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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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INSTITUTIONAL MECHANISMS OF STRENGTHENING AND DEVELOPING INTERPARLIAMENTARY RELATIONS

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ABSTRACT

The article examines the content of "parliamentary diplomacy" as a means of elucidating a specific competence of the parliament in the field of foreign policy, as well as the interpretation of the parliament as diplomatic relations. The author proposed the definition of parliamentary diplomacy in the article as a representative body of the national state in the field of foreign policy, aimed at ensuring political stability and with appropriate limited powers.

KEYWORDS: *Parliament, Diplomacy, Mutual Relations, Political Stability, Inter-Parliamentary Relations, Cooperation, Stability, Dialogue Platform, Parliamentary Friendship Groups and Parliamentary Research.*

INTRODUCTION

The Institutional mechanisms of parliamentary cooperation help to formalize and systematize parliamentary participation and cooperation between countries. These mechanisms can take various forms, including bilateral agreements, parliamentary forums and joint committees. Bilateral agreements are formal agreements that define the parameters of parliamentary cooperation between two countries. These agreements can cover a range of issues, from trade and investment to security and regional stability. Also, Parliamentary Forums are multilateral organizations that bring together parliamentarians from different countries to discuss mutual interests. It should also be noted that these forums can be a platform for deputies to exchange information and best practices, to develop collective approaches to solving common problems.

The examples of parliamentary forums include the Inter-Parliamentary Union (IPU), the ASEAN Inter-Parliamentary Assembly (AIPA) and the Parliamentary Assembly of the Council of Europe (PACE)¹. Joint committees are another mechanism of parliamentary cooperation between countries. These committees consist of deputies of both countries and are tasked with studying issues of mutual interest. Joint committees can also provide a platform for deputies to communicate, share information and develop recommendations for their respective governments. Other institutional mechanisms of parliamentary cooperation include parliamentary diplomacy units, parliamentary friendship groups, and parliamentary research services. Parliamentary diplomacy units are special units responsible for managing international relations and cooperation within parliamentary organs. Parliamentary friendship groups are informal groups of deputies from different countries who share a common interest or concern. Parliamentary

Research Services provides research and analytical support to deputies on issues which make them interested, including foreign policy and international relations. Institutional mechanisms of parliamentary cooperation help to formalize and systematize parliamentary participation and cooperation between countries. These mechanisms can facilitate communication, information sharing, and the development of common approaches to common problem solving. Institutional mechanisms of parliamentary cooperation help contribute to a peaceful, prosperous and democratic world by promoting greater understanding and cooperation among countries.

INTERPARLIAMENTARY ORGANIZATIONS (IPO)

Today, IPOs (Inter-Parliamentary Organizations (IPOs)) have become international organizations that bring together representatives of different parliaments to discuss issues of mutual interest, they are important as a platform for bilateral and multilateral dialogues, exchange of experience and action towards common goals. The most popular IPOs include the Inter-Parliamentary Union (IPU), the European Parliament (EP) and the Parliamentary Assembly of the African Union (AU)².

For example, the IPU was founded in 1889 and is the oldest and largest organization of national parliaments in the world. Currently, it has 179 members of parliament and is committed to promoting democracy, human rights and gender equality.

Inter-Parliamentary Organizations (IPOs) are international organs that bring together representatives of different parliaments to discuss matters of mutual interest, and once again recognize that they are a platform for dialogue between parliamentarians and representatives of countries, the oldest and largest of these organizations was established in 1889. It should be noted that it was established and currently exists as an Inter-Parliamentary Union with 179 members of Parliament.

Other IPOs include the European Parliament (EP), which is a parliamentary institution of the European Union (EU) and represents more than 447 million citizens in 27 member states, and the African Union (AU) Parliamentary Assembly, which is made up of elected representatives. There are 55 member states of the African Union. IPOs work in different ways, but they usually organize conferences, meetings and other events to promote communication and cooperation between deputies. They also conduct research, publish reports and make recommendations on democracy, human rights, gender equality and other pressing issues. Through these activities, the IPO promotes international cooperation, builds relationships between national parliaments, and promotes democratic institutions and practices around the world³.

In addition to IPU, EP and AU, there are many other IPOs operating in different regions and on different issues. For example, the Asian Parliamentary Assembly (APA) brings together parliamentarians from across Asia to promote regional cooperation, while the Global Organization of Parliamentarians against Corruption (GOPAC) works to promote transparency, accountability and integrity in government.

In general, IPOs play an important role in strengthening and developing inter-parliamentary relations. By providing a platform for parliamentarians to engage in dialogue and work towards common goals, these organizations help to build trust and mutual understanding between national parliaments and develop cooperation on key issues at the international level.

PARLIAMENTARY DIPLOMACY

Parliamentary diplomacy refers to the use of parliamentary channels to promote communication and cooperation between countries. Deputies can play an important role in developing international cooperation, establishing relations and resolving disputes. Some countries have established formal parliamentary diplomacy programmes, such as the UK's All Party Parliamentary Groups (APPGs).

For example, the UK's APPGs bring together deputies from different parties to focus on specific issues such as human rights, climate change and international trade. These groups provide forums for deputies to exchange ideas interact with stakeholders and raise awareness of key issues. Parliamentary diplomacy refers to the use of parliamentary channels to promote communication and cooperation between countries. MPs can play an important role in developing international cooperation, establishing mutual relations and resolving disputes. Parliamentary diplomacy can take many forms, including interparliamentary dialogue, parliamentary exchanges, and informal networks of members of parliament.

One example of parliamentary diplomacy is the UK's All Party Parliamentary Groups (APPGs). The APPG brings together deputies from different parties to focus on specific issues such as human rights, climate change and international trade. We noted that these groups also serve as a forum for MPs to exchange ideas, engage with stakeholders and raise awareness of key issues. Another example of parliamentary diplomacy is the Parliamentary Assembly of the Organization for Security and Cooperation in Europe (OSCE PA). The OSCE PA consists of representatives of 57 countries of Europe, Asia and North America and serves to ensure democracy, human rights and security in the region. Through the OSCE PA, MPs engage in dialogue, monitor elections and conduct fact-finding missions to facilitate conflict resolution and reconciliation.

Parliamentary diplomacy can also include bilateral and multilateral exchanges between MPs from different countries. For example, in 1975, the US-Japan parliamentary exchange program was established in order to develop mutual understanding and cooperation between the two countries. The program includes the visits of deputies of the two countries to meet their counterparts and communicate on important issues, parliamentary diplomacy serves as an effective way to establish relations and develop cooperation between the countries⁴. MPs can use their positions as elected representatives to communicate and promote common interests, helping to create informal networks of members of parliament that can play a valuable role in promoting international cooperation and understanding.

Parliamentary diplomacy can be a powerful tool in ensuring peace, stability and development throughout the world. MPs can use their influence to resolve conflicts peacefully, promote human rights and democratic values, and support sustainable development and economic growth. In addition to inter-parliamentary dialogue and exchanges, parliamentary diplomacy can also involve cooperation with civil society organizations, academic institutions and other stakeholders. MPs can help promote communication and understanding between different groups and work towards common goals that benefit society as a whole.

One of the strengths of parliamentary diplomacy is its ability to operate independently of government policies and political programs. Members of Parliament can communicate and build relationships with their counterparts in other countries, even where the governments do not have formal diplomatic relations. It helps to build trust and mutual understanding between countries and helps to resolve conflicts peacefully. At the same time, parliamentary diplomacy

complements traditional diplomacy by providing a broader and more inclusive approach to international relations. By working with civil society and other stakeholders, MPs also help promote more participatory and democratic approaches to international decision-making.

In general, parliamentary diplomacy has the potential to play an important role in developing international cooperation, establishing relations and resolving conflicts. By using their position as elected representatives, MPs can contribute to a more peaceful and prosperous world for all.

BILATERAL PARLIAMENTARY COOPERATION

Bilateral parliamentary cooperation means cooperation between parliamentarians of two countries in solving issues of mutual interest. This type of cooperation can take various forms, including parliamentary delegations, joint committees, exchange of ideas and information. For example, in 1975, the US-Japan parliamentary exchange program was established in order to develop mutual understanding and cooperation between the two countries. The program includes the visits of deputies of the two countries to meet their counterparts and communicate on important issues. Bilateral parliamentary cooperation is important as it allows MPs to develop relationships and build trust with their counterparts in other countries. By participating in the dialogue and exchanging information, it is also considered an important direction for the deputies to better understand the problems faced by their colleagues and to cooperate in developing solutions that will benefit both countries.

Bilateral parliamentary cooperation means cooperation between parliamentarians of two countries in solving issues of mutual interest. This type of cooperation can take various forms, including parliamentary delegations, joint committees, exchange of ideas and information. For example, in 1975, the US-Japan parliamentary exchange program was established in order to develop mutual understanding and cooperation between the two countries. The program includes the visits of deputies of the two countries to meet their counterparts and communicate on important issues. Bilateral parliamentary cooperation is important as it allows MPs to develop relationships and build trust with their counterparts in other countries. By participating in the dialogue and exchanging information, it is also considered an important direction for the deputies to better understand the problems faced by their colleagues and to cooperate in developing solutions that will benefit both countries.

Another example of bilateral parliamentary cooperation is the US-UK Parliamentary Exchange Program, which allows US and UK MPs to exchange ideas and information on issues of mutual interest, including trade, security and democracy. It has been noted several times that through these exchanges, deputies develop relations and establish mutual understanding between the two countries, contribute to the development of policies that serve mutual interests. Examples of bilateral parliamentary cooperation include the Australia-Indonesia Parliamentary Cooperation Group. This group brings together MPs from Australia and Indonesia to discuss issues of mutual interest, including economic development, trade and regional security. The group also supports people-to-people exchanges and cultural events that promote mutual understanding and cooperation between the two countries.

Bilateral parliamentary cooperation also contributes to the development of strong diplomatic relations between countries, by communicating with their counterparts in other countries, deputies help to build relationships and strengthen mutual understanding between governments. And can help foster cooperation on a range of issues from investment to security and regional stability. In addition, bilateral parliamentary cooperation can be a powerful tool for the

development of mutual understanding and cooperation between countries. Through the development of mutual relations and exchange of information, MPs will work together to develop policies and solutions that are beneficial to both countries and promote mutual interests.

Bilateral parliamentary cooperation can serve to develop a more effective foreign policy. Deputies play an important role in the formation of foreign policy by expressing opinions and issues that concern their electorate. By communicating with their counterparts in other countries, MPs help shape their governments' views and attitudes towards each other and contribute to more positive and productive relations. At the same time, bilateral parliamentary cooperation helps to increase accountability and transparency in foreign policy. Through their oversight and oversight functions, MPs can ensure that foreign policy decisions are in the best interest of their citizens and are made fairly and transparently. Bilateral parliamentary cooperation serves as a platform for promoting democratic values and human rights. By communicating with their counterparts in other countries, MPs help to increase respect for human rights and democratic values and cooperate in solving pressing problems such as corruption, governance and the rule of law. Bilateral parliamentary cooperation helps promote economic development and regional stability. By working together to promote trade and investment, MPs can help create jobs and opportunities for their constituents. They can also contribute to the development of regional stability by promoting dialogue and cooperation on issues such as border security, disaster management and regional integration.

In conclusion, it can be said that bilateral parliamentary cooperation plays an important role in increasing mutual understanding, cooperation and mutual interest between countries. By communicating with their counterparts in other countries, MPs work together to develop policies and solutions that solve common problems and promote mutual interests and MPs contribute to the development of a peaceful, prosperous and democratic world through their activity and cooperation. is appearing as the demand of the day. Parliamentary cooperation plays an important role in increasing mutual understanding, cooperation and mutual interest between countries. Through communication, information sharing and joint problem solving, MPs can promote democratic values, human rights, economic development, regional stability, conflict resolution, citizen participation and global governance. Deputies can contribute to the development of a peaceful, prosperous and democratic world through their activity and cooperation.

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EARLY LEGAL-TERMINAL DICTIONARY BOOKS WRITTEN IN THE FIELD OF FIQH SCIENCE, SUCH AS “TILBATU-T-TALABA”

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ABSTRACT

The article talks about the work "Tilbatu-t-talaba" by the great scholar Abu Hafsnasafi, who left a great example for the time he lived and for today, and reached the highest heights in Islamic sciences, and other books written in the style of this work.

KEYWORDS: *Tilbatu-t-talaba, fiqh, jurist, Lisanu al-arabi, Gharib al-Qur'an and al-Hadith, Dar al-Saqafa, Lugaat al-fiqh.*

INTRODUCTION

Abu Hafsnasafi was considered a great scholar of his time and left many books behind him. The book that gives information about the style of writing below is also written by that person. At first this book was not written yet. One day, his students came to the scholar, who wrote books in all fields of Islamic sciences and was watering the young generation with the fountain of knowledge, and complained that they were facing some jurisprudential terms and that it was difficult to understand him. As a result of this incident, the scholar started to write a book containing jurisprudential terms, words and terms related to Hanafi jurisprudence, which would be easy for students to understand when reading.

In the preface of this book, the scientist mentions this and says that: “a group of scholars came to me and asked me to explain the words that they could not understand in scientific and literary quotations...”¹

MAIN PART

After the book was written and brought to the attention of scholars, the book became famous. There were some important reasons for this. The copy of this book that is being researched in us is the copy that was edited and prepared for publication by Sheikh Khalid Abdurrahman al-Aq, the head of the "Public Fatwas Office" in Damascus, and the third edition was published in "Dor an-Nafois" publishing house in Damascus in 1436 AH, 2015 AD. The first edition of this book was published in 1993, and the second edition was published in 1999. It should be mentioned at this point that during the research of this edition of "Tilbatut Talaba" I came across that Mudarris Sheikh Khalid Abdurrahman al-Ak always used the phrase "Allah's mercy be upon him" when mentioning the name of the scholar.

The author of this book, scholar Abu Hafsnasafi, through this book, appeals to the students who are experts in the fields of Islamic sciences to encourage their love for these sciences, to help them and to explain to them the information that they do not understand and are difficult. he was

hard-working and very greedy for this work. For this purpose, he has written this useful book for them, using a style and format that is clear and understandable. The book is written in such a way that wide meanings are revealed through short words and explanations. This book named "Dictionary of Hanafi jurisprudence" deserves recognition that it covers a wide range of meanings even though it is written briefly.

This wonderful book is limited to specific vocabulary rules, jurisprudential words and phrases. We can see that they are satisfied with targeted, short-term tariffs. The scholars of jurisprudence followed the path of explaining and abbreviating jurisprudential words and phrases. Alloma's way of writing this book differs from that of other linguists in that he was far from adding many extraneous things to the translations of words. He did not expand it unnecessarily.

The above-mentioned statements were among the general techniques used by the scientist. As for the scientific methods used by that person, the author is used to writing his book, first of all, the dictionary meanings of the words are given first. After that, he gives their jurisprudential and terminological meanings. Then he gives them proofs from Qur'anic verses and Prophetic hadiths. He cites evidence as proof of what he said above, or quotes from some istilahs. Often, he does not provide evidence for such idiomatic meanings of words.

There are different narrations about Allama's teaching to humans and jinns. That is why he was called the mufti of humans and jinns.² The author (may Allah have mercy on him) begins the names of fiqh books and their chapters with their istilah names. After that, without limiting fiqh topics, he begins to quote important terminology and fiqh words and very rare words in each chapter and paragraph.

The scholar chose this book as the main object among Hanafi books. After that, he gave the explanatory foundations of the science of vocabulary and the science of interpretation, which are rare in his books of hadith, tafsir, dictionary, fiqh and other books of the Hanafi school. Abu Hafsnasafi relies on the above knowledge in his book. It is interesting to note that the allama rarely mentions where and from what source this rare information was taken from the book.

At the same time, in order to prove his opinion, he gives proofs from the hadiths of the Prophet (pbuh). The most interesting thing is that when quoting hadiths, their authenticity and hasan are not taken into account. The reason is that the scientist relies on the narrations that have reached him. It should be said that among those narrations there are some authentic ones and some bad ones. Sheikh Khalid Abdurrahman al-Ak, a scientist who worked on this book, was a witness to the above circumstances and expressed his opinion about it in the section on extracting the correct hadiths.

This book is among the useful and rare books along with its merits and demerits. It enriches students who are in search of knowledge with wide and abundant scientific information.

The fact that Sheikh Khalid Abdurrahman al-Ak, after describing the writing of the book, at the end prayed to Allah for Abu Hafsnasafi, is also a proof that this work left by the scholar received a deep place in the attention of later scholars.

Many books have been written in the Islamic world, such as this rare work, whose price is quoted above. In particular, the scholars of the four sects of "Ahli Sunnah" have done great work in this regard. Islamic scholars emphasize that Allah Almighty gave all the knowledge of the Holy Qur'an and Hadith to this Muslim community only. The Arabic language as a language is the beginning of the above sciences. The language of the Holy Qur'an, which is the basis of these

sciences, that is, the language of revelation, is also Arabic. Muhammad, the true prophet, also spoke Arabic. As a result of studying the history of the Arabic language, it can be seen that Allah has always protected this language from being lost and disappearing. The past is a witness to this. At the same time, this language has always survived changes and distortions. Many scholars from the Islamic world have done a great service for this language to reach our time in this state. Scholars kept this language in their hearts and transmitted it from mouth to mouth. They left complete information about this language in their works. The proof of this can be found in their dictionary books.

It can also be said that not only met, but large dictionary books on this language were left as a legacy by scientists. The linguists of Islam have been given so much devotion and zeal by God Almighty to preserve the Arabic language that the world has not yet been created. All aspects and aspects of the language have not been revealed. That language is not very deep. As a proof of the above points, it can be said that the fourteenth century has passed since the Arabic language was embodied as the language of the Islamic religion, and it has not yet experienced any changes or defects. Such a great grace given to Islamic linguists is certainly a gift from the Creator. It is said in the Holy Qur'an: "That is the grace of God." He gives it to whomever He wills, Allah is the possessor of great grace.³

Therefore, the Arabic language is considered the core of Islamic sciences. For this purpose, brief information about the characteristics of the Arabic language was given above. Before entering and studying linguistics, the researcher must have sufficient knowledge of that language. All the Muslims of the world have enough knowledge about the Arabic language, which is the goal of the subject. Now the aim is to explain below when and by whom the earliest Arabic dictionary books on Islamic sciences were written.

It is well known that the most common books of the Arabic language are idiomatic books. Among the books of the earliest dictionary collections are the book "as-Sihah" written by Abu Nasr Ismail ibn Hammad al-Jawhari, who died in 393 AH, and the African scholar Jamaluddin ibn Manzur al-Afriqi, who passed away in 711 AH. The book "Lisanu al-Arobi" and the book "al-Qamus al-Muhit" written by Majiduddin Muhammad ibn Yaqub al-Firuzibadi, who died in 817 AH, and other books can be cited as examples.

At this point, it can be said again that in the beginning, the Qur'anic verses and some hadiths were difficult for the Arabs to understand, and there were words with one meaning and another meaning. . Many books have been written that reveal all the meanings of such words. These books are also among the dictionary books. Among such dictionary books is the book "Gharib al-Qur'an" by ibn Qutayba al-Daynuri, who died in 276 AH, a great scholar who grew up in the land of Mowarounnahr, and in the field of Arabic linguistics, the Arabs themselves are highly recognized. The book "al-Faiqiyghorib al-Hadith" by scholar Mahmud al-Zamakhshari, "al-Majmu' al-Mug" by scholar Abu Musa Muhammad ibn Abi Bakr al-Madani al-Isfahani, who passed away in 581 AH The book "iysfyghotibayn al-Qur'an wal-Hadith" by Majmuddin Abi al-Saadat al-Mubarak ibn Muhammad, a scholar known as ibn al-Asir al-Jazari, who died in 606 AH The book "Nihayat fi ghariyb al-hadith wa al-asar" and other books are included. The most important thing is that all the books written on the subject of "Ghoryib al-Qur'an and al-Hadith" were published and printed in printing houses during this period. We can find many other general and special books written on this topic.

It is also noteworthy that the jurists who are engaged in the field of jurisprudence have also inherited large dictionary books in the science of jurisprudence. What they did in these books was mainly to clarify fiqh terms and terms that are difficult to understand. Most importantly, many scholars from all four sects of Islam have written fiqh dictionary books based on their sects. What they wanted to write these books was to deeply illuminate and explain the meanings of the shari'i interpretations and terms of the jurisprudential schools. With this goal in mind, the great imam NajmuddinabuHafs Umar ibn Muhammad al-Nasafi wrote the terminological dictionary book "Tilbatut-talaba" based on the Hanafi school. It is this book that is intended to be researched and studied at this time. It is this book that will be of great help in opening the doors of this science for those who study jurisprudence. The reason is that in order to fully understand the subjects of jurisprudence, one must understand all the sentences in it. This book will help a lot in this work. In the same way, one of the scholars who wrote books on the reforms of jurisprudence, the scholar al-Muttariziabu al-Fath Nasir ibn Abdussayyid, who died in 616 AH, is the book "al-Mughrib fi tarib al-Mu'rib". In this book, it can be seen that jurisprudential terms are studied and justified based on the Hanafi sect. Sheikh Qasim al-Qawnavi is another scholar who wrote a jurisprudential dictionary. He died in 987 AH.

The scholar's book is called "Anyasu al-Fuqahaifiytarifat al-Alfaziwa al-Mutadavilatibayna al-Fuqahai".⁴ This book is also written according to the order of fiqh books. In this book, the scientist paid great attention to revealing the dictionary meanings of words.

Another scholar, jurist of the Hanafi school, known as "Masnafat", was Ali ibn Majudidin ibn al-Shahirudi al-Bistami, who died in 875 AH. The dictionary written by him is called "al-Hududwa al-Ahkam al-Fiqhiyya". In this book, the scholar has compiled the shari'i concepts and meanings of jurisprudential words. Fiqhi defined the limits of judgments in words. For example, he defined what the word "Wajib" means and where is its Shariah limit. Another important aspect of this book is that it also explains the common names of chapters and sections and lays them out in a clear order. Such arrangement of jurisprudential chapters and sections can be found in the dictionary of jurisprudential reforms of Ibn Nujaym al-Misri, who died in 970 AH, known as "ZaynulObidiyn Ibrahim".

We can see that all the books written on fiqh terms and istilahs and all the scholars who wrote them were written in the Hanafi school. Below are the books written in the other three sects of "Ahli Sunnah".

Scholars of the Maliki school, founded by Imam Malik, a disciple of Imam Abu Hanifa, also left a great legacy. They also achieved many results in all areas of Shariah sciences. They also did great work in jurisprudence. We can see the result of this in the books they wrote on the first fiqh terms and terms. For example, scholar Izzuddinabu Abdullah Muhammad ibn Abdussalam al-Umawi al-Tunisi, who died in 749 AH, wrote a book on jurisprudential terms. He named the book "Tanbih al-Taliblifahmi ibn al-Hajib".⁵

In fact, this book was written as a commentary on all the words of the book "Jami' al-ummahat fi fifiqhi Malik" by the scholar Abu Umar Usman, known as Ibn Hajib, who passed away in 242 AH. The book "Tanbih al-Taliblifahmi ibn al-Hajib" was thoroughly studied by a scholar named Ibn Abdussalam, and he rewrote the phrases in the order of the Arabic alphabet. Another book written in the Maliki sect was written down by a scholar named Ibn Abdullah ibn Muhammad ibn Urfa. He died in 803 AH. The name of his works is called "Al-Hududfiy al-Taarif al-Fiqhiyya". This book, in turn, has been printed in many editions and is widely distributed.

