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CLASSIFICATION OF PHRASEOLOGICAL ASSOCIATIONS IN ENGLISH AND UZBEK

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ABSTRACT

Each language's vocabulary is made up of phrase ological units, which are speech-ready pieces of language that make up the vocabulary. In addition, they are present in phenomena like polysemia, homonymy, paronymy, antonymi'a, synonymy, and antonymi'a, taking into consideration their semantic properties, just like other linguistic units. The phrase ological unit itself and additional vocabulary meaning are both considered to be part of phrase ological polysemy. The classification of phrase ological units in English and Uzbek is discussed in this article.

KEYWORDS: *Phrase Ological Units, English, Uzbek Language, Vocabulary, Speech, Grammar, Classification.*

INTRODUCTION

It is not called polysemy when meanings derived from a similar free link and phrase ological unit of a reciprocal form are integrated into one point. These events come in many different forms, including a free connection, a unit of speech, and a phrase ological unit, a unit of language. For instance, a free combination of dry hijack or grasping at straws is utilized to produce speech, and dry hijack or grasping at straws phrase ological units are also on the tongue. The proper interpretation can be inferred from the first, and the portable one from the second. Due to the fact that both meanings are intended by two distinct linguistic phenomena rather than one language unit, polysemy does not exist. The above relation (the phenomenon of equality of the form of a phrase ological unit with a free link) is referred to as homonymy.

When a phrase ological unit has more than one lexical meaning, as in lexemes, the primary meaning and any derived meanings are identified. To cast a jar, for instance, implies to "broadcast by means of a" (which has since become an archaic meaning), which means "to transmit an exaggerated message to a wider degree than necessary". Additionally, the phrase "make a getaway" in English can signify both "escape from a tedious political order" and "escape after committing a crime". The primary meaning is in the first, while the secondary meaning is a derivative of the primary meaning.

A phenomenon inherent in phrase ological units is the emergence of linguistic meaning. The linguistic meaning in the existing Uzbek and English phrase ological units emerged mostly as a result of metaphorical displacement. For instance, the phrase ological unit touching previously meant "to detest" because it was used in relation to food eating quite frequently. As a result of this transfer, the meaning of "the feeling of dislike woke up" was formed in this phrase ological unit, which did not correspond to its original meaning. This phrase ological unit was later used to refer to

both people and things other than food. Or there is a similar view in the English-language phraseological unit to walk all over somebody.

The amount of phraseological meaning changes as a result of the growth of the meaning that is inherent in each phraseological unit. Polysemy or homonymy are two distinct phenomena that result from the emergence of a second phraseological meaning based on a first phraseological meaning. Homonymy is a little organism that was born with the development of phraseological meaning. The Uzbek phraseological units *joni I* and *joni ODI II*, as well as the English phraseological units *to feel one's oats I* and *II*, are examples of this: a lamb had been separated from a wolf. As long as the soul does not come out. "If you say to the teacher": Man is created from the soil", it is desirable, if you say "wounded from the Monkey", his soul will come out", said. "Gosh, it'll be great to get into harness again" - he said. "I'm feeling my oats already". This Nova and the people behind Nova, were feeling their oats and talking big.

When a person dies, their body turns pale. When a similar change is intensely irritated, it is also vague. In the first example, the name of a case specific to a person is transcribed into a second case based on the similarity that occurs in the color aspect. Accordingly, the resettlement resulted in the emergence of a new phraseological unit: the soul came out I, which means to "exhale for the last time," and the soul came out II, which means to "be incredibly angry". The second phraseological unit, which differs from the first phraseological unit in itself, was originally used in the manner in which the soul came out: the previous phraseological unit Later, in the second phraseological unit, the option of taking out his life appeared, and the separation into two phraseological units became even more pronounced.

A phraseological unit also means contrary meaningful linguistic meanings. For example, the phraseological unit whose heart was coming out of the vagina means severe excitement, but such a state connects both anxiety and joy:

- Not saying I'm not afraid, son. At such a time, a person's heart leaves his vagina.
- As soon as he saw the girl's parenthesis, the guy's heart could come out of his vagina. This can be likened to the phenomenon of enantiosemia.

Most phraseological units are mono-semantic. For example, to go through the spring of phraseological unit to beat "to give up what he considers useful", to kill berdisi until he says phraseological unit "to say something without waiting until he speaks", or go over somebody's head phraseological unit means "to understand nothing", get down to brass tacks phraseological unit means "to start discussing an important issue".

Additionally known as in Uzbek, poly-semantic phraseological units are relatively uncommon in English. The majority of phraseological units with several meanings are poly-semantic. The phraseological unit that has become the head, for instance, means two: To be on borrowed time; 1. "to be exhausted", 2. "to be exhausted", two-word phraseological unit 1. "to live for an unexpectedly brief time", 2. "to be on the verge of death". The chief suqm's phraseological unit also refers to three: 1. "to enter", 2. "to stand outside the torso and stare with his head clenched", 3. "to intervene", or 4. "to ask the question". Also has three definitions as a phraseological unit: 1. "to withdraw himself from the Question", 2. "to throw the main question away or consider it important", 3. "to consider the dispute or".

In the lexeme, the main lexical meaning is usually the correct one. In phrase ological unity, but the primary meaning of a phrase is a transferable meaning. Because the phrase ological unit's primary meaning and its derivative, which is based on the same image, are both embedded in the form of portable meanings. The phrase ological unit's structure so precludes the intended meaning. As with lexical meanings, phrase ological meanings also appear in a particular context. A poly-semantic phrase ological unit's meanings might vary among themselves, as well as in terms of their lexical context and grammatical character. For example, the glossary of the raze-ological unit of disburses f means three: 1. "swallow", 2. "lose", "in vain, spend useless", 3. "reveal".

All three meanings are manifested in a different lexical context: in the first they are used with a lexeme denoting gambling, a bet, in the second with a lexeme denoting time, and in the third with a lexeme denoting mystery. Here in the linguistic meanings of this phrase ological unit, both the lexical context and the grammatical nature are different:

- "To follow the whole behavior by walking from myself",
- "To act successively without being interested".

In both meanings, the action is performed by a person, but the subject to which the action is directed will be another-another: in the first, it will focus on a person (whose), and in the second-on a thing (what). For this reason, both the lexical context and the grammatical nature of these meanings differ. The arrival of a lexeme denoting a person in a direct agreement opens the way in the first sense to use the ratio of the number of all three persons; while the arrival of a lexeme denoting something in such a task entails the participation of only the third person proportioner. As a result, the grammatical nature of these two phrase ological meanings is distinguished. In the first sense, I went down, you went down, you went down, you went down, you went down, you went down, you went down, you went down, you were used in forms like a toast, in the second sense, only three of these alternative forms come to me: I got off from the deck, you got off from the deck.

The grammatical nature of this phrase ological unit's linguistic meanings in this instance is different: to surpass the limit; exceeded the limit. 1. "to grant oneself an excessive amount of freedom", 2. "To increase excessively, to strain". Accordingly, it is clarified in various lexical contexts. It denotes an action specific to a person in the first sense of a phrase ological unit and an action specific to a thing in the second. Since this phrase ological unit is tainted and proportioned in all three individuals-numbers, the grammatical nature is likewise varied at this point. Additionally, with a tusker and proportioner, only the III person is employed in the second sense: Similar to like you did, I went over the bounds.

IN CONCLUSION

Phrase ological units are the speech-ready units of language that make up each language's vocabulary. They are present in all languages. In addition, they are present in phenomena like poly-semia, homonymy, paronymy, antonymia, synonymy, and antonymia, taking into consideration their semantic properties, just like other linguistic units. Each language's phrase ological units have unique linguistic properties. However, phrase ological units are a language asset in all languages. The lexicon of the language and speech is enriched by poly-semantic phrase ological elements, which also give it an emotional tint.

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HEARING-SPEECH REHABILITATION OF CHILDREN WITH COCHLEAR IMPLANTS AS A SOCIO-PEDAGOGICAL PROBLEM

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ABSTRACT

This article lists the socio-pedagogical problems and solutions of auditory-speech rehabilitation of children with cochlear implants. Information on the experimental work of scientists who conducted research on the education of children with hearing impairment of preschool age is presented. In the process of auditory-speech rehabilitation, the effect of correctional-pedagogical assistance with children with cochlear implants on the development of individual abilities in children has been revealed. Effective factors for the development of hearing perception in children with cochlear implants are highlighted.

KEYWORDS: *Cochlear Implant, Deafness, Hearing Impaired Child, Hearing, Auditory Perception, Method, Pronunciation, Surgical Practice, Effective Factors.*

INTRODUCTION

In Uzbekistan, the task of improving the content of preschool education as the initial link of continuous education, introducing innovative technologies into this educational practice is one of the urgent issues of pedagogy. In particular, in the effective organization of the education of children of preschool age with limited opportunities, the optimization of the principles of individual-oriented education in the content of the correctional-pedagogical process is becoming important. There are children with cochlear implants among children with disabilities, and the issue of determining effective ways of teaching, educating, and rehabilitating them during preschool education has become a research topic of preschool special pedagogy. In the above-mentioned paragraph of our research work, the research work carried out by a number of scientists on the pedagogical and psychological features of working with children with cochlear implants was described.

Healthy children of preschool age are interested in repeatedly asking questions and knowing the names of objects and events that interest them in the process of performing actions related to certain activities. Expressing their opinion and desire, they strive towards their goal (in some cases, even through stubbornness). Most of the children with cochlear implants are passive, timid, insecure and feel various complexes due to the environment in their families. Today, the optimization of preschool and school education is the demand of the time, based on the fact that children with cochlear

implants are required to study in a general education school, it is necessary to form hearing-speech skills in these children through deaf-pedagogical work in the post-surgery period. The more children with cochlear implants are prepared for school with social and communication skills, the more successful they are in school subjects.

Y.N. Dankova explained the didactic possibilities of social influence on preschool children based on pedagogical technologies. Based on the pedagogical views of the scientist, it was determined that the creation of a cooperative environment is an important factor in the development of auditory and speech skills in children with cochlear implants of preschool age.

O.Y. Petrova studied the pedagogical conditions of preschool children's effective communication with their peers during regular play. As a result, optimal ways of organizing children's play activities have been introduced into practice.

T. A. As a result of the scientific research conducted by Vlasova, the methods of forming the independence of preschool children in the process of artistic manual work were systematized. The recommendations of these scientists were used as a methodical source in choosing the proposed methods for practice.

Y.S. The importance of creating a developmental environment is revealed based on Maslova's research on the formation of visual activity of children with hearing impairment in preschool age. V.V. Zaboltina methodically analyzed the fact that theatrical play is an active factor in the emotional and moral education of children with hearing impairment of preschool age and listed the ways of effective use of improvisational actions of pedagogues in working with this category of children.

Y.G. Rechitsky and Y.V. Parkhalina's methodical recommendations on preparing preschool children with hearing impairment for school education have been put into practice. According to these scientists, the content of the process of readiness for school education of hearing-impaired children should be derived from the content of preschool education of healthy children. Because pedagogues should carry out their activities without forgetting that these children may go to general education schools after a certain period of time.

Since in the concept of our research work, it is defined as the task of determining the effective technologies of preparing preschool children with cochlear implants for school education while forming the speech reserve, we determined the study of the essence of the state program for preschool education of healthy children, the development of criteria and training content as important pedagogical conditions.

M.A. In her research, Povalyaeva revealed the mechanism of systematic influence of cooperation of experts on correctional work. The scientist believes that the effectiveness of education is directly related to the responsibility of families and recommends a number of ways to achieve this.

V. Petshak studied the emotional development of deaf children. The scientist proved that effective communication is an important factor in establishing the emotional relationship of deaf children towards family members.

LP Noskova managed to scientifically analyze a situation that causes many questions and disputes among practitioners today, that is, she researched the peculiarities of the development and upbringing of deaf and mentally retarded children of preschool age. In his research, the scientist

applied methodical recommendations to practice based on L.S. Vygotsky's doctrine of "Complex Structure of Defect".

N.G. Soshnikova developed recommendations on the implementation of effective ways of corrective influence in the research work on social education of deaf and hard-of-hearing children with complex disabilities.

A number of Russian scientists have studied the medical-rehabilitation aspects of studying the modern technical means of restoring the hearing of hearing-impaired children through surgery. Y.V. Sherbakova conducted a study on optimizing the medical selection of candidates for cochlear implantation, while V. Y. Kuzovkov analyzed the application of modern surgical approaches to cochlear implantation surgery. In their work, both scientists revealed mechanisms for improving surgical practice and using the necessary organizational and legal procedures for children with hearing problems and their parents.

T.D. Sharmanjinova systematized criteria for medical analysis of auditory perception dynamics of clients using cochlear implants. These criteria of the scientist make it possible to analyze the effectiveness of staged types of work on hearing perception of speech and non-speech sounds in children.

Modern models of cochlear implants provide children with good speech hearing and full social rehabilitation of children with hearing loss during speech development. After cochlear implantation, children can hear normal sounds, orient themselves in the sound environment: Only they need continuous hearing-speech rehabilitation.

Mental development of children with cochlear implants is important in preparing them for auditory and speech activities. Because any action is pre-estimated, its plan is drawn up through thinking, and the result - the goal is achieved. Therefore, preparing children with cochlear implants for speech activity is in harmony with the task of their intellectual development.

By acquiring speech, the child also acquires concepts such as objects, symbols, action and attitude. In this he not only acquires knowledge, but also learns to think, because to think is to speak inside or out, and to speak is to think.

After acquiring speech, a child with a cochlear implant begins to interact with the world around him, and his worldview expands. Now he interacts not only with the object, but also with the object that he has not seen at all or does not exist in his personal experience at the moment (travels to fairy tales, listens to how the people in the stories lived and reflects). A child with a cochlear implant uses speech to express his thoughts and feelings, that is, to influence the people around him. It is important that the speech is expressive, emotional and connected.

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NCLUSIVE EDUCATION AND INCLUSIVE SOCIETY

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ABSTRACT

This article describes the legal basis of involving children with disabilities in inclusive education, as well as the current situation and existing problems of inclusive education in Uzbekistan.

KEYWORDS: *Adaptation, Concept, Communication, Correction, Inclusive Education, Boarding School, Scientific-Practical Experiences, Legal Basis, Experience-Resource Center.*

INTRODUCTION

In accordance with the Decree of the President of the Republic of Uzbekistan dated April 29, 2019 "On approval of the concept of development of the Public Education System of the Republic of Uzbekistan until 2030" No. PF-5712, development of inclusive education in Uzbekistan, special in order to improve the system of education and upbringing of children with educational needs and to improve the quality of educational services provided to them

1. In accordance with Appendix 1, the concept of development of inclusive education in the public education system in 2020-2025:

2. "roadmap" for the implementation of the concept of development of inclusive education in the public education system in 2020-2025 in 2020-2021 in accordance with Appendix 2;

The target indicators for the development of children with special educational needs until 2025 were approved in accordance with Appendix 3.

An additional payment of 100 percent to the salaries and basic tariff rates of the head, pedagogue and medical staff of the specialized state educational institution for children with physical or mental developmental disabilities has been retained. Ensuring that disabled people have equal opportunities with all other citizens, eliminating limitations in their life activities, enabling them to live full-blooded lives, actively participate in the economic and socio-political life of society, as well as to

fulfill their civic duties creation of conditions is the main content of the humanitarian policy of our country.

Education and upbringing of children in need of special assistance includes such responsibilities as helping to adapt the problems of teaching them to read and write to social life, effective implementation of these tasks, practical assistance to special field workers and parents of disabled children. The main problems of children in need of special assistance cannot be solved by educating them away from the environment in which they live, from their families. It is difficult to achieve social integration if the society does not take responsibility for its members, if the restricted rights and opportunities are not returned.

Solving the problem of equal rights in the education of children with special needs is one of the urgent problems of today. But even today, many children are left out of education for various reasons. It is necessary to consider the organizational, scientific and methodical measures of involvement in inclusive education, that is, to develop activities related to the training of specialists and improvement of their qualifications. There are two main factors for attracting children with special needs to general education institutions:

First, children with special needs can interact with healthy children. If inclusive education is organized appropriately, children with special needs will be protected from the social side, and healthy children will feel the greatness of recognition of social justice and equality to treat children with disabilities more kindly and attentively.

Secondly, disabled children have the right to study and be educated alongside their healthy peers.

The success of these cases should be reflected in the laws of each country. Because the laws guarantee the implementation of providing them with the necessary material and spiritual resources. It is required and mandatory for parents, neighborhoods, pedagogues, and specialists to work together in the education of children with disabilities. Children with special needs can work together with their healthy peers, learn, learn and develop at the level of their ability. If inclusive education is organized appropriately, children with special needs are protected from the social side, feel that they have equal rights in social life, and that they can learn together with their peers.

Inclusive education is a flexible and individualized support system for children who are disabled or have special needs due to other reasons, as a state policy, and is an inclusive, innovative type of education that provides equal treatment of all children.

Treat all children equally, regardless of their nationality, race, body color, social origin, family position in society, source, material and spiritual condition, lack of physical or mental development, and give them every opportunity. appreciation, development is considered education.

Goals and objectives of inclusive education:

- Creation of necessary psychological-pedagogical, correctional conditions for the education of children with disabilities;
 - Implementation of general education programs and correctional work;
 - Guaranteeing students' right to equality in education;
 - Disabled and healthy with the active participation of society and family meeting the needs of children;
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- Early adaptation to social life;
- Realization of the right of children with disabilities to live without being separated from their families;
- Forming a friendly and loving attitude towards children with disabilities in the society.

Rules of inclusive education:

1. The worth of a person does not depend on his abilities and achievements.
2. Everyone has the ability to think and feel.
3. Everyone has the ability to hear and communicate.
4. Everyone needs each other.
5. Full and real education of a person is realized only in real cooperation.
6. All people need the support of their peers.
7. What makes all learners successful is not their inability to do something, but their ability to do something.
8. The number of integrated students in the classes of the general education school implementing inclusive education is not increased from 2-3, and the total number of students is determined up to 25.

Needs for inclusive education

Each person has needs for love, attention, protection, stimulation of personal activity and similar needs.

People with disabilities are no exception, but they also have special personal needs.

Based on aspects such as their behavior, interests, and abilities, even if their disabilities are similar, they differ from each other.

Every child is perfect as an individual and every child needs help to adapt and develop.

Children with disabilities can also interact with healthy children.

Children with disabilities also have the right to study and be educated alongside healthy peers.

As a result

- Inclusive education allows children with disabilities to always be in their family neighborhood and in the circle of relatives;
- Inclusive education can serve as a catalyst for improving the quality of education for all;
- They adapt to society early, have equal rights with their peers.
- It will ensure that all children realize that they are children like themselves and do not discriminate against disabled people.

Problems of inclusive education.

- Failure to provide educational and methodical literature;
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- Having a negative attitude towards disabled children;
- Inability of children with disabilities to be seen among their healthy peers;
- Lack of adaptation of educational institutions;
- Large number of students in the class;
- Dependence of disabled children on others;
- Personnel problems.
- The fact that society and parents do not understand the essence of inclusive education.

Therefore, for the development of inclusive education, it is necessary to:

- o improvement of legal bases;
- o forming a friendly attitude towards disabled children;
- o starting corrective measures at an early age that allow to achieve positive results in the child's development;
- o organization of medical-psychological-pedagogical observation, i.e. constant support of specialists, for every child involved in general education;
- o providing the necessary forms of upbringing and education of every child with limited opportunities together with healthy children;

The formation of correct understandings of racism, disability and diversity of opportunities in children's minds is of great importance in increasing the effectiveness of inclusive education. Due to misconceptions, children with disabilities are subjected to insults and ridicule. Even more unfortunate is the fact that some teachers ignore such negative attitudes. In order to increase the effectiveness of education, it is necessary to create an environment in which all children have equal rights, are loved, and have a friendly and warm attitude.

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CHILDREN WITH DELAYED MENTAL DEVELOPMENT

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ABSTRACT

This article provides detailed information on the types of mentally retarded children, correctional work conducted with them, and scientists who have conducted research with mentally retarded children.

KEYWORDS: *Emotion, Volitional States, Ulgurmovchi Students, Constitutional; Somatogenic; Psychogenic; Cerebral Form.*

INTRODUCTION

There are also children with retarded mental development among pre-schoolers. Mental development slows down as a result of diseases of the central nervous system, primarily affecting their cognitive activity - intellect, logical thinking, perception, memory, voluntary attention, work ability and other qualities. In such children, deficits in the sphere of emotion and will are primary, and mental weakness is a secondary phenomenon.

T.a. vlasova, m.s. pevzner, v.i. lubovsky, t.v. yegorova, k.s. lebedinskaya, n.a. nikashina, k.k. mamedov, d.b. shoumarov, n. According to the data of a.sipina, r.d.triger and other scientists, such children make up 5.8% of primary school students.

Mentally retarded children are mainly divided into two groups according to their mental level:

1. Children with mild disabilities - after receiving 1-3 years of education under special conditions, they can continue their education in the appropriate class of public school.
2. Children who are significantly behind in their mental development - these should be taught in special conditions until they graduate from school. Such children cannot master the school program as well as their healthy peers. Teaching mentally retarded children in a public school, like everyone else, has a negative effect on the educational process, that is, it pulls the average student's level back, and prevents the development of good and excellent students.

Due to the inability to master the program materials well, mentally retarded children always fail, which causes many different negative traits to appear in their behavior.

Scientists k.s.lebedinskaya, g.p.berton, e.m.dunayeva and others recommend dividing mental retardation clinically and psychologically into the following types: 1) constitutional; 2) somatogenic; 3) psychogenic; 4) cerebral form.

Signs characterizing the constitutional form of mental retardation include the following: the body structure of the child looks 1-2 years younger than that of healthy peers. He behaves like children of kindergarten age and is still "immature" for education. Such a child does not engage in academic activities well, because he has no interest in learning and low work ability. Due to irresponsibility, lack of motivation, poorly developed abilities to analyze and synthesize mental processes, he learns reading and writing, mathematics with great difficulty. Cases of rapid fatigue during classes, headaches cause a further decrease in working ability and activity in such a child with a constitutional form.

This shortcoming in development can be caused by impaired functioning of the thyroid gland during the pregnancy of the child's mother, and cardiovascular diseases.

As a result of being frequently sick with various chronic diseases at an early age, the child may not grow well, which in turn leads to mental retardation, delay, somatic form of underdevelopment. Chronic infections, allergic conditions, birth defects and similar diseases are especially common in children. Slowness of mental development related to somatogenic causes causes asthenia in the child. In some children, somatogenic infantilism is observed, that is, the child does not grow and remains an infant. In this case, neurosis-like states of self-doubt, timidity, capriciousness, masculinity, low interest, etc. Are observed in the child's psyche.

In the psychogenic form of mental retardation, the child is brought up in unfavorable, wrong conditions from an early age, and the negative aspects of this upbringing have affected his mental development. The causes of such defects can be divided into 3 groups:

1. Not being involved in raising a child at all, leaving it completely to its own devices, in which children do not develop a sense of duty and responsibility. In addition to the lack of development of intelligence, interests, cognitive activity, feelings and will, the lack of knowledge and impressions necessary for mastering academic subjects is also added.
2. Pampering the child in every way, not teaching him sufficient independent activities, not forming a sense of initiative, responsibility, raising the child to be a "family man", and also as a result of acting according to his heart, the child may lag behind in his mental development.
3. Abusive treatment of a child, physical punishment, harsh handling, aggressive attitudes of parents related to alcoholism cause the child to be constantly nervous and lag behind in mental development. Such children develop impudence, lack of courage, lack of initiative, independence, cowardice and other feelings. All this has a negative impact on intelligence and cognition.

In the psychogenic form of mental underdevelopment, the feelings arising as a result of wrong upbringing are added to the deficiencies related to cognitive activity, and finally, as a result, the development of the individual is derailed, and pathological feelings appear in him. It is necessary to distinguish such children from pedagogically neglected children. Pedagogically neglected children have a normal psyche, and as a result of improper upbringing, they fall into the ranks of underachieving students. However, in children with mental retardation, all-around improper development of the personality is associated with mild organic injuries in the central nervous system.

In the most complex and widespread psychogenic form of mental retardation, there are changes related to brain disease and immaturity. According to the information provided by our scientists, 50% of such children have organic defects in the nervous system. Brain-related organic infantilism can be divided into two:

1. Children whose moods change, most of them are in high spirits, they retain the characteristics of children younger than themselves.
2. Children who are more depressed and depressed, unable to solve tasks independently, unable to take initiative, are seen to be afraid.

These two types of infantilism of an organic nature related to the brain are often accompanied by a number of additional phenomena. These include:

1. Cerebral-endocrine infantilism. In this case, the function of the internal secretion glands is disturbed. As a result, children's feelings are not well developed and neuropathy occurs. The child's sleep and appetite will not be good, there will be a tendency to dyspepsia.
2. Cerebrasthenic conditions, these are also common. The central nervous system quickly gets tired, neurodynamic changes are observed. As a result, mental ability decreases, memory decreases, attention becomes scattered, quick reactions, crying in girls, excessive excitability are observed in boys, the child has low work ability, gets tired easily for trivial things.
3. Situations close to neurosis in nature, these are expressed together with phenomena such as fear of the dark, loneliness, danger for the health of oneself and others, hyperkinesis, stuttering, enuresis.
4. Psychomotor agitation - more common in boys. It is characterized by activity, distraction, and quick distraction.
5. Affective changes are characterized by unexplained mood swings and aggression.
6. Psychopathic changes - include negative traits such as low motivation for mental activity, negative attitude to study, stealing (kleptomania), more lying.
7. epileptic disorders - manifested by seizures in various forms.
8. Apathetic-adyamic disorders are characterized by a decrease in initiative, slowness of mental activity, excessive emotional emptiness.

The cerebral form of mental retardation is the result of brain injuries, meningitis, meningoencephalitis, hydrocephalus and other diseases.

Children with retarded mental development will be less able to study, but if this condition is detected in time and correctly, if appropriate support is organized for the children, they can master the public school program.

In some forms of mental development deficiencies, it is useful to treat children from time to time in special psychoneurological sanatoriums. In the sanatorium, the child is gradually involved in collective work. When he shows signs of exhaustion, he is temporarily released from school or given other simpler tasks. After treatment at the sanatorium, the child continues his studies at his school. In our country, for children with retarded mental development, special pre-school boarding schools and equalization classes have been established in extended day schools. Education in these matters is conducted on the basis of regular kindergarten or school programs and textbooks, and a

special protective and gentle treatment procedure is established. Educational activities are aimed at eliminating the shortcomings of children's thinking ability, attention, work ability, memory, speech and thinking. In teaching such a child, the teacher works in special conditions and with special methods, taking into account his unique individual characteristics, and organizes appropriate support.

The scientific investigations conducted by the employees of the Institute of Child and Adolescent Hygiene under the Ministry of Health, including N. P. Weizman and other scientists, show that mentally retarded children are intermediate between healthy and retarded children in terms of learning. During the examination, these scientists give the same tasks to mentally retarded and mentally retarded children, so that if normal healthy children correctly understand the given task and perform it in the right order, such children do not understand the task and cannot perform it, and mentally retarded children partially understand the same task and they do partially. Therefore, mentally retarded children understand much better than mentally retarded children, and they have the necessary opportunities to do this. Although the learning ability of children with retarded mental development is lower than that of their healthy peers, it is wrong to send such children to a special school because this school program makes it easier for them. The public school should provide special support to ensure that the child can complete his program by creating the necessary conditions (opening a special class-equalizing class).

Kindergarten teachers and primary school teachers should help children with mental retardation to receive education in special conditions, identify them in time, separate them from other children, and advise parents to refer to specialist psychoneurologists. Children with retarded mental development are treated and treated among their healthy peers or in special institutions, with the aim of protecting and correcting their mental activity.

Thanks to timely and properly organized assistance, children in need of this category of special assistance will later develop well, and after graduating from school, they will receive a successful education in higher educational institutions.

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IMPORTANCE OF DIDACTIC GAMES IN SPEECH DEVELOPMENT OF MENTALLY RETARDED CHILDREN

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ABSTRACT

This article covers the pedagogical conditions for the development of the speech of children with mental retardation, the effective selection of games in the development of speech components, and more information about the types and importance of games.

KEYWORDS: *Speech, Lexical Games, Communication, Vocabulary, Speech Development, Mentally Retarded Child, Speech Education, Thinking.*

INTRODUCTION

Caring for children and adolescents who are an integral part of the population, in need of special support, raising them in a healthy and well-rounded manner, social protection of their personal rights, appropriate organization of the educational process, healthy Since our country gained independence, urgent issues such as all-round tagging of children, as a result of ensuring that they find their place in the development of society, have never been left out of our state's policy.

In our modernizing society, great attention is being paid to the education of speech, which is one of the qualities that determine the perfection of a healthy generation. It is not for nothing that educational work is carried out closely with the development of speech, starting with the preschool education system, which is considered the lower stage of continuous education. This also applies to special preschool educational institutions.

Development of children's speech is one of the important issues of general and special pedagogy, because speech is of special importance in human life.

Speech performs various functions in a child's life: communication, assimilation of experiences, and management of activities. All these functions are formed during preschool education.

The period of synthesis of speech acquisition in children of preschool age is of special relevance. Many scientific researchers are devoted to the problem of speech development in mentally retarded children of preschool age: absence or delay of the period of the first speech manifestations in

mentally retarded children, late pronunciation of the first words, slow formation of phrasal speech, insufficient use of speech indicates poor vocabulary.

Timely identification and compensation of speech defects in preschool education helps to achieve clear results in the formation of correct speech. The main role of correction and education is to help children with special needs, including mentally retarded children, to develop speech during preschool education, to develop thinking through speech development, to develop all mental processes in general and, as a result, to school education and social adaptation to life. Because they do not have the ability to speak independently, unlike children with normal development.

Mentally retarded children's thinking and speech develop very slowly without special training and support. All-round comprehensive education necessarily includes a complex pedagogical effect based on the development of social relations and speech culture.

As children's speech grows, they try to perceive the events happening around them and try to consciously manage their needs. Delay in children's speech makes it difficult for them to communicate with others, prevents them from understanding things and reality, and thus negatively affects the development of the "cognitive process". Therefore, we cannot solve the responsible tasks before us without working on the development of the speech of mentally retarded children of preschool age.

The growth of children's speech occurs in the process of their communication with others, L.S. Vygotsky interprets speech as a means of social communication. He emphasizes that the child's communication with adults is the leading force in his growth.

When children with mental retardation are given special education, they not only develop basic skills and abilities, but also learn mental skills such as conscious recall, generalization, and comparison of information. Therefore, special importance is attached to the development of children's speech in preschool educational institutions.

Although it is difficult to develop the speech of mentally retarded children, speech should always be in the center of attention in the educational process. Speech education is the basis of education.

Language grows with thought and serves as a means of communication. If people could not exchange ideas, they would not be able to change their material living conditions. Activity expands a person's worldview, helps to realize his identity, and develops his speech. Speech and action are organic and closely related to each other.

Vocabulary of mentally retarded children of preschool age is enriched due to new words and phrases during training. Toys, school supplies, clothes and shoes, household items, animals and insects, birds, wild animals and conversations that are more interesting to children will expand their understanding of things. Role-playing games such as "Khola-Kholakam", "Shifokor gabulida", "Shop" are among such games.

Through the game, the activities of mentally retarded children of preschool age are perfected. They will be spiritually refreshed. During the game, they learn to overcome difficulties and any obstacles. Play is the main type of children's activity. Children do not understand the appearance, color, structure of objects and various changes in the natural world through play. The game is a means of study, work and education for children. However, when teaching these recommended materials, the educator pedagogue should not turn the main part of the training into a game training, as well as not

use the game to fill the free time in the training and not to play games during the training. it is necessary to understand the main goal first.

Game elements and tasks of a game character are determined depending on the children's mastery of training materials.

It is known that if we approach the activity of speech from a psychological point of view, we can see that the process of expressing an opinion consists of several stages: motive, goal and intention. The idea conveyed to the interlocutor through words and sentences is manifested in the form of requesting him, giving orders, approving his opinion or objecting to him, convincing him, denying the statement.

In the current life situation, the motive, purpose and intention are realized in the way of natural communication. However, there is a need to organize special situations for mentally retarded children of preschool age to express their thoughts and wishes and encourage them to get information in order to increase their vocabulary. These situations should arise from their need. The maximum approach to the existing conditions of such situations is possible thanks to games. That is why it is important to use games. As L.S. Vygotsky noted, "The peculiarity of a child's game is that it fulfills unfulfilled desires through the game. The criterion for distinguishing a child's game activity from other forms of activity is that it creates an imaginary situation in the game. The difference between mentally retarded children of preschool age and other children is that they have a good understanding of imaginary situations and are inclined to create such situations.

Increasing vocabulary with the help of role-playing games is also based on the child's speech, that is, acting according to the imaginary situation.

If the game has good conditions for understanding the meaning of each sounds, words and speech patterns, the child will master them thoroughly.

If in the game every child has good conditions for understanding the meaning of sounds, words and speech patterns, the child will master them thoroughly.

With the help of special games, it is possible to create an opportunity to hear and understand the child's speech, to pronounce it correctly, and to learn the tone of phrases related to everyday communication. Lexical games helped to better understand the meaning of the words included in the dictionary, to strengthen and activate them. During the game, children's vocabulary increases, and they learn to connect newly introduced words with acquired words and use them in speech. The following requirements are imposed on plot-role games used to increase vocabulary.

In conclusion, it can be said that each game has its own rules, which determine the interaction between adults and children, as well as children. Educators and speech therapists also participate in the game and play with the children.

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ACMEOLOGICAL PRINCIPLES AND METHODS IN IMPROVING STUDENTS' PHYSICAL QUALITIES THROUGH VOLLEYBALL TRAINING

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ABSTRACT

This article provides information on the methods and principles of the acmeological approach to the development of physical qualities of schoolchildren during volleyball training.

KEYWORDS: *Trend, Method, Volleyball, Exercise, Physical Education, Student, Development, Exercise, Result, Quality.*

INTRODUCTION

He studies the scientific-theoretical and methodical foundations of physical education separately, that is, didactics. It focuses on principles and methods in the educational process. Didactic principles and methods standardize the successful and effective result of the acmeological improvement of the physical qualities of students in volleyball training, the extent to which the educational process is implemented according to the rules of the law, i.e. didactic requirements for education. In physical education, the principles apply as social requirements for the educational process, rules to be observed in the organization and management of education. Decree No. PF-5313 of the President of the Republic of Uzbekistan dated January 25, 2018 "On measures to fundamentally improve the system of general, secondary special and vocational education" is aimed at ensuring the integration of educational content, fundamentally improving the educational process, and developing young people in an all-round way the tasks of organizing the pedagogical system based on new pedagogical forms and methods are set. Acmeology, as a science, plays a didactic role in studying and determining the factors that determine the completeness, breadth, time of emergence of productivity, etc. It controls the mechanisms and results of macro-, meso- and micro-societies (community, group, etc.), the natural environment and the process of human development, develops certain tactics and strategies that contribute to human self-awareness, and provides ways of implementation.

Based on the acmeological approach, the use of physical exercises of the volleyball sport in the development of the physical qualities of schoolchildren is formed after seeing the physical exercise and technical-tactical actions are connected with each other, after seeing the actions performed in a natural way in the students. This requires the development of acmeological principles in the development of physical qualities of students in volleyball training, as well as the development of the procedure for using acmeological methods in educational practice.

In fact, the psychological approach is important in improving the physical abilities of students, and it has its own characteristics as an aspect of their improvement in different processes.

Physical training is divided into general and special physical training. General physical fitness is one of the important tasks of sports training, focused on ensuring full physical development and all-round physical fitness of the participants. General physical training is a process aimed at improving necessary life skills and developing basic physical qualities. The goal is to create a general physical fitness base, which is the foundation of special physical training.

In the present period, the implementation of the projects of modernization of the educational process is one of the priority tasks, and it requires a creative approach to the selection and composition of the objectives of the development of the student's capabilities by introducing different approaches to the field of physical education. Based on the acmeological approach to this task, students can improve their physical qualities through volleyball.

The main task of the science of acmeology is to provide a person, who is a subject of conscious activity, with knowledge, practical skills, skills, and technologies that depend on the full disclosure and practical demonstration of his creative potential in various activity processes, in particular, within the framework of his chosen profession and specialty. Psychological training of schoolchildren is the most urgent issue.

"Psychology" refers to the science that studies the mind and character. Therefore, it is more accurate to use the phrase "psychological preparation" instead of the phrase "psychological preparation".

It is necessary to fulfill several important conditions for raising physical fitness to a high level.

Conditions for the formation of acmeology of physical training through the sport of volleyball in physical education lessons and extracurricular activities:

- Correct organization of time;
- Formation of an active movement position;
- Correct use of techniques and tactics;
- Teaching quick thinking and foreseeing the situation;
- Development of a system of specialized regular exercises;
- Accurate determination of the levels of exercise contagiousness depending on age;

The acmeological approach is characterized by the justification of ways to reach the highest level. For this:

- The mechanism of the theoretical and practical work process on the formation of the physical qualities of the datlabki in terms of development dynamics and level of formation through mobile games suitable for volleyball will be improved;
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- the formation of requirements, conditions and factors that allow for progressive development and, first of all, the professionalism of a person and the development of the activity of certain labor subjects, a system of changing the quality of young volleyball players will be developed;

Four groups of acmeological principles are distinguished in the field of physical education:

- General principles of acme-oriented physical education;

- Principles of optimizing the formation and development of students' physical qualities in volleyball training;

- The principles of acmeological selection of the content of training aimed at the development of physical qualities within volleyball training;

- The principles of step-by-step improvement of acmeological verification in volleyball training.

In general, the methods are shown in visual aids, pictures, drawings, models, especially slow-motion films, documentaries, educational films, video, multi-video, etc. Their use increases the educational and educational potential of the process of understanding physical qualities in volleyball training by students imitating technical movements.

The great practical importance of the results of acmeological conclusions is that they represent information about the conditions under which a person was brought to the peak of intellectual, physical and spiritual activity.

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HYPOTHESIS IN THE DEVELOPMENT OF PROFESSIONAL LITERARY CRITICISMAND COMMONALITY OF LITERARY FACT

(Based On the Scientific Interpretation of Bakhtiyor Nazarov)

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ABSTRACT

The article summarizes the criteria of scientific evaluation of the current literary process, the relationship between erudition and intellect in the analysis of fact and theoretical information, and the perspectives of professional literary criticism on the example of critic B. Nazarov's work. It examines the relationship between subtle observation and live observation, problem scope and logical syllogism, research method, and aesthetic value interpretation. In fact, directing the volume of information to the level of scientific readiness requires a certain level of verification of hypotheses and skills.

KEYWORDS: *Hypothesis, Scientific Fact, Erudition, Intellect, Theoretical Interpretation, Criticism.*

INTRODUCTION

Uzbek criticism aims at the comprehensive research of the literary process in action, in the current case, the priority is to assess the artistic and aesthetic value of the text and determine the general development laws of the field. The scientific direction focusing on the modern-present-future needs the activity of a specialist - a professional critic. In this sense, the erudition of a scientist armed with a sound methodology, who has mastered interdisciplinary integration, has a special place in the improvement of the front. However, "the critic does not explain the external and internal foundations of social processes, which are closely related to the power of the human factor, completely outside of economic, political and spiritual development. Indeed, any change begins with thoughts and moods. In the development of events as long as there is continuity, social processes appear as a cause and effect in relation to certain factors and sources [4, 4]. This characteristic requires the study of the nature of the creator, the mentality of the time and the value

criterion in its entirety. The national dimension and the universal value are actually complement each other, the individuality of scientific-theoretical views is welded to the unification of intellectual potential and spiritual belief.

In the development of the theory and methodology of Uzbek literary criticism, the scientific heritage of B.A. Nazarov, doctor of philology, professor, academician of the Faculty of Arts of the Republic of Uzbekistan, has a significant place. As both a strong analyst and an experienced theoretician, the scientist combines deep intuition and wide erudition in his scientific interpretations, the author's positive attitude is reflected in the uniqueness of his analytical skills, careful observation and intelligent observation. The activity of a critic is characterized by the ability to investigate every problem in a combination of impartial and strict control, to approach the problem from various angles, and to conduct constant research on the relationship between hypothesis and literary fact. Describing the laws of wonder and sophistication in the worldview of a scientist with a high artistic taste and intellectual potential acquired in the intensity of the times, and a true assessment of the scientific phenomenon creates certain needs.

RESEARCH METHODOLOGY

The field of literary criticism relies on a complex of advanced scientific and aesthetic views. Revealing an organized charm in the combination of text, words and style requires skillful aspects, in which subtle observation and lively observation complement each other. The skill of critical independent thinking renews the hypothesis and directs it to the analysis of literary facts. The logical connection of information and fact becomes specific in the imagination of a literary critic-scientist, the intersection of novelty, confidence and accuracy transforms a hypothesis into a scientific evidence. Collecting, summarizing and re-evaluating information on a positive level is grafted to the intellect of a scientist, the theory of knowledge, experience, and the method of judgment-conclusion are considered a process related to the professional skills of a specialist. Conducted scientific research on leading principles, method and methodology. As a result, «O'zbek adabiy tanqidchiligi. G'oyaviylik. Metod. Qahramon», «Bu sehrlı dunyo», «Hayotiylik – bezavol mezon», «G'afur G'ulom olami» and other monographs and pamphlets were published" [5, 346-347]. In current researches, a wide-ranging expert observation is visible, a variety of analytical scientific interpretations enrich hypotheses with aesthetic power-memory. In writing the article, hermeneutic, biographical, historical-typological and functional methods were used alternately.

ANALYSIS AND RESULTS

Advancing a certain hypothesis and updating knowledge is a fine quality characteristic of the level of critical talent, in which analysis and generalization, observation and evidence, prediction and experiences are harmonized. Directing the objective interpretation to a reliable judgment and re-evaluation with scientific precision is within the potential of every scientist, and the problem solving in a coherent and logical syllogism defines the skill. In this sense, there is a good reason to say that researching the scientific heritage of Bakhtiyor Nazarov, where the cool intellectual tone and the warm aesthetic power-memory are combined, determines the promising directions of criticism! The intellectual potential that shows height in the relationship between experience and theoretical belief indicates the aspects of the critic's activity. The scientific views of the author "made a significant contribution to the impartial evaluation of the internal structure of complex processes in the critical thinking of the 20s and 30s of the XX century. It is necessary to identify and correctly show the worldview of the writers, and to correct some of the mistakes and erroneous

opinions expressed about them. He is one of our scientists who first thoroughly studied the formation and settlement of Uzbek criticism of the new stage. Illuminated its connection with literary traditions based on new views" [2, 30]. Several aspects are worth noting in the quote: firstly, B. Nazarov is responsible for qualitatively updating the scientific-aesthetic thinking of the early 20th century, secondly, he fundamentally changes stereotypes that tend to freeze in the critical art system, and thirdly, a comprehensive study of the internal structure of the process begins with the activity of the scientist, fourthly, the expert edits the existing errors and shortcomings.

Nazarov's philosophical-social and literary-aesthetic views are based on deep observation and logically evidenced imaginations. Poetic poetic perception determines the uniqueness of each interpretation, from the point of view of a literary critic who strives to objectively analyze the style of the creator and the spirit of the time in detail, the scientific fact is connected to the literary process in action. Provides a summary of the evaluation criteria. The author defines the axis of the issue at the level of tradition and experience, the level of appropriate and effective use of factual material increases the accuracy, accuracy and practicality of the interpretation of scientific observations. The critical worldview transforms the argument as a philosophical category into a phenomenon belonging to both science and creativity, the existence, stability and relevance of the concept shines its vitality in theoretical observation:

"Poets and writers themselves were active in the literary process - both as artists and critics. This was not only their desire, but the demand of a new era for a new type of artistic creator. Professional critics themselves are the essence of the field and were at the stage of mastering the opportunity. That is why the artists' diligent engagement with criticism was a result of subjective and objective needs. This thing had a very active influence on the process of formation of Uzbek criticism" [3, 18-19]. The creators of the critical era - Gafur Gulom, Oybek, Hamid Olimjon, Uygun - connect their methodological research to the synthesis of both art and science, and direct the breadth of the range of aesthetic perception to the relationship of internal and external factors. With the help of comparison, the scientist establishes evidence and interpretive connections, enriches his hypotheses step by step. In fact, a real critic does not choose the factual material, but discovers its logical connection, in the present case, the certainty and validity of the scientific position serve to determine the accuracy.

Bakhtiyor Nazarov's theoretical observations have a special place in the development of Uzbek literary criticism. A scientist's erudition and intuition is distinguished by consistency and completeness of observation, satisfaction with hypothesis and fact, analysis and analysis. In strengthening his scientific position, the author relies on the unity of the factors of cause and effect, desire and opportunity, form and content, necessity and chance, essence and event, and creates deep theoretical generalizations by integrating the whole and the part. Determining the methodological foundations of the problem requires a high taste and intellectual readiness from the critic, and in the current case, the result of creativity and the conclusion of the research are overshadowed. It is precisely the ratio of close observation and live observation that serves the development of professional criticism, in which visual competence and practical skills provide the potential for theoretical interpretation.

CONCLUSIONS AND SUGGESTIONS

1. In the development of professional criticism, the hypothesis defines the scale of literary information, in which the analysis of factual material of a universal character is grafted into the

activity of the critic. The alternative of the task and the method is directed, first of all, to showing and proving the consistency of scientific truth. An understanding of the essence of the problem and an objective assessment of its aesthetic value interpret the philosophical content.

2. Bakhtiyor Nazarov's work of literary criticism is based on a complex approach, in which the depth of philosophical observation and logical consistency are noticeable. The critic uses factual materials in order to clarify the purpose, strengthening the hypothesis on the basis of specific evidence is the main aesthetic principle that defines the scientific and creative phenomenon of a scientist.

3. The fact that serves to fill and enrich the scientific truth, prepares the ground for the interpretation of the problem, allows clarity, clarity and confidence to penetrate into the essence of the matter. Proportion and comparison fuses factual information into practice, in the present case the critic is armed with erudition and intuition, and high intellectual pressure is connected to the level of taste. It is the worldview that elevates the literary pleasure evaluation criteria to the leading position.

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**INNOVATIVE IMPROVEMENT OF THE SYSTEM OF ORGANIZATION
AND MANAGEMENT OF MTT ACTIVITIES BASED ON PUBLIC PRIVATE
PARTNERSHIP**

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ABSTRACT

The MTT's content is regarded as a system made up of all of the methods that educators prefer in their activities and are grounded in science. These methods are the most effective ones based on the achievements of science and technology in improving the organization and management of pedagogical processes. Pedagogical processes are improved in this by both the system itself and the content of the activities that educators engage in with other educators. This article offers input and feedback on creative ways to organize and administer MTT operations using a public-private partnership model.

KEYWORDS: *System, Object, Subject, Innovation, Theoretical-Methodological, Motivation, Management Strategy, Communications, Project.*

INTRODUCTION

Innovations are one of the most crucial and fundamental components of the culture of interaction in pedagogical processes. In innovative processes, these components are determined not only by their description and characteristics but also as the most crucial elements for enhancing pedagogical processes. This in turn defines not only the value and applicability of innovations but also the timeliness of their deployment in light of the relevant circumstances. The culture of interaction as an organizing component of a general social culture is formed as a result of concepts, interpersonal relationships and interaction in the context of a particular social culture, and it is formally manifested in a number of magnitudes - traditionalism, level of relevance, motivation system,

leadership styles, quality of the organizational environment, communications, personality management, management strategy, professional and personal culture.

The stability of the universal and national cultures of education and education in the pedagogical system, whose applicability is based on the correlation of national-historical social culture and pedagogy, as well as the emergence of favorable circumstances in the educational environment and compliance with social needs, determines the traditionalism of the MA Dani of interaction. The effectiveness of the pedagogical process, the level of subject opportunity, and the state of the educational environment are all influenced by the educational environment's quality (educators and educators). That is, the key determinant of the interaction culture is the coordination of changing circumstances with the major components of the educational environment.

The theoretical and methodological foundations of the means of improving pedagogical processes are new ideas that give rise to a new form of pedagogical processes, determine the qualities of the structural structure of Education. Accordingly, integrative features characterizing the means by which MTT educators influence the improvement of pedagogical processes can be divided into the following groups:

1. General principles of the organization of activities in an innovative manner;
2. The presence of ideas associated with the development and improvement of pedagogical processes;
3. Organizational and methodological activities for the development of the team as a social organism and the creation of a team of educators-inventors;
4. Organization and management of pedagogical processes based on the development and implementation of educational programs with a new structural structure and developed content;
5. Psychological and pedagogical development of the creative abilities of the subjects of the pedagogical process;
6. Taking into account the individual-psychological characteristics of the subjects when improving pedagogical processes;
7. The only educational goal is to create the cooperation of a foster child, educator and parents who are interconnected for the implementation and development of the educational goal.

In these situations, MTT educators must execute the roles of a supervisor, educator, and researcher in addition to organizing and controlling educational procedures. Because in order to achieve the outcomes desired on the basis of improving pedagogical processes, it is essential to first study and analyze the potential issues that may arise in these processes, identify the tasks and purposes that must be fulfilled in order to address them, and take into account the skills and requirements of educators who are thought of as one of the. In the improvement of pedagogical processes, innovation can be defined as a tool that ensures the movement and activity of the subjects of the pedagogical process and creates a process of creative, qualitative changes aimed at the goal. In other words, we can say that innovation is a tool that ensures that old age alternates with innovation.

