consumption.

Hence also as S. Otamurodov insisted, "... views on the concept of globalization continue to be diverse. This is natural. Because the features of its occurrence in space and time are different, and new and new possibilities are manifested even in the influence that the world is transferring to change." [4]

Today, adolescents show a high level of communicative activity due to their speed, mobility and adaptability to modern conditions, and the desire for novelty, as well as the possession of material resources. This informational activity also causes negative consequences in their lives. This leads to the fact that in an increasingly active information space there is a risk of young people succumbing to aggressive ideological influences. The intensification of these factors leads to the fact that it is necessary to ensure that young people are constantly protected from the influence of destructive ideas.

Scientists note that "in the era of globalization, there are many types of threats, ways of rapid interaction and are gaining popularity. The following types can be listed:

- Religious extremism;
- International terrorism;
- Addiction;
- Popular culture;
- Cosmopolitanism (a citizen of the world or the Hoya of patriotism);
- Ludomania (computer game disease or disease of the century);
- Missionary, proselytism;
- Nihilism (free attitude to customs, traditions and values, denial of them);
- Violence (fascism, neofashism, chauvinism);
- Egocentrism, individualism;
- AIDS;
- Starism (blind imitation of stars);
- Vandalism (destruction of cultural and material monuments);
- Immorality (prostitution, seduction, same-sex marriages);
- happening (wild entertainment)" [5] .

In the conditions of globalization, the information space is very wide, it is extremely huge and is being distributed through modern fast means. This ensures that the information system is fundamentally different from other areas of social life. In particular, it is impossible to constantly impose various prohibitions on information of different levels, which are widely disseminated through modern media (especially the Internet system), which are considered to be fast and perfectly accessible information and communication systems. Therefore, it should be noted that in the era of globalization there will be some complexity in the system of protecting young people from various ideological threats that penetrate through information flows. In this process, the preservation of youth from various threats requires an extremely high level of their social consciousness, spiritual worldview.

Political Scientist R.Jumaev noted that “the tasks associated with democratization, further stabilization of society in our country require people to have the necessary political knowledge and a high political culture. The shallowness of political knowledge and the low level of political culture can negatively affect the reform process, even lead to social shocks. This can be seen on the example of some of the countries around us.” [6] In today complex process of globalization of various negative traditions in the world, every category of young people living in society should have a awake spiritual outlook. Otherwise it becomes more difficult for them to withstand the zealous values.

The influence of various threats on their spiritual worldview as a result of the obsession of young people, especially adolescents, with information communication networks, can become an obstacle to their self-evolution in social life. One of the negative effects that constantly jeopardize the provision of a stable life of young people is ideological threats, which is a destructive reality that manifests itself in the social and spiritual life of each society. In modern conditions, various moral threats are more often observed in the life of young people as a real reality and a state of social danger.

In today's modern conditions, there are such ideological threats as terrorism, religious extremism, fundamentalism, racism, chauvinism, narrow nationalism, xenophobia, cultural hegemony that endanger the spiritual life of young people, individualism that undermines the values associated with social life, gentile threats such as hedonism, immorality, drug addiction pornography, information attacks that penetrate through information and communicative means, and cyber threats such as internet mania. Spiritual threats to adolescent behavior can derail their moral world, undermining them in their values of various positive tones in their social life. The processes of spiritual and educational propaganda in society, the effective organization of various measures of educational importance prevent various threats and negative-looking influences that affect adolescent behavior. In the decree of the president of the Republic of Uzbekistan “on measures to radically improve the system of spiritual and educational work”, it was noted: “There is no holistic system in the organization of spiritual and educational processes, adequate organizational, practical and research work is not carried out to protect our people, especially young people, social cooperation of state organizations, civil society institutions, the media and the private sector is not effectively established in this direction.” [7]

When organizing measures to eliminate these problems, it is important to solve the following tasks in socio-spiritual processes:

First, the ability of adolescents to reflect, raise their legal consciousness, spiritual culture;

secondly, the social responsibility of adolescents, constant support for the development of the state and society, active participation in the implementation of reforms and the formation of skills to follow legal norms without deviations;

Third, further revitalization of the activities of civil society institutions in society to increase youth social activity, spiritual potential, legal culture;

Fourth, to expand the teaching of a category of subjects that increase the socio-spiritual potential of adolescents in the process of education and upbringing, draw up their programs on the basis of the rules and principles of national interests and conduct training on this basis.

The study of adolescent behavior social determinants in accordance with the laws of the social life of young people is the study of their entire conscious activity both theoretically and

practically. The awareness of the activity of a teenager is manifested in his various acts, that is, family relations, within the public, in his studies and cultural activities. The personality of a teenager is manifested in the activity of social life, which has different forms and meanings, develops day after day on an evolutionary basis. In this case, the natural, geographical, economic, social, environmental and spiritual environment, gene-related traits, education and upbringing are the main factors.

Adolescent behavior is also formed in connection with the period in which he lives, material living conditions, under the influence of the socio-spiritual, political-legal environment, relevant knowledge is assimilated, undergoes socialization processes, changes from the point of view of space. The process of formation of the personality of a teenager is complex and comprehensive, and his socio-psychological aspects, feelings, creative abilities, worldview, material and spiritual extirerations, beliefs and views, social responsibility, motives of behavior, desires, life position, which calls him to conscious activity, are also gradually improving.

President of our country Sh.Mirziyoyev notes in his address to the people and the OliyMajlis, that in the efforts aimed at the national rise of our society, it is necessary to educate the younger generation comprehensively educated, take important measures to raise the moral worldview and form a spiritual and moral image, to increase their social activity, civic responsibility and innovation initiative: “in general, in the development of any Therefore, we rely on our resolute, ambitious, enterprising young people who have mastered mature, modern knowledge and skills in every possible way to further increase the scale and effect of our reforms.” [8]

Along with the day-to-day growth of the teenager's notion style and conscious activity processes, it is possible to comprehensively understand the environment, social life and interpersonal relationships, fully feel and look at his practical activities in this way, to adapt, to get used to life contradictions and complexities (adaptation). The need of a teenager to quickly and clearly understand complex relationships and connections to himself, which have not yet been realized through his acquired knowledge, skills and impressions of the true nature of natural and social existence, comes from the body. At the same time, the teenager's imagination, formed in these processes, gives rise to his conscious attitude towards social reality with a positive eye, aimed at usefully participating in it.