A mujtahid scholar known as another disciple of Imam Abu Hanifa, the founder of the "Shafii" madhhab, Imam Shafii, has also done great work in this regard. Among them, al-Imam Abu Mansur Muhammad ibn Ahmad al-Azhari al-Haravi. This scholar has written such a useful book that greatly helps to understand the science of jurisprudence; this book has revealed its secrets for all the jurists to have a deep understanding of the science of jurisprudence. The science of fiqh was seen as a book of tafsir for enlightening jurists. The main program for jurists was a book. With the help of this book, there was no problem for jurists to encounter any unfamiliar and incomprehensible words. If such a situation happens, the answer to it is definitely found in this book. This scientist died in 370 AH. He named this rare book, which he left for the next generation, "Al-Zahirfiyghoryb al-foz al-shofii". This book was published by a scientist named Ihsan Abbas at the publishing house "Dar al-Saqafa" in Beirut. Abu Zakariyya Muhyuddin ibn Sharif al-Nawawi, a scholar and one of the great imams, who wrote such a rare book and made a great contribution to the development of the Shafi'i madhhab. He died in 272 AH. His famous book is called Tahzib al-asmaiwa al-lugaati. In the book, he collected almost all the jurisprudential and terminological words related to the school of Imam Shafii. In addition, the scientist wrote another book. He named his book "TahrirAlfaz al-Tanbihi" or "Lug'at al-Fiqh". This book was published by the publishing house "Dar al-Qalam" in Damascus under the supervision of a scholar named Sheikh AbdulghaniAddaqri.

Imam Abulabbas Ahmad ibn Muhammad ibn Ali al-Fayumi al-Muqri was another scholar who left a deep mark in the history of the Shafi'i sect with his knowledge and research. He also wrote a jurisprudential dictionary that was of great benefit to the science of jurisprudence. The scientist left the mortal world in 770 AH. The name of the scholarly book is called "Al-Misbah al-Munirfiyghori al-sharh al-kabirlirofiiy". This book of the scientist is very famous among the people of science.

The first dictionary books written on the basis of the three sects of Ahl al-Sunnah and al-Jamaa were mentioned above. The fourth school, the Hanbali school, founded by Imam Hanbal, also wrote books of istilah dictionary. For example, Allama Muhammad ibn Abulfath al-Bali al-Hanbali, who died in 709 AH, wrote the book "Al-Mustalahot al-Fiqhiyyawa al-Alfaz al-Ghorbiyya al-Warida fi kitab al-Muqni" of Imam Muwaffaquddin ibn Quddoma al-Maqdusi. Commenting on the book, he wrote a dictionary book, which is very rare in Hanbali jurisprudence. This source, in turn, is published in large numbers.

In addition to these books written in four sects, many more books can be cited as examples. For example, there is a book in Hanafi jurisprudence, which is considered a very rare source, and which is recognized by world scholars. That book is called "Al-Hidaya". The writer of this book was Burkhaniddin al-Marginani, a scholar who was one of the disciples of Abu Hafsnasafi, who grew up in the land of Mowarounnahr. What makes this book so noteworthy is that it is one of the main sources not only in the Hanafi madhhab, but also in other madhhabs. This book is even used as a rebuttal to the Zahiri school of thought.

There is a book called "Bidayatu al-mujtahid", which was written by AllamaIbnRushd. This work is also widely used by the scholars of the four madhhabs and specifically in Maliki's jurisprudence for the clear understanding of jurisprudential terms. Imam Ghazali's book "Al-Wajiz" is available, and this book is also deeply used in the Shafi'i sect. Ibn Quddama's book "Al-Muqni" is available, and this work is written in Hanbalifiqh. Ibn Hazm's book "Al-Muhillah" was written in the Zahiri sect.

CONCLUSION

The above-mentioned scholars and their dictionary books in Islamic sciences were an example like a drop from the sea. It is impossible to stop talking in this area, of course.

In conclusion, it can be said that Islamic scholars founded the first science of lexicology. Those who have left a great legacy in this field. Researchers have not finished studying the books they left behind even in this century. Research work is being carried out on a large scale. In particular, significant work is being done in this regard in Uzbekistan. In order to support these works and to convey the heritage of the ancestors to the younger generation, the research of the work of the great scholar Abu Hafsnasafi "Tilbatu-t-talaba" was started with the help of the students.

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THE IMPORTANCE OF TAWHID IN SPIRITUAL EDUCATION

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ABSTRACT

This article provides evidence from Islamic scholars on the existence and oneness of the Creator of the universe. Other teachings are also presented. These views are refuted by Islamic scholars. The idea that the Creator is not in any space is reinforced. Data are obtained from reliable sources.

KEYWORDS: Religion, Idea, tawhid, shirk, Monotheism, Polytheism, doctrine, knowledge, a life, unity, will, quality, heathen, Christians, Naturalists, Astrology, Ahuramazda, Ahriman, Light, Darkness, Temperature, cold, humidity, dryness, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

INTRODUCTION

The main idea of Islam is to believe that Allah is the only one. In fact, a person's Muslim status is determined by his attitude to this faith. In other words, a Muslim believes that Allah is One, He has no partners.

Sanawis, heathens, Christians, naturalists and astrologers opposed this belief.

The pagans and pagans believed that there are two gods: One is the creator of good and the other is the creator of evil. Some of them called the name of the creator of good as Yazdon or Ahuramazda, and the name of the creator of evil as Ahriman. Others called the name of the creator of good as Light, and the name of the creator of evil as Darkness.

Christians said that the Creator is the third of the three and expressed it with three foundations: Being, Knowledge and Life. Some of the Christians expressed it differently: those who meant the Father - Allah Almighty, the Son - those who meant Jesus, and the Wife - those who meant our mother Maryam. Allah, the Exalted, is greater than what they all say [1:39].

Some naturalists believed that the basis of the world is four: temperature, coldness, moisture and dryness. That is, they said that everything in existence is composed of these four elements. They put forward the idea that these four elements are eternal.

Some of the astrologers attributed the ratio of Creator to seven things: Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon.

Islamic scholars say that the Creator is the only God, and this is confirmed by the Qur'an and the Sunnah. Of course, non-Muslims do not accept the evidence from the Qur'an and the Sunnah. Therefore, Islamic scholars try to prove the unity of the Creator with intellectual arguments.

Existence cannot be outside of the following three forms:

- Obligatory existence. What is necessary to exist is called wajibul wujud. At the same time, it is not imagined that such a thing was created. It is eternal and eternal. It can only be used in reference to Allah Ta'ala.
- Possible existence. Such a thing is imagined to exist and not to exist, that is, not to be created at all, or to be created. Everything in existence can either exist or not. That is why all of them are possible.
- A non-existent existence. Something that cannot be imagined to exist or be created. For example, the question whether Allah can create another Allah is inappropriate. After all, this is impossible, impossible. That is why we call such a thing an impossible existence [7:23].

We have mentioned that the Creator exists according to his kind, i.e., there must be "Obligible existence". After all, to say that God does not exist leads to saying that existence arose by itself. Modern science proves that nothing happens by itself. So, existence, people in it, all things were created.

Therefore, only the Creator is considered a necessary being. And this thing is imagined to be only in one Being. The proof of this is that if there are two creators, one of them willed to create life in one body, and the other willed to create death in the same body, in such a case either the will of both will be fulfilled or the will of only one of them will be fulfilled. The will of both cannot be fulfilled. Because one body cannot be both living and non-living. If the will of one of them is fulfilled and the other's is not increased, the fact that the will is invalid will be subjugated. And the subjugated cannot be a god at all [1:41].

If in this case one of them knows that his partner has willed life in a certain body, he may not will death in that body in order not to be contrary. After all, the will really needs knowledge. If it is said that this science may not cause conflict between him and his partner.

In response, it can be said that there are two cases of mutual behavior: necessary or voluntary.

If this compliance becomes necessary, both will be obligated to comply with their partner. In this case, both will be powerless. That is, he becomes forced to work in agreement with the other.

If it is said that they will work together voluntarily, it becomes possible for opposition to arise between them, and division will begin in the middle. Distributed work is also a sign of weakness.

As for those who say that there are two Creators: light and darkness, we say: "They agree with us in calling darkness something that arises. That is, they also say that darkness has arisen. So we say: did the darkness exist by itself or was it created by the light? If it is said to exist by itself, then it is possible for something to exist without a creator. And this is to deny the creator. Here it is not to prove two creators, but to claim that something exists without a creator. If it is said that "darkness was created by the creation of light", then the origin of evil and evil is created by light. This is contrary to their view that light creates only good[1:42].

As for the trinity, this is also false, because there is no evidence either intellectually or metaphorically for the division into three origins. They added knowledge and life and called it three. Why didn't they add power and will to these three and call them five, why didn't they add sami' and basar and call them seven, and limit them to these three without adding and multiplying the other perfect qualities?

Calling our mother Mary a wife and calling Jesus alayhis salam a son is false. Because this will prove necessity and division into parts. All these are signs of the created things, not of the creator [1:43].

To refute the naturalists, temperature, cold, dryness and humidity are all symptoms. That is, they cannot exist independently, they have no immortality. To put it more simply, things like temperature, coldness, dryness, and moisture cannot be imagined. They can only be recognized by adding them to something else. For example, cold air, cold water, dry soil, wet land are known in relation to something else.

They appear hour by hour, and the places where they stand are also the places of created things. If you hand a hot cup and say it's hot, you will feel the heat in the cup. If they take the cup from your hand, but leave it hot, and let your hand continue to burn, then you call such a person mentally weak. According to this, they are created just as their spaces are created, so they must have a creator.

If we refute the astrologers, we will say: "All these stars are rotating, moving from one sign to another, changing from one state to another: rising, decreasing, eclipse, shining, falling are all signs that they are united under some force. The Creator, Allah Ta'ala, is the One and the One Who subjugates all things to Himself. He does not follow any system. Therefore, stars and all heavenly bodies cannot be creators. Perhaps they are bodies acting under the law of the creator.

It is impossible (what common sense denies) for the Creator of the universe to be a body, or to be in any form, or to be on any side, or to be in any place.

A body is a collection of materials. It will also be possible to separate each aggregated item. There will also be some amount. It is also possible to imagine it to be larger or smaller than this amount. Characterization with one quantity is carried out only with another qualifier[7:52].

Also, the images will be different. It is impossible to say that the creator is in all images. Being in some of these pictures is revealed by the characterizing of another character.

It is also false to say that the Creator is on one side. Because if He is called on one side, it means that He is not on other sides. And the assignment to some side is only with the qualifier. Because whoever stands on one side of something, there must be a certain distance between them. This distance may be more or less than that amount. Therefore, there should be a distance characteristic of that quantity. Because there could be other amount than this amount.

Then the scholars say that Allah subhanahu wa ta'ala is not glorified by standing on the top side. Because the guard can stand higher than the sultan due to the fact that he stands in the same place. Although the sultan is considered higher in rank than the guard.

Also, raising the hands to the sky during prayer is "ta'abbud" (i.e. out of consideration for the work of servitude)[3:18]. This work is a work in the sense of worship, just like placing the forehead on the ground in prostration and facing the Kaaba in prayer.

So, these opinions show that worshiping graves, stones and trees, which are visible in some areas today, asking them for something, asking them for help during calamities, making sacrifices to them, and praying while prostrating them is the biggest mistake and calamity.

It is an even greater calamity to deify some people by saying that they did something unnatural. What is deification? It is true that no one calls a person a god. However, believing that if I go to

that one person, my work is good, otherwise I will not be able to walk, it is a form of deifying him.

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THE ROLE OF AESTHETIC VALUES IN FORMING A HEALTHY LIFESTYLE IN YOUNG PEOPLE

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ABSTRACT

The article analyzes the role and importance of aesthetic values in the formation of a healthy lifestyle in young people. The issues of formation of spiritual, moral, artistic culture in young people, their creativity, aesthetic taste and the impact of aesthetic culture on the formation of a healthy lifestyle were considered. Social-legal, spiritual-ethical, aesthetic-cultural aspects and factors of a healthy lifestyle are focused on the spiritual maturity of young people.

KEYWORDS: *Formation Of A Healthy Lifestyle In Young People, Aesthetic Values, Youth Education, Spiritual, Moral, Artistic Culture, Youth Creativity, Aesthetic-Cultural Influences On A Healthy Lifestyle Factors.*

INTRODUCTION

In establishing a democratic legal state and civil society in Uzbekistan, it is important to decide on a healthy lifestyle for young people, to develop their aesthetic consciousness and culture. The formation of a sense of national pride and national pride in young people begins with the realization of a person's national identity. National pride and pride is formed by a person knowing the history of his country, preserving the cultural heritage and aesthetic values of his people, and further enriching them. Formation of spiritual, artistic and moral culture in young people, awareness of national identity, restoration of historical memory, development of feelings of national pride and pride, education of them as perfect human beings with high spirituality is important. Creativity, aesthetic taste and aesthetic culture in young people are important in forming a healthy lifestyle in them. A healthy lifestyle is a way of life of a person formed in certain socio-legal, spiritual-ethical, physical-spiritual, aesthetic-cultural conditions, culture of interaction, behavior, outlook, and behavior. A healthy way of life forms the capabilities of a person, brings it to life, determines the specific social activity of each person in direct connection with the life of society. The aesthetic consciousness and culture of young people is developed on the basis of various theories, views, artistic education and upbringing depending on social reality, nature, and art. Aesthetics develops the artistic taste of young people, instills in them a love for beauty, and helps to form a healthy lifestyle.

Young people who are familiar with art will have a higher attitude to life, respect for national traditions and universal values, - says President Shavkat Mirziyoyev, - And I believe that they

will be able to save the world from spiritual decline, and will appear as a generation that glorifies mutual harmony and unity¹.

Goal 75 of the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoev "On the Development Strategy of New Uzbekistan for 2022-2026" is called the development of visual and applied art and design trends, raising the artistic and aesthetic taste of the population, and for this purpose - visual and applied art of Uzbekistan such tasks as popularization at the international level, improvement of the system of training of mature specialists in the fields of fine and applied art and design are defined.²

In Uzbekistan, great attention is being paid to the issue of raising a healthy and mature generation, realizing the creative and intellectual potential of young people, bringing them to adulthood as individuals with a broad worldview, possessing worldly knowledge, morally, aesthetically, politically, and legally. A healthy lifestyle has an impact on healthy relationships between people in the process of renewal in Uzbekistan. Healthy lifestyle is a concept that embodies the philosophy of lifestyle, the policy of the state on the formation of a healthy lifestyle, the legal and moral foundations of a healthy lifestyle, pedagogy, psychology, sociological culture, ethics and aesthetics of a healthy lifestyle.

In the life of the society, people's historical and cultural experience is accumulated and passed from generation to generation due to the spiritual heritage, traditions and customs of the people. At the same time, cultural traditions also include factors such as ideas and knowledge, values, views and imaginations, norms of behavior and taste, etc., which are passed from generation to generation, historically settled and become a component of social consciousness.

There are a number of types of values in cultural development, which are directly related to people's aesthetic consciousness, culture and activities. These are: 1. Values related to the material environment in which a person lives. 2. Moral values manifested in traditions, customs and ceremonies. 3. Values manifested in labor skills and skills, knowledge and experiences, abilities and talents formed on the basis of human intellectual perception and practical activity. 4. Values manifested in relationships based on community, cooperation, goodwill, and solidarity between people. 5. Values related to people's age, profession, gender and racial characteristics.³

According to J.Ya. Yakshlikov and N.E. Muhammadiyev, "Aesthetics" in our daily life is often understood as a set of qualities such as color and shape of objects and events, perfection, proportion, elegance. In science, the word "aesthetics" is defined as a category, that is, a philosophical concept that reflects the aspects of beauty, grandeur, and heroism in things and events in the objective world, a set of aesthetic relations of a person to reality.⁴

The phrase "philosophy of beauty" is more appropriate to the essence of this science, - says Abdulla Sher, - because it studies not only beauty in art, but also beauty in people, society and nature. Besides beauty, there are many other concepts such as grandeur, tragedy, fun, wonder, imagination, harmony, tenderness, which are also the responsibility of the science of aesthetics. But at this point, it should not be forgotten that, on the one hand, beauty participates as an element in each of these concepts, and on the other hand, they themselves act as an element in relation to beauty. It is the manifestation of this connection in reality that we call sophistication.⁵

Aesthetics encourages a person to understand reality on the basis of the laws of beauty and sophistication during his life and conduct his activities in this way, - says Otabek Gaybullaev, - Our ideas, thoughts, understandings, imaginations about the world find their place in society with

their aesthetic significance. On this basis, each person has a unique and suitable unique and colorful world of sophistication. People's understanding of the essence of beauty in life is realized in social relations with each other, in friendship, in showing one's positive aspects through work, and in thirst for knowledge.⁶

Aesthetics as a science studies the reflection of reality on the basis of beauty, the feelings of beauty and coolness in all spheres of human activity, especially the general laws of artistic creation, - says Erkin Umarov, - We understand beauty and coolness in reality in different ways. Our aesthetic views, ideas, and assessments are relative, and it is the duty of aesthetics to evaluate them objectively.⁷

Aesthetics is important in the formation of a healthy lifestyle in the life of society, and the given definitions focus on the social essence of aesthetics. In the explanatory dictionary of the main concepts of aesthetics, saying "Aesthetics is the science of beauty" does not mean the original essence. On the contrary, aesthetics as a comprehensive science: a) a set of phenomena that seeks to know the essence of feelings of beauty related to a specific reality; b) a form of consciousness based on emotional perception of existence; c) a type of human activity aimed at understanding and feeling the truth, knowing and analyzing values. Aesthetics is a science with a subject, object and scope of research. Essentially, all values related to the appearance of a person and the perception of reality can be the subject of aesthetics. In particular, nature and its aesthetic features, art and its expression in artistic images, creative process and its laws, society and its development principles serve as the subject of aesthetics.⁸

In the encyclopedic dictionary of philosophy, - Aesthetics (from Greek - feeling, emotional education) - a philosophical science that studies the specific aspects of the value relationship between man and the world and the field of artistic activity of people. The term "aesthetics" was coined by the German philosopher A. Baumgarten put it into scientific circulation. The expressions philosophy of beauty, philosophy of art, philosophy of artistic creation have been used as synonyms of aesthetics. In later times, the term aesthetics or the philosophy of sophistication also came to mean aesthetics.⁹

Today, systematic work is being carried out in Uzbekistan on the issue of raising young people to be physically healthy, wide-minded, ethical, aesthetic, political, and legal.

As the President of Uzbekistan Shavkat Mirziyoyev noted, - At the moment, we have very important tasks in the field of culture to fight against ignorance with enlightenment, to teach our youth to understand real art, to form their aesthetic world on a healthy basis.¹⁰

In Uzbekistan, great attention is paid to educating young people in the spirit of our national values and traditions. Attention is being paid to understanding the national identity of our people, studying our ancient history, and preserving the cultural heritage left by our ancestors. The territory of Uzbekistan has long been famous for its culture, literature and unique art. Our nation has created its own stage of development, its own way of life, its own philosophy and its own culture during its centuries-old history. By raising the aesthetic consciousness and culture of young people, it will be possible to form their aesthetic taste and aspirations for high aesthetic ideals, and to make them decide on a healthy lifestyle.

A healthy lifestyle requires each of our compatriots to rely on the complex of truth, to develop intelligence, to deeply and consciously understand science, knowledge, philosophy of life, the experience of ancestors, the requirements of the times, to develop the lifestyle and meaning of

life in the way of humanity, and to follow moral qualities on all fronts. Moral maturity strengthens faith and action in a person. Raises the honor of humanity. This process is conscious living and leads to happiness. It serves to find a healthy way of life, to humanize and improve the health of the society.

When educating young people on the basis of a healthy lifestyle based on aesthetic values, attention is paid to the following.

Educating young people as patriotic citizens of the Republic of Uzbekistan based on national and universal values, preparing young people to seriously fulfill their civic duty to the Motherland, increasing the responsibility of young people to master the profession perfectly, forming and developing unique individual qualities of young people as individuals. Wide promotion of social activity, initiative, respect for study and profession and a sense of social responsibility to young people, development of their socio-political and legal awareness and expansion of critical and analytical thinking skills. Formation of immunity against negative diseases in young people, meaningful organization of their free time, and directing them to scientific and creative activities based on their interests, improving spiritual-ethical, aesthetic and educational work among young people.

To develop a healthy lifestyle among young people, to raise the reading culture of young people in their aesthetic upbringing, to widely promote the best examples of our national literature and world literature, to pay attention to the use of foreign languages, computer technologies and Internet resources at all stages of the education system, to meaningfully organize the free time of young people taking into account their comments and suggestions, developing concrete and targeted programs of measures, systematic organization of outreach to various circles, including children's music and art, children-teenagers sports schools.

Educating young people from a high moral, aesthetic, political, and legal point of view, protecting them from ideological threats and establishing a high level of spirituality in society step by step. Preparing young people for an independent life, increasing the social activity of the population, strengthening public control over youth education, and effectively implementing tasks in the field of ensuring peace and tranquility in society. Improving the pedagogical culture of parents and further strengthening the implementation of the concept of "family-neighborhood-educational institution" cooperation in the education of the mature generation.

Implementation of complex measures aimed at expanding the scope of use of educational, cultural, art and sports institutions aimed at improving the culture and quality of life of young people. Raising the spiritual-moral, religious-educational, cultural level of young people and their constantly growing intellectual, aesthetic and provision of cultural needs, spiritual and educational heritage, customs and to further expand the work of preservation and promotion of values.

To further expand, strengthen, and ensure the educational effectiveness of promoting aesthetic consciousness and culture, healthy lifestyle among young people. Establishing an effective propaganda system aimed at strengthening the ideological immunity of young people against foreign ideas, raising the legal culture, and strengthening citizens' respect for the law and intolerance to criminal situations.

Family, educational system, labor institution and local institute in promoting kindness, compassion, kindness and courage, honesty and piety, conscientiousness, integrity and harmony,

selflessness, patriotism, nobility and other virtues among young people and developing spiritual and educational work. further expansion of cooperation.

Educational, spiritual, moral and aesthetic training of young people, implementation of measures aimed at increasing their social activity. Focusing on promoting spiritual and national values, customs, traditions, traditions and rituals among the youth.

The issue of raising a healthy generation in Uzbekistan is one of the most important issues in state policy. Education of physically healthy, highly spiritual young people united on the basis of a single national idea is carried out on the basis of a healthy lifestyle, and in this process great attention is paid to the issue of national identity awareness, restoration of historical memory, and raising feelings of national pride and pride.

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CARDIOTOXICITY OF POLYCHEMOTHERAPY IN ACUTE MYELOID LEUKEMIA AND METHODS OF THEIR CORRECTION

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ABSTRACT

Disease-related factors that influence treatment outcomes should be considered at all stages of treatment. This is due to the fact that leukaemia-associated prognostic factors make it possible to assess the volume of the tumor mass, the sensitivity of blast cells to cytostatic drugs, the rate of elimination of leukemic cells, and the volume of MRD.

KEYWORDS: *Tumor Cells, Anemia, Thrombocytopenia, Granulocytopenia, Diagnosis, Symptom, Chemotherapy, Drugs, Cardiotoxicity.*

INTRODUCTION

Basically, clinical manifestations are associated with the replacement of normal hematopoietic tissue by tumor cells (anemia, thrombocytopenia, granulocytopenia), their infiltration of various organs and the production of various cytokines [2]. The debut of AML can be acute with a significant increase in body temperature, severe weakness, intoxication, bleeding, and severe infections. However, the diagnosis is often made by chance during a routine examination or i

n case of hospitalization for another reason. There may be no symptoms on physical examination. But quite often there is an increase in peripheral lymph nodes, liver, spleen (which is most characteristic of mono- and myelomonoblastic leukemia), gingival hyperplasia (with myelomono- and monoblast variants), skin infiltration (with myelomono- and monoblast variants), hemorrhagic syndrome of varying degrees severity - from petechial rashes to severe

bleeding, bone pain, arthralgia, neurological symptoms (meningeal signs - headache, stiff neck, Kernig's symptom, paresis of the facial, oculomotor and other nerves, paresis of the lower extremities, etc.). In blood tests, there may be nonspecific changes: three-line cytopenia, or anemia, or only leukopenia or leukocytosis, or thrombocytopenia. Blast cells may not be detected in the analysis of peripheral blood and, conversely, makeup 90-95% of all leukocytes. The number of leukocytes also varies from less than 1.0 to $200-300 \times 10^9 / l$. In about 15% of cases, leukocytosis of more than $100 \times 10^9 / l$ is determined at the onset of the disease.