In research, the idea of "innovation" is taken into consideration, and the idea of "innovation process" is defined as the steps involved in developing and mastering innovation as well as in effectively putting it to use in educational institutions. We can therefore conclude that innovation is a way of bringing about goal-oriented changes in the improvement of educational processes, and

that an innovation process is a means of introducing changes into pedagogical processes or pedagogical activity. According to our analysis, the following activities in this process are crucial for the development of educational procedures and the success of pedagogical innovations in the use of news input:

1. The relevance of the introduction of innovation for the team of the educational organization is determined as the main factors for the uninterrupted solution of existing problems and ensuring the effectiveness of the pedagogical process;
2. Compliance of selected innovative tools with the capabilities of the educational organization;
3. Full scientific substantiation of innovation;
4. Importance and systematic city of innovative processes;
5. Taking into account the personal-individual psychological characteristics of the innovator and its users;
6. Awareness of the importance of innovation expresses the high level of responsibility and responsibility of each subject;
7. The need to create sufficient conditions for a minimum level of risk in innovative processes;
8. Understanding the level of risk and the need for their justification;
9. In the content of education, changes in pedagogical projects, as well as the expression of the principles of development.

On the basis of a creative strategy, objective and subjective aspects strengthen the teaching processes in MTT. The state's new educational policy, basic and applied research in the field of education, and educational organizations' experience in the direction of innovative activity can all be categorized as objective factors. The socio-territorial requirement for subjective factors, the process of development of educational organizations' activities, the growth of educators' knowledge, abilities, and skills, and the educational organization's potential in terms of science and pedagogy. Improving pedagogical processes creates problems of identification and implementation of advanced pedagogical technologies, and these are based on the subject-subject relationship, these relations are the foundations that determine the general conditions of development aimed at understanding the interests, abilities and qualities of the individual. If the workplace is dirty, dark, blind, this will reduce the desire for Labor. If the workplace is clean, impeccable from an ergonomic point of view, motives clearly expressed in labor appear. Herzberg considers these factors to be related to "hygienic" factors.

American psychologist in motivation. The theory of expectations, which Vrum developed is also significant and explains how to expect the outcome of labor, including the difference between labor costs and the result obtained, the expectation of profit, and the expectation of the difference between the outcome and the incentive, where the incentive denotes whether or not the laborer is satisfied with the outcome. That is, accomplishing the desired outcome determines the level of motivation, and timely reinforcement by leaders based on the outcomes of their teams' work raises motivation, etc. A healthy socio-mental environment is created through the use of pedagogical processes that are generally organized in educational organizations. Motivation is based on a large-scale participation of subjects (educators, educators) in these processes.. In this case, socio-

psychological techniques are aimed at increasing labor activity, which is carried out by influencing the spiritual and social behavior of subjects.

Motivation is described in the psychological literature as a complicated, comprehensive manager of a person's life (his behavior, activity). Different goals can be used to regulate instructors' actions. The effectiveness of the result of an activity will depend on the nature of the motives, which, in turn, expresses the effectiveness of the motivational process. The effect that results in volitional behavior and coordinates activities is considered effective with the aid of motives.

Based on the above information, it can be said that motivation in improving pedagogical processes is the purposeful orientation of the educational activity by the ways of psychological impact, based on the existing needs in the direction of ensuring the effectiveness of the pedagogical process. In the process of motivation, it is considered necessary to take into account the needs of the subjects of the pedagogical process or those that represent their common interests, since motivation is carried out on the basis of the satisfaction of needs. In pedagogical processes, it is necessary that motivation is directed to the development of their activity through the analysis of the interests, acquired knowledge, skills and abilities of subjects, based on the needs of social practice and education.

In Conclusion, An unbiased evaluation of the actions of the educational process's subjects is necessary to determine the efficacy of the work done to improve pedagogical processes. As previously said, once basic needs are satisfied, subsequent requirements compel people to act in accordance with more complex levels of needs. However, a person will never be able to completely meet all of their demands. There is a motivational process based on requirements as a result of this. In addition to the fact that the formation of motives aimed at ensuring and developing the activity of educators on the basis of the study of existing needs, that is, at reading, learning and acquiring knowledge, serves to ensure and develop the activity of subjects in pedagogical processes, urging them to fight for physical or mental work, as well as for recreation.

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PROBLEMS OF NATIONAL IDENTITY IN GLOBALIZATION

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ABSTRACT

This article provides information about the value of human dignity, the life of the nation, the formation and development of values and mentality in the context of globalization.

KEYWORDS: *Nation, Value, Mentality, Factor, Globalization, Historical Memory, High Spirituality, Independence, Society, National Idea, Ideology, Immunity, Interreligious Tolerance, Interethnic Harmony.*

INTRODUCTION

In the conditions of globalization, the sharp manifestation of various processes has not bypassed the life of the nation, its values, mentality. Therefore, issues such as how the nation was formed as a social phenomenon, to what extent it has developed, and how the factors that ensure its rise become important in the context of globalization are important. It is difficult to think about the factors and tasks that ensure the survival of the nation today, without analyzing the researches in this regard, regardless of the point of view of which they were published in the scientific literature published in the past period.

After the independence of our country, health and development of the spiritual life of the society, paying great attention to the human factor was put on the agenda as the main task. As indicated in the decision of the President of the Republic of Uzbekistan Sh. Mirziyoev "On the establishment of the Public Council on the latest history of Uzbekistan under the Academy of Sciences of the Republic of Uzbekistan", citizens have historical memory, awareness of national identity, high spirituality, respect for the historical traditions and cultural heritage of the people, and the fact that our country has achieved independence. It is one of the important tasks of our time to help increase the effectiveness of spiritual and educational activities aimed at the formation of qualities such as understanding the great historical significance¹, including through mass media.

Indeed, thanks to independence, our nation became the owner of its destiny, the creator of its history, the owner of its own national culture. The desire for national self-awareness increased. In

the system of spiritual and spiritual potential of a person, the role of national self-awareness and its constituent elements, as well as in the spiritual-ideological mental system, the high human qualities that represent the positive aspects of the nation's specific internal mental states, occupy an important place.

Our main strategic goal is to strengthen national independence, establish a democratic state based on a market economy, and further strengthen civil society. These tasks are a unique test of life maturity and endurance. For this reason, the problems of spiritual and spiritual recovery are of particular importance. The national-spiritual revival of the people is determined by the following factors: the eyes of our rich spirituality have been re-opened; understanding of the depth of the scientific and cultural heritage of our great ancestors who made a great contribution to the treasure of world culture; that young people are brought up in the spirit of respecting their past, national and religious traditions, and preserving them; to be proud of the dignity and prestige of one's nation in front of other nations; being brought up in the spirit of feeling responsible for protecting the interests of the nation and believing in the future, and so on.

As mentioned above, any society cannot imagine its future without developing and strengthening its spiritual and moral values. Wide attention is being paid to the issues of restoring and further improving the national spiritual values of our people.

The fifth priority direction of the Strategy of Actions, which we are implementing today, also defines the most important tasks for ensuring inter-ethnic harmony and religious tolerance².

In the years of independence, the activities aimed at strengthening the spiritual and educational foundations of society in our country, implementing the main concepts and principles of the national idea, increasing the sense of belonging and responsibility for the destiny and future of our country in the hearts of our compatriots, especially the young generation, and strengthening ideological immunity against foreign ideas are rising to a new level. The Republican Center for Spirituality and Enlightenment was reorganized based on the decision of the President of the Republic of Uzbekistan Sh. Mirziyayev on July 28, 2017 "On increasing the efficiency of spiritual and educational work and raising the development of the field to a new level". Special attention should be paid to the following main tasks when organizing the activities of the center:

comprehensively elucidate the essence of complex geopolitical and ideological-ideological processes taking place in the world, carry out an effective ideological struggle against terrorism, religious extremism, fanaticism, separatism, human trafficking, "mass culture", drug business and other threats; development and implementation of a complex system of measures aimed at eliminating the internal threats that prevent the sustainable development of our society - indifference to the fate of the country, localism, tribalism, disregard for family values and youth education; widely promoting the national idea among representatives of all nationalities and peoples, social classes living in our country, turning the spirit of creativity into a general social movement, strengthening feelings of confidence in the future; introduction of a proportionate, purposeful and meaningful approach in propaganda work, taking into account the regional, professional and age characteristics of the population; forming a healthy worldview in young people, including reading skills, increasing the culture of rational use of the Internet, information and communication technologies, strengthening their ideological immunity against ideological and informational attacks; to preserve the historical heritage, customs and traditions of national education of our people, to develop and implement measures to strengthen the atmosphere of

interreligious tolerance, interethnic harmony and mutual kindness among the broad population, especially among our youth, etc³.

The social and spiritual essence of independence consists in awakening the public opinion and strengthening the feeling of concern for the past, present and future of the people. Because "...only a spiritually healthy, strong society can be ready for reforms"⁴. The national values, traditions, and best features of our people serve to strengthen the moral unity of the society. One of the characteristic features of our people is respect for the motherland and homeland.

Motherland begins with the house where everyone was born and grew up, place of residence - village, city, country, country. "It is the place where the umbilical cord blood of a person was shed, the destination that saves a person from social orphanhood, the land that values the unity of everyone, expresses the political self-reliance, the spiritual maturity and civic space, the school of life, the embrace of prosperity and happiness"⁵. For this reason, every person has connected his whole being, pains and hopes with the fate of his homeland. Patriotism is a characteristic characteristic of all people who connect their destiny, actions, behavior with the destiny of the homeland and the nation. A nation's opportunities for development, glory, and prestige are also related to the level of patriotism of the people of this nation. It appears as a component of national and universal values.

Patriotism, in addition to glorifying the homeland, also includes protecting its dignity and independence. We can see a vivid example of this in the example of the activities of our great ancestors, such as Tomaris, Shiroq, Spitamen, Jalaluddin Manguberdi, Temur Malik, Najmuddin Kubro, Amir Temur, Dukchi Eshon, Behbudi, Fitrat, Cholpon, Abdulla Avloni. Patriotism is a sign of mature spirituality, a national idea that unites representatives of a particular nation in the direction of a specific goal.

The mass of the people is the creator of history, the creator of culture, and the ambassador of customs and traditions. Traditions and values are not limited to illuminating the complex and colorful aspects of society. At the same time, it has an important effect on increasing the activity of the human factor in the life of society, and on the implementation of new quality changes. National values and traditions have as many years of history as humanity has.

Each nation or nation was initially distinguished by its historical cultural unity and preserved its own characteristics. These characteristics are reflected in the activity and style of meeting certain needs. People have solved different problems at different times. In this process, they used unique tools and methods. They lived in different geographical environments and economic conditions. Based on these characteristics and historical experiences, national consciousness and national image are formed in each nation. That's why it is necessary to correctly illuminate our history, features of our national culture, opportunities, lifestyle and traditions of our people.

The first link of interest is personal interests. But a person cannot imagine his interests separately from the interests of society. Society itself determines the interests of interdependent individuals. National interests are formed on this basis. National interests are not only economic, socio-political and cultural needs, but also include all "secondary" needs (protection of dignity, rights, values) related to the preservation of the nation itself as a real entity. "National interest includes a number of national issues, absorbing the interests of the individual and the group. This is, first of all, a correct understanding of the nation's history, its contribution to world civilization, knowing ways to

protect its socio-economic and spiritual interests now and in the future, and unifying them based on these goals⁶.

It can be seen that national self-awareness is not the only factor in the awareness of national interests. It is a subjective factor. The main and decisive condition of national interests is manifested in the understanding of the priority tasks that need to be carried out in terms of economy, politics, and spirituality.

At the current stage of our development, the commonality of the individual, his activities, abilities and opportunities, and interests is becoming more and more evident. But this does not mean that each person will remain only within his own interests. If people remain within their own interests and each of them becomes a separate world, conflicts between interests will also begin. This leads to spiritual decline. It is a national responsibility to understand the connection in this regard and to think of the interests of the motherland and the nation in everything.

Based on these, the following can be included in the content of national interests: a) efforts to preserve national unity and ensure its development. This aspect of national interests is determined by the level of development of national consciousness; b) seeking to know one's own history and culture; c) economic interests; g) political interests.

The study of national interests and their implementation is the main goal and task of all social and political forces operating in our country. Approaching their plans for the protection of national interests, studying and implementing all their social aspects is a task of crucial importance for our time. Spiritual and ideological potential is of great importance in realizing national interests.

Our national values such as faith, belief, conscience, sincerity can be the basis for our people's faith in the future, activities, goals and aspirations. Iman is an Arabic word that means trust. Faith is a person's attitude towards others and his own activities based on his faith.

Another tradition of our people is respect for their ancestors and elders. "According to the good traditions left by our ancestors, it is necessary to enrich and strengthen the unique human value of showing respect to the elderly and honoring the little ones with new content and practical activities"⁷. In the Holy Qur'an, Hadiths, as well as in our Basic Law, great attention is paid to the respect of young people to their parents and the elderly. God is pleased with the father. "When your father is angry, God is also angry," says a blessed hadith. Therefore, young people try to please their parents and get their blessings in order to earn their respect. It is narrated from Abdullah bin Abbas in the wisdom of Imam Al-Bukhari. "If a Muslim child visits his parents in the morning with the hope of reward, Allah Almighty will open two doors from Paradise for him. If he visits one of them, he will open a door of paradise for him. Allah Almighty will not be pleased with whichever of the parents he offends, until he pleases him." Then a person asked, "If the parents oppress the child, what should the child do?" he asked. Abdullah said: "Even if they oppress the child, the child should not hurt them"⁸.

The national-spiritual revival of the society is also reflected in the aspirations of its members for knowledge, science, practical skills and talent. It is impossible to imagine the development of society without developing people's practical skills related to science. Particular attention is paid to the task of helping to increase the effectiveness of spiritual and educational work, including through mass media, aimed at forming such qualities as historical memory, awareness of national identity, high spirituality, respect for the historical traditions of the people, cultural heritage, understanding of the great historical significance of our country's independence among citizens.

Ethnic, cultural and religious tolerance of our people is another source of spiritual revival of our people, another characteristic characteristic of it. "For thousands of years, Central Asia has been a center where diverse religions, cultures and ways of life have met and lived peacefully. "Ethnic patience and tolerance have become natural norms necessary for survival and development in the storms of life"⁹.

The peoples who lived in this country enriched each other's culture. Representatives of different religions live in this country. Ensuring socio-political stability and maintaining peace among citizens in our multi-ethnic society is a condition for national development. Friendship, international solidarity, mutual support are the basis of the strength of every people and nation. It is the basis of socio-economic and political development in society. One of the important tasks of ideology is to unite the people towards this goal in order to strengthen independence and not deviate from the chosen path.

The realization of national identity is also based on the national pride and national pride of our people. National pride is related to knowing and appreciating the history, spiritual values, possibilities and prospects of our republic, being proud, trying to realize national interests, and fairly protecting the national values, achievements, history, literature and art of other peoples and nations. Is a virtue. It encourages people to use their strength, ability and talent for national interests.

Another aspect of the feeling of national pride is that it includes a sign of attitude of a person to the land where he lives, to the country of which he is a citizen. "A person with strong national pride can be proud of his country and cannot be indifferent to its fate. A person with strong national pride has a deeper understanding of perspective. He strives to make tomorrow better than today"¹⁰. National pride is, first of all, the realization of national identity, the desire to ensure national prosperity, and the responsibility to one's nation. A person who has national pride is, first of all, a person who knows the past of his nation well, who can appreciate it and enrich it.

Speaking about the importance of the national spiritual recovery of the people in strengthening the national independence, the following points can be mentioned as a conclusion. Any society cannot imagine its future without developing and strengthening spiritual and moral values in people's minds. The spiritual heritage, customs and traditions of our people have served as a powerful source of spirituality for the peoples of the East for thousands of years.

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"MECHANISMS FOR INNOVATIVE IMPROVEMENT OF THE SYSTEM OF ORGANIZATION AND MANAGEMENT OF MTT ACTIVITIES BASED ON PUBLIC PRIVATE PARTNERSHIP"

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ABSTRACT

The organization of an effective preschool education system, the introduction of effective forms and methods of education and upbringing in the educational process, and other large-scale efforts have been made over the past while with the goal of bringing the developing generation in our nation to a healthy and mature age. As the number of non-state preschool institutions grows and their service offerings broaden, the favorable conditions for the growth of public-private partnerships in the field of preschool education have formed a strong foundation. This article offers input and feedback on creative ways to organize and administer MTT operations using a public-private partnership model.

KEYWORDS: *Preschool Education, Improvement, Activity, System, Innovation, Management, Mechanism, Children.*

INTRODUCTION

The research conducted also shows the need to address concerns with attracting qualified pedagogical and administrative staff to the sector, fill preschool institutions with contemporary educational and methodological resources, and ensure that children are covered with preschool education. In order to improve the organization and management of pedagogical processes established at MTT and its essence, the most effective methods based on scientifically supported technological advancements are considered to be a system that includes all methods that are preferred by educators in their work. In this, the system itself plays a significant role in enhancing pedagogical processes, on the one hand, and the content of the actions of educators with educators, on the other hand. In this article, activities in the organization and management of pedagogical processes based on a systematic approach in preschool educational organizations are put forward.

The process of interaction is used to organize the cooperative efforts of educators and educators in pedagogical processes, i.e., the creation of subject-subject relationships, and it is during this process that the culture of interaction is created and developed. Innovative changes to the educational environment will be intrinsically tied to the growth of a culture of interaction. Innovations are one of the most crucial and fundamental components of the culture of interaction in pedagogical processes. In innovative processes, these components are determined not only by their description and characteristics but also as the most crucial elements for enhancing pedagogical processes. This, in turn, not only determines the quality and relevance of innovations, but also determines in advance the timing of their implementation according to circumstances.

Concepts, interpersonal relationships, and interaction within the context of a specific social culture help to shape the culture of interaction as an organizing element of a general social culture. This formal manifestation can be seen at various scales, including traditionalism, level of relevance, motivation system, leadership styles, quality of the organizational environment, communications, personality management, management strategy, and professional and personal culture. The stability of the universal and national cultures of education and education in the pedagogical system, whose applicability is based on the correlation of national-historical social culture and pedagogy, as well as the emergence of favorable circumstances in the educational environment and compliance with social needs, determines the traditionalism of the MA Dani of interaction.

The effectiveness of the pedagogical process, the level of subject opportunity, and the state of the educational environment are all influenced by the educational environment's quality (educators and educators). That is, the key determinant of the interaction culture is the coordination of changing circumstances with the major components of the educational environment. New concepts that give rise to a new type of pedagogical procedures, as well as the theoretical and methodological underpinnings of those new ideas, define the characteristics of the structural framework of education. Accordingly, integrative features characterizing the means by which MTT educators influence the improvement of pedagogical processes can be divided into the following groups:

1. general principles of the organization of activities in an innovative manner;
2. the presence of ideas associated with the development and improvement of pedagogical processes;
3. organizational and methodological activities for the development of the team as a social organism and the creation of a team of educators-inventors;
4. organization and management of pedagogical processes based on the development and implementation of educational programs with a new structural structure and developed content;

5. psychological and pedagogical development of the creative abilities of the subjects of the pedagogical process;
6. taking into account the individual-psychological characteristics of the subjects when improving pedagogical processes;
7. the only educational goal is to create the cooperation of a foster child, educator and parents who are interconnected for the implementation and development of the educational goal.

In these situations, MTT educators must execute the roles of a supervisor, educator, and researcher in addition to organizing and controlling educational procedures. Because in order to achieve the outcomes desired on the basis of improving pedagogical processes, it is essential to first study and analyze the potential issues that may arise in these processes, identify the tasks and purposes that must be fulfilled in order to address them, and take into account the skills and requirements of educators who are thought of as one of the.

In the improvement of pedagogical processes, innovation can be defined as a tool that ensures the movement and activity of the subjects of the pedagogical process and creates a process of creative, qualitative changes aimed at the goal. In other words, we can say that innovation is a tool that ensures that old age alternates with innovation. Over the past period, a wide range of work has been carried out on the organization of an effective system of preschool education aimed at bringing the growing generation to a healthy and comprehensive mature age in our country, the introduction of effective forms and methods of education and training in the educational process. Favorable conditions created for the development of Public-Private Partnership in the field of preschool education have become a solid foundation for further increasing the number of non-state preschool institutions and expanding the range of services provided by them.

The research conducted also shows the need to address concerns with attracting qualified pedagogical and administrative staff to the sector, fill preschool institutions with contemporary educational and methodological resources, and ensure that children are covered with preschool education. The primary directions of the concept for the development of the Republic of Uzbekistan's preschool education system through 2030 are as follows, referring to:

1. further improvement of the regulatory framework in the field of preschool education;
2. creation of conditions for the comprehensive intellectual, moral, aesthetic and physical development of preschool children;
3. to increase the coverage of children with quality preschool education, to ensure equal access to it, to develop public-private partnership in this area;
4. introduction of innovations, advanced pedagogical and information and communication technologies into the system of preschool education;
5. improving the management system of preschool education, ensuring transparency and effectiveness of financing the activities of preschool educational institutions;
6. introduction of completely new approaches to the training, retraining, professional development, selection and development of employees of the preschool education system;
7. ensuring healthy and balanced nutrition of children, quality medical care in preschool institutions.

Preschool specialists agree that the creation and introduction of innovative ideas in the educational system is a prerequisite for the development of a modern kindergarten. The inclusion of state institutions in the daily routine of innovative organizational solutions, which are included in the daily routine of innovative organizational solutions "when money goes to a preschooler" on financing, significantly increases the authority of the Institute and determines further directions of development. The introduction of innovative technologies in the educational process is always positively perceived by preschoolers, taking into account psychophysical age characteristics, they easily change activities. In turn, the initiative pedagogical composition the need to improve the mechanisms of interaction of the parent community, kindergarten with the families of students, is also important.

In Conclusion, for the coordination of direct pedagogical and methodological activity, new, creative IT technology has assumed a leading role in preschool education in recent years. Teachers who have mastered computer literacy may provide students with a variety of options, including some that go beyond simply giving presentations and running lesson plans. Given the wide variety of home development programs available, it can be challenging for parents to find something that perfectly suits their child's developmental stage and educational requirements. It is feasible to set the ideal settings for age development activities by getting a qualified opinion. Children, create the necessary things for building effective cooperation with family representatives of family representatives, increase the authority of the teacher in the eyes of parents.

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WAYS TO INCREASE LEXICAL AND COMMUNICATION COMPETENCE OF MILITARY STUDENTS

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ABSTRACT

Today, one of the main problems of modern education is learning culture simultaneously. Several scientists are scientific in this matter provided evidence and opinions based on research. Training a perfect person with intercultural communication competence is becoming a major issue. So in this article it will be discussed that the major importance of lexical and communicative competence among the military students.

KEYWORDS: *Communicative Competence, Intercultural Communication Competence, Language Didactics, Oral and Written Speech.*

INTRODUCTION

Today, one of the main problems of modern education is learning culture simultaneously. In this matter, a number of scientists have provided evidence and opinions based on scientific research. Training a perfect person with intercultural communication competence is becoming a major issue. This is now on a global scale speech resulting from ongoing integration processes. The need for communication can be attributed to the fact that different fields specialists were in many cases with foreign colleagues and partners in the process of communication, they are unable to understand each other well and fall into an awkward situation. That is why it is important to develop the competence of intercultural communication in a foreign language, which is also studied by graduates of military education remains one of the issues. This issue is military in our country state documents on teaching foreign languages in educational institutions reflected. One of the standard requirements for a qualified specialist is the ability to freely use a foreign language in the process of speech communication related to his professional activity. In developing the skills of communication competence of cadets and in polishing and speech communication is a component of their daily life in order for them to remain cadets are strongly motivated to do it voluntarily should be. To them as a factor causing such motivation it can also be recommended to create an English language environment in the barracks because it individual level of knowledge of each student, freedom of communication, different from additional resources (textbook, manual, dictionary, watching various films, listening to music, sharing movies, etc.) creates an interest in communication in the cadet, creating the possibility of using it. They read at will to find the right word in the dictionary and use it is sought. The conversation can be organized on various topics:

what is happening every day events; inner experiences; what happened when he went on patrol; language learning processes related to; current day's likes and dislikes.

1. A routine that allows you to quickly fill your vocabulary with the necessary phrases learn the phrases. Collocations are “words familiar to native speakers is a traditional combination. Colloquia represents the typical lexical environment of the word”. In other words in other words, the choice of the latter depends on which word is chosen.

2. It is necessary to determine the professional context of the content of the studied material will be done. Competent and effective organization of the process of professional communication of students in a foreign language all speech activities based on dictionaries in educational activities

It is necessary to solve a number of tasks related to mastering the forms. From this point of view, basic competence is divided into the following types: holistic - meaningful, social-cultural, educational, informational, communicative, socially active, self-improvement. Military education until the draft is that professional formation of a teacher is shown in the following way: pedagogical system, process and result. Social rules as important bases in assessing the level of professional formation reflected and they, in turn, are recorded in the content of the State Education Standard. Education with its effectiveness in evaluating the system's activity and the development of the pedagogical system it is possible to single out the main related indicators. That's exactly it the level of professional formation of the military education teacher until the indicators call for it justifies the evaluation logic. Development of the education system in society strategic direction is based on purposeful independent activity of a person in various fields is his intellectual and moral development. Among the developed countries of the world independent education in the course of educational reforms in our country promotion is coming as an important direction. Military until the next draft pedagogy of formation of methodical competence of the teacher. It has a unique place among the complex problems of preparation. Especially professional at the current stage of reforms related to the modernization of education the problem of adaptation to pedagogical activity is becoming more evident. Until the next call, teachers of military education will be trained in practical, psychological, methodical, in addition to research types, a teacher of military training until the call is getting rich with the formation of methodical competence. Methodical competence diagnosis is diagnostic of the essential characteristics of professional formation, it is necessary to include groups of communicative, management and projective studies. The importance of patriotic education for students is the security and defense power of our country strengthening is also determined by the need to ensure the safety of citizens. For this reason educating students in the spirit of patriotism is a noble and responsible task facing educational work. Education of military patriotism is a high defense consciousness in a person, for the armed defense of the Motherland systematic on the formation of the necessary ideological-political, spiritual-psychological and moral qualities, It will consist of forming goal-oriented skills and competencies. Patriotism in students. Pedagogical-psychological training is very important in development. Military in society patriotic education is not only based on pedagogical and psychological foundations, but also social, economic, political, moral it is necessary to pay attention to the fact that it depends on the basics. Undoubtedly, military-patriotic work among young people. Today, strengthening activities include local and regional characteristics, as well as it is desirable to expand the forces and means used more than before. In the new stage of development of Uzbekistan, it is new in the spiritual sphere as well as in all spheres approaches and attitudes are being formed. After all, the work done in this area needs research problems have been accumulating for many years. One of such urgent tasks is patriotism education. Young people are brought in by various harmful religious movements under

the guise of "popular culture" protection from the influence of destructive and foreign ideas, healthy life of citizens who have lost their way. The work being carried out with the aim of returning to the style is not giving the result we expected. That's why that patriotic education is important in the formation of youth spirituality, its formation and that improvement is a process that lasts from birth to the end of a person's life we have to teach. Teaching young people to feel their duty and responsibility before the Motherland and the nation, consists in determining the qualities of compliance with laws. Entrepreneurship of teachers to the development of a humanitarian and person-oriented environment the level of culture affects: competence, professionalism, teamwork skills, performance discipline, initiative, gentleness, etc. The result of the development of a humanitarian pedagogical environment corporation of the university, open socio-cultural system, communication and healthy lifestyle is the formation of the center. From this, military-patriotic training in students formation (in the conditions of a developed humanitarian person-oriented environment) of the person as a whole and in particular, it comes from the fact that it enables the implementation of requirements for the culture of the reserve student.

In conclusion, it can be said that the lexical competence of students of educational institutions formation is an urgent and necessary educational task. To train students high requirements for solving speech and communicative professional tasks in them in the future related to the need to form the necessary high-level lexical competence.

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**THE USE OF INNOVATIVE TECHNOLOGIES IN THE SELF-EDUCATION
OF STUDENTS IN THE STUDY OF THE RUSSIAN LANGUAGE IN
HIGHER EDUCATIONAL INSTITUTIONS**

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ABSTRACT

Innovation in the field of education - everything related to the implementation of advanced pedagogical practices. The educational process, which occupies a leading place in modern science, is aimed at providing students with knowledge, skills, and the formation of personality and civic qualities. Changes are determined by time, education, education, changes in attitude to development. This article discusses about the use of innovative technologies in the self-education of students in the study of the Russian language in higher educational institutions.

KEYWORDS: *Innovation, Education, Technology, Development, Institutions, Linguistics, Knowledge, Pedagogy, Methods.*

INTRODUCTION

Innovative technologies - These are methods, methods, learning techniques, educational funds, development aimed at achieving positive results due to personal dynamic changes. Baby in modern social conditions. Pedagogical innovations Change or improve the processes of education and training. Innovative technologies Progressive, creative, creative technologies are stereotypical elements that prove their effectiveness in the process of pedagogical activity. Innovation in the field of education - everything related to the implementation of advanced pedagogical practices. The educational process, which occupies a leading place in modern science, is aimed at providing students with knowledge, skills, and the formation of personality and civic qualities. Changes are determined by time, education, education, changes in attitude to development. This article discusses about the use of innovative technologies in the self-education of students in the study of the Russian language in higher educational institutions. Innovative technologies in education make it possible to organize education and direct it in the right direction. People have always been afraid of unknown and new things; they react negatively to any changes. Stereotypes that exist in the public mind, affecting the usual way of life, lead to painful events, prevent the renewal of all types of education. The reason why people do not want to accept innovations in modern education is because they block the vital needs for comfort, security and self-affirmation. Not everyone is ready to relearn theory, take exams, change their minds, spend personal time and money. Once the update process has started, it can only be stopped using special techniques. In the analysis of educational technologies, it is necessary to emphasize the use of modern electronic tools (ICT). Traditional education involves overloading academic subjects with excessive information. Management of the

educational process with innovative education is organized in such a way that the teacher plays the role of tutor (coach). In addition to the classic option, the student can choose distance education to save time and money. The attitude of students towards learning options is changing; they are increasingly choosing non-traditional types of education. The priority task of innovative education is the development of analytical thinking, self-development, and self-improvement. In order to evaluate the efficiency of innovation at the highest level, the following blocks are taken into account: educational-methodical, organizational-technical. Specialists are involved in the work - specialists who can evaluate innovative programs. At the beginning of the 21st century, independent navigation of extensive information on their own requires solving many production and social problems. This means that in the near future, every student will require independent thinking, the ability to solve situations and find solutions. The child visited the school as a student and carefully followed the teacher's instructions and did not meet the new requirements with homework, life; first of all, he is an executive, armed with a sum of knowledge. Therefore, the task of a modern school is to form a person who is able to make decisions independently, to respond to them, and to form a creative person. According to the success of the new generation of GEF, determine the direction of the modern man's use of new technologies and new technologies, use in an active life state, its rational use in the future, and active financial behavior, and effective social cooperation, healthy and safe lifestyle. Accomplishing these tasks fully contributes to the systems and activities approach to teaching and learning. The idea of the activity approach is that new knowledge is not ready-made. Children are "open" in the process of independent research. They become young scientists who make their own discoveries. Our task is not clear and open to speak and explain the shows, but to act in new conditions so that the children themselves can solve the main problem of the lesson and explain how, organize children's scientific work and explain how. Children independently find their mistakes, determine the cause of these mistakes, they independently correct mistakes, learn to reflect on their work, correcting their corrections. And it's important even now, because children's relationships with others depend on self-management and self-control for success and failure. The main principles of the activity approach: teach to read, teach to explain real phenomena, their nature, causes, relationships, using appropriate scientific apparatus, manage the main problems of modern life - the environment, intercultural relations, etc., teach to manage a world of spiritual values that reflect different cultures and worldviews, training for various professional and other activities and problems related to other activities, information, decision-making, organization of joint activities, I.T.P.).

This approach shows that the acquisition of knowledge and only the skills, abilities, development and learning of students always involve costs. In the educational region "Philology" priority is the priority of the ability to freely communicate in Russian, native and Russian foreign languages, and mastering modern means of oral and non-verbal communication. In the activity approach system, within the educational process, the student becomes the center of activity, and the teacher encourages original inventions that encourage activity, initiative, and independence. In a traditional lesson, indirect knowledge was ready, and now students have to familiarize themselves with it.

- Unlike the traditional modern lesson, it allows to discover new knowledge in a practical direction. A teacher is not a coach, but a friend who helps to overcome problems that arise in class.

- In the modern lesson, the teacher should create conditions for acquiring knowledge in the course of his activity in the lesson and receive the activities of his students directly.

A modern lesson should organize universal activities that provide schoolchildren with the ability to learn, develop themselves and improve themselves. Teaching positive learning motivation promotes a common atmosphere in the school and classroom: student inclusion in various types of activities, teacher-student collaboration, student involvement in assessment activities, and self-esteem. It forms such basic competences as general cultural, informational, communicative subjects in the classes of Russian language and literature. This means the importance of implementing a systematic approach to teaching Russian language and literature. The content of the text is a basic and, at the same time, a difficult task for modern schoolchildren. Text is a very large speech unit. Therefore, the text is considered a didactic unit in the method of teaching Russian and literature. The text includes language units; this research is the purpose of Russian language lessons. At the same time, the text has a clear idea, which is defined in the composition, and this is a subject that is studied in literature classes. Therefore, before the task of the teacher: to combine the two objects of the two Russian languages and literature. The proposed approach to the teaching of the Russian language and literature has a number of advantages: communication skills, cooperation, and self-regulation behavior in a team. There is the formation of a person who is responsible for assessing the situation, seeing the problem, making a decision, understanding it and choosing it. This is in Russian language and literature lessons where we work directly with words, sentences, text; we teach children to plan, theses, comments and reviews of informational messages; emphasize your statement; we carefully honor the word with students. Previously, the main task for the student in literature classes was reduced to the formula "reading and recovery". Now we need to learn how to search for information, how to use it. The task of the teacher is to develop student skills such as searching, selecting, and evaluating texts used in additional situations. These student skills are not only respected by the minds of students, but also serve as the basis for educational success in all school subjects, a condition for successful participation in many areas of adult life.

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THE INFLUENCE OF WESTERN LITERATURE ON UZBEK LITERATURE

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ABSTRACT

The article is devoted to the influence of western literature on Uzbek literature. In the work was looked through the stories of Uzbek story writers and the interpretation of the dog symbol in the story "Bahovuddin's Dog" by Nazar Eshankul. In the article we may observe the formation of union in the body of the dog and the human body reveals the degrees of gradual correction of the ego. The fact that lust is a satanic work does not escape the writer's attention. The inner desires of the person who is facing the correction of muteness, humiliation, oppression and suffering in the form of a dog begin to develop in a new way.

KEYWORDS: *Sufism, Philosophy, Eternity, Symphony, Symbols, Pressure, Essence, Birdsong, Melody, Sadness, Contradiction, Embodiment, Concept, Psychology, Loyalty, Condemnation, Silence, Weakness, Oppression.*

INTRODUCTION

Nazar Eshankul, a writer who deeply understands the pains of society and is able to describe them from his heart, no matter who and what he writes about, challenges the reader to face problematic questions. Even a smart reader finds it difficult to clearly grasp the meaning and places of the work during one reading or reading. This method is determined by the writer's ability to deeply describe the symphony of symbols. The logic of a thousand years of life passing between eternity and eternity is manifested in the form of a separate concept in the literary works of human tragedies, losses, finds, and separations. Sufism philosophy, which is a tradition among the peoples of the East, begins to emerge in a different form in the writer's research. It shows that any measure against the Creator's talent is done with justice and that it is the eternal dream of the leaders of the order to try and live closer to this standard, the Great Yedal.

Poetic Interpretation Of The Dog Symbol: Associate Professor M. Kochkarova writes: "There is a strong need for ancient myths and legends in modern Uzbek prose. The device of an artistic work formed on the basis of a subjective myth or mythological thinking created by a certain creator, the participation of mythologemes, the plot and motives form a new literary direction in modern Uzbek literary studies - neomythic prose. Neo-mythic prose created by 20th century artists is not a repetition of myths in terms of content and essence, but a new looks at the mythological plot, image (mythology)"¹. In the story "Bahovuddin's Dog", where the author's symphony of sounds reflects the logic of human existence and lives in constant suffering in the dimensions of nature, society, system, the hero goes through such a strong psychological tension. A master of his craft, the director of radio broadcasts passes complicated tests. Regarding the role of the melody symbol in the plot of the story in the essence of the work, scholars prefer different approaches. We believe that each study can be evaluated as if it were a piece of work that should be understood by the reader. Because the symbolic-metaphorical interpretation "it is unlikely that such thoughts and confessions influenced the idea of the self in the form of a dog in Sufism literature. However, the main thing is

not a dog, a fox or a lion, it is still lust. The existence that invisibly robs the world from the bottom is the ego. The more he dominates, the more the moral and spiritual condition of the world deteriorates; the dark clouds on the head of truth and conscience, religiousness and truth will be so thick. Also, external measures, disputes and debates cannot block the path of suffering, calamity and destruction that will be born from the ego. As long as the soul is free and free, lies, oppression, violence, hypocrisy, in short, all the bad and base qualities flourish. And these are the games of the "dog" in the human heart. If he wants, he can tear people apart and scatter them, if he wants, he allows him to collect himself. But no matter how hard you try, you can't get rid of it. You live in him, he lives in you. He depends on you, you depend on him. The more he humiliates him, the better he understands himself and others"², writes prof. I. Hakkulov. Therefore, the story of "Bahovuddin's Dog" tells the story of today's people. In it, the writer criticizes the appointment of a person who does not know his job well, who has no knowledge of art and literature as the editor of radio broadcasts. So, it can be clearly seen in this story that the writer meets resistance in expressing himself fully under the pressure of some system of the original work of art. In the story, the writer describes the melody symbol in such a way that the reader begins to think a little while understanding the meaning of the dog's mournful howl. While mystical interpretations are a means of revealing the problem in the story, the relationship between the editor and the director is useful in clarifying real-life attitudes:

The next day, when the sun was just rising, my assistant and the sound director went and set up the microphones in the alley. With no major cars or railroads nearby, it was just as relaxing as we wanted it to be. The trees were softly rustling, the garden was covered with birdsong, as if the bird population was trying to escape without gathering here, they were chirping with all their voices, flying from tree to tree, forming a kind of happy choir. Sometimes the buzzing of bees landing on flowers, or the buzzing of dragonflies and moths seemed to drown out the noise, but even in the sounds of these insects there was a harmony and elation suitable for our nest, so everything was natural and beautiful. As a director, I was always surprised by the naturalness of the voices here, as I have always used and, moreover, the voices of the Noise Fund, which were deliberately polished and slightly artificial"³.

The description of the sound recording director is reflected in these scenes, which are depicted in the story. In particular, the fact that a symphony of various sounds eventually turns into a single melody - the howling of a dog - makes it possible to play the role of a key in understanding the identity of humanity. Lust and its tragedy are also manifested in the harmony of these voices. Such images are reflected in beautiful allusions in the works of classical poets such as Yassavi, Navoi, Babur, Mashrab, and Ogahi. Nazar Eshanqul brings to the fore the reflection of desire in sound in the story. This aspect seriously tests a person. It should be recognized that the image of a dog is interpreted in Sufism literature in a positive and instructive sense. By the way, a person adjusts his life with his every wish and goal. Especially in the case of the sound recording director, the transition takes place between the garden and the office. This dog's moodiness will take over his entire being. In this place, the writer tried to show the harmony of nature and human destiny.

The painful barking of the dog to cleanse the ego, overcome it and prevent it from all evil tests the director in a very difficult situation. An editor who does not understand the essence of art will not be satisfied with the work of the team. So, it seems that an important wisdom is hidden in the embodiment of spring as an image that carries symbolic meaning. Only those who are able to rise

above the desires of the world understand this deeply. The narrator manages to summarize his past, profession, and activities reflected in his memories one by one:

"The next day, and the following days, I sat at the edge of the garden, closed my eyes, and spent the day in this position, trembling with misery and sorrow. I saw a howling dog; I wanted to share his sorrow, to pat his head, which was crushed by misfortune. Now I couldn't get rid of this moan or the dog for a lifetime. When I opened my eyes, the howling would disappear, and as soon as I closed it, it would appear under my ear, taking me to its melody. The howl was full of humiliation and abuse. Condemnation and silence, weakness and oppression were mixed. A person could not live with this humiliation. I opened my eyes and asked, "Where are you, why are you crushing me so much, come, let me see you, what is your purpose?" I whispered. My whisper sounded like a scream in my ear. In those moments, I learned something: as soon as I close my eyes, something jumps out from inside me, and it seems to me that that jumps out is a dog, but I deny this suspicion that what a dog does inside me. Gradually, as soon as I came to the garden, I began to believe that the ghost that jumped out of me looked like a dog"⁴.

As we have seen, the formation of union in the body of the dog and the human body reveals the degrees of gradual correction of the ego. The fact that lust is a satanic work does not escape the writer's attention. The inner desires of the person who is facing the correction of muteness, humiliation, oppression and suffering in the form of a dog begin to develop in a new way. The internal desires passing between the garden and the house require the dog to understand the state of his body in the sound of pain and pain. The dog always occupies a different place in his life as an alert and talking animal. We never know in advance what form the ego will take. We do not even notice how satanic desires surround the human body. The contradictions in the unity of the society and the individual appear when the writer is able to understand the psyche of a real artist who is tired of people who live in the eddies of a false system. In the essence of the episodes, which at first glance seem simple and simple, the same ancient melody – "nay" - is clearly felt. The sadness of the tune reminds us of the immortal wisdom of Jalaluddin Rumi, "Nay ne hikoyat aylag'ay".

It should be noted that in the story, the melody of the dog's complaint about separation is hidden in a special symbol. "The life represented in the story is today's life. The characters are also familiar - people you have seen and known. A single thing - the SOUND, almost iconic, is ancient. A sad and sad tone is very old. I took it as a heartwarming memory call. In my opinion, there is no need to talk about the "dog" character in the story. Anyone who can take the pain of purifying his ego and overcoming it will see him in his life and hear his moans. After all, even a great person like Navoi said in the same place - "I have compared myself to a dog". The story "Bahovuddin's Dog" is inspired by Sufism. However, one should not look for a mystical meaning or color from it. It is another matter if the story prompts one to recall ancient ideas about the soul, morality, soul, and spirit. And some of them are of particular importance in terms of knowing that a healthy spiritual life, a pure spiritual connection is a great dream that humanity has not achieved for centuries"⁵.

These sharp thoughts about Nazar Eshanqul find their confirmation today. The writer has reined in the meaning of the ancient monophonic melody to such a degree that he was able to perceive it in a new, modern interpretation in the form of a hero-environment-dog. In Franz Kafka's story "The Deformation" it seems that a person turns into a large insect, but here an oriental mental trait is expressed. The loyalty of the dog becomes the whole being of the director. He considers it the highest goal to live with him for a lifetime. In fact, only those individuals who have refrained from the forces of lust in society and risen above satanic desires are able to do this. A matter of faith and

belief, big and small affairs in the life of society seriously test a person. It is felt that the writer aims to describe this criterion in the story. After all, the fact that the dog becomes a hero, leading to rise above the whims of the world, thickens the expression. The psychology of the hero, who has fallen on the path of merciful desires, fully proves that it is the main essence of the writer's creative concept.

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CHEMICAL COMPOSITION OF GINGER (ZINGIBER OFFICINAIE) PLANT

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ABSTRACT

The chemical constituents of ginger are very complex, with over 400 compounds identified to date. The chemical constituents of ginger vary depending on several factors, including geographic origin, harvesting process, and storage conditions.

KEYWORDS: *cineole, bisabolene, borneol, citral, linalool, shogaol, oleoresin, resin, farnesene, limonene, geranial, turmeric.*

INTRODUCTION

The roots are adventitious in origin, forming a fibrous root system. A modified underground shoot-rhizome is often taken as a root, from which green above-ground shoots and adventitious roots extend. Rhizome-primary structure: integumentary tissue-cork; central-axial cylinder-ring of vascular fibrous bundles (closed collateral), parenchyma with numerous vascular fibrous bundles (closed collateral) and cells with essential oil (yellow-green) [1].

The stem is erect, rounded, and not pubescent. Internodes more than 1 cm, elongated. The leaves are alternate, simple, entire, lanceolate, entire, with a pointed apex, have a leaf sheath [2]. The base of the leaf is heart-shaped. The flowers are zygomorphic, located on short peduncles, collected in spike-shaped inflorescences. The green calyx consists of five sepals, fused. The corolla is divided into three petals of purple-brown or yellow-orange flowers. Androecium is polyfraternal, one stamen is fertile, and the rest are barren. The gynoecium consists of three fused carpels. The fruit is a three-leaved capsule [3].

The chemical constituents of ginger are very complex, with over 400 compounds identified to date [4]. The chemical constituents of ginger vary depending on several factors, including geographic origin, harvesting process, and storage conditions. The content of essential oil in dry rhizomes is 1-3%, its main components are α - and β -zingiberenes (zingiberenes; sesquiterpenes (a group of organic compounds of the terpene class - up to 70%), camphene, cineole, bisabolene, borneol, citral, linalool, shogaol, oleoresin, resin, farnesene, limonene, geranial, turmeric. Ginger also contains vitamins C, B1, B2 and essential amino acids [5]. The burning taste is due to the substance gingerol. 6-gingerol is the most abundant gingerol in ginger, there are also 8-, 10- and 12-gingerols. Ginger contains compounds related to gingerol or shogaol, such as 1-dehydrogingerdione, 6-gingerdione and 10-gingerdione, as well as gingerdiols and diarylheptanoids. The content of

essential oil in dry rhizomes is 1.5-3%, mainly its component is zingiberene (zingiberene)-sesquiterpenes (a group of organic compounds of the terpene class) - up to 70%, there are also camphene, cineole, bisabolene, borneol, citral, linalool [6]. In addition, ginger contains vitamins C, B1, B2 and essential amino acids. The burning taste is due to the substance gingerol [7].

Ginger (*Zingiber officinaie*) contains water, a large amount of useful minerals (magnesium, phosphorus, calcium, sodium, iron, zinc, potassium, chromium, manganese, silicon), vitamins (A, B1, B2, B3, C, E, K), fatty acids (oleic, caprylic, linoleic), proteins, including amino acids (leucine, valine, isoleucine, threonine, lysine, methionine, phenylalanine, tryptophan), asparagine, glutamic acid, as well as fats, carbohydrates (sugars) [8]. The basis of the burning taste of ginger is a special resinous substance gingerol. All parts of the plant and even the seeds contain an aromatic essential oil, the main components of which are α - and β -zingiberenes, which give it a special aroma. It is not surprising that with such a rich composition, ginger has a lot of useful properties [9].

Ginger (*Zingiber Officinaie*) - Calorie Content and Chemical Composition

The nutritional value calories	Content (per 100 grams)
Squirrels	80 kcal
Fats	1.8 gr
Carbohydrates	0.8 gr
Water	17.8 gr
Cellulose	78.9 gr
Squirrels	2 gr

Vitamin Content

vitamins	chemical name	Content in 100 grams	Percent Daily Need
Vitamin A	retinol equivalent	0 mcg	0%
Vitamin B1	thiamine	0.02 mg	1%
Vitamin B2	riboflavin	0.03 mg	2%
Vitamin C	vitamin C	5 mg	7%
Vitamin E	tocopherol	0.3 mg	3%
Vitamin B3 (PP)	niacin	0.7 mg	4%
Vitamin B4	choline	28.8 mg	6%
Vitamin B5	pantothenic acid	0.2 mg	4%
Vitamin B6	pyridoxine	0.16 mg	8%
Vitamin B9	folic acid	11 mg	3%
Vitamin K	phylloquinone	0.1 mg	0%

Mineral Content

Minerals	Content in 100 grams	Percent Daily Need
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Potassium	415 mg	17%
Calcium	16 mg	2%
Magnesium	43 mg	11%
Phosphorus	34 mg	3%
Sodium	13 mg	1%
Iron	0.6 mg	4%
Zinc	0.34 mg	3%
Selenium	0.7 mcg	1%
Copper	226 mcg	23%
Manganese	0.23 mg	0

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**THE ROLE OF ISLAMIC VALUES IN DETERMINING FREEDOM OF
RELIGIOUS BELIEF IN INDEPENDENT UZBEKISTAN**

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ABSTRACT

This article highlights the role of Islamic values in determining the freedom of religious belief in independent Uzbekistan, the author reveals the essence of the concepts of "freedom of conscience", "religious tolerance", "Islam" based on the analysis of theoretical materials.

KEYWORDS: *Religion, Islam, Religious Tolerance, Freedom Of Conscience, Religious Belief, Spiritual Heritage, National Values, Education, Spiritual And Moral Education.*

INTRODUCTION

From the point of view of freedom of religion, freedom of conscience is the right of citizens to believe in one or another religion or not to believe in any religion. As stated in Article 31 of the Constitution of the Republic of Uzbekistan, "Freedom of conscience is guaranteed for everyone. Everyone has the right to believe in any religion or not to believe in any religion. Forced indoctrination of religious views is not allowed." [1. B.8.].

As stated in Article 3 of the Law "On Freedom of Conscience and Religious Organizations", freedom of conscience is a guaranteed constitutional right of citizens to believe in any religion or not to believe in any religion. It is not allowed to force a citizen in one way or another while determining his attitude to believe in religion or not to believe, to pray, to participate or not to participate in religious ceremonies and rituals, to receive religious education.

In accordance with this legal guarantee, a person believes in other people, you believe in that religion, and you believe in that religion. You do not have the right to believe in any religion, and at the same time, he cannot force you to obey this or that belief. No one can force a religious person to "Return from your religious beliefs." The law does not allow such situations. To be religious or non-religious, to believe in whatever religion one wants or not to believe in any religion is a personal matter of everyone. The guarantees of freedom of conscience are multifaceted. This is, first of all, the separation of religions and religious organizations from the state; open doors of educational and cultural centers for all citizens, regardless of whether they believe in religion or not; separation of the school from religion and religious organizations; It consists of the creation of necessary conditions to satisfy the religious needs of believers and others.