The gradual improvement of a teenager's consciousness in space and time is accompanied by an active reflection of his new manifestations of perceptions of the outside world. An important role in the formation of an active life relationship of a teenager is played by the way of life, lifestyle, social image and behavior in civil positions, cultural levels and political relations of people surrounded around him.

In the formation of the future active behavior of a teenager, his development is also important for his logical understanding of objective reality and scientific observation. In the stable formation of adolescent behavior and improvement of socio-spiritual activity, the social activity of those who have experience greater than themselves, for example, exemplary behavior in the labor, cultural and creative spheres, gives great motivation.

In the process of analyzing adolescent behavioral social determinants, the following functions can be distinguished:

1. Evaluation function. Appropriate assessment based on the results of the study and analysis of certain changes in the behavior of a teenager in the process. For example, good or bad, excellent

or unsatisfactory, are valued at high or low levels. It is the evaluation process that aims to know the degree of changes in a teenager's behavior and, through it, modify the educational processes that are given to him.

2. Critical function. The current problem of the adolescent's behavior is criticized for negative situations and actions that threaten the stability of social life. Critical processes can be carried out by parents in the family, the public in the neighborhood, responsible persons in state bodies, friends in circles, journalists and bloggers in the media. Critical activity will also motivate adolescents to make changes in their behavior, ground the emergence of positive behavior and relationships.

3. Predictive function. The possibility of forecasting changes in adolescent behavior reveals internal, necessary, important connections and connections between moral and social processes, on the basis of which it will be possible to predict their future by knowing the current state of these processes. The forecast of socio-spiritual processes associated with the life of a teenager is a special study on the development of future conclusions and recommendations on the future and consequences of processes in this regard, the prospects for the development of realities and phenomena.

4. Recommendation function. This function provides recommendations on the prospects for the organization of educational moments on what grounds in the future, taking into account such details as the real state of situations regarding social determinants of adolescent behavior, their origin, involvement with other relationships. Recommendations, on the other hand, are the basis of important decision-making processes by state and public organizations.

5. Warning function. This function is the process of warning about the existence or possible emergence of some kind of danger, threats, and problems and entangled issues that are related to the motives of adolescent behavior. The alert process contributes to the constant alert and alertness of state and public organizations in the upbringing of adolescents, their constant careful conduct in their activities.

6. Reference function. The study and analysis of the moral levels of adolescents gives a general orientation of the activities, actions and practical activities carried out by the responsible agencies, family, neighborhood and persons involved in this issue. These directions are also implemented in the way of providing advice and appropriate guidance on how adolescents strengthen their own poses in socio-spiritual life.

7. Informative function. This function is concerned with providing information about the way adolescents live, their moral levels and their role in social relationships. This information is provided in interpersonal, intergroup, public communication, through information and communication means, in educational processes. The information provides significant support to the state and the public in the work of strengthening adolescent social positions, creating transparent relations in these processes.

8. Modeling function. This function affects one or another processes by modeling social, political, economic and spiritual and legal processes in the organization of the processes of strengthening self-love positions of adolescents in socio-cultural life, improving their socialization, civic responsibility and legal culture.

The need to study, analyze problem situations in the behavior and spiritual environment of adolescents and make recommendations in this regard scientifically-methodically is as follows:

- In today's modern conditions, a comprehensive formation of constructive views on the stability of relations between man and society in the minds, thinking and worldview of adolescents, ensuring spiritual evolution and national interests;
- The study of the motives of adolescent behavior in connection with the features of the concrete spiritual environment, social space and historical time as a problem of scientific-theoretical, socio-practical significance;
- Currently, the teaching of subjects and training courses aimed at the formation of spiritual culture and social activity of adolescents in educational institutions, in particular in higher educational institutions in our country, and the reproduction of literature in this regard is of the necessary importance.

Hence, making changes in adolescent behavior related to the improvement of relationships related to social life is an important function of state and public organizations. Raising the moral and spiritual levels of a teenager is the most important direction of comprehensive reforms carried out in the educational and educational system today and is an urgent socio-pedagogical problem. An important criterion in this regard is the absorption of the basic principles of universal and national values into the minds of adolescents.

In socio-spiritual life, the process of formation of adolescent behavioral determinates relies on specific patterns. These laws express the interaction of adolescent-age people, various social systems and a holistic society in social life, expressing the conditions, characteristics, mechanisms, principles and peculiarities of the existence of adolescent behavior on stable grounds. Patterns associated with the formation and development of adolescent behavior include such as variability, reciprocity, succession, unevenness, recurrence. So these regularities include the following features:

- 1) The law of variability: a change in adolescent behavior in space and time, its manifestation in different manifestations under the influence of various socio-cultural conditions;
- 2) The law of interaction: the interaction of the phenomenon of adolescent behavior with spiritual, educational, social, legal, educational systems in social life;
- 3) The law of succession: certain features of the processes taking place in adolescent behavior the process of transition to the next generation as well;
- 4) The law of unevenness: manifestation of adolescent behavior in space and time on an uneven, contradictory basis, non-existence in the same norm and formation on a nonlinear basis;
- 5) The law of repetition: the repetition of the principles of adolescent behavior in each era, space and time, the return and manifestation of its important aspects in today's and future periods.

The reforms carried out in our country, achievements at international and national levels, innovative developments in modern science, broad explanation of the processes of international integration to them, and raising their participation in global changes in the world with their positive actions will become important in the spiritual maturation of young people. At the moment, the current rapid pace of development requires the development of the personality, worldview, and abilities of young people.

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THE ROLE OF CINEMATOGRAPHY IN YOUTH PUBLIC POLICY (ON THE EXAMPLE OF YOUNG PEOPLE/YOUTH LIVING IN UZBEKISTAN)

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ABSTRACT

This article explores the role and role of cinema in youth policy in the Republic of Uzbekistan. The article was written according to the results of surveys conducted in a total of 10 regions among 600 young people under the age of 30, and each response of the respondents was analyzed. According to the results of the analysis, the attitude of Uzbek youth to cinema, the level of watching Uzbek and foreign films, the possibilities of using social networks, their will, and their interests are indicated. Also, based on the opinion and worldview of the young respondents, clear conclusions are given on the work that needs to be done to develop the film industry in Uzbekistan.