The differential diagnosis of AML is simple, since if there is morphological confirmation (blast cells in punctate and/or peripheral blood), the diagnosis is obvious. Difficulties arise at the first stages - in the analysis of peripheral blood smears when there are no blast cells. An increase in the number of leukocytes with a shift of the formula to the left in various infectious processes, as well as thrombocytopenia, anemia and hemorrhagic syndrome in severe infections and sepsis, may cast doubt on the diagnosis of AL, but in such cases, typical blast cells are never detected. Often, differential diagnosis with infectious mononucleosis and some other viral infections is required, especially since clinical symptoms (fever, sore throat, swollen lymph nodes, liver, spleen) may resemble those in AL. Differential diagnosis should be made with the following diseases: other acute leukemias: acute lymphoblastic leukemia, acute biphenotypic leukemia, myelodysplastic syndrome, juvenile myelomonocytic leukemia, leukemia reactions, aplastic anemia; malignant neoplasms of a non-hematological nature (neuroblastoma, rhabdomyosarcoma), especially in the presence of extramedullary lesions, with a blast crisis of chronic myeloid leukemia (the presence of the Philadelphia chromosome does not always help, since this marker can also be detected in newly diagnosed acute leukemia).

It is recommended that all patients with newly diagnosed AML, if possible, participate in clinical trials [5].

At present, there is no single standard for the treatment of AML in children. It is recommended for all patients with newly diagnosed AML who cannot be included in clinical trials, an induction course followed by consolidation and, for high-risk patients, allogeneic hematopoietic stem cell transplantation (alloHSCT) [1, 38-40].

Currently, cardiotoxicity, which develops against the background of antitumor treatment, is given great attention. This is due to the fact that modern oncology uses new, more intensified treatment regimens, which, in turn, increases the risk of side effects, including those from the cardiovascular system [1]. The article describes cardiac complications associated with tumor chemotherapy; radiation damage to the heart is a separate topic.

The use of new chemotherapy regimens leads to an increase in the period of relapse-free survival and an increase in the number of patients cured of oncological diseases. It should be pointed out that among these patients, the majority are able-bodied patients, and the development of cardiac complications during chemotherapy leads to a deterioration in the quality of life and a decrease in its duration in potentially curable patients, especially those who already have cardiovascular diseases [1; 8; 7].

Many chemotherapy drugs have cardiotoxicity but currently described a large number of cases of cardiac complications developing against the background of the administration of anthracycline antibiotics, which is associated with their high antitumor activity, as well as their widespread use in various chemotherapy regimens [1; 8]. Anthracycline antibiotics are mainly used as part of various chemotherapy regimens; therefore, one can speak conditionally about "anthracycline

cardiotoxicity” in the event of cardiac complications. In addition to anthracycline, cardiotoxicity of many other chemotherapeutic drugs has also been described; below are the drugs that may cause cardiac complications when administered [1, 12].

Subacute cardiotoxicity is rare, mainly manifesting as toxic pericarditis and/or myocarditis several weeks after the last administration of anthracycline antibiotics [6].

Chronic and late chronic cardiotoxicity is characterized by the development of cardiomyopathy with a clinical picture of CHF within 1 year or decades after the end of antitumor treatment, respectively [4]. According to the literature, cardiomyopathy that develops during treatment with anthracycline antibiotics can be both dilated and restrictive, which is not always determined by the dose of the drug [3, 27]. According to our data, in 27.6% of patients who receive combined treatment, including anthracyclines, in the long-term period after the end of chemotherapy, the so-called unclassified cardiomyopathy may develop, which is manifested by a decrease in LV FI without dilatation of its cavity with a gradual increase in end-systolic volume (KSO) LV. And during chemotherapy treatment, there is a statistically significant decrease in end diastolic volume (EDV) and its indexed value. Later, within 6 months after completion of chemotherapy in patients with CHF that developed after treatment with anthracyclines, LV EDV continues to decrease, and in patients without CHF it returns to the initial level [7].

There are also two types of cardiotoxicities, taking into account the reversibility of myocardial damage.

Type I cardiotoxicity is caused by chemotherapy drugs that cause dose-dependent, irreversible structural damage to myocardiocytes. These drugs primarily include the anthracyclines: doxorubicin, epirubicin, idarubicin, the alkylating agents' cyclophosphamide, and the antimicrotubular drug docetaxel.

Type II cardiotoxicity is associated with the following drugs of different groups: trastuzumab, bevacizumab, lapatinib, sunitinib, imatinib, etc., which can cause dose-independent, reversible myocardial functional disorders. Both types of cardiotoxicities may be present in the same patient.

The first step in establishing an increased risk group for cardiotoxicity is a thorough initial assessment of risk factors.

Risk factors for cardiotoxicity are:

1) Cumulative dose of chemotherapy:

- Doxorubicin more than 500 mg/m²;
- Daunorubicin more than 500 mg/m²;
- Epirubicin more than 900 mg/m²;

2) Concomitant or previous RT involving the region of the heart;

3) Female;

4) Patient's age:

- Over 65 years old;
- Under 18 years old.

Combined XT scheme:

- Alkylating or antimicrotubular agents;
- Immuno- or targeted therapy;
- Renal failure.

Previous states:

- Heart disease with an increase in myocardial stiffness;
- Arterial hypertension (AH);
- Genetic factors;
- Obesity;
- Predisposition to thrombosis.

Screening and diagnostic strategies for cardiotoxicity include cardiac imaging (echocardiography (EchoCG), magnetic resonance imaging (MRI) of the heart, myocardial scintigraphy) and biomarker determination (troponin, high-sensitivity troponin I, natriuretic peptide (BNP), high-sensitivity C-reactive protein (CRP)).

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THE USE OF METHYLCOBALAMIN IN THE ACCOMPANYING THERAPY OF MULTIPLE MYELOMA

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ABSTRACT

Multiple myeloma (MM) or plasma cell myeloma is a B-cell malignant tumor whose morphological substrate is plasma cells (PCs) that produce monoclonal immunoglobulin. Multiple myeloma is a malignant plasma cell tumor that produces monoclonal immunoglobulins that invade adjacent bone tissue and destroy it. Characteristic manifestations include lytic bone lesions causing pain and/or fractures, renal failure, hypercalcemia, anemia, and recurrent infections. Diagnosis usually requires detection of M-protein (sometimes present in urine rather than serum, but rarely absent entirely) and/or light chain proteinuria and excess plasma cells in the bone marrow. Specific treatment most often involves a combination of conventional chemotherapy, corticosteroids, and one or more new drugs such as proteasome inhibitors (e.g., bortezomib, carfilzomib, ixazomib), immunomodulatory drugs (e.g., lenalidomide, thalidomide, pomalidomide), or monoclonal antibodies (e.g., daratumumab, isatuximab, elotuzumab). It is also possible to prescribe melphalan in high doses, followed by transplantation of autologous peripheral blood stem cells.

KEYWORDS: *Conventional Chemotherapy, Corticosteroids, Hypercalcemia, Anemia, Monoclonal Immunoglobulins, Multiple Myeloma.*

INTRODUCTION

The pathogenetically decisive fact is long-term, chronic antigenic stimulation after viral infections or other chronic diseases, and prolonged exposure to toxic substances and radiation [2, 5]. As a result of a long series of genetic events, a pathological clone of B cells is formed, capable of differentiating to PC, but producing nonfunctional immunoglobulin.

The biological and clinical features of MM are associated with genetic aberrations, such as rearrangement of the immunoglobulin heavy chain (IGH) gene loci, as well as chromosomal deletions, mutations in somatic genes, and chromosomal hyperdiploidy involving an odd number of chromosomes. The presence of a significant number of various genetic disorders causes high variability in the course of the disease [2, 6-8].

Multiple myeloma is classified by stages and by risk factors.

Characterized by the development of diffuse osteoporosis or the appearance of individual osteolytic lesions, usually in the bones of the small pelvis, skull, vertebrae, ribs, femurs and humerus. These lesions are due to the replacement of normal bone tissue by a growing plasmacytic tumor, as well as exposure to cytokines that are secreted by malignant plasma cells, which causes osteoclast activation and osteoblast suppression. Osteolytic lesions are usually multiple in nature, in rare cases solitary intramedullary masses are formed. Increased bone loss may also be accompanied by hypercalcemia. Extraosseous solitary plasmacytomas are rare, but they can occur in all tissue types, especially in the upper respiratory tract.

Many patients have kidney failure at the time of diagnosis, or it develops during the course of the disease. Renal failure has many causes, most commonly due to light chain deposition in the distal nephron tubules (myeloma-associated kidney disease) or due to hypercalcemia. Also, patients often develop anemia due to kidney disease or suppression of erythropoiesis by tumor cells, but can also be caused by other unrelated causes, including iron deficiency or vitamin B12 deficiency.

Due to the lack of normal antibodies and due to other immune disorders, some patients have an increased susceptibility to bacterial infection. Against the background of the introduction of new therapies, especially the use of proteasome inhibitors bortezomib, ixazomib and carfilzomib and monoclonal antibodies such as daratumab, elotuzumab and isatuximab, viral infections, especially those caused by the herpes zoster virus, are increasingly emerging. Amyloidosis develops in 10% of patients with myeloma, most often in the presence of lambda-type M protein.

The most common manifestations are persistent bone pain (especially in the back or chest), kidney failure, and recurrent bacterial infections; however, in most cases, the diagnosis is made by routine laboratory tests that show elevated levels of total blood protein, proteinuria, or unexplained anemia or kidney failure. Pathological fractures are common (i.e., non-traumatic fractures or with minimal trauma), and spinal cord compression may occur due to vertebral involvement, resulting in paraplegia. It should be noted that the presence of anemia may be the primary or sole reason for the diagnostic search; in a small number of cases, manifestations characteristic of the syndrome of blood hyperviscosity are observed. Typical symptoms are peripheral neuropathy, carpal tunnel syndrome (especially with concomitant amyloidosis), abnormal bleeding, and signs of hypercalcemia (eg, polydipsia, dehydration). Renal failure may also develop. Lymphadenopathy and hepatosplenomegaly are uncommon.

An aspiration biopsy of the bone marrow is also performed, the biopsy reveals the presence of plasma cells located diffusely or in the form of clusters; the diagnosis of myeloma is established when > 10% of this cell type is present. However, bone marrow involvement can be focal, so that <10% of plasma cells can be found in some specimens from patients with myeloma. Rarely, the number of plasma cells in the bone marrow may be normal. The morphology of plasma cells does not depend on the class of synthesized immunoglobulins. Chromosomal examination of the bone marrow (for example, using genetic methods such as FISH and immunohistochemistry) can

detect specific karyotypic abnormalities of plasma cells, the presence of which is associated with differences in patient life expectancy.

Several criteria are usually required for diagnosis and differentiation from other malignancies (eg, metastatic cancer, lymphoma, leukemia) and unexplained monoclonal gammopathy:

- Clonal plasma cells in the bone marrow or plasmacytoma
- M-protein in plasma and/or urine
- Damage to internal organs (hypercalcemia, kidney failure, anemia, or bone damage)

In the absence of serum M-protein, the diagnosis of myeloma is based on the presence of Bence-Jones proteinuria > 200 mg/24 hours or abnormal serum levels of free light chains, osteolytic lesions (in the absence of reliable evidence of malignant metastasis or the presence of granulomatous disease), the presence of in the bone marrow of plasma cells located diffusely or in the form of clusters.

The disease is progressive and incurable, but recently median survival has increased to over 5 years as a result of advances in therapy. Poor prognostic factors at the time of diagnosis include low serum albumin, high beta-2-microglobulin, elevated LDH, and specific cytogenetic abnormalities in tumor cells. The prognosis of patients with pre-existing renal failure is also poor if the renal function does not improve with treatment (which is almost always the case with current treatment options).

Since multiple myeloma is a potentially fatal disease, it is useful to discuss the possibility of palliative care, which should involve not only doctors but also family members and friends of the patient. It is necessary to discuss issues such as the appointment of a guardian (who will also take orders of a medical nature), the use of a tube for artificial feeding, and pain relief.

In the treatment of multiple myeloma, the main goal set by specialists is to stop the progression of the disease, transfer it to a stable remission, prevent relapses and provide the patient with a good quality of life. This is achieved by destroying pathological cells, restoring hematopoietic processes, normalizing the qualitative composition of the blood, and relieving symptoms.

Our doctors are fluent in modern methods of treating oncohematological diseases and also use the latest generation of drugs. The appointment of treatment by a consultation of specialists makes it possible to take into account all the nuances of the disease and determine the most effective ways to influence pathological cells. Thus, even with a common disease, the patient gets the opportunity to improve well-being, restore the normal process of hematopoiesis and, accordingly, have a good quality of life.

Myeloma treatments that are used in LISOD:

1. Drug therapy:

Chemotherapy. Helps to stop the development of the disease, and destroys cancer cells. LISOD uses only high-quality drugs from official manufacturers.

Target therapy. The drugs that have made a breakthrough in cancer treatment have the ability to find abnormal plasma cells and block their further reproduction.

Immunotherapy. The drugs activate the patient's immune system, and “teach” it to find and destroy atypical cells.

2. Radiation therapy. The Israel Oncology Hospital LISOD has installed linear accelerators from VARIAN, the world's leading manufacturer of such equipment. Careful calculation of the dose and targeted treatment allows you to act precisely on pathological foci, while healthy tissues experience minimal radiation exposure. Affected bone tissues and other organs to which malignant cells have spread are irradiated.

Based on the patient's well-being and according to the results of ongoing examinations, accompanying therapy may be prescribed. The Hospital presents the most modern protocols for the treatment of pain; patients have the possibility of round-the-clock monitoring by highly qualified specialists in the intensive care unit; can receive modern drugs to strengthen bone tissue, both targeted and bisphosphonates). With the development of complications of the disease or therapy, each patient receives high-quality accompanying therapy.

Each patient is the center of attention of a team of experienced doctors. LISOD specialists do their best to ensure that each patient who applies has received effective treatment in accordance with international recommendations.

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BONE MARROW TRANSPLANTATION FOR HEMATOLOGICAL DISEASES

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ABSTRACT

This article is devoted to the problems of bone marrow transplantation for hematological diseases, in addition, in the article diseases of the blood system still represent one of the most complex and understudied sections of clinical medicine were discussed.

KEYWORDS: *Blood System, Bone Marrow, Transplantation, Hematology, A Plastic Anemia.*

INTRODUCTION

Diseases of the blood system still represent one of the most complex and understudied sections of clinical medicine. Since the beginning of the twentieth century, when the outstanding Russian scientist A.A. Maksimov developed a unitary theory of hematopoiesis and introduced the concept of "stem cell", many events took place in hematology associated with the rapid development of a number of fundamental disciplines: immunology, cytogenetics, molecular biology, genomics, proteomics, etc. The accuracy of diagnosing many pathological conditions has significantly increased, fundamentally new approaches to the treatment of previously absolutely fatal diseases: acute leukemia, malignant lymphomas, myelodysplastic syndromes, a plastic anemia, etc. Such high-tech methods of treatment as bone marrow and hematopoietic stem cell transplantation, immunotherapy using monoclonal antibodies and vaccines have made a great contribution to improving treatment outcomes, radio immunotherapy, gene therapy, etc.

One of the main tasks of the Clinic of Hematology and Cell Therapy. A.A. Maksimov, created at the National Medical and Surgical Center. N.I. Pirogov in 2005 is the introduction of high medical technologies into clinical practice.

A new era in the treatment of hematological and oncological diseases was opened by high-dose chemotherapy with bone marrow and hematopoietic stem cell transplantation. Let us consider in more detail the possibilities of this technology, which has found wide application in the National Medical and Surgical Center named after. N.I. Pirogov.

Types and main indications for myelotransplantation.

Myelotransplantation is a method of treatment of hematological and oncological diseases, in which the patient, after the induction of a deep depression of the immune and hematopoietic systems, caused by the use of conditioning regimens (megadoses of cytostatics, \pm total body exposure), pre-prepared bone marrow or hematopoietic stem cells (HSCs) are injected. In oncohematological diseases and solid tumors, high-dose chemotherapy with myelotransplantation provides the most effective eradication of the tumor cell pool.

There are two main types of myelotransplantation:

- 1) allogeneic (AITKM), in which the patient is injected with bone marrow from a related or unrelated histocompatible donor;
- 2) autologous (ATCM), when the recipient receives a pre-prepared own bone marrow.

A variant of ALTCM is syngeneic TCM (myelotransplantation from an identical twin). The main advantage of AltCM is the low risk of recurrence. This is due, firstly, to the fact that the bone marrow of a healthy donor is transplanted to the patient, and in case of oncological diseases, in addition, to the development of the reaction "graft against leukemia" (RTPL). The main disadvantage of the method is high mortality, reaching 20–30%.

Main indications for allogeneic BMT

- 1) Acute leukemia;
- 2) Chronic myeloid leukemia;
- 3) Severe aplastic anemia;
- 4) Hemoglobinopathies;
- 5) Congenital immunodeficiencies and metabolic disorders.

The main advantage of ATCM is low mortality (3-10%), and the disadvantage is the risk of recurrence due to the possible presence of tumor cells in the graft.

Main indications for autologous BMT:

- 1) Malignant lymphomas: non-Hodgkin's lymphomas and Hodgkin's disease;
- 2) Solid tumors: germ cell tumors, breast cancer, sarcomas, etc.

In general, AltCM is characterized by the best long-term results and is the method of choice for diseases accompanied by damage to the bone marrow (leukemia, aplastic anemia, etc.). ATCM is indicated, first of all, in the absence of bone marrow damage (lymphogranulomatosis, non-Hodgkin's lymphomas, solid tumors, autoimmune diseases).

Due to the limited number of related histocompatible donors, which are available only in 20-25% of patients, in recent years, altCM from unrelated HLA-identical donors has been used. For these purposes, International registries have been created to select a potential bone marrow donor and optimize the prognosis in patients who are indicated for AltCM (acute leukemia, chronic myeloid

leukemia, aplastic anemia, hemoglobinopathies, immunodeficiencies, metabolic disorders). The total number of registered donors in the world exceeds 5 million people, including about 10 thousand in Uzbekistan.

An important achievement was the introduction of HSC transplantation into practice. In recent years, it has been established that HSCs are located not only in the bone marrow, but under certain influences (appointment of CSF, "exit" from postcytostatic agranulocytosis) appear in the peripheral blood. The use of monoclonal antibodies (MABs) makes it possible to identify the population of cells with the HSC immunophenotype, and automatic blood cell separators provide the required amount of HSCs. This makes it possible to perform HSC transplantation, which has recently taken an increasing place in transplantation. The benefits of HSC transplantation include:

- 1) Carrying out the stem cell collection operation without general anesthesia;
- 2) Shorter duration of the period of cytopenia;
- 3) Faster recovery of the immune system;
- 4) The possibility of carrying out with bone marrow fibrosis (for example, after radiation therapy to the lymph nodes and abdominal organs).

Purification of the bone marrow or peripheral blood from residual tumor cells using MCA and/or physical methods reduces the frequency of relapses and allows the widespread use of ATCM/TSCC in patients with leukemia. Currently, transplantation of not only autologous, but also allogeneic HSCs (ALTSCs) is actively used.

Advantages of AITSKK in comparison with AltKM:

- 1) The possibility of obtaining a larger number of CCMs;
- 2) Carrying out the operation without general anesthesia;
- 3) Shorter duration of cytopenia;
- 4) Faster recovery of the immune system. The main disadvantages of AltSCKK:
 - 1) The possibility of developing side effects in connection with the use of CSF to mobilize the SCM;
 - 2) The need for repeated sessions of cytopheresis.

Another potential source of HSC is cord blood, the main advantage of which is less alloreactivity. The creation of cord blood banks expands the possibilities of performing unrelated CTBS in adult patients. The technique of myelotransplantation differs depending on its type (allogeneic or autologous), the nosological form of the disease, and a number of other factors.

Let us give a brief description of the possibilities of using high-dose chemotherapy with BM/HSC transplantation in various types of hematological and solid tumors.

Malignant lymphomas

Malignant lymphomas (ML) are a heterogeneous group of malignant tumors originating from lymphoid tissue. In general, ML accounts for about 2% of malignant tumors. In the structure of childhood malignant tumors, PLs occupy the third place.

In recent years, there has been an increase in the incidence of non-Hodgkin's lymphomas (NL). The probability of developing NL increases with age from 0.7 (10 years) to 20 cases per 100,000 populations per year (80 years). Aggressive ("blast") NL are observed in children, the prevalence of indolent forms is typical for the elderly (60–80 years). The most common and practically significant variants of NL are diffuse large B-cell lymphoma, follicular lymphoma, B-cell CLL, peripheral T-cell lymphomas, mantle cell lymphoma, marginal zone lymphomas (including extranodal MALT lymphomas), anaplastic large cell lymphomas [10].

Diffuse large B-cell lymphoma (DLCL)

- the most common type of NL (40% of patients), and an increase in the incidence of 3–4% is recorded annually. DLCL occurs primarily or as a result of the transformation of other NL (FL, LKMZ), are characterized by an aggressive course and low survival in the absence of adequate therapy.

Follicular lymphomas (FL) are the second most common form of NL (>30%). In most cases, PL proceeds indolently. At the same time, in some histological variants (a large number of centroblasts, diffuse growth), an aggressive course of the disease is noted, requiring intensive treatment. Peripheral T-cell lymphomas (PTCL) occur in 15% of patients. The most common are unspecified and angioimmunoblastic T-cell lymphomas (AITCL). Previously, AITCL was called angioimmunoblastic lymphadenopathy and belonged to benign diseases. It has now been established that the median survival in AITCL does not exceed 18 months, so these patients need active treatment.

Lymphomas from cells of the mantle zone (LCMZ) are observed in 6% of patients. In recent years, the diagnosis of LCMZ means the need for aggressive therapy (including myelotransplantation), since the median survival against the background of standard chemotherapy does not exceed 2 years.

MALT lymphoma (extranodal B-cell marginal zone lymphoma) occurs in 4–14% of cases. With this type of NL, it is possible to damage any organ that contains lymphoid tissue associated with the mucous membrane. Most often, the gastrointestinal tract is involved, and in case of stomach damage, *Helicobacter pylori* is detected in 90% of patients. Anaplastic large cell lymphoma (ALCL) has recently been isolated due to the development of immunohistochemical techniques - this NL is characterized by the expression of the CD30 antigen. With adequate treatment, the prognosis is favorable.

Due to the heterogeneity of NL, studies have been conducted for a long time on predicting the course of this group of diseases. The following factors have been found to have a negative prognostic value:

- 1) More than three courses of PCT courses required to obtain a PR;
- 2) Accumulation of ⁶⁷Ga in lymph nodes during scanning;
- 3) Increased expression of the Ki67 gene;
- 4) Increased level of CD44 expression;
- 5) Increased expression of the bcl-2 gene and a number of cytokines (IL-6, tumor necrosis factor receptor);
- 6) Mutation of the anti-oncogene p53;

7) T-cell phenotype;

8) Disorders on the part of chromosomes 7 and 17. Myelotransplantation expands the possibilities of therapy; most authors believe that in aggressive lymphomas with high MPI, ATCM/TSCC is indicated for consolidation of the first complete remission (CR). Thus, in a randomized study including 542 patients with NL younger than 55 years old, it was found that ATCM for the purpose of consolidating PR has no advantages in patients with low and "low intermediate" risk. On the contrary, at high intermediate and high risk, ATKM leads to long-term relapse-free survival in 56% of patients, with standard therapy - in 36%. In the case of aggressive NP with low MPI, ATCM/TSCC is indicated during the first relapse (with sensitivity to PCT), the second or subsequent CR.

In patients with low-grade CL with the presence of risk factors, ATCM/TSCC also improves the long-term prognosis: long-term relapse-free morbidity after transplantation during the first PR is observed in 85% of patients, during the second PR and the first chemosensitive recurrence - in 65%.