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separation of the school from religion and religious organizations; It consists of the creation of necessary conditions to satisfy the religious needs of believers and others.

In the recent past, it was forbidden to pray and perform Islamic rituals. Mosques and shrines of saints were locked. The Koran, hadith, various religious literature, even all the books in Arabic script were burned in people's homes. This can be compared to the "Jahiliyyah" period before the emergence of Islam in the Arabian Peninsula. How many of our compatriots have buried the bright days of the present, but, without seeing them, have passed away with a dream. Therefore, we should be thankful for the blessings that independence has brought us.

During the period of independence, Islamic values were restored. Our faith has returned to us. In his speeches and writings on spirituality and enlightenment, the first President of the Republic of Azerbaijan has been regularly highlighting the high role and importance of Islam in spiritual, moral and educational education.

Islam Karimov's collection "Independence and Spirituality", "Main principles of Uzbekistan's political, social and economic perspective", "Uzbekistan on the path of deepening economic reforms", "Uzbekistan on the threshold of the 21st century: threats to security, conditions of stability and guarantees of development", "Allah is in our hearts, in our hearts" We can find the answer in works and pamphlets such as "A free and prosperous Motherland, a free and prosperous life is our ultimate goal".

"The religion of Islam," he says. In his answer to the questions of the reporter of "Fidokor" newspaper, Islam Karimov said that it is deeply embedded in the core of our life. This is an undeniable fact. The reason why our national values have been living in the past is because of our holy religion. This situation requires the rational use of the Islamic factor in inculcating the national idea in our people, especially in our youth. Taking this into account, great work is being done in our independent country in order to use the factor of Islam and its great potential as a rich and cultural value. First of all, the locks on the mosques and mausoleums of saints were removed. Abandoned mosques were repaired and new ones were built. Places where saints lay, neglected in the past, were beautified. Favorable conditions have been created for pilgrims.[2. B.223.].

It's not for nothing. Religion serves to change the way of life and increase the country's well-being by applying values such as spiritual training of the country's population, high morality, self-sacrifice, purity, loyalty to one's nation for the benefit of the country and people. He is able to reveal the most valuable and noble qualities and services in a person.

The goals and tasks of our state in the field of religion are, first of all, to strengthen the independence of our country, to establish a socially oriented market economy, and to help improve the well-being of our people. restoration of heritage has become an extremely important task that has risen to the level of state policy."[3. B.137.].

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Deep study of Islamic theory, historical philosophy, jurisprudence, culture and ethics, which is an integral part of our great and rich culture, began to occupy a central place in scientific research. Translation and interpretation of the meanings of the Holy Qur'an, Islam Bukhari's collection of hadiths in the 4th volume, "al-Khidol" by Burkhaniddin Margilani, "Sunn-at-Tirmizi" by Iman Termizi, "Tanbekhul-gofilin" by Abu Lais Samarkand, with (New Testament) as well. Some parts of the ancient testament (Wisdom of Solomon, Ruth, the history of the prophet Yunus) were translated and published for the first time in Uzbek language.

With the decision of the Cabinet of Ministers of the Republic of Uzbekistan on May 19, 1995, an international Islamic research center was established in Tashkent for the purpose of in-depth study of Islamic teachings and philosophy, the religious, historical and cultural heritage of the Uzbek people. The main task of this center is to convey our national values and true Islamic teachings to the Muslims of our country, to study the history of existing Islamic works-antiques, to research rare manuscripts, to introduce them to the general public, to prepare and publish textbooks and manuals, dictionaries.

Muslims of Uzbekistan are getting unprecedented freedom and opportunities. With the direct help of the government, they were able to perform the holy Hajj and Umrah every year. At this point, we should mention one of the important works of the Office of Muslims of Uzbekistan, that is, on December 21, 2004, the presentation ceremony of the 8th volume of the Quran for the blind, published in Braille, was held at the Office of Muslims of Uzbekistan. This book, which was published in Uzbekistan, the third country in the world after Egypt and Tunisia, became an invaluable gift for our disabled compatriots at the end of the year of kindness. This helps our blind compatriots to independently read the holy verses of the Quran with the eyes of the heart and to provide the Islam of the heart.

According to the words of the first President Islam Karimov, "We need to do these things not for show, but by the command of our faith." [4. B.137.].

Because Islam and Islamic values are both national and national values for us. On April 7, 1999, the First President Islam Karimov signed the decree "On the establishment of the Tashkent Islamic University" as a continuation of the above-mentioned practical work on the restoration of Islam and Islamic values. In his speech at the opening ceremony of the university, he said, "Why, for what purpose, such a prestigious center of Islamic science and knowledge was established! The answer to this question can be found in the past 8 years, both in the political and economic spheres, and above all in our practical work in our spirituality, in the reforms that completely change the appearance and meaning of our life.

It is no exaggeration to say that at a time when we are reviving our national and religious values, realizing, studying and applying our great ancestors, it is our turn to establish this higher religious education center. If we want to understand a simple idea in a deeper and broader way, as stated in the pamphlet "Allah is in our heart, in our heart", I would like to draw your attention to one feature that represents the faith and meaning of our Uzbek people, which belongs to the nature of each of us, that is, our nation from the religion of our ancestors, which is sacred to all of us. in any case, it is impossible to imagine. Religious values and Islamic concepts are so deeply embedded in our lives that without them we would lose our identity.

Considering the fact that Islam is the holy religion of our forefathers, the greatness and divinity of its place in our lives; through this university, to fully prove this eternal truth, to contribute to its development, in short, to fulfill our duty before Allah, to deeply and widely study and propagate our holy religion, the verses and hadiths of the Holy Qur'an, and to make our people, our nation, and our young generation enjoy these priceless treasures. I believe that it is the main tasks of the leadership, teachers, and academic staff of the higher education institution to create conditions for the development of our society, to improve our spiritual life, and to fulfill such meritorious tasks.

We have seen and seen in our life experience what kind of tragedies can happen due to this ignorance, lack of faith, to destroy the illiteracy regarding religious knowledge and religious culture, which is ruling in our country for certain reasons. If we study at this higher educational institution, we will prepare new Bukharis, Zamakhsharis, Termizians, Naqshbandis among our educated and educated youth, I think that this is the main goal of this higher educational institution.[6. B. 5-6.].

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These provisions defined in the Constitution were further expressed in the Law "On Freedom of Conscience and Religious Organizations" (New Edition) adopted by the Oliy Majlis in 1998.

The rules laid down in these legal documents reflect the attitude of a secular democratic state to religion. When talking about the relationship between religion and the secular state, first of all, it is necessary to emphasize the principle of separation of religion from the state. In this regard, Article 61 of the Constitution states: "Religious organizations and associations are separate from the state and equal before the law. The state does not interfere in the activities of religious associations.[1. B. 13.].

In this article, the important rules are reinforced, first of all, religious organizations operate in the same legal field, regardless of which convention they belong to. Today, 186 organizations belonging to 15 non-Islamic confessions are freely operating in our republic, which is a practical expression of this. On the other hand, organizing the activities of religious associations is considered their internal business. "At the same time, it is necessary to emphasize that while religious organizations are separated from the state, this religion is separated from society. After all, citizens who believe in a religion are also a component of society, and because of this, religion has its own identity in the civil society."[8. B. 8.]. Another principle expressing the state's attitude towards religion is that the state recognizes religion as an integral part of the nation's spirituality. Based on this, he tries to create the necessary conditions for its development.

This principle was clearly expressed in the speech delivered by I.A. Karimov at the fourteenth session of the Oliy Majlis; "While modernizing our country on the basis of democratic principles, scientific achievements, and high technologies, we intend to live carefully while preserving our sacred religion and national unity", these thoughts are not turning into events.[5. B. 8.].

Article 31 of our Constitution, which ensures the same conditions for people who believe in any religion and those who do not believe in any religion, states: "Freedom of conscience is guaranteed

for everyone. Every person has the right to believe in whatever religion he wants or not to believe in any religion.[1. B.8.].

Today, the Office of Muslims of Uzbekistan has its own publishing house and publishes "Khidayat" magazine and "Islam Nuri" newspaper. The programs "Ziya" and "Towards Guidance" given by Oinaija Khan are gaining great importance in raising the spirituality and religious enlightenment of our people.

As a result of many efforts made during the years of independence to restore knowledge and Islamic values, preserve them and enjoy them on a large scale, our nation and the countries of the world today, the capital of our country, Tashkent, by the Institute for Education, Science and Culture of the Organization of the Islamic Conference (ISESCO) in 2007 Islam was declared the capital of culture. This historical event is recognized with great interest by the world public. We found it necessary to quote below the opinions of representatives of the diplomatic corps, foreign specialists and experts in connection with the declaration of Tashkent as the capital of Islamic culture.

The above opinion was also supported by scientists at the recently held scientific-practical conference "Uzbekistan - the source of our cultural heritage" based on clear historical evidence and scientific examples. Head of Islamic History, Art and Culture Research Center of the Organization of the Islamic Conference, H. Eren emphasized that all valuable monuments related to the history, literature and art of Turkey will start from Uzbekistan. He also paid special attention to the fact that Uzbekistan has been a center of serious scientific centers and schools since ancient times, and the fields of architecture, handicrafts and applied arts are highly developed. The works of scholars, thinkers and poets who lived here and their achievements in various fields made a significant contribution to the development of not only Islam, but also world civilization. Among them are Abu Ali ibn Sina and Khorezmi, Ulughbek, Naqshband, Bukhari, Termizi, Abu Rayhan Beruni and Alisher Navoiy.

In particular, in a congratulatory letter sent on this occasion, the famous French political scientist, Islamic scholar, adviser to the French government, expert on Central Asia and the Middle East, scientific group of the National Center for Scientific Research (CNRS) and head of the Higher School of Social Sciences (EHESS) Olive Ruy writes as follows:

The religious tolerance and inter-ethnic harmony prevailing in Uzbekistan is recognized and highly appreciated all over the world." "It gives me great pleasure to congratulate the people and government of Uzbekistan on the declaration of Tashkent as the capital of Islamic culture, - says Yusuf al-Masqati, the representative of Kuwait's temporary affairs in our country. The capital of Uzbekistan, Bukhara, along with cities like Samarkand, Termiz, Zarzi and Khiva, are famous all over the world for their ancient and unique Islamic monuments. This holy land has given the whole world great thinkers and scholars who made a great contribution to the development of world civilization and Islamic culture.

In Conclusion, the author of the article (ISESCO) acknowledges that the declaration of Tashkent as the center of Islamic culture in 2007 indicates that the history and culture of this ancient city in Asia has a special place in the annals of world civilization. If we conclude this part of our research plan, in fact, due to independence, due to the heart and rational policy, Islam and Islamic values, freedom of conscience of our people were guaranteed from the legal point of view.

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**STUDY OF THE PROBLEM OF DEVELOPING STUDENTS'
IDEOLOGICAL-IDEOLOGICAL COMPETENCE IN PHILOSOPHICAL-
PEDAGOGICAL LITERATURE**

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ABSTRACT

In this article, the study of the problem of developing students' ideological-ideological competence in philosophical-pedagogical literature is highlighted, the author revealed the essence of the concepts of "education-education", "idea-ideology", "immunity-ideological immunity" based on the analysis of theoretical materials.

KEYWORDS: *Ideological-Ideological Competence, Professional Training, Education, Idea, Ideology, Ideological Immunity, Intellectual Youth, Intellectual Authority, Firm Life Position, Promotion Of Legal Culture.*

INTRODUCTION

Within the framework of the science “National idea: basic concepts and principles”, the idea as a driving factor for the development of mankind, the expression of humanistic trends in creative ideas, the functions of ideology, the role of national idea and ideology in strengthening the independence of Uzbekistan, the main stages of the manifestation of ideas and ideologies in the history of mankind, the socio-ideological foundations of ensuring the stability of society, the role of the National idea in the transformation of thinking and spiritual and educational renewal are studied such ideological issues as the institutional system for the development of the National idea.

As we dwell on the state of the development of ideological and ideological competence in students and the ability to apply theoretical knowledge and practice, it is necessary to dwell on the concepts of Education, immunity and ideological immunity.

There is no doubt that every reform in the field of Education will have a positive effect on the prosperity of our society. Increasing the intellectual potential of the country is an important factor in the training of mature, competitive personnel who can meet the requirements of the state educational standard¹.

The following tasks are presented in the decree of the president of the Republic of Uzbekistan on measures to educate young people spiritually, morally and physically harmoniously, to raise the system of education and training to a new boss from the quality ground up.

The state program “Youth – our future” in the framework of the organization and implementation of work on the basis of a new system to ensure the employment of young people and their wide involvement in entrepreneurial activity was launched. The permanent mulokot kilish with young people is becoming an integral part of the activities of state bodies and public organizations in the analysis and evaluation of current problems in this sphere. At the same time, the taxality of the work done is to show that some problems are jumping in this regard. In order to further improve the work on the elimination of the problems, education of the younger generation, to raise the quality of education from the ground of content to a new occupation, to increase the prestige of the teaching profession, as well as in accordance with the strategy of actions on the five priority directions of development of the Republic of Uzbekistan in 2017-2021: The following tasks are defined in the comprehensive program of measures to educate young people to be spiritually, morally and physically perfect, and to bring the education system to a new level in terms of quality:

- Educating selfless and patriotic young people with high morale, firm life position, broad outlook;

- To protect young people from the influence of foreign ideas, to educate them in the spirit of loyalty to national and universal human values, religious tolerance and inter-ethnic harmony;

- To increase the personnel value and prestige of pedagogic employees, to strengthen their material, moral and social protection;
- To improve the legal culture of young people, to prevent the commission of offenses and crimes among them;
- Creating conditions for young people to regularly engage in physical education and sports, the tasks of forming a healthy lifestyle among them are defined.²

In the new historical period of national development, the qualities reflected in the traditional appearance of the next generation, physical, professional, intellectual ability, as well as national, universal characteristics represent the main personal indicators in the process of building a "Free and Prosperous Homeland, Free and Prosperous Life".

In his lectures and speeches, President Shavkat Mirziyoev emphasized the need for a comprehensive approach to the process of ideological and ideological education in the context of pedagogization of society, and the importance of systematic cooperation of social institutions: "People who consider themselves responsible for the spirituality, ideological and ideological education of our society, our youth - this neighborhood or religious whether it is organizations, law enforcement officers, or influential creative intellectuals, they all need to be especially active"³.

Today, youth education in our country has been raised to the level of state policy, and based on this, the goal is to educate young people, who are the creators of our future, into well-educated individuals with intellectual potential, who live with a sense of commitment to the reforms in the social, economic, political and spiritual spheres that are being carried out in our country.

Intellectual youth - the future of our country refers to young people who are brought up in the spirit of respect for our laws with their education, knowledge, intelligence and understanding, and who influence the development of society with their initiative ideas without being indifferent to the reforms being carried out in our society.

At the present stage of the development of our society, the activity of young people in the spiritual sphere consists in their conscious and creative implementation of their active life pose. Such a pose means knowing the essence of the policy of building a free and prosperous Motherland, a free and prosperous life in our country, a thoughtful attitude to social phenomena, a deep study of the priority tasks of the development of society, that is, skillfully combining practice with theory, an active attitude to work, the manifestation of high beliefs and moral qualities.

Forms educational and social needs. It is necessary not only to acquire knowledge about the norms of behavior and follow them for motivation or to avoid punishment, but also to transform them into internal norms of behavior and ensure that they are consciously followed⁴.

Describing the image of a teacher, Ya. A. Komensky emphasizes the necessity of the following qualities in his person: "Conscientious, hardworking, consistent, moral, loves his work, treats students like their fathers, inspires in them a desire for knowledge, follows students and is religious. it is necessary to be a person of faith" - he says.

Central Asian thinkers Farabi and Abu Ali Ibn-Sina also paid attention to the importance of factors affecting human education. Farabi emphasized the importance of education and training in human development. There are two possibilities for becoming a "decent person": education and upbringing. Theoretical perfection is achieved through education, and education is the way to create moral value and practical activity in communication with people...".

Abdulla Awlani, speaking about human intellectual perfection, says the following: "Knowledge is the honor of the world and the honor of the hereafter." Knowledge is a very sacred quality for a

person, because knowledge shows us our condition and actions like a mirror, sharpens our mind and thoughts like a sword, a person without knowledge is like a tree without fruit. In his views, Alloma also emphasizes that knowledge is the most effective means of saving a person from ignorance: "Science saves us from the darkness of ignorance, brings us to the world of culture and enlightenment, turns us away from bad deeds and corrupt deeds, and makes us possess good manners and manners. Today, our life, our health, our happiness, our wealth, our life, our importance, our enthusiasm, the world and the hereafter depend on science".

Z. Kasimova, Candidate of Pedagogical Sciences, in her candidate's thesis on the pedagogical foundations of ideological immunity formation in students, emphasizes that the priority of healthy faith, trust and national values serves as an important factor in the formation of immunity against foreign ideologies. For this, the scientist writes, "it is necessary to arm with the basic concepts and principles of the idea of national independence, to get used to the analysis and evaluation of life events based on the principles of secularism and science, and to teach to defend one's views".

Doctor of Pedagogical Sciences, professor M. Kuronov in the education of healthy faith, trust and national values in the education of immunity against foreign ideologies, special attention should be paid to the following aspects in the organization and management of educational processes in the continuous education system:

- 1) Arming students with ideas of national independence;
- 2) Getting used to analyzing and evaluating life events based on the principles of secularism and scientificity;
- 3) Teach to defend one's views;
- 4) They must be ready to be intolerant of destructive ideologies at all times and everywhere⁵.

In the continuous education system developed by the scientist, it is advisable to organize the following four types of activities in the development of the ideological and ideological immunity of students and young people:

- To Familiarize students with the essence of the national idea;
- has an understanding, but is not deeply understood;
- Knowledge exists, but it is theoretical, and young people do not have enough courage to apply it in practice;
- Students and young people should be able to convert the national idea and ideology into their own faith, put it into practice, oppose foreign ideas and ideologies and encourage others to do the same.

In order to prevent students from being deceived by various ideological threats, further development of their ideological and ideological competence serves to prevent information attacks.

At this point, we should mention the following ways to prevent an information attack: - formation of the right attitude in time against external threats and destructive influences in young people; - to increase the knowledge of young people, to form their ability to analyze the essence of events. So that the younger generation has the opportunity to distinguish white from black; - ensuring that local information reaches young people quickly and reliably. If this task is carried out, the influence of external biased information on the minds of young people will decrease dramatically.⁶

Since education and training is an important process that shapes the worldview and behavior of young people, it is necessary to take into account the possibilities of the educational institution when searching for and using the most effective technologies in this regard. The use of spiritual and educational heritages that promote the interests of the people of the country, mutual respect for friendship and brotherhood, and at the same time regular holding of spiritual and educational activities on various topics serve to further develop ideological immunity in young people.

Philosopher and scientist M. Kakhorova interprets the formation of ideological immunity in teenagers in a sense close to the phrase "moral correction". That is, "It is an important issue to correct (police) the morals of a person through the educational process. There are two ways to do this:

1. Development of moral qualities.
2. Limitation of moral vices.

Targeted direction is needed in this matter. Otherwise, just talking about morality is not enough. Because it cannot be forgotten that today's generation lives in the world of information"⁷.

Ideological education is a process aimed at forming the ideological consciousness of a person, creating the skills and competence of social-ideological activity, in a word, increasing the ideological culture of a person⁸.

In the conditions of globalization, it is necessary to protect students and young people from various harmful foreign ideas, to fight against evil ideas, first of all, it is necessary to focus on the development of immunity and ideological immunity in them. **Ideological immunity** – is a system of ideological views and beliefs that serve to protect an individual, social group, nation, society from various harmful ideological influences.

It is clear from the above analysis that idea and ideology are mutually related concepts, and it is not appropriate to consider them separately. In most of the studies carried out until now, the study of ideological education as a separate object is noticeable. Ideology is a spiritual-political reflection of social existence, the life of society in a broad sense, it is reflected in the human mind, understood by a person, turned into a whole system, and serves as a theoretical basis and spiritual support in the practical activity of this system.

In short, the purpose of developing ideological and ideological competence in students is to develop the conditions created for the formation of physiological characteristics, mental and emotional characteristics of young people, knowledge, skills and abilities, ideological immunity, the role of education and social environment, and the activity in a systematic way in cooperation with public control. and to further develop young people's sense of belonging to the reforms taking place in our society.

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LEGAL EDUCATION IN A PEDAGOGICAL UNIVERSITY: SOME PROBLEMS OF TEACHING LEGAL DISCIPLINES

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ABSTRACT

This article analyzes the reforms carried out in the education system of our country in recent years, the way to solve them. As well as systematic work on the legal education of young people and the training of teachers of jurists.

KEYWORDS: *Legal Education, Students, Science, Pedagogical Tasks, Legal Knowledge.*

INTRODUCTION

Today, as our country is in a new phase of creative reforms and democratic transformation. A new stage in the development of science, education and upbringing has begun, it is planned to create a humane State, develop a free civil society, improve the national economy and introduce a just social policy. Human capital is formed. Head of State Sh.Mirziyoyev says that the new Uzbekistan is a State which, strictly following the universally recognized norms and principles of democracy, human rights and freedoms, will develop on the basis of the principles of friendly cooperation with the world community, the ultimate goal of which is to create a free, Prosperous and prosperous life for the Uzbek people»[1].

In addition, systematic human rights work has been carried out. The initial component of the content of legal education is legal knowledge, information on the subject content of legal validity. The nature of this information often depends on the theoretical positions taken by the reporting party. As you know, only on the issue of the origin of the state and law there are several theories - theological, conventional, psychological, etc. The diversity of legal knowledge creates the conditions to distinguish their different types. This is a general theoretical legal knowledge, based on: the law, legal norms as a system of abstract legal categories, knowledge of methods of activity in the legal sphere, knowledge of legal validity, gained empirically, evaluative legal knowledge, legal training.

The basis of legal education is the idea of full participation of students in the solution of socially significant tasks at the present stage of development of the state. In the process of legal education, students should form a certain civic ideal, serving as an indicator of the relationship of the individual to society. One of the most important tasks of legal education is the formation of a legal culture and positive legal awareness among students. Bearing in mind that the teaching of legal disciplines should focus on the positive aspects, the need to treat the law as an important condition and mechanism for the realization of social justice, the means of protecting individual and public rights and freedoms.

Legal education provides the basis for the sustainable development and functioning of the State, society, the family and individual citizens, and it is legal education that plays a significant role in the process of consolidating society and in preserving the unified social and cultural space of the country. In overcoming many conflicts, legal education largely depends on creating a model for the future of society, for which intercultural animosity will be the exception rather than the norm of everyday life, it is a society in which the social gap between people is bridged, preventing the manifestation of their abilities for the development of the State and society. Legal education promotes tolerance, respect for others and a high legal culture. It encourages people to follow the law not out of fear of being punished, but out of the knowledge that such behaviour is the norm of public life.

Social equity was necessary to ensure that all citizens, not just law students, received legal education, but it was also important to adopt an individualized approach, taking into account the specific characteristics of the student. It is also necessary to expand the teaching of the legal cycle at the level of general education schools, beyond social studies. For the formation of citizenship, patriotism, and a high legal culture, this is not enough, and therefore, the state should intensify efforts to form these qualities among the younger generation, that will shape public policy in the future. [2]

Legal knowledge is not a guarantee of lawful behavior of the entity possessing them, but without legal education the problems of preventing delinquency among young people, creating conditions for their successful socialization cannot be solved, Realization of the constitutional rights to high-quality education, ensuring the formation of a competitive, legally competent individual. The law has a special place in the humanitarian education of schoolchildren. Being both a field of science and a field of practice, the law provides unique opportunities to solve modern pedagogical problems, allows not only to acquire legal knowledge, But also to develop special abilities and practical skills of action in the social sphere. The uniqueness of the law as a specific form of social consciousness and social practice also makes it possible for legal courses to have a significant educational potential in schools. At the same time, the extremely unfavorable social conditions and factors prevailing during the transition period have contributed to the active destruction of the mechanisms established in the past for the upbringing of the younger generation, the formation of a positive attitude towards the Constitution and other legal acts, establishing social norms [3]

The training of teachers of law has been an independent field of education, which has a strong impact on the foundations of the legal system throughout the country, and also shows the degree to which the state of legal education is of high importance in relation to the functioning of the entire legal system. Legal education should include:

1. a certain level of scientific knowledge about the law, about the legal norms in force in society, the procedure for their application, the obligations of citizens and the degree of responsibility, the system of rights and freedoms of citizens and ways of their realization;
2. Socially beneficial behaviour of the individual, which manifests itself in the realization of the rights and freedoms of citizens, the protection of fundamental rights and from violations, the ability to act competently from a legal point of view in various life situations
3. Focus on the social value of the right, the development of respect for the right, compliance with the law, negative reactions to violations of the rule of law, the practical application of legal knowledge to address specific life situations, the perception of legal prescriptions, Ability and willingness to do so when necessary. [4]

Legal education should be aimed at systematically informing the public, as well as pupils in general education schools, of all possible changes in the State's legislative framework, and, in addition, in the training of legal professionals, it leads to the idea that That their future activities should be based on the teaching of human rights and freedoms in general education institutions, as well as on the protection of the human being from violations of their rights, which will be an essential element in the development of a legal culture for the entire population.

Thus, a modern graduate of the University of the Pedagogue of Law should not just have some legal knowledge, but also be ready to apply them in the relevant field. In other words, when assessing the work of the university the main indicator is the graduate himself the degree of his demand in the

labor market, the level of his residual knowledge, the degree of adaptation to modern market conditions and readiness to further improve the education received. The system of higher legal education should serve to accumulate and preserve its historical achievements and serve as a mechanism for improving legal knowledge and transmitting it to future generations of professional legal educators, since it is a direct source of professional legal awareness in the system of legal culture of society. In this regard, higher legal education serves as one of the main forms of reproduction of the legal culture of society and shows the level of quality of education in the State

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EDUCATION OF YOUTH IN THE HADITHS OF IMAM AL-BUKHARY

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ABSTRACT

In the article, Imam al-Bukhari learned from his academic life the construction works in the education of youth. In Imam al-Bukhari's productions, the family, individual, educational

institutions, first of all, the public have completed their excellence in raising healthy and capable children.

KEYWORDS: *Manners, Morals, Behavior, Parents, Children, Upbringing, Hadith, Path of Perfection, Family, Neighborhood, Value, Duty, Responsibility.*

INTRODUCTION

Young people need to realize that the family is a great spirituality, value, duty and responsibility. For this: it is necessary to create conditions for taking care of mothers and young people and children, strengthening their health; strengthening their health in the period up to one year; to strengthen their health in the period up to five to six years of age; strengthen state protection of disabled children; education of children during the school period; keeping young people busy; forming the legal culture of young people is also an important condition for educating a spiritually mature person. As stated in the Address of the President of the Republic of Uzbekistan to the OliyMajlis on December 29, 2020: "We will raise young people to become independent and logically thinking people with noble qualities based on modern knowledge and experience, national and universal values." [1].

In the process of education, it is one of the urgent issues of today not to leave the mature generation deprived of our national and universal golden heritage. Today, in the new Uzbekistan, it is the future generations who will decide the fate of the country, the peace of the country, the development of the country and the future of the great country. Therefore, teachers have the difficult and honorable task of educating our young people to be rich in scientific worldview, active, selfless, meticulous, strong-willed. Our work in this regard shows that writing abstracts on various topics, doing independent work, course work, conducting various conversations on current topics play a big role in the formation of the personality of the mature generation, in the formation of their scientific outlook and positive qualities. Humanity, humanitarianism and love for the Motherland, while learning the "psychology of education" instills feelings of goodness and beauty in students. The hadiths of Imam Ismail al-Bukhari, who unanimously recognized the subject of "psychology of education" as the "prince of hadith science" in science, describe kindness, generosity, good luck to parents and adults, kindness to orphans, love for the motherland, hard work, honesty, and respect for different peoples. Human qualities, such as mutual friendship and peaceful living, have a great educational value for the mature generation.

The life and activities of Imam Ismail al-Bukhari are noteworthy among the hadith writers. He traveled to many countries, interacted with scholars, studied many sources and collected more than 600 thousand hadiths. Imam Ismail al-Bukhari's "Al-adab al-mufrad (Masterpieces of Adab) "Kitabasma' issihota" (Book about the Companions) "Kitabaf'alikh-Ibad" (Book about the deeds of servants), "Tarihi Bukhara" (History of Bukhara), "Al There are many works on ethics, such as Jami' al-sahih (Truthful Collection). Imam Bukhari writes: "Good morals, purity of food, honesty and not betraying trust - if Allah Almighty has given you these four qualities, then there is no harm in staying away from worldly affairs. Imam al-Bukhari's "Avoid evil things - you will be exemplary among people. Show love to people for what you love - you will be safe." In hadiths such as "Believers are not harmed by the hand or tongue of a true believer", the love of people to each other, the love of children to their parents, the respect of students to their teachers, the loyalty of people to their own ideas and the rules of the Muslim religion. , the thoughts about the compassion

of believers to believers, the intelligence of virtues to virtues are of great educational value even today. Raising a perfect generation requires special attention from pedagogues. In preparing a perfect generation for life for many centuries, our people, from their national customs, traditions, experiences, examples of creativity created by the people and expressed in his scientific practical works and his rich heritage.

It is worth noting that Imam al-Bukhari's hadiths, recognized as the emir of hadith science in science, will be mastered by young people more and more, in accordance with the needs of the new Uzbekistan, the study of moral qualities, i.e., in the teaching of pedagogical psychology, will arouse wonderful inner experiences and emotions in young people. The hadiths of Imam al-Bukhari give young people a great opportunity to instill hard work and self-restraint, strong will even in any difficult situation, to act with restraint and efficiency, to develop a personal scientific worldview in the spirit of the future, human destiny and traditions. There is no doubt that the hadiths of Imam al-Bukhari will be a program for our young people who are selfless for the development and prospects of their country. [2, 123-6.].

The feeling of fatherhood is a manifestation of faith in the human heart. It is easy to have a child, but not everyone can be a real father and spiritual leader. Giving birth to a child is only one aspect of the duty of fatherhood and manhood. His main task is to raise his child well and ensure that he takes his rightful place in society. It is not the father's admonitions, but also the actions and behavior of the father that are instructive to the children. Loving a child should start with respecting his mother, helping him with housework. Such kindness should not start from the moment the child is born, but from the time he is in the mother's womb. Psychologists - the fetus communicates its needs through the mother tongue. A pregnant woman wants to eat certain things. These are necessary not for the mother herself, but for the child growing in her heart. After the child is born and opens his eyes, the attitude of the father and others towards the father is of great importance in the formation of his imagination. The foundation of the family is the parents. Mutual love, trust, cooperation and mutual understanding between parents, respect, sincerity of relations - this is the basis for ensuring family stability - it is a model school for the child. Just as there are characteristics characteristic of male and female gender, in the family there are types of work that they should perform, duties and responsibilities towards children, family, relatives and society.

Financial and spiritual stability, peace, and a healthy spiritual environment prevail in a family managed by the spouse's rational approach to their duties and responsibilities. As AbduraufFitrat, a great representative of Turkestan modernism of the 20th century, said: "The husband and wife should be together in the journey of life consisting of difficulties, share physical and mental peace, assist in fulfilling human tasks, care for each other in times of sadness and despair, and sympathize with each other in times of happiness and joy. Therefore, they must, first of all, test each other in terms of perfect attention and experience. [3, 23-6.].

Parents do not think about one child, but about the happiness and peace of all. For this reason, parents try to strengthen the relationship between their children and improve communication with relatives. [4, 25-6.]. Peace and mutual love of parents depends on their worldview, spiritual level, interest, faith, and material equality, position in society, good fortune, and inclination of their hearts. Children brought up by a couple who match each other with these characteristics will grow up to be passionate about beauty, mentally fresh, wholehearted, curious about life, ready to live a peaceful family life.

Otherwise, there will be unkindness between parents and children, dissatisfaction with their own life and society, unrest in the family, lack of interest in anything, carelessness, indifference, and jealousy. This is the basis for the crisis of the family. Children born and brought up in such an unhealthy environment have a strong tendency to betrayal, various immoral behaviors (drinking, smoking, stealing, crime, drug addiction, etc.) and mental stress. Therefore, the compatibility of husband and wife is important in ensuring family stability [2, 123-6.].

One of the moral qualities of children that please their parents is sincerity and honesty. Sometimes correct speech is understood as carelessness. Insincerity is the opposite of honesty and sincerity... Sincerity is kindness. Doing good to someone is not thanking him. Truth is honesty. Children should honor their parents even after their death. Duty and responsibility towards parents should not be forgotten even for a minute. In conclusion, it should be noted that the following should be paid attention to in order for the family to be strong: firstly, if parents pay enough attention to the education of children in the family, teaching the essence and ways of building a harmonious family is the first factor that will lead to the right path in life. Only parents who have morals and manners can put their children on such a right path; secondly, it is necessary for parents to patiently explain to young people the spirituality and traditions that are the basis for building a family.

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**THE ROLE OF THE SCIENTIFIC HERITAGE OF ANCESTORS IN
IMPROVING THE INTELLECTUAL COMPETENCE OF YOUNG PEOPLE**

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ABSTRACT

The article scientifically analyzes the role of inheritance in the formation of the innovative ability of the young generation. Abu Nasr Farabi warns people that bad habits such as laziness, idleness, ignorance, lack of skills are evil. Abu Rayhan Beruni prioritizes free creativity and high level of knowledge in the formation of innovative ability of young people.

KEYWORDS: *Heritage, Development, Innovation, Ability, Young Generation, Ancestors, Activity.*

INTRODUCTION

Along with a person's interest in a certain type of activity, his work on himself also plays an important role in the realization of abilities and talents. Talented people need to work on their talent to realize their full potential. For example, Alisher Navoi diligently reads the books of Abu Ali Ibn Sina even at night, or Amir Temur's tireless attempts to master the art of war confirm our opinion. Studying the lives of mature people shows that the main thing in their work is constant search, striving for the goals set for themselves for months and years, fighting and constantly searching for ways to achieve them. Therefore, every teacher during his pedagogical activity, along with teaching students, should educate them to set a goal and achieve it, constant search and work, strong will and determination.

Our national values in the field of morality and education are a spiritual and moral wealth that can occupy an important place in the spiritual and moral life of all mankind. This is the restoration of our national and moral values; Enjoying them to the full, teaching the younger generation, humanism, patriotism, and other universal and oriental virtues will be an important factor in defining them. Here we talk about national spiritual and moral values such as spiritual and moral purity, faith, honesty, piety, honor, kindness, hard work, humanity, cooperation, solidarity, hospitality, kindness, efficiency. It is known how important such spiritual and moral values are in the economic development, cultural and spiritual maturity, and moral purification of our society. Especially in the 9th-12th centuries, our great ancestors Musa al-Khorazmi, the second teacher Abu Nasir Farabi, who was awarded the title of the Aristocrat of the East, or "Sheikhul Rais" Abu Ali ibn Sina, the father of not only Eastern medicine, but also the whole of Eastern medicine. The great encyclopedic scientist and sage Abu Rayhan Beruni, the shining star of medieval astronomy al-Farghani, Imam Ismail al-Bukhari, Abu Isa Termizi, Khoja Ahmad Yasavi, our great ancestors Alisher Navai, the great scholars of medieval astronomy, hundreds of great people, such as Zahriddin Muhammad Babur many pedagogues, scientists, poets and writers, intellectuals who encouraged to learn, introduced the name of Turkestan to the world.

The great thinkers and enlighteners who grew up on the land of Turkestan enriched the world science and culture with their discoveries and immortal scientific works, raised it to great heights and had an effective influence on its centuries-long development. The theory and practice of the state and society were also discussed by many thinkers and statesmen of Central Asia. Thus, Farabi was the first among medieval thinkers to develop the doctrine of the characteristics and structure of social life. In the "Treatise on the Views of the Residents of the Virtuous City", he pointed out that there are two types of government in the country: the first one leads the population to true happiness, and the second one is illusory.

Nizamul-Mulk, the emir of the Seljuk state, explained in detail the principles of state management, the rules of education, the moral and functional qualities of rulers and officials, and the great poet Alisher Navoi described the qualities of a "perfect man". Many historical sources testify to the need

to educate officials with high moral qualities, to serve their country with loyalty, which serves as a serious requirement for the improvement of active intra-state and inter-state relations, as well as serious requirements for personnel training. The ideas and views of our thinkers had a great impact on their European colleagues.

Amir Timur's incomparable services, including his diplomatic services, which served to strengthen the dialogue between Western and Eastern countries, should be highlighted. His words that "advice, caution, deliberation are ten times more useful than the force of arms in politics" are not only the success of all his activities, but also relevant for the present day, as well as the principle of preventive diplomacy in the event of conflicts, and conflict situations are resolved by political means. It is stated that it has been done. These ideas have been adopted as a basis by the UN and other international and regional organizations.

Another prominent figure of our science is Beruni. A scholar with encyclopedic knowledge is one who has acquired deep scientific authority with an expert in any field, from mathematics and astronomy to poetry and history. Beruni was fluent in Sanskrit, Arabic, Persian, Sogdian, Syriac, Hebrew, Greek and other languages. Long before the discovery of the American continent, he predicted its existence. All his works about the traditions, culture and history of other peoples are imbued with the spirit of high respect for them. The famous American professor Frederic Starr notes that Beruni was a bridge between the ancient world and European explorers, he made his discoveries through the systematic and strict application of logical thinking, not limited by religious dogmas and worldly concepts.

The great Indian statesman and thinker Jawaharlal Nehru emphasized that the dynasty founded by Babur had a great place in the history of the country's development. The Baburis made a great contribution not only to the strengthening of national statehood, but also to the strengthening of inter-ethnic and inter-confessional tolerance. Scientific analysis of new views and approaches based on moral factors through the spiritual heritage of Eastern scholars is one of the most urgent problems of today's. Ethical factors passed down from generation to generation, as well as the spiritual heritage of Eastern scientists of the 9th-12th centuries, are of great importance in the development of human development, improving the quality of education in the life of young people, and developing universal moral values. Especially Abu Nasr Farabi in his work "The City of Virtuous People" interprets the issues of education as an important link of philosophy, which is an important tool for acquiring values and passing them on to generations. According to him, the greatest and most mature product of existence is man. Farabi emphasizes that a person is made up of integral and interrelated parts and advises to study it as a whole. He warns that bad habits such as laziness, idleness, ignorance, ignorance, unprofessionalism, which hinder human perfection, are evil. [1, 21-35-бетлар].

The greatest and most mature product of existence is man. Emphasizing that a person is composed of integral and interrelated parts, he advises to study him as a whole. He warns against bad habits such as laziness, idleness, ignorance, ignorance, and unprofessionalism that hinder human development. [1, 21-35-бетлар].

A lot of information about the national and universal values of education is also given in the work "Monuments left by ancient peoples" by one of the Eastern scholars, Abu Raikhan Beruni [2, p. 98]. According to the teachings of Abu Rayhan Beruni about spirituality and enlightenment, the essence of human and social life is determined by intelligence, work, thinking and education. In

"Geodesia", it is reminded that the emergence and development of society, the formation of the spiritual and moral image of a person, originates from the need of people for work, in determining the boundaries of addresses to determine the distance between settlements. This idea is the main programming essence of his socio-political and philosophical teachings. Truth, justice, justice is a sign of high spirituality, beautiful morality.

The scientific legacy of Abu Ali ibn Sina (980-1037), a scientist who made a great contribution to world culture and education and received the title. "Sheikh-ul-Rais" is a priceless treasure for us in the East and Europe. The thinker calls people to friendship and truth, to value friendship. He considers man to be the greatest of beings in the universe. Abu Ali Ibn Sina also had a great influence on the development of culture and education of the Middle East and Europe with his high wisdom.

The great thinker Alisher Navoi believes that the formation of values in a person is formed in relationships with other people, as a result of the spiritual influence of people on each other. Each member of the society focuses on the development of values such as service to the people, their well-being, putting human interests above their own interests. [4], 45-бет].

Innovative economy is "the economy of society based on willingness to perceive knowledge, innovation, new ideas, new machines, systems and technologies with goodwill and their practical implementation in various spheres of human activity"[5, 11-бет]. As for the development of a model for the proliferation of new ideas, which is urgently needed and very relevant, it directly depends on the solution of two main issues. First, whether all structures and relationships can or should be reworked by the younger generation, what structures young people can join, what or what ideas they choose as guides, and what they provide themselves with - all have a decisive influence on the development of both. The second important issue is the ability of today's young generation to engage in social innovation, that is, its readiness to become not only the object of more or less successful integration strategies, but also the subject of changing the direction of the process that accelerates or slows down social integration.

Innovation in this process serves as the main result of the implementation of the human capital of young people. To sum up, the rich spiritual heritage of the Allamas of the East is a program for the development of innovative abilities of young people, which serves to improve their creativity, eliminate laziness and further increase their intellectual potential.

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**THE ROLE OF THE APPROVED STRATEGY FOR ACHIEVING GENDER
EQUALITY IN THE LIVES OF WOMEN OF OUR REPUBLIC TO
FURTHER STABILIZE THE ACTIVITIES OF WOMEN LEADERS IN THE
NEW UZBEKISTAN**

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ABSTRACT

In New Uzbekistan at the exact time women and men have equal rights. This is enshrined in the Constitution of the Republic of Uzbekistan. The gender factor is reflected in more detail in the Labor Code. The government sets labor standards for women, maternity leave, and work schedules for mothers raising minors. The employment contracts of employers with trade unions also analyze the strengthening of various norms for women's rights.

KEYWORDS: *Gender, Labor Code, Leadership Skills, Women's Rights, Gender Factor, Privileges, Entrepreneurial Woman.*

INTRODUCTION

In 2021, the strategy for achieving gender equality in Uzbekistan until 2030 was approved. The document envisages increasing the number of women in management, reducing gender disparity, creating opportunities for education, and combating violence and harassment against women. Today, gender equality has risen to the level of state policy in the republic. The President mentions its importance; various programs to support women are implemented in our country with the support of international organizations.

According to tradition, in the society of Uzbekistan, a woman is, first of all, a loving mother, a housewife, the first educator and teacher. This was artificially destroyed during the cotton monopoly. At that time, the main labor force in the fields was women, who bent their backs and rolled up their sleeves to take care of the upcoming harvest for months. A village woman could not think about getting an education and promotion. The lack of a profession did not allow them to earn a steady income, which made women helpless.

Today, systematic reforms aimed at expanding the rights and opportunities of women and increasing their role in all processes of state administration and society are being carried out in Uzbekistan. We are talking about restoring the special status of women and respect for them. These principles became the basis of the state policy implemented in the field of gender equality. All necessary conditions have been created for the implementation of these tasks. But the most important thing is that there is a strong political will. The President of Uzbekistan, Shavkat Mirziyoyev, in his speech at the inauguration, noted that constant attention and care for women will be an integral part of the state policy, and the relevant National Program is expected to be adopted in this regard.

In May 2021, the Senate approved the Gender Equality Strategy. Adoption of this document was an important stage in the development of gender policy in our country. 2021-2030- important aspects intended for years are reflected. These areas will become priorities in the near future, and the Strategy envisages equal participation of women and men in the implementation of these processes and at all levels of decision-making.

Prevention of violence and human trafficking is another key feature of the Strategy. Uzbekistan is a party to the main international agreements that provide for the legal, social and economic protection of women from all forms of oppression and violence. In these matters, we are actively cooperating with international organizations and implementing various programs, which are yielding positive results.

Today, women and men have absolutely equal rights. This is enshrined in the Constitution of the Republic of Uzbekistan. The gender factor is reflected in more detail in the Labor Code. The state has set labor standards for women, maternity leave, work order for mothers raising minor children. Different norms of ensuring women's rights are also strengthened in labor contracts signed by employers with trade unions. For example, in cotton-textile clusters at yarn-processing enterprises, employees are provided with service transport, they are given free food and special clothes, and assistance is provided in placing children in pre-school educational institutions. All these issues are decided by the employer. There are many examples of how the policy of social support for working women is implemented in practice.

Today, women are showing themselves more and more in business. Currently, the share of women entrepreneurs in business in the republic is 39 percent, this is a special category of modern Uzbek society, and it is necessary to support it. Thanks to enterprising women who lead business structures, new enterprises are opened and jobs are created. These women take an active part in beautification of the areas where they live and in the development of business activities. Most importantly, they are role models for other girls and women who want to start their own businesses. Therefore, women's entrepreneurship centers were established in order to support the development of entrepreneurship in all regions of our country. In 2021 alone, more than 53,800 Uzbek women were trained in various professions.

More than 100.3 billion soums (9.2 million dollars) of loans have been allocated for the development of entrepreneurship by the State Fund for Women and Family Support. Thanks to these measures, 34,500 women were employed. Loans, benefits and other forms of support for women's entrepreneurship are a contribution to the development of our country's economy on a global scale. According to Boston Consulting Group experts, if the number of women entrepreneurs equals the number of men in business, the world gross domestic product will double.

Currently, the reforms being carried out in all regions of our republic are for women, the mother of the nation, the core of education, modern heroes. The opportunities created for them to become members of society with high potential in all aspects are commendable. We hope that in the near future this will lead to huge processes that will contribute to the development of our country.

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RELATIONSHIP OF PEDAGOGY WITH OTHER FIELDS

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ABSTRACT

Social pedagogy is a relatively independent branch in the system of pedagogical sciences and the system of human knowledge. The subject of study of social pedagogy is social education that is carried out throughout a person's life. Methods and methods of implementing social education, ways of organizing the interaction of subjects in the main spheres of life in social education and the conditions of their effectiveness are being studied. In this article, we can discuss information about the relationship of pedagogy with other fields.

KEYWORDS: *Social Pedagogy, Methods, Link, Correlation, Philosophy, Psychology, Medicine, Law, Economics, Technologies, And Other Fields.*

INTRODUCTION

The socio-psychological mechanisms of socialization of the individual, their characteristics at different age stages, reveals the psychological mechanisms and conditions of the interaction of the subject of social education. Methods of social education. It is known that pedagogy is an independent and sufficiently developed science with a limited field of study, which develops in close connection with other humanitarian sciences that study personality. There are many of them, but among them, those related to the pedagogy of family relations stand out. These include, first of all, the humanities, the categories of which are included in the conceptual system of pedagogy.

Social pedagogy as a part of pedagogy, its tasks. Discussions about social pedagogy, its place and role. The subject of social pedagogy is the theory and practice of teaching and educating a person or a group of people who are sometimes combined with social misfortunes and need rehabilitation or treatment for their socialization. And as a result, the experience of treatment, adaptation, rehabilitation and integration into society of an individual or a group of people.

It is more appropriate to consider social pedagogy from the point of view of social philosophy, in which external and only external conditions affect a person, environment and education, personality formation, education, and development from birth to death. Social pedagogy considers the process of education, sociology of personality in theoretical and practical aspects. It examines the deviations or conformity of human behavior under the influence of the environment, which is commonly referred to as the socialization of the individual. According to modern concepts, social pedagogy is "a field of pedagogy that considers all age groups and social categories of people, social education in specially created organizations for this purpose." Social pedagogy is based on the history of pedagogy, past educational and educational experience, and educational and

educational practice in other countries. A number of branches of general pedagogy are components of social pedagogy, for which it is the main one: preschool pedagogy, school pedagogy, vocational education pedagogy, education in closed institutions, children and youth organizations, and pedagogy of circles, children and adolescent pedagogy.

Each of these areas of social pedagogy has its own characteristics, its own methods, and they can be considered independently. Social pedagogy "enters interdisciplinary relations with sociology of education, sociology of education, pedagogy, social psychology and management psychology." It includes the study of philosophy, education, characteristics of education in modern society. In a state of crisis of society, it is the leading branch of knowledge. A distinctive feature of modern social pedagogy is its humanitarian direction, the unity of requirements and respect for children, that is, cooperation, solidarity, the joint creation of the teacher and the child.

The pedagogical field of human knowledge does not develop in isolation from other human sciences. Discoveries often occur at the intersection of pedagogy with other humanities. The separation of pedagogy from other disciplines is the low efficiency of its development, unreliable practical recommendations and prescriptions. The history of science testifies that pedagogical thinking initially developed in accordance with general philosophical knowledge. The ideas of education and upbringing are in religious dogmas, state doctrine, legal codes, and literary works of the past.

Pedagogy is inextricably linked with psychology. There are several important communication nodes between them. The main thing is the subject of learning these sciences. Psychology studies the development laws of the human psychology and pedagogy develops the laws of managing personality development. Personal education, education, training is nothing but purposeful development of psyche (thinking, activity). The next important point is the commonality of research methods of pedagogy and psychology. Many scientific tools of psychological research successfully serve in the correct solution of pedagogical problems (psychometrics, pair comparison, psychological tests, surveys, etc.)

The existence of a relationship between pedagogy and psychology is also confirmed by the basic concepts of psychology, which are used in the pedagogical vocabulary and help more. Accurate description of events, upbringing, education, teaching facts helps to identify and determine the nature of the problems being studied. As a scientific discipline, pedagogy uses psychological knowledge to identify, describe, and explain pedagogical facts. Thus, the results of pedagogical activity are studied with the help of psychological diagnostics (tests, questionnaires, etc.). Pedagogical and developmental psychology, psychology of professional pedagogical activities, psychology of management of pedagogical systems and many psychological studies in other fields of education are a kind of bridge between the two disciplines.

Pedagogy is closely related to physiology. Physiology, which is the science of the vital activity of the whole organism and its separate parts, functional systems, reveals the picture of the material and energy development of the child. The working patterns of higher nervous activity are of particular importance for understanding the mechanisms of controlling the physical and mental development of a schoolchild. The teacher's knowledge of the physiological processes of the development of a junior high school student and a teenager, a high school student and himself leads to a deep penetration into the secrets of the educational influence of the environment and methods, dangerous

in the organization of pedagogical activity, warns against making wrong decisions. in determining work, workloads, and presenting possible requirements for students and themselves.