KEYWORDS: *Cinematography, youth policy, ideology, national and foreign films, Internet platforms, mental state, culture, upbringing.*

INTRODUCTION

The main users of modern cinema or movie portals are young people. For this reason, the film industry is an important factor in the development of national culture and values, as well as in upbringing the young generation in the spirit of courage and fortitude, and in forming strong immunity against modern threats.

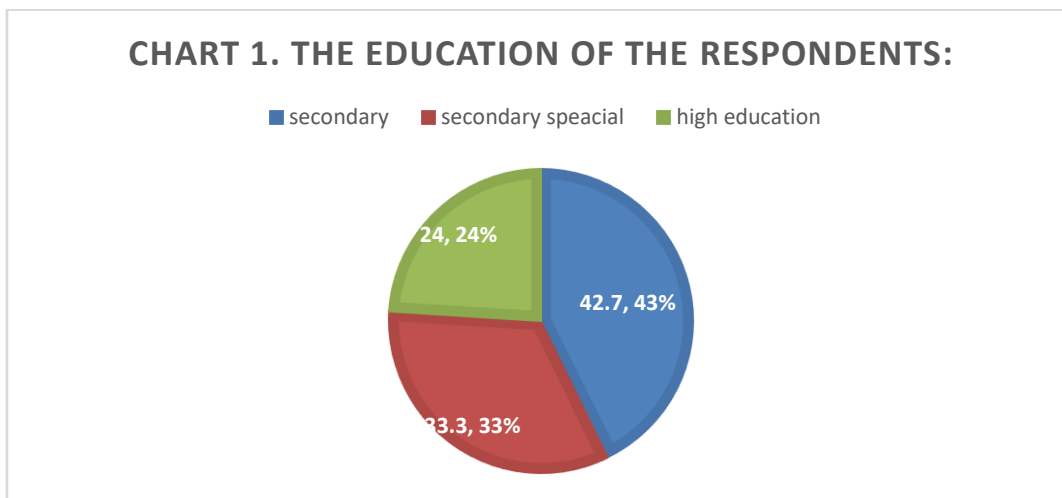
Cinema has different effects depending on mental state of a person. Young people have a little difficulty in achieving mental stability and have not yet found their place in life. For this reason, it is important to take into account the psyche of the youth in the reception of cinema, as in other forms of art. Even if we take into account the fact that documentary films have a cinematic nature, the viewer sees life events through the eyes of a filmmaker, saturated with artistry, processed and expressive.

Taking into account the above elements, a number of foreign experts say that the importance of art in the treatment of the psyche is high. [1], [2], [3], [4].

In order to determine the level of psychological and cultural impact on youth through cinema in the political processes conducted by the government in Uzbekistan, and to come to appropriate conclusions in this regard, a sociological survey was conducted to study the opinion of young people regarding the development of the national film industry in Uzbekistan.

The research was carried out in 10 regions of the country (Andijan, Fergana, Namangan, Khorezm, Samarkand, Syrdarya, Surkhandarya, Tashkent region, Tashkent city and the Republic of Karakalpakstan). Citizens aged 14 to 30 (46.4% - men, 53.6% - women), a total of about 600 young people working in various fields and directions were covered.

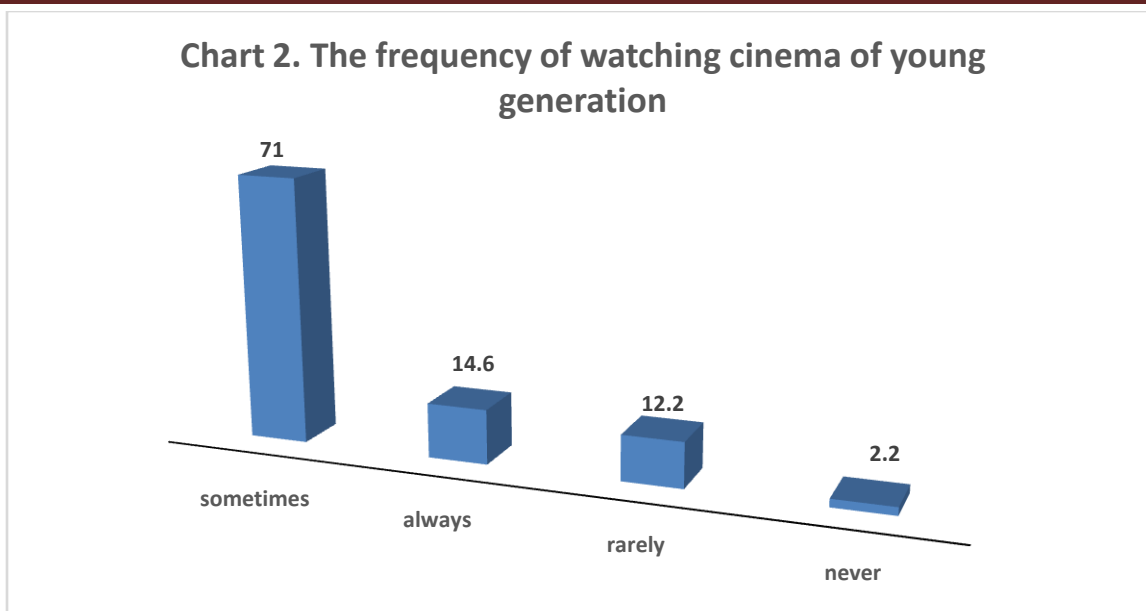
Analyzing the education of the research participants, it was found that 43% of them have secondary, 33% secondary special education¹ and 24% high education (Chart 1).



According to the results of the survey, the majority of young people (79.5%) stated that they are interested in watching movies, and 1/5 of them (20.5%) said that they are not interested in movies due to lack of time.

Almost 80% of Uzbek youth are interested in watching movies is a very big social reality, and it is a proof that today young people get the main ideological information and national ideology from movies, and movies have a great influence on them.