ATCM/TSCC in patients with low-grade CL is necessary in the following cases:

- 1) During the second PR with the duration of the first PR <18 months or during subsequent PRs with the duration of the previous PR <12 months;
- 2) During the first partial remission (PR) with an aggressive course of NL;
- 3) During the first PR in patients with LCMZ (the most unfavorable prognostic variant).

Long-term results of ATCM deteriorate sharply in patients with bone marrow damage: 5-year recurrence-free survival with intact bone marrow is 90%, in the presence of residual tumor cells (according to PCR) - 25%. In this regard, prior to autologous transplantation, purification of the bone marrow or peripheral blood HSC with the help of MCA is indicated. Indications for AltCM in NL are much narrower than in patients with leukemia. The question of performing AltCM / TSCC from a related HLA-identical donor can be discussed:

- 1) If necessary, obtain a graft-versus-lymphoma reaction (for example, in patients with aggressive NL with a high risk of relapse);
- 2) With damage to the bone marrow;
- 3) In young patients.

All types of myelotransplantation in NL are contraindicated in case of primary refractoriness to adequate cytostatic therapy. In each case, the question of the advisability of myelotransplantation should be decided individually.

Lymphogranulomatosis

The most common histological types of lymphogranulomatosis (LGM) are nodular sclerosis (75%) and mixed cell variant (20–30%); lymphoid predominance and lymphoid depletion are much less common - respectively, in 3-5% and 1-2% of cases. In addition, the 2001 WHO classification additionally identifies the fifth morphological variant of LGM - classical Hodgkin's disease (HD) with a large number of lymphocytes. The basis for the treatment of patients with advanced stages of LGM is PCT, and the "gold standard:

– ABVD program. When using this scheme in patients with III-IV stages of the disease, PR is achieved in 80-85% of patients; the absence of disease progression is recorded within 5 years - in 60%.

Due to the good results of chemotherapy in patients with LGM, myelotransplantation is used only in risk groups.

Indications for ATKM/TSKK:

- 1) The first relapse, especially when the duration of the first CR < 1 year;
- 2) The second PR or the second and subsequent relapses sensitive to PCT;
- 3) Primary resistance to treatment, i.e. lack of PR after standard PCT.

Conducting ATKM/TSKK during the first relapse significantly improves the prognosis: the absence of disease progression within 5 years after myelotransplantation is 50-70%, after PCT - 30-35%. The results of transplantation are greatly influenced by risk factors: the duration of the first PR < 12 months, the presence of B-symptoms or extra nodal lesions in the development of recurrence.

CONCLUSION

Bone marrow and stem cell transplant. One of the fundamentally new and highly effective methods of treatment of hematological and oncological patients. In recent years, all stages of the operation have been optimized: selection of donors, harvesting of hematopoietic stem cells, conditioning regimens, prevention and treatment of post-transplant complications. The number of hematopoietic stem cell transplantations in Uzbekistan is constantly increasing, and the list of diseases for which myelotransplantation is used is expanding. There are also fundamentally new approaches that use non-myeloablative chemotherapy regimens in conditioning programs, as well as combined transplantation options using immunotherapy methods. Specialists of the National Medical and Surgical Center. N.I. Pirogov contributes to the development of the theoretical and practical foundations of HSC transplantation and bringing this high-tech method of treatment to hematological and oncological patients from various countries.

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METHODS OF DIAGNOSIS AND TREATMENT OF ANEMIA IN HEMODIALYSIS PATIENTS

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ABSTRACT

Anemia is an independent risk factor for the development of cardiovascular, infectious and septic complications in dialysis patients. Timely and complete correction of anemia to the recommended target indicators significantly reduces morbidity and mortality, as well as improves the quality of life and medical and social rehabilitation of this category of patients. In the article, a retrospective analysis of the effectiveness of the use of recormon in the correction of anemia in 389 patients with hemodialysis was performed over 5 years.

KEYWORDS: *Anemia, Hemodialysis, Correction of Anemia, Erythropoiesis, Sexual Functions, Social Rehabilitation.*

INTRODUCTION

Nephrogenic anemia of varying severity is observed in approximately 90% of patients on program hemodialysis. Despite its multiple geneses, in particular, iron deficiency and uremic toxicity factors (hemolysis, inhibitors of erythropoiesis), a decisive contribution to its pathogenesis is made by the deficiency in the production of endogenous erythropoietin (EPO) by the kidneys [1]. In the pre-erythropoietin era, adequate correction of anemia in patients on dialysis was a formidable task. The development and introduction into clinical practice of recombinant human erythropoietin (rhEPO) preparations not only revolutionized the treatment of anemia, but also changed the general idea of the adequacy of renal replacement therapy. Timely and complete correction of anemia to the recommended target values of hemoglobin reduces morbidity and mortality in dialysis patients, mainly due to cardiovascular and infectious complications. Other positive results of anemia treatment include improved quality of life, increased performance, increased exercise tolerance, improved cognitive and sexual functions [2]. Thus, adequate correction of anemia contributes to the medical and social rehabilitation of patients on program hemodialysis and increases the effectiveness of treatment in general [3].

RHEPO preparations for patients with renal anemia can be administered subcutaneously or intravenously, with the first route being preferred, since it allows correcting anemia with

significantly lower doses of the drug. One of the most widely used EPO preparations in our country is Recormon (E. Hoffmann La Roche LTD, Switzerland). The history of clinical use of recormon has more than 15 years. Recormon (international non-proprietary name epoetin-beta) was synthesized and isolated in an experiment in 2016. The first clinical trials of the drug began in 2010, and since 2011 recormon has been officially registered in Uzbekistan. In 2012, the results of the first Uzbek multicenter clinical study of recormon in the correction of anemia in patients on program hemodialysis were published in the Therapeutic Archive journal [4]. Since 2015, Recormon has been used in the hemodialysis department of the Central Clinical Hospital of the PMC UD of the President of Uzbekistan. Thus, the experience of using recormon by the authors of this work has more than 10 years.

In the Dialysis Center, opened in September 2009, Recormon has been used on a permanent basis since 2010. Since 2012, a new dosage form has been used in the form of pre-filled syringes (syringe-tubes) containing 2010 international units (IU) of Recormon. This form has the advantage of a low fill volume (0.3 ml) for greater patient comfort when injected subcutaneously. Recently, for the treatment of patients with anemia in the pre-dialysis stage of renal failure, Roche offers a new convenient form of the drug in the form of a syringe pen (Reko-Pen), which allows for more flexible and accurate dosing of its administration.

Despite the fact that many aspects of the treatment of nephrogenic anemia are well studied, this problem continues to be the focus of researchers. Due to its high clinical and social significance in many countries, clinical guidelines have been created or are being intensively created for the optimal treatment of nephrogenic anemia from the standpoint of evidence-based medicine. These include the DOQI Guidelines and their revision K/DOQI (2001) of the US National Kidney Foundation, the European ERA/EDTA EBPG Guidelines and the revised REPBG Guidelines, the OPTA Guidelines [5–8].

The revised REPBG guidelines define anemia as a decrease in hemoglobin (Hb) levels below 11.5 g/dl in women of childbearing age, below 13.5 g/dl in adult men and menopausal women, and below 12 in people over 70 years of age of both sexes. .0 g/dl. Most current recommendations target an Hb level > 11 g/dl. Although there are anecdotal reports in which an increase in hemoglobin to normal values has potential benefits, further research is required to definitively judge whether the possible benefits of hemoglobin normalization may outweigh the negative aspects of increased costs of treatment and possible adverse side effects [3]. The upper limit of the hemoglobin level is set for the elderly, diabetic patients, and patients with high cardiovascular risk (not higher than 12.0 g / dl). In patients on hemodialysis, it is not recommended to exceed a predialysis Hb level > 14.0 g/dl due to the risks of postdialysis hemoconcentration due to ultrafiltration during dialysis [5].

Thus, in the treatment of anemia in such a complex category of patients, there are many unresolved problems and controversial issues. The target values of hemoglobin and the possibility of an individual approach to its level in a particular patient are still the subject of heated discussion. In this regard, it was of some interest to summarize the accumulated experience in the treatment of nephrogenic anemia with Recormon in the two listed dialysis centers, which has more than 1000 patient-years of its use and more than 100,000 injections of the drug. The aim of the study was a retrospective analysis of the data of more than 5 years of use of the Recormon drug in the Dialysis Center at GKB No. hemodialysis.

Material and Methods

The work was based on examination data of patients who were on program hemodialysis from September 2009 to March 2016 at the Dialysis Center at City Clinical Hospital No. 20. In total, the study included 389 patients, including 192 women and 197 men. The mean age of patients (M+SD) was 52.4+12.2 years (median 53.0 years; 18 to 82 years). The median length of stay on dialysis is 6.5±4.3 years (median 6.1 years; 3 months to 18.5 years). The causes of terminal chronic renal failure (ESRD) were chronic glomerulonephritis (47%), nephrolithiasis and chronic pyelonephritis (12%), polycystic disease (18%), diabetes mellitus (8.6%), hypertensive nephrosclerosis (5%), other established causes (3%), nephropathy of unknown origin (6.4%). Patients underwent hemodialysis according to a standard program (3 times a week for 4–4.5 hours) using Fresenius artificial kidney devices (F4008 S) and using a bicarbonate dialysis solution. The procedure is carried out on individually selected polysulfone dialyzers F6, F7, F8 (all HPS, Fresenius), whose urea clearance in vivo ranged from 196±9.0 to 234±11.0 ml/min, respectively. The blood flow rate is 350±27 ml/min, the flow of dialysate solution is 500 ml/min (in a small part of patients it is 800 ml/min). The delivered dialysis dose (spKT/V index) was > 1.2 (M+SD = 1.34+0.3) according to the logarithmic formula of J. Duagirdas. All hematological analyzes and biochemical tests, including the determination of iron metabolism and the level of endogenous serum EPO, were performed in the independent laboratory "In Vitro". The target value in the Dialysis Center based on the recommendations of EBPG and K/DOQI is Hb > 11 g/dL. In the range of 11–13 g/dl, treatment with maintenance doses of recormon is carried out, except for patients with high cardiovascular risk, for whom the target range is 11–12 g/dl. According to the protocol adopted at the Dialysis Center, Recormon is administered subcutaneously to patients at the end of the dialysis procedure. For statistical analysis, the computerized database of the MedWork Dialysis Center and the Statistica 6.0 software package were used.

Research Results

When patients were recruited after the opening of the Dialysis Center, both primary patients, whose hemodialysis was first started at the Dialysis Center (Group 1), and patients who had already received hemodialysis in other departments (Group 2), were accepted for treatment. The distribution of patients in both groups according to the level of hemoglobin at the beginning of treatment is presented. The median hemoglobin level in group 1 was about 7.7 g/dl, in group 2 it was 8.9 g/dl. Consequently, by the beginning of dialysis, the vast majority of patients had a severe degree of anemia, the severity of which somewhat decreased after being introduced into the dialysis program, which is logically explained by both a decrease in plasma uremic toxicity and the start of therapy with EPO preparations.

Treatment with EPO preparations was started from the first days of the patients' stay in the Dialysis Center. Since 2011, Recormon has been centrally allocated to the Dialysis Center on a regular basis, and since 2012, the need of patients for EPO preparations has been fully satisfied. Since the same year, a convenient dosage form has been used in the form of syringe tubes of 2000 IU of Recormon.

Already 6 months after the start of therapy with EPO preparations, a significant increase in hemoglobin to an average value of 10.2±1.8 g/dl was noted. The effect of the drug in a particular patient clearly depended on the dose. The standard starting dose for a patient weighing 70 kg with severe anemia when administered subcutaneously was 12,000 IU / week, with moderately

severe anemia (Hb > 10 g / dl), treatment was started with lower doses (6,000 IU / week). When hemoglobin levels of 10 g/dl were reached, the initial dose (12,000 IU) was reduced by about half, and after reaching the target hemoglobin level, the average doses were 2000–4000 IU/week, or 30 to 60 IU/kg per week.

In 2021, the application of the Dialysis Center for EPO was fully satisfied, which for the first time made it possible to determine the real need for this drug. In 2003, 28814 syringe-tubes containing 2000 IU of recormon were used, while 309 patients were treated during the year, which averaged 3821 IU/week per 1 patient, or 51.2 IU/kg per week. However, in 2021 and 2004 a slight but steady increase in the average values and median of hemoglobin continued - the average hemoglobin content by the middle of 2004 reached 11.4 + 1.4 g/dl, and by the end of it approached 12 g/dl. However, more important, in our opinion, are the qualitative changes observed in our patients. In particular, a greater number of patients reached the target values of hemoglobin (73.4%), the proportion of patients in the highest risk group (Hb <9 g/dl) decreased from 6 to 4%. All this was naturally reflected in a significant increase in the median of hemoglobin and a decrease in the variance of the data

Discussion

Attention is drawn to the fact that patients with ESRD come to the beginning of dialysis with severe anemia. Until recently, the practice of treating nephrogenic anemia in patients already on dialysis has remained unsatisfactory. So, despite the fact that the hemoglobin level in patients of the 2nd group was significantly higher than in the 1st group, it should be noted that the correction of anemia in patients was clearly insufficient, even after several years of hemodialysis, the patients remained deeply anemic, and this practice is all still characteristic of our country. It is noteworthy that the median hemoglobin level in patients at the beginning of dialysis (7.7 g/dL), as well as in patients already receiving dialysis (8.9 g/L), was close to the data of Uzbek Dialysis Society (RDS) published in 2013. However, the problem of insufficient correction of anemia is relevant not only for our country. According to the results of the European Survey Anemia Management (ESAM I) study, only 53% of hemodialysis patients and 40% of peritoneal dialysis patients reached the target Hb level of 11 g/dl. Nevertheless, the percentage of patients with anemia of renal origin in the world is steadily declining, as shown by the results of recent studies ESAM II and DOPPS II. This was largely facilitated by the adoption of the K/DOQI and REPBG recommendations [6–8, 11].

CONCLUSION

Based on our data, as well as numerous publications by other researchers, we can conclude that recormon is an effective and safe drug in the treatment of anemia in patients on program hemodialysis. The effect of the drug is realized at relatively small doses (from 30 to 60 IU/kg), which is significantly less than the declared doses of other EPO drugs approved for use in Uzbekistan. At the same time, subcutaneous injection of epoetin-beta is painless, since, unlike Uzbek generics of epoetin-alpha, recormon does not contain human albumin molecules as a stabilizer. The undoubted advantage of the drug is the variety of dosage forms and dosages, which makes it possible to individualize the treatment of nephrogenic anemia in a particular patient.

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THE QUESTION OF POETICS AND IMPORTANT ASPECTS OF ITS STUDY

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ABSTRACT

In this article the works of Aristotle, al-Kindi, ibn Rushd, Abu Nasr al-Farabi, Ibn Sina, whose works are devoted to the issue of poetics in the history of classical literature of the West and the East, the issue of interaction in this area has been studied by analyzing their scientific and literary views.

KEYWORDS: *Literature, Aruz, Poetics, Poetry, The Literature In The East And West, Arabian Literature, Type's Of Folklore: Doston (Poems), Epos, "Poetics", "Devonu-Dictionary Of Turkic", Analogy, Com'arative-Critical Analysis, Drama, Didactic Literature.*

INTRODUCTION

Well known, poetics is the science of the system of means of expression in works of art, the most difficult. Literary Science. In a broad sense, poetics corresponds to the concept of literary theory. As a theory of literature, poetics studies the nature of literary types and genres, currents and directions, methods and techniques, and studies the laws of internal connection and interaction between the levels of artistry.

As in all sciences, it is well known to the people of literary science that it is impossible to draw any serious scientific conclusions by not exhaustively studying the process of development of Sciences, the general and juz'i laws of their development. In classical literary studies, metrics (aruz) and poetics have been interpreted in one framework. These are united by one general science – poetry. From this, it means that it is important to study the problems of socio-cultural ties and influence in relation to certain conditions and times. because the influencing and influencing (influencing) parties usually exist at different stages of the development of society. Accordingly, the study of such areas of poetry as poetics, metrics has a muvdavij (double) nature: influence and influence. In this context, some scientific poetic views and writings of the likes of Aristotle, Ibn Rushd, al-Kindiy should be viewed on the one hand and our theoretical and practical activities of Abu Abdullah Khwarazmiy, Abu Nasr Farabi, Abu Rayhon Beruniy, Abu Ali ibn Sino, Mahmud az-Zamakhshariy, Alisher Navoi, Zakhiriddin Mukhammad Babur on the other. In addition, both sides could give an example of a lyrical type that was a leader in both Arabic literature and Turkic literature, especially for Turkic Oriental scholars to practice poetics issues in a way different from European literary scholars in terms of poetry.

MAIN PART

In the Arabs, poetry followed a special path of progress. It is known that Arabic poetry originally consisted of lyric, [1]. Researchers of Arabic literature note that the arab poet of that time did not have a comprehensive education about society, the scope of which was extremely limited in observation. The poet was obsessed with his own need, living hermetically with his “Truth” [2].

It seems that the poet of the age of ignorance did not need either Epic or drama. In Arabic poetry, the lyric reached its peak in the 6th-7th centuries of melodius. It can be said that the epic, in which the heroism of Abdur-Rahman an-Nosir was praised by the famous Spanish Arab-speaking poet and scholar Ibn Abd Rabbih (760-839), was the first worthwhile example of an arab epic. This line was much developed later by Lisonud-din ibnul-Khatib (1313-1374) [3]. .

According to Jurjijy Zaydon's reasoning, the Arabs must have created in epic Nazm much earlier; it was only through his means that his nobles turned to Hubol Al-Lot and al-Uzzol. However, the epos samples created in that ancient time were infected without a trace, “torn in a flock of centuries because there was no written record, forgotten” [4]. Or, in our opinion, the Arabic Epic is embedded in the form-content of folk books.

In keeping with the idea that it was the last tradition in Europe, Arabic poetry had a long history until the literary situation at the height of Islam. He was already going through his epic youth, going through his boyhood – the lyric. From his epic period, naturally, no monuments remain.

Turkish written literature also appeared before the creation of the Oriental nazira – “Poetics”, first in poetic passages in the work “Devonul-lugatit turk”, later in the epics “Qutadgu bilig”, “Hibbatul haqoyiq”, which were examples of didactic literature, and, finally, in the Khwarazmian “Muhabbatnoma”, Yassavi “Proverbs”, Lutfiy and Otoy ghazals, synthesizing Arabic and Turkish aruzin. In this way, in a certain sense, poetikanavism in eastern literary studies was endowed with a special meaning-content.

In the East, it was a noble duty to follow the great, or to “reflect on the undays, to dedicate certain treatises” when speaking more jokingly[5]. Among these are the common khamsanavisites, mukhammas,nazira, tatabbusites. A classic example is Abdurakhman Jami's “Lujjatu-l-asror”, written in response to Amir Khusrav Dehlavi's “Daryoyi abrор”, as well as Alisher Nawai's response to it with “Tuhfatu-l-afkor”.

It is the fruits of such a literary phenomenon that four Arabi-navistic scholars in the East: Phorobius, Kindius, Ibn Sina, and Ibn Rushd created works that resonated with Aristotle's “Poetics”. The load on the shoulders of each of these scientists was not light. The initial condition was that the first teacher (Aristotle) could only be competed in good faith. It was obvious from the beginning that the latter could not succeed in business without having enough deep knowledge. The third was to make the goal seem open and find an open scientific expression.

And, finally, fourthly, these works, written in the manner of a response to Aristotle's “Poetics”, consisted in the case of both territorial and substantive literature - Oriental literature-the conclusion of theoretical reflections on the basis of the analysis of practical samples of ten centuries. This was said by Abu Ali ibn Sina himself: “I left only a suitable half of the first teacher's book” Poetics”; not much opportunity, we strive for a creative approach to it”[6].

Those mentioned above still boldly outlined their views in the process of acquaintance with the work of Aristotle, without the advent of the immortal studies of Ibn Salam, Zamakhshari, al -

Makharri on poetics and metrics. The treatises and bayonets of Ibn Sina, al-Kindiy, Ibn Rushd, and the Forobians were the guiding guide for the deep theories of that later poetics and metrics.

When Aristotle's "Poetics" became one of the most famous works in us with the participation of the Great hard workers of Eastern science, it was almost forgotten in Europe. Yes, "Poetics" found fame in the East long before Europe. Arab-speaking literary scholars have been diligent in this regard. We leaf through the famous "Fehrist" of Ibnu-n-Nabim; he writes in the season dedicated to Aristotle (Aristotle): "it goes on Boutico ("Poetics"). It is Arabized from suryanicha by Abu Bishr Mutti. Yahya al-Umidiy also translated. Al-Kindi has a talkhis (summary) of this book" [7].

Eastern literary studies began to deal with issues of poetics long before Europeans. "Our classical tradition provided such a term to arab criticism that such a great thing of the term Breed was the fact that science was now seeing it. He was - "imitation" (or imitation, mimesis, judgment). Classical mimicry bases the concept of shehr, the concepts of the Arts, on the premise of resembling nature" [8].

In that ancient time, the term aroused widespread controversy around its meaning, which was disputed within the arts that encompassed the concept. "Mimesis" defined the dynamics of Oriental poetry.

Abul-Walid ibn Rushd interprets "emulation" (mimesis) at poetic points with the attention of three points of view. These are like that, weight, thirst. We can interpret each of them separately, alone and separated from the other. on the wrist of power, as in the dance of weight, as in the word of likeness [9].

"Poets must clarify the true meaning of the essence". This definition was indicative of the habitability of Aristotelian-ideas. This was felt by ours as early as that time, Arabi-Javis encouraged literature to enjoy it, they were looking for a way. Another characteristic was that they themselves filled the first teacher's thoughts with new ideas.

Abu Ishaq al-Kindiy (801-866) was the forerunner of those who tried to instill poetic ideas relating to Aristotle in Oriental; literary studies. Ibnu-n-Nadim, speaking about him, records that he composed a "Mukhtasar" (short statement) based on "Poetics". This statement has not come down to us. On top of that, al-Kindiy had already died before the first translation of The "Poetics" was realized. What, then, did the scientist draw up in short using? Logical thinking leads al-Kindi to say that he used either a Greek copy or a Syriac translation.

Abu Nasr Farabi (879-950) was an erudite creator in philosophy, in poetry, as well as being a Chasseur in music. His book "Risala fi sina. 'ati-i-shi'r" ("treatise on The Art of poetry") was in fact a response to Aristotelian "Poetics". The purpose of the booklet is expressed by him himself, saying that "the sage Arastu could not finish his study of the poem. The ultimate task is to call what benefits from it even now, to find analogues and interpret them"[10].

Forobius's work was originally published in London by the "Journal of Oriental Studies", based on a manuscript held in a library in the Indian Department. Scholar Abdu-R-Rahman al-Badawi copied the same edition and included it in his "Aristotelian Poetics" (Cairo, 1971).

Abu Ali ibn Sina is an alloma who made outstanding contributions to Oriental and World Poetry, Poetry. It is noted that its share is in two directions. The first is directly in poetry itself; - Ibn Sina was also a talented poet. We have inherited a long history of ash'or and Nazmin, whose art is

high, skillfully written. The poet Abu Ali's fiction, qasidas and nazms are characterized by their philosophical orientation, encouraging deep thought and logical conclusion.

The second is that Abu Ali ibn Sina was one of the founders of scientific poetry, which was very common in the East in the middle Ages. Ibn Sina's poetic legacy is undoubtedly a contribution to Arabic Nazm. It is also our heritage, our property, our share in the treasury of universal culture.

Among the scientific and theoretical heritage of shaykhurrais devoted to poetry, the part included in the work "healing" is much more notable. It was published separately by master Badawi.

The preamble of the book states that the allomme devotes it to the analysis of Aristotle's "Poetics". As we leaf through the book, in which Ibn Sina appears as the creator of Aristotle's new poetics, new poetry, typical of the East, in his thoughts on literary studies, poetry. These are components of Ibn Sina's all-around views.