The relationship between pedagogy and sociology is multifaceted. The results of sociological research serve as a basis for organizing students' free time, career guidance and solving many other pedagogical problems. The science of society as a whole system, its separate components, the processes of society's functioning and development, sociology is education in the field of its analysis, theoretical and practical consideration covers the field of upbringing and education. Science about them. In the structure of sociological reflection of reality, for example, special branches such as education, sociology of education, sociology of students, urban, rural, health care, etc. are developing.

Philosophical knowledge is of primary importance for the science of pedagogy. In the modern period of the development of pedagogical knowledge, it is the basis for understanding the goals of education and training. The theory of knowledge makes it possible to determine the laws of learning and cognitive activity and the mechanisms of its management due to the generality of laws. Scientific research contributes to the development of pedagogical thought, such as the philosophical categories of necessity and chance, general, individual and especially the laws of interdependence and dependence, development and its driving forces. In connection with the deepening of the philosophical understanding of various aspects of reality, network philosophies are also developing. Philosophy of education, philosophy of culture, philosophy of history, philosophy of law, philosophy of science, etc. have the status of science fields. And since the science of pedagogy has developed together with other human sciences, reference to their philosophies contributes to its success.

Modern psychology as one of the sciences of social cognition is a complex structural formation. For social pedagogy, it is important to take into account not only the general characteristics of the human psyche, but also the dependence of its uniqueness and development on the specific conditions of the social situation, life and activity, profession, age, position in the psychological system. Interpersonal relations in a certain group, positions and dispositions, typological characteristics, socio-psychological adaptation, etc. Social pedagogy makes extensive use of achievements in solving its problems. Social psychology allows to determine the structure of social groups, their dynamics, differences (urban and rural residents, physical and mental workers, families, youth, production teams), the development and state of relations between the peoples of our country.

Social pedagogy is also related to such branches of psychology as psychology of deviant behavior, family psychology, special psychology, etc. In recent years, sociology is related to social pedagogy - the science of the laws of formation, functioning and development of society as a whole, social relations and social communities. With the complexity of society and social relations, the process of socialization of a developing person inevitably becomes more complicated, and integrated pedagogy and sociology, in turn, are combined with all other disciplines that study man and society.

Ethics analyzes the general laws of the development of moral ideas and attitudes, as well as the forms of moral consciousness of people regulated by them and their moral activity. Social pedagogy uses and takes into account ethical principles that determine educational goals and values, develop educational methods, and study problems of interpersonal interaction. In the development of the theory of social education, it is necessary to take into account the data of ethnography to take

into account ethnic characteristics in the construction of the system, and especially in the design of forms and methods of social education. At the same time, it is desirable to collect educational methods formed in the ethnic group and adequate to universal principles and use them in the social education system within this ethnic group.

In reality, the relationship of social pedagogy with other fields is very different. Information from social psychology and, to some extent, sociology is used in it, even if it is not necessary for its effective development. At the same time, ethnographic and ethno-psychological data are still not required. The psychology of social education reveals the psychological conditions of the interaction of subjects of social education, based on the socio-psychological characteristics of groups and individuals, their characteristics at different age stages.

In conclusion, while concluding the review of the interdisciplinary relations of pedagogy, we note that many other disciplines, such as law, economics, demography, informatics, statistics, ecology, ethnography, ethnology, history, technical sciences, are also among its partners in appropriate conditions. Study of specific educational problems. Social pedagogy is a field of pedagogical knowledge that is directly related to the study of complex human problems in the environment. Therefore, social pedagogy widely uses the achievements of other human sciences: philosophy, social work, sociology, psychology, ethics, ethnography, cultural studies, medicine, and law.

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**PREPARING FUTURE TEACHERS FOR THE FORMATION OF
CHEMICAL TECHNOLOGICAL CONCEPTS IN STUDENTS SCIENTIFIC
METHODOLOGICAL FOUNDATIONS**

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ABSTRACT

Modernization of higher educational institutions and the educational process within them, improvement of the system for training pedagogical specialists' quality and oversight, equipping future educators with cutting-edge professional knowledge, skills, and abilities, and the development of ac'meological motivation in relation to professional activity within them are all seen as crucial steps in the process of developing such training. Input is offered, as well as feedback on the scientific methodological underpinnings of preparing future teachers to help pupils develop chemical technology concepts.

KEYWORDS: *Teacher, Chemistry, Technology, Concept, Formation, Methodological Basis, Internet.*

INTRODUCTION

Future chemical teachers can be instructed and their intellectual capacity increased using an interactive document "set of assignments". It is also feasible to employ current package applications from Microsoft Office, including MS Word, Power Point, E-Publisher, Excel spreadsheet, and database, to construct new types of pedagogical-multimedia electronic textbooks and master templates for use in the educational and methodological process. Based on the aforementioned programs, it is advised to rely on multimedia master templates, test newly learned information using a rating system, and ensure that the information is thorough and of a high caliber.

The subjects "general chemistry," "inorganic chemistry", "chemistry", "organic chemistry", "physical and colloidal chemistry", "chemical technology", and "biochemistry," which are inextricably linked with ICT, enable use of ICT and pedagogical technologies appropriate to the needs of the time in higher educational institutions. ICT education is a complicated process that can't be finished by giving schools computers, electronic textbooks, and Internet access. The implementation of the triple goal of teaching, upbringing, and development should be the focus of ICT education, which involves enhancing the educational process through the use of ICT tools and ensuring the theory, methodology, and practice of their development and use. The teacher should be prepared for this. The main areas of ICT education have found their asks in:

1. Formation of an educational environment based on "cloud" technologies;

2. Modernization of the technical infrastructure of informatization of the educational system;
3. Development of e-learning resources of the educational system;
4. Ensuring the mutual exchange of information in the network of participants in the educational process;
5. Expansion of distance education in education;
6. Development of the scale of personnel in ICT education;
7. Full provision of the education management system with ICT.

The possibility of teaching chemistry receives scant attention in contemporary methodological literature. As a result, G.I. Egorova proposed an author's methodology for organizing the educational process, compiled for graduates, taking into account the requirements of educational organizations; I.A. Kutney thought about the issue of developing self-education skills in teaching general chemistry. N.I. Komarova advises the widespread application of Project measures to evaluate the degree of development of chemical competence, which establishes such elements as the caliber of the future specialist's personality, including chemical literacy, experience in using chemical knowledge to solve production problems, and other factors. The drive for self-development and self-education, and the usage of IT technology. But, in our opinion, the theoretical-methodological and didactic basis for the implementation of the requirements of the contextual-competence approach in the educational process is not sufficiently developed in the literature.

The experience of developed countries, in particular, Great Britain, Australia, Switzerland, Germany, Malasi'a, Canada, associated with the training of specialists, shows that the main task of technological education is to develop intelligence and logical thinking in students based on the specificity of the chosen specialty, and on the basis of the implementation of this task, professional training of educators is ensured. In this case, as the main criteria for technological training, the level of practical training of the future specialist in activities and the degree of mastery of knowledge, skills and abilities within the specialty, adaptation to the requirements of professional activity are determined.

Indeed, professional training represents the level of knowledge, skills and abilities necessary for the further improvement of the spiritual, moral and professional qualities of a specialist throughout his career, the formation of professional competence. One of the significant aspects of the formation of professional adaptation of future technological education teachers in higher educational institutions is the principle of a systematic approach to the process. Currently, the latest achievements in the field of modern methods of organizing the educational process in the system of public education are required for in-depth study of the subject of chemistry and the widespread introduction of modern educational technologies into the course process. This indicates the need to radically update state educational standards, curricula, programs and methods in chemistry. At the same time, teaching chemistry also requires the development of new forms and means of transferring knowledge, the use of information and communication technologies and a new generation of educational literature in order to increase the activity of students in independent work in modern educational conditions, to further develop their creative abilities.

The research work carried out by foreign scientists, scientists of the CIS countries and Uzbek scientists on the teaching of Chemistry based on information and Communication Technologies was

studied and analyzed. Their work embodied the solution to a huge number of problems. But in the research works of Uzbek scientists, some ways of using modern methods in the process of teaching chemistry are shown; some of them are not systematically applied to chemical education and are not fully illuminated. In particular, insufficient attention was paid to the lack of electronically illuminated lesson developments using information and communication technologies in the acquisition of theoretical knowledge by students, the lack of modern equipment of teachers in the process of chemistry education, animation in conducting laboratory experiments and practical classes, the absence of virtual laboratory methods, the lack of good knowledge of students. Among these problems, there has been no special research work aimed at further improving the quality of Chemical Education and the introduction of information and communication technologies into chemical education. In the process of teaching chemistry, there are currently not enough variational programs and textbooks, teaching aids and methodological recommendations that determine the content of teaching using electronic, animation and virtual laboratory methods.

These issues will serve as the foundation for proving that teaching chemistry more effectively through the use of electronic, animated, and virtual laboratory methods is a pressing pedagogical issue. Given that the use of information and communication technologies plays a significant role in improving the pedagogical process in the field of Chemical Education, we want to discuss this topic based on our extensive experience teaching chemistry. Through it, we hope to develop a system for increasing the effectiveness of Chemical Education based on the ICTs.

Information and communication technologies are also a pedagogical process that affects how students and teachers interact with one another, introduces innovations, and fully utilizes interactive learning methods, some of which can have an impact on educational content through student teacher collaboration. These approaches are distinctive in that the teacher and the pupils must work together to carry them out. Such cooperation has unique qualities in its process. That is:

- To make it possible for students not to be indifferent during the lesson, to think independently, to create and seek;
- Ensuring the continuity of students interests in science in the educational process;
- Strengthening students' interest in science independently, with a creative approach to each issue, their desire for knowledge.

Currently, the Daily development of ICT in our country requires young personnel trained in this area to be mature in every way. We believe that it is important and necessary for a chemistry teacher to learn the following based on the demand of the time:

- Understanding the need to create an information and educational system in teaching with the aim of accelerating education and increasing its effectiveness in order to get out of chemistry to the level of developed countries.
 - Having knowledge of the achievements of the ICT industry.
 - For the effective organization of the teaching process, the purpose of education is to thoroughly study the content and use the methods and tools of education, to form students' interests in chemistry.
 - To know that in order for the student to fully master the subject of study, he must achieve the preparation of the necessary pedagogical conditions.
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To achieve a guaranteed result in chemistry, it is necessary to have a technical, didactic and preparatory environment in the organization of the conditions of the information and educational system of teaching. Technical environment: there should be a computer room, computers connected to internet networks, electronic whiteboard interactively, educational halls equipped with multimedia concentration. Didactic environment-there should be educational and methodological manuals, teaching and controlling electronic educational items, methodological instructions that are able to manage. To create such environments, it is necessary to pay attention to the following. Technical problems-a personal computer and devices, electronic programs that help it to work. Didactic problems-educational and methodological manuals, teaching and controlling electronic educational items that will be needed for use in the educational system. Preparation problems-the ability of a teacher of chemistry and a student to fully use information communication technologies, tools.

It is required to develop working circumstances, methodological guidelines for working and utilizing the computer, to prepare young people for work in computerized workplaces, to create the chance for learning knowledge in practice through the computer in order to address technological challenges.

Some children may not understand science well, but this is more likely due to shyness or fear than poor science comprehension. Such reading characteristics are lessened thanks to the interactive electron whiteboard. Such a whiteboard can be widely utilized to ask students questions about the material covered, complete assignments, respond to questions written on the board, write reaction and equalize them, perform various interesting and lesson-specific tasks, and assess the degree to which students have mastered the new material. It is worth noting separately that in the event of a lack of a jet during the conduct of experiments or a malfunction of the instrument, it is possible to show the experiments carried out in an animation way through a virtual laboratory.

In our opinion, there are the following advantages of teaching chemistry using information and communication technologies:

1. The knowledge that is given in the study of topics in chemistry is brought into one system and studied in relation to each other;
2. In the process of teaching chemistry, the knowledge of students in mastering topics is actively expanded;
3. In this case, each studied process is studied on an exhibition basis, and a sufficient level of skills and qualifications is formed in students on the topic;
4. The experiments carried out and shown in chemistry further increase the interest of students in this discipline, help to master the educational material, strengthen their theoretical knowledge in a practical way;
5. In chemistry, an opportunity is created to increase the activity of students. This, in turn, will radically change the reading activity of students, allowing them to become a mature and free-thinking person in the future.

In the works of a number of authors, the problems of using the Internet in the process of teaching chemistry were studied. It should be noted that the Internet is an important and very useful tool for working with educational information in chemistry. Today there is a whole complex of chemical sites. Many Information Technology Centers in educational institutions, publishing houses of

educational and popular literature create special educational sites and portals on the Internet. The volume of Information Resources is becoming more and more, there are some kinds of "guides" on the Internet that help a chemistry teacher. Ragoyski has been addressed to chemists and is dedicated to searching for chemical chemical information on the Internet. But in chemistry teaching, the possibilities of using the chemical resources of the Internet and using them in the methodological preparation of a chemistry teacher have not been specially studied.

The Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan currently has a wide range of diagnostic and interactive modules of reference and information, control electronic educational and methodological complexes at the Chirchik State Pedagogical Institute, and is currently implementing the scientific and pedagogical program "innovative cluster project" in 2021-2025. We are actively involved in the creation of these pedagogical and methodological complexes for the educational science "chemistry".

Chemical Technology is the science of economic and environmentally friendly methods and processes of chemical processing of natural raw materials, industrial waste, as well as synthetic semi-products into consumer products and means of production. It is the task of Chemical Technology to check the physico-chemical conditions of methods and processes of Chemical Technology, develop schemes of technological processes, determine the structure of tools and equipment and the necessary materials for their preparation. The main elements of any chemical technology process are raw materials, energy, tools and equipment. Chemical technology methods are used in chemical, metallurgical, building materials, fuel, textile, coal, food and other industries. In addition, there is also a common chemical technology that studies the General, important foundations and patterns of production methods and processes. Chemical Technology Studies the methods and processes of preparation of raw materials and semi-finished products, its condition, properties, shape with the help of certain production tools in order to obtain finished products. Chemical Technology is divided into inorganic matter Technology (acid, alkali, soda, salt, mineral fertilizers and other industries) and organic matter technology (synthetic rubber, plastics, chemical fibers, coloring matter, alcohol, organic acids and other industries).

Distinct teaching strategies have different organizational structures that constantly evolve as a result of process improvement. This expansion is the result of society's degree of culture rising. The regulation and classification of instructional methods are therefore necessary. The fundamentals of knowledge must be taught in schools. The Uzbekistan school, which is independent, conducts educational activities. This school's educational advantage is that it gives pupils access to genuine scientific knowledge, which serves as the basis for the dalilictic-materialistic worldview. In our school, a large role in education is played by students in terms of activity, initiative, independent thinking, striving for the set goal, feeling their own bulge, other methods and methods of Education.

Methods of teaching chemistry are carried out in different ways. Method-it means "road". It can be dogmatic, illustrative, and heuristic. The dogmatic method of teaching is the statement of the teacher's material without the use of verbal, blind means, without proof of evidence and only with the involvement of students in repeating and memorizing this material. An illustrative teaching method-the teacher applies various private techniques, discounting ready-made knowledge to the student. They are: an explanation of the teacher, work with the textbook, work with a tape recorder and judges. Such exhibitions are used in experiments, models, screen guides tablisa's. In the illustrative method, the teacher also uses it when applying the procedure for performing techniques

and methodology for performing certain practical classes. This method is more widely used in students when a minimum of knowledge is collected.

When forming techniques for the formation of practical learning skills in students, performing experiments, an explanation is carried out in the form of M: placing a solution in a test tube, suffocating the solution in a spoon. The illustrative method of teaching is most often used in the initial part of the chemistry course. During this period, students will not have enough skills and abilities. During this period, the teacher interprets the experiences by showing them himself. This method is also widely used by readers to independently perform and interpret experiments. The heuristic method of teaching is formed on the basis of the work that the students themselves do, students make a discovery directly under the active participation of the teacher. The name of this method "heuristic" comes from the word "research" method. For example, halogens are used in determining the nature of the description of their properties.

The instructor controls how the students interpret the characteristics of halogens at this time. For instance, if we add starch clay string to a chlorinated water container after putting it in a potassium iodide solution, the color won't be noticeable again. As soon as we combine the three ingredients, starch turns blue. The explanation must come from the pupils themselves. A portion of this is exploratory. The search ability approach is viewed as a form of autonomous work or independent research. The reader verifies the accuracy of theoretical information in practice. This approach, for instance, is utilized to address problems in experimental settings.

In Conclusion, All the mentioned areas of chemistry instruction in schools are currently being actively developed. However, there hasn't been much research done on the issue of methodological preparation of the future chemistry teacher for such work. All of this made it necessary to create and theoretically support a system of methodological training for chemistry teachers in order for them to function in the context of the school chemistry curriculum's informatization.

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ЎЙБЕКОНА LYRICAL GLOSS OF EMOTIONS

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ABSTRACT

This article analyzes Oybek's poetry. In it, on the example of some of Oybek's poems, opinions about the artist's originality, poetic skills, and the nature of the poet's lyrical "I" were put forward in the expression of feelings and experiences. The article examines the specific aspects of the poet's lyrics and makes certain generalizations.

KEYWORDS: *Creative Intention, Experience, Poetic Expression, Image, Lyrical Hero, Interpretation, Philosophical Generalization, Optimism, Artistic Skill, Nature Image.*

INTRODUCTION

One of the mature representatives of Uzbek literature of the 20th century, Musa Tashmuhammad son Oybek is one of the great people who dedicated his unique talent and his whole life for his people. Aibek left a great literary heritage as a talented writer, a skilled translator, a great literary critic, and a great poet. Undoubtedly, lyrical poetry occupies a special place in his work.

Plato stated that the lyrical type of poetry (fiction O.Yo.) is "completely composed of what the poet says." Indeed, in lyrics, reality is reflected through the feelings of the lyrical subject, and for him the subject of speech is primary.

Abdurauf Fitrat: "Poetry has a spiritual power that boils people's blood, stirs their nerves, vibrates their brains, and stimulates their senses. "A word without such power cannot be a poem, even if it has weight and rhyme," he writes.

It seems that Fitrat advocates the influence of poetry as a work of art on the heart and mind. He recognizes his great spiritual power.

In the lyrical heritage of Oybek, there are many examples of priceless poems that affect the human heart and spiritual world. In the poet's poems, which make up the "Chimyon notebook" series, the situations and experiences of sincerity are materialized. Already in the second half of the 20s of the 20th century, the thinness of desert-like elegant feelings, the literary experiences acquired from humanitarian pathos are not only brighter, but they are connected with Pushkin's charm. And this is polished in the prism of Oibek's heart.

Therefore, the lyrical melodies of Oybek's poetry are related to the love for mother nature, the virgin feelings of the paradise-like beauty of the Chimyon mountains, and the hot moments of inspiration born on the basis of sensitive experiences. Even when Oybek was tired, he had the opportunity to walk in the quiet corners of nature and talk with nature, to let go of the social lyrics saturated with the spirit of the constructions of that time, and to rise to the heights of true poetry. He perfectly mastered the art of creating lyrical poetry, human emotion-experience and landscapes.

Oybek's poem "Namatak" was written on July 31, 1936. For the first time this year, in the 7-8 issues of "Guliston" magazine, 1936, then "Song of the Sun", "Selected Works" (Volume 1), "Poems", "Morning Melodies", "Works" (Volume 1), Published in "Collection of Perfect Works" (Volume 2).

Oybek sees in the lyrics the sublime, which is harmonious with thought and feeling. About this, he said: "Many people think that lyrics consist only of feelings and emotions, and this principle is wrong...view. In reality, there is no "independent" feeling, feeling, that is not connected with mental

content. "The poet attaches his thoughts and feelings to the lyrics in such a way that the result is a lyrical high," he writes.

The reader will not be indifferent to the ideological and artistic features of "Namatak", the poetic uniqueness, and the characteristics of the lyrical hero. While walking in the foothills of Chimyon, Oybek saw a blue-sky-long spiers through one of the distant rocks. On the surface, this scene, which seems to be a simple and everyday event, upsets Oybek's feelings and shakes his heart. Because the namatak stones, a type of rana, pierced his bosom and extended to the blue - the Sun. The poet sees a strong desire to live in this action. The desire for light in the world of plants, the thirst for the sun seems to be a miracle of life for Oibek. The poet perceives the blessing that swayed in the mountain wind and handed out "a basket of white flowers" to the sun not as a miracle, but as a celebration of work and creativity. The poet is charmed by the elegance of a tuft of flowers fluttering on the lip of a high rock, the charm of her soft dance, the bright smile on her face, the color of her cheeks, and the innocence of her delicate smile. Living in it, enjoying the beauty of the universe, increases the pleasure of work and creativity. Already, the flower reflected a strange contradiction embodied in the logic of life. According to this logic, however wild the rocks may be, they are also creative. Because the flower is the creation of the rock. Namatak is attached to the rock by its roots. Despite this, the flower strives for the heights, not ignoring the dignity of the rocks, their faded human beings, or the wildness of the stones. Even that landscape is full of charm. That's why the free winds blow it, sprinkle pearls. The silver snows are shedding tears at their feet.

Therefore, the poem "Namatak" expresses the view of the material world on the one hand, and the inner world of Oybek on the other. In a way, horror - a flower that blossoms from pain resembles a poet who was born in the bosom of a cruel world, endured the storms of time, and shared expressions of sophistication with humanity. So, a wonderful encounter with nature gives impetus to the creation of this eternal poem.

Literary critic I. Yaqubov specifically focuses on the issue of the influence of fiction on the human psyche. Oibek's poem called "Mountain Walk" is also from the "Chimyon Daftari" series. published in the poet's "Song of the Sun", "Selected Works" (Volume 1), "Kongil Kuylari", "Works" (Volume 1), "Collection of Perfect Works" (Volume 2). The "Twelve Springs" that the poet described in the poem is actually real and is the name of the spring in Chimyon. In that case, it is difficult for the reader to understand what the lines mean in the work: "I have forgotten Hippocrene now, let him flow from the vein of legend"?

Observations show that this is the name of a spring on the top of a mountain called Helikon, located in the Boeotia region of ancient Greece. According to legends, this fountain, created by the touch of a legendary horse's hoof living in the constellation of Pegasus, the brightest star in the northern hemisphere of the celestial sphere, had the power to inspire poets. Hence, Hippocrene, used in the poem, literally means "source of inspiration". So why does the poet forget this source of inspiration and wish it to live on in legends? Below we will try to find the answer to this question from the text of the poem.

The first title of this poem was "Mountain Day". Therefore, it is the fruit of the poet's immediate impressions during his wanderings in the Chimyon Mountains. Later, its name in the form of "Mountain Walk" also confirms this opinion. For a spirited traveler, it is enough to see "Twelve Springs" and quench your thirst with its water. Aybek also searched for that spring for a long time and finally found it and quenched his thirst from it. However, it is not enough to simply record an

event to create a poetic work. Due to the love for the beauty inherent in nature's gift, which is already at its base, the sudden impulses aroused in the poet's heart are transferred to poetic verses with delicate expressions. Emotionally saturated verses are arranged in a certain rhythmic order and resonate accordingly. That is why, every time we read it, we accept it as the feeling that is going through our hearts at that moment. In other words, the "artistic time" controlled by the poet is perceived by the reader as "now".

So, we should pay attention to the feelings of the subject in the reality described in the poem. This subject is not the author himself, but the form of expression of his emotional experiences and thoughts - the lyrical hero, that is, the poet is the "I" created on the basis of the real "me" and is an imagined PERSON. At the same time, he is not a completely different phenomenon from the poet. Therefore, the lyrical hero is perceived in connection with the personality of the poet. Literary critic T. Matyoqubova's studies also focused on the influence of the lyric work on the human soul, the expression of the creative "I" in it.

Facing the twelve springs, the beauty of this corner is poured into the poet's heart as a poem. Because his chest is amazing. The poet describes his situations and experiences: "Twelve springs rushed to my chest" or "My eyes got lost in the trick of time", says the poet. In fact, the spring water's whispers, silvery splashes, overflowing boils give the lyrical hero a spring mood - joy. After all, it is not for nothing that our people say: "If you are sad, go to the water's edge." Illo, water, as a symbol of eternity, has the power to share enthusiasm in our chest and brightness in our soul. In this sense, there is no doubt that this scene described by Oybek will caress any kind of heart:

*Нурларда халқачалар оқар, жимирлар,
Тошларда синар майин табассумлари.
Олтин инга чизилар жонли инжулар,
Бўсадан ҳам шириндир, ич, ютумлари!*

In order to feel a special "gentle smile" when the rings of water shimmering in the sunlight hit the stones and "break", to feel the drops like pearls, to feel that the icy spring water is more delicious than the kiss of the river, one's horizons of imagination should be extremely wide, and one's poetic sensibilities should be extremely thin. Undoubtedly, the reader who has read the above verses will not be indifferent to this charming beauty. After all, it will now be promoted from a mere passenger. As his lips touch the waters of the spring, he forever imprints its glittering waves in his memory. Maybe then he will experience the same moments as Oibek.

It is understood that Oybek sees true beauty and beauty in nature and existence. Therefore, when faced with a colossal being of which he is an integral part, the legendary fountain forgets Hippocrene for a moment. Already at the Twelve Springs, even the delicate flowers bow their heads. The eternal wind that flutters the age-old walnut leaves never tires of expressing its love for the fountains. The whisper of the leaves rises to the blue sky and echoes in the hearts. The whole being acquires a miraculous harmony.

In fact, the poet's intention is to further expand the imagination of the students and refine their artistic taste.

In fact, the poetry of Oibek, the master of the master's pen and sensitive poet, is notable for its sincerity of feelings and brightness of colors. The feeling of admiration in it - the artistic sophistication serves to further enhance our taste, no doubt.

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**DESCRIPTION OF POETIC IMAGES RELATED TO LANDSCAPE IN
JADID POETRY**

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ABSTRACT

In this article, the artistic images related to the landscape, which are widely used in our classical literature, are studied, and the new meaning and content are given to these images in the works of modern poets. In the article, the role of images related to the landscape in Uzbek poetry of the beginning of the 20th century is studied on the example of the poems of Cholpon, Abdulla Avloni, Hamza Hakimzada Niyazi.

KEYWORDS: *Poem, Literary Genre, Feeling And Experience, Lyrical Hero, Artistry, Image, Expression, Imagery, Symbol, Originality.*

INTRODUCTION

Uzbek modern poetry is of particular note with its ideological and artistic features. Colorful images, means of expression, symbolic images are skillfully used in it.

As literary critic N. Afokova said: "Modern literature is the literature that appeared at the intersection of tradition and innovation... But the old and the new met precisely in the works of modern writers - in poetry" [Afokova N. 2006, 9]. We can imagine this more clearly in the example of poetic images.

Poetic images related to landscape were used in the works of poets such as Abdulhamid Cholpon, Abdurauf Fitrat, Abdulla Avloni, Hamza Hakimzada Niyazi. The renewal of these poetic images can be seen in their poems.

Poetic images related to the landscape are more evident in the poetry of Abdulhamid Cholpon. We can take as an example the poet's poems "A piece of straw", "To a bright star", "Koklam grief", "Portana", "Purple", "Autumn", "Night". In the poet's landscape lyrics, typical of modern Uzbek poetry, there are "sun", "moon", "star", "cloud", "leaf", "flower", "road", "morning breeze", "wind", "many images like "purple", "winter", "blue" are used in a symbolic sense. The socio-political views of the poet are skillfully embedded in the essence of such images.

Cholpon says in his poem "Eastern Light":

*KunhamSharqdan, oyhamSharqdanchiqadir,
Biroqbirseng'ardachiqdingvabotding;
Shuninguchunmeningsharqlikruhimda.
Ajibmudhish, qo'rqinchtuvg'uuyg'otding.
Sharqningunikirsabulutostiga,
Seningso'nukkunlaringnio'ylayman.
Botibborganoygaqarab: "Ayyo'qsul,
Uulug'nursenmasmu?" - debso'rayman¹.*

First of all, while reading the poem, one wonders where the sun and the moon rise and set, and what is the reason why it awakens terrible and fearful feelings in the poet's psyche. If we pay attention to the meaning of these verses, it will be easier for us to understand the symbolism expressed in them.

The poem was written in 1918, and it artistically describes how the dreams of the poet hoping for a revolution to see the nation free and free turned into a mirage. In this poem, the poet, who considered the East to be the ancient seat of knowledge and was proud of belonging to this country, poetically described the pains and experiences of the lyrical hero, who is suffering for the nation and its future, and who is worried about the upheavals of the 20th century. In this poem, Cholpon mentions the regions from Egypt to Chin-mochin. By means of the art of talmeh, the poet artistically expresses his fascination with Eastern poetry, recalling great poets such as Omar Khayyam and Bedil.

Cholpon is deeply distressed by the dark days that have befallen the nation through traditional symbolic images such as cloud, light, and moon. In the poem, the sad days of his country are compared to the setting sun, that is, to the sun and the sky full of clouds. The poet who thinks as a person from the East cares not only for the Uzbek nation, but also for the entire people of the East. Feelings and experiences are impressively illuminated through the art of exclamation.

The lyrical hero of the poem does not want to give up in front of fate and always feels hope for the "great light", i.e. bright days of his homeland.

Cholpon writes that harmony and harmony between nature and society is necessary, it is a natural need for society and humanity.

This situation is also evident in the poem "A Piece of Straw":

Muhitgirdobidabirsomonparcha,

Birpoxolcho 'pidekoqibboraman

Haramal, harishni "haq" debboraman,

Vazminimqolmadibiruzuqqilcha(Cho'lon 1991, 481)

The mood of depression prevails in this poem of the poet. It shows the suffering caused by despair and helplessness in the psyche of the lyrical hero. But this is not the last point, the last obstacle on the way to uniig. The image of the "whirlwind" in the poem is aimed at expressing the hardships, sins, mistakes, dreams, and regrets of many people in the first half of the 20th century. The lyrical hero, who considered himself a piece of straw, now flows like a straw in the vortex of his time and environment. He is now condemned to live "every action, every work as ``right"". Because he got tired of fighting and surrendered himself to the will of the environment.

The poem "Koklam Sadness" stands out in Cholpon's landscape lyrics. The lyrical hero, who has just begun to get rid of the dream of winter, does not want to remember the painful long winter nights when he was sleeping. But the baby I was waiting for is not so happy. The poet describes this situation with the words "When I sing... The nightingale doesn't sing, because of me, my tambourine has no language." The next lines of the poem are notable not only for their ideological direction, but also for their richness of images and expressions.

Yolg'izmenmiko'klamchog'iyig'lagan?

Yolg'izmenmiharumiddaaldangan?

Yolg'izmenmiko'kragimnitig'lagan?

Yolg'izmenmisevinchbilanbo'Imagan?

Eyko'klamningko'ztortg'uvchikelini,

Nimauchunyg'latastanbirmeni? ... (Cho'lpon 1991, 451)

The poem describes the depressing state of the baby and the unique beauty of spring in parallel. Emotions such as anguish, crying, delusion torment the heart of the lyrical hero. The lyrical hero, who has high expectations from Koklam, cannot achieve his goal. His dream is to see his people free and liberated. In this place, poetic images such as blue and winter came in a symbolic sense, through which the poet poetically expressed his views. In these verses, tTajohilu orif and anaphora are skillfully used.

In the landscape lyrics of Jadid poets, special importance is attached to the description of the seasons.

Classical poetry has centuries-old traditions related to the description of the seasons, and our poets have created special poems for the description of spring, summer, autumn, and winter. For our poets, the seasons, along with describing the beauty of nature, played the role of a tool for illuminating the spiritual world of man and reflecting a certain social problem. In such places, as noted by the literary critic Yo. Is'hakov: "...the image of the landscape plays the role of a unique tool for expressing an idea or goal in a philosophical, didactic or social spirit."

In the Uzbek poetry of the beginning of the 20th century, we find many poems that describe human pain by connecting it to natural events. These traditions were creatively continued in the poetry of many modern poets.

Avloni's poetic legacy includes a series of poems dedicated to the seasons. Each of them deserves high recognition. For example, in the poem "Spring" the poet talks about the benefits of work and being active:

Harkimnimaeksa, albat, shunio'rodur,

Ekmag'anlaro'zgalarg'amuhtojbo'lodur.

Keling, bizhamekinimizboshlabekamiz,

Imtihondaekg'animizo'ribyig'amiz.

Harkimavvalbahorinio'tkarsabekor,

YozkelgandaHijronbo'lur, ulTangribezor².

The images of spring and summer in this poem, led by the spirit of enlightenment, undoubtedly express the meaning related to social life. The poet's ability to use folk proverbs effectively is also evidence of his high skill. The poet expressed his opinion effectively with the proverb "Everyone reaps what he sows". The spring in the poem is a symbol of labor, acquiring knowledge, studying, summer - an exam, summary. Through these images, the poet encourages children to gain knowledge and enlightenment.

"Kuz" nomlishe'ridahamAvloniypurma'nofikrlarinidavomettiradi:

Kuzkuniko'zlarayamonko'rinur,

Yafrog'imisliza'faronko'rinur.

Mevao'rnigabog' – ubo'stonda,

Shaldirabqaqshaganxazonko'rinur...

KetgayOdamAtonijannatidek,

Jo'ylaribirsovuryilonko'rinur.

Yozniko'rding, kuznihamko'rasan,

Shodlig'ortidanfig'onko'rinur. (Avloniy.2006, 202)

Through this poem dedicated to the autumn season, the poet criticizes those who indulge in lust, waste their time, and become lazy without working hard. If they continue to be enslaved to lust, he warns that a harsh winter may come with a sword on their head. Summer in the poem is given as a season of work, toil, autumn, harvest, and winter as a season of hardship and difficulty. The essence of this didactic poem is embedded in the meaning of the proverb "see winter sorrow in summer".

In general, Abdulla Avloni's poems dedicated to the seasons are examples of creations that refer not only to the reality of real life, but also to human life in a symbolic sense. They preached that we can achieve happiness only if we do not waste the spring of our life, that is, our youth, but are always in action and search.

Many examples can be given from the poetry of Hamza, dedicated to the characteristics of the seasons:

BuNihonqonyig'layurmillatuchunlaylunahor,

Yozo'tub,qishkeldiholo,bizgabo'lganyo'qbahor,

Sarsaribodijaholatqilmakistartor-umor,

Chorashul:maktabochaylik,shoyado'lsunsabzalar,

Eymusulmonlar,qachonbirdardadarmonistariz?

Millatashavkat,taraqiy,sha'nudavronistariz?³

Literary critic T. Matyoqubova said: "In the works of classical poets, winter is often expressed as a symbol of misfortune and disaster, hardship, spring as a symbol of youth and beauty, work and leisure, and as autumn-hazen season, a depressed mood is a future tragedy. It is described in the style of an artist."

If we analyze the above verses of Hamza from this point of view, summer, winter, spring are used in a symbolic sense. The lyrical hero, who is crying blood for the nation, expresses that the good days have passed and the sad and troublesome days have begun through the symbols of summer and winter. For the poet, who expresses leisurely days through the symbol of spring, the cure for the pain of the nation is to open a school and achieve enlightenment. This will lead the nation to progress.

The use of poetic images related to the landscape in modern poetry is unique, through which our poets described their artistic views about the universe, man, society, nature and man. In the work of poets such as Cholpon, Avloni, Hamza, the seasons and various scenes of nature are described in

connection with the spiritual world of the lyrical hero. In this case, a certain picture or landscape of nature takes the form of a poetic image in the artist's pen and serves his artistic goal.

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INFLUENCE OF GOETHE'S SENTIMENTALISM ON LITERARY CHARACTERS

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ABSTRACT

This article analyzes in comparative terms the fate of literary heroes with the worldview, mood and lifestyle of the great German thinker I.W. Goethe at the time of writing the work "The Suffering of Young Werther".

KEYWORDS: *Genre, Drama, Autobiography, Cognitive Novel, Novel-Writing, Literary Trend, Life Reality, Artistic Fabric, Literary Hero, Drama, Sentimentalism, Irrationalism, Meditation.*

INTRODUCTION

Johann Wolfgang Goethe (1749-1832), a German writer, thinker, philosopher, natural scientist, and statesman, is known to Uzbek readers for his "The Sorrows of Young Werther" (1774), "Faust" (1774-1832), "Garbu Sharq Devon" (1819).) is familiar with his works. In addition to literary studies, oriental studies, jurisprudence, philosophy, he wrote in various genres of fiction, such as drama, autobiography, educational novel, novel-letter. He wrote world-famous dramas such as "Faust" and more than three thousand poems. Goethe's novel "Wilhelm Meister" written in a mixture of prose and poetry is of an educational character, while "The Sorrows of Young Werther", which made its author famous worldwide, belongs to the novel-letter genre.

The translator of the novel, Yanglish Egamova, stated: "Thomas Mann includes the characters of the novel, Lotta and Werther, in the ranks of love couples such as Laura and Petrarch, Romeo and Juliet, Abelard and Eloise, Paolo and Francesca in classical poetry and narratives." Even if we get acquainted with T. Mann's novel "Lotta in Weimar" based on the biography of I. V. Goethe, we are fully convinced of this. This novel is based on real-life events related to Charlotte Buff, who has been interested in Thomas Mann for many years and who was the cause of young Goethe's love in Weimar in 1816. The novel is two directions of Thomas Mann's work: stories about art owners such as "Tonio Kröger", "Tristan", "Smert v Venetsii" ("Death in Venice") and Goethe's personality and work ("Goethe and Tolstoy"), "Goethe of the Burgher Age". as a representative" and "Werther-Goethe") types of studies combined.

In fact, the novel "The Sorrows of Young Werther" is written in the form of a love story. The work describes the conflict between man and the world. Werther is a romantic person. The hero of Greek mythology - the antipode of the restless Prometheus in a certain sense - this young man sees death as a curse rather than be like the crowd that welcomes the cruel and unjust world and its laws, given to arrogance, luxurious life and flattery. He sacrifices himself to protect his world (imaginary world), to confirm his existence.

At first glance, as some of Goethe's contemporaries (Lessing, Mentzel, Winbarg, G. Bern, etc.) have pointed out, the novel seems to promote pessimism and willlessness. In fact, Lessing, a talented poet of his time, objected to the novel and said: "It doesn't make sense" and said the truth without realizing it. Because in the novel, Goethe did not rely on logical thinking and arguments, but based on an irrational way of thinking. It was aimed at subjective assessment of feelings and moods.

Based on the self-awareness of the heroes of the novel, their hot feelings, intuitive feelings, their desire to make impulsive decisions following the dictates of the heart, meditation and following their subconscious feelings confirm our opinion. Yes, they are people of the heart, people with tender hearts who obey the command of the spirit. Consequently, the lack of understanding of Goethe in his time was caused by the differences in the perception and emotional intellects and feelings of rational and irrational thinking people - creators who are opposite poles of unity. In our opinion, rational and irrational types of thinking complement each other. Unfortunately, this situation was realized only by the end of the 19th century by neoromantics. It was perceived that the novel "The Sorrows of Young Werther" will shake the reader's heart as a sad song about love and love, exile and suffering, hope and despair. In fact, the novel "The Sorrows of Young Werther" tells about the wounded love of pure souls, the sufferings of love and exile. Of course, it is difficult to justify suicide related to "Werther's syndrome" with the world of Eastern-Islamic thought and imagination. At this point, we limit ourselves to noting that the famous German scholar Professor Katarina Mommsen studied the issue from a wider perspective in her book "Goethe and Islam", and Mukhtarkhan Umarhojaev and Ibrahimjon Jabbarov translated this work from German into our national language. However, we try not to forget that sentimental criteria lie in the spirit of the novel written by I. V. Goethe in the epistolary genre.

Therefore, the sensitivity and imagination of the human psyche are covered in the novel. A person in such a mood does not evaluate all external impressions with his mind and thoughts. He tends to act according to the mood created by the factors that affect his senses. Indulgence in delicate emotions and passions, despair dampens his enthusiasm.

This novel about the fate of Werther, who fell in love with Lotta, a family woman, and did not receive a worthy response to his love, has an autobiographical character as I. V. Goethe expresses situations in real life. As noted, Charlotte Buff was the prototype of Lotta in the novel. Goethe's close friend Carl Wilhelm Jerusalem suffered a similar fate, he fell in love with a family woman, failed, and eventually committed suicide. Of course, such life events served as material for the novel. Adib approved the poetic judgment that the only way to get rid of the endless suffering of unlucky love is to commit suicide. This seems to be the best way for teenagers who are in the "transitional" age. Naturally, Goethe did not expect the public reaction to take such a sharp turn. Therefore, it is necessary to write a foreword in the sense that what the hero of the work did is not right, one should not follow this tragic fate. So, in order to eliminate the "negative effect", he goes against his sentimental mood, character and worldview, as well as one of the principles of the "Storm and Attack" stream to which he belongs. The fact is that the activity of this current had two important wings. Naturally, it was not in I.V. Goethe's nature to create powerful and, at the same time, tragic characters, with an aggressive, energetic nature, fighting against all the limits of life, like the supporters of the first wing. He was at the forefront of the representatives of the second wing because he concentrated the pain of the world in his heart and included eternal freedom. Therefore, the second reason why his Werther is passionate, dreamy, sadistic, and striving for infinity is explained in connection with the principles of the literary trend to which the writer belongs. Faust, the hero of the tragedy, who worries about the pain and happiness of the earth:

Мен тилайман довул ва бўрон,

Менга ҳислар оташи керак

refers to the leading principles of that literary trend. Therefore, in Goethe's works there are also characters created on the basis of the principles of the first wing. This situation shows that it is necessary not to forget the moods of the creator during the creation of each work. The pantheistic worldview of the German thinker is vividly expressed in the attitude of the heroes of the novel to nature. Werther, in one sense, seeks and enjoys nature. In the second way, the tendency to deny the various social restrictions and homogeneities in the life of a person is at the basis of the love for nature.

So, it is no coincidence that Werther is a nature lover. This is the rebellion of a person (Goethe, a practicing young lawyer with a poetic mood) who is tormented by unrequited love (intelligent and feminine Charlotte Buff, who is engaged to Johann Kastner, an embassy secretary, a strict and serious young man - Johann Kastner), against unjust laws related to faith, lifestyle, and human classification. was

V. Goethe in his book "Poetry and Truth" (1811-1831): "... this work of mine allowed me to escape from the clutches of destruction that had come to me... I feel light, happy, new, like a person who has poured out all the pains of his heart to someone. I felt like I was ready to live," he writes. This case shows that the writer used paper to overcome the complications in his life, to get rid of despair and depressed mood - it was also a means of salvation through artistic creation. Therefore, although Werther represented Goethe in a certain sense, he was also an independent literary hero with his own life attitudes. Already in Goethe's personality, no matter how strong the internal conflicts were, the desire to live and vitality always prevailed.

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A STUDY OF DEPRESSION, ANXIETY AND STRESS AMONG TRANSGENDER: A COMPARATIVE ANALYSIS

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ABSTRACT

Being a human does not mean being a male or female only. Lesbian, gay, bisexual, transgender, intersex, queer (LGBTIQ) individuals represent sexual and gender minorities who face substantial sexual and social stigma in India. The present study aimed to compare depression, anxiety and stress among transgender and cisgender. The sample consisted of 45 subjects(15 transgender, 15 males and 15 females) and age range was 20-25 years and subjects were randomly selected from Ambala and Chandigarh. The Depression Anxiety Stress Scale (DASS-21) (Lovibond & Lovibond, 1995) was uniformly administered. To check the group differences one way ANOVA was applied. After getting significant values on ANOVA, post hoc test was done by applying SCEFFE'S test for multiple comparisons. Results were tabulated. Transgender were high on depression, anxiety and stress in relation to females and males. It can also be observed that females are high on depression, anxiety and stress in relation to males.

KEYWORDS: *Transgender, Cisgender, Depression, Stress, Anxiety.*

INTRODUCTION

Being a human does not mean being a male or female only. Lesbian, gay, bisexual, transgender, intersex, queer (LGBTIQ) individuals represent sexual and gender minorities who face substantial sexual and social stigma in India. While a fair amount is known about stigma directed at homosexual individuals, much less is known about the stigma faced by transgender individuals. Transgender individuals include a range of people whose behaviour, appearance, and/or identity cross, transcend, and/or do not conform to culturally defined norms for persons of their assigned birth sex (APA, 2009). Our society rarely realises or cares to realise the trauma, agony and pain which the members of Transgender community undergo, nor appreciates the innate feelings of the members of the Transgender community, especially of those whose mind and body disown their biological sex. Our society often shames, ridicules and abuses the Transgender community and in public places like railway stations, bus stands, schools, workplaces, malls, theatres, hospitals, they are sidelined and treated as untouchables, forgetting the fact that the moral failure lies in the society's unwillingness to contain or embrace different gender identities and expressions, a mindset which we have to change. If we trace the historical background of the third gender identity in India and the position accorded to them in the Hindu Mythology, Vedic and Puranic literatures, and the prominent role played by them in the royal courts of the Islamic world, etc.

Transgender (TG) is generally described as an umbrella term for persons whose gender identity, gender expression or behaviour does not conform to their biological sex. TG may also takes in persons who do not identify with their sex assigned at birth, which include Hijras/Eunuchs who, describe themselves as “third gender” and they do not identify as either male or female. Hijras are not men by virtue of anatomy appearance and psychologically, they are also not women, though they are like women with no female reproduction organ and no menstruation. Since Hijras do not have reproduction capacities as either men or women, they are neither men nor women and claim to be an institutional “third gender”. Among Hijras, there are emasculated (castrated, nirvana) men, non-emasculated men (not castrated/akva/akka) and inter-sexed persons (hermaphrodites). TG also includes persons who intend to undergo Sex Re-Assignment Surgery (SRS) or have undergone SRS to align their biological sex with their gender identity in order to become male or female. They are generally called transsexual persons. Further, there are persons who like to cross-dress in clothing of opposite gender, i.e transvestites. Resultantly, the term “transgender”, in contemporary usage, has become an umbrella term that is used to describe a wide range of identities and experiences, including but not limited to pre-operative, post-operative and non-operative transsexual people, who strongly identify with the gender opposite to their biological sex; male and female.

DEPRESSION

Depression is more than just sadness. People with depression may experience a lack of interest and pleasure in daily activities, significant weight loss or gain, insomnia or excessive sleeping, lack of energy, inability to concentrate, feelings of worthlessness or excessive guilt and recurrent thoughts of death or suicide. Depression is the most common mental disorder.

The death of a loved one, loss of a job or the ending of a relationship are difficult experiences for a person to endure. It is normal for feelings of sadness or grief to develop in response to such situations. Those experiencing loss often might describe themselves as being “depressed.”

But sadness and depression are not the same. The grieving process is natural and unique to each individual and shares some of the same features of depression. Both grief and depression may involve intense sadness and withdrawal from usual activities. They are also different in important ways:

- In grief, painful feelings come in waves, often intermixed with positive memories of the deceased. In major depression, mood and/or interest (pleasure) are decreased for most of two weeks.
- In grief, self-esteem is usually maintained. In major depression, feelings of worthlessness and self-loathing are common.
- For some people, the death of a loved one can bring on major depression. Losing a job or being a victim of a physical assault or a major disaster can lead to depression for some people. When grief and depression co-exist, the grief is more severe and lasts longer than grief without depression. Despite some overlap between grief and depression, they are different. Distinguishing between them can help people get the help, support or treatment they need.

STRESS AND ANXIETY

Stress is often described as a feeling of being overwhelmed, worried or run-down. Stress can affect people of all ages, genders and circumstances and can lead to both physical and psychological health issues. By definition, stress is any uncomfortable "emotional experience accompanied by predictable biochemical, physiological and behavioral changes." Some stress can be beneficial at times, producing a boost that provides the drive and energy to help people get through situations like exams or work deadlines. However, an extreme amount of stress can have health consequences and adversely affect the immune, cardiovascular, neuroendocrine and central nervous systems.

Everyone worries or feels nervous from time to time. Anxiety is a normal human reaction to stressful situations. But for people with anxiety disorders, those fears and worries aren't temporary. Their anxiety persists, and can even get worse over time.

Anxiety disorders can severely impair a person's ability to function at work, school and in social situations. Anxiety can also interfere with a person's relationships with family members and friends. Fortunately, though, there are effective treatments for anxiety.

Anxiety is an [emotion characterized by an unpleasant state of inner turmoil, often accompanied by nervous behavior, such as pacing back and forth, somatic complaints, and rumination. It is the subjectively unpleasant feelings of dread over anticipated events, such as the feeling of imminent death. Anxiety is not the same as fear, which is a response to a real or perceived immediate threat, whereas anxiety is the expectation of future threat. Anxiety is a feeling of uneasiness and worry, usually generalized and unfocused as an overreaction to a situation that is only subjectively seen as menacing. It is often accompanied by muscular tension, restlessness, fatigue and problems in concentration. Anxiety can be appropriate, but when experienced regularly the individual may suffer from an anxiety disorder.](#)

REVIEW OF LITERATURE

Clinicians have reported that an increasing proportion of parents accept gender-variance while being primarily concerned for their child's wellbeing and are uncertain as to how to manage the challenge (Gregor, Hingley-Jones & Davidson, 2014). However, some parents strongly reject gender variance and their responses can include, shock, fear, anger, sadness, shame, or even disgust (Malpas, 2011). Several authors have argued it is other people's distress (e.g. parents') that is the underlying issue in the distress experienced by the gender variant child (Bartlett, Vasey, & Bukowski, 2000).

Factors that affect the experiences of transgender youth were explored by Grossman and D'Augelli (2006) using three focus groups. Three themes emerged from an analysis of the groups' conversations. The themes centred on gender identity and gender presentation, sexuality and sexual orientation and vulnerability and health issues. Most of them reported feeling they were transgender at puberty and experienced confusion and negative reactions to their gender atypical behaviours.