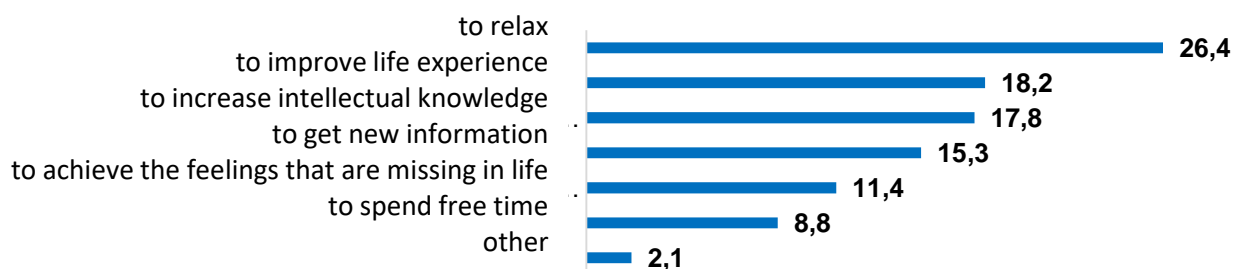
71% of the respondents said that they watch movies when they have time, 14.6% of young people watch movies regularly, and 12.2% say that they hardly ever watch them. 2.2 percent of young people admitted that they do not watch movies at all due to lack of time (Chart 2).



These figures show the wide possibility of ideological influence of psychological centers on 85.6% of young people who watch movies occasionally or regularly.

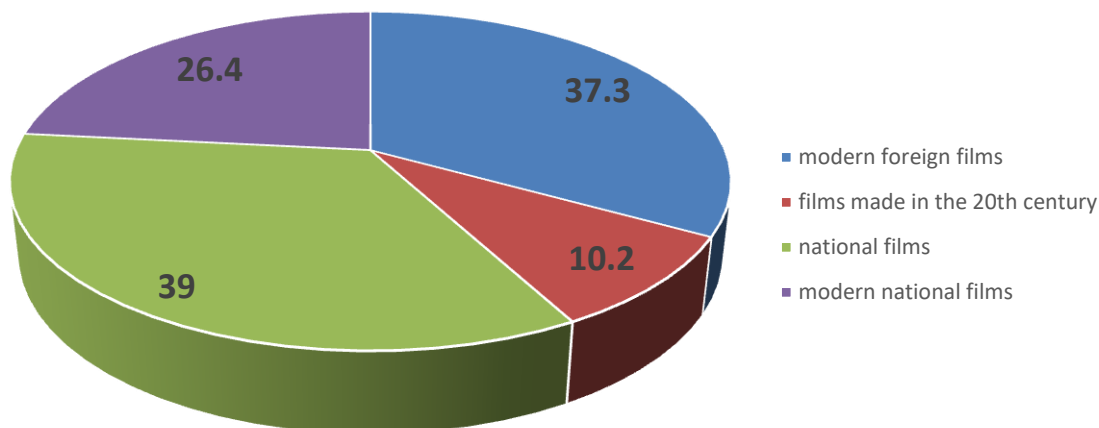
Today, 1/4 of young people (26.4%) want to relax and have fun, 18.2% - to improve life experience, 17.8% - to increase intellectual knowledge, 15.3% - to get new information, 11.4 percent - to achieve the feelings that are missing in life, 8.8% - to spend free time, and 2% - answering "other", said that they watch movies in order to distract themselves from the worries of life. (Diagram 3).

Diagram 3. The purpose of young people from watching movies:



Almost half of young people (47.5%) stated that they prefer to watch foreign films, 37.3% of them watch modern foreign films and 10.2% - films made in the 20th century, and 39% of young people participating in the survey watch national films. 26.4 percent of them are viewers of modern national films. (Chart 4).

Chart 4. What kind of movies young people prefer to watch:



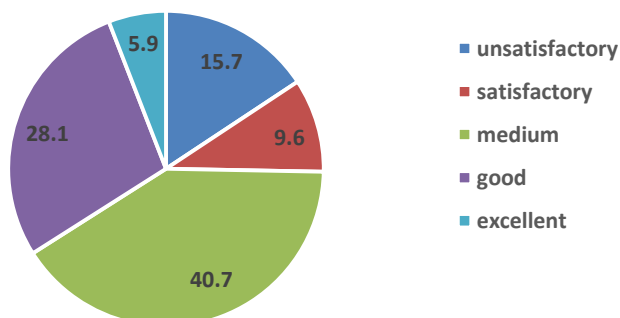
It is clear from the results of the survey that young generation of Uzbekistan watch more foreign films when they have a choice. In particular, 23% of respondents watch Hollywood, 21% - Uzbekistan, 18.1% - Turkish, 12.3% - Bollywood, 9.9% - Russian, 8.4% - Korean films. Only 4.3 percent of respondents had trouble answering.

Therefore, most of the young people of Uzbekistan are watching movies saturated with the political ideology of a foreign country.

The reason why young people prefer Hollywood movies is that they consider national movies to be of poor quality.

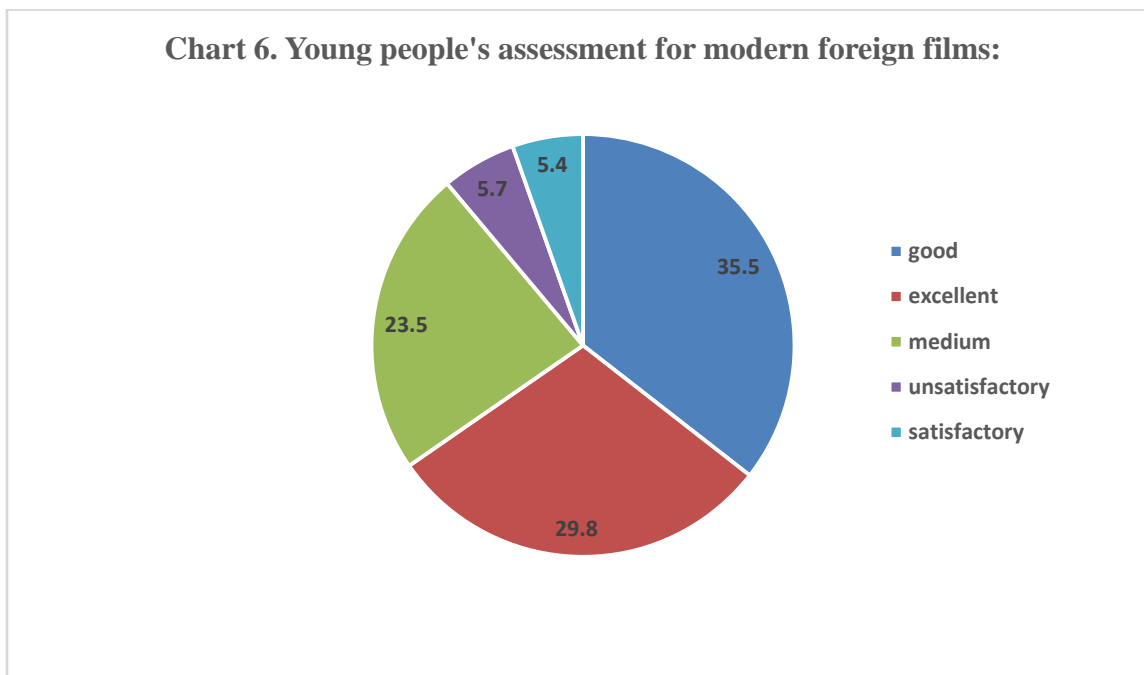
More than 40% of the respondents rated the quality of modern national cinema as medium, 28.1% rated it as good, 9.6% as satisfactory, 15.7% as unsatisfactory, and only 5.9% as excellent.(Chart 5).