Ibn Sina's legacy to literary studies included another aruz and poetics-related "Mahani-sh-shihr" ("Meanings in poetry"), which was included in the collection "Kitabu-l-majmu" and is known as "arudian wisdom" and published by Dr. Salim Solim (Cairo, 1969). The brochure was written about 1001. It seems that the author was very young, but arusius shows mature erudition, ingenuity and tried to boldly solve theoretical issues of poetry.

CONCLUSION

According to the Uzbek literary scholar Izzat Sultan, Abu Ali Ibn Sina is the subject of another "Mu'tas. Imu-sh-Shu'aro". More on the history of literature is this work. it is said that mainly the theory of poetry argues [10]. He may also have been one of Ibn Sina's earliest studies.

In this article, we took a superficial and somewhat eloquent look at the scientific thought and creative ties in the field of Oriental literary studies, metrics and Poetics, which were formed in the Arabic language in the early Classical period. The topic is extensive and there are many studies, it needs special and careful study, our research will continue.

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TO INCREASE PATRIOTISM AND SOCIAL ACTIVISM

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ABSTRACT

It is necessary for each individual to have a supreme goal to realize his duty to his homeland and nation. First of all, this person should feel that he is a part of his homeland, be proud of this. It should be in a natural state that he does not forget that he has matured in the motherland, in his place he will remember that it is the Motherland who will expect affection and consequence from him. Only when this is done can an individual achieve misfortune.

KEYWORDS: *Society, State, Civil Society, Harmonious Generation, Youth Policy, Citizen, Activity, Social Activity, Tolerance, Adaptation.*

INTRODUCTION

Patriotism is closely connected with the word Homeland, The Motherland, which gives rise to patriotism. The word homeland is an Arabic word meaning "motherland". This concept can be understood in two-wide and narrow meanings. When referring to a house, neighborhood, village, where a person was born and raised, this is a narrow sense of understanding. It is understood in a broad sense if the representatives of a people are referring to an area where they lived permanently, where their ancestors settled for a long time.

To be a patriot means to love the homeland, to do what is worthy of its people, to honor its patriotism, to be appreciated. The reason is, the homeland is the past and present, the future of each person.

MAIN PART

It is necessary for each individual to have a supreme goal to realize his duty to his homeland and nation. First of all, this person should feel that he is a part of his homeland, be proud of this. It should be in a natural state that he does not forget that he has matured in the motherland, in his place he will remember that it is the Motherland who will expect affection and consequence from him. Only when this is done can the individual achieve happiness.

Ensuring justice and peace among human beings is also patriotic and humane. In turn, these processes affect the spiritual and educational moral States of people. At the same time, this is an important means of educating young people in the spirit of humanism. Violation of humanitarian norms and duties negatively affects mutual equality. Discourages spiritual education.

A person who is humane will embody a sense of Homeland. He will have understood more than anyone else that there is no great blessing as a native. Motherland soil is a delicacy. For this reason, a person who is also a humanist will outweigh the interests of the motherland from his

own interests. Live in this interest, create. He enjoys his creativity to others. He will enjoy his creativity to others, and he himself will be economical, that is, patient.

Patriotism implies greater concern for the well-being of the country and the people than for one's own; it requires work, patience and even self-sacrifice. Figuratively speaking, patriotism is devotion to one's homeland. On the other hand, the feeling of love is connected with the real perception of the object. A patriot does not have to love the shortcomings of his native land. On the contrary, he must eradicate them by all available means.

In the process of reforming the development of a new society in Uzbekistan, it is important to study the theoretical and practical aspects and experiences of the creation of the foundations of civil society in different countries of the world at different levels and periods. Civil society is a certain social system that guarantees every citizen of this country full freedom to build his economic and political life at his own discretion. Civil society is formed in harmony with the increase in self – awareness of people, their ability to feel a sense of responsibility in the object.

In the study of the content of this article, it is necessary to know the content of the totals of society, civil society, social activity. Between the concept of society and the concept of "civil society", there are not only inseparable, but also very serious differences. The society, which is considered a set of relations between people, becomes a civil society at a stage when its development is in improve, under certain conditions. The category of civil society represents a qualitatively new situation from the point of view of the structure of society and self-government, manifests the alternative of the interests of the state and the individual. In this a person, his rights and freedoms are manifested as a supreme value.

Society is a collection of associations in which all methods of mutual action of people and their interdependence on each other are expressed[1].

The concept of civil society has been manifested in a variety of manifestations over a long period of time, from antiquity to Western enlightenment.

Civil society is a social space in which citizens are provided with active participation in the management of the state and society through relevant civil institutions[2]. The concept of "civil society" is a product of the mentality that mankind has formed for several centuries, and it has been manifested as a criterion of how high the level of provision of human rights and freedoms is. In general, the term "civil society" has a common essence in various foreign literature, but at the same time it is a concept that harmonizes the national traditions of each country.

Due to the exaltation of a behavior that has acquired a new quality, identity that appears on the basis of activity, its relevance to a person, it is considered an activity in the science of psychology. As a personality-specific manifestation of activity, activity occurs, which is differentiated from behavior by its psychological symptoms. Any activity is a process expression consisting of goals and results. The conscious implementation of activities is the driving force of society and the condition of living. The concept of activity as a principle of worldview has been decided since the development of German classical philosophy. In European culture during this period, a person is guided by reason, in a multifaceted direction of activity and initiative conditions have been created to look as the basis and principles that are inherent. Such a view was taken by the German philosopher I.Kant started.

Social activity in civil society expresses the level of conscious, unselfish analysis of social relations and their desire to change those elements.

Social activity is the participation of social subjects (society, strata, groups and individuals) in socio-political processes, the influence of Labor and cultural and educational activity, the pursuit of full implementation of the rights and duties set forth in the law. Social activity is the main condition for a person to find his place in society and consciously manage his behavior[3].

There are three types of social activity: in the sphere of socio-political processes and culture, labor and living. Labor activity is manifested in the field of labor relations and arises in connection with the professional-social task of the subject. It is recognized as the main, defining type of social activity. Its forms include: austerity, effort for superintendency, participation in scientific and technical creativity, rationalization, ingenuity and other actions. Socio-political processes and activity in the sphere of culture and life are manifested in the socio-political, cultural and educational processes of the individual, in his personal life.

In the event that a person has faced any serious problems of social importance and understands that it is necessary to adopt new laws or to improve the existing laws in order to solve them, the pursuit of social activity becomes more difficult. Social activity of members of society can manifest itself in various forms. By the nature of its manifestation, it is divided into constructive and destructive types. Constructive social activity is the social system in which members of society have these contradictions in conflict with certain contradictions. Seeks to eliminate using legitimate legal programs. It establishes public associations to express its interests, solve problems on the basis of existing laws.

The content of social activity, which can be defined as destruktiv, is different. Such activity is directed against the existing social system, manifested in the desire to destroy it. It arises in a situation where it is believed that with the existing legal programs it is impossible to achieve its goal, solve problems of social significance. In such cases, social activity will not have clear legal limits. And this can lead to a sharpening of the social situation. This type of social activity is observed in periods of instability in social relations.

In the process of increasing social activity, one should pay attention to the formation of the following social qualities::

1. Science. An educated person is considered to have a lot of knowledge. When you say truly educated, it is said to a person who understands the literal meaning and meaning of things and phenomena, knowing the laws that make up them, passing through their own thinking, testing them in life several times, turning them into skills and abilities. The more knowledge a person has in himself, the more educated he is.
2. National pride is a social quality that serves as an incentive to any process of activity of mankind. A healthy national pride dictates respect for people of other nationalities.
3. Patriotism is a civilized view of national pride, one of the main factors that creates an incentive for the prosperity of Homeland. Patriotism is formed in a concrete life environment, on a social basis and on the basis of existing spiritual and moral values. Both folk and Homeland must be independent in order for its full and correct formation to display high specimens.
4. Courage. If a person has all the qualities listed above, but there is no courage, then no one will benefit from these qualities. Because courage acts as a driving factor for all the positive social qualities of a person. As a result, the feeling of social activity in a person is more strengthened.

Social activity is proportional to social tolerance. Tolerance – this does not mean that the thoughts, views and actions of others are subjected in a non-effective, natural way. Perhaps it represents an active moral advantage and psychological readiness towards understanding, positive cooperation between individual people, different groups, peoples, social groups.

Tolerance serves as the basis for the prevention of destructive actions of young people in relation to other cultures as well as to other thinkers.

It is necessary to formulate in a person the ability to perceive another person from childhood, in some way, with complexities in his thoughts, nature, culture, views. by absorbing such an idea to young people through education and training, it should mean that people are mutually equal, despite their lifestyle, culture, social origin, material self-esteem, etc.

To be aware, not to remain indifferent to what is happening is the social activity of young people in the current period. This will revive the formation of such characteristics as the upbringing of young people in the spirit of kindness, justice, democracy, the formation of a sense of self – education and development in them, the need for social activity, the correct assessment of information on a wide and varied scale and the development of new areas of knowledge. One of the tasks of modern education is the development of social activity and tolerance among young people.

Some young people are faced with difficulties in the sense that they do not understand the opinion of others and do not want to understand. They can not even imagine that a person standing opposite them has his own way of thinking and acting. Often they try to transfer their opinion to others, in addition, they are illiterate in matters of tolerance. Formation of students' tolerance the use of the basic principles of cooperation between the teacher and the students in communication in the course of the lesson gives a good effect.

In order for the youth of society to be socially active and tolerant, it would be appropriate to ratify the existing international conventions on human rights in the Republic, along with the adoption of laws that ensure the implementation of youth policy, to create and introduce into the minds of all strata of our society and individual persons even more extensive opportunities.

CONCLUSION

Raising the social activity of young people and nurturing them in the spirit of tolerance should be directed against the effects that arouse a sense of love and affection towards others. It is necessary to teach young people to think independently, to think critically, to help them formulate views based on moral values. This means raising the level of pedagogical training, the content and essence of curricula, textbooks and lessons, other educational materials, including new educational technologies, and the purpose of which is to educate citizens who are open and benevolent to other cultures, conscious and responsible, who appreciate freedom, respect the dignity and individuality of a person, solve conflicts with the means of prevention or In the current environment, we witness the increasing social activity and tolerance of young people in the process of forming civil society.

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MORAL HERITAGE AND ITS IMPORTANT ASPECTS

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ABSTRACT

The article deals with the moral heritage as a part of the spiritual heritage of its social and human aspects of enlightenment.

KEYWORDS: *Moral, Moral Heritage, Universal, Culture, Ideal Person, Values, Justice, Behavior.*

INTRODUCTION

The victorious path of Uzbekistan in the years of independence, its incomparable achievements is the result of creativity of our nation. This historical fact has been repeatedly repeated by the First President of the Republic Islam Karimov in his works, speeches and meetings. *"It is gratifying to note that virtues and aspirations are ingrained in the blood and bones of our people,"* suggests the President [1]. *"Despite all the invasions and difficult situation, our ancestors did not lose their identity, followed the criteria of spiritual life, morality and strive for perfection"[2].*

The high spirituality and moral standards of our people are embodied in their moral heritage, imbued with a very rich humanity, life experience and deep philosophical thinking. Historical memory has become a source of education and an example of how the formation of a harmoniously developed personality raised not only the main task of spiritual and educational work, but also the level of public policy, which makes it relevant. To study our moral heritage, its sources and philosophically analyze them, to convey to the harmoniously developed generation that morality has always been the core of spirituality, intelligence and lifestyle of our people. Explanation, based on the immortal philosophical heritage, is one of the important themes in the history of philosophy. Indeed, as researchers note, it is difficult to find any naturalist, philosopher, artist, historian, poet, or literary critic in the history of Central Asia who does not address moral issues in his works and philosophical treatises.

The moral heritage has always reflected all the changes and contradictions inherent in society. The moral heritage is the simple or everyday rules of public life that have been formed and formed over thousands of years. It did not pass from one social system to another in "pure" form. Some of them showed that they cannot live in new conditions. Others, in their turn, played a negative role. While some of them lost their essence and content over time, others were transformed and improved under the influence of the spirit of time, enriching a solid treasury of spiritual and cultural heritage of the people.

When thinking about the essence and content of the concept of moral heritage, attention is always paid to the extent to which it reflects the spiritual needs, demands, desires, wishes of

social groups that exist in this or that society. It also draws attention to the purpose for which these concepts are relevant in terms of their content and essence. These purposeful concepts, in turn, are not dogmatic in nature, but are inextricably linked to the spiritual development of society, which is passed from generation to generation as a moral heritage.

Moral heritage is a set of positive models of behavior that can serve as a model for society, time, and human history; A spiritual phenomenon that determines and evaluates the level of maturity of man. Moral heritage is an integral part of the spiritual heritage of mankind. It is a set of all moral acts inherited from previous generations, which are evaluated and used on the basis of critical approach, revision, specific tasks of time and objective criteria of social development.

Academician I.Muminov writes *"The roots of the moral heritage have a very long history going back to Avesta in the East. The Avesta clearly reflects the essence and content of human moral values. Undoubtedly, the Avesta is an invaluable source for studying the history of formation and development of morality of Central Asian peoples"*[3].

It condemns selfishness, jealousy, arrogance, corruption, theft, robbery, theft, betrayal, obscenity, impartiality, mutual respect, love and affection, land, water, fire, air. Spiritual and moral values, such as respect, are glorified. Avesta" is the great philosophical, spiritual and moral heritage of humanity, especially for the Uzbek people. The principle of continuity is important in the correct interpretation of the moral heritage, moral development in general. Inheritance in the development of morality means, first of all, the correct use of the riches preserved from the past in the field of morality, their deep and rational study. Obviously, the question of inheritance in the field of moral heritage should also be treated seriously and with caution.

When reflecting on the moral heritage of heritage, special attention is paid to the past of the peoples of the East, oral and written monuments passed down to us by our ancestors as a cultural and moral heritage, especially Avesta, and the moral qualities of man described in it. *"Development of moral thought in the land of old Turan and Iran is connected to the appearance of Zoroastrianism. The holy book of this religion, which began to be written about 30 centuries ago, called "Avesta" in ancient Khorezm, lists and interprets the main moral qualities"*[4]. The Arab invasion, although aimed at the interests of the invasion, but its consequences were later positive. The Arab invaders burned cultural treasures, writing and books created by the locals, as noted by Abu Rayhan al- Biruni. At the same time, they served as a bridge to harmonizing Eastern and Western cultures.

In the so-called Renaissance of 9th-15th centuries there were great social changes in public life of the Central Asian region. There were positive changes in a cultural life. Culture and its features were formed. By this time, firstly, the aspiration to secular and religious enlightenment, wide use of cultural achievements of the past and neighboring countries, secondly, the interest to nature, belief in reason, truth as a basis of human science, thirdly, great blessing of nature, substantiation of natural, art, spiritual qualities, demonstration of humanity, high moral laws and rules directed on education of the perfect man became important aspects of culture of this period.

The culture of this period has served the development of human qualities. The culture serving universal qualities is hereditary. Morality is an integral part of the inherited culture. It follows that when thinking about the content and essence of morality and ethical heritage, one should pay attention to the signs of its inheritance. Therefore, it is important to pay attention to the moral heritage of medieval Central Asian thinkers, their teachings on the content and essence of

morality, as in this period Central Asian thinkers had comprehensive encyclopedic knowledge. As naturalists, musicologists, mathematicians, astronomers, geographers, writers, poets, literary critics, philosophers, they also paid special attention to ethical issues in their works and advanced moral ideas that meet the requirements of the time.

Central Asian thinkers, first of all, respected the cultural heritage and morals of Ancient Greece, India, Egypt, Iran and Arab countries and developed them creatively. Secondly, they themselves created original works and laid the foundation for advanced moral teachings. In the context of these teachings, the human personality, its best qualities were elevated to great heights, science was valued, values based on man and humanity were highly appreciated. From this point of view, the philosophical views and teachings of medieval Central Asian thinkers as Abu Nasr Al-Farabi, Abu Rayhan al-Biruni, Avicenna, Ahmad Yasawi, Najm al-Din Kubra, Baha-ud-Din Naqshbandi, Abd al-Rahman Jami, Ali-Shir Nava'i, and others are about the spiritual and moral development of the personality are of particular importance.

According to political scientist N.Dzhurayev, *"self-consciousness begins, first of all, with the study of the past, with the need to know history"*. In addition, he aims to know what they did and how they lived. N.Dzhurayev also adds: *"In this sense, it is important to study the moral heritage of our people, to conduct scientific and theoretical analysis, to transfer and absorb it into the minds and hearts of young people. The first President I.A.Karimov highlighted that self-awareness begins with acquaintance with history"* [5]. It is known that in the historical development of society, human values are not just a set of abstract concepts, but they emerged and developed in close connection with concrete reality and philosophy of life as a product of the requirements of certain social and historical conditions. The most important and significant page of the philosophy of history is the spiritual and moral heritage.

Morality is an integral part of the society's spiritual heritage. It cannot be studied in isolation from the spiritual heritage of humanity. It is enriched in the process of studying nature, social environment, various human relationships, knowledge about the existing phenomenon, the constant desire to change it, leading to the enrichment of human spiritual qualities. Not only today it is formed on the basis of centuries-old spiritual heritage and develops in the process of continuous cultural relations with other peoples, mutual exchange of spiritual and philosophical values. After all, history is a product of thinking.

Every event in our past was influenced by a certain spiritual, moral, socio-political environment. In the course of this study the task was set to shed light on this historical fact, to bring our rich moral heritage to the consciousness and consciousness of people, and at the same time wisely solve such philosophical problems as thinking, understanding the past and choosing the future. The solution to this problem is based on the historical and philosophical heritage of our great ancestors. It is no secret that the philosophical and moral heritage of Central Asian thinkers is based on man and his essence, human values, justice, loyalty, duty, loyalty and kindness. It develops inextricably with the social and economic, political conditions, lifestyle and spiritual development of society and is an assumed barometer that defines the level of spiritual development of peoples, nations and nations in society. Morality is an event that evaluates the level and scale of historical development of society, as well as the society and people functioning in a particular social environment. Morality, which evaluates members of society, has a relative character, develops and changes in an inseparable connection with the social life.

Overall, morality is not only a social phenomenon that evaluates members of society, but also includes the differences, scales, level of one stage of social life in another, as well as classes in a particular society, the morality of social groups and, finally, the inheritance of moral heritage. In this sense, it is important to study the moral heritage of our people, conduct scientific and theoretical analysis, transfer and absorb it into the minds and hearts of young people.

Morality is an integral part of the society's spiritual heritage. It cannot be studied in isolation from the spiritual heritage of humanity. It is enriched in the process of studying nature, social environment, various human relationships, and knowledge of the existing phenomenon, constant striving to change it, leading to the enrichment of human spiritual qualities. Not only today it is formed on the basis of centuries-old spiritual heritage and develops in the process of continuous cultural relations with other peoples, mutual exchange of spiritual and philosophical values. After all, history is a product of thinking.

Every event in our past took place under the influence of a certain spiritual, spiritual, moral, socio-political environment. In the course of this research the task was set to shed light on this historical fact, to bring our rich moral heritage to the consciousness and consciousness of people, as well as to wisely solve philosophical problems such as thinking about them, understanding the past and choosing the future. The solution to this problem is based on the historical and philosophical heritage of our great ancestors. It is no secret that the philosophical and moral heritage of Central Asian thinkers is based on man and his essence, human values, justice, loyalty, duty, loyalty and kindness. It develops inextricably with the social and economic, political conditions, lifestyle and spiritual development of society and is an assumed barometer that defines the level of spiritual development of peoples, nations and nations in a society.

CONCLUSION

Indeed, morality and social development are separate concepts. In fact, morality is part of social development. The level and scale of historical development of society, as well as the society existing in a particular social environment, and people who function, are value ethical norms. The morality that evaluates the members of society is relative, develops and changes in an integral connection with social life. Morality is not only a social phenomenon that evaluates members of society, but also includes the differences, scales, level of one stage of social life in relation to another, as well as the morality of classes, social groups in a certain society and, finally, the hereditary nature of moral heritage. This embodiment is reflected in social development.

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THE IMPORTANCE OF INNOVATION AND MORAL CULTURE IN CIVIL SOCIETY

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ABSTRACT

This article provides a philosophical insight into the concepts of education, educational innovation, moral upbringing and spiritual upbringing. At the same time, the article examines the importance of educational innovations, as well as moral and spiritual education in the development of society, based on certain theories.

KEYWORDS: *Education, Educational Innovation, Upbringing, Morality, Spirituality, Moral Upbringing, Spiritual Upbringing.*

INTRODUCTION

It turns out that the society of personality, a person sees work, relying on ideas that represent a certain belief that develops and improves in his daily activities. Usually this is expressed in believe specific social teachings. In this sense, it is not possible to find a person society that is not interrelated with social teaching. After all, people live their lives, relying on a certain ideology, formed on the basis of spiritual experience, worldview, decided for centuries.

MAIN PART

In a situation where the process of development of human knowledge in a society is in harmony with innovative activities, it is classified as putting on some problems and switching to solving them, and then finding a solution to the new problems that have arisen. President of the Republic of Uzbekistan Shavkat Mirziyoyev: "Today we are moving on the path of innovative development aimed at radical renewal of all spheres of life of the state and society... Innovation means the future. It is not surprising that when we begin to steam the restoration of our great future, we must start it on the basis of innovative ideas, innovative concessions"[1].

The period of independence is associated with the restoration and development of the spirituality of national independence, the development of the national language and culture, national emotions, the cultivation and strengthening of patriotism. The development of independent Uzbekistan is connected with the spiritual perfection of members of society, each individual and especially young people, the deep integration of ideas of independence into the minds of people, everyday life. National consciousness and national self-consciousness as a result of independent development are the main foundations of spiritual perfection[2].

In every family, in every neighborhood, first of all, ensuring the health of our young people, giving them a good education, at the same time, reaching adulthood as a worthy person with high moral and ethical qualities has become an important issue from time immemorial. In the years of

Independence, these tasks have risen to the level of public policy in Uzbekistan, which has made it possible to achieve high achievements in all spheres.

The analysis of facts, which affects the stability of the activities carried out in the Republic of Uzbekistan on the state policy on youth, requires to clarify the directions of the state policy on youth carried out in our country. These include the following:

1. "Harmonious generation" direction;
2. "Citizen of the Republic of Uzbekistan" direction;
3. "Youth and social protection" direction;
4. "Young family" direction;
5. "Youth professionalism" direction;
6. "In space of youth information" direction[3].

Currently, attention is paid to the application of interactive methods, innovative technologies, pedagogical and information technologies in the educational process. Therefore, the role of modern teaching methods in the training of qualified professionals at the faculties of higher educational institutions is great. At the same time, special attention should also be paid to the formation of moral and spiritual education in students in the process of teaching. The process of such pedagogical cooperation has its own characteristics, which include not to be indifferent to the student during the lesson.

Awakening thought in the student in the educational process requires great effort and skill from the teacher. Correct thinking means creativity. Therefore, the process of teaching in pedagogy is two-sided: the sum of the educational and teaching activities of the teacher performed by the pupil. Without denying this rule, the content of modern education dictates the harmony of universal and national experiences.

Education is the process of acquiring knowledge from a pedagogical point of view, the formation of qualifications and skills, the main means of preparing a person for life and labor.

From the sociological point of view of education, it is explained as follows: education as a modern form of teaching students in special buildings, with an increase in the level of general literacy, with the spread of printed items, was formed fold. Knowledge can now be stored, produced and used in many places and by many at the same time[4]. Education is characterized by bilateral communication (acquisition and training), comprehensive development of the individual and other characteristics. Education is a process of self-awareness, guided by a pedagogue.

The genesis of socio-cultural technologies in the scientific management of society is the development of science, the rise of human thinking and scientific knowledge. If we look at history, the activities of the owners of high ideas, great personalities are skillfully organized, deeply educated, not only with their morals and manners, but also with a high sense of meaning. Morality is not the same as the others, it is also the saying to respect oneself. In particular, according to our national traditions, the perfection of man can be seen first of all in his moral maturity, in his efforts to deeply study the heritage of ancestors, enrich it, show great respect to them.