The four problems they noted related to their vulnerability in health areas were: the lack of safe environments, poor access to physical health services, inadequate resources to address their mental health concerns, and a lack of continuity of caregiving by their families and communities.

A huge majority of the transgender community in India is highly aware of sexually transmitted diseases and HIV/AIDS and their prevention, according to a survey conducted in 2007 by a Chennai-based NGO. The survey was carried out among 200 members of the transgender community. A huge 58 percent said they were rejected by their families and friends as soon as their gender status was known and added they were still existing in the fringes of society despite positive intervention from NGOs and the government. Sixteen percent stressed that transgender people should not be thrown out by parents as they too are individuals with emotional needs and aspirations.

Ryan , Huebner , Diaz and Sanchez (2009) found significantly higher rates of mental and physical health problems among LGBT young adults who experienced high levels of rejection from their parents while they were adolescents . Compared with LGBT young adults who experienced very little or no parental rejection, LGBT young adults who experienced high levels of rejection were nearly six times as likely to have high levels of depression; more than eight times as likely to have attempted suicide and more than three times as likely to use illegal drugs and engage in unprotected sexual behaviors that put them at increased risk for HIV and other sexually transmitted infections.

Lakshmanan and Victor (2010) did a study on transgenders in Chennai using qualitative and quantitative techniques of data collection and analysis. A standardized Tamil version of the Wellbeing Questionnaire -12 was used. 75.76% of the transgenders belonged to the "Average Wellbeing category" while the rest were in the "Better Wellbeing Category". From the in-depth interviews it was inferred that the socio-economic status of transgender was very poor and they felt inferior to others and were constantly humiliated and ill- treated by the society at large. However, support within the community was strong.

METHODOLOGY

The type of research that was used in this study was qualitative research and quantitative research. Qualitative research aimed to gather an in-depth understanding of behaviour of cisgender population towards transgender population and the reasons that govern such behavior.

SAMPLE

The present study aimed to compare depression, anxiety and stress among transgender and cisgender. The sample consisted of 45 subjects(15 transgender, 15 males and 15 females) and age range was 20-25 years and subjects were randomly selected from Ambala and Chandigarh. The Depression Anxiety Stress Scale (DASS-21) (Lovibond & Lovibond,1995) was uniformly administered.

STATISTICAL ANALYSIS

Firstly distribution of data was checked by using KMO test, data was normally distributed.

To check the group differences one way ANOVA was applied. After getting significant values on ANOVA, post hoc test was done by applying SCEFFE'S test for multiple comparisons. Results are tabulated below.

RESULTS

TABLE 1: (A) SHOWING RESULTS FOR DEPRESSION

GENDER	N	MEAN	SD
TRANSGENDER	15	20.26	2.73
FEMALES	15	12.13	2.55
MALES	15	9.46	3.31

(B) ANOVA

	sum squares	of	df	mean square	F	sig
Between groups	949.511	2		474.756	56.906	0.000
within groups	350.400	42		8.343		
Total	1299.911	44				

(C) POST HOC

Multiple Comparisons						
Dependent Variable: DEPRESSION						
Scheffe						
(I) GENDER		Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
T	G	8.13333*	1.05469	.000	5.4568	10.8098
	B	10.80000*	1.05469	.000	8.1235	13.4765
G	T	-8.13333*	1.05469	.000	-10.8098	-5.4568
	B	2.66667	1.05469	.051	-.0098	5.3432
B	T	-10.80000*	1.05469	.000	-13.4765	-8.1235
	G	-2.66667	1.05469	.051	-5.3432	.0098

*. The mean difference is significant at the 0.05 level.

TABLE 2: (A) SHOWING RESULTS FOR ANXIETY

GENDER	N	MEAN	SD
TRANSGENDER	15	15.86	3.181
FEMALES	15	8.53	1.76
MALES	15	5.86	2.64

(B) ANOVA

	sum squares	df	mean square	F	sig
Between groups	804.444	2	402.222	56.652	0.000
within groups	283.200	42	6.743		
Total	1087.644	44			

(C) POST HOC

Multiple Comparisons						
Dependent Variable: ANXIETY						
Scheffe						
(I) GENDER		Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
T	G	7.33333*	.94818	.000	4.9271	9.7395
	B	10.00000*	.94818	.000	7.5938	12.4062
G	T	-7.33333*	.94818	.000	-9.7395	-4.9271
	B	2.66667*	.94818	.027	.2605	5.0729
B	T	-10.00000*	.94818	.000	-12.4062	-7.5938
	G	-2.66667*	.94818	.027	-5.0729	-.2605

*. The mean difference is significant at the 0.05 level.

TABLE 3: (A) SHOWING RESULTS FOR STRESS

GENDER	N	MEAN	SD
TRANSGENDER	15	28.20	2.596
FEMALES	15	16.00	3.484
MALES	15	12.93	1.86

(B) ANOVA

	sum squares	of	df	mean square	F	sig
Between groups	1956.578	2		978.289	131.132	0.000
within groups	313.333	42		7.460		
Total	2269.911	44				

(C) POST HOC

Multiple Comparisons						
Dependent Variable: STRESS						
Scheffe						
(I) GENDER		Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
T	G	12.20000*	.99735	.000	9.6690	14.7310
	B	15.26667*	.99735	.000	12.7357	17.7976
G	T	-12.20000*	.99735	.000	-14.7310	-9.6690
	B	3.06667*	.99735	.014	.5357	5.5976
B	T	-15.26667*	.99735	.000	-17.7976	-12.7357
	G	-3.06667*	.99735	.014	-5.5976	-.5357

*. The mean difference is significant at the 0.05 level.

DISCUSSION

As mentioned in the above table 1 A and B, it has been observed that there are significant differences among groups in relation to depression. The mean values are 20.26, 12.13 and 9.46, f value is 56.906 and it is significant at 0.05 level. Schffe's test was used for multiple comparisons. When transgender were compared with females and males the values came out to be 8.13333 and 10.8000, values are significant at 0.05 level. When females were compared with transgender and males the values came out to be -8.13 and 2.66, values are significant at 0.05 level. When males were compared with transgender and females the values came out to be -10.800 and -2.66, values are significant at 0.05 level.

As mentioned in the above table 2 A and B, it has been observed that there are significant differences among groups in relation to anxiety. The mean values are 15.86, 8.53 and 5.86, f value is 59.65 and it is significant at 0.05 level. Schffe's test was used for multiple comparisons. When transgender were compared with females and males the values came out to be 7.33 and 10.00, values are significant at 0.05 level.

When females were compared with transgender and males the values came out to be -7.33 and 2.66 values are significant at 0.05 level. When males were compared with transgender and females the values came out to be -10.00 and -2.66, values are significant at 0.05 level.

As mentioned in the above table 3 A and B, it has been observed that there are significant differences among groups in relation to stress. The mean values are 28.20, 16.00 and 12.93, f value is 131.132 and it is significant at 0.05 level. Schffe's test was used for multiple comparisons. When transgender were compared with females and males the values came out to be 12.20 and 15.26, values are significant at 0.05 level.

When females were compared with transgender and males the values came out to be -12.20 and 3.06 values are significant at 0.05 level. When males were compared with transgender and females the values came out to be -15.26 and -3.06, values are significant at 0.05 level. Transgender were high on depression, anxiety and stress in relation to females and males. It can also be observed that females are high on depression, anxiety and stress in relation to males.

There can be numerous reasons for the depression, anxiety and stress among the transgender. One reason could be the isolation that many transgender people experience in relation to their gender identity.

Another explanation could be the guilt that typically accompanies their cross-gender identification.

In our society, there is strong social pressure to conform to gender norms. Everyone is expected to be either clearly masculine/male or clearly feminine/female; and people can become uncomfortable, or even angry, if they are unable to readily determine someone's gender

People who identify as transgender can and often do experience stigma, discrimination, violence, and internalized homophobia/transphobia. Family, friends, and romantic partners may not understand the transition and not be able to provide the needed support. There is also a danger of job loss or financial loss, especially for transgender women.

In either case, trans people are often seen by others as non-conforming to a natural or inherited identity and so they are stigmatized; and prone to depression. Transgender people, as a whole, face multiple forms of oppression in this country. Discrimination is so large and pronounced, especially in the field of health care, employment, education, leave aside social exclusion. Various reports

highlight the extreme necessity of taking emergent steps to improve their sexual health, mental health and also address the issue of social exclusion.

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EXPERIMENTAL RESEARCH IN THE CREATION OF A "MINI-NOVEL"

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ABSTRACT

In this article, on the example of "mini-novel" by Ulugbek Khamdam "Namatak", the problems of literary tradition, creative individuality and unity in the development of the genre are comparatively studied. Also, updates in the process of depicting the reality of time, compaction in the plot, the expression of the fate of heroes in Uzbek novels of the independence period are also investigated. It is shown that the national novel is constantly enriched with new content and ideas, form and style.

KEYWORDS: *Detail, Rose Hip, Mini-Novel, Short Story, Model, Symbol, Epigraph, Refrain, Plot, Opportunity, Reality, Character, Angle.*

INTRODUCTION

The genre of U. Hamdam's work "Na'matak" is defined by the writer as "mini-novel". In our opinion, a mini-novel is a mini-model of a great "novel" or novel. Already, the word "mini" in the term of the genre means short and compact in size.

The term "na'matak" used in the title of the work of art is a Persian-Tajik word that means a group of shrubs belonging to the family of rhododendrons. There are more than ten types of namatak in our republic. They grow up to three meters. It blooms in different colors and emits a fragrant fragrance. The sweet fruit is over. Of course, this information itself cannot be not only a novel, but also a "mini novel".

Sh.Turdimov, doctor of philological sciences, who attributed the work "Namatak", says: "In the work, the writer was able to turn namatak from a bush into a noun. The events and experiences were grafted into wisdom... The secret that the writer attached to the title of the work was revealed in the account of the events... the work summarized a huge epic reality in a short volume... "Na'matak" is a metaphorical work".

It is understood that the briefness and brevity of the work contains a complete thought and sharp content. It has a reality of great epic scope, which is realized through the realization of the symbol and metaphor hidden in the axis of the context. In the work, the divine essence of man and the world, universal and eternal problems are symbolically perceived on the basis of Uzbek mentality.

In the epigraph of U. Hamdam's prose writing "Na'matak" the following wisdom is quoted from wise men who know the secrets of life:

Қандай кўзла боқса одам оламга,
Шундай жавоб айлар олам одамга, –
деган экан донишлар...

The above wisdom that the reward that will be given at the end of life is manifested according to the attitude of a person to the world, is returned in four places as a refrain throughout the artistic text and connects the parts of the plot. The word "degan ekkkan danishlar..." ("Ahli donishlar", I.Yo.) in

the last verse of Hikmat is repeated completely the first and second time, the third time in the form of "degan ekkan...", and the fourth time it is completely omitted.

In fact, the stanza is a concise, simple poetic text, and the author used it as a refrain. The refrain kept a certain regularity in its repetition. Hikmat subordinated the expression and form to the development of the ideological-emotional content of the artistic text. Gradually narrowing down the form, the work finally turned it into a logical concept - a complete judgment. He encouraged the reader to think about his attitude to the world, to examine his feelings.

This work tells about the fate of three generations. The reality develops in connection with the detail of a field growing out of solid ground, which becomes a gap between two fields. The attitude towards fate becomes a mysterious link that binds the fate of neighbors (in a broad sense, human fate). When no one deliberately planted, did not take special care, and did not nurture with the look of ownership, the fruit grows in four directions, and countless fruits are produced. Thanks to the warm love, tolerance, and honesty of the neighbors, the feeling of possessing material wealth is completely forgotten. Years later, a boy grows up in the house of one of the neighbors, and a girl grows up in the house of the other. At the height of spring, the blooming flowers of that garden, elegant expressions invite the imagination of the girl next door to the embrace of lofty dreams. The smell of Namatak flowers, to be more precise, the beauty of the elegant height, which can only be found in the hair of a young girl, enchants the young man's tongue: "The young man carefully smelled one of the dark blue flowers, leaning like a duck. It was as if a rose and some small pox, perhaps, perfumes from the trees, but it was a different smell: it had a more elegant, more special freshness!..." (416).

This elegant fragrance that hit the young man's nose was of a special height, mixed with the smell of perfume, and in the young man's heart: "a completely new flower blooming without batting an eyelash, the best and most beautiful of all flowers in existence - the musk barn blowing from the neighbor girl's hair" turned the heads of the two young hearts to the future life. it was the sweet breeze of separation.

The founder of Uzbek novel, Abdulla Qadiri, wrote "Why are you looking at the earth, Rana?" During the sweet conversation between Anvar and Rana, he writes: "The tall neck of the life-giving models smelled for a long time." And from the language of Anwar, who agreed with Rana's decision to arrange the wedding:

"When the lands are decorated with blue carpets, when purple flowers are everywhere, when the birds are sad for their nests, we also have a wedding; we listen to the song of happiness and sing the melody of perspective...", he ends the warm lines.

Of course, "Namatak" does not have such a detailed image. However, the writer briefly described the girl as "the best and most beautiful of all flowers in existence", in some ways she reminds of that Rana. Therefore, the cases of the noble girl and the proud young man clinging to each other in the peak of autumn, the sincere love that blossomed between the two, and the story of the neighbors who got engaged and married in the auspicious days when the peak of the season blossomed, are also pleasing to the heart. A layer of light shines on the heart. It's as if the landscape of meadows with the scents of herbs is hidden in the corner of Ulugbek Hamdam: the grace of the earth decorated with blue carpets, the beauty of the surrounding shelves covered with purple flowers, and the poetic images of the nesting birds, the imagination is awakened as if transferred to artistic expression. The two young people who fell in love with Dalahovli and found the meaning of life

here live like a matak and spread their branches across the expanses of life. It bears fruit and grows old, unlike the bush. Finally, according to their wills, they set out on their last journey from this place and find an address next to each other. They live and thrive thanks to his incomparable love and attention. It's as if no time has passed since the sound of drums has been replaced by mung.

But the law of life, obeying the discretion of the mysterious gift of chance, grows into a second generation. One of the Dalahovli heirs is the youngest son and the other is a close relative of the deceased. The property dispute that started around the "unowned" land between the two, first turns into a fight, then a dispute. Rivalry boils down to condescension and escalates as the conflict escalates. Finally, the evil one will cut off the moon in his hand. Then the oppressed neighbor shines over his head. Blood flowing with hostility in human veins is a midwife to bloodlust. The fate of the second generation ends with the sad fate of the murderer who died of pulmonary tuberculosis in prison a few years after the murder. Unfortunately, the fate of the killer is only briefly reported and his suffering is not analyzed in depth. U. Hamdam's poetic skill is shown when he is able to search for a life philosophy from this everyday event, to find symbols related to eternal and eternal problems, to graft experiences into wisdom, and to focus our attention on the human "I". It takes the plot line through unexpected twists in the fate of each generation. The story of Namatak poetically revives a fragment of life. Shows instances of growth, interruption, and redevelopment within a single life state. Based on this, it is appropriate to define the genre of this work as a beautiful example of a modern novella, rather than a "mini novel".

Of course, there is a problem in the observed work that is the basis of the novel. The writer sought to understand the essence of human destiny and the problems of society (in a broad sense, the relationship between man and the world). In solving the problem, he provided the conflict between the characters. The first generation achieves balance through the natural inclinations of their inner world. The second generation sinks into the quagmire of selfishness and lust. By the third generation, the process of examining the consequences of the actions of a certain generation of ancestors, that is, entering into an emotional relationship with the world, takes place. The conflict in the spiritual and spiritual world - the inner world - will intensify. Yes, the conflict of feelings, the process of observation was necessary to solve the problem. After all, a person can show his individuality only by being an impartial judge of the endless struggle in his inner world.

Undoubtedly, the meaning of the Boy and the Girl is still emotional in nature. Nevertheless, two young people cannot imagine their fate apart from each other. In our opinion, that emotional experience should have grown to the status of deep perception and risen to the level of conflict with the environment.

It is known that in modern literature, "novel" means a large-scale genre of the epic type. According to stable concepts, the novel should be large in size, describe life on a large scale, cover a large period of the hero's life, and reflect it in an integral connection with various social relations. The main purpose of the plot lines of various destinies in the work created in this genre is to express the current state of society.

Observing the practice of Uzbek novels during the period of independence confirms that the above characteristics that we consider typical of novels are not enough to define the characteristics of this genre. Because the volume of Uzbek novels during the period of independence became compact on the one hand, on the other hand, epic novels and even cycle novels are being created.

Correspondingly, the image of the reality of the period covered by the novel is sometimes short, and sometimes broad and large-scale.

Undoubtedly, "miniature" refers to small-scale artistic works - separate genres, which are actively used in visual arts, literature, theater and circus. When we say miniatures in the framework of fiction, we understand genres such as short story (novella), interlude, entertainment vaudeville, comedy, comedy. We would like to emphasize that real-life problems and current topics can be analyzed poetically even within the framework of formal compactness. Of course, there are special genres listed above for this. Are there other reasons why the Uzbek novel is "mini"?

While looking for an answer to this question, the following case caught our attention. For example, in the 1950s and 1960s, the trend of minimalism (minimal art) was formed in the art and music of the USA. Artists K. Andre, D. Judd, R. Morris, T. Smith, F. Stella; In music (in the name of Stasis - state, Systematic music - orderly music) S. Reich, T. Riley, M. Yang, F. Gless, J. Adams and others developed. This is the case later in various forms of art (painting, prose, poetry, film, music); reflected in various aspects of cultural life (fashion, design, etc.). German M. Straub, Danish K. Dreyer, French R. Bresson; Russian writers and poets A. Voznesensky, Yu. Bondarev created in this style.

In particular, the poetic and prose works of the Russian poet Andrei Voznesensky, who was persecuted during the Shura regime for his truthfulness and justice, such as "Video - Poetry", "Russia - Gambling", "Chalkash Shagollar" are distinguished by their highly modernized, complex imagery and rhythmic system. The main theme of Russian writer Yuri Bondarev's novels such as "Warm Snow", "Silence", "The Beach", "The Game" are moral and philosophical considerations related to the mentality of an ordinary soldier during the war, longing for a peaceful life. In general, the main criterion of minimalism is to achieve maximum results with minimum means, which opens a wide path to meditation in fiction. That is, attention is paid to the image of thoughts, discussions and imaginations about the event that surprised the artist. After all, meditation (Latin, meditation - thinking, deep thinking) is a state of focusing all the activity of the human mind on a specific point, observing (contemplating) emotions.

It must be admitted that in the course of the development of art, while existing traditions continued, they were continuously enriched in terms of new content and ideas, form and style. Importantly, as we observed above, there is a certain coherence in this process.

During the development of the Uzbek novel for almost a century (considered on a global scale, several centuries), various forms of the genre have appeared. Without exception, it should be said that the novel is improving even in our time. Therefore, there are no canons that apply to all novels and determine the development of the genre. Therefore, it is natural that the artistic and aesthetic requirements of the period of independence will bring certain changes to the national novel. In this sense, it is appropriate to evaluate U. Hamdam's genre research to achieve maximum results through minimum means as a positive case and refer to the judgment of time how much the novel will be condensed in the future.

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**IMPROVING THE METHODOLOGY OF TEACHING THE TOPIC OF
NONMETAL OF THE 8TH GRADE IN THE E-LEARNING ENVIRONMENT**

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ABSTRACT

The use of pedagogical technologies in the process of teaching chemistry has a positive effect on the effectiveness of teaching. Pedagogical technologies can be applied to the process of teaching these subjects in order to increase the level of students' knowledge and increase their interest in the lesson in the process of teaching halogens in inorganic chemistry.

KEYWORDS: *Pedagogical Technologies, Halogens, Expressing Hypotheses, Identifying Problems.*

INTRODUCTION

Application of the case-study method of education in the study of various situations is an educational process aimed at organizing the study of typical situations taken from life or requiring learners to search for appropriate solutions to relevant problems based on artificially created situations. This method allows learners to model their practical activities on diagnosing the life situation related to the subject, expressing hypotheses, identifying problems, collecting additional information, clarifying hypotheses and solving problems, and designing specific stages of their implementation. The use of cases dedicated to specific life situations connects the educational process with real life. In case studies, learners create a learning process. In the process of interaction, their real exchange of ideas occurs. A case gives learners the freedom to analyze, compare, and problem solve. The use of various innovative technologies in teaching the subject of halogens in inorganic chemistry increases students' interest in the lesson. It is recommended to give the following "Case Assignments" on the topic.

Case Statement: It is derived from the Greek word meaning "destroyer". When hot water is directed to the surface, it catches fire and burns with a light purple flame. This phenomenon is the only reaction in which oxygen occurs as a product of combustion rather than as a burner



Case Assignment: Explain what kind of element we are talking about, its chemical properties.

Case Statement: the name was given for its smell, which means "smelly" and "stinky" in Greek. It occurs in nature only in the form of compounds. It is difficult to find a person in life who has not

used his services, that is, everyone takes photographs, and photography cannot exist without him. Photo plates, films, photo papers are covered with a thin film of gelatin and its silver salt.



Keys topshirig‘i: Qanday element haqida gap ketyapti, kimyoviy xossalarini tushintiring.

O‘quvchilar tomonidan keys topshirig‘i ma‘lumot asosida tayyorlanadi. Darsda muammoli ta‘lim texnologiyalarga kiruvchi Keys topshiriqlari asosida o‘quvchilar bilimni baholash mumkin. O‘quvchilarning galogenlar haqidagi bilimlarini yanada oshirib, tasavvurini kengaytiradi. Kimyoviy element, birikmalari, olinishi va kimyoviy xossalarini, ularning formulalarini to‘g‘ri o‘z o‘rnida yozishni, shu orqali, anorganik moddalar kimyoviy tarkibini yaxshi tushunishadi.

The method of working in small groups is a creative collaborative work in the lesson aimed at finding a solution to a specific problem and increasing student activity.

Steps:

- Divide into groups
- Discuss the problem in groups
- Presentation of solutions to the problem
- Conclusion.

For example: "Halogens and their properties" topic.

The lesson is organized by working in small groups. Working in small groups develops their communication and teamwork skills. By studying halogens and their properties, students learn the practical importance of halogens.



In modern pedagogy, a person's analysis of his activities, actions and their results (self-evaluation) is called reflection. Reflection helps students to evaluate their educational activities and their results. creates a basis for determining the purpose of educational activities and making corrections to them. In this respect, it can be used to evaluate the results of the lesson. Reflection tasks include:

- Diagnostic assessment tasks
- Organizational tasks
- Motivation task
- Transmission function

There are different ways of conducting reflection. For example:

1. From today's lesson, I learned _____, understood _____, acquired _____ skills.

I especially liked _____s;

After class, I do _____;

During the lesson, I was interested in _____;

It was difficult for me to understand _____ during the lesson;

I learned from the lesson:

Now I will learn _____s.

2. Reflection is carried out.

1. I studied..... because.....
 2. In class, I.....
 3. I felt in class.
 4. The lesson is for me
 5. My mood.....
 6. The purpose of the lesson was
3. Reflection is carried out.



I learned,



I learned,



I liked,



I was in trouble,



my mood

4. Reflection is conducted.

Fill in the self-assessment sheet (use the "+", "-" signs)

1. I know the difference between metals and non-metals
2. I can explain why the division of chemical elements into 2 groups: metals and non-metals is incomplete
3. I can name the alkali metals and explain why they belong to the same natural family
4. I know how to make equations of chemical reactions of interaction of alkali metals with water
5. I can give examples of halogens and explain why they belong to the same family.
6. Reflection is held.

Did you learn each of them in today's lesson?

What concepts did you learn in the lesson?

Have there been any misunderstandings?

Were we able to resolve these misunderstandings during the lesson?

Share the most successful answers of your friends.

Give yourself and others advice on what to work on.

What else would you like to do and what would you like to do differently?

Therefore, the main purpose of modern technologies is to activate the learning process of students of the educational group, to develop their scientific and creative abilities by solving existing problem situations. Also, technology is an educational technology that teaches students to use their knowledge, skills and abilities in cooperation, to search for an alternative solution by analyzing the proposed solutions.

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**GAFUR GHULAM'S LYRICAL EXPRESSION OF THE SPIRITUAL
EXPERIENCES OF "I AM"**

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ABSTRACT

This article examines the specific aspects of G. Ghulam's lyrical "I". It highlights the uniqueness of the poet's work as an example of the analysis of his poems. In G. Ghulam's poetry, the expression of reality through the psyche of a living subject is observed, and certain generalizations are made.

KEYWORDS: *Poem, Feeling, Lyrical "I", Experience, Philosophical Generalization, Spiritual Experience, Artistic Skill.*

INTRODUCTION

Academician Gafur Ghulam has a special place in the history of Uzbek literature of the 20th century. Especially, his poetry is distinguished by its philosophical content, deep expression of humanitarian ideas, skillful expression of delicate feelings and experiences.

Every detail, every image, every element in the artistic work is aimed at describing a person and his various experiences in one way or another.

Literary critic I. Yakubov studied the issue of the influence of the artistic word on the human psyche.

Literary critic T. Matyokubova analyzes the unique aspects of the poet's lyrics, his ability to create images and images in his research on G. Ghulam's poetry. The poet's poem "Winter" was written on December 17, 1941. He paints the whirlwind winter landscape, which is dear to Russia, in the style of Rivers flowing, crystal bridges, / Fierce storms run like light, / Forests roar, hunting is restless. It requires a truly poetic view to liken the frozen crystal state of cold water to something made of crystal - clear and precious white glass, to compare the intensity of a raging storm to the speed of light, and to revive the hum of forests, and to use the art of diagnosis to transfer the ratio of human intolerance to it on a logical basis. Ice curtains on a juniper leaf.../ Lips of a well like a wax candlestick, - by simulating the object of the image to another thing-phenomenon, G'. Ghulam achieves a bright and exaggerated expression. The secret of this is not only that the poet who uses allusions knows the general characteristics of the thing-phenomenon being compared or is inclined to think metaphorically. Because, on a cold day, it takes a great imagination to make a beautiful curtain of ice on a spruce log, and the flute-shaped pieces of ice formed as a result of the melting and refreezing of the snow around the edge of the well's mouth as a chandelier with several candles, to feel elegance and radiant warmth in every phenomenon of nature. there must be potential.

In fact, the magical nature blessed G. Ghulam with an inner vision that sees to the thin tissue - a veil that is difficult to notice with an ordinary eye in every part of existence, and a heart that listens to the strange sounds emanating from the notes of the great Musician (Allah). Therefore, he thought

metaphorically based on analogies typical of human thinking. Relying on the rich traditions of our language, in order to achieve his ideological and aesthetic goal, he gave living qualities to inanimate objects and events in the poetic text. Achieved a vivid, impressive expression of the landscape.

According to G'. Ghulam's ideological and aesthetic purpose, winter does not enter the usual way of life of ancient Rus. In particular, bread toasting in the oven is a good thing. A cauldron of borscht is boiling. When Vanya strums his guitar, the joyful girls dive into the groove typical of young people. Five-year-old Oleg, who is pulling a sled wearing a turban and felt boots on his feet, can't stop smiling from his ruby lips. The boy, who has completely forgotten the winter cold, laughs happily. So, in the bar of these sounds played in the ear, the intense symphony of life is embodied. Because they are described through the poet's sympathy.

The enemy army, unable to find peace from this winter, will make noise and freeze. This word is Ghafur Ghulam. The Complete Works, Volume II, page 26 is incorrectly given as "shavutday". In our opinion, it should be expressed as "hardens like a noise", that is, it binds or freezes. G'. Ghulam writes: "Owls laugh at you: Ku-ku! Because this is a dear Russian winter."

According to the Eastern poetic imagination, where the wild owl's laughter sounds like a drum, this is considered a sign of indolence. Because the place of owls is a ruin. So, at this very place, the poet pointed to the terrible fate of fascism by showing winter as one of the causes of the upcoming abominable fate. It is important that the Russian climate, united with the tenacious people, is determined to take revenge on the victims, destroy the enemy, and become his grave. The poet does not limit himself to giving an idea of the place and time where the events are taking place, but also shows the different effects of the landscape image on the psyche of the characters. For example, this is the dear winter that destroyed Yov... / In the places where Yov flees, withdraws, hunts, is restless, the poet reveals the psychological state of the heroes based on his antipathy towards them. So, the image of the landscape in the poem "Winter" motivated the foundation and development of the plot events on the basis of a contrasting background. The expression transferred from the psyche of the lyrical subject has become a picture of that mood.

The peculiarity of the characteristics of the Russian winter is that it is a shield for the beloved children of this country and, on the contrary, a trap for the enemies of the country:

Россия қишининг хислатлари бор,
У ёв учун қопқон, бизларга қалқон,
Москвадан қочаркан шумшук Наполеон
Минг бир баҳонани қилса ҳам такрор,
Бу бизнингча оддий арпа уни-ку,
Аммо ҳақиқатан қадрдон қиш бу.

G'. Ghulam evaluates it as a "scumbag" and does not hide his hatred for his actions, in fact, the French statesman and military commander - Emperor Napoleon I (Napoleon Bonaparte, 1769-1821). Here, the poet meant that his invasion of Russia in 1812 with the "Great Army" of 640,000 men, claiming political and economic supremacy, had a disastrous end. It is known that even though commando M.I. Kutuzov temporarily left Moscow without a fight, along with the entrepreneurship characteristic of original commanders and the heroic people's army, he was closely assisted by the fierce Russian cold. As a result, Napoleon I abandoned his command and lost his entire army. This

person, who was shamefully defeated, managed to reach Paris, exhausted by the persecutions in Neman, Poland and Königsberg. He was sentenced to spend the last years of his life in captivity on the island of Saint Helena.

Қирқ икки градус....., Гитлер акиллар:

“Бизнинг чекинишга қиш бўлди сабаб”

When we read the above lines, it becomes clear that recalling the history of Napoleon I is not G. Ghulam's original intention, if it is meant to look at the screams of the Nazi "genius" like the barking of a dog. Because, if you pay attention, Napoleon I and Adolf Hitler's personalities - claims to rule the world, their armies approaching the threshold of Moscow, and even both of them are afraid to answer for their actions - distant and recent history are logically related to each other. G'. Ghulam refers to this commonality in most of his poems. The analyzed poem "Winter" is no exception. The poet paid special attention to the high atmospheric pressure prevailing in Russia in this season, and the air temperature in some places getting colder. "A place where people and climate are united is a death sentence for fascism." It is clear from these lines that when G. Ghulam addresses history, people's strength, courage, endurance, and selflessness are very important in the struggle. At the same time, he defended the concept that actions on the path of the celebration of justice are supported by mother nature (God could not openly say that the reward is perfect - T.M.). Perhaps, he was able to make a poetic conclusion with complete confidence because he relied on strong national beliefs. In other words, he read the brutal death sentence against fascism in a loud voice. G. Ghulam intends to emphasize that the power of the people is stronger than the flood:

Нух тўфони энди оддий кулгудир

Халқим бу бошлаган юриш олдида,

Ёки яланг саҳрода туёқ изида

Тўпланган бир ҳовуч бемаза сувдир.

ends lines like This paragraph is from the poem "People" by the modern Uzbek poet Cholpon: "The people are the sea, the people are the waves, the people are the power, the people are the rebellion, the people are the fire, the people are the revenge... If the people rise up, I will destroy the power, let it stop. is close. However, under the concept of "people", Cholpon refers to Turkestan oppressed people who are thirsty for freedom, and G'Gulam refers to the "Soviet people" who rose up against fascism.

Undoubtedly, Cholpan's poetry is extremely high in terms of being saturated with national feelings. But with attention to the essence, G. Ghulam also cares about the freedom of the country and removing the shadow from its head. He believes that all the power is in the people and always calls to sympathize with him.

Unfortunately, G'. Ghulam, who lived in a turbulent and dangerous time, felt a great obligation to be extremely politically alert at every step. In particular, he did not hesitate to emphasize that he was always with the people, that he was completely cut off from the past. G'. Ghulam said that the great flood was caused by the heavenly rain and the water released from the four constellations of the earth, and the long-lived Prophet Noah (Surah Anqabut, verse 14) when his calls to guide his people went unanswered, he asked to punish the infidels (Surah Shuaro, 118-119) - verses) he knew it was the result. The main cause of the destruction was the servant's blasphemy against Allah, and

he was aware that the source of salvation is faith. However, while talking about the "flood", the poet felt the obligation to confirm that the religious stories are myths and the reality of today. In such places, his "I" league merged with "we". Today, it is better to interpret them in the form of the opinions expressed in connection with modern construction.

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THE PROBLEM OF ABSTRACT NOUNS IN FOREIGN LINGUISTICS

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ABSTRACT

In this article, the factors determining abstract nouns are put forward. In this regard, examples from the scientific works of major figures in world linguistics were analyzed and opinions were studied. In particular, the concept of abstraction (abstract) is one of the most vague and difficult to understand concepts, the problem of its definition, and where the border between the abstract and the concrete is located.

KEYWORDS: *Abstract Nouns, Name, Abstraction, Linguistics, Conceptual.*

INTRODUCTION

The concept of abstraction (abstract) is one of the most ambiguous and difficult to understand concepts. The problem of defining the abstract begins with the question of whether there is a clear idea of where the boundary between the abstract and the concrete lies. In order to fully consider this problem, it is necessary to refer to the information of other disciplines, such as philosophy, logic, and psychology. Abstraction is considered by logic in connection with various concepts. The "concrete/abstract" antinomy is one of the main antinomies in philosophy. Psychology studies this phenomenon in the context of the development of cognitive processes. The fact that the conceptual system combines knowledge from different representational modules shows the need to take into account the information of cognitive psychology. The different interpretation of the concept of abstraction in the field of the listed sciences is directly characterized by the fact that it is manifested in the same way in linguistics. Not every linguistic theory can prove that abstract names are specific, detailed, logical and objective concepts. At the same time, it is more reasonable to refer to ontology, which reflects formal models of the world, and to psychology, psycholinguistics, which is engaged in the construction of experimental models of the world, because the named types of models have the main common feature: they are both abstractions of the same aspects of experience. Human interaction with the world. L.O. Cherneyko points out: "Distinguishing part of the truth with a word and understanding the meaning of the word is different mental actions: in one case, attention (consciousness) is directed to an external object (if it is a specific name). In the other, attention is directed to consciousness". Apparently, the content of abstract nouns it is very difficult to connect with the fragments of reality separated by them. In terms of informativeness (giving information, expressing it), abstract nouns are considered incomplete, their semantic incompleteness and uncertainty are visualized with the help of mat. This is related to and explained by their semantic instability. From the point of view of logic, abstraction is complex as a concept, and in the elementary logical relationship between size and content, more meaningful features have smaller size, while smaller size features are more meaningful. This is the law of inverse relation in classical logic, according to which abstract words have less explanatory power than concrete words.

Cognitive analysis, unlike logical analysis, which involves going beyond actual linguistic meaning and considering linguistic meaning in relation to conceptual content. In the cognitive context, the greater manifestation of the meaning in speech determines the understanding of the language unit. It is important to note the difference between the conceptual domain and the intra-linguistic context, understood in terms of the lexical-semantic domain, which reflects the relationships within the paradigmatic system between language units. The lexical-semantic field refers to the relationship of a word to others in a certain semantic field. Therefore, in order to determine the meaning of one

word, it is necessary to understand its place in this field. The selection of a conceptual field does not require such a connection of the words that represent it, and according to Ch. Fillmore, it allows the word to be known even if nothing is known about other words in the lexical field [1, p. 62].

The difference between semantic and conceptual analysis is explained by E. Kubryakova, noting that their goals are not clear, while the first is aimed at explaining the semantic structure of the word, while the second goes to knowledge about the world [2, 85]. In order to analyze the conceptual content of abstract nouns, it will be possible to observe its expression in dictionary articles and thereby achieve the intended goal. As a result of this analysis, conceptual areas related to speech with nouns are identified. Determining conceptual areas allows us to determine which part of their content is related to the meanings of nouns, as well as to determine how nouns implement the corresponding conceptual areas, acquire different meanings in the process of activity. The appeal of dictionary meaning is that lexicographic descriptions take into account traditional, generally accepted ways of understanding a word, common to the language-speaking community, etc. Therefore, the analysis of vocabulary articles reveals the conceptual content of comprehensive knowledge. Following other researchers, we understand the definition of a noun as a structure of knowledge related to the object designated by this noun. In the definition, the word identifier is distinguished, which allows you to determine the conceptual field implemented by this noun [3].

The study shows that abstract words are defined in dictionaries linguistically: through each other or through concretization. It follows that named nouns are linguistic correlates of categorization units of different levels, and also, in this linguistic sense, approximately the same methods of semantic understanding, that is, the conceptualization of aspects of reality, are strengthened. It means to accept as units and thereby eliminate complexity. Analysis of conceptual areas represented by abstract nouns shows that the image of the world is human-oriented. Some definitions of abstract nouns have two parts. One of them reflects knowledge about the ideal object of the world represented by a noun, its properties, characteristics, components, the second reflects knowledge about the participation of this object in a certain type of activity, i.e. means the interpretation of the definition that prompts the noun to perform one or another semantic role in the propositional structure of the sentence. It is known that the subject represented by a noun means participation in a special activity that is reflected in the human psyche and is intended for him in reality. "Representation" writes E. Bates, - defined as awakening in memory various action procedures for working with an object in the absence of perceptual reinforcement from the object. Thus, the development of representation is related to the memory of lost objects and their spatial location [4, p. 95].

At the level of representation, such a natural participation of the object is actually manifested in the correspondence of the nominal and verbal components of the proposition, in their agreement of meaning. So, if the subject marked by a noun belongs to different types of classes, its natural use will be different, and the participating activity structures will also be different. This approach is not always true for abstract words. They can represent different objects of thought in the same context, see: occupies a place (work), occupies a place (space). Based on this, it can be assumed that a person's knowledge about the meaning of these nouns is less concentrated around the subject element of this meaning, that is, knowledge about real-world objects indicated by nouns is suppressed by other knowledge - knowledge of their functionality. In the semantic expression of these nouns, there must be a main component that stretches the threads to different conceptual areas, bringing them under the "body of one sign". The main concepts in the named concept are

primitive concepts, which are considered self-evident, self-sufficient, and cannot be defined. According to the theory of generative lexis, concepts should be considered as mechanisms of generation rather than sets of primitive concepts [5; 12; 13].

Reality is manifested in the conceptual system of a person, which acquires structure in the process of creating conceptual types based on the organizational principle of semantic roles. So, the main concepts are emotional, but not static, as in the above theories, so the concept of attitude - the word that represents it, cannot be understood as static, it is always dynamic; it acquires different types in the movement of each generation. Such concepts have some basic actuality, which constitutes their main content and is the basis on which it is possible to "try, add" to one or another piece of reality [6; 15, pp. 45-47]. Concepts of abstract objects can be considered a template, given the large number of fragments of reality reflected in them. Linguistics is an important element of knowledge, through which the meaning of an abstract word is revealed. According to traditional ideas and definitions common to all languages, nouns represent objects.

"The concept of abstraction has always been difficult to explain for linguistic semantics. Abstractions are not names of things, nor are they simple predicates or predicates. Perhaps they should be considered as names of difficult situations, and often they are used in sentences that contain a clear explanation of these difficult situations" [7, p. 348; 11, pp. 247-253].

THE MAIN FINDINGS AND RESULTS

In addition to Roget's use of abstract words in the naming of categories: classes (classes), subclasses (divisions), groups within subclasses, headwords dominate the synonymous article. In studies devoted to the study of the features that make up abstract and concrete concepts, the concepts of concrete objects include knowledge about the "internal" properties (properties, structure, material) of the object itself and abstract concepts include more subjective properties that express the emotional and evaluative attitude of the speaker, the object's belonging to a certain class includes descriptive taxonomic features [9]. As for the presence of situational signs in abstract and concrete concepts, which reflect the connection of the object with other objects, events, and its inclusion in the action, they are characterized by qualitative differences. Abstract concepts are more connected with knowledge about society and culture, spiritual and intellectual life of a person. In addition, abstract concepts are characterized by a large number of associative relations; subjects name more synonyms for representatives of abstract concepts. Perhaps one of the explanations for the lack of a single criterion for determining synonymy is that different types of concepts, in accordance with the above symbols that describe them, give different opportunities to the names that represent them to enter the synonymous line. It is very unlikely that the representative name of the concept of natural objects will have wide synonymous combinations. Thus, most of the synonyms representing these concepts are from the Oxford Learner's Thesaurus. A dictionary of synonyms shows hypo and hypernymic conjunctions. As an example, here are a few synonymous lines from the dictionary of synonyms [10]:

Shower, rainfall, monsoon, stone, boulder, car, vehicle, truck, van automobile; chair, seat, couch, bench, stool, pew, throne; envelope, file, binder, clipboard, portfolio.

Features that reflect function may be more prominent in natural type concepts. For example, in Roget's thesaurus, the noun can be found in the following sections: Class II Space, IV Motion, 1 Motion in General, 271 Carriers. This reversal of categorization is explained by the historical and cultural context: in Roget's time, horses provided the main means of transportation. Synonymy of

artifact names, in contrast to hypo- and hyperonymic relationships, is possible if information about the "internal" properties and main functions of the object is preserved. An example is the synonyms film and move, which are interchangeable in almost all contexts, except when they express knowledge of complementary functions: cinema is aesthetic, cinema is about entertainment. Compare: *an art film, a film festival, none an art *movie, a *movie festival.*

Psycholinguistic research shows that specific nouns that denote objects that a person encounters (uses) in everyday life have a high image ability coefficient. There is a very close relationship between the word that names an object and the image of this object. As can be seen from the above examples, changing the components of the image distorts it, creating a different image in the mind. The phenomenon of synonymy is based on the change of components of conceptual objects. As mentioned above, behind the abstract noun in the conceptual system there is a whole set of ideas united by a very general scheme of relations. It is possible to change the components of this complex of ideas without breaking this scheme, which gives rise to synonymous relations of language units. In addition, a certain regularity can be noted in the change of the components of the conceptual content. For example, a number of synonyms reflect the variation of the "level of expression" component, which, in turn, contains information about intensity, emotional perception, and duration. We describe the specified position with the following synonymous lines:

Attack, invasion, raid, offensive, aggression, certainty, inevitability, necessity, a foregone conclusion, a sure thing; acceptance, favour, assent, blessing, thumbs up, acquiescence; guilt, regret.

CONCLUSION

Thus, the synonymic productivity of an abstract noun is explained by the fact that its semantic potential cannot be reduced to one component, but contains additional information about various aspects of the situation.

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PRAGMATIC INTERPRETATION OF EDUCATIONAL DISCOURSE AND EXPRESSION OF DIALOGIC DISCOURSE IN THE COMMUNICATION PROCESS

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ABSTRACT

This article presents problems of discourse pragmatics, psychological-pragmatic factors of the use of language units in the speaker-addressee relationship, and the interaction of language and the human factor. The analysis of the discursive situation as a whole, that is, within the framework of educational processes related to the structure of the sentence, is expressed in the article on the basis of examples.

KEYWORDS: *Language Units, Addressee, Pragmatic Feature, Communicative Pragmatics, Discourse Pragmatics, Dialogical Discourse, Literary Language Units.*

INTRODUCTION

For a long time, until the middle of the 20th century, the fields of syntax and semantics were studied separately in linguistics, and there was a very clear difference between them: lexicology dealt with the semantic side of the language, and grammar (morphology and syntax) dealt with the formal-grammatical aspect. In modern linguistics, semantics and syntax have merged: on the one hand, interest in syntax has increased in lexical semantics, primarily in the works of representatives of the Moscow semantic school (Y.D. Apresyan, I.A. Melchuk, etc.); on the other hand, syntactic units began to be actively studied semantically (N.D.Arutyunova, E.V.Paducheva, O.N.Seliverstova, etc.) [1].

This situation is also reflected in Uzbek linguistics. A.Nurmonov emphasizes that since the 60s of the last century, the study of the relationship between the sign and the entity has increased, he mentions that such directions of linguistics as phonosemantics, morphosemantics, lexical semantics, syntactic semantics, which study the different level units of the language from a semantic point of view, have appeared. “The results of semantic studies have shown that the function of linguistic units in the speech process cannot be fully studied without taking into account the context, speech situation, speaking and listening persons”) [2].

THE MAIN FINDINGS AND RESULTS

It is known that N. Chomsky's ideas expanded the scope of research on the human ability to acquire language, as well as language use.

In the new era associated with generative linguistics, the interest in the ideas of behaviorism disappeared, the decisive transition from the structural paradigm to the generative paradigm was called the “Chomsky revolution” or the “second cognitive revolution”. Its characteristic feature was learning the language through established formal models. These models reflect the main parameters that describe the language. Linguistic ability can be learned through a certain system of rules based on the concept of a brain that is programmed to produce an infinite number of sentences from a limited number of words. Thus, N. Chomsky proposed the ideas of “mental grammar” and “universal grammar”. According to him, when studying grammar, one learns not the order of words, but the order of parts of speech. The proposal aims at a common scheme for all language grammars [3].

In particular, issues such as the problems of text-discourse pragmatics, psychological-pragmatic factors of using language units in the speaker-addressee relationship, the interaction of language and the human factor, caused the need to study communicative pragmatics. This requires researching

the discursive situation as a whole, that is, within the framework of all processes related to the structure of the sentence.

“Syntactic units within a sentence depend on each other and the language system in a syntagmatic chain, and are connected within certain paradigmatic relations” [4].

A specific syntactic device in the context acquires different semantic signs, contextual meanings, which requires a theoretical generalization of the relationship of form and content on the basis of the dichotomy of language and speech. This issue creates the need to determine the possible methods of syntactic units.

Theorists and practitioners look for observable speech phenomena that are persistent, stable, and complex types that are repeated by speakers of the language in the same way or with slight differences [5].

Sometimes there is a need to use a syntactic device with completely different semantics for a certain expression. In this case, the meaning expressed in a special way is accepted within the framework of the language norm. The same tool can be in its material-logical sense, as well as in a figurative sense, like a directly expressed unit. This case shows that language units express reality in a unique way, and in such cases, the compatibility between language units acquires a pragmatic character.

Therefore, not only the lexical units carrying the main meaning, but also the correct perception of the syntactic devices are important for the correct acceptance of the expression by the addressee. Each element in the structure of communication, regardless of whether it is big or small, main or auxiliary, has a certain importance in the emergence of a certain meaning and linguistic task, so that its insufficient evaluation by the addressee or misunderstanding leads to a misinterpretation of the thought intended by the speaker.

Linguistic units do not always come in their commonly used speech patterns, but sometimes acquire a special textual character, which aspect serves to convey a new pragmatic meaning. Grammatical form reflects the essence of meaning in one way or another. The basis of the modern cognitive approach to language lies in the idea of restoring appropriate cognitive structures in the forms of language units. The reconstruction is based on the underlying meanings of the linguistic form: what the linguistic form prompts reflects the cognition behind it.

You need to find a model that represents how the content is “actually” built. This approach requires attention to the processes occurring in the human brain. [6]. “In content syntax, the content of the sentence is considered to consist of two elements - objective and subjective content. Objective content is the proposition reflected in the sentence (it is also called dictum), and subjective content is the attitude of the speaker to this reality (it is called modus)” [7, p. 4; 8, pp. 262-264].

Dialogic Discourse is multifaceted in terms of purpose and content, form and conditions. For example, from discourse between casual communicants in a teahouse, to a scientific lecture in an auditorium, to a special-purpose conversation on television/radio, communication-intervention at the border is a variety of discourses. Dialogic discourse differs from other types of discourse by its culturological nature and legality, the influence of communicants on each other.

Participants of dialogic discourse are: speaker (communicator, informant) and listener (addressee). They will have a common goal of some specific practical significance. The goal of the speaker in the communication-intervention process is to convey information about something and influence people's psyche and morals, while the goal of the listener is to listen. Their common goal is to

exchange ideas. In turn, the speech situation of communicants differs according to gender differences, according to their cultural level, according to social status, according to age, according to education, according to their specialty, according to their social and spiritual world, and according to their pragmatic characteristics, and the speech situation in dialogic discourse is also different: on the street, on the phone, at home, on the bus. It creates different forms of dialogic discourse, taking into account many social factors, such as in (machine) and written speech (letter).

Discourse has emerged as one of the leading concepts in new research directions such as philosophy of language, sociolinguistics, psycholinguistics, cognitive linguistics, and pragmalinguistics based on anthropocentric principles.

Speaking of the structural layering of the syntactic device, how are they formed and manifested in the sentence model? the question arises. "An objective argument represented by a syntactic device, a story is a dictum. Some authors, using the terminology of logic, call it the term proposition. Modus expresses the relationship of the event expressed through the syntactic device to the existence and the speaker's relationship to the event he is expressing" [7, p.8].

The two aspects of language - oral and written - are always in relation to each other. Spoken language is the source of written literary language. Colloquial language is manifested in the form of dialogic discourse, and this discourse is structured on the basis of present response. But it should not be forgotten that spoken language does not mean only dialogue. Of course, they are interrelated phenomena, therefore, written and spoken literary language contain both forms of speech. According to L. V. Shcherba [9], colloquial speech occurs in the form of dialogic discourse. This ensures the naturalness of the dialogue. Language reveals its true existence only in dialogue. If we compare its oral and written forms, we can see that monologue is the basis of literary language. L.V. Shcherba examines the signs of the literary language and divides them into two groups in the form of different forms of the literary language and different forms of the business language and says that "Each form and each method is related to its syntactic feature to perform a certain task required by vital necessity" [10]. One of the characteristic features of dialogic discourse is the division of dialogic units into replicas, each of which has a separate syntactic structure [11]. A dialogic reply differs from a monologue in its size, focus on the interlocutor, and the presence of a topic boundary. Intonation has its place along with the means of forming dialogic discourse units and showing it as a communication unit: expressiveness, expressiveness, elliptical forms.