Chart 5. Young people's assessment for modern national films:



It can be seen that the national films being shot in Uzbekistan are not equal to the quality of foreign films in artistic, ideological and technical terms. It is unable to attract the Uzbek audience, especially young generation.

At the same time, 30% of young people participating in the research rated the quality of modern foreign films as excellent, 3/1 (35.5%) - good, 5.4% - satisfactory, and only 5.7% - their quality was unsatisfactory. (Chart 6).



At this point, a question arises, what kind of films are the young generation interested in, and what genre should the Uzbek cinematographer work on more? 37% of young people said that they watch comedy movies, 15.5% of them are fiction, 14.9% are historical, 11% are militant, 9.2% are horror, 6.1% are drama, 4.2% are said that they watch melodramas, the rest of the youth expressed interest in documentaries.

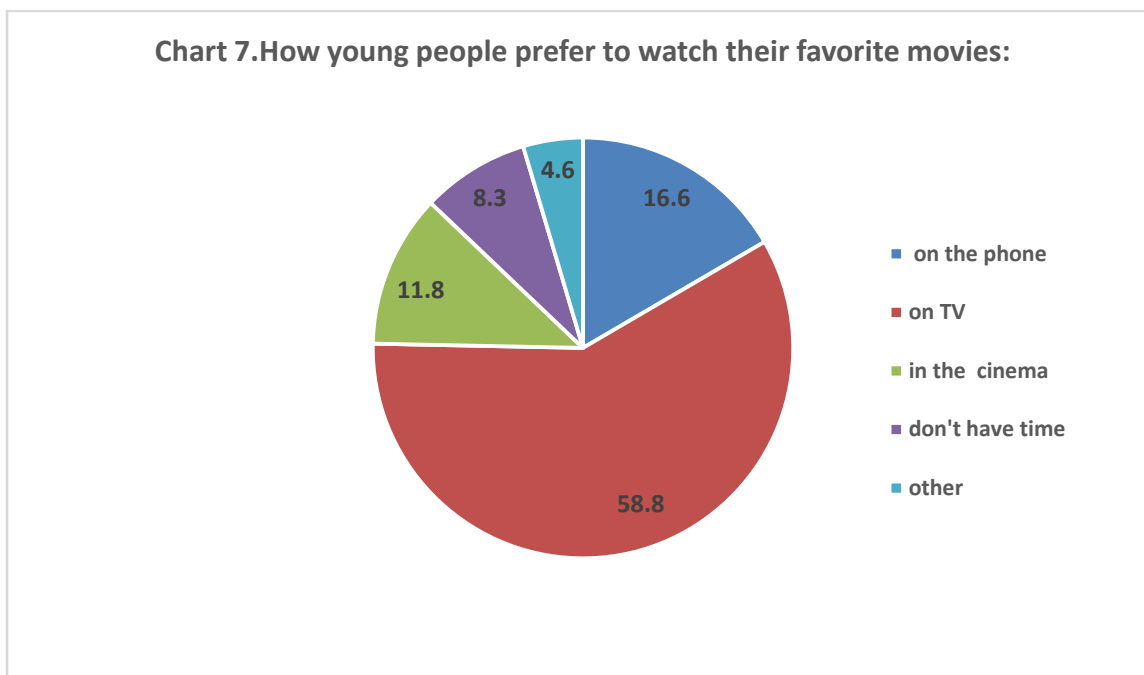
If we pay attention to the opinion of young people, most of them want to watch comedy, fiction, historical and action movies. However, nowadays most of the films in Uzbek cinematography are in the genre of drama and melodrama, and naturally these films cannot attract the attention of young people.

Also, young people admitted that they prefer to watch more films about adventure, friendship, heroes coming out of difficult life situations or young people, mysteries and puzzles, and the fight for justice with a motivational character.

7 percent of the respondents said that they prefer to watch movies about the life and love of famous people. At the same time, 2.1 percent of young people prefer to watch movies depicting a full life. It turned out that young people do not like films with social themes, only 6.3% of them like to come to help in difficult situations, life, social problems (4.5%) and preferred movies depicting loneliness (3.1%).

Today, the majority of young people (58.8%) watch movies. They prefer to watch at home on TV.

Also, 16.6% of the respondents - on the phone, 11.8% - in the cinema, 8.3% - said that they don't have time, and 4.6% chose the "other" answer and noted that they watch movies using tablets and computers. (Chart7).



So, only 11.8% of young people go to the cinema and watch movies. Most of the young people today watch movies on their phones or TVs (mostly Smart TVs). In this case, it is almost impossible to filter the films that our young people are watching, to identify foreign ideas and process them.

Today, hundreds of major streaming services such as Netflix, HBO Max, Disney, Hulu, Prime Video, Starz, ESPN Plus, MeGoGo, Amediateka have developed to such an extent that now the audience can watch the most sensational, bestseller and large films without going to the cinema and without leaving home.

23.3% of the respondents believe that the national film industry has changed for the worse in the last five years, while 27% have remained unchanged.