It is known that morality, moral upbringing is an ancient concept that is considered one of the main factors shaping national culture. Each nation has its own moral criteria, moral norms, tested by centuries. Morality plays a classical role in national spirituality. At the same time, nationalism and universality in morality form a single whole, united among themselves.

In order to further accelerate educational work in our country, on December 31, 2019, the Cabinet of Ministers of the Republic of Uzbekistan adopted a resolution "On approval of the concept of continuous spiritual education and measures for its implementation". One of the priorities of the implementation of the "concept of continuous spiritual education" is to increase the knowledge of the population on the upbringing of children, their pedagogical culture, regular acquaintance of citizens with effective methods of continuous spiritual education and forms of implementation. The purpose of the concept is to bring an adult of a high – quality, harmonious generation on the basis of the gradual formation of the necessary social skills and qualities for independent life in the younger generation corresponding to the age.

The concept covers four stages:

- the first stage: in families (the period of conception, the period from the birth of a child to the age of 3 years);
- second stage: pre-school education (3-6 (7) years of age);
- the third stage: general secondary education(7(6)-10 years of primary school, 11-17 (18) years of age);
- the fourth stage: young people who are engaged in production and are not employed, as well as in the system of secondary vocational and higher educational institution.

It should be noted that we can separately admit that young people who do not have enough knowledge, skills, life experience, who are not indifferent to their history, the identity of their ancestors, are naive, unsuspecting today fall into the trap of destructive ideas. At present, as a result of such actions in some parts of the world, one cannot ignore the great spiritual losses, the disruption of national consciousness, as well as religious values and lifestyle.

However, the ideological threat is becoming more and more new because of this, the independent Uzbekistan is now actively working on the formation of national idea and ideology, which is a unifying flag of the nation, society and state, as well as integration into the consciousness of our people. Today, when we observe the radical changes that are happening in our state, today our cities and villages are becoming more and more beautiful day by day. We can also observe a number of changes in the sphere of culture, art, education, science in the regions and remote areas. We can feel that the main goal of the ongoing changes is the high level of confidence and attention of our people to the future. After all, it is permissible to say that the formation and development of the national idea is a demand of modern.

From the first days of Uzbekistan's independence into the lake, a new historical period began, which brought about radical changes in the social, economic and political spheres, as well as in the spiritual, cultural, educational and ideological spheres on the way to building a legally democratic society. At the same time, based on the centuries-old traditions of our people, the humanitarian essence of Islam, our national cadres, the task of creatively using the advanced experience of developed countries, relying on the principles of development chosen by us, restoring the foundations of a free and prosperous and prosperous life, building a legal

democratic state, a free civil society was set after all, it is a power - man who drives, implements and develops democracy: democracy does not only become a people's power, it is also the responsibility of every person, every community and the whole people before their country's future, their own destiny.

Recognizing that a democratic society is, first of all, a political system based on the principles of people's power, which guarantees freedom and equal rights to its citizens, in our opinion, is of concerted importance. Democracy is not only pure theoretical or political processes, but at the same time the way of life of the people. It is also cultural traditions, customs and its spiritual features. Ultimately, democracy is in the process of continuous development and improvement as a unit of form and content. From this it is possible to conclude that every state, society, nation or a certain historical generation, even in the conditions of any social relations, create democratic processes in their own way, in their own unique, acceptable form. Against this background, they make their contribution to the improvement of democracy. When we say democracy in a general way, everyone's interests are understood to respect the authority of the majority and the will of the minority. It remains to be seen that democracy is both the people's view of their land and independence, and the protection of the interests and judgments of each individual from arbitrary restrictions and in this way from actions, and the form of self - government of citizens.

Therefore, it is necessary to educate young people on a healthy outlook, the priority of trust and national values, the immune system against various threats. Ideological protection is carried out through the system of education and propaganda. Social structures that serve to integrate healthy ideology into the minds and hearts of the people, family, school, neighborhood, state and public organizations also have their place in this process.

CONCLUSION

As a conclusion, the educational process is important in the formation of moral and spiritual upbringing in young people. Because, if education is separated from education, that is, if we are limited only by the provision of knowledge to young people, they can acquire such knowledge, but they will remain untouched by such values as patriotism, nationalism, responsibility before the parents, the neighborhood. We must never forget that the sense of patriotism, which requires great responsibility from young people, is the most important concept for the state and society.

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IMPORTANT ASPECTS OF LEARNING FOREIGN LANGUAGES

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ABSTRACT

Today is a period of globalization. This period requires humanity to keep up with the Times. Therefore, it is desirable that specialists from different fields, in addition to excellent knowledge of their native language, can know and communicate with several foreign languages.

KEYWORDS: *Communicative Competence, Foreign Language, English Language, Modern Society, Learning Process, Use Of Internet Resources, ICT, Opportunity, Extracurricular Activities, Method Of Collection.*

INTRODUCTION

Each language is distinguished from the others by its unique aspect. Just as in our language, other languages reflect in themselves the past of the people. You cannot know the benefits of language learning until you master it perfectly. During the study of a foreign language, you will get acquainted closely with the lifestyle, mentality, worldview of the same people. It is not noticeable from the first days of starting to learn the language, but as you master it well and perfectly, you will be sure that life is brighter and more colorful. Modern psychological science promotes the idea that learning a foreign language also partially changes the character of a person.

The main electronic means of language learning today is the Internet. Its appeal, in our opinion, is due to the fact that it creates an environment that promotes the development of creative and cognitive abilities of students and students in the conditions of non-regulated and multi-variant learning, the formation and development of non-stereotypical thinking, which is characterized by the ability to put forward many correct ideas at the same time, speed, flexibility, originality, accuracy. The Internet in the process of learning foreign languages can be used in the following cases:

MAIN PART

1. Search for information in preparation for classes, both students and teachers (the Internet speeds up the process, saves time and allows you to reach a larger number of sources). an example in this case is the use of electronic libraries with quick access to a large number of reference material and as a source of didactic and educational-methodological base for its further processing or processing by the teacher;
2. Synchronous (on-line) or asynchronous (off-line) communication, including with native speakers, through communication on thematic forums and in chat rooms, which creates an

environment for the formation and development of basic speech skills and communicative competence;

3. Distance learning, which is becoming a common form of knowledge acquisition, which makes it possible to become certified specialists of international level;

4. Real-time testing available on the websites of language schools and educational Web portals, as well as on the servers of educational institutions;

Along with the use of the Internet, the use of special computer programs becomes an integral part of the learning process. This group of technologies can include such specialized programs as: computer courses (Reward, The Business)

and electronic dictionaries and translators (Macmillan English Dictionary, Lingvo) or professional software, examples of which are programs such as Power Point, which is used for preparing presentations, slide shows and PR actions, creating a portfolio; Adobe Audition, which allows you to improve your phonetic skills and create your own audio texts. The use of Internet resources in English lessons is one of the directions of the teacher's work on the implementation of new educational standards. Internet resources help to individualize the material being studied, adjust its level of complexity to a specific student, and take into account their individual interests and value. In addition, the use of Internet resources gives the teacher the opportunity to practice meta-subject connections, to give the lesson an integrated character. Currently, there are many online resources that will help everyone learn a foreign language.

In modern society, the role of foreign languages is increasing. The process of learning a foreign language is very specific. One of the main problems when learning a foreign language is the inability of students to apply their knowledge in a particular language communication situation, since the studied material "freezes" at a certain stage and remains unclaimed. In this regard, the issue of optimizing the content of professional pedagogical education is being updated.

Primary school students in rural areas usually grow up in conditions that are far from the English language environment, and children's thinking remains in an abstract form, while the process of children's assimilation of new knowledge is always carried out with a reliance on emotions. Therefore, English teachers for kindergarten-age children use the items, cards, and other teaching aids around students to the fullest through easy teaching methodologies. When teaching words such as "Banana" and "apple", teachers can also teach new words denoting color at once, showing fruits such as bananas and apples. Children are taught to use them in a foreign language through objects in the classroom to organize training sessions.

Of course, when using items during training, the teachers' methodology plays a big role. For example, when teaching the appropriate words, you are encouraged to speak it by showing the item to the child first, the students pronounce the words and, to reinforce the word they pronounce, they are once again pronounced the new word again using the pictures on the cards. When teaching words, teachers will be able to define the content of the text and, in order to attract the attention of students, the educator will be able to attract their attention by using them to pronounce the words and draw a picture on the board.

Therefore, now in China, a tutor is required to have the skill of drawing. This not only shortens the difficulties of teaching, but also helps students gradually consolidate the knowledge learned. In order for students to feel the progress they have in learning English, it is necessary to approach each study session perfectly. Only then does the motivation for learning awaken in

children. Currently, the teaching programs in kindergartens have been intensified accordingly, as the opportunities for Chinese kindergarten-age children to receive new knowledge have become very advanced.

Today, a modern teacher is a professional who is ready for creativity, implementation of the educational process in the context of innovations, who is guided by the flow of information and uses new information technologies in his teaching activities. The use of ICT in foreign language educational activities creates conditions for the development of students' communicative competence. According to this pedagogical idea, the learning process is based on a system-activity and personal-oriented approach to the student as an independent subject.

The development and formation of communicative competence involves the development of a communicative space — the sphere of relations, the circle of

Communication, and one's own microsocium.

Using the Internet in English lessons and extracurricular activities allows you to: activate students' cognitive activity; develop research skills; improve knowledge control; provide access to various reference systems, electronic libraries, and other information resources.

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IMPORTANT ASPECTS OF ENSURING THE EFFECTIVENESS OF TRAINING IN PRIMARY EDUCATION

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ABSTRACT

A few years before that, the word “innovation” was an unfamiliar concept to many. We began to use this term, which came from abroad and began to play in our ears more often, in harmony. But not so long ago-modern technologies and knowledge, which began to develop at the beginning of the reforms of the New Uzbekistan, the reason for which today “innovation” has become one of the main words in our language dictionary. The article explores the importance of innovative ideas pedagogically.

KEYWORDS: *Education, Innovations, Knowledge, Innovative Process, Innovative Formation.*

INTRODUCTION

In beginner classes, training is quality effectivization, a modern approach is a system in which the tasks of all stages and parts of the pedagogical process are clearly defined, programmed according to the time distribution, scientifically based and ensuring the achievement of the expected result. Training technologies cover a certain area of pedagogical activity. The construction of the stages of the didactic process in a certain sequence means the organization of the cognitive activity of the streamers using selected methods of discharge in accordance with the goals set by the subject. Modern approach to improving the quality efficiency of training in beginner classes-it belongs to one or another classification, which is based on a well-known pedagogical theory based on little essence and content.

The future of the new Uzbekistan, the prosperous life of our people in the future depend on educated people, the success of all spheres and projects. Therefore, a lot of positive work is being done in our country to improve the quality of education and raise the status of teachers.

MAIN PART

Education focuses on the question of teaching the personality of a student to think, to understand the opinion of others and to be able to make a literate statement of this opinion in oral and written form, and the main place is occupied by the maturation of an independently thinking, literate person with a developed culture of speech. The lifestyle, cultural creativity of the nation is studied on the basis of its rich historical heritage.

Today, the teacher is required to use advanced pedagogical and new information technologies in the educational process. Based on the above, we will outline our thoughts on ways to educate by applying interactive techniques in classes based on our experiences. We think that it will provide practical assistance to our colleagues in improving the effectiveness of training. It also makes

students one of their close assistants in fulfilling the responsible task of choosing their own direction and forming skills for preparing for an independent life.

Today our country is entering a new era. It is no coincidence that the fourth priority in the development strategy of the new Uzbekistan for 2022-2026 is aimed at the development of the educational sphere. We do not have the right to postpone educational reforms, as the head of our state especially noted. Indeed, in school education, the foundation is required to be firmly laid today.

In modern society, the issues of harmonizing one's inner and outer culture, establishing their objective criteria, are extremely important. We can say that this is evident in the rapidly evolving globalization process. The struggle for a worthy place in this space does bypass Uzbekistan. Globalization is the process of increasing interconnection between different countries and regions of the world. The convergence of countries of the world in the socio-economic, political and cultural spheres, the integration of events into one country on the universal scale. It is no wonder now that a lot of money is spent on processing information, delivering it to a designated space, and being the first to deliver it. After all, young people have a perception that it is always right to provide information. This will allow them to disseminate any information they want from their own interests.

“Modeling is the method of researching specific parts of social reality in objects and the study and development of Real-world and curable models of objects and phenomena. Therefore, the use of modeling in the development and implementation of educational technologies also makes them holistic as a pedagogical phenomenon, it is important to study their style” [1, 187].

One of the important requirements for the organization of modern education is to achieve high results in a short time, without excessive mental and physical exertion. Between short periods of time, the delivery of certain theoretical knowledge to students, the formation of skills and qualifications in them from a certain activity, as well as the control of the activities of students, the assessment of the level of knowledge, skills and qualifications acquired by them, requires a high pedagogical skill from the teacher and a new approach to the educational process.

“Pedagogical scientists and practitioners of our republic strive to create scientific-based and educational technologies adapted to the socio-pedagogical conditions of Uzbekistan and apply them in educational and educational practice” [2, 57].

Since every active citizen of society stands at the dawn of the 21st century, it is natural to try to evaluate past years and outline different aspects of future life. Such work is also being carried out in the field of Education. Scientific and technological progress assumes the introduction of new technologies not only in a large number of industries of production, but also in the cultural sphere, in the sphere of socio-humanitarian knowledge. Therefore, one of the current issues of today is pedagogical technology.

Education is a collaborative activity of teachers and students, in the process of which the progress of the individual, his education and upbringing are also realized. In classes, the teacher communicates his knowledge, skills and skills to the students through the medium of training, while students have the ability to use it as a result of his mastery of it. In the learning process, students use different manifestations of appropriation, which rely on specific differences in the perception, processing, and practice of the information being appropriated. In the educational

process, issues of education and upbringing are solved in the form of the cooperation of teachers and students at the time of classes, independent work of students, extracurricular activities.

Education is becoming an important branch that determines human activity. Therefore, it is necessary to solve many problems related to human activities in the educational system[3]. By itself, these tasks can be carried out in connection with the transformation of the scientific and technical process by creating an educational theory, that is, turning science into an active, effective productive force of society[4].

Today's globalization process, along with the modernization of society, bypasses any society or state. Therefore, their positive and negative effects are seen in social life, especially in the case of young people who have the power to influence the country's future. Particularly the currents that are trying to influence our youth in various ways, the so-called "mass cultures" are aimed at provoking youth in such a way as national identity, patriotism. The ability to withstand such modern threats is a time-consuming use of national spiritual heritage and Islamic culture, which is a national idea and its basic principles in the implementation of the country's strategic goals and objectives.

Promoting research and innovation in our country, creating effective mechanisms for the implementation of scientific and innovation achievements in a global ethical culture in the image of a global-minded future person: - the formation of such important qualities and qualities as self-education, self-improvement. At the same time, it envisages significant changes in the global community from the principles of ethical culture and the traditional way of life to the modernization of young people. It is important for the individual to feel the importance of individual, self-awareness and self-organization qualities and abilities, worldview and cultural breadth and openness and tolerance, especially for young people. Promoting research and innovation, creating effective mechanisms for the implementation of scientific and innovation achievements occurs when the youth abandons life, cultural and behavioral stereotypes that keep them engaged in professional, political and social progressive processes[5]. For example, the penetration of globalization under the guise of "popular culture" creates dangerous ideas among young people such as moral corruption, violence, and enrichment at the expense of foreign ideas. Against it, "combating innovative ideas and modern mechanisms" will dramatically reduce crime and crime among young people. It helps us to "see" what is happening around us and not to be calm and indifferent. The process of innovation consists of a system covering structural structures and laws, studying the processes of innovation, their functions, laws of development, mechanisms and technologies for its implementation, pedagogical foundations of the principles of management of the higher educational institution allows to organize the educational process at the level of world standards based on the achievements of modern pedagogy and psychological sciences. The main task of the higher educational institution is to ensure the development of the personality of the future specialist. The main question here is that a future specialist should independently realize his capabilities through creative activity in the process of professional training[6]. Unlike education, creative activity is not aimed at mastering already known knowledge. This will contribute to the self-realization of the future specialist, the embodiment of his own ideas aimed at creating a new one[7]. In order to develop the student's creative abilities, research and creative tasks are solved. Consequently, if the ability to learn is formed in the course of educational activity, then within the framework of creative activity, the general ability to search and find new solutions, unusual ways to achieve the desired result, new approaches when considering the proposed situation is formed. In the 21st century, one of the conceptual

rules for updating the content of education is the competence approach. And its implementation in practice leads to a new approach to the content of education, method and technology. One of the main units of updating the content of education is the concept of competence. It expresses the integrative nature of the personality, in other words, the personal qualities of the future specialist – knowledge, skills, practical experience, abilities, value orientations. Competence ensures and strengthens a person's readiness for professional activity. The current stage of development of society and the state requires that scientific and innovative ideas comprehensively increase the overall literacy of the participants in the relationship. To date, the harmonization of education has become an important task. Because, if education is separated from education, that is, to educate young people, and lag behind in applying this knowledge, values such as patriotism, patriotism, responsibility to parents and mahallas will be neglected. That is why we should never forget that encouraging research and innovation, creating effective mechanisms for implementing scientific and innovation achievements requires a great responsibility of young people.

CONCLUSION

In conclusion, since elementary students are considered the foundation of knowledge acquisition, starting from this class, it is necessary to develop their creative activity in students. Then the creative, creative activity of students the need for development has become a problem in the routine of the day. Currently, in the development of creative activity for students in grades 1-4, the age characteristics of students are it is important to pay attention, to conduct classes in an unconventional way in the effective organization of education, to benefit from innovative methods in classes.

The development of the creative activity of students serves to make them mature in every possible way. Interactive methods and educational games in elementary grades, the use of modern information and communication technologies helps students to think independently, expand the circle of creative search and logical thinking, as well as connect them with life what they learned in classes, increase their interest. Thus, in the formation of the creative activity of Primary School students, teaching works such as fairy tales, stories, Proverbs, parables, poems, as mentioned above, before memorizing a poem, The teacher calls his heart, the students realize this information, hypothesize, etc., serve to form the creative activity of students.

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THE ETHICS OF SPORTS IN IMPROVING EDUCATIONAL EFFICIENCY

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ABSTRACT

The popularization of physical education and sports in our country has been established as one of the most important areas of social policy. Because sports make a decision on a healthy lifestyle in society by strengthening the health of the population, educating the younger generation in a healthy and harmonious way. Various diseases prevent harmful habits among young people. Sport also plays an important role in the formation of feelings of high culture, patriotism. During the years of independence, large-scale work on this was carried out. The necessary conditions were created for the regular participation of the population, especially the younger generation, in physical education and mass sports.

KEYWORDS: *Sports, Education, Sports Games, Intellect, Competition.*

INTRODUCTION

Physical education and sports future in higher education institutions the social formation of a specialist, his achievement of physical perfection, serves as a means of active improvement of important individual, personal and professional qualities for students. Level of physical fitness the acquisition of a system of enhancement, special knowledge, mobility skills and skills provides psychophysical training in the professional activities of future specialists, allows them to actively use the tools and techniques of physical education in order to provide them with a high level of working capacity and creative ability in their labor communities to promote a healthy lifestyle in physical education and sports.

In modern society, the issues of harmonizing one's inner and outer culture, establishing their objective criteria, are extremely important. We can say that this is evident in the rapidly evolving globalization process. The struggle for a worthy place in this space does bypass Uzbekistan. Globalization is the process of increasing interconnection between different countries and regions of the world. The convergence of countries of the world in the socio-economic, political and cultural spheres, the integration of events into one country on the universal scale.

MAIN PART

The system of physical education and sports in Uzbekistan According to the concept of development until 2025 in accordance with the socio-economic and political changes taking place in the country from the traditionally arising schemes of managing the development of student sports in the current conditions transition to responsive innovation management a serious need arose. The purpose of this concept is “to provide students of higher education institutions with a healthy lifestyle, systematic participation in physical education and sports, the opportunity

to use the developed sports infrastructure, as well as to increase the competitiveness of the sport of Uzbekistan it consists of "creating conditions that provide opportunities".

One of the important directions of improving the process of managing the development of student sports in Uzbekistan is "physical education, sports of higher educational institutions and wellness work, as well as in general Development of student sports in Uzbekistan the priority areas system that provides".

It is known that sport is the most important tool for any state and society. So it is very important to pay attention to sports and sports games. The growing competition in the world sports arena, acceleration of the training process, the recognition of athletes' achievements, the development of science in sports, and other facts require strong academic theoretical preparation from sportsmen [1].

Sport as a multifaceted social phenomenon is one of the most important tools of aesthetic education, as well as the field of preparing a person for work and other activities, meeting the spiritual needs of society, strengthening and expanding international ties. Sport is a game competition aimed at achieving the highest score.

The Sport has a number of distinctive features:

- Orientation to the highest achievements;
- The presence of sports competitions and participation in them;
- Deep specialization; the presence of incentives in sports;
- The Commonwealth of coaches and athletes.

It is known that the moment of competition also occurs in other types of human activity (music, art competitions). Here, however, competitions always act as one of the ways to stimulate the activity of people. The exclusion of the moment of competition from the activities of the singer, artist, actor does not spoil the essence of their activities. Sports activities that do not have a main structural element - competition completely loses its originality.

All over the world, sports are developing in the following areas: Mass or basic sports; sports of the highest achievements; professional sports. The main sport has relatively low sporting results and a noticeable mass character. At the level of these achievements, the training of athletes is carried out in their free time from their main activities, under the guidance of various qualified coaches. The training mode and its structure are often regulated by the possibilities of using a sports base. An important place is occupied by solving health problems, rational organization of free time, as well as preparation for Labor.

The highest sports of achievement are associated with the desire to achieve the highest sports results. Training is conducted under the guidance of highly qualified coaches, using the latest achievements in science and technology, using large training and competitive loadings, with athletes undergoing thorough sorting [2]. Professional sports develop to the extent that it can be embodied in the training of professional athletes even under business laws and sports laws. In this, sport is a profession, and each athlete receives a material reward in accordance with the "value" of the athlete in the "sports market". The great importance of Sports: Sport is one of the means of educating a person.

The intellectual training of athletes is understood as the process of understanding the essence of sporting activities and the events associated with it. Now, we see that the gameplay is versatile in the sporting game, and the analysis of this process shows that a number of mental functions that are important for the athlete to play successfully are of great importance[4]. Therefore, a special place is given to the formation and improvement of mental functions that ensure the process of receiving, processing, storing and transmitting information that occurs during the game[4]. During the game, athletes use this information to correct the technical and tactical issues, such as the best place on the pitch, who is with the ball and where the ball, possible opponent's resistance, etc...

For this purpose, the sensory perception parameters, in particular the depth and extent of vision are important. The first determines whether the moving object is capable of detecting distant-action features, such as the ability to detect the distance between the flying ball and the moving player, and the second - determines whether the players are located on the playing field.

When starting the attack, the player must see the position of his or her partners, as well as the defender, goalkeeper, and other opponents. The defender should keep the ball in the protective field and be ready to defend his partner at the same time. Often, the athlete controls his focus on the main subject at that time, in the player, and controls the rest of the peripheral vision. Specific features of this activity create a complex perception of athletes during the process. On its basis, the ability to distinguish between different analyzer, *i.e.*: muscular, vestibular, vision, hearing and sensing analyzer, develops. Such perceptions include "perception of the gate", "perception of sports field", "perception of the ball", "and perception of time" and others. However, athletes who have high sporting results can only achieve such perceptions. One of the main tasks of intellectual preparation is to create a high level of gameplay in athletics.