CONCLUSION

Syntactic construction of dialogic discourse can be divided into simple and compound sentences based on the characteristics of replicas. When we observe the compound sentences found in dialogues, its complex nature as a linguistic unit, its place on the linguistic level in this complexity, the grammatical form and connecting means of the simple sentences, and the diversity of its meaningful relations are noticeable.

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USE OF DREAM DETAILS IN THE POETRY OF ERKIN VAKHIDOV

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ABSTRACT

The expression of the national spirit of Erkin Vohidov's lyrics was analyzed in this article. The poems of the author were studied as an expression of the national spirit as special customs, traditions, dreams, and hopes of the nation. The scientific and theoretical summaries were made as a result of analysis of Erkin Vohidov's poetic invention which describes a spirit of the nation that represents literary-aesthetic views in his lyrics such 'Sympathy' and 'Dream'. In poems of Erkin Vohidov, the power of national style was studied.

KEYWORDS: *Poetry, National Spirit, National Character, National Consciousness, Analysis, Artistic Interpretation, Poetic Interpretation.*

INTRODUCTION

Erkin Vahidov lived by the dictates of his heart and wrote what his heart dictated. He believed that in life, not to do things that are not dictated by his conscience, faith, or contrary to his views - "there is no greater happiness than this"¹. "Literary people have always fought for the freedom of the soul and freedom. There were times when tongues that spoke the truth were mute with remorse. In the works of the poet, the symbol of the self-deceiving nation was reflected in a number of poems in a unique way.

Ibrahim Gafurov wrote in the ²pamphlet "Mangu latofat" that "the awakening of national consciousness means the awakening of patriotism, the awakening of the desire for freedom, the beginning of knowing one's rights and responsibilities ." Our national consciousness began with a strong criticism of national feelings. All our intellectuals, who came to the arena with criticism of the nation, came to see the countries of the world. They became aware of the rapid changes in the world. They looked at their situation. Then a painful, pitiful, bitter truth appeared in their eyes. They looked at the core of the nation. They saw that the core was healthy. "They realized that to make a healthy core strong and viable, only and only education is necessary - the education of national feelings and national consciousness strongly oriented to the goal," writes the same truth. It was the highest, noble goal of the poet to raise this healthy core to a height that the nation could be proud of. He does not tire of emphasizing that he is a part of his people that burns like fire in his heart, the poet says that he is a "rebellion born from the heart" and wants to be a salve for the pain of his people that has been burning for centuries. . In the poem "Darddoshlik".

...Life is cruel and time is cruel,

Unacceptable oppression of nature.

We will have a legacy

Desolate fields, rivers without water?!

No! I can't believe it! Have faith! There are people

Text will and golden head .3

to his people, expresses his feelings of confidence in the text's will in sharp and sharp verses.

The bright and beautiful future of the nation depends to a large extent on the people of knowledge and intellectuals, who are at the forefront of the nation. However, as the poet wrote in his poem

"You don't touch me", "If everyone looks for prey and lives in the style of "you don't touch me, I'll touch you", when crows teach nightingales to sing, society will decline." keeps catching up. Any "healthy core" will be damaged by such carelessness and it will be difficult for it to return to its original state. The artist took into account the fact that "not everything is true" (A.Navoiy) in the period when telling the truth caused serious problems. skillfully uses the "dream" detail. It is said that the poet is in the dream of time,

*...The storm, the steppe,
The environment is open.
...Every man to himself
Traces are bait.
For Devpechak
Loud suckers.
...In a honey box
Pumpkins.
get dressed
Hold a stick in your hand,
Song teacher
A crow to a nightingale.
...Slaughter sheep and write
Full table.
Clean the dirt
Guest making.*

And in life... The words of the poet who woke up in shock at the evening meeting - sour words, the response to be given in response - all this breaks his heart, when the opportunity to say the right word is lost, the poet is the most for himself. "soz"i - decides to become blind and deaf:

*The saddest thing is that I am deaf.
My eyes do not see.
I said: by all means
Don't wear the shirt upside down.
"I will not touch you,
Don't touch me."*

But the poet's boyish pride and human responsibility ignite the fire in his heart:

*The nerve exploded
Enough patience.*

He invited me

An inner voice:

"If you are honest,

Hold your tongue!

Let it end, let it disappear -

"Don't touch me!"

Lying is one of the vices that destroy society. Human beings are creatures, and it's no secret that relationships based on lies are always exposed and end in disaster. The famous writer of our nation Gafur Ghulam's story based on the fairy tale "Three Lies in Forty Lies" is well known and popular. The poet paints the character of Shum Boy, the favorite character in the work, in new colors, the "modern" Shum Boy has adapted to the new era, and his requirements are also "different: now he is not a liar, but worries people with his honesty, because this is the truth. those truths have become the way of life of the society, this system is such that in it

"The one who cheats is not harmed,

The deceived will not die.

You don't have to be that boy,

Lies are easy these days.

The newspaper is full, the book is full,

Majlis is full of lies.

One assembly - the secretariat,

One gathering is the presidency.

State work was a lie,

Politics was a lie"...

In his poems, Erkin Vahidov sympathized with the pain of the people, and the fact that a broken club on the head of ordinary working people made him smile, but in fact, this false system that came to the poet's head caused him to lag behind the development of tens and hundreds of years. skillfully expresses everything as a satirical expression of bitter truths.

"In Erkin Vahidov's current journalistic and political lyrics, elegance, critical tone, and uncompromising words against moral defects sound more and more sharply. His poetry today does not shy away from telling the sharp, bitter truths of our life, which serve to cleanse us from vices, to educate people through these truths, to give activity to their emotional views,... in educating with true words, he uses narration, he is using an anecdote, an open slogan", writes Ibrahim Gafurov in the foreword of the poet's collections "Love" and "Loyalty". In fact, in the poems analyzed above, the method of using artistic details characteristic of folk oral creativity - dreams, narratives, fairy tales as artistic tools - served as a factor that reveals the purpose of the creator and conveys it fully to the reader.

In the analysis of a series of poems of the poet called "Dream", such detail is aimed at revealing the main content. The poem "Dream" written in 1980 describes the author's "terrible" dream: it is said that some writer is going to write a novel and "I am his hero".

*Think of me as a writer
I'm adding features that are not there.
Incalculable with no logic,
At my discretion.
He ne desa parrot example
I'm talking too.
Jumping over cliffs
I stumble on a straight road.
Beloved without luck
Moaning when you need to come out.
I'm giving a speech, for example,
Newspaper headlines...
Gradually I became dizzy
To Bozinga's doll..
I'd rather die than today
Did you catch a knife...
God saved this time
I woke up with a start.*

After reading a novel, the poet, who opens his eyes with gratitude, realizes that he had such a "terrible" dream. In the words of Abdulla Oripov, "When I think about it, we have lived through strange times: until recently, people who were ambivalent about their appearance, were constantly arguing about the form or the content in literature." Of course, another meaning was hidden at the heart of this debate. That is, skill, art is not necessary, repeat our idea even if it is naked! Due to this pressure, some talented people could not show their unique skills. In school textbooks, technical manuals such as "Wrap cotton, clean sweat, don't let it stay in your groin" and soulless words were presented as examples of poetry.

Similarity to the heroes of such a one-sided work - a hero who repeats the writer's words like a parrot, not his own words, who speaks not the sincere words of his heart, but a stereotyped speech like an official article in a newspaper. the author who knows better is comforted by what he sees. At the same time, if we pay attention to the meaning of the poem, "...the world we see and feel is a whole, that is, the soul lives inside the body, so that we can call the two together as a perfect being." we confess. In Erkin Vahidov's poetry, the treasury of eternal themes is penetrated through the key of specific time and space. Erkin Vahidov's poetry fully embodies the sights, sounds, and sounds of

the difficult, sometimes dreamy, sometimes tumultuous, sometimes proud paths that our nation has taken and is taking during the following periods. ⁴(A. Oripov)

The poet's second poem of the same name was written in 1991 and artistically expresses the period of transition from the totalitarian system of the Soviet era to the complex stage of national independence in short and succinct lines. This poem, which is not very large in size, attracts the reader's attention with its artistic and philosophical perfection.

It's been a month

Repeatedly

I have the same dream.

He was dozing in my dreams

I walk in El.

I sleep with them,

I'm going step by step.

I say this is a dream

wake up i say

I can't wake up.

Every night like this

Falak gave

This is torture.

oh my god

oh my god

Is the night so long?!

The "sleeping country" in this poem is a country that has lost its chosen path and is sleeping like a nation that has lost its identity. Is this the totalitarian regime's nonsense about the "third world danger" to keep it in the "Kingdom of Fear" and to distract from the budding processes of self-realization?! Is it the brain of the people who suddenly became dizzy from the truths that were not told during the years of recession?! The suffering of the poet, unable to wake up, is a process related to the awakening of his contemporaries from sleep and ignorance. possible "For example, I consider the time when I lived with the idea of communism as a world of ignorance, a world of ignorance. Just ignorance. Because this was the period of keeping our people ignorant of our classics."⁵

There is always a red line in the works of Erkin Vahidov: these are verses that reflect the poet's vitality in the grief of the people, in the anxiety of the people, in his concern for the future, he does not recognize his condition. It's not just living by loving him, honoring him and expressing his love! This is a great responsibility on the shoulders of a person who grew up eating the bread and salt of this nation! Heartaches of a selfless, patriotic person who sacrificed his life so that his descendants would be worthy of their ancestors tomorrow! If you don't see a person, it's a pity for the people who don't have me!

Professor Nurboy Jabbarov, in his analysis of the verses written by His Holiness Navoi in the spirit of leadership, writes: "To love the great nation to which one belongs, to consider the happiness of the nation as one's own happiness, and to consider its sorrow as one's own sorrow is one of the important conditions of maturity. In the works of Hazrat Navoi, who is the epitome of perfection, this idea is in the leading position. Just one example:

Erur chu olam ichra joh fani, a good horse will feed,

So, when you see yourself in peace .

That is, career, wealth and world are temporary, and a good name is eternal. After that, when you see yourself humble, that is, when you have reached a high position, get into the habit of taking care of the needs of others - this is what the great sage wants to say! In fact, this is what real leadership requires."⁶

As the author wrote down his feelings on paper, as he admitted, "In fact, we forget that poetry is not admonition, promotion, but the vibrations of the heart." ⁷In order to realize these heartbeats, to make them the property of the nation, to take a place in the heart of every Uzbek, a number of schools of creativity have been opened today, where the talents who should become the pride of the nation are studying by drinking water from the roots of our original literature.

"I think that poetry becomes great poetry only when it reaches the world level, the level of literature. If poetry becomes the property of the nation, if the peasant reads it, the academician enjoys its magic, if everyone understands it at their own level, then I respect that poetry⁸, "says the poet. The poet, who has benefited from the vast oceans of literature and considers our national literature to be worthy of resounding on the stages of world literature, said: "I always wish perfection to my people. "I wish that he will be one of the high-minded among those living in this age, that he will reach such a level and that he will have a high attitude to books, world literature, and culture," he says. This wish inspires the entire Uzbek nation for centuries and pushes it to higher heights.

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SOYA MILK USING FOR REARING OF CYPRINIDS LARVAE IN UZBEKISTAN ENVIRONMENTS

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ABSTRACT

Common carp (Cyprinus carpio), grass carp (Ctenopharyngodon idella), silver carp (Hypophthalmichthys molitrix) and bighead carp (Hypophthalmichthys nobilis) larvae were reared in monoculture in earthen ponds and fed with soya milk. Day before feeding, soya beans were soaked in water, in 9 hours they were grinded with some water for soya milk production. For one month, 15 kg/ha of soybean was applied in each pond. In a month, silver carp reached 1.0 - 2.1 (on average 1.49) g, common carp – 1.0 – 2.5 (1.43), grass carp – 1.3 – 2.7 (1.81) g, bighead carp 1.1 - 2.0 (1.61) g. Food conversion rate of soya milk was 1.6 - 9.8, fry survival rate was 41 - 45 %.

KEYWORDS: *Soya milk, common carp, silver carp, grass carp, bighead carp, aquaculture, Uzbekistan.*

INTRODUCTION

Such cyprinid fish species as common carp (*Cyprinus carpio*), grass carp (*Ctenopharyngodon idella*), silver carp (*Hypophthalmichthys molitrix*) and bighead carp (*Hypophthalmichthys nobilis*) are popular in the global freshwater aquaculture including Uzbekistan (FAO, 2018, Kamilov et al., 2003, Kamilov, Yuldashov, 2020). Those species are cultured in small earthen ponds (up to 5 ha) filled with fresh water. Usually organic and mineral manures are used for natural food base development during larvae rearing. Promising way to improve aquaculture is to find alternative fish feeds. Cyprinids larvae feed small size plankton organisms. Soy is promising source of fish feed by the high content of omega-3 fatty acids, high protein and unsaturated fat content (Aquaculture in China..., 1989). The goal of this study was to adopt cyprinid larvae rearing technology to brackish water with the administration of soy milk on growth performance of cyprinids larvae.

MATERIALS AND METHODS

From 5 June to 27 June (2020), silver carp, common carp, grass carp and bighead carp larvae were reared in monoculture in the four earthen ponds having an area of 1 – 3 ha in fish farm “Navruz kut barrakasi” located on the bank of Central Drainage Collector in Syrdarya region, Uzbekistan.

Three-days-hatched larvae were obtained from nursery (Namangan region, Uzbekistan) and stocked to the ponds. The week before stocking, quicklime (300 kg/ha) and dung (5 t/ha) was spread throughout dry pond bed and fine filter was set on inlet sluice in each pond. Three days before stocking, pond filling up with water was begun; in stocking day water depth in lower part of pond was 10-20 cm, upper part was still dry. Larvae hatching occurred 3.06.2020; 3-day-old larvae of each species were stocked using routine method (Sbornik ..., 1986).

In the evening before using, soybeans were soaked for 7 - 9 hours in water (water temperature 25-30°C); in the morning just before using, they were grinded with some water for soya milk production (fig. 1). Soya milk was spread during one hour after grinding. Soya milk was spread evenly into the ponds since 2 days before larvae stocking and then everyday during the whole experiment. In total, 10 kg of milk was produced from 1 kg of soybean; 15 kg of soybean was applied to a 1 ha pond area in each pond.

Water quality parameters were studied daily by using portable thermooximeter YSI Pro.

Fish were weighed to the nearest to 0.01 g every week. Growth performance and feed utilization parameters were determined as follows:

- Weight gain (g) = $W_2 - W_1$, where W_1 (g) – the initial average (for each pond) body weight, W_2 (g) – the average (for each pond) final fish weight;
- Relative growth rate (g/day) = weight gain / t, where t – period in days;
- Specific growth rate (SGR) (% per day) = $[(\ln W_2 - \ln W_1) / t] * 100$, where ln – natural log;
- Feed conversion ratio (FCR) = feed intake (g) / wet bodyweight gain (g);

Data were analyzed by one-way analysis of variance (ANOVA) with “R” statistical software. Statistical significance was determined at 5% ($P < 0.05$).

RESULTS

In the first week, the water was concentrated near the outlet sluice, it warmed up well which made it possible to effectively use soy milk on relatively small area. On June the 10th, pond bed was filled by water; on June the 25th, water depth reached 1.5 m near outlet sluice (the deepest part of pond) and 70-80 cm near inlet one.

Hydrochemical regime of ponds: The water in the pond warmed up well: on June the 10th at 8-00, the water temperature in all ponds was 15.8 ° C, at 16-00 - 25.6 ° C, at 20-00 - 17 ° C; On June the 25th, the temperature was noticeably higher during the day: 25.2 ° C, 26.8 ° C, 31.5 ° C, respectively. During the experiment, pH varied from 6.9 to 8.1. During the day, the temperature increased by the second half of the day (Fig. 2), and the pH increased at night (Fig. 3). Both indicators were within the normal range. The salinity of water in the pond varied 2.6 - 3.5‰, i.e. was brackish. The content of dissolved oxygen throughout the month varied from 3.5 to 5.9 mg/l during the day.

Fish behavior and growth: Starting from the second week, when applying soy milk, it was seen that large flocks of silver carp and bighead carp threw themselves into the forming white clouds of milk in the water and actively swam in it. Common carp and grass carp were active when adding milk; they did not create flocks, but approached the places where milk was introduced. The fish were fed individually. Later, it was noticeable that the common carp kept (especially from the second half of June) in the places where milk was introduced.

The control catch, carried out on the June the 9th, showed that silver carp larvae reached 120 -140 (on average 129) mg, bighead carp – 120 – 150 (140) mg, common carp 120 – 150 (139) mg, grass carp – 131 – 200 (161) mg.

The control catch, carried out on the June the 27th, showed that silver carp fry reached 1.0 - 2.1 (on average 1.49) g of the total weight of fish, bighead carp 1.1 - 2.0 (1.61) g, common carp – 1.0 – 2.5 (1.43), grass carp – 1.3 – 2.7 (1.81) g.

Fry survival rate of silver carp was 45 %, bighead carp – 42 %, common carp – 49 %, grass carp – 43 %.

Growth performance: Average of initial weights, final weights, weight gains and other growth performance parameters of cyprinids larvae are shown in Table 1, so as growth performance and soy milk utilization parameters.

TABLE 1 GROWTH RESPONSE AND FEED EFFICIENCY OF CYPRINID LARVAE WITH APPLICATION OF SOYA MILK

Parameters	Silver carp	Bighead carp	Common carp	Grass carp
Initial individual weight, g	0.004	0.004	0.005	0.004
Final individual weight, g	1.49	1.61	1.43	1.81
Individual weight gain, g	1.486	1.606	1.425	1.806
Individual relative growth rate, g/day	67.55	73.0	64.77	82.09
Individual specific growth rate, % per day	26.91	27.26	25,71	27.79
Initial total biomass, kg	6,4	2,0	5,0	2
Final total biomass, kg	894	338,1	700,7	389,2
Total biomass gain, kg	887,6	336,1	695,7	387,2
Biomass relative growth rate, kg/day	40,35	15,28	31,62	17,6
Biomass specific growth rate, % per day	0,22	0,23	0,22	0,23
FCR of soy milk	3,72	9,82	1,58	2,84

It can be seen that indicators of different species individual growth were close to each other, i.e. the larvae of different species studied grew on average the same. Indicators of ponds with different species differed in size; that is due to the fact that a different number of larvae were planted in the ponds so as soy milk, lime and mineral fertilizers were applied per unit area of the pond. In those ponds in which more larvae were planted, the final biomass, biomass increment, and relative biomass increment were higher, while food conversion rate (FCR) was significantly lower.

DISCUSSION

Cultured cyprinids are among the 4 most productive fish species in the world (FAO, 2018). They feed organisms of natural food base in pond and occupy the initial rungs of the food chains in the ecosystem.

In the temperate climate of Uzbekistan, the egg incubation carried out in May - June, the rearing of larvae to fry - in June, i.e. at the beginning of the optimal temperature conditions for the growth of these fish (more than 20-22 ° C). Such a favorable period lasts only 3.5 months, and then the water temperature cools (16-20 ° C), the growth of suumerlings slows down. From late October to early November, wintering conditions begin with a complete stop of fish growth. Thus, in order to use the short growing season and realize the growth potential of the species, the fish farming strategy is based on ensuring the aggressive growth of plankton biomass through the application of fertilizers.

In the conditions of the country, the accepted norms are as follows: stocking density 1-2 million pcs/ha, larvae grow up to 30-50 mg in 20 days, survival rate 40-50% (Sbornik..., 1986). In Uzbekistan, since the 1980s, the following version of this technology has been used: in June, larvae of different species in monoculture are grown to fry weighing 0.3-1 g (Kamilov et al., 2003). In July, nursery ponds are totally harvested, and fish of different species are stocked in polyculture (silver carp, common carp, grass carp and bighead carp); until the end of the growing season, summerlings are grown to 25 g on average.

Chinese aquaculturists have paid attention to soybeans as protein-rich culture.

The beans are soaked in water for 6-7 hours (Aquaculture ..., 2018), with the addition of water, they pass through the equipment for grinding with the addition of water (7.5 - 10 kg of water per 0.5 kg of beans), the resulting soy milk is sprayed in a pond with larva. In China, soy milk is made from soybean that has been soaked in water and then grind with some water. The optimum soaking time is 6-7 h at a water temperature of 25-30°C. When grinding, it is proper to add some water so that 7.5-10 kg of milk can be produced from 0.5 kg of soybean.

In Uzbekistan, there is no experience as of soymilk using in pond aquaculture, so of rearing larvae in brackish water.

Our experiment has shown that:

(a) It is possible to successfully grow cyprinids larvae to fry on brackish water of drainage channels network (salinity up to 3.5 ‰) using a set of measures to stimulate the natural food base (plankton) development;

(b) Soy milk may be a very promising alternative of feeding carp larvae in earthen ponds.

The results obtained in experiment are in good agreement with the norms of pond polyculture for the south zone of temperate climate:

- Survival rate of fry was 41-45%;
- Fish growth was high; the individuals had fast growth (fry reached more than 4 g in compare with recently norms 0.3-1 g).

As we can conclude, a portion of the soybean milk is consumed by the fry; most of it serves as a fertilizer. Soybean milk gives a more stable water fertility than green manure.

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Fig. 1. Pond manuring and water filling before larvae stocking (on the left) and soya milk daily preparation (on the right)

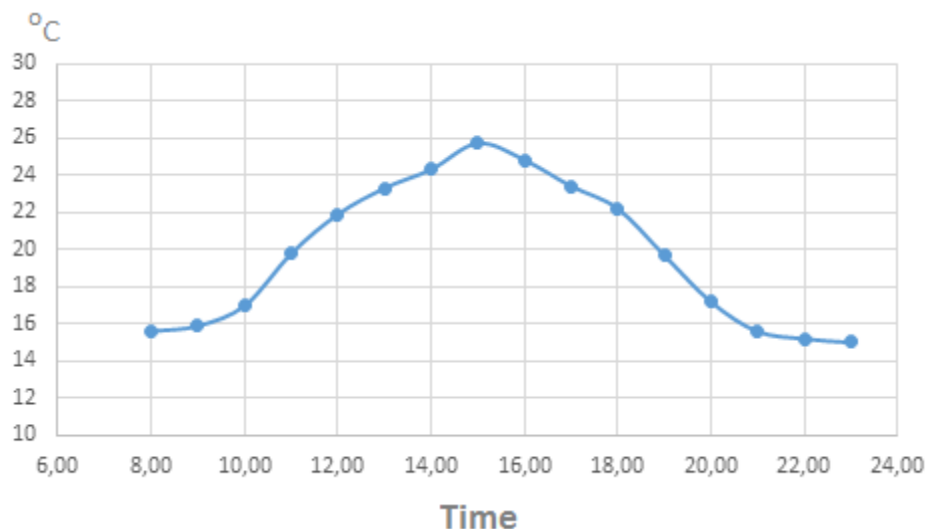


Fig. 2. Daily dynamics (June, 14th) of water temperature in pond No. 2, Central Golodnostep drainage collector, Syrdarya region, Uzbekistan

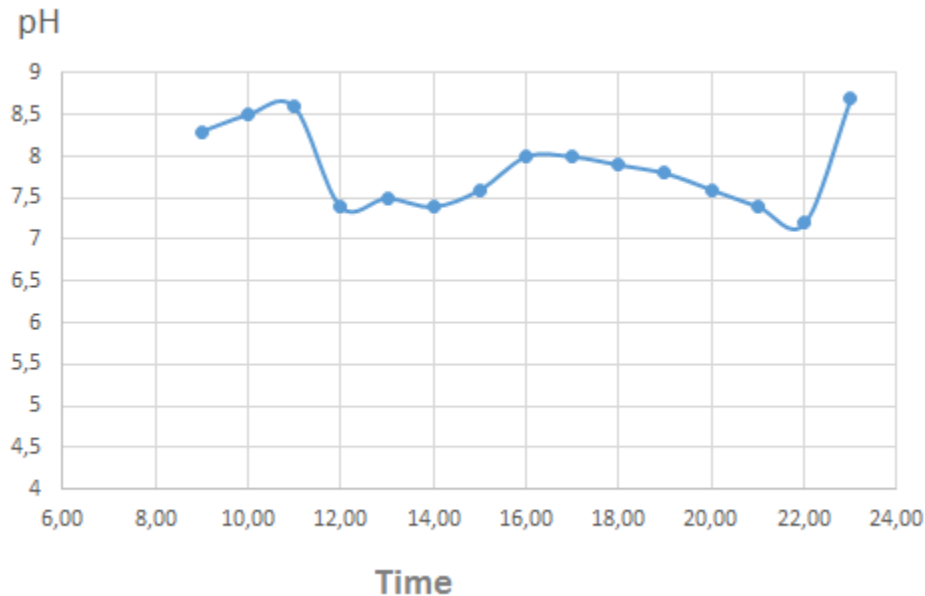


Fig. 3. Daily dynamics of hydrogen potential (June, 14th) in pond No. 2, Central Golodnostep drainage collector, Syrdarya region, Uzbekistan

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DRUG SUBSTANCES AND THEIR EFFECTS ON HUMAN HEALTH

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ABSTRACT

This article highlights the negative effects of drugs on the human body in order to prevent factors that negatively affect the health and lifestyle of the young generation.

KEYWORDS: *Narcotics, Natural And Artificial Drugs, Psychotropic, Stimulating, Sedative Substances.*

INTRODUCTION

In order to prevent factors that have a negative impact on the health and lifestyle of the growing young generation, one of the tasks performed by the spirituality of educational institutions and medical staff in cooperation is to provide students with a healthy lifestyle during the educational process. Providing knowledge about drugs, as well as providing excellent understanding of drugs and their effects on human health, urging them to be aware in preventing their addiction, should form the basis of education.

There is a lot of evidence that the history of drug addiction began in ancient times. Opium was used 600 years ago, and its hypnotic effect was known to the Mediterranean peoples in the 18th century BC. Hippocrates, the father of medicine who lived before Christ, used opium to treat diseases.

Alexander the Great brought the poppy plant to South Asia in the 4th century BC. A solution made from opium was called Laudanum. This solution was used for cough, colic, insomnia, pain, bleeding, weight loss, and weakness. In ancient times, opium was widely used in medicine. Since the second half of the 19th century, narcotic drugs have been used in complex surgeries. Opium was given to the patient for pain relief after surgery. Until the discovery of powerful antibiotics, gonorrhea patients were treated with opiates.

Due to the increase in drug addiction, the supply of drugs to treatment facilities is decreasing. At the beginning of the 19th century, Friedrich Sertuner in Germany and Armand Segen in France received morphine for the first time. They started taking morphine from a certain type of poppy plant. Morphine has a sedative effect.

In the 30s of the 19th century, the second drug opium-codeine was obtained. This drug has the property of leaving pain. Over time, opium and its preparations began to spread widely in Europe.

In Asian countries (Iraq, Pakistan, India, Egypt, etc.), the use of opiate smoking is widespread. Heroin was later isolated from opium. Heroin is 48 times stronger than opium. Many capitalist countries prefer to sell drugs at high prices instead of using them in medicine. The huge amount of money coming from drugs did not fail to interest the people in high positions of this country.

In Sweden, 26 out of 100 18-year-olds use drugs. 49,200 of the addicts in the USA are taking heroin. In Japan, over the past 7 years, the number of drug addicts among young people has increased 10 times.

70 percent of the poppy grown in the world is grown in Afghanistan. In 1999, Afghanistan produced and sold 8,000 tons of poppies.

Drugs are taken in two ways.

1. Drugs obtained from various plants
2. Narcotic drugs obtained artificially from various chemical substances

Poppy, hemp and other plants contain narcotic substances. The Bangidevona plant also contains a euphoric substance. In addition, tobacco also contains narcotic substances.

Narcotics are divided into the following groups depending on their effect on the body:

1. Tranquilizers: opiates, narcotics and hypnotics.
2. Stimulating drugs: ephedrine, phenamine, etc.
3. Mind-altering means affecting the mood; some psychotropic substances, euphoric cannabis preparations and narcotic volatile substances.

Narcotics can include substances obtained from the hemp plant: cannabis, marijuana, kif, bang, husus, plan, kharas, dagtas, as well as morphine preparations, cocaine, as well as ethanol alcohol, nicotine and other drugs.

They smoke, chew, and drink cannabis. The effect of cannabis is felt after 15-30 minutes: first, there is a lot of salivation, dizziness, then these unpleasant sensations pass. Then the appearance of taking hashish develops. When consuming hashish, heat, hunger, heat in all parts of the body, loss of body balance, a person jumps, dances and other situations occur. During this, the drug addict laughs a lot and changes his body position. Thoughts are often exchanged, speech is broken. The relationship of the smoker with the people around him is lost. The addict becomes angry and impulsive. Different things are visible to the eye. This is the first, arousal stage of hashish intoxication. And then the second stage - depression, cheerfulness decreases, fantasy disappears, thinking is sharply inhibited. Then fear and bad thoughts arise. In severe cases, deep sleep, weakness and apathy occur.

Consuming hashish can cause psychosis, visual and auditory hallucinations, and jerky movements. A person develops psychopathy. A drug addict is separated from friends and comrades. Then he becomes disabled.

Morphine preparations are obtained from the poppy plant.

0.3-0.5 g of narcotic substance kills a person. A person can take more than 10 times the dose due to getting used to it. Due to the fact that the drug addict takes such a large dose, euphoria is created in him. After taking the drug, the addict's mouth becomes dry, general weakness is observed, body heats up, various noises are produced in the ears, headache, sweating, urination increases, breathing changes. His body begins to turn blue, he has bloody diarrhea, his body itches, red rashes appear on his skin, and he begins to fall into a deep sleep. As a result of chronic intake of narcotic drugs, he feels as if he is flying in the sky, different things appear in his eyes, after 30-40 minutes, euphoria; drowsiness, drowsiness, and euphoria begin. After giving up the drug, he can go without taking it for 5 days. In this case, the addict experiences sweating, yawning, tears, vomiting, nausea, rapid breathing, pain in the muscles of the arms and legs, and weight loss. This condition is called abstinence. Abstinence causes restlessness, fear of dying, sleep disturbances, nightmares, aggressiveness or apathy.

After smoking marijuana (cannabis), at first there is a feeling of well-being, pleasure, and indifference. At a high toxic dose, stupor, not feeling the weight of one's own body, impaired movement lasts for 4-8 hours. In the period of second excitability, indifference to the surrounding people, disorganization, stuttering, sharp, decreased mood, etc. appear.

The origin of drug addiction due to taking sleeping pills. As a result of frequent intake of sleeping pills, a person gets used to them and becomes addicted to them.

Drug addiction.

Drug addicts are legally not included in narcotics, but a person gets used to it.

In order to increase the excitability of the nervous system, or when tired, work capacity is reduced, taking Phenomin or benzedrine drugs to avoid sleep, drug addiction often develops. A person gets used to these drugs after taking them often. He wants to take these drugs to improve his mood. Sometimes a person can become drunk after drinking coffee or bitter tea. If you do not drink coffee or bitter tea (chivir), insomnia, headaches, nightmares, and tremors may occur. After 30-40 minutes of drinking bitter tea (chivir), "getting drunk", increase in good mood, increase in elasticity is observed. It can increase work capacity and satisfy fatigue. As a result of chronic intake of Chivir, sleep, mental disturbances, and loss of interest occur.

Polynarcomania.

Polynarcotics is taking more than two drugs. A person can take drugs along with alcohol. For example, alcoholism + smoking + morphinism, or alcoholism + drug addiction + smoking. Treatment of drug addicts Such patients are treated for 60 days in a narcological or psychiatric hospital. Addicts are unwilling people who are afraid to stop taking drugs.

Care should be taken especially in the last 2-3 weeks of treatment, because during this period the addict wants to take the drug very much. During this period, patients are neglected, they complain that the treatment is not giving good results, and they look for ways to leave the hospital.

Treatment of the patient should be carried out together with psychotherapy. Medical staff should assure patients that they will recover, and explain that drugs are very harmful to the body.

Drug addiction treatment is carried out in 3 stages. The first stage is to stop the patient from using drugs. There are three quick, slow and sudden ways to withdraw from these substances. Sudden withdrawal is often used in young people. Gradual withdrawal is used in the elderly and the elderly.

The second stage is active treatment, psychotherapy and hypnosis are used. Also during this period treatment with labor is used.

The third stage is the continuation of the treatment of the patient at home, in which the patient is under the control of the dispensary.

Strengthening therapy includes the following: in the first year, the patient will be in a dispensary and attend once a month; in the second year, he should go to the dispensary twice a year, and in the third year, once every 4 months.

1. Treatment of drug addiction patients is like treatment of drug addicts. Hypnosis treatment gives good results. Hypnosis sessions are repeated daily for up to 10 days.

Addiction and drug addiction prevention.

In order to realize all the plans you want to make in your future life, whether you are a girl or a boy, first of all, each of you is healthy and harmoniously developed in all aspects, including physically. You need to be. The light shines from the face of a healthy person. Adolescence is characterized by the rapid development of the body's musculoskeletal system, cardiovascular system, endocrine glands and other systems. As young men and women reach puberty, they begin to show characteristics such as personal inclinations, various delays, being overwhelmed with emotions, being interested in what adults say, and acting like a grown-up. Some young people, when left to their own devices, indulge in sexual feelings, start smoking and even take some drugs. As a result of this, they start to behave contrary to the norms of morality, they start watching immoral video films with passion. Sometimes they get into bad ways. In order for students not to get used to harmful

habits, it is necessary to encourage them to be good, to be polite, not to smoke, not to use drugs, in the family, in student houses, in universities.

As a result of the consumption of narcotics, moral norms are violated, hooliganism and crime arise. Whether a young man or a girl becomes a drug addict depends first of all on himself and then on the people around him. There are many reasons for becoming an addict. A teenage boy or girl's desire to have fun, the influence of their peers, joining and staying in groups, some unpleasantness in the family, shortcomings in the family, disappointment in romantic love, and others are the main factors in becoming a drug addict.

Some young people, unable to control themselves and unable to cope with certain difficulties, enter the path of drug addiction.

There is a proverb in our people that says, "If you walk with good, you will be happy, if you walk with bad, you will be ashamed."

Every teacher of the university, especially the team coach, should know the physiological, psychological and physical changes that happen to a person who consumes drugs, these are 10 signs. The task of university or district doctors is to find young people addicted to drugs and treat them in time. Any young man or woman who wants to get rid of such a harmful habit can be treated. When it comes to raising a healthy generation, it is said that it is necessary to take all measures.

No one pays attention to young people whose behavior is like mercury, they don't pay attention to it, they don't pay attention to it, they seem to be neglected. Such young men and women are well received by the group of drug addicts and treated with kindness. This is how they become close to drug addicts. As a result, such a young person becomes a drug addict. Parents' disobedience and habit of smoking causes young people to become smokers.

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Victory over drug addiction. This means, first of all, creating healthy conditions for every person based on the creation of a healthy society, inculcating the teachings of Islam and the Holy Qur'an, religious and secular teachings, especially in the minds of young people.

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THE FORMATION OF VALUES OF MUTUAL EQUALITY IN FAMILY RELATIONS

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ABSTRACT

This article discusses the couple's qualities that underlie family values, such as mutual respect, attention, affection, mutual support, and solidarity. These values also emphasize that in society, in

the family, women have equal rights with men, and women are respected as equal members of the family, and society is one of the priorities

KEYWORDS: *Values, Traditions, Family, Society, Social Environment, Gender, Equality, Legal Consciousness, Legal Culture.*

INTRODUCTION

Women, who are an active part of society, have always worked side by side with men to create material and spiritual blessings. Many examples can be given from history about the intelligence, courage and tenacity of Eastern women. That is why in all countries with high spirituality, women are honored as family heads and mothers, equal members of society, and their freedom is protected.

In the holy book of Zoroastrian religion, "Avesta", the issues of family law, the role of women in society, and the position of the mother in the household are specially noted and explained in different places with different relationships. In Zoroastrianism, special attention is paid to the education of girls. According to the Zoroastrian doctrine, every parent should ensure that their daughter knows all the trades of her time until she reaches adulthood, teach her how to earn a living, and raise her to be pure in faith. On the one hand, this makes the work of the parents easier and ensures that household chores are always organized, clean, and waste-free, and on the other hand, it creates a foundation for ensuring the well-being of the house where the girl falls, earns their respect, and ensures the strength of the new family. For this, the girl should be perfect both mentally and physically. In this, the role and position of the mother is very important.

In many places of "Avesta" you can find direct women's anthem. For example, in verse 3 it is said, "We praise the chaste raptors and ravans of all women and men", while in Yasht, we read the thoughts "We praise the ravishers of the souls of pure and energetic women and men." As for Zarathustra, he says that "to insult the rights of women is a bad deed; it is a sign of ignorance" [1.S.110].

Our ancestors strove for women to have equal rights with men in society and family. In the 53rd chapter of "Avesta" the duties of Ahuramazda and Zoroastrian pands in this regard are listed. Judging by the opinions of youths, the rights of women and girls are not limited in any sphere of social life [2.S.111]. Special attention is paid to the role of women in ensuring the integrity and well-being of the family.

It is characteristic that Zoroastrians usually ask for the girl's consent and count on it even if it is her parents' permission to marry her when she reaches puberty.

At this point, it should be mentioned that in the "Avesta", a common monument of all Turanian Iranian peoples, the ancient thoughts of our ancestors about the honor of family and women were expressed and embodied. Most importantly, our Zoroastrian ancestors recognized the family as a sacred part of society and fought for its development and stability.

In the Eastern peoples, the family is considered a sacred place that continues the succession of generations from time immemorial. It is known that culture plays an important role in the positive formation of upbringing, environment and moral condition in the family. The culture of behavior characteristic of Uzbek national families, feelings such as kindness, kindness, consideration, honor, and honesty, not only serve the purpose of education, but also serve as an important factor in the formation of human qualities [3.B.110-115]. In particular, the unique feature of keeping legal

culture in the family has its influence in the socio-political sphere. This is especially evident in marriage and family relationships. It should be emphasized that the role and importance of the family environment, moral values and religious views is an important factor in the spiritual development of our society. In the formation of legal culture in the family, it is necessary to apply legal education in practice and have clear ideas about it. Because the goal of forming a legal culture is to conduct education correctly. Applying legal education to life and forming the right attitude towards it play an important role in the formation of legal culture in the family.

At the same time, it is necessary to educate a person that he must obey the legal norms unconditionally, to form in his mind a respect for family laws. Everyone has equal rights in family relationships. It is not allowed to directly or indirectly limit rights, set direct or indirect preferences, and interfere with family relations, depending on gender, race, nationality, language, religion, social origin, faith, personal and social status, and other circumstances.

The same principles are enshrined in the Constitution of the Republic of Uzbekistan. The most important thing is that Chapter XIV of the Constitution pays special attention to family relations, including Article 63: "The family is the main unit of society and has the right to be under the protection of society and the state. "Marriage is based on the voluntary consent and equality of the parties" [3.S.14].

From this rule, we can see that the issue of marriage, family, and family relations is one of the most priority directions of our state policy, and the basis of our attention to family and family relations at the level of state policy lies in human interest.

Because a person is educated as a member of society in the family. The educational environment in the family begins with the woman and the level of treatment towards her, the attitude towards the woman. As long as the values are the priority in each family, the social environment in that family will be healthy and favorable conditions will be created for the upbringing of children in this family.

So, before talking about education, it is necessary to talk about the family and its social environment. Our nation is rapidly developing its customs, traditions, values, and among them, the most delicate principles of education, at the level of modern requirements. One of the main reasons for the strength, health and stability of our families in the society is the respect of family upbringing traditions as a value.

Therefore, one of the factors that seriously affect the social environment of the family is the relationship between the generations in the family, the relationship between the parents and the children, and the relationship between the children and the parents. As mentioned above, the social environment will be healthy only in families with strong spiritual values. The stronger the mutual respect, mutual understanding and mutual harmony among the family members, the stronger the harmony in all actions and wishes, the healthier the social environment in the family.

The basis of family values is the mutual respect of the spouses, their attention, politeness and sweetness, helping each other and harmony. This is also important in raising children. Because a child may forget the advice given, but never forget what he saw. Therefore, it is necessary to pay attention to this aspect of education. Many experts say that education in the family is important in maintaining the stability of this family, in directing the relations in it to specific goals.

Education in the family is mainly carried out by parents and older members of the family. Achieving success in family education largely depends on the presence of both father and mother in the family, their unity and equality, and their joint efforts. In this regard, the first President I.A. Karimov said, "In order not to make a mistake in the matter of family education, it would first be necessary to build the spiritual climate in every household on the basis of mutual respect, ethics, and human relations.

Speaking about this, I am sure how much attention our ancestors paid to family spirituality, as shown by the interaction and communication of the characters in the work of our classical writer Abdulla Qadiri, "Otkan Kunlar", and how they even talk to their small children as "you" [4.S.55], he said.

Education in the family is a type of social education, in which all members of the family take an active part, teach each other their knowledge and experience. Parenting is a lifelong process. No other social institution can fulfill the filial, brotherly, sisterly love formed in the family. These emotions, being a high moral virtue in themselves, serve as a solid foundation for the social relations of a person and for mastering the morals of society. Family relations based on the love of husband and wife, equality, friendship, and mutual respect of family members serve as an important school in forming the moral standards of male and female relations in young people, and educating them in practical skills and qualities necessary for future family life.

Another characteristic of the Uzbek family is the high position and rank of the elderly, grandparents, who are always respected, their permission is taken in all matters, and then work is started. The purpose of enumerating these characteristic features of the Uzbek family is that only then will the unique aspects of upbringing in the family be fully revealed.

In the process of this education, there will be an opportunity to think about the place, weight and importance of the national-cultural heritage. For example, the high position of the father in the family, the woman also having her rights, the children's respect for their parents and elders are values that have been instilled in the hearts of our ancestors for many years. Today, the preservation and further development of these values is one of the most urgent issues.

Because in today's rapidly changing world, senseless influences are increasing, and their negative consequences in the life of a person and society are increasing to an unprecedented level. That's why we all need to fight against such attacks with vigilance. So, no matter how unique and unique family upbringing is, it is fed, developed and enriched mainly from a single source. This resource is a national-cultural heritage. Therefore, as noted, family education is an integral part of the national cultural heritage, in which all the cultural wealth that this nation has accumulated over the centuries is embodied.

Moral culture in the family is a criterion that shows its honor, pride, duties and tasks. A sense of pure lineage in the family and pride in it ultimately creates patriotism and nationalistic pride. Mutual respect in the family is one of the important criteria for all members to fulfill their duties and responsibilities based on strict discipline, to show kindness and kindness to each other. The national moral culture of Uzbek families is a high-level value of family honor over personal well-being, taking care of relatives and close people, neighbors is a high value that serves to connect the family with the external environment and ensure its stability. Discipline is important in determining ethical culture. Family discipline is the foundation of society and state discipline. Because a person who has developed a sense of discipline in the family serves as the possessor of this feeling in the

work of the state and society, he does not even think of breaking the laws of the state, he determines every work in its place and at the right time and does it according to order. Such discipline and order become the honor of the people and the nation today. Each member of the family has a culture of morals and internal discipline based on this, while realizing their duties and responsibilities, they can determine their place in the family environment, respect family relationships, work taking into account the family's economic capabilities, strive to ensure the interests of the family, helps in the formation of qualities such as protecting one's honor. The richer, deeper and deeper the moral culture of the family is, the richer the society will be. The uniqueness of a nation as a nation is also reflected in its national culture. The moral culture of the family is manifested as a unique set of moral skills in living together and establishing the necessary relationships between husband and wife, parents and children for the full and perfect functioning of the family, which is an important social institution of society. The family environment is unique, unrepeatable, and each of its members is responsible for building a strong and stable healthy family in the new generation.

The social environment of the family includes the relationship between the spouses and family members, as well as their spiritual life, strengthens the ties that connect family members to each other and the family to society, and at the same time helps to choose effective ways to solve problems that arise in the family.

It is important to embody spiritual values such as mutual respect, appreciation, cooperation, reconciliation, kindness, compassion, kindness, patience, humanity, nobility, respect for elders, respect for children through the traditions formed in the family.

Every person is formed as a person in the family, he receives his first upbringing and education from the family. Therefore, strengthening the educational potential of the family, preserving traditional family values in our society, and improving the spiritual and moral environment in families are of urgent importance. Also, researching the heritage of ancestors in family education and using them objectively and effectively, studying the importance of their ideas of tolerance, pacifism, creativity and humanitarianism in creating spiritual immunity from foreign ideologies in our women and young people is of urgent importance. After all, it is known from history that a person's spirituality, his worldview, a set of skills related to a person's imagination and faith are mainly formed in the family. In this sense, the family is the true center of spirituality. It is the factor and environment of national education, which is the basis of ideology. Therefore, the first concepts characteristic of the national ideology penetrate into the human heart and mind, first of all, in the family environment. Through its centuries-old sacred values, the family forms love for the Motherland, faith and responsibility, patriotism, humanitarianism, passion for science and cultural skills in young people. After all, every citizen cannot feel that he is a complete person without understanding the role and function of the family in society, that the Motherland begins at the threshold. From this point of view, it is important to maintain family stability in our country and to prevent various possible negative diseases, first of all, to analyze their manifestations, effects and characteristics, to develop preventive mechanisms against them, and to give conclusions based on oriental national education. After all, it is one of the urgent tasks to consider the ideas of tolerance, based on the principles of religious and secularism, reflecting universal and national values, on the basis of impartial, historical sources, and to scientifically analyze and apply its lofty human ideas to the society. A number of decrees and decisions of the head of our state, state programs are important for raising young people in the family in the spirit of national and universal values, creating conditions for their physical and spiritual development.

It should be noted with pride that kindness, respect, loyalty and dignity in the Uzbek family can be seen in rare nations of the world. The attitude of parents to their children in the Uzbek family is a source of national pride. A child learns to appreciate the kindness and education he received from his parents from the day he was born. A parent who sincerely fulfills this duty to his child will receive the same love from his child. Such an attitude serves as a solid foundation for a healthy and stable family environment.

Article 65 of our Constitution states that "Children are equal before the law, regardless of their parentage and civil status. Motherhood and childhood are protected by the state" [5.S.14] is based on great logic and social truth. Civil society relies on the rule of law. All citizens are equal before the law. That is, the principle that the law is equal to all applies. This requires a high level of legal awareness and culture in every family. It is this principle that is important in human development. Some of our young people do not fully understand that the family is sacred because our work in this regard is not yet up to the required level.

Family environment is a necessary part of everyone's life. It can be warm and satisfying in every way, but at the same time it can be full of problems and conflicts, leading to deep feelings of despair and guilt in people. The family environment changes under the influence of various factors during the development of society. The role of substance and form in these changes is unique. We do not observe that a serious change is taking place in the modern Uzbek family model. The sanctity of the family, characteristic of the Uzbek nation, has been passed down from generation to generation as a blessed heritage [6.B.110-115]. At the same time, its existence is affected by a number of economic, social and cultural factors related to the market attitude. We can see it in the distribution of male and female roles within the family, in the differences in their interests and directions, in their attitudes towards the kinship clan, in the expression of their interests, and so on.

Differences in the experience of family relationships related to the life course are also fairly obvious. The roles of men, women and children in the family are undergoing significant changes due to these shifts. In the series of factors, processes and activities that cannot be ignored above, the health of the family environment is considered an urgent issue. Of course, when discussing this issue, first of all, the condition of its components, the processes taking place in them, should be studied and evaluated individually. It is advisable to develop an activity strategy to improve the health of each of them. Therefore, the health of the family environment does not depend only on the activities of these family members. Their activities depend in every way on the relationship between parents and children, brothers and sisters, godparents or distant relatives, neighbors and co-workers in their lives. Based on these, a comprehensive approach to the issue of improving the health of the family environment is justified. At the same time, it is better to emphasize the place and role of the entities that have the decisive status in this issue. In sociology, the subject of social activity is called "Social actor". A social actor can be individuals playing a social role, groups managing changes in society according to certain interests. Therefore, in order to improve the health of the family environment, first of all, the relationship between the main actors - the couple should be healthy. It is important that their relationship is formed on the basis of emotional and sexual intimacy along with all existing values. Parents should look into their hearts when marrying off their sons and giving their daughters to grooms, and basically form a young family based on this. Secondly, they should develop a family strategy and give independence to the bride and groom in its implementation. This primary social impulse determines the health of the family environment. Thirdly, it is also important that new family actors are understood by family relatives and start a

relationship accordingly. The Law of the Republic of Uzbekistan "On equal rights and opportunities for women and men", approved by the Senate of the Oliy Majlis of the Republic of Uzbekistan on August 23, 2019, is important in creating a healthy environment in the family.

In family relations, both husband and wife understand, know and follow the rule of law, which helps to increase the efficiency of family life. Therefore, it is appropriate for educational institutions and neighborhoods to conduct chronic activities of various forms and scopes to study these two laws. Article 15 of the law describes general measures to prevent, identify and put an end to harassment and violence against women. In particular, the analysis, study and assessment of the factors that are the causes and conditions of oppression and violence in it, special importance is given to conducting legal propaganda among the population.

Today, schools, vocational colleges, and higher educational institutions are also doing effective work in preparing young people for family relationships. But it is time to give more importance to this activity in these organizations. Modeling of interactive technologies, social forecasting, psychological training and many other modern pedagogical and psychological tools should be brought into this activity, so that young father, young mother clubs, schools of brides and grooms become places of knowledge, testing and research. Fatherhood or motherhood, remarriage and step parenting, divorce and children, let parents anticipate the negative effects of divorce on children. Even in cases where parents who are unhappy in their marriages live together, let the children be affected by this tension. If these and related problems are continuously and consistently studied by different social institutions according to different approaches, and the results are applied to life as recommendations and suggestions, it is inevitable that the healthy environment in the family will become healthier.