In turn, 42.3 percent of young people noted that positive changes have taken place in the field, and 7.4 percent indicated "other" answer.

Therefore, a wide range of young people is not aware of the reforms implemented in the field of cinematography in Uzbekistan in recent years, and young people do not feel the effect of practical efforts to develop the field.

According to young people, in order to increase efficiency in the management system of the film industry, it is necessary to be firmly under the control of the state or to be transferred to the control of the non-state sector.

42.3% of the respondents believe that it is important for the management system to be controlled by the state in the field of cinematography, and 37.7% believe that strict state control over free creativity is necessary. Only 3.5 percent of young people stated that cinematography is managed by a competitive independent non-governmental sector, and 7.4 percent admitted that management in the field should be developed freely.

9.2 percent of research participants indicated that they had no idea what to do in the cinematography management system, marking the answer “other”.

To the question “Should cinematography remain an art direction in the market economy?”, 42.3% of the respondents answered that it is an art form, 4.8% - an industry, and 12.9% - cinematography should be in harmony with art and industry, 1/ 3 percent (31.8%) had difficulty answering. 8 percent of young people - marked the answer “other” and emphasized the lack of qualified specialists and actors in the field.

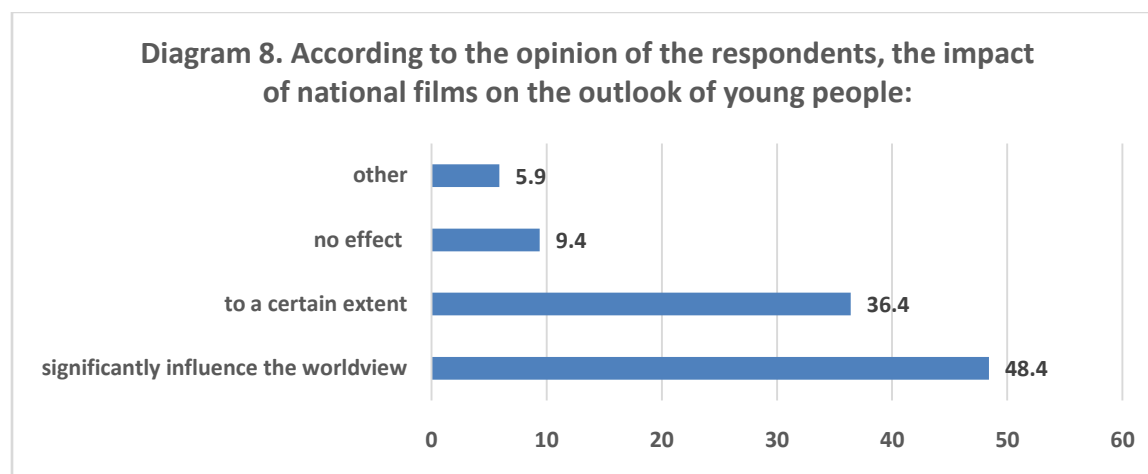
Unfortunately, the opinion of young people today does not reflect the development trends of the cinematographic industry, because world films already reflect the combination of art and industry. In the Uzbek national cinematography, the stereotypes that the cinema should be a work of art, even if the idea and ideology in the film do not reach the youth, have not been broken.

During the social questionnaire, the impact of movies on the culture, values and upbringing of young people was studied, and the opinions of young people were analyzed.

Movies for the development of a person, his worldview and is one of the factors affecting the moral condition, and today, apart from entertainment, cinema is effectively used by various initiators, marketers and political leaders to achieve certain goals, as a means of influencing the minds of people, especially young people.

Today, the film industry has become an effective mechanism for shaping the values, hobbies, and perfect world model of young people.

According to the results of the research, 84% of the respondents stated that the national cinematography influences the worldview of young people, including 48.4% of them that movies significantly influence the worldview, 36.4% - to a certain extent, and only 9.4% of them are considered to have no effect (Diagram 8).



The importance of cinematography is shown by the fact that 85% of young people believe that cinema is very important or somewhat influential.

The respondents stated that today the role of cinema in raising the morale and education of young people is incomparable (20.3%), according to 14.2%, movies have a negative impact on the education of young people. At the same time, 1/2 of young people (51.2%) are cinematographers believe that it can have a positive or negative effect on the spirituality and education of the young generation, 4.1 percent noted that it affects the behavior and lifestyle of young people.

Increasing patriotism and national pride in young people is important in the strategic development of every country. In this matter, the opinions of young people about the creation of films about the formation of national pride, patriotism and courage for today's reforms were studied.

1/2 of the respondents (46.4%) stated that it is important to create films that reflect the history of the Uzbek people, the lives of their heroes and ancestors.

Also, 26.6% of young people recognized the need to increase attention to national culture, 13.7% to the lifestyle of the Uzbek people, 6.1% to the biographical genre (life of athletes, artists and other famous people), and 7.2% to "in the "other" answer option, noted that the development of the national animation industry is urgent.

If you look at the history of the development of Uzbek society, you can see a number of exclusive historical events, figures and manifestations.

During interviews with young people on this issue, respondents expressed desire to see movies about Amir Temur, Alisher Navoi, Babur, Ibn Sina, etc. ives.

In addition, 27% of respondents are interested in the lives of medical and law enforcement officers, military personnel, and teachers.

10 percent of young people cited foreign actors as heroes - Jackie Chan, Arnold Schwarzenegger, Jean-Claude Van Damme, and others.

At the same time, the following national youth on a 10-point scale and cited foreign films, in particular:

National films: 1. "Shaitanat"; 2. "That boy"; 3. "Ilhaq"/"Ibrat"; 4. "Elparvar"; 5. "Brides' Rebellion" (Kelinlarqo`zg`oloni)/"Talk in the Neighborhood" (Mahalladaduv-duv gap); 6. "Motherland"; 7. "Mother"; 8. "Baron"; 9. "Brave"; 10. "Suyunchi".

Foreign films: 1. "Sherlock Holmes"; 2. "Home Alone"; 3. "The Fast and the Furious"; 4. "Taxi"/"Harry Potter"; 5. "Titanic"/"Ertug`rul"; 6. "Avatar"; 7. "T-34"; 8. "Gardener"; 9. "The Avengers"; 10. "Dark Intention"/"Inside".