Sports and its spiritual and aesthetic aspects. Sport is a component of the philosophy of aesthetics and elegance. Sports aesthetics studies the aesthetic content of sports, its place in the culture of society, the interaction of sports with art, in parallel with the study of aesthetic laws in the field of sports [5]. He conducts an analysis of the spiritual and aesthetic aspects of human physical maturation as a component of the Universal. As you can see, sports consist not only of boxing, wrestling, competitions, but also an aesthetic sphere, which has an important place in social life and is embedded in a human healthy lifestyle.

Their memory features are of great importance in successfully improving the technical and tactical skills of athletes. These include the amount of memory, the speed of memory, the retrieval of the data, and the ability to reprint it at the right time[6]. Memory features of the athletes depend on performance of 2-types of memory: long-term and short-term or operative memory. In the work of sportsmen, more attention is paid to memory.

During the training, players have to remember many tactical schemes. Moreover, during the competition, they need to be able to find and apply tactical, tactical, tricks for the young, original, opponent in the performance of the game. All these things need to be kept by the athlete in his own memory and at the right time.

In sports (handball, basketball, soccer, etc.), because of the acceleration of the pace of play, and often with the athlete's partner in the shortest possible time, they develop the mental functions of the athlete who provide the processing of the information that is needed for accurate and fast moving and predicting the future situation in the game level is of great importance. First of all, operative thinking plays an important role in the immediate development of the information

received. Operative Thinking Instantly, the actions that are going to take place in the process of combinations cannot be used to think, that is, in time deficiency.

It should also be taken into account that operative thinking includes elements of creative thinking. The process of educating the intellectual abilities that meet the specific needs of the players is based on the knowledge gained and requires a creative approach in practical work[7].

Studying and improving technical methods and tactical movements, enhancing physical and theoretical training and creative approach to them are a practical basis for the development of mental functions of athletes.

High results in sports, physical, technical and tactical training of a sportsman are related to his psychic qualities and development of his personal qualities. For example, if the athlete's motion sensitivity, movement memory, and attention are not tailor-made, it is impossible to accomplish any of these techniques.

CONCLUSION

Athletes have developed a system of special knowledge that encourages a creative approach to the development and improvement of intellectual abilities. These tasks are focused on focusing, and at the same time concentrating on exercises. For example: two players to practice with more than one ball; two players move in different directions in the motion; exercise will be used to develop a complex selection reaction.

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PEDAGOGICAL FUNDAMENTALS OF CONTINUOUS EDUCATION DEVELOPMENT

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ABSTRACT

Continuing education is a holistic education system consisting of stages connected on the basis of mutual logical consistency and developing from simple to complex, and one-to-one. The basis of the personnel training system in the Republic of Uzbekistan, one of the main principles of state policy in the field of Education. The law of the Republic of Uzbekistan "on Education", adopted on August 29, 1997, and the National Program of training of personnel, was noted as a separate principle. Continuing education is one of the main structural prerequisites of the national model (see national model of Education), a priority area providing for the socio-economic development of the Republic of Uzbekistan, meeting the economic, social, scientific and technical and cultural needs of the shakhe, society and the state. Continuing education creates the necessary conditions for the formation of a creative, socially active, spiritually rich personality and the training of highly qualified competitive personnel. The functioning of the system of continuing education is provided on the basis of state educational standards, on the basis of the consistency of educational programs at various levels, and includes preschool education, general secondary education, secondary special, vocational education, higher education, post-secondary education, training and retraining of personnel, extracurricular education.

KEYWORDS: *Education, Innovation, Educational Effectiveness, Pedagogical Skills, Education and Upbringing, Quality Of Education.*

INTRODUCTION

Stimulating research and innovation activities in our country, creating effective mechanisms for implementing scientific and innovative achievements, ethical culture on a global scale, in the image of a globally thinking person of the future, his main qualities, that is, humanity, responsibility, serving the interests of society, legal literacy, hard work, tolerance, self - it is a matter of forming important qualities and qualities such as self-education and self-improvement. At the same time, on the scale of the world community implies significant changes in the principles of moral culture and traditional lifestyle towards modernization of youth.

"... as we aim to turn Uzbekistan into a developed country, we can achieve this only through rapid reforms, science and innovation. For this, first of all, it is necessary to educate the new generation of personnel who will be proactive reformers, who think strategically, and who will be educated and qualified. That's why we started reforming all stages of education, from kindergarten to higher education [1] . This situation creates the need to introduce a new form of distance education, which will take a large part of the world education market due to its flexibility, mobility and general availability, not only to traditional educational activities and its content.

MAIN PART

Until now, it is known that in traditional education, young people were taught only to acquire ready-made knowledge. It is clear that such a method does not give young people a great opportunity to develop independent thinking, work, creative research, and initiative skills.

Now, as a result of the development of science, technology and innovative technologies, the interest and attention to increase the effectiveness of education by using interactive methods (innovative pedagogical and information technologies) in the educational process is increasing day by day. Trainings using modern technologies in the educational system are aimed at young people searching for acquired knowledge, independently studying and analyzing it, evaluating their own knowledge, and drawing correct conclusions.

Everyone's life is built on the need for continuous education and development. In addition, today, educational activities are becoming more and more digitized and technological [2]. To understand the main opportunities for the development of distance education, it is necessary to analyze its origins and the main trends that may occur today and in the future.

In the world, a number of philosophical studies are being conducted to improve the socio-pedagogical and organizational aspects of the formation of the intellectual culture of young people, to determine the axiological attitude to scientific research activities. At the same time, attention is being paid to deepening the theoretical foundations of the development of critical and creative thinking of young people, to the formation of scientific and innovative thinking in students based on its priorities and ideas. In this regard, the President of the Republic of Uzbekistan Sh.M.Mirziyoyev said "...our youth have independent thinking, high intellectual and spiritual potential, and use all the strength and capabilities of our state and society so that they can be happy and become people who are not inferior to their peers in any field on a global scale. we will mobilize" [3] - he emphasized. Based on this necessity , clarifying the socio-philosophical features of the formation of the intellectual culture of young people in the educational process is of urgent importance.

In education, the interest of young people in the imparted knowledge serves as a mutually aspiring force. That's why for of pedagogymainq of them one hambeing given to knowledgeto trace is dead with children to class attraction reachh is calculated. "Education is education give redudation to the recipient giving knowledge ability open , trace , explain during what do you think ?to quality tooth for him to the pupil one how many there is repetitona must b dies . Education system forward placed indicators with didactics principles pedagogical of activity common methodology" [4].

Thus, universal informatization, digitalization of all areas of human life, robotization and creation of artificial intelligence, on the one hand, will ensure a sharp decrease in the habit of

human activity, and on the other hand, will lead to the devaluation of reproductive professions, competencies and functions in the labor market. This means that the modern education system for each person should always create forms and methods for the comprehensive and effective development of his abilities and powers, which will give him an advantage and competitiveness not only with other people, but also with artificial intelligence, technology and other opportunities. . The driving force behind the development of digitization processes in modern education and the development of unprecedented opportunities for lifelong learning is distance learning, which has deep historical roots.

Officially recognized by many historians, the first stage of the development of distance education is considered to have begun in the middle of the 19th century in European countries. In 1836, the University of London was founded in Great Britain . Its charter allows students from other cities to take the exam if they have previously attended other accredited institutions of higher education. Thus, the foundation was laid and the possibility of higher education at a distance was renewed. In 1858, students from other countries were allowed to take exams at the University of London.

Due to the popularity and effectiveness of such an experience, other training centers began to accept it, which provides training by mail in accordance with the university program.

In 1850, in Germany, Gustav Langenscheid published "educational letters" that made it possible for anyone to learn the language. One of the founders of distance learning, Isaac Pitman, began teaching scripted instruction to students in the United Kingdom in 1840. He did this by sending a letter by post.

In the second stage, teaching manuals for distance education began to be supplemented with audio and video recordings, which could already be delivered via radio and television. Along with television and radio courses, study guides, classroom exercises, and exam supervision, it became popular by the middle of the 20th century. Interactions between tutors and students took place through residential correspondence, face-to-face consultations and short courses.

The third stage is related to the active development of computer and information-digital technologies, based on which it was possible to organize distance education by e-mail with the help of teleconferences, animation and multimedia. At this stage, distance learning is also known as e-learning. The change in the technology of information delivery to digital and telecommunication networks has led to an exponential growth of educational centers specializing in electronic distance learning in the third stage [5]. In fact, at the present time, young students are becoming aware of many modern scientific and technical news through radio, television, newspapers, magazines and various books and information channels from a young age. All this undoubtedly leads young students to all-round development and expansion of their worldviews . If the student is able to get acquainted with its content by watching a historical work at home on television or in the cinema, and the teacher is limited only to the textbook material during the lesson, then the student will not have any interest in this lesson. In order to get out of such a crisis situation, the teacher should increase his emotional skills in his historical education, take into account the interest of the students in the content of the subject, and achieve its comprehensive strengthening.

In order to realize the creative potential of our society, it is necessary to give thorough and solid knowledge to the young generation, and in this process to use our educational heritage effectively. The conclusion is that rapid development of science, creative use of the

achievements of world civilization in its development, and most importantly, training of personnel with high scientific potential constitute the structural sense of the strategy of strengthening our society and national statehood. The renewal in the socio-economic sphere rests on certain grounds. When talking about the essence, direction and prospects of reforms in the field of science, it is appropriate to emphasize the following main factors.

CONCLUSION

Since the development of science is always closely related to the continuing education system, its role in the development of civil society is constantly increasing. Of course, continuing education does not directly determine the number of scientific discoveries. However, the educational system creates an intellectual environment in society that allows to set and solve scientific problems, and to use the obtained results in practice. For this reason, it will not be appropriate to approach education only as a system that consumes national income, because the ground for scientific-technical and social development is created in this area. Because of this, there is a task to develop a program to stabilize the field of continuous education and improve its efficiency.

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CLINICAL-EPIDEMIOLOGICAL FEATURES OF ACUTE DIARRHEAL DISEASES CAUSED BY THE CAUSATIVE AGENT OF LYAMBLIOSIS

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ABSTRACT

The article studied the clinical-epidemiological features of acute diarrheal diseases caused by the causative agent of lyambliosis.

KEYWORDS: *Disease, Health, Healthy Lifestyle, Medicine, Medical Culture.*

INTRODUCTION

Adherence to a healthy lifestyle applies to all people without exception: both healthy and those with certain health impairments. A person himself can strengthen his health by following a healthy lifestyle, but as the body grows and ages, the necessary actions increase. Unfortunately, health, as an important vital need to achieve one or another goal, is realized by a person when old age becomes an intimate reality. The value of any action is determined by the importance of the goal, the likelihood of achieving it and Tatarstan. A person's behavior or lifestyle depends on the biological and social needs to be satisfied (e.g., satisfying hunger and thirst, completing a job assignment, resting, starting a family, raising children and hok). It is known that the diseases of a modern person, first of all, depend on his lifestyle and daily behavior. Currently, a healthy lifestyle is the basis of disease prevention.

MAIN PART

A sample of 2,159 patients with acute diarrheal disease who applied to the Fergana regional infectious diseases hospital showed that adults accounted for 5% of 106 and children under 14 accounted for 95% of 2,053. The rural population was 859, 39.7%, and the urban population was 1,300, 60.3%. Of those who applied, 759 organized teams, 1,400 organized teams. In an analysis of the etiological cases of those who have been diagnosed with acute diarrheal disease in the hospital, it has been shown that the causative agents of acute diarrheal disease are currently among children under 14 years of age, salmonellosis triggers 102 4.7%, intestinal triggers 11 0.5%, diarrheal diseases called by alimentary factors 1149 53.2%, OEDK-etiology unknown infections 709 (32.9%), OEDK-etiology known infections 158 7.3%, the lyambliosis triggers were 30 of 1.4%.

We set ourselves the goal of studying the clinical-epidemiological features of acute diarrheal diseases caused by the causative agent of lyambliosis. Of the 30 cases of lyambliosis diagnosed in total, 17 were young children and 13 were adults. When the transmission routes of acute diarrheal diseases caused by the causative agent of lyambliosis were analyzed, the following condition was found: 14 by domestic communication (46.6%), 10 by water (33.3%), and 6 by food (20%) were found to be higher among the urban population when the distribution of the

disease by God was studied. This in its turn indicates a greater spread of the disease through domestic communication among the inhabitants of the city.

When inpatient hospitalization periods were studied, it was found that 7 of the identified patients were admitted on the 3rd day of the disease, 13 on the 4-5th day of the disease, 10 patients on the 6-7th day of the disease. Cases of dyspeptic symptoms and signs of gastrointestinal damage were found in the identified patients. Together with this, cases of dyskinesia of the biliary tract and admixture of inflammatory signs of the biliary tract were studied in acute diarrheal diseases caused by the causative agent of lyambliosis.

From the above it became known that:

- Cases of acute diarrheal diseases caused by the causative agent lyambliosis have been found to be more common among urban residents;
- The fact that not always the disease of lyambliosis is suspected, as a result of the late referral of patients to the hospital, provokes treatment in timely, premature identification of patients.

Giardia is the simplest microscopic unicellular parasite from the class of flagellates. In the human intestine, it can be in two forms – vegetative and spore. Giardia multiply by division and double in number every 10-12 hours [1, 34]. The habitat of vegetative forms is the upper part of the small intestine. The cysts are immobile, have an oval shape and are protected by a capsule. In this form, giardia exists in the colon, as well as in the external environment. So they can remain viable for a long time.

The main causes of giardiasis are the ingestion of cysts into the human body. This happens when eating unwashed vegetables and fruits, violations of hygiene rules, the use of unboiled water[2, 34]. This transmission pathway is called fecal-oral, since the source of the spread of giardiasis pathogens is an infected person who secretes cysts together with feces. Also, the carriers of giardiasis can be pets, and the carriers are flies and cockroaches.

The provoking factors may be crowding of people, living in a polluted environment, poor condition of water supply and sewerage systems, non-compliance with sanitary and hygienic rules[3, 12]. Predisposition to the disease was detected in children under the age of 10 years, in people with hypotrophy or dystrophy, congenital defects of the biliary tract, diseases of the stomach and intestines with a reduced level of acidity, as well as in dieters with too low protein content.

CLASSIFICATION

Signs of giardiasis may be invisible in a quarter of all cases. This condition is called asymptomatic carrier. At the same time, the person himself is not ill, but he becomes a source of infection for others.

In half of all patients with giardiasis, the disease proceeds subclinically. They also have no symptoms and do not consider themselves infected. Only diagnostics helps to identify the disease here.

And only in the remaining percentage of patients, the disease has pronounced symptoms that can occur acutely, subacutely or chronically.

SYMPTOMS

Giardiasis often has erased symptoms and proceeds without pronounced clinical manifestations. In the typical form of the disease, the first symptoms begin to appear after the end of the incubation period, which lasts from 1 to 3 weeks, and at this time the disease has no manifestations.

In young children, a mushy stool is observed. The duration of the acute phase of the disease is 5-7 days, after which either recovery or the transition of the infection into a subacute chronic course occurs.

The hepatobiliary variant of giardiasis in women and men is manifested by pain in the liver and digestive disorders[4].

Skin manifestations can be very different and include pallor, the appearance of jaundice, dryness and peeling, allergic small rash. Stomatitis can develop in the mouth, and jams or cracks appear in the corners of the mouth. The intoxication syndrome in giardiasis depends on how many cysts have entered the body, as well as on the duration and severity of the disease[1, 56]. Patients may complain of headaches, dizziness, sleep disorders, decreased performance, irritability, emotional lability. Children may have tics, hyperkinesia, fainting.

DIAGNOSTICS

Analysis for giardiasis is the only reliable way to detect the disease, since it often proceeds without symptoms and has no specific manifestations.

The main list of tests for the diagnosis of giardiasis includes:

Antigenic test for giardia, to detect them in the feces by the IHA (immunochromatographic) method. It helps to identify acute or chronic forms of giardiasis, asymptomatic carriers, and is also an effective method of evaluating treatment.

- Determination of antibodies of classes A, M, G (IgM, IgA, IgG) to giardia in the blood by ELISA (enzyme immunoassay) for timely detection of infection.
- Rapid examination of feces for antigens to giardia, amoebas, cryptosporidia, which helps to diagnose parasitic diseases that occur without vivid symptoms.
- Microscopic method of fecal examination for protozoa and helminth eggs.
- Analysis of feces for carbohydrates, which is prescribed for diseases of the small intestine with suspected infection with giardia.

All other tests and studies for giardiasis are considered non-specific and are prescribed according to indications [1]. These can be blood tests, urine, gastroscopy or ultrasound of the abdominal cavity.

TREATMENT

Giardiasis requires complex treatment. Therapy of uncomplicated forms is carried out on an outpatient basis. When confirming the diagnosis, one of the anti-giblosis drugs is prescribed, which must be combined with the intake of choleric agents, as well as drugs that improve the intestinal microflora.

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DIFFERENCE BETWEEN THE CREEDS "BAD`UL AMALI" AND "RISALA FI-L-I`TIKAD"

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ABSTRACT

This article provides a comparative analysis of the scientific legacies of Sirajiddin Ali ibn Usman Ushiy and Alauddin Bukhari, two members of the Ahl as-Sunnah wa'l-Jama'ah who lived in Movarounnahr. In the comparative analysis of the scientific heritage of the two scholars, the works of Sirajiddin Ali ibn Usman Ushiy's "Bad`u-l-amaliy" and Alauddin Bukhari's "Risala fi-l-i`tikad" are the object of the article. The article describes the commonalities and differences of these works on a scientific basis.

KEYWORDS: *Bad`U-L-Amaliy, Risala Fi-L-I`Tikad, Ahl Al-Haq, World, Truth, Means Of Knowledge, Jewel, Araz.*

INTRODUCTION

Many works were written on the science of Aqeed in different periods based on the demand of that time. One of the famous aqeed texts widely spread in our country is the work "Bad`u-l-amaliy" written in Movarounnahr at the end of the 12th century AD. This work was also known as "Yaqulu-l-abdu" and "Qasidatu-l-lomiya". This work was written by Sirojiddin Ali ibn Usman Ushiy (500-575/1107-1179), one of the famous scholars of the Moturidiya school, in the poetic style.

Alauddin Bukhari's (779-841/1377-1438) work "Risala fi-l-i`tikad" was written more than 250 years after "Bad`u-l-amaliy" was written. "Bad`u-l-amaliy" was written in Mowarounnahr around 1170 AD, while "Risala fi-l-i`tikad" was written outside Mowarounnahr around 1430 AD. Accordingly, it is natural for there to be some partial differences between them when explaining the issues of belief. They mainly consist of the following:

1. "Bad`u-l-amaliy" summarizes the ideological views of the Moturidiya school in ideological disputes between Muslims. In "Risala fi-l-i`tikad" the topic is taken more broadly, that is, attention is paid to gathering the different religious views of Muslims from non-Muslims, as well as the mental and narrative evidence that the views of the people of Sunnah are correct;
2. "Badu-l-Amoli" is written in poetic style, and "Risala fi-l-i`tikad" is written in prose style.
3. "Bad`u-l-amaliy" began with the theme of monotheism:

يَقُولُ الْعَبْدُ فِي بَدْءِ الْأَمَالِي لِتَوْجِيدِ بِنْتِمْ كَاللَّالِي

The beginnings of words are at the beginning of spellings,

Durlardek nazm-la tawhid haqinda.

"Risala fi-l-i`tikad" began with the topic of debates about the first thing that is obligatory on the authors:

It is obligatory for the writer to know Allah first. Because enlightenment is the root of all beliefs related to religion.

The reason for starting with such different topics is that Sirojiddin Ushiy aims to explain the beliefs of the Maturids to Muslims. It can be said that Alauddin Bukhari aimed to prove to the public that the belief of Ahl al-Sunnah is correct. "Risala fi-l-i`tikad" began with the topic of debates about the first thing that is obligatory on the authors:

It is obligatory for the writer to know Allah first. Because enlightenment is the root of all beliefs related to religion.

The reason for starting with such different topics is that Sirojiddin Ushiy aims to explain the beliefs of the Maturids to Muslims. It can be said that Alauddin Bukhari aimed to prove to the public that the belief of Ahl al-Sunnah is correct.

1. In "Bad`u-l-amaliy" the topic of knowing God is obligatory is not explained, but in "Risala fi-l-i`tikad" it is explained in detail with different views and arguments of the parties: According to the Asharites: the obligation of knowing God is through Sharia. Because a transport document has arrived about this.
2. Sirojiddin Ushiy did not address the topic of the formation of marifatullah because he was addressing the Muslims who had been marifatullah. Alauddin Bukhari covered this topic in detail because he was addressing the public.
3. In "Bad`u-l-amaliy" the subject of existence of the truths of existing things is not stated, but in "Risala fi-l-i`tikad" this subject is stated as follows: People of truth: "There are truths of things. According to this, there is truth in everything, whether it is total or partial.
4. In "Bad`u-l-Amali" the topic of knowledge tools of intelligent servants is not explained, but in "Risala fi-l-i`tikad" this topic is explained in detail as follows: The tools of knowledge for the wounded (i.e. angels, humans and jinn) are three: Healthy senses, true message and intelligence.
5. In "Bad`u-l-Amali" the topic of the world and what it consists of is not entered, but in "Risala fi-l-i`tikad" this topic is described separately as follows: The world is khâtm (seal) and qalb (mould) through its medium. information is the name of something known. The universe means everything except Allah and His attributes.
6. Same meaning issues related to "Usulu-d-din" are expressed in different expressions in both works. For example, in "Bad`u-l-amaliy" it is stated that the attributes of Allah are eternal:

إِلَهُ الْخَلْقِ مَوْلَانَا قَدِيمٌ وَمَوْصُوفٌ بِأَوْصَافِ الْكَمَالِ

The Lord is of old, the God of the universe,

His quality is flawless and perfect.

In "Risala fi-l-i`tikad" this meaning is expressed as follows: "Know that the creator of the universe is ancient, both Muslims and Greek philosophers agreed on this"¹.

1. In "Bad`u-l-amaliy" it is said as follows that all the substantive and verbal attributes of Allah are ancient:

صِفَاتِ الدَّاتِ وَالْأَفْعَالِ طُرًّا قَدِيمَاتٍ مَّصُونَاتُ الزَّوَالِ

Verbal adjectives are perfect,

Without a beginning, without an end, it is always messy.

In Risala fi-l-i`tikad, the definitions of substantive and verbal attributes are given, and Ash'ari's definition of verbal attributes is as follows: Verbal attributes are emergent attributes that do not exist in the essence of Allah, but are considered actions.

2. "In Bad`u-l-amaliy, the subject of God's being the creator of light is not explained. In Risala fi-l-i`tikad, this topic is explained as follows: Allah is not light, but the creator of light. But the disbelievers believe against it.
3. "In Bad`u-l-amaliy, the subject of permissibility of attributing attributes such as "yad", "wajh" and "ayn" to God in Arabic is not explained. In "Risala fi-l-i`tikad" this topic is explained as follows: You know that in Arabic it is permissible to say that Allah has "yad" and "wajh". It is not permissible to attribute these to Him in Persian.
4. In "Bad`u-l-amaliy" it is said that the quality of the word is higher than the gender of the words of the servants, but it is not said that it is a single word.

وَمَا الْقُرْآنُ مَخْلُوقًا تَعَالَى كَلَامُ الرَّبِّ عَنِ جِنْسِ الْمَقَالِ

The Qur'an is not creative, its word is divine

The word of God is higher than proverbs.

In "Risala fi-l-i`tikad" this topic is explained as follows: Know that Allah speaks with one word and the word is His eternal quality.

5. "Bad`u-l-amaliy" does not mention the subject of verbs of servants. In "Risala fi-l-i`tikad" this topic is explained in detail with intellectual and metaphorical evidence: Bandas have optional verbs. Those verbs are rewarded if they are obedient, and punished if they are evil.
6. "Bad`u-l-amaliy" does not mention the subject of being considered dead due to execution. And in "Risala fi-l-i`tikad" this topic is described in detail: The person who is executed will die according to his appointed time. Because after execution, Allah creates death in creatures.
7. "In Bad`u-l-amaliy, the theme that the prophets were not from women, slaves and evil people was mentioned.