It should be noted that the happiness of the family is based on the principles of harmony, consensus, mutual respect, mutual understanding and appreciation. So, each family creates its own happiness. Someone from outside will not give him a happy life. Happiness cannot be achieved overnight. This is achieved through honest work, research, aspiration, study, learning, and of course, patience.

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IMPROVING THE SOCIAL AND PEDAGOGICAL COOPERATION IN THE EDUCATION OF YOUNG PEOPLE

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ABSTRACT

The article provides ways and recommendations for improving the social partnership of the family, community and college in educating young people in New Uzbekistan, as well as the state of cooperation.

KEYWORDS: *Education, Upbringing, Family, Community, Social, Spirituality, Enlightenment, Cooperation.*

INTRODUCTION

Huge reforms are being carried out in all spheres in Uzbekistan today. The main factor of the ongoing reforms is for the benefit of people. Fundamental reforms are being carried out, including in the field of education. Therefore, the countries of the world recognize the opportunities created in New Uzbekistan for the development of mental, spiritual, educational and physical maturity of young people, for them to acquire knowledge in accordance with the requirements of the time, to acquire professions, to show and further develop their talents and abilities.

The innovative ideas put forward by President Shavkat Mirziyoyev in his Addresses to the Oliy Majlis, which are creating progressive changes in the history of our modern statehood, have become important in improving the cooperation of the family, neighborhood and educational institutions in raising a mature generation in our country. Today's demand is to educate young people in a national and modern spirit and inculcate them with innovative ideas.

The new version of the Law "On State Policy Regarding Youth" was adopted in order to raise our efforts to educate the young generation in a healthy and well-rounded manner. At the same time, new approaches are being actively introduced to life.

Today's era, which is rapidly becoming more and more globalized in our country, imposes several demands and tasks on the family, neighborhood and educational institutions in raising a mature generation. Priority of individual interests and protection of his rights is one of the issues in improving cooperation between family, neighborhood and educational institutions. Therefore, educational institutions, neighborhood activists, and families are directly and indirectly responsible for the development of young people in the country. However, "youth education in the family, neighborhood and educational institutions, purposeful ideological and educational work with unorganized youth in remote areas and neighborhoods is carried out in a superficial way, mistakenly joining crime, religious extremism and terrorist activities, neglecting national values, early marriage, family separation. The fact that propaganda activities aimed at preventing such negative situations do not produce the expected results in most cases requires serious attention to these issues.

The purpose of the research is to collect and visualize information about the type, purpose, content, and impact of internal and external threats that negatively affect the minds and hearts of the population, especially young people, and are contrary to national and universal moral standards in the region (district, city); development of "Roadmaps" based on analysis, international experience and scientific conclusions aimed at preventing, neutralizing and eliminating threats that harm the morale of young people; implementation of systematic monitoring of the spiritual and educational environment in our country and development of innovative and effective methods of increasing the pedagogical culture of the population was determined.

In some cases, parents pay little attention to educating and preparing children for life, limiting themselves to well-dressing and dressing their children. As a result, not only difficult upbringing, delinquent, selfish children, but also some young people who take the ideas as a basis for their relationships are appearing. The main reason for this is indifference to the unfavorable, negative environment and vices in the family, school and neighborhood.

In elucidating the essence of social cooperation, it is necessary to elucidate the social pedagogical aspects of the problem. It can be seen from the socio-historical and analytical sources that have studied this field that at the core of social cooperation are personal interests, interpersonal relations and the content of each person's activities, which are manifested in a complex way, and it is a mechanism that forms and develops the joint activities of state and non-state organizations, that is, family, neighborhood and educational institutions.

The gender characteristic of spiritual education is also reflected in Islamic enlightenment. Mufti Usman Khan Alimov, chairman of the Office of Muslims of Uzbekistan, writes about this. "Women should dress modestly and behave well. This indicates that if Uzbek girls dress and behave on the basis of national education and develop spiritual and moral qualities in them, they will not be subjected to the attacks of "mass culture" coming from the West.

From the point of view of our research, the three-layer size system developed by Doctor of Pedagogical Sciences M. Kuronov is developed by Muronov, the three-layer size system developed by the national training criteria, indicators, levels, and virtues. The approach to the culture of the culture, national prathow, interethnic dialogue of the Uzbek patriotism, conscience, national etiquette, and the qualities that directly and indirectly connect to the national emotion of the developing person.

The following aspects are recommended to improve the social pedagogical cooperation "Family, neighborhood and educational institutions in the upbringing of young people;

- Ensuring scientific-based monitoring of the efficiency of the spiritual, educational, educational work as research work;
- National Clearing, Providing the impact of spiritual threats to our lifestyle in different parts of the population;
- Planning to plan targeted and addressed social pedagogical advocacy work of the society of "Enlightenment" in the regions based on the social pedagogical results identified in the regions;
- provided research programs with the nature of our people's centuries-old national exhale values, religious and secular views, promoting vital traditions.

It is important to study scientific research in improving the social partnership of family, community and educational institutions, as well as to study the activities of research centers in foreign countries. Work plan in improving the social partnership of family, community and educational institutions, directs the plan based on international and consistent results.

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SUFISM AS A WAY OF SELF-IMPLEMENTATION AND KNOWLEDGE OF THE TRUTH

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ABSTRACT

In this article, in the process of globalization, in the fight against the vices of a universal nature, such as "spiritual poverty", "moral nihilism", the comprehension of a constructive spiritual system of values, the essence of Sufism, which has universal characteristics, and the harmony of reality with the principle of heredity and modernity, the spiritual contribution of Sufism and mysticism to the improvement of man - it is based on the need for a synthesis of mental healing effects with modern innovations.

KEYWORDS: *Spiritual Poverty, Moral Nihilism, Transformation, State Of Mind, Creative Spiritual Values, Intellect, Will, Soul, Spirit, Annafs.*

INTRODUCTION

In recent times, it has become urgent in the world to develop a system of constructive moral values with universal characteristics that meets the requirements of forming the spiritual and moral image of the peoples of the world, standardizing the process of international cultural transformation, raising universal values to a high status, uniting humanity towards a single goal and directing them to mutual harmony. "Today, human values are being eroded in many regions of the world. Especially in the conditions of the pandemic, the moods of intolerance and aggression are increasing in some countries. In such a tense situation, as the great thinkers said, kindness, compassion, and humanity will save the world" [1:278]. In this regard, the enrichment of the main components of the category of perfection through the qualities of intellect and will is of urgent importance and requires a wider development of morality.

From this point of view, in the process of globalization taking place in the world, in the fight against universal vices such as "spiritual poverty", "moral nihilism", the principle of succession and modernity should be carried out in harmony, and the spiritual and spiritual healing effect of mysticism and mysticism on human perfection should be synthesized with the innovations of the present time. The need remains.

Sufism is a religious-philosophical teaching within the Islamic religion, which includes both theory and practice, and has served for the spiritual and spiritual education of a person and his perfection.

Due to the wide spread of Sufism in the East, it created a great poetry in Arabic, Persian and Turkish languages. Sufi poetry, which began with the works of great Sufis such as Mansur Hallaj in the 8th-9th centuries, turned into a huge literature by the 12th century, a world of unique images, symbols, special symbols, styles and methods were formed [2:27].

Sufism is a collection of teachings that take many forms but have a single goal: to overcome ordinary personality limitations and cognitive deficits. Sufism is not just a collection of theories or hypotheses, it is the path of love, the path of devotion and the path of knowledge. In various manifestations of Sufism and methods of education, one can find an approach that helps to overcome mental and emotional obstacles on the way to spiritual perfection of a person.

When it comes to Sufism, it involves a process of mental states that go beyond the waking state as a person moves from station (level) to station on this path. People who have experienced such situations take another step towards knowing the truth.

In order to understand the essence of Islamic Sufism, it is necessary to dive into the world of inner experiences of a Sufi person. In the Holy Qur'an, God is interpreted as a paradoxical entity that cannot be fully comprehended by man, because the limited by its nature is incapable of comprehending the infinite. However, a person can "experience" a state of awareness of the Divine reality in religious practice. This is manifested through a complex of emotions.

Man strives for divine enlightenment until he realizes his identity and divine essence. A scholar who embodies divine qualities acquires a divine "essence" and becomes the pole (microcosm) of the universe. According to the definition of Azizuddin Nasafi, when a person understands the inner essence of things and events and has stepped from the boundary of taqlid to the boundary of knowledge, he is called "wise" ("arif") and his soul is called "the soul of a wise ("arif") [3:275]. When Sufism speaks of "wisdom," this path also leads to the experience of mental states that go beyond our limited state of awareness. People who have experienced such situations realize that they are connected with deep knowledge and truth.

The concept of Arif is used to refer to a person with a high spiritual-ethical and mystical level. Arif's views on Tawheed - the oneness of God differ from the people's attitude to Tawheed. For Arif, the truth of "monotheism" is the highest peak of spiritual perfection. Abu Ali ibnSina defined the scholar as follows: a Sufi who observes the power of the divine power (Allah) and strives to illuminate his heart with the light of divine secrets is called "scholar" [4:366].

A virtuous person should realize his identity, be in constant action and dhikr in order to achieve perfection. Of course, religious and moral requirements and rules are of great importance in the spiritual maturity of a religious person.

Self-awareness is not an overnight feeling either. It is a gradual and continuous process, just as the body grows and grows taller [5:342]. The teachings of Sufism have developed specific methods and mechanisms for human spiritual development. These mechanisms include sharia and tariqat, teacher-discipleship (murshidism and muridism), self-cultivation, dhikr and repentance, and they have not lost their practical value in the spiritual life of the society to this day.

Mystical knowledge, according to Sufis, is stored in the "soul", but not in the physical organ that we call the "soul", but in the spiritual essence of a person - the soul "soul". The internal content of "heart" (Ar. "qalb") is called "nafs" (Arab. "Soul"), soul (Pers. "soul"), "dil" (Persian). Nafs, on the other hand, is the "Ego" or "animal soul" of a person, which can be known through "insight" (basirat-ibatin), while its true essence is defined by "spirit" (Ar. "ruh"). Realization leads to the realization that the human soul is a simple and perfect substance whose value and identity is only dependent on remembering, reflecting, contemplating, identifying and penetrating.

Man knows the truth with his mind, thinking, heart, faith and belief. This is what we call enlightenment. Abu HasanNurisays: "Enlightenment" consists of two enlightenments. Knowing the truth is knowing the truth. But to know the Truth is to prove one's brotherhood according to the apparent qualities. But there is no way to know the Truth - eternity and the truth of God forbids it" [6:23]. NajmuddinRazi also showed two forms of enlightenment: intellectual and shuhudi (observational knowledge) [7:97], that is, intellectual knowledge is characteristic of all people, while shuhudi enlightenment is manifested through observation, discovery, inspiration, and chosen

people (wali, arif, pir-murshid)) career. As it happened with the prophets, the knowledge is sometimes settled in their hearts through divine light, and sometimes it is acquired through perfect order, education, I'tikaf, and dhikr.

Human thinking is powerless to understand the second of enlightenment. This is also emphasized by the following opinion: "When a person asked the meaning of "abban" while reciting "Fakihatanwaabban", Umar, may Allah be pleased with him, said: "We have been prevented from going too far and trying too hard" [8:243]. The real human enlightenment is to realize one's own purpose, to recognize the Truth, to do what it permits, and to refrain from what it forbids.

Enlightenment (divine light) is a sign of God's truth, and the scholar is the possessor of knowledge (purnur). Enlightenment is the science of getting to know God and makes the Truth known. A scholar whose heart is polished by the light of Tawheed lives in the joy of God. The truth of enlightenment is manifested in instilling love for God in the heart, constant remembrance of God with the tongue, and desiring nothing but God. The status of enlightenment is such a destination that it is formed by opening the black "veil" of the ego from the window of the soul and cleaning it. At that time, the secret treasure of divine beauty begins to be seen, which is (indeed) the manifestation of the secrets of the soul [9:43]. Enlightenment has thousands of qualities, signs and degrees, and each quality is manifested in the eyes of the people at the level of enlightenment of the scholar. The fact that a person refrains from sinning and hurting the soul is also the original enlightenment.

According to KhwajaAbdulkhaliqGijduvani, the limit of enlightenment is to control the ego, and the way to do this is to make a habit of enjoying halal things [10:13]. Of course, if a person can control his ego, he can also control his psyche, and self-awareness is the essence of enlightenment.

IbnArabi divided the sciences leading to enlightenment into "mental-emotional", "state" and "sirrul-asrar" science. "Psycho-emotional" science belongs to the category that deals with external knowledge, while "state" science is science discovered in a state of pleasure. The science of "Sirrul-Asrar" is the science of divine enlightenment, and the people of knowledge received the knowledge directly from Allah, that is, knowledge is located in the heart in the form of shu'la (light).

Achieving divine enlightenment is a great knowledge [11:39]. Divine enlightenment boils like a spring in the heart of Arif, from which it can be understood that a person reaches the truth of existence by realizing the enlightenment of the Truth.

According to the concept of "heart", which aims to understand the identity of a person through the heart, the heart consists of four parts, "as-sadr" is the light of Islam, "al-qalb" is the light of faith, "al-fu'ad" is the light of knowledge, and "al-lubb" is the light of monotheism. connected. At each level of mystical knowledge, the mental and spiritual state of the scholar changes, and the simple Sufi, who knows the appearance of things, feels like he knows everything. When the doors of truth are opened to Arif, he loses himself in the infinity and immensity of knowledge. Then, moving to analysis, he realizes that knowledge essentially leads to Unity. After that, the scholar becomes calm and calm, and his faith is strengthened.

The purpose of the creation of existence is divine enlightenment (recognizing the Truth and being able to see it). Because the path of divine enlightenment is blocked by "veils", it does not appear equally to everyone. The "veils" that prevent enlightenment are not following what you know, doing what you don't know, not learning what you don't know, blocking the way of what you say you will learn. One of the "veils" is sealed ("hijabirayn"), and the other is the veil that obscures,

darkens ("hijabighayn"), that is, the veil in the heart. Since the first is an unseen "veil", its seal cannot be opened, while the second "veil" is opened through enlightenment.

"Religious-moral experience requires perfection. He makes man fall in love with the greatest and purest center of universal existence, showing him His powers, rays, and breath everywhere. Man seeks to perceive Him, and quickly becomes convinced that this perception requires him to be purified and perfected; man longs for communion with the Truth, and this communion manifests itself to the extent that he succeeds in bringing his inner states and life affairs closer to perfection. Now let's talk about the interpretation of these levels:

According to L. Massignon, the most famous representative of early Sufism in Egypt, Zunnun al-Mirsi (about 796-860-61), left a significant work on the spiritual practice of Sufis. He dwelt on eleven stages and descriptions of their accompanying states: faith, fear, reverence, humility, hope, love, suffering, closeness, confusion, poverty, unity.

His contemporary, the Persian mystic YahyaIbnMu'az defines the following positions in Sufism: repentance, asceticism, calmness in divine will, danger (fear), humility, love, knowledge. Imam Muhammad Ghazali in his book "Ehyaulumad-din" (Revitalization of Religious Sciences) describes the Sufism system on nine principles: repentance from sins; perseverance in adversity; Thank God; Fear of God; the hope of salvation; voluntary poverty; renounce the rich world; to give up one's will; Divine love for God.

Abu Nasr al-Sarraj al-Tusi in his book "Kitab al-Luma' fi-t-Tasawwuf" points out that a student who has just entered Sufism must go through seven stages under the guidance of a teacher. In Fariduddin Attar, we can see exactly the above seven units: repentance, prudence, abstinence, poverty, patience, hope, contentment.

Al-Qushayri discovers fifty positions in Sufism in his work "Ar-risola al-Qushayriya fi ilm at-tawassuf" ("Treatise on Sufism of Qushayri"). Unlike all other narrations, in Abu Nasr al-Sarraj, "stations" and "ranks" are clearly distinguished, because "stations are personal achievements" and "ranks are gifts from above." There are ten states in total: observation, closeness to God (al-qurb), love (mahabba), fear (hauf), hope (raja), longing (mauch), affection (uns), calmness (itmi'nan), evidence (mushahada). , accuracy (yakin).

The criteria of Sufism enlightenment and spirituality, as mentioned in the hadith, are good behavior and pure morals. Haris Muhosibi described good behavior as "the heaviest thing to weigh" [12:126]. It is important to teach science and profession in order to form a high level of pure morals and healthy faith in a person, because if science awakens a good intention and sound mind in a person, then profession is a means to achieve one's intentions.

In conclusion, the maturity of the human psyche is related to the fact that a person lives with a full sense of his identity, and it is a mistake to evaluate this as "selfishness" or "egocentrism". Spiritual crises that have arisen in the psyche of a person are a reflection of the conflicts that have arisen in the psyche of a person. In order for a modern person to achieve mental balance, to keep his soul healthy, he must consciously abandon the way of life consisting of all suffering, hardship, insecurity, selfishness, self-blame, and move to a way of living with full contentment, gratitude, healthy thinking, good mood, forgiveness, and gratitude, need. First, human maturity is a process of continuous improvement, secondly, the whole system of "stations" and "levels" was formed over the centuries based on the Sufis' interpretation of their own mystical experience, and thirdly, people accumulated knowledge about the regularities and general characteristics of the experience of

transcendence from century to century, as a result of which each "station" served as a foundation for the emergence of mystical psychology with its own psychological context.

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IMPROVING INTERNAL AND EXTERNAL MOTIVATION IN FORMING A HEALTHY LIFESTYLE

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ABSTRACT

A healthy lifestyle is an activity aimed at preserving and strengthening one's health, and it is the process of active work, living in the midst of creativity, the formation of a comprehensively developed person who can easily bear strong physical and mental loads, extremely dangerous and harmful factors. Motives for conducting STT are formed as a result of the whole system of pedagogical influences.

KEYWORDS: *Creativity, Intrinsic Motivation, Manifestation, Aspirations, Volitional Qualities.*

INTRODUCTION

Motivation - to arouse action; means the dynamic process of the psycho-physiological plan, the control of human movement, the means leading to the goal, organization, activity and endurance.

Motivation is emotional and belief is mental. Motivation gives a person the opportunity to choose and at the same time does not force him to do something. He actively carries out this work based on his inner feelings.

When we talk about motivation, we mean the presence of an internal emotional, emotional state in a person to act in a certain direction. When translated into Uzbek, motive means a desire to act. An emotional state usually arises for a number of reasons that are not related to the subject of the action. It is known that medical-biological, psychological and sociological studies have shown that human health is determined by the following group of factors: heredity, lifestyle and life activity conditions, each of which has a certain importance at different stages of human development [2].

The role of internal and external motivation in the formation of a healthy lifestyle is very important. Internal motivation is something that pushes a person from inside, always strives for something, does not stand still, always works on oneself. Intrinsic motivation is the "fuel" that sustains and motivates a person during difficult times.

For example: Health; achievement of goals; increase in physical activity; self-confidence; follow the agenda; personal development.

The most important secret to success in building and improving a healthy lifestyle is to keep internal motivation intact.

Extrinsic motivation is something that shows your achievements in the external social environment.

For example: the correct formation of stature; having a high level of lifestyle; being in an upbeat mood; the body is free from diseases; strengthening of the nervous system; reproductive health.

In order to improve motivation in the formation of a healthy lifestyle, it is effective only when internal and external motivations are compatible with each other. The second secret to improving motivation in the formation of a healthy lifestyle is to maintain a balance between internal and external motivation. There are positive and negative factors in the improvement of motivation in the formation of a healthy lifestyle, and these factors can be internal or external. If both factors are involved in the actions, a very strong result is achieved. These manifestations of motivation are in different directions, have different effects, and different results are observed. Thus, there are three tasks to improve students' motivation in forming a healthy lifestyle:

formation of internal motivation;

provide information to students about the components of a healthy lifestyle;

following the components of a healthy lifestyle and keeping a balance.

It should also be noted that the development of motives, the emergence of new motivated information, is carried out due to changes in the environment of activity. The motive mechanism appears in the form of reconstruction of personal qualities, activation of the process of their

development, at the same time it affects the process of human maturation, the gradual or rapid change of the working environment and conditions - the improvement and stabilization of motives. Re-educating a person in work activities and forming certain qualities in them is the essence of the above considerations. In this place, activity is considered an active situation, moving away from psychological states within the framework of existing needs and interests, then forming new interests, needs and aspirations, changing the nature and forms of motives.

A questionnaire was taken to determine the level of healthy lifestyle motivation among young people. Students answered the following questions: I try to follow a healthy lifestyle for myself (27.3%), my lifestyle is healthy and I live a healthy lifestyle (35.3%).), I will promote it to others in my future professional career (24.6%), my health has been very good throughout the semester (29.5%), because of the desire to be a perfect person, maintain and strengthen my health, and the need to expand my circle of communication (19.8%), they answered that a healthy lifestyle gives me a sense of satisfaction (34.8%) and a healthy lifestyle is my lifestyle (26.4%). It has been proven that the role of motivation in forming a healthy lifestyle among students is great [1].

Studies have shown that young people develop knowledge, skills and abilities in the field of healthy activities, as well as motivation for a healthy lifestyle, and positive changes occur in lifestyle and individual health, which indicates the effectiveness of our proposed approach to the formation of a culture of personal health.

In conclusion, it can be noted that motivation is considered the core of a person, and all his socio-psychological characteristics (orientation, value orientation, standards, self-awareness, level of demand, emotions, volitional qualities, etc.) are formed around this core. develops. So, if we correct the "core" of a person, his future life will be positive. Summarizing the above points, it was determined that it is necessary to improve internal and external motivation in the formation of a healthy lifestyle among students of pedagogical higher education institutions.

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PREVENTION OF UNCONTROL AND OFFENSES AMONG MINORS

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ABSTRACT

In this article, one of the most important issues today is the measures to improve the socio-pedagogical and legal foundations of crime and delinquency prevention among minors, and, of course, their results.

KEYWORDS: *Juveniles, Delinquency, Prevention, Youth, Crime, Law, Courts, Juvenile Colony.*

INTRODUCTION

In our country, the issue of ensuring the rights and freedoms of minors, protecting their legal interests, and most importantly, raising a mature generation has risen to the level of state policy. The creation of a solid legal framework for the protection of the interests of minors is an important factor in the introduction of an effective social protection system and material and moral support for

young people. Currently, 40 percent of the population of our country are minors. This indicator alone shows how urgent the issue is. In this process, parents, neighborhood, educational institutions and the general public have a huge responsibility.

The fight against crime and crime has always been considered a serious and important issue of the state. In the development strategy of New Uzbekistan for 2022-2026[1. B.8.].The goals of Uzbekistan to combat crime and prevent violations were clearly stated.

An important issue before all of us is the prevention of delinquency and crime among young people. Because young people are our future. The youth of today's world is the largest generation in the history of mankind in terms of numbers, as they make up 2 billion people. The future and well-being of our planet depends on the kind of people our children grow up to be. Our main task is to create the necessary conditions for young people to show their potential, to prevent the spread of the "virus" of the idea of violence. For this, we believe that it is necessary to develop multilateral cooperation in social support of the young generation, protection of their rights and interests. In this regard, Uzbekistan proposes to develop a generalized international legal document aimed at the formation and implementation of youth policy in today's conditions of rapid development of globalization and information and communication technologies - the UN International Convention on the Rights of Youth. [2. B.3.].

Based on this, significant work is being done to prevent various vices among the youth of Uzbekistan, to ensure their rights and legal interests. On November 20, 1991, the Law "On the Basics of State Policy Regarding Youth in the Republic of Uzbekistan" was adopted. By 2016, the new version of the law "On State Policy Regarding Youth in the Republic of Uzbekistan" was adopted.[3].Among them, the laws "On the guarantees of children's rights", "On the prevention of lack of control and offenses among minors", "On the protection of children from information harmful to their health" were adopted, and a number of international documents were ratified.

In our country, great success has been achieved in training the young generation to become people with high consciousness, unlimited devotion to society and people's work, cultured, enthusiastic, and always ready to protect their Motherland. Our youth are showing examples of high moral virtues in various spheres of community building. But sometimes there are cases of violations of moral rules and norms by some young people and minors. Any deviation from the norms of morality, even a slight deviation, if not noticed in time and not properly tracked, can turn into one of the negative character traits that determine the entire behavior of the minor. In our country, great success has been achieved in training the young generation to become people with high consciousness, unlimited devotion to society and people's work, cultured, enthusiastic, and always ready to protect their Motherland. Our youth are showing examples of high moral virtues in various spheres of community building. But sometimes there are cases of violations of moral rules and norms by some young people and minors. Any deviation from the norms of morality, even a slight deviation, if not noticed in time and not properly tracked, can turn into one of the negative character traits that determine the entire behavior of the minor.[4. B.3.].effective work is being organized.

At the same time, issues related to preventing crimes and offenses among young people, protecting them from the influence of various ideological threats and foreign ideas, meaningfully spending their free time, and ensuring youth employment are on the agenda. For example, issues such as regulation of internet clubs, the need to limit their activity after 10 pm are included. Therefore, it is

necessary to further increase the efficiency and responsibility of the state agencies responsible for this work, self-management bodies, public organizations, commissions dealing with minors.

On the initiative of the President, every Thursday is the prevention day of crime prevention in our country[5. B.2.] was an important direction in establishing cooperation in strengthening the legal and social protection of children, strengthening the system of recovery of delinquencies among teenagers, and increasing the responsibility of parents and guardianship authorities. It is the duty of law enforcement agencies, families, educational institutions and the general public to prevent delinquency and criminality of minors, to participate in the spiritual, moral, legal, aesthetic, physical, and labor education of minors in the regions, to help them form a healthy lifestyle, from penal institutions tasked with assisting the socio-pedagogical rehabilitation and adaptation of returning minors.

Teaching juveniles the knowledge of the state and the law, especially the norms of criminal law that are directly related, is an important means of preventing them from going too far from the norms of morality and entering the path of delinquency and even crime. Initial work with delinquent minors is carried out primarily by the district public education department, professional education teams, and it aims to help and influence the troubled families they have adopted as much as possible. Involvement in general compulsory education, placement of children in boarding schools, extended day groups, assignment to paternity, assistance from the general compulsory education fund, holding conversations about the rights and duties of parents, discussing troubled families at meetings, sharing information about how parents' duties are performed. discussion in courts, sending for treatment, etc. are such measures.

The commission dealing with minors, the inspectorate dealing with minors of internal affairs bodies, guardianship bodies work in cooperation with educational institutions and communities to identify families that need to be influenced in order to ensure normal conditions in families in need of help. They consider families where a teenager has fallen into negative influence. Work is carried out to identify minors who have dropped out of school and do not work anywhere, measures are taken to return them to school or to employ them, and to eliminate the reasons why they do not engage in any activities.

Internal Affairs officials ensure that juveniles who have run away from their homes are returned to their families or, if not, placed in children's institutions.

Since 1977, commissions dealing with minors have been given the right to order eviction from apartments of persons who create intolerable conditions for teenagers living with them. Determining criminal liability for adults who try to involve minors in criminal activities, alcoholism and other anti-social behavior is an important means of implementing preliminary preventive measures among adolescents.

Legal advice is very important in crime prevention. Experience shows the need to coordinate the use of all mass media (press, television, radio) according to a single plan when providing legal advice to minors.

The importance of preventive work carried out in the team is incomparable. Dealing with members of the community every day, active participation in socially useful work not only enriches minors with new qualities, but also makes it a habit to observe moral and legal norms of behavior. The sense of community gradually determines the moral behavior of minors, their attitude to people, society, work, and turns into a conscious observance of these attitudes. Collective working

conditions form the characteristics of a civil society builder in the growing young generation. High moral qualities, such as honesty and purity, friendship and mutual assistance, conscientious attitude to work, compliance with state law and social moral norms, as a result of the active participation of a teenager in work, his behavior becomes the level of normal norms.

The accumulated experience shows that the development of the psyche of minors and their abilities depends primarily on how parents and other educators, teachers, who are directly involved in the education of children, organize the life of children and teenagers. The character of minors, the formation of their intellectual and moral qualities depends to a large extent on their surroundings, on the pedagogical culture of parents, on how deeply they understand their sense of duty to society and children.[6. B.231.].

The worldview of minors is formed under the influence of the entire social reality. It helps to form the worldview of young people, to use various methods and tools for the education of young people. Education in schools, professional education, academic lyceum and political system, activities of cultural educational institutions, cinema, radio, television, fiction, theater, music, the influence of time press and others are the most important of these.

Almost all labor unions and public organizations carry out educational work among minors. In the implementation of preliminary preventive work among adolescents with moral disorder, the role of the school, student union and trade union organizations, volunteer public policemen and civil courts, neighborhood and parents' associations is very important.

The social movement of the Youth Union and the activities of school teams are carried out under the guidance of pedagogues. They manage and supervise all activities held in the school. Teachers should have a strong relationship with parents, be aware of students' family conditions, their relationships with family members and neighbors. Taking into account the students' diligence and mastery of lessons, teachers can correctly identify situations that have a negative impact on the learning and behavior of teenagers, and give recommendations on what measures should be taken in this or that situation. In order for the education of students to be carried out both at school and at home on a unified basis, pedagogues should raise the level of current requirements by organizing a series of thematic lectures, question-and-answer days, holding individual conversations with parents about educational methods and monitoring children. . Pedagogical knowledge among parents not only increases the awareness of students, but also helps to improve their behavior outside of school.

The youth union has great tasks in organizing educational activities among young people and preventing crimes. The Youth Union is doing a lot to educate the growing generation. The youth union social movement is doing great work in educating teenagers in the spirit of idealism, patriotism, high organization and discipline.

Trade unions have a great responsibility in educating the young generation. They should help in the organization of material bases of schools, organization of production education of students, improvement of educational work and directly participate in the organization of these works. Almost all schools have parent councils and their departments. Departments organize the registration of difficult juveniles, choose guardians for them, check the work of these persons from time to time, and provide them with the necessary assistance.

The General Compulsory Education Department maintains a strong relationship with the regional public education department, identifies working and non-studying teenagers, and helps them find

work or study. The department monitoring children's behavior in public places organizes guardians of parents who work in workshops, clubs, parks and hokazos.

It includes more experienced pedagogues who have worked for many years, as well as retired pedagogues. They talk to parents, give them advice on raising children, and provide practical help with homework when necessary. Public organizations in the residences of minors also carry out a number of educational activities. If the parents are busy during the day and there is no other adult in the family, these organizations are required to deal more seriously with the education of children in residential areas. It is possible to achieve good results in conducting science olympiads on the subject of state and legal foundations among high school students and students of professional education, providing legal education to students and raising their legal awareness.

In the republic, a lot of positive experience has been accumulated in the organization of educational work in the places of residence of teenagers, and it is becoming more and more important to combine the activities with the elements of legal education. Juvenile crime can be prevented early by making wise use of the accumulated experience and inculcating the skills of following the laws and rules of the society.

In conclusion, it is an effective work in cooperation with representatives of various public and state organizations and community activists in order to raise and educate young people to be healthy and perfect people, to create all the conditions for them to engage in sports and physical education, and to organize libraries so that they can use their free time effectively. If we lead, our well-educated, highly moral youth will spare no effort and potential for the development of the life of our country and people in the near and long term. Systematic reforms in the prevention of crimes in our country serve to ensure peace and tranquility of our people.

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ENSURING THE STABILITY OF THE RAILWAY TRANSPORT IN EMERGENCY SITUATIONS

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ABSTRACT

This article addresses the issue of natural emergencies. Affecting the sectors of the economy causing great material damage. The article considers the issue of natural hazards and catastrophes

- which is an inevitable attribute of our lives. Some of them are caused by human activities. The issue of the risk of natural hazards and related potential emergencies (ES) is considered, in some cases it can be reduced as a result of such preventive measures as the creation of structures and special means of protecting people and nature, taking into account their socioeconomic aspects.

KEYWORDS: *Geological Hazards, Earthquakes, Human Casualties, Landslides, Mountain Landslides, Floods, Floods And Mudflows, Stormy Mud Or Mud-Stone Stream, Heavy Rainfall, Rains.*

INTRODUCTION

Natural emergencies include:

1. Geological hazards:

a) earthquakes resulting in human casualties, destruction of varying degrees of administrative and industrial buildings, technological equipment, energy supply systems, transport communications and infrastructure, social buildings and houses in the residential sector, disruption of the functioning of production and people's livelihoods;

Safety measures in case of earthquakes:

- During earthquakes it is forbidden to: use the elevator, light matches;
- Having felt tremors, it is necessary: to quickly leave the building, to stay farther from walls, fences, pillars;
- Do not enter buildings: tremors may be repeated;
- On the second and subsequent floors, stand in the opening of the entrance or balcony door, move away from the windows and take a place in the corner formed by the main walls.

b) landslides, mountain collapses and other dangerous geological phenomena that caused or may cause death of people and require temporary resettlement from the danger zone or resettlement of people for permanent residence in safe areas.

Landslides are sliding displacement of rock masses along a slope under the influence of gravity. They occur as a result of a violation of the equilibrium conditions of slopes, most often along the banks of rivers and reservoirs, the main reason for their occurrence is the saturation of clay rocks with groundwater to a plastic and fluid state, as a result of which huge masses of soil with all buildings and structures slide down the slope.

Landslide safety measures:

- Observe the situation, the behavior of animals, rain;
- At the first sign of a landslide, quickly evacuate people, animals and property;
- During a landslide, one should not enter buildings, approach buildings, one must be away from the area of soil displacement (Figure 1).



Fig.1. Landslide causing huge property damage

2. Hydro meteorological hazards:

a) Floods, floods and mudflows, resulting in the death of people, flooding of settlements, individual industrial and agricultural facilities, destruction of infrastructure and transport communications, disruption of production and life of people and requiring emergency evacuation measures;

Flooding - significant flooding of the area as a result of a rise in the levelwater in rivers, lakes, reservoirs as a result of an abundant and concentrated inflow of water during the melting of snow and glaciers, prolonged heavy rainfall, ice blocking the channel, and also when dams break. There is also flooding, when water penetrates into the basements of buildings through the sewer network through various ditches and trenches [1].

Floods can be caused by:

- Heavy precipitation, rain;
- Intensive snow melting;
- Formation of congestion (ice floes - in spring), ice jams (light snow, ice - in autumn);
- Destruction of hydraulic structures;
- Earthquakes (causing giant waves - tsunamis);
- A strong surge wind on the sea coasts and in the mouths of rivers flowing into the sea.

When there is a risk of flooding:

- Constantly listen to information about the situation and the proposed course of action;
- Food, valuables, clothes, shoes should be moved to the upper floors of the building;
- Evacuate the population from the most dangerous areas;
- Drive livestock to elevated places;
- With the beginning of the flood, first of all, take out the children from the flood zone; provide urgent assistance to people who find themselves in the water.

A mudflow is a turbulent mud or mud-stone stream, consisting of a mixture of water and rock fragments, which suddenly appears in mountain river basins. (Figure 2).



Fig.2. Heavy mudflow causing washout of roads and disruption of public transport

Safety measures in case of mudflows:

- Having received the information, immediately evacuate beyond the borders of the mudflow distribution zone;
- Try to climb the elevated places of the surrounding relief;
- A person who finds himself in a mudflow must be assisted using all available means at hand, leading him in the direction of the mass movement with a gradual approach to the edge of the stream.

b) Snow avalanches, strong (storm) winds, heavy rains and other dangerous hydro meteorological phenomena that have caused or may cause injuries and death of residents of settlements, vacationers in sanatoriums, rest homes, health camps, tourists and athletes.

Snow avalanches and storms are characteristic of the mountainous and foothill regions of our country. Sometimes they can last for several days.

Having received a warning about snow avalanches and storms, you must:

- If there are opportunities to leave the dangerous area in advance;
- Create reserves of water, food and fuel;
- Keep the radio broadcast loudspeaker, radio and TV set constantly on;
- Prepare emergency lighting, electric lights, candles, kerosene lamps;
- Take care of stocks of feed and water for animals;
- Try to insulate the room.

After completion, you must:

- Take part in clearing roads and streets from drifts;

- In places of possible avalanches, carefully follow the warning signs.



Figure 3. Protective structure against landslides

Dangerous natural phenomena and disasters are an inevitable attribute of our life. Some of them are caused by human economic activity [1-3].

The risk of natural hazards and related possible emergencies (ES), in some cases, can be reduced as a result of such preventive measures as the creation of structures and special means of protecting people and nature, taking into account their socio-economic aspects. This approach is known as engineering and is widely used in practice [2,3].

A more significant role in reducing natural risk should be played by information about it. Timely information about the threat and the development of a dangerous phenomenon, knowledge of how to behave during a critical situation, can minimize the risk.

The risk will also be close to a minimum if regions, population concentrations, and hazard hotspots are sufficiently separated spatially. As experience shows, natural hazards can be prevented, and in some cases predicted, the consequences can be minimized, which justifies the cost of researching various types of natural risks in order to take priority measures when planning measures aimed at reducing the risks of emergencies [2].

It should be noted that there is no clear distinction between the types of natural risk, since emergencies almost always have a mixed origin. For example, flooding can be considered as a geological (by origin), as well as a hydrological and ecological (by consequences) phenomenon [2].

In many ways, the main components of risks that determine the scale of a natural disaster depend on economic and social factors, information about it, early protection measures, and promptness of measures to overcome the consequences of emergencies [2]. The sharp expansion of territories developed by man and their resettlement in life-threatening regions also contribute to the increased risk. About half of the world's global population currently lives in hazard-prone coastal regions.

To analyze natural risks, it is necessary to determine for which types (types) of risk this analysis should be carried out [3-5]. Studies indicate that modern exogenous processes are ubiquitous in mountainous areas, expressed in the formation of mudflows, landslides, landslides, avalanches and outbursts of mountain lakes. Among the catastrophic natural phenomena listed above, mudflows

formed as a result of the breakthrough of glacial and dammed lakes, as well as intraglacial and intramoraine reservoirs, have especially destructive power.

Floods caused by the outburst of high-mountain lakes have a huge destructive power and can cause significant damage: flooding of riverine territories; destruction of residential buildings, recreation areas, industrial facilities; washout of roads and power lines; flooding or erosion of agricultural land; loss of livestock, human casualties.

In recent years, there has been an increase in the frequency and strength of all kinds of weather and climate anomalies - droughts, floods, hurricanes, mudflows, floods, tornadoes, sudden temperature spikes both up and down, which significantly increases the risk of creating dangerous situations in the area of outburst lakes, increasing the likelihood destruction of natural dams (the catastrophically high-water year 1969 or 1998, which was noted as extremely warm in the entire history of instrumental observations). Many researchers attribute this imbalance to climate change factors. These symptoms (sometimes called "swing") are typical of unbalanced systems and increase exponentially as destabilization develops.

Hazardous hydrological phenomena from risks lead to material losses in the economy, which, in many cases, turn out to be significant to the emergence of problems related to human health, and also affect the economies of countries. To improve environmental safety, which is defined as the state of protection of the economy, population and vital human interests from the possible negative impact of dangerous hydrometeorological phenomena, it is necessary to investigate and evaluate the possible consequences of these phenomena. [Eight].

The above aspects of the problem of outburst lakes necessitate regular monitoring of their condition. Monitoring of outburst lakes is carried out in accordance with the Decree of the President of the Republic of Uzbekistan - "On measures to prevent emergency situations associated with flood, mudflow, snow avalanche and landslides, and eliminate their consequences" No. 585 dated February 19, 2007, which defines the tasks of those involved ministries and departments to organize monitoring of hazardous natural and man-made phenomena and eliminate their consequences.

An analysis of research materials and works carried out earlier in this area showed that the existing base and modern computer technologies can reduce the damage from the catastrophic consequences of outbursts of mountain lakes. Modern monitoring methods that allow obtaining the most accurate and reliable information about the state of outburst-prone lakes (space images, remote sensing data, etc.) are especially important if the lakes are located on the territories of neighboring countries, and their outburst threatens the territory of Uzbekistan.[8].

The accumulated information and the large amount of work required to maintain the research system and the cost of these works suggest the search for new approaches to solving the problems of monitoring mountain lakes in order to assess the potential risk and damage in case of their possible breakthrough.

With the information received, we can prevent the consequences of accidents and failure of the movement of vehicles, as well as the movement of the railway. Timely information about natural disasters will lead us to protection of emergencies and disasters, as well as the risk of natural phenomena affecting the sectors of the national economy and vehicles.

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THE DEVELOPMENT OF THE SCIENCE OF "TAFSEER" IN MOVAROUNNAHR

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ABSTRACT

This article analyzes the science of exegesis, its stages of development, the introduction of the science of exegesis to Movarounnahr, the activities of tafsir scholars, the famous tafsihs written in the country and their style, the services of the commentators from Movarounnahr in the development of the science of exegesis.

KEYWORDS: *tafsir, ta'wil, Movarounnahr, verse, hadith, commentary, types of tafsir, mufassir.*

INTRODUCTION

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In Movarounnahr, the science of interpretation has its own characteristics of development. In this period, the science of interpretation was not as advanced as the science of hadith and jurisprudence. Although there is little information about the science of tafsir related to this period, it is possible to create an idea through the works created by the scientists of our country, which have reached our days by studying the stages of development of the science of tafsir in other Islamic countries.

In this period, interpretation with opinion was carried out without the opinion of the commentator contradicting the Qur'an, the Sunnah, and the words of the Companions. Scholars of all eras were opposed to interpreting the Qur'an and Sunnah, the words of the Companions, with opinions (ijtihad, opinion) contrary to the authoritative sources. Because in this case, certain groups and currents may try to adapt the interpretation of the verses of the Qur'an to their own views.

The history of Movarounnahr tafsir science is connected with the introduction of hadith science. Because the commentaries of Muhammad (pbuh) and companions on the Qur'an are summarized in the hadiths. As we mentioned before, according to the order of Umar ibn Khattab, the Arabs came to Marv and stayed here for 70 years and taught the local people the hadiths from the knowledge they had learned. Then the hadith narrated in Marv came to cities like Samarkand and Bukhara. In Movarounnahr, Samarkand becomes the center of hadith science, and Bukhara becomes the center of jurisprudence.

Elucidating the fact that Samarkand, unlike other Movarounnahr cities, produced several commentators and became the center of the science of the word is one of the important tasks facing the researchers.

It can be assumed that after the development of the science of hadith, the information on interpretation was spread in Samarkand, the center of hadith, in the form of narration. That is probably why, in Samarkand, where all kinds of narrations are widespread, it was the first time to compile the narrations and sort out the areas of interpretation.

The history of the science of tafsir in this period is very little studied. This is explained by the lack of resources. Although biographical sources say that some scholars of this period "wrote a work of exegesis", their methods of exegesis were not specifically mentioned. However, it is possible to talk about it, as the opinions of the scholars who worked in Movarounnahr and Khurasan are partially present in the works that have reached us.

It is appropriate to highlight the work of Abdullah bin Mubarak Marwazi in the field of tafsir, who was educated by Tabiyyim in the 8th century. He is considered one of the first scholars and commentators in Central Asia. He lived and worked in Marv, his father was Turkish, and his mother was from Khorezm. He became a disciple of Imam Azam Abu Hanifa in his youth. Rabi' ibn Anas ibn Ziyad Bakri, one of the naturalists, taught him. He wrote poems and glorified manners and the elegance of humanity. He also worked in the field of interpretation. His book "Kitab az-zuhd wa-r-raqaiq" is one of the most famous books among scholars. He was one of the first scholars who compiled hadiths into a book. His contribution to the development of hadith science in our country is high. It is also mentioned in some sources that he wrote the work "Tafsir". But his interpretation has not reached our time. But among the hadiths in the works "Kitab az-zuhd wa-r-raqaiq" and "al-Birr wa-s-sila" it is possible to observe comments on some verses of the Qur'an. In his works, he cites the hadiths on the interpretation of the verses, as well as the commentaries of the Companions and Tabiyy. These stories of his were used in the works of later scholars. Examples of narrations related to interpretation are as follows:

واخفيذ لاحما janāḥa ۹ الذل mina الراحمعى waqul rābī ڤرامڤhumā kamā rabāyānī ṣaghīra^a

He cites the commentary of Hisham ibn Urwa on the authority of his father regarding the verse "Keep the wing of humiliation low for them": "Do not forbid them from doing what they want or do not do." Commentaries on more than 10 verses are narrated in "Al-Birr wa-s-sila".

Ahmad ibn Hafs Abu Hafs Kabir Bukhari (150/768–216/832) was one of the scholars of this period in our country, who spread the Hanafī sect in Movarounnahr from the 2nd century AH. He studied with Abu Hanifa's student Muhammad ibn Hasan Shaybani. He was one of the first to spread the Hanafī sect in Bukhara and trained many disciples. But his works in the field of interpretation have not reached us.

After them, Imam Dorimi (798-869), Imam Bukhari (810-870) and Hakim Termizi (820-905), who were mentioned as exegetes, are of great importance. In their scientific heritage, the works of tafsir are mentioned, and it is said that they have not reached our time. Analyzing the narratives and information on the science of tafsir in the surviving works of these scholars will show their place in tafsir studies.

Muhammad ibn Ismail Bukhari's hadith collection "Al-Jame' as-sahih" contains chapters on interpretation, in which the commentaries of some surahs are presented as narrated by Muhammad (pbuh). A separate book (chapter) named "At-Tafsir" is presented in the work, the chapters in it are arranged according to the order of the surahs in the Qur'an, and the hadiths with the commentary of the verses are given. It contains comments on about 400 verses of the Qur'an, and in addition to hadiths, commentaries on the Qur'an by the Companions and Tabiyyah are also included. More hadiths are given for commenting on some surahs, and less for some. Among the hadiths, there are many narrations about the reasons for the revelation of the verse. Bukhari did not comment on all the verses of the Qur'an in his work because he collected only authentic narrations. It is noteworthy that the commentaries made by Ibn Abbas, Anas ibn Malik, Aisha bint Abu Bakr, Abdullah ibn Umar, Mujahid, Ikrima, Sa'id ibn Jubayr, were included in the work. Bukhari does not mention the series of narrators when quoting from the words of the Sahabi and Tabiyy like the commentators. It is known that when the commentators quote the words of the Sahabi and Tabiyy, they do not always mention the Silsila, and there are cases where they refer directly to the author of the words.

Unlike Dorimi and Abu Isa Tirmidhi, Bukhari, as a muhaddith, used the words of the Companions and Tabiyyah and his own knowledge in interpreting the verses, so he can be called the scholar who laid the foundation stone for Mowarunnahr tafsir studies.

Hakim Termizi is also considered one of the skilled commentators. Among his extant works can be seen commentaries on some verses. In particular, in his work "Tahsil nazeer al-Qur'an" there is a commentary on 80 words in the Qur'an such as "guidance", "kufr", "shirk", "wisdom", "Islam", "faith", "thanks", "truth". In it, attention is paid to the mystical interpretation of the meanings of the words of the Qur'an. In the work, Tirmidhi mentions that the main meaning of the most common words in the Qur'an can be transferred to related meanings.

In his research, Juyushi mentioned that Hakim Termizi's style of interpretation is manifested in three directions: 1. It is an apparent direction in understanding the verses, which is the style of all commentators. 2. Sufi direction, i.e. direction that calculates the outer and inner meanings of the Qur'an. 3. Taking a hint from the Arabic letters, that is, he believes that the knowledge of God's name and attributes is based on letters.

Hakim Termizi's work "Nawadir al-usul" on mystical interpretation of hadiths is devoted to issues of ethics and faith. It consists of 291 chapters divided into different topics. At the same time, the work also contains comments on the Qur'anic verses. The important point is that the contents of the hadiths in all chapters of the work have been tried to be explained more broadly using the verses of the Qur'an. It can be observed that in his method of commenting, rather than interpreting based on narrations, mystical interpretation of verses and paying more attention to their inner meaning is strong. For example, in the chapter on "Temptation's Obstruction of Faith," this comment is made:

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

The heart in the verse "He (Allah) has made faith dear to you and adorned it in your hearts" is described as "The heart is a part of the inner and a part of the outer." It is also called "fuad". It has two eyes and ears. It is God who turns the heart."

Also, in the work "Ilm al-Awliya" he gives the following comment on the word "hikma" in the Qur'an as "hadith" like other commentators:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

"Al-kitab" in the verse "He who teaches them the Book (Qur'an) and wisdom..." interprets the Qur'an's appearance, and "al-hikma" its essence, that is, its hidden meanings.

Hakim Tirmidhi's style of tafsir can be determined by the commentaries given to the Qur'an in his works that have come down to us, although he does not have a tafsir. According to the fact that he often pays attention to the mystical interpretation of the Qur'an without quoting narrations related to the interpretation of the verses, he can be said to be a scholar who initiated a unique mystical interpretation of the Qur'an in Mowarounnahr.

Imam Dorimi also occupies a special place in tafsir studies. In his work "Sunan" there is a book (chapter) called "Fazail al-Qur'an", which consists of 35 small chapters. It contains narrations related to the science of exegesis, information about the qualities of some surahs and verses. In particular, he cited several narrations about the meaning of the word "qintor". He cites narrations from Muhammad (pbuh) or companions with sanads. This shows the thoroughness of the scientist's scientific method.

Abu Isa Tirmidhi in his work "al-Jame' as-sahih" mentioned the topics of "Kitab Fazail al-Qur'an", "Kitab al-Qiroot" and "Kitab Tafsir al-Qur'an" and described narrations related to tafsir in it. Especially in the chapter "Kitab tafsir al-Qur'an" of the work, all the surahs of the Qur'an are given in the traditional order from "Fatiha (1)" to "an-Nas (114)" and their qualities are quoted from the hadiths of the Prophet (pbuh). The work begins with the chapter "Hadiths about a person who interprets according to his own opinion". It contains hadiths that discourage interpretation of the Qur'an, such as "Whoever interprets the Qur'an according to his own opinion, has made a mistake", and then quotes about the virtues of the surahs. It is noteworthy that the hadiths about the virtues of surahs such as "an-Naba'", "an-Noziot", "Humaza", "Adiyot", "Fil", "Asr" are not given in the work.