As part of the survey, young people's attitude towards modern internet platforms as the main source of video materials was also studied.

Social networks and blogs have become a part of most young people's lives, and nowadays it is rare to find a person who does not use YouTube, TikTok, Instagram and other Internet platforms.

These platforms have become a marketing tool for young people to find their hero with the help of video, positively or negatively affecting their emotions. Also, it is important to take into account that today, through various video materials, the range of influence on the feelings and emotions of young people has expanded.

When respondents were asked about the above issue, 61% of them stated that they regularly use platforms such as YouTube, TikTok and Instagram.

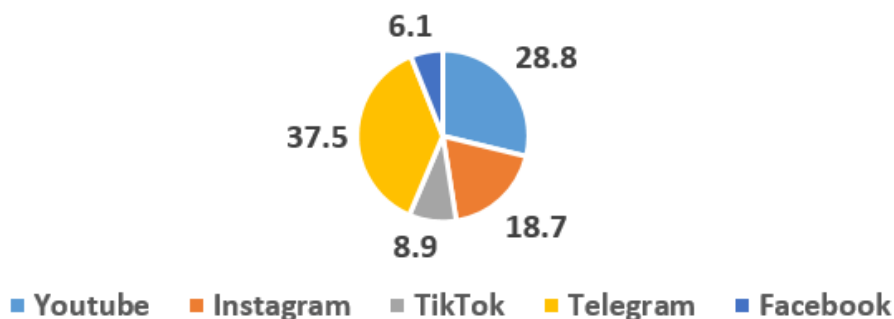
Respondents also participate as active observers (27%), active users (23.5%), amateurs (10.5%) from the platforms.

39 percent of young people chose the “other” option and said that they watch videos only through the Telegram network.

Video clips that are widely distributed through Internet platforms are also a product of the cinematography industry, and these video materials are in most cases intended for a specific audience, especially the youth group, and of course they are presented saturated with political ideology.

When analyzing which Internet platform the majority of young people use, 28.8% of them chose YouTube, 18.7% Instagram, 8.9% TikTok, 6.1% Facebook, and 37.5% Telegram (Chart 9).

Chart 9. Which Internet platform do young people use the most:



According to the majority of respondents, amateur films and videos posted on YouTube, TikTok, and other platforms are mainly aimed at highlighting negative situations among young people (37.3%) and gaining recognition among the population (29.4%).

Also, 17.4 percent of young people believe that the video materials posted on the platform should be processed by experts, 6.3 percent - that they have not heard of these platforms, and 9.6 percent - that they use the Telegram network and cannot comment on other networks, marking the answer “other”. reported.

Based on the above, it should be noted that today, young people use YouTube, TikTok, Instagram and others

Although they understand that the use of Internet platforms can have a negative impact on their behavior and lifestyle, they continue to actively use them.

The results of the social survey show that most of the youth of Uzbekistan are interested in watching movies and mainly watch foreign movies. As a result, films have a great influence on young people, and there is a great possibility of exposing them to certain ideological information and political ideology.

As long as Uzbek cinematography does not make national films artistically, ideologically and technically equal to the quality of foreign films, it cannot attract the audience, especially young people.

It should also be noted that today's Uzbek cinematographers are in no hurry to produce quality historical films. As a result, other countries interpret films about famous people from Uzbekistan based on their own ideas and ideology and refer them to the Uzbek audience.

For example, in 2019, Kazakh filmmakers shot a film about Tomaris called "Tomiris" and portrayed Tomaris as a Kazakh hero. The film was a great success on the world cinema screens and was recognized at major film festivals. In fact, Tomaris is the ruler of a tribe located in the territory of today's Republic of Karakalpakstan.

In 2013, German filmmakers shot a film about the great scholar Abu Ali Ibn Sina called "The Doctor: Avicenna's Disciple", and this film also became famous on world screens. In the film, Ibn Sina was shown as a Persian doctor. In fact, Ibn Sina was born in the region of Bukhara, which is located in the territory of Uzbekistan.

Based on the above, it can be said that Uzbek filmmakers are unable to create films that motivate the youth of our country, respond to foreign ideas with a national idea, and are worthy of world standards.

Therefore, today, in the country, there is a need to implement systematic innovations in the field of cinematography in order to protect the society from crime and violence, to increase the level of moral and legal culture of the population, including young people.

Also, when creating national films, authors should pay more attention to topics such as the life of great ancestors, history, work and justice, take a deep approach to the development of the script in order to increase its effectiveness, apply international experiences and use the services of foreign experts more widely.

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THE ROLE OF ACTIVITY IN THE PROCESS OF EDUCATION AND UPBRINGING OF PRESCHOOL CHILDREN

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ABSTRACT

Each activity is characterized by the need, the reasons, the purpose of the activity, the subject, the means, the actions carried out with the items and, finally, the result. The child acquires each activity not immediately, but gradually and under the guidance of an adult person. The variety and wealth of the child's activity, his success in mastering it depend on the educational and educational conditions in the family, in the preschool educational organization.

KEYWORDS: Activity, Creativity, Activity, Types Of Activity, Biological Systems, Need, Reasons, Purpose Of Activity, Tools, Mental And Practical Skills.

INTRODUCTION

The development of science and modern technologies is one of the priority tasks to be solved in the implementation of the socio-economic development of the Republic of Uzbekistan, in order for the Republic of Uzbekistan to enter the world markets and take a worthy place there, it is imperative to form an economic system in which the achievements of science are widely used, and in order to perfectly cope with such a responsible task, great importance has been attached to the rapid development of national science and the personnel training system.

At the new stage of development of Uzbekistan, great attention is paid to the educational and educational system. In particular, we can cite the establishment of the Ministry of preschool education, as well as several presidential decrees and decrees on the development of school education. As the times develop rapidly, the introduction of innovative technologies in the field of education, as in all areas, will continue to be a demand of the era. The President Decree of August 14, 2018 and the President Decree of September 5 "On additional measures to improve the system of management of people's education" opened up new horizons in the development of the industry[1].

In accordance with the requirements of today's dynamically developing period, many urgent tasks arose due to the need for a new approach to the content and structure of education in the face of changing modern school education. Now in modern student – learning it is necessary not to use traditional methods of education, but to form and teach them the skills of obtaining independent knowledge and striving to improve the knowledge acquired.