وَمَا كَانَتْ نَبِيًّا قَطُّ أَنْثَى وَلَا عَبْدٌ وَشَخْصٌ دُو أُفْتِعَالِ

A woman was never a prophet.

And a slave, a person with bad verbs.

In "Risala fi-l-i`tikad" this topic is not explained.

8. In "Bad`u-l-amaliy" it is said that Zulqarnayn and Luqman were not prophets.

وَدُو الْقَرْنَيْنِ لَمْ يُعْرِفْ نَبِيًّا كَذَا لُقْمَانُ فَآخَذَهُ عَنْ جِدَالِ

Zulqarnain is not known as the prophet,

Also, Luqman, refrain from argument.

In "Risala fi-l-i`tikad" this topic is not explained.

9. In "Bad`u-l-amaliy" it is said that the prophet Jesus will come in the future and execute the Dajjal.

وَعِيسَى سَوْفَ يَأْتِي ثُمَّ يَنْتَوِي لِذَجَالٍ شَقِيٍّ ذِي حَبَالٍ

Jesus will surely come in the future,

He will quickly go to the unfortunate antichrist.

In "Risala fi-l-i`tikad" this topic is not explained.

10. In "Bad`u-l-amaliy" the topic of prophets being considered better than angels did not come up. And in "Risala fi-l-i`tikad" this topic is described as follows: The sons of Adam (i.e. the prophets) are better than all the angels.

11. In "Bad`u-l-amaliy" it is said that Aisha (r.a.) is considered better than Fatima (r.a.) in some qualities:

وَالصِّدِّيقِ رُجْحَانَ جَلِيْعَلَى الْأَصْحَابِ مِنْ غَيْرِ اخْتِمَالٍ

Siddiqa has a better side than Zahra,

Pay attention to some features.

In "Risala fi-l-i`tikad" this topic is not explained.

12. In "Bad`u-l-amaliy" the theme of the faith given at the time of dying is not acceptable:

وَمَا إِيْمَانٌ شَخْصٍ حَالٍ يَأْسٍ بِمَقْبُولٍ لِفَقْدِ الْإِيْمَانِ

If one believes until death, then it will be postponed

After all, there is no more obedience.

In "Risala fi-l-i`tikad" this topic is not explained.

13. "In Bad`u-l-amaliy" an important topic related to apostasy is described:

وَمَنْ يَنْوِ ارْتِدَادًا بَعْدَ دَهْرٍ يَصِرْ عَنْ دِيْنٍ حَقٍّ ذَا اَنْسِلَالٍ

Whoever intends to apostatize

At that moment he secretly left the true religion.

In "Risala fi-l-i`tikad" this topic is not explained.

14. In "Bad`u-l-amaliy" the topic of whether it is permissible or not permissible to invite a servant to something he cannot tolerate is not stated. In "Risala fi-l-i`tikad" this topic is explained in detail with evidence: It is permissible according to the Ash'ari school to invite a slave to something he cannot tolerate.

15. "In Bad`u-l-amaliy, the subject of voluntary blasphemy is described:

وَأَلْفَظُ الْكُفْرِ مِنْ غَيْرِ اعْتِقَادٍ بِطَوَّعٍ رَدُّ دِيْنٍ بِاغْتِفَالٍ

Involuntary blasphemy without belief,

Sayings: apostasy without care.

In "Risala fi-l-i`tikad" this topic is not explained.

16. "Bad`u-l-amaliy" does not mention whether or not faith is included in the list of created things. In "Risala fi-l-etiqod" this issue is stated as follows:

Faith is among the creations¹.

17. In "Bad`u-l-amaliy" the ruling on the drunken man's slurred speech is clearly stated:

وَلَا تَحْكُمُ بِكُفْرٍ حَالَ سُكْرِ بِمَا يَهْدِي وَيَلْعَوُا بِأَرْتَجَالِ

A drunk person is not condemned for blasphemy,

Stop wasting time without thinking.

In "Risala fi-l-i`tikad" this topic is not explained.

18. In Bad`u-l-amaliy, the subject of happiness and unhappiness does not change or does not change. This topic is described in detail in "Risala fi-l-i`tikad". In the womb of a happy mother, there is a blessed isnan, and the same is true of a miserable one. According to the views of the Moturidian school, happy can become unhappy and unhappy can become happy.

19. "Bad`u-l-amaliy" does not say where a person's soul will be after death. In "Risala fi-l-i`tikad" it is stated as follows: The souls of infidels are sent to sijjin. The souls of believers and martyrs will be sent to hell.

Alauddin Bukhari briefly stated the general view of where people's souls are after death. But Abul Muin Nasafi covered this topic in detail in his work "Bahru-l-Kalam"².

20. In "Bad`u-l-amaliy" there is no debate about whether the believing jinn will enter heaven or not. In "Risala fi-l-etiqod" this topic is described as follows: Unbelieving jinns are bound to suffer in hell. And Muslim jinn will be rewarded with paradise just like humans. Some of the scholars were hesitant about how the reward of the believing jinn would be and preferred not to say anything about it..

21. "In Bad`u-l-amaliy, the subject of the effects of prayers is described as follows:

وَلِلدَّعَوَاتِ تَأْتِيْرٌ يَلِيْعٌ وَقَدْ يَنْفِيْهِ اَصْحَابُ الضَّلَالِ

Prayers have mature effects,

Only the lost deny it.

In "Risala fi-l-i`tikad" this topic is not explained.

22. In "Bad`u-l-amaliy" the subject of believing that repentance is obligatory is not stated. In "Risala fi-l-i`tikad" this topic is described as follows: It is obligatory for a servant to repent. Repentance is divided into the following parts:

- *Repentance from sins related to God's rights;*

- *Repentance of sins related to the rights of slaves.*

23. In "Bad`u-l-amaliy" the issue of imam (leadership) is not explained. In "Risala fi-l-i`tikad" this issue is explained as follows: In the eyes of everyone, it is right that there should be an imam (leader) after the prophets and messengers.

24. In "Bad`u-l-amaliy" the subject of faith and Islam is not discussed. In Risala fi-l-i`tikad, this issue is explained as follows: In the eyes of some scholars, faith and Islam are considered one, while in the eyes of other scholars, they are considered different.
25. In "Bad`u-l-amaliy" only one Mu'tazilite group is named and warned against their false belief.:

فَيَنْسَوْنَ النَّعِيمَ إِذَا رَأَوْهُ فَيَا خُسْرَانَ أَهْلَ الْإِعْتِرَالِ

Blessings are forgotten when they see Him,

Be ready, harm to the people of Mutazila.

In "Risala fi-l-i`tikad" the names of sects such as Mushabbiha, Karromiya, Mu'tazila, Jahmiyya, Jabriya, Rafiziya, Qadariya and Sufastoiya were mentioned and their claims were refuted.

The differences between the works "Bad`u-l-amaliy" and "Risala fi-l-i`tikad" mainly consist of these. If these differences are considered, it becomes clear that these texts, as in every period, focus on issues that are important in their time and society. Therefore, it is clear that some issues are more emphasized in one of them than the other.

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A DYNASTY OF MATURE SCHOLARS

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ABSTRACT

Many jurists worked in Bukhara. They made a great contribution to the development of Hanafi jurisprudence with their works and activities. There were many dynastic jurists among such jurists. For example, OliMoza, Hasiris, Aqilis and Mahbubi families are a clear example of this. Among these jurists' dynasties, the Mahbubi dynasty was a very important family. Ubaidullahibn Ibrahim, Ahmed ibn Ubaidullah, Umar ibn Ahmad, Mahmud ibn Ahmad, Ubaidullahibn Mas'ud are prominent representatives of the dynasty. They left behind many valuable works on jurisprudence.

KEYWORDS: *Madhhab, Jurisprudence, Method of Jurisprudence, Narration, Facts, Fatawa.*

INTRODUCTION

It is known that many scientists who are famous in the Islamic world came from our country. The valuable works left by our ancestors have not lost their value even today. In particular, a lot of scholars came from Bukhara, who made a great contribution to the development of jurisprudence. Many jurists worked in Bukhara in XIII-XIV. It is noteworthy that the jurists did not deal with the science of jurisprudence alone. Perhaps they have left the science of fiqh as an inheritance from generation to generation. There were several families of such dynastic jurists.

The families of jurists who worked in Bukhara include OliMoza, the Hasiri family, the Khaizakhazi family, and the Aqili family. In addition, many jurists worked in Bukhara.

Mahbubi or Sodrush sharia family played an incomparable role in the development of Bukhara jurisprudence. According to our teacher Ph.D., professor I.I. Bekmirzaev, in 1238, Mahmud Torabi took the title of Sadr from the family of OliMoza and gave it to Shamsuddin Mahmud ibn Ahmad Mahbubi (d. 630/1232-33), the son of Ahmad ibn Ubaidullahibn Ibrahim Mahbubi. . In this way, the activity of the OliMoza family as a religious-political ruling class in Bukhara ended and the activities of the Mahbubi family began¹.

Ubaidullahibn Ibrahim ibn Ahmad Ubady Mahbubi Bukhari Hanafi

One of the mature representatives of the Mahbubi dynasty is Ubaidullahibn Ibrahim ibn Ahmad Ubady Mahbubi Bukhari Hanafi. He is known as "Second Abu Hanifa"². He got it from Sheikh Imam Mufti Imamzadeh, author of the book "Shir'atul Islam", Sheikh Imam Imaduddin Umar ibn Bakribn Muhammad Zaranjari. And they, in turn, from Shamsulaimma Bakribn Muhammad ibn Ali Zaranjari, that person from Shamsulaimma Sarakhsi, that person from

ShamsulaimmaHalwani, that person from Abu Ali Nasafi, that person from Abu Bakr Muhammad ibn Fazl Abdullah Subazmuni, that person from Abu Abdullah Abu Hafs Saghir, that person from his father Abu Hafs He learned from Kabir, and that person learned from Imam Muhammad, and that person learned from Abu Hanifa, may God bless him and grant him peace. So, Ubaydullahibn Ibrahim Mahbubi connects to Abu Hanifa, may God bless him and grant him peace.

In addition, he studied fiqh from Bahauddin Muhammad ibn Ahmad Isbijabi³, Zahir Abu Bakr Ahmad ibn Ali ibnAbdulazizBalkhi, Sheikh Imam Kosani, Imam Qazi Khan Ozjandi and others⁴.

His son Shamsiddin Ahmed, HamiduddinZorir Ali ibn Muhammad ibn Ali RamishiBukhari, HafizuddinKabir Muhammad ibn Muhammad ibn Nasr Bukhari and others learned jurisprudence from him.

Zahabi said: "He is a scholar of the East, a sheikh of the Hanafischool⁵." "He is the sheikh of the Hanafi school of Movarounnahr. He is one of the people whose knowledge of the sect has ended⁶."

Kafawi: "There was a great imam who had no equal in his time. He was a leader in jurisprudence and method in his time. "He was the only one of his age to know sect and khilaf⁷."

It is known as Mahbubi in fiqh books. When this name is said absolute, it means Ubaidullahibn Ibrahim, not Sodrush Shari'a.

The scientist wrote works called "Sharhul Jami'issaghir⁸" and "Al-Furuq⁹".

Ubaydullah Mahbubi was born on 25 Jumodul Uvla, 546 AH. He died at the age of eighty-four in the month of Jumodul Uvlo, 636. The funeral was read by his son Shamsiddin Ahmed.

Ahmad ibnUbaidullahibn Ibrahim Ubady Mahbubi Bukhari

The next representative of the Mahbubi family is Ahmad ibn Ubaidullahibn Ibrahim Ubadi Mahbubi Bukhari Shamsuddin Sodrushshari'aakbar or earlier¹⁰.

Abdul QadirQurashi¹¹ and the Tamimis¹² said: "He is an imam, the son of a great imam."

Kafawisaid: "He was one of the noble scholars." He reached a high level in jurisprudence under his father. He had a perfect ability in method and jurisprudence."¹³

He learned jurisprudence from his father, the great Imam Ubaidullahibn Ibrahim. His son Mahmoud ibn Ahmad Mahbubi learned jurisprudence from him. He wrote a work called "Tanqihulukul fi furukilmanqul". He died in 635 AH.

Umar ibn Ahmad ibnUbaidullahMahbubiHanafi

Another jurist from the Mahbubi family is Umar ibn Ahmad ibnUbaidullahMahbubiHanafiTajushShari'a. He is the grandfather of Tajush Shari'aAsghar. Commentator of the work "Hidaya".

He learned science from his father SodrushShari'a Akbar. Toshkopirzoda said to the scientist: "Virtuous scientist. He described it as a perfect scholar.

He wrote a work called "Nihayatulsaksaf fi dirayatilHidaya".

Haji Khalifa said that the scholar died in 672 Hijri. Umar Kahola also followed him in this regard. But a few lines below the words of Haji Khalifa, Tajush narrated that he completed the book "Iman" of the book "Hidaya" in the year 673. So, it turns out that the scientist died after 672 years. Ismail Pasha mentioned that the scientist died in 673.

According to Abdulbaqi Khatib, the scholar died in Kirman and was buried there.

Mahmoud ibn Ahmad ibn Ubaidullah Mahbubi

Another jurist Mahmud ibn Ahmad ibn Ubaidullah ibn Ibrahim Mahbubi Bukhari Hanafi Burkhanushshari'a belonging to the Mahbubi family.

Kafawi called the scientist: "(He) is a virtuous scientist, a perfect scholar, a broad scholar, scholar, skillful, pious, a researcher, a very attentive researcher, the owner of great classifications."

He wrote works called "ViqoyaturRivaya", "Voqe'ot" and "Fatawa".

Umar Kahhola mentioned that the scholar died in 673 Hijri. Ismail Pasha also mentioned that the scientist died around 673.

Scholar Abdulbaqi Khatib said: "He died in Kirman and was buried there."

Ubaidullah ibn Mas'ud ShodrushShari'a Asghar

Ubaidullah ibn Mas'ud ibn Tajushshari'a Mahmud ibn Sodrushshari'a Ahmad ibn Jamaluddin Abulmakarim Ubaidullah ibn Ibrahim ibn Ahmad ibn Abdulmalik ibn Umayribn Abdulaziz ibn Muhammad ibn Ja'far ibn Khalaf ibn Harun ibn Muhammad ibn Muhammad ibn Mahbub ibn Walid ibn Ubada ibn Samit, may God bless him and grant him peace.

He learned from his grandfather Mahmud bin Ubaidullah.

Kafawi says: "Imam Allama Sodrushshari'a Ubaidullah ibn Mas'ud ibn Tajushshari'a Mahmud ibn Sodrushshari'a akbar Ahmad ibn Jamaluddin Mahbubi." The author of the work "SharhulVikaya". Among the students, he was known as SodrushShari'a.

Since he received the knowledge from his grandfather, his family tree in the science of jurisprudence goes back to Abu Hanifa, may God bless him and grant him peace. He commented on his grandfather's book "Viqoya". This is the most beautiful of "Vigoya" reviews.

Works:

1. "Selective method". Known as "Tanqih". A reliable text according to the method of Hanafi jurisprudence.
2. "At-Tawzih fi hallighavamizittanqih". This book is a review of the author's book on the above-mentioned method of jurisprudence.
3. "Al-muqaddimatularba".
4. "An-nuqaya". This is an abbreviation of the book "Story".
5. "Ash-shurutwalmahazir". He arranged the book according to the order of fiqh books and chapters.
6. "Ta'dilulUlum". About the parts of all mental sciences.

7. "Sharhulfusulihomsa".
8. "Al-vishahfilma'aniwalbayan".
9. "Forty hadiths".
10. "SharhulVikaya". Abbreviation of Bobsi's book "Story".

The scientist died in Bukhara in 747 AH.

In conclusion, it can be said that the representatives of the SodrushShariah Dynasty wrote valuable works on the science of jurisprudence. In addition, BurhoniddinMargilani's work "Hidaya" has been written and abridged. The importance of the works they wrote down can be seen from the fact that scholars of the next century wrote many commentaries, margins, verses and abbreviations on these works and used them widely. In short, the family of Sodrushshari'a made a great contribution not only to the development of Bukhara jurisprudence, but also to the development of Hanafi jurisprudence. Until now, "An-Nuqaya" known as "Wiqaya", "SharhulWiqya", "MukhtasarulWiqya" and others are being studied in the countries of religious education and by people interested in the science of jurisprudence.

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THE LIFE OF THE PEOPLE OF YATHRIB BEFORE ISLAM

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ABSTRACT

It is known from history that the present-day city of Medina in Saudi Arabia was called Yathrib before Islam. Jewish tribes such as Qaynuqa, Nadir, Qurayza and Arab tribes Aws and Khazraj lived there. This article highlights the pre-Islamic lives of the Jewish and Arab tribes.

KEYWORDS: *Yasrib, Arab, Jew, Tribe, Elder, Utm.*

INTRODUCTION

The city of Madinah in present-day Saudi Arabia was once a fertile, barren oasis, called "Yatrippe" in Ptolemy's writings, "Yatrippe Polis" in Stephanus Byzantium, and "Asrib" and "Yasrib" until the emigration of the Prophet Muhammad, according to the sources¹. It is also mentioned in the Qur'an by the name of Yasrib: "Then a group of them said: "O people of Yasrib (Madina)! It is impossible for you to stand (against such a large number of enemies). So go back (to your homes)!...»².

On its eastern and western sides were the Waqim and Wabra volcanic rock piles, and on the northern and southern sides were the mountains of Uhud and Ayr. There were many streams and valleys around the city, in the west - Aqiq, in the east - Urayd, in the north - Bathon, in the south - Muzainab and Mahzur valleys. The population of Yathrib was composed of Arab tribes who came to Yathrib after the flood of "Sailul-Arim" in Yemen, as well as Jews who moved from Jerusalem in 132-135 after their lands were conquered by the Romans³.

Arabic literature mentions the names of more than twenty small and relatively large clans of Jews, besides the Qaynuqa, Nadir, Qurayza tribes, each of which has more than two thousand people. The Jews of Yasrib usually lived in fortified utms, not in the open. Utms are of great importance in times of war, when men go to battle, protection for women, children, and the elderly; served as a warehouse for grain, weapons and other needs. The total number of utms is 59, and there are temples and houses for the meeting of elders. There is also a hint in the Qur'an that the city of Yathrib consisted of villages located close to each other⁴.

Jewish tribes occupied the fertile and prosperous lands of the region. Banu Nadir tribe lived in Wadi Muzaynab in the southeastern part of Yathrib, Banu Qurayza lived in Wadi Mahzur to the north of them, and Banu Qaynuqa lived in the northwest of these two tribes near the city center. Also, many other Jewish clans lived together in favorable lands⁵.

Surah Al-Baqara, verses 84-85 of the Qur'an informs that these tribes shed blood, banished each other and were intolerant. In our opinion, the relationship between the Jewish tribes

arose from their living conditions. Because the Nadir and Qurayza tribes living in the valleys around the city engaged in agriculture, and the Kaynuq tribe living near the city center did not have land and crops, so they engaged in handicrafts⁶

As for the pre-Islamic Arab inhabitants of Yathrib, they mainly comprised two tribes: the Aws and the Khazraj. According to Arab genealogists, these two tribes are related by blood and belong to the Azd tribe, which originally spread from southern Arabia to other regions of the peninsula. These tribes, in turn, were divided into five large and several small clans, their total number exceeded forty. There were also a number of small Arab clans in the vicinity of Yathrib who were related by patronage to the Aws and Hazraj. The Aws tribe lived in the eastern and southern part of Yathrib, and the Khazraj lived in the middle and northern part of the city. The lands of the Aws were fertile, suitable for farming, and were adjacent to the Jewish lands. The lands of Khazraj were less productive and were only close to the lands of Kaynuq. This situation did not affect the relations between the two Arab tribes and between the Arab and Jewish residents of Yathrib. At that time, the Meccan system of administration was stable during the two pre-Islamic centuries, but in Yathrib, on the contrary, it was difficult to achieve. Accumulation of fertile lands in the hands of one tribe and ethnic-religious conflicts always led to conflicts.

The arrival of the Jews and later the Aws and Khazraj tribes in Yathrib did not significantly change the existing caste structure. After the Jews, Aws and Khazraj settled, each of them had armies and slaves. But between these two large groups, the Aws and the Khazraj, and the Jews, various new social relations began to emerge. At first these relations were friendly and led to the Judaization of some members and groups of the tribe. As a result of the adoption of Judaism, the social barriers between the two sides decreased. In time, when the Jews became preoccupied with the strife between the Aws and Khazraj tribes, some Aws established friendly relations with Bani Nadir and some Khazraj with Banu Qaynuqa⁷. These connections naturally made the two Arab tribes hostile to each other and constant conflicts arose. Since the Jewish and Arab tribes appeared in Yathrib one after the other, their mutual relations also went through different stages. At the beginning, the Arabs were superior to the Jews, and the rule was in their hands. But after some time, as a result of the Jews organizing conspiracies and discord between the two tribes, the relations between them were broken, and there were bloody wars for 120 years⁸.

Before the Arab tribes migrated to Yathrib, they were engaged in agriculture. And the Jews used their experience in the processing of their land and commercial work. At first, the Aws and the Khazraj were content to ally with and serve the Jews. The Jews were afraid that the Arabs would be outnumbered by them and lose control. In order to prevent this, they increased their utm and castles and watched the Arabs. Relations between Aws and Khazraj worsened and conflicts began to arise. Conflicts occurred 5 years before the emigration of Prophet Muhammad, during the war of Samir, Sarora, Dik, Fori', Fujjor, Buos. In such wars, the Arabs called the allied Jewish tribe for help, which helped the Jews to create a conflict between the Arab tribes.

Since the palm tree was of great importance in the multifaceted economic life of Yasrib, palm groves were established in large areas. Despite the fact that the majority of the population is engaged in agriculture, the agricultural products that are lacking in the city are mainly imported from Sham. Along with the free peasant economy, there was also serfdom and tenancy. Depending on the productivity of the land, the fee was paid with different amounts of produce. Sometimes there were cases where he worked part of the land for himself and the other part for the owner of the land. In most cases, peasants and tenant farmers were forced to take out loans, and in exchange for that, they had to sell the produce that belonged to their share in the growing

place or raw. A peasant with little land, unable to repay his debts, usually gave up his land⁹. Such cases have increased the gap between the rich and the poor and aggravated the social situation. In general, the Jews of Yathrib lived richer than the Arabs.

In Yathrib, cattle breeding was relatively less developed, so there was active trade with the neighboring Bedouins. The Bedouins brought camels, sheep, horses, wool, felt, oil and cheese to the city and sold them, and in return brought back ornaments and clothes for the women. Yasrib was also famous for producing weapons and agricultural implements from iron. In the Banu Qaynuqa market, located near the Wadi Bathon bridge, ornaments and valuables made by this tribe were sold. Although the international caravan route also passed through Yasrib, seasonal caravans to Syria and Yemen were not organized like the Makkans. However, goods such as yarn, silk, oil, raisins, and wine from the same countries came to Yasrib in abundance. In addition to dealing with Meccan merchants, the merchants of Yathrib also actively traded in the markets of Ukoz, Majanna, and Zul-Majoz near Mecca. In domestic and foreign trade, there was a great demand for valuable ornaments made by the Kaynuqo tribe¹⁰. It is clear from these data that the economy of Yathrib was not based mainly on commercial profit like Mecca. Yathrib differed from Makkah by its relatively advanced craftsmanship. Processing of agricultural products, production of tools and equipment for agriculture was developed here.

Usury developed in Yathrib as in Makkah. The fact that both Arabs and Jews engaged in usury is also reported in Surah Nisa, verse 161 of the Qur'an¹¹.

In conclusion, it can be said that the social, political, religious and economic life of the population of Yasrib was fundamentally different from each other. Muhammad s.a.v. he was not the only ruler there until his emigration. It was only after the initial da'wah of Muhammad, may God bless him and grant him peace, began in Makkah that the residents of Yathrib realized that the city needed a single leader.

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