Therefore, it is imperative that the teacher himself has professional and specialized skills, knows how to use new modern educational technologies that meet the requirements of the current period. The purpose of the pedagogical activity of any subject teacher, in particular, primary education teachers, is to make students know how to become a mature competent person, who will be in demand in modern society in the future, prepare them for their development as a creative thinking, aspiring person, and introduce innovative technologies.

“The sign of how much the human mind is used is determined by the volume of knowledge it possesses. The more a person uses his mind, the more his knowledge and the higher his social essence. In addition to him, man is also distinguished from other creatures by many secondary features. A person, in the process of reaching the goal, goes through a number of natural and artificial barriers. To overcome these obstacles, he applies several measures and measures”[2].

One of the main qualities of an educator - educator of the present time is loyalty to his profession, ideological convictions, love of his profession, unlimited devotion to this profession distinguish the educator-educator from the owners of other professions. Because in preschool educational organizations, the implementation of educational work at a high level depends only on the teacher and his professional training.

Our children are young people with a bright future of our independent Uzbekistan. Huge changes, ups and downs await them in their future lives. Today, all aspects of life are changing rapidly. The changes taking place require the adaptation of the growing younger generation to a constant and perfect life.

MAIN PART

In order to prepare our children to find a solution to the problems that are waiting for them in the future in a timely manner, they must be taught to study and rehearse tirelessly throughout their lives. The attention of the educator of the preschool educational organization and adults to the child is important in the fact that the child will become a perfect person in the future and find his place in life.

The main factor in the realization of such a nationwide goal as the education, upbringing of the child, ensuring his physical, mental and spiritual maturity is the increase in his interest in education.

The activity of the growing younger generation contributes to the assimilation of social historical experience, on the basis of which various types of activities are formed, such as cognition, visual, play, the simplest labor and learning, as well as its treatment[3]. In the process of education and upbringing, the child shows activity, mastering a certain activity, at the same time mastering knowledge, skills, skills related to this activity. On this basis, various abilities and personality traits are formed in the child[4].

Each activity is characterized by the need, the reasons, the purpose of the activity, the theme, the tools, the actions carried out with the items and, finally, the result. The child acquires each activity not immediately, but gradually and under the guidance of an adult person. The variety and wealth of the child's activity, his success in mastering it will depend on the conditions of education in the family, in the preschool educational organization.

The simplest types of treatment of an early-age child with an adult develop in him his need for impressions, form his imagination. The activity of children increases as they master new ways of

acting. The level of activity of the child, his development will also depend on heredity, imitation. In the first years of his life, the main types of children's activities will be guidance, research activities, which will include dealing with adults and working with items. Since educators are dealing with children, they bring them into the world of items. So with way, children acquire activities related to specific items. In this, the circulation itself becomes a necessary need for the child.

The organization of activities related to items is one of the tasks of raising children both in the family and in the preschool educational organization, since all cognitive processes, goals and behavioral reasons develop in this activity. In this activity, children, under the guidance of educators, master the initial knowledge of the characteristics of the items, the actions to be performed with them.

For example, when a child is two and a half years old, the activity and handling associated with objects rises to a much higher level of development, creating a basis for the transition to play and pictorial activity. In the communication and activity organized by adults, the first manifestations of self-awareness are formed in children. At this age, the child begins to be able to distinguish himself from the people around him, to realize his capabilities.

If the activity and independence of children of the early age occurs directly under the participation and influence of a large person, then by the age of 4-6, children are increasingly independent of various activities, joining at their own discretion, in which the role of consciousness increases. In the play activity of children of this age, the activity of his social cognition develops[5]. During educational activities and games on the agenda, which are held under the guidance of educators, children master various methods of action, knowledge about items, their characteristics and signs. Children understand spatial concepts, space and time relationships, connections to similarity and homogeneity.

Action games, on the other hand, help the child to develop movements, to find a way one in space. In joint games, children realize and assimilate the relationship between people, the importance of coordination of movements, expand their perception of what is around them.

In older preschool children, the content of game activity will be diverse, and the possibilities of comprehensive development will expand. Any game contributes to the development of imagination, the deepening of knowledge about the surrounding reality, about the work of people, the formation of public characteristics of the individual.

In a preschool educational organization, regular labor assignments given to children by an educator educate and develop skills to subordinate their activities to public interests, try to bring social benefits, rejoice in the overall results of labor[6].

Even the simplest educational activities in everyday activities contribute to the assimilation of knowledge about the environment, social life, people, as well as the formation of mental and practical skills. If at the age of 3-4, during education, children's attention is focused on specific facts and phenomena in the life of nature, people, then teaching children 5-6 years old will be aimed at mastering important connections and relationships and generalizing connections, as well as forming the simplest concepts, which will lead to the development of thinking in children[7]. Mastered knowledge and developed mental abilities are used by children in a wide variety of games and labor. All this affects the development of the child's personality, forms an interest in the new content of activity in the child.

In preschool age, the correct upbringing and development of the child's needs, feelings, goals reaches such a level that it allows the child to switch to regular schooling at school.

In preschool age, the child shows activity, creativity and seeks to fulfill the requirements that adults impose on his behavior and activity.

Each type of activity, content and structure, socio-historical character has an objective impact on the younger generation. The educator achieves the expected results only when he helps to form new behavioral qualities, instilling in the educator the need for strong activity.

Hence, based on the rule on the leadership role of activity in the upbringing and development of the younger generation, it is necessary to organize his life in a preschool educational organization and family in such a way as to be rich in various types of activity.

The content, means, methods of education and upbringing given to the younger generation are explained by the process of development of children, their age characteristics. When working with small children, the educator must take into account that they are not completely adapted to independent life.

In subsequent age groups, the independence and adaptation of the child increases significantly, in accordance with which the tasks, content, tools and methods of educational and educational work change. The level of development that a child has reached by the end of preschool age depends on the content, consistency of the educational work carried out with them.

Conclusion

The age at which each age period is lived is determined by the degree of maturation of the biological systems of the organism, their functions, as well as the life experience of a person, the volume of his knowledge, types and content of activities.

Along with age, the leading type of activity changes. However, the level of mental development of an individual is not only the result of the years lived: the system of upbringing and education at any age, especially in childhood, has a decisive influence on the activity and activity of the individual.

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