As Abu Isa Tirmidhi emphasized that interpretation is very responsible, in the chapter "Tafsir al-Qur'an" he first cites hadiths about the impossibility of interpretation by one's own ijihad.

So, in the 9th century, the science of tafsir in Mowarounnahr, like in other Muslim countries, was mainly based on narration, and it was the beginning of the period when it was separated from the

hadith structure and became an independent science. In this period, Imam Bukhari's citation of the commentaries of the Companions and Tabiyyah, unlike other muhaddiths, shows his unique character.

During this period, the science of tafsir developed in Movarounnahr. Commentaries on the Qur'an, which used to be mentioned as a chapter in the hadiths, did not fully meet the requirements of the time. According to the introduction of Movarounnahr commentators (also scholars from other countries) in the introduction of their tafsir works, people who do not know the Arabic language, who do not know the reasons for the revelation of the verse, and who do not know the hadiths, cannot comment on the Qur'anic verse based only on their own opinions. tried to divert. Abul Lais's opinion that "No one can interpret the Arabic language without knowing the reasons for the revelation of the verse" indicates that scholars of the Hanafi school of thought were very cautious in interpretation during this period. In general, in this period, the writing of tafsirs in Movarounnahr and Khurasan was done mainly for two reasons.

1. The necessity of interpreting the Qur'an from the beginning to the end as a result of the proofs of the verses of different sects from different parts of the Qur'an in Movarounnahr that are consistent with their beliefs.
2. Compilation of hadiths, narrations of the Companions, comments on the interpretation of the Qur'an in one place.

These two reasons are related to each other, because the misinterpretation of the verses creates what the meaning of the verse should be in reality. Therefore, the commentators felt the need to interpret based on the sources. During this period, several commentators worked, and their works have come down to us. The different styles of each commentator in this regard are, of course, noteworthy.

It is appropriate to mention the commentaries of Tabari, Imam Moturidi and Abu Lais Samarkandi as the first sources that have reached us from the period of complete interpretation of the Qur'an.

In their commentaries, the authors of this period used a lot of authoritative sources - the narrations of Muhammad (s.a.w.), the Companions and the Tabiyyahs, and mentioned their narrations in series. This type of tafsir works are called "masur tafsirs". Zahabi in his work "at-Tafsir wa-l-mufassirun" mentions the main 8 works of tafsir belonging to this category. But he does not mention it at all in his study of Moturidi's "Ta'wilot Ahlis-Sunna". Actually, this work of tafsir was created using narration and opinion. He could include it in the category of tafsirs created by masur or opinion-ijtihad.

In the later periods, tafsir began to be created by shortening the series of narrators without going beyond the limits of relying on reliable sources. The commentators quoted the names of the people who said the words of the scholars before them without mentioning them. In this way, various narrations entered the tafsir, and there were cases of mixing authentic narrations with malicious narrations.

Interpretation of the Qur'an also began to expand as a result of the translation of vocabulary, grammar, and usage into books. Issues related to jurisprudence and kalam caused disputes. During the Abbasid era, Islamic factions became fanatical and began to call people to their beliefs. It was at this time that mental interpretation began to take the place of figurative interpretation. But the narrations related to the reasons for the revelation of the verses continued to be received from reliable sources.

Tafsir of Abu Lais Samarkandi (911–985) and Kitab ta'wilot ahli as-sunna of Abu Mansur Moturidi (870–944) are among the first works in the form of a complete book written in Mowarounnahr. Maturidi made extensive use of the Qur'an in solving doctrinal issues because it served as the main source.

While Maturidi is more based on giving refutations to different currents and sects while writing tafsir, Abu Lais tried to rely on more reliable sources, in some places he gives refutations to religious and political currents. Moturidi introduced a unique new approach in the field of interpretation. He is the author of the only work of tafsir in which doctrinal issues are widely commented. Similarly, it is distinguished by its reliance on the method of interpretation through analysis of these verses. Currently, this work is published in 10 volumes in the Arab Republic of Egypt.

The main reason for this was the abuse of the Qur'an by religious sects and movements in their arguments. Because his interpretation is focused on a wider interpretation of dogmatic issues, citing currents by name and refuting their concepts. In the reader of his commentary, it seems that Imam Moturidi attached importance to summarizing the comments on doctrinal issues.

Abu Lais Samarkandi is also distinguished by the fact that he compiled the knowledge of the Qur'an in his work. Because in it, recitations, sababun-nuzul, hadiths and narrations on tafsir, nasikh and mansukh cases were referred to more widely than the commentators of his time, which made it an important source for later periods. His mature scholarship on recitations is especially evident in his interpretation.

Ulrich Rudolph points out Abu-Qasim Ka'bi (d. 319/931), Muhammad ibn Mas'ud Ayoshi (d. 320/932) as commentators of this period, and says about Abu Lais's interpretation: "It is known that Abu Lais had a very conservative approach to the issues of Islamic doctrine. Therefore, his work can be particularly fruitful in the study of the first Hanafi interpretations of the East.

Unlike the methods of interpretation of the above-mentioned muhaddi scholars, Moturidi and Samarkandi were the first to interpret the Qur'an from beginning to end.

In the later period, the use of opinion-ijtihad in the interpretation of the Qur'an became widespread. Abu Hafs Nasafi and Alauddin Samarqandi's commentaries using their opinions and ijtihads can be an example of this. During this period, not only in Mowarounnahr, but also in other countries, tafsir works were written based on opinion.

In Mowarounnahr, the science of tafsir has developed as in other Islamic countries, and there is diversity in the interpretation of the Qur'an. This, in turn, shows that excellent schools have been formed for understanding and interpreting the Qur'an, such as masur tafsir, opinion interpretation, doctrinal interpretation, mystical interpretation, and lexical interpretation.

The development of the science of tafsir in Mowarounnahr in the 10th century. During this period, the science of tafsir developed in Mowarounnahr. Commentaries on the Qur'an, which used to be mentioned as a chapter in the hadiths, did not fully meet the requirements of the time. According to the introduction of Mowarounnahr commentators (also scholars from other countries) in the introduction of their tafsir works, people who do not know the Arabic language, who do not know the reasons for the revelation of the verse, and who do not know the hadiths, cannot comment on the Qur'anic verse based only on their own opinions. tried to divert. Abul Lais's opinion that "No one can interpret the Arabic language without knowing the reasons for the revelation of the verse"

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THE MAIN FEATURES OF MODERN QUR'ANIC EXEGESIS

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ABSTRACT

There are two phases to contemporary discourse (classical and modern). The words classical Islamic modernism, neo-Islamic modernism, "secularism," rationalism, and Protestantism are examples of new approaches or alternative viewpoints influenced by secularists in contemporary criticism. The primary goals of contemporary commentary are the eradication of superstition and the improvement of understanding of the Qur'an. The great objective that the modern commenting movement has set for itself is to educate people, society's members, and the public. Mystical interpretations generally avoided in contemporary commentators, and mystical methods are harshly attacked in contemporary commentaries (Ismail Albayrak, 2010). Some academics classify the extremely rationalistic approach that we find in the commentary as "divine interpretation." For instance, such readings are acknowledged as "divine" interpretations in Muhammad Abu Zayd's "Al-Hidaya wal-Irfan fi tafsiril-Koran bil-Koran" (Suleiman Rumi, 1404) work. Various established religious truths started to be contested as a result of the effect of some philosophical perspectives on divine interpretations. The contemporary commentary movement is obviously critical. Modern

commentary takes a critical stance, but only on specific topics. Israel's status is one of them. The questioning of Israel and the narratives prefaced that are examples of an apparent social shift. Classical interpretations have come under fire for being overly theoretical. It is argued that modern interpretations put these matters in the background, whereas classical interpretations contained theoretical knowledge and several issues unrelated to society.

KEYWORDS: *Modernism, Secularism, Qur'an, Islam, Protestantism, Modern Qur'anic Exegesis, Rationalistic.*

INTRODUCTION

There are two phases to contemporary commentary. "Classical Islamic Modernism" is the first stage, followed by "Neo-Islamic Modernism" in the second. The "historical approach" is another name for neo-Islamic modernism. India and Egypt are where the first examples of traditional Islamic modernism may be found. We have noted that the interpretation of the Qur'an is a major focus of contemporary commentary. This is as a result of modernism being the most important architectural movement in human history. Religious organizations, as well as modern industrial societies' scientific and technological advancements, have a significant impact on every aspect of our lives. Secularism in this context refers to the lessening of the impact of religion on other social institutions (Peter Wagrier, 2003).

Religion becomes a secular and individual idea as a result of lessening its effect on societal structures. Commentaries written now reflect this circumstance. Some Islamic precepts and prohibitions, which are incompatible with current human institutions, were either regarded as divine instruction by Indian and Egyptian modernists or they attempted to understand them historically. These behaviors are motivated by a desire to withdraw from public life and move closer to a private life (Mukhsin Demirchi, 2006).

In fact, the commentary of today is greatly influenced by the academics and commentators of early Islam. Because it is obvious that the commentators who led modern Qur'anic interpretation drew on the theories of ancient scholars. Despite the diversity of the current day, Mehmet Pachaci observed that "the interpretation of poetry is always in a specific way." This environment serves as a reminder of the importance of contemporary interpretation. On the other hand, it appears that modern criticism is dominated by the idea of "reform." The Tafsir Manor, one of the most influential pieces of contemporary commentary, is the best illustration of the idea of change.

Because the ideas of contemporary reformist thinking heavily inspired the content of this remark (Mehmet Suad Martoglu). Let's now focus on the key components of contemporary commentary.

MAIN PART

The central placement of the Quran. Islam's primary text is the Quran. The Muslims give the Quran absolute credence by considering it a "preserved book" (which Allah Himself has maintained). The centrality of the Quran in contemporary tafsirology was played a key role, its complete exclusion from the heresies that evolved into Islam over history, which also presented numerous scientific challenges. tafsir. For instance, tafsir is said to perform the same duties as fiqh. The science of tafsir is threatened by another aspect of this circumstance.

Placing the Quran in the middle improved leadership motivation while also serving as a major barrier against superstition. In addition, a growing body of study into the Quranic sciences has demonstrated that current findings do not conflict with the Quranic truth. Once more, the central position of the Quran has sparked scholarly debates about the text's composition, theological value, and historicity. Whether or whether the Quran is a historical text, neo-Islamic modernists have specifically investigated it using evidence. Nasr Hamid Abu Zaid in particular stressed that the existing Quran had not been altered and professed appreciation for it.

However, his interpretation of the Mushaf as it currently stands reduces it to a mere cultural document (Ahmad Polat, 2009). This makes the historicity controversy one of the areas where modernism has had a pronounced impact on interpretation. A person-centered speaker's intensity. The belief in democracy is another aspect of modern living. Because of the development of the idea of "natural rights" in the eighteenth century, personal opinion is respected in this democratic creed (Ewart Aberly, 1935). The phrase "humanistic" (humanism), which is also reflected in contemporary commentary, feeds this idea. The guidelines outlined in the science of tafsir under the section titled "Conditions for a mufassir" serve as evidence of the necessity of also being an authority in Quranic interpretation. However, in more recent years, claims made in classical literature concerning the qualifications a commentator should possess have come under fire (Said Shimshek). On the one hand, it's commonly accepted that every Muslim is entitled to interpret the Quran, and that it's not just up to imams and mujtahids to do so (Tunjar Namli, 1996). (E. Balzhan). They claimed that this alone is compelling evidence that man is a free being. In reality, it may be claimed that Protestantism, which holds that "every Christian can interpret the Bible" (Gunay Tumer, Abdurrahman Kuchuk, 1993), was a major effect on this idea in modern times. In fact, Protestantism has consistently emphasized the value of personal religious experience (Aubery). This perspective highlights the fact that Allah is the Most Forgiving and not the One Who Gets Angry, according to modern comments (kahhor). We can see from this that Allah's merciful traits are given prominence. For instance, Abu'l-Kalam Azad (1888–1958) provides this response to the question of why "mercy" appears in the first verse of Sura al-Fatiha in two separate meanings (mercy and compassion): imprint in the mind of a person. He aims to demonstrate that Allah is not the only one who is forgiving (E. Baljon). Interpretation that is lively and current. Today, it is clear that the interpretation has gotten more complex and that this component is receiving attention. Some scientists believe that writing a remark is essential for solving current issues and guiding society in the proper manner (M. Said Shimshek). They have been surrounded by the notion of reviving Muslims' consciousness, particularly their comprehension of the Qur'an, in modern times. This made sure that the comments of the day were fresh and original. Researchers claim that modernism may be accepted as an activity that is open to innovation in all areas of life, particularly the revitalization and advancement of the religious sphere.

The word "reform" means removing impurity from something, correcting and improving something. In this sense, modernism is seen as an activity aimed at realizing the need to correct semantically distorted primary sources and social defects, as well as to elevate the resulting moral values. Indeed, it is clear that Islam has always been open to renewal. Some scholars believe that there needs to be a renewal in Islamic thought. Allah endowed with some features of this supreme Sharia that the comprehension of this truth is possible only through tajdid (renewal). At the forefront of the need for renewal is the eternity of Islam.

Rationalistic attitude: It can be said that rationalism in every respect has had a great influence on modern commentary. At the very least, it includes traces of the impact of a critical attitude. The mental approach seen in contemporary commentary has led to it being called the "modern mutazila". For example, according to Imam al-Dhahabi (d. 1399/1978), the Mu'taz have been a major influence on the teachings of contemporary commentaries. Contemporary commentaries focus on the aspect of eradicating superstition and efforts to better understand the Qur'an. However, by removing the mythological elements in the commentary, one should not allow the loss of an emotional connection with the Quran. Because one must keep in mind that the hard and cold face of rationalism makes people turn away from the Quran. In other words, extreme rationalism can weaken and damage the holiness of the Quran. In turn, this leads to disaster. But from the perspective of the commentary, it is important to criticize the influence of several currents on the negative interpretation of the Qur'an. Interestingly, some interpretations made with rational thinking evoke fantasy rather than logic. In this context, examples of such interpretations are common, especially in the comments of commentators on the Indian subcontinent. Contemporary commentaries tend to stay away from mystical interpretations, and mystical approaches are heavily criticized in contemporary commentaries (Ismail Albayrak, 2010). There is also a significant difference between the style used by Sufis and the style used by others. That is, although the Sufis use their language humbly, deriving their interpretations from the obvious meaning and calling them "ishari", other parable-composing commentators do not make such interpretations. Therefore, it should be noted that this delicate action of the Sufis deserves praise (Mahmud Ai, 2011). The overly rationalistic approach that we encounter in the commentary falls under the category of "divine interpretation" by some scholars. For example, in a play by Muhammad Abu Zayd (Suleiman Rumi, 1404) entitled "Al-Hidaya wal-Irfan fi tafsiril-Qur'an bil-Qur'an", such interpretations are accepted as "divine" interpretations. According to one of these interpretations, the miracles of the prophets According to the same author, "Isra" mentioned in the first verse of sura al-Isra is actually the word used for the transmigration of the Prophet (peace and blessings of Allah be upon him) (Hussein al-Dhahabi, 1976) is an attempt to normalize the aspect. Philosophy using reason has also played a role in the emergence of various deviations in the modern commentary movement. According to al-Dhahabi, as a result of the influence of certain philosophical views on divine interpretations, some established religious truths began to be denied.

Thus, some established religious truths in the Qur'an began to be interpreted in accordance with philosophical schools. In particular, the truth of Satan is denied, and the word "Satan" in verse 117 of Surah An-Nisa is interpreted as "a secret power given to him" (Hussein al-Dhahabi, 1976). However, some scholars argue that philosophical questions have not had much influence on contemporary commentary (Iffat Sharkovy, 2001).

The emergence of rationalist movements in a modern interpretation brought with them new problems. One of them is the need for dictionaries. While the Qur'an is a complete book on some topics, the presence of some statements in it that do not fit the rationalist paradigm has led to serious issues. To overcome this problem, first of all, the dictionaries were amended to accept the lexical meaning of the word as an alternative to the Qur'anic terminology, but compatible with the existing point of view (Mustafa Ozturk, 2008). Even modern commentators, in dire need of dictionaries, accuse Ibn Munzir (8.711/1310), who has done a great service in this regard, of "writing his own dictionary, collecting information inconsistent over time" (Amin Khuli, 1995).

DISCUSSION

East Asian influence: They have generally been discussing the East's influence on contemporary Islamic thought for many years. Orientalism, according to some accounts, is a scientific resurgence of orientalist themes that first arose in Western literature and art during the 19th century. In actuality, imperialism and orientalism are two different political formations that must be considered (Junaid Eren, 2000). Orientalism, in the opinion of some experts, is an effort to comprehend Islamic society and culture (Murtaza Badr, 2006). Once more, there are connections between colonialism and orientalism. Some commentators have also incorporated Christian materials in modern interpretation, which has been influenced by Orientalists. As a result, modernist thought contains knowledge that is also contained in Christian doctrine.

The Islamic world was largely defined by the rejection of imitation, which was the guiding principle of the Islamic revival and reform movements of the eighteenth and nineteenth centuries, and the desire to return to *ijtihad*, supported by the "scientific" studies of Orientalists (Murtaza Badr, 2006). Circumcision was banned as a result of Orientalists' criticism of Islamic texts. For instance, by casting doubt on the veracity of hadith, orientalists like the Dutch orientalist Reinhart Dosi (1820–1883) and the Italian orientalist Leone Catani (1869–1935) attempted to disprove the Sunnah, the second source of Islam (Junaid Ehren, 2000). On the one hand, certain commentators have been able to compare the Bible to the studies of Eastern experts on Islam and the Koran. For instance, Maududi compared the Talmud and the Bible in his commentary (Hussein al-Dhahabi, 1976). Tantawi uses a passage from the Barnabas Gospel. Despite this, it can still be argued that Orientalists have helped Muslims interpret the Qur'an using contemporary sciences. For instance, the rationale for a radical return to the Qur'an and the Sunnah in the Indian subcontinent dates back to the early 18th century. King Waliulla Dihlavi, his offspring, and students undoubtedly made significant contributions. In order to address the increased missionary activity and attempts at Christianization in the Indian subcontinent, the "School of Waliullahi" looked to the Qur'an and the Sunnah. (2011) Abdulhamid Birishik Be critical in your attitude. The contemporary commentary movement is obviously critical. Modern commentary takes a critical stance, but only on specific topics. Israel's status is one of them. The questioning of Israel and the narratives that prefaced it are examples of an apparent social shift. In actuality, until the reform (renewal) movement started in the 19th century, the myths surrounding Israel did not raise many concerns.

Intellectual links to the West, as well as the influence of contemporary rationality, science, new Salafism, and historical critique, have all contributed to the development of this new attitude toward Israel (Mehmed Pachaji, 2007). However, one of the crucial elements that enabled the development of the modern commentary was the propensity for accepting a problematic aspect of Israel (Abdulhamid Birishik, 2011).

Bilman (1881–1881) also challenged Abdulaziz Chawish (d. 1345/1929), the author of "Asrarul-Qur'an," a commentary that sought to place the blame for the issues Muslims experience in the current world on earlier interpreters. According to Bielman, it is extremely difficult for contemporary scholars to defend genuine faith and speak out against contemporary ideology. Changes in society and education are what give today's remarks their originality.

Social and educational developments are to blame for the originality of today's opinions. This alleged Salafi devout critic would have outwitted the venerable Abdulaziz Chakhovich, discovered a more practical solution to our societal issues, and would have advised them if they had lived in this century (Umar Nasuhi Bilman, 1973).

In a sense, for the modern commentary movement, they also criticize the classical approach to Muslims for their freedom in the face of existence, while the modernist approach includes a complete "liberation" from the classical tradition.

Classical interpretations have been criticized for being filled with theoretical knowledge. It is said that if classical interpretations contain theoretical knowledge and many issues that are not related to society, then in today's interpretations these issues are relegated to the background (Said Shimshek). However, even in the modern interpretation, it can be seen that more theoretical information and discussions appear from time to time. This is evidenced by the fact that modern commentaries are mostly long commentaries. In particular, commentaries such as Manor and Tantavi are long commentaries. About the commentary of al-Dhahabi Tantai to the commentary of Razi it is said: "There is everything in his commentary except tafsir." This word also applies to Tantawi's commentary" (Hussein al-Dhahabi, 1976).

One of the reasons modern commentaries are so large is the amount of repetition in their content. For example, according to some scholars, it would be useful to republish Fi Zilal's commentary while retaining as much emphasis and style as possible (Said Shimshek began writing comments in style (Hikmat Kochiigit, 2012).

Political considerations. In fact, the political influence on interpretation began to emerge from the first centuries and continues until now. However, in modern times there is a clear connection between the interpretation of Nass and political thought. The reason for this is because a sensitive approach to the political events experienced by the ummah in the late 19th and early 20th centuries has been a key aspect of interpretation from the earliest times, reflecting the nature of the social orientation. Consequently, the first signs of a social orientation in the commentary were of a political nature. From this point of view, it can be said that the modern tafsir movement plays an important role in the restoration of political consciousness from the point of view of Islamic thought, and inspiration from the sacred text (verse) activates people's desire to fight for truth and justice (Iffat Sharkovy, 2001). While some commentators who are members of the Modern Commentaries believed that social improvement could be achieved from the top down and through the political channel, others believed that it could be done from the bottom up.

The political structure is reflected in commentary in our time, as it has always been. For example, as a result of Gulhana Hatti Humayun (1839) and the main thrust of the reform decree, the emphasis on equality between Muslims and non-Muslims, some people are optimistic about the concept of books, while others believe that their books are intact (Ismail Albayrak , 2010). The role of political structures in commenting is also noted.

RESULT

Making an effort to engage the public. It is clear that the adoption of democracy in many Muslim countries and the democratic views expressed in contemporary commentaries had an impact on the tafsir's language. As a result, a more contemporary language started to actively participate in society. The expansion of educational opportunities made it feasible for everyone to read and understand the interpretation of the Qur'an due to people's active participation in society. As a result, the classical interpretation was quite critical of the usage of terminology far removed from the masses. As a result, the classical interpretation was quite critical of the usage of terminology far removed from the masses. According to contemporary scholars, "if the remarks had a scientific style and content in the classical period, then the quantity of folk interpretations increased in the

new period" (Mehmet Suad Martoglu, 2011). But one cannot say that the commentators of antiquity did not bother to speak to the populace. The claim that the ancient commentators did not bother to address the populace is unjust, in our judgment. This is because the interpretation of independent surahs like Fatiha, Yasin, Mulk, Hamimdar, Naba, Fath, Ikhlas, and Muawwizatain also amply demonstrates that the classical period interpreters' primary objective was to reach the broadest possible audience. Social aims, however, have taken center stage in the modern era due to the growing demand. The Hanafi school emphasizes that in this regard we require social interpretations based on the analysis of social experience, with more conscientious readings in our day and age (Hasan Hanafi, 2011). Public relations initiatives have accelerated translation work as well. The fact that King Waliullah Dehlavi (1702–1744), whose thoughts had a significant impact on modernist philosophy, concentrated on translation studies is more or less connected to this objective. The spiritual collapse of Islamic civilization in India at the time was in its early stages, which is why King Waliullah Dehlavi translated the Qur'an into Persian despite strong condemnation from Ahl al-Sunna wal-Jama'a scholars. Danger. The objective was to primarily use translation to reach Muslims with a secondary education with the message of Allah. The second was to get rid of the divisive ideas held by theologians who limited their perspective, participated in the exterior side of prayer, and compared a Muslim to a Hindu Brahmin (Aziz Ahmad, 1995). The modern commenting movement has as its lofty objective informing people and raising the moral standards of society's participants. Indeed, individuals who attempt to interpret the Qur'an ought to convey to people the elevated morals, virtues, and attributes that Muslims ought to adorn themselves with. Once more, he should advocate for what he ought not to do in terms of bidah and munqar and explain to every Muslim the rights Allah revealed in the Qur'an (Adnan Muhammad Zarzur, 1981).

In the contemporary era, educational institutions have been crucial in conveying public interpretation. These organizations are run by various churches.

The effort done by madrasas, educational institutions, and research institutions in the Indian subcontinent in the areas of commentary and education is notable in this regard. The comments also touch on new contemporary challenges brought about by modernity, such as slavery, human rights, and women's difficulties. It should be noted, however, that concepts like equality, women's rights, and the end of slavery, which are represented in modern language, are also thoroughly examined in modern commentary. But despite its issues and for community, the West propagated these values to the rest of the globe. The Western world, which did not require a labor force as a result of mechanization, started to enhance the position of the person with anti-slavery rhetoric at this time in order to win over followers of its capitalist system. They would keep the slave system going if no one needed clients.

On the other hand, while interpreting the lines about women entering society, women's issues automatically came to the forefront. The subject of "woman" is one of the most noticeable aspects that set apart the modern commentary from the classical one.

Diversity: Diversity emerges when we examine contemporary views. This color is also indicated by lines like topic interpretation, social interpretation, scientific interpretation, revelation interpretation, and literary interpretation. In reality, interpretation is not the only factor in this variance. Because the relationship between religion, politics, and society affects how scientists in the Islamic world view modernization. Geographical location, personal preferences, occupations, and the degree of ties to the West of commentators all had a significant impact on the movement's diversity. It is undeniable that there were numerous contemporary, colorful species in modern-day

Egypt. Researchers assert that one of the primary causes of this is that Egypt was more at odds with Western ideologies like capitalism and communism than other Islamic nations (Sadiq al-Jamal, 1994). From the birth of Islam until the present, the modern commentary fundamentally symbolizes the resurgence of all intellectual movements and sects. The requirement for a new style is also becoming clearer, along with fresh investigations of the diversity observed in current discourse. This is due to the fact that, while living in the same era and culture, varied methods among Qur'anic readers suggest the need for a single fundamental technique (Tunjar Namli, 1996).

CONCLUSION

There are two distinct phases of contemporary discourse (classical and modern). The names "secularism", "neo-Islamic modernism," "secularism," rationalism, and Protestantism are all examples of fresh perspectives or approaches in contemporary criticism that have been influenced by secularists. The primary goals of contemporary commentary are the eradication of superstition and the improvement of understanding of the Qur'an. We have noted that the interpretation of the Qur'an is a major focus of contemporary commentary. This is as a result of modernism being the most important architectural movement in human history. Religious organizations, as well as modern industrial societies' scientific and technological advancements, have a significant impact on every aspect of our lives. In this context, "secularism" refers to the lessening of the impact of religion on other social institutions. Religion becomes a secular and individual idea as a result of lessening its effect on societal structures. Commentaries written now reflect this circumstance. Some of the Islamic precepts and prohibitions, which are incompatible with current human institutions, were either regarded as divine instruction by Indian and Egyptian modernists or they attempted to understand them historically. Their acts are motivated by a desire to live more privately and less publicly. In fact, the commentary of today is greatly influenced by the academics and commentators of early Islam.

This is due to the fact that it is obvious that the commentators who led modern Qur'anic interpretation drew on the theories of ancient scholars. Despite the diversity of the current day, Mehmet Pachaci observed that "the interpretation of poetry is always in a specific way." This environment serves as a reminder of the importance of contemporary interpretation. On the other hand, it appears that modern criticism is dominated by the idea of "reform." The Tafsir Manor, one of the most influential pieces of contemporary commentary, is the best illustration of the idea of change. Because the themes of contemporary reformist thinking had a significant influence on this interpretation's content.

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HERITAGE LAW ISSUES IN ISLAM ACCORDING TO HADITH SOURCES

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ABSTRACT

The article discusses the cities of Central Asia, which became centers of Science in the Middle Ages, and the scribes who grew up and contributed to the development of various fields of science. Due to the good reception of Islam by the local population and the stable political situation in Movarounnahr, Sciences developed here, especially since many famous scholars of jurisprudence grew up, and they carried out many itshs on the science of inheritance. Along with these, Hadith scholars have made a great contribution to the science of inheritance, and the article also mentions their work.

KEYWORDS: *Method, Furu, Fukahos, Faroiz, Valo, Muloana, Lineage.*

INTRODUCTION

Central Asian scholars have also made a significant contribution to the development of the Islamic religion and related secular disciplines such as Arabic, logic and puberty. Apart from the sciences that existed at that time, the great ones who founded several new Sciences also grew out of

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movarounnahr.

The development of Islamic culture, the achievement of high progress by Muslim countries means to what extent the attitude of the Islamic religion towards science has been. Also, in the teachings of our religion, the search for knowledge from the cradle to the grave is prescribed to every Muslim and Muslima.

According to historical data, Samoni (875-999) was experiencing a period of formation of works created in our country in different areas of jurisprudence during the reign of the rulers. And in the era of the karakhanids (999-1212), we see that the development and evolution of jurisprudence in the Movarounnahr has increased even more. As a result of the decision of the karakhanid state, Movarounnahr's ties with Khorasan were weakened and the basis for the independent development of the standing local schools was laid. The strengthening of autonomous management in central cities has led to the expansion of the sphere of influence of the group of scribes. Bukhara and Samarkand became real centers of science. Nasaf, Marv, Fergana jurists also operated in these cities.

The Faqihs of this period have greatly increased the work on the science of faroism. While many of them learned about heritage in their works on jurisprudence, some of them also taught independent books on the subject. In general, Central Asian scholars have been more concerned about Fiqh's methods and Furu. Among the Central Asian scholars who have contributed to the development of the science of Usulul fiqh, one can cite Abu Mansur al-Moturidi, Imam Abu Zayd ad-Dabusi, Imam Ali ibn Muhammad ibn Abdulkarim Fakhrul Islam Bazdavi, Imam Abul Barakat Abdullah ibn Ahmad ibn Mahmud Hafiziddin an-Nasafi, Shamsul-aimma as-Sarakhsi and other scholars. The books "Mabsut", "Al-Hidoya", "Badoe'us-Sanae", "Al-Viqoya", "Kofiy", "Tohfatul fuqaho", "Fatovo Gazikhon", "Mohitul Burhaniy" and many others were classified in our country on Furuul fiqh. Separately, it should be noted the uniqueness of the contribution of the authors of these books to the development of heritage science. After all, the science of inheritance is one of the sections that is part of the science of jurisprudence. Judgments concerning heritage science our scholars such as Isaac ibn Rohavayh al-Marwazi, Abdullah ibn Mubarak al-Marwazi, Imam Nasa'iy, Imam Bukhari, Imam Termizi, Imam Dorim, etc. can be cited as scholars who have grown up in the field of Hadith science from Movarounnahr and have received worldwide recognition as great contributions to the development of this science. Imam Bukhari in his book "Al-Jomi'as-sahih" touches widely on the covenants of inheritance and will, paying special attention to the same topic as his 85th chapter "Kitab al-faroiz". One of the few controversial issues in Faroese in one of the chapters of the book addresses the issue of the inheritance of the brothers with the grandfather, under the title "Chapter on the inheritance of the brothers with the grandfather", Abu Bakr, Ibn Umar and Ibn Zubayr say: "The grandfather is the father. "When one looks at the rule that Imam Bukhari's views on jurisprudence are taken from the titles of the chapters, it follows that Imam Bukhari jumhur chose the same opinion as in the Abu Hanifa sect in defiance of the scholars. Also, Imam Bukhari is another of the controversial issues between the faqihs, according to a narration from Hazrat Ali on the issue of the Sons of two uncles, who are heirs to the deceased woman, says that both the deceased's husband and the cousin, who is the son of his uncle, equally will be divided in the middle. In many of Faroese's books, muloana's legacy tried to reveal the legacy of the one who claimed the lineage, the legacy of the lakit (found man), the legacy of the Freedmen (saiba), the legacy of the captive, the legacy of the child, the boy's mine and verse, Hadith, and a number of other judgments.

Another of the famous Central Asian muhaddis, Abu Muhammad Abdullah ibn Abdurrahman ibn Fazl ibn Bahram ibn Abdussamad Tamimi Samarqandi Dorimi also calls his masterpiece “Sunan” book 21 “كتاب الفرائض” (“Book on the right of inheritance”). This book begins with a chapter on “The study of Faroese science”. It also concentrates hadiths devoted to issues of inheritance of spouses, daughters and sons, brothers and sisters, grandparents and momos, Mamluks and people of the books.

In the book, the shares of distant and close relatives, muloana (Note: the husband who accused his wife of adultery had no other witness than himself, and the wife cursed each other before his judge for not recognizing this guilt as slander. If the wife has become pregnant, the child born to her will not be compared to the father. Here it is mentioned that such a child, like a child born of adultery, will inherit only from the mother and relatives from her side), a Murderer, a captive person, a child born of adultery, non-hereditary situations, a slave emancipation cause to be an heir (الولاء) and many hadiths on other topics are presented. This “كتاب الفرائض” (“Book on inheritance law”) book by Imam Dorimi contains 56 chapters in total, 324 hadiths.

Abu Jesus brought 20 chapters, 27 hadiths under the general title of Muhammad Termizi, known as “Sunani Termizi”, called “Jome” “أبواب الفرائض عن رسول الله” (“Hadiths who came from Rasulullah on faroiz”). Imam Termizi says that many Faqih people, including Abu Hanifa, Shafe’i, Malik and others, will have the heritage of a polytheist who has entered Islam under Muslim hands without any other heir. This judgment is supported by the hadith narrated by them from Tamim ad-dari: “The man asks the Prophet what guidance is there regarding the polytheist who has entered Islam in the hands of a Muslim. They say that the Prophet (peace be upon him) has the right to life and death of him. “Imam Termizi also says that his husband inherits the murdered woman not only from her husband's goods, but also from Khuni (diya), and brings to these words the letters of the Prophet to Kilobiy”. It says that the Prophet aalyhissalom wrote to him and said, “Make the wife of Asyam Dobabi a successor to her husband's diet?”

In conclusion, the works written by them show that the muhaddis of movarounnahr also occupied a significant place in the resolution of many sensitive issues in the field of fiqh and Faroese, one of its great chapters. It should be noted separately that if the muhaddis did not have these painstaking work, a large part of the issues related to Faroese science, although this was a Fiqh topic, the correct solution would be much more difficult.

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THEMATIC CLASSIFICATION OF PHRASEOLOGISMS IN THE LANGUAGE OF THE EPIC "ALPOMISH"

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ABSTRACT

In this article, the thematic groups, semantics and their interrelationship of phraseological units in Alpomish saga are studied.

KEYWORDS: *Phraseologisms In The Alpomish Epic, Phraseologisms Related To The Behavior Of The Human Character In The Epic, Phraseology Related To The Situation, Structural Semantic And Etymological Analysis Of Phraseological Units In The Epic Language.*

INTRODUCTION

Vocabulary units found in the language of epic works are important not only in the phonetic, grammatical and lexical aspect, but also in the breadth of the scope of the subject, the coverage of vocabulary units related to the surrounding being, socio-political, spiritual and cultural spheres. In particular, the epic "Alpomish" is distinguished from other epics by Turkic peoples, including nationality, traditions and Customs characteristic of the Uzbek nation, the abundance of linguistic

units representing a Real lifestyle, the active use of stable compounds. It should be noted that most of the phraseological units found in folklore works are formed in connection with the physiological activity of a person and his mental state, his place in the social, economic, political world, his vision of being. This is a rather ancient, socio-historical process, the semantic-structural, etymologically linguistic analysis of phraseological units found in folk oral creativity forms the basis for making accurate scientific conclusions about stable units in the current lexical layer.

In Uzbek, the person is related to the person and is related to the person

non-phraseologisms can be similar in form and content structure. For phraseological units associated with the individual, the sign of identity will be an integral sign and can be the basis for their modeling, separation into semantic-thematic groups.

G.Zhumanazarova, B.Baltaeva, D.In the monograph “The use of phrasebooks in speech” by Kulboeva, “Sugar with sweet” divides phraseologisms used in the epic into the following groups in the subject aspect:

- 1. Phrases Related To The Body Members Of The Epic Hero:** Descend into the tongue; do not tear your eyes away look; make fire in the heart;
- 2. Phrases related to the clothing of epic heroes:** Staying under the skirt;
- 3. Phrases related to the bodies of Heaven, Earth:** Razing to the ground;
- 4. Phrases with an abstract meaning:** The mind is in a hurry; blurring the bosom; crack the tongue; drive ajal and so on.

A very small number of phraseological phrases used in the epic language, first of all, performed a nominative-descriptive task, through such words The Epic Executive happiness, achieved a further revitalization of the artistic epic image, managed to leave memorable visions in the listener or reader through the activities of the most important epic heroes. In the epic, such phraseological phrases are speech; more exaggerated the positive or negative attitude towards its object. In some cases, creating exaggerated images, he also created gesticulation, irony, humor, and, moreover, was able to provide a high level of artistry and impressionability of the epic language. Although in Uzbek linguistics a number of scientific studies have been carried out on the lexicon of folklore works and its semantic features, thematics, phraseologisms specific to the language of some work on folk oral creativity have not been fully studied thematically. Historical written monuments, the establishment of a thematic-thematic set of phraseological units that represent the spiritual values of our people, presented in the samples of folk oral creativity, the identification of their semantic scale and the development of scientific and theoretical foundations, are of theoretical and practical importance not only in linguistic terms, but also for areas with a linguistic approach.

Phraseologisms understandable to all in the language of the epic “Alpomish”, which we studied as an object of research, relate to different aspects of human life according to their semantic characteristics. They mainly serve to represent the processes related to human psychology in an attractive and affective way: they have been used appropriately in the expression of characteristics such as the joy, sadness, suffering of the characters in the epic language.

A thematic analysis of stable compounds found in the language of folklore works allows you to study the thinking of ancestors, their interests, social relations, views on society and the universe. The social views of the owner of the language are preserved in the original way in phraseologisms

among lexical units. As a result of the development of Science and technology in our lexicon, new lexemes may appear, neologisms may enter. However, the reason for the invariance of the composition of phraseological units is that their semantic properties are also almost unchanged.

Folklore folk epics have been fed from the oral language of the people since ancient times. This tradition brings folk epics closer to the living colloquial language and closer to the life of the common population. Therefore, epics passing from mouth to mouth reflect the life of an ordinary people on the basis of the image of emotional-expressive events in itself. The live folk language is also significant with the use of loops, metaphorical analogies, stable combinations based on the image of Real life.

We tried to give a thematic description of phraseologisms used in the dissertation in the epic “Alpomish”. Of course, in this we relied on scientific research carried out in world and Uzbek linguistics.

The amount of the above-mentioned thematic phraseological units was given in the table below: (see table 2.2.4).

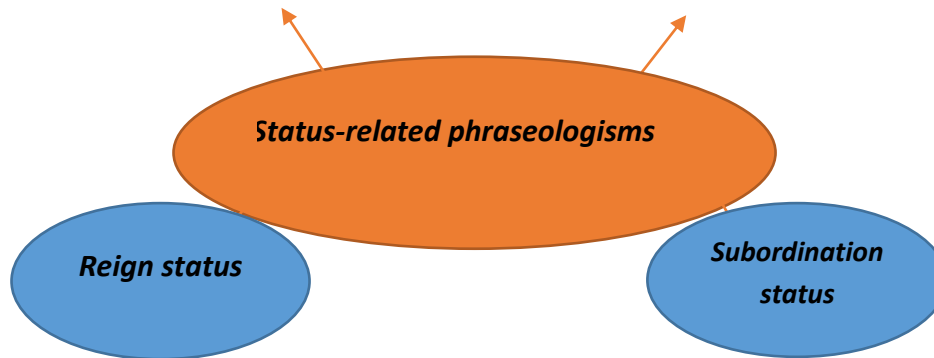
T/p	Subject-thematic groups of FBS found in the epic “Alpomish”	FBS quantity	In the interest account
1.	Nature, World, Time, Space, Society	34	6.4 %
2.	Phraseologisms related to	90	16.9 %
3.	With the social status of a person	202	38 %
4.	Related phraseologisms	114	21.4 %
5.	The mental state of a person	49	9.2 %
6.	Phraseologisms that represent	43	8 %

TABLE 1: THE AMOUNT OF SUBJECT-THEMATIC PHRASEOLOGICAL UNITS IN THE EPIC "ALPOMISH"

Phraseological units presented in the text of the Epic are inextricably linked with the spiritual culture of the Uzbek people, profession, lifestyle, living conditions, thoughts, dreams, aspirations, feelings. Therefore, the theme of phraseologisms in the epic is not a crook from the scenes of social life. In the variant of the epic “Alpomish”, which is said in the performance of Abdunazar Bakhshi, phraseological units are thematically very wide, which we will analyze on the topic-thematic given to the table above.

Epic Executive bachshi used phraseologisms of the same consumption for all as appropriate and reasonable, because they were well versed in every word and interpretation, proverb and Matal. Not only phraseological units understandable to the general public in the artistic language of Uzbek folk epics, but also dialectal phraseological units characteristic of a simple, lively colloquial language, only of certain region. This condition is a sign that Bakhshi's place of residence is due to the features of the dialect attributed to him. For example, there are so many phraseological units characteristic of the Surkhandarya dialect that, together with the fact that this epic attracts by increasing the artistic value of professor Sh. The presence of phrases not included in the “Explanatory phraseological Dictionary of the Uzbek language”, founded by rakhmatullaev, was also determined and analyzed. For example: “Fall into the Shubir of Satan”, “Rumble bones”, “Fall from the TOB”, “Noise Shubir”, “Cut off the Blue”, “Rumble sixty - two drops”: - everyone's

disappointment was broken, sixty-two drops were rumbling and going over az. Here is the phrase” sixty- Phraseologisms related to the social status of a person. In the epic, phraseologisms related to the social status of a person are also Talay, which means that the classification of phraseological units in the epic language in terms of content serves to more fully illuminate their possibilities of expression. The social status of a person is associated with phraseologisms, which are formed on the basis of a social and economic character through a certain common sema. It is intended to divide phraseological units into groups on the basis of the economic and social state of a person. It takes into account the economic toughness inherent in phrasebooks, economic shortages and social highs, government and social lows, tobeism. Stable compounds belonging to this subject group can be classified into the following groups:



A) Phraseologisms related to the status of wealth: these phrases in the Epic are based on the social status of a person and form the concept of rich bedouinism. For example; “Push the cycle”, “Push the cycle”, “Roll the loop”, “Roll the loop” “Roll the loop”, “Roll the loop”, “Roll the loop”, “Roll the loop”, “Head the bird of state”; For example: The Boyarisi was a horn to the land, and the Boyarisi was rich. He lived by pushing the period of the two, standing hard in his word, punishing the bad, and beating the Badger to the ground, and pushing the pleasure of the years. Here “Pushing the era, standing hard in his word, hitting the igvogar on the ground, pushing the pleasure of the years”, Phraseological units formed the concept of social economic maturity wealth, bedouinism, etc. The Explanatory Dictionary of the Uzbek language explains the concept of the rich - such words as “The world of goods, the state, the wealth is abundant, the Rich, The Statesman”. Phraseologisms related to the status of poverty: poor – Persian+Arabic is said to be poor, absent-minded, living in need, having an economic shortage for a living. Poverty is also expressed in sources by the words bad luck, depressed state, socially economically oppressed, poor, poor. In the epic of Alpomish, we analyzed the phraseological units in Qu, which form the meanings of poverty, poverty, bad luck: “To kick his head, fog up his head, his work is carved to the left, his work is carved to the left, his work is to wake up to the left, there is no desire to hold out all night, his wing:

For example:

Alpine birds fly from this land,
Kingdom Shavkat Nomad to the nobops,
Do not escape the state from us with Chini,
Do not drink wine.

In this example, in the phrase “The state to escape” to allow bad luck, there is a poor by losing the bud and becoming a poor SEMA leading.

Folklore genres in folk epics were formed, based on the connection with the folk language, and over the centuries this tradition has consistently continued. Therefore, historical-dialectal words are also found between ancient Turkic sources and vocabulary units in common. The reasons for the penetration of such words into ancient Turkic written sources can also be explained by the fact that in the early stages of written artistic creation, the folklore language developed at the level of strong influence.

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MORPHOLOGICAL CHARACTERISTICS OF PIKE PERCH, *SANDER LUCIOPERCA*, AIDARO-ARNASAI SYSTEM OF LAKES OF UZBEKISTAN

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ABSTRACT

*The morphological characteristic of pike perch (*Sander Lucioperca*) - invasive species in the middle stream of the River Syrdarya - which has become one of the main commercial species in the Aydar-Arnasay Lake System in Uzbekistan. The formula of dorsal fin rays was XIII-XV, II-III 19-22, of anal fin rays II – III, 11 - 12, 87 - 103 scales in lateral line and 64 - 198 gill rakers were determined. The presence of 10 - 13 pyloric appendages was revealed at pike-perch. Indices of plastic signs are given.*

KEYWORDS: *Pike-Perch, Sander Lucioperca, Fish Morphology, Invasive Species, Aydar-Arnasay Lake System, Sirdarya River, Uzbekistan.*

INTRODUCTION

In addition to the general biological value in determining intraspecific (interpopulation) variability and microevolutionary processes, the study of morphological features is important for managing the rational use of fish resources, studying the structures of fish populations, and addressing issues of protecting endangered species, as it gives a quantitative assessment of the variability of individuals [8, 11,12,13]. A large amount of data in the development of research is provided by the morphological analysis of fish according to certain recognized patterns [4, 9, 10,]

Pike perch (*Sander lucioperca*) is an invasive species in the flat part of the middle reaches of the Syrdarya in the territory of Uzbekistan. The natural range of the species includes freshwater reservoirs of the basins of the Baltic, Black, Azov, and Caspian Seas; in the Aral Sea basin, the species was noted in the sea itself and in the deltas of the Amudarya and Syrdarya [1,5]. It was introduced into the flat part of the rivers of Uzbekistan from the Ural River in the first half of the 1960s. Under local conditions, pike perch found favorable conditions, began to reproduce, and became one of the main commercial fish in the basins of the Syrdarya, Zarafshan, Kashkadarya, Amudarya [2,7]. At the same time, works on the study of the biology of zander, including morphology, are fragmentary and were carried out as early as the 20th century [3, 6].

The material was collected in the Tuzkan and Aydarkul lakes in March April 2021 and 2022 during the annual expeditions of the Institute of Zoology of the Academy of Sciences of Uzbekistan. Fish were caught with fixed nets with a mesh size of 16–100 mm. In caught fish, the standard body length (to the end of the scale cover) (SL) was determined with an accuracy of 1 mm, the total body weight (W) with an accuracy of 1 g. Meristic characters were calculated. The fish were fixed in a 4% formalin solution; plastic characteristics were measured under laboratory conditions according to the measurement scheme for cyprinids [4]. For all plastic features, indices were calculated from the standard body length (%), as well as indices of head measurements - from the head length (%).

The numerical material was processed by the methods of variation statistics, calculating the arithmetic mean (X_{mean}), the error of the arithmetic mean (S_d), the coefficient of variation (C_v , %).

In our sample, there were only sexually mature fish of both sexes (the gonads were at III-IV and IV stages of maturity), they had a standard length of 34.5 - 56.2 cm, with a total weight of 562 - 2030. Differences between the sexes in terms of morphological characters were not revealed, as a result, fish of both sexes were combined into one group.

In zander of the Aydar-Arnasay system of lakes, the formula of rays was determined in two dorsal fins - D XIII-XV, II-III 19-22, in the anal fin A II - III, 11 - 12. In the lateral line, the presence of 87 - 103 scales was determined, on the first branchial

arch 64 - 198 rakers. The presence of 11–13 pyloric appendages was determined in pike perch in the studied system of lakes.

Indices of plastic features from the standard body length are given in Table 1. Indices of measurements of the head from the length of the head are shown in Table 2.

TABLE 1 INDICES OF INDICATORS OF PLASTIC TRAITS OF SEXUALLY MATURE ZANDERS OF THE AIDAR-ARNASAI SYSTEM OF LAKES (%%), 2021 – 2022 (N = 40 SPECIMENS)

<i>Index, %</i>	<i>Min - Max</i>	<i>X avg. + S_d</i>	<i>Cv%</i>
Base length ID	22.4 - 28.6	26.5 + 0.18	4.4
Height ID	10.5 - 15.1	12.0 + 0.13	6.8
Base length II D	22.2 - 27.2	24.7 + 0.18	4.6
Height II D	9.0 - 13.4	10.9 + 0.15	8.5
Base length A	12.1 - 14.2	13.0 + 0.08	4.0
Height A	9.8 - 15.4	11.9 + 0.20	10.8
Head length	22.6 - 29.3	27.9 + 0.19	4.4
snout length	6.1 - 8.2	7.0 + 0.08	7.3
Eye diameter	2.6 - 4.9	3.5 + 0.09	15.9
Postorbital region of the head	15.7 - 19.6	17.6 + 0.12	4.4
Head height at the back of the head	11.9 - 16.5	13.4 + 0.16	7.5
forehead width	3.7 - 4.9	4.3 + 0.04	5.9
Length height of adipose fin	14.0 - 16.2	15.0 + 0.07	3.1
Mandible length	11.6 - 13.0	12.4 + 0.05	2.8
Upper jaw length	22.9 - 32.5	30.8 + 0.23	4.8
maxillary bone	40.2 - 45.1	42.2 + 0.15	2.3
Antidorsal distance	27.1 - 33.8	31.8 + 0.20	4.1
Postdorsal distance	60.0 - 63.1	62.2 + 0.12	1.2
Antiventral distance	18.5 - 24.1	20.8 + 0.25	7.5
Anti-anal distance	6.8 - 8.7	7.8 + 0.06	4.8

Greatest body height	22.0 - 26.6	24.8 + 0.17	4.3
The smallest body height	13.6 - 19.8	16.2 + 0.21	8.4
Caudal peduncle length	12.6 - 17.7	14.8 + 0.19	8.1
Upper blade length C	14.4 - 17.6	15.8 + 0.09	3.7
Lower blade length C	15.1 - 17.4	16.1 + 0.08	3.2
Pectoral fin length P	6.3 - 7.6	7.2 + 0.06	5.2
Pelvic fin length V	30.4 - 32.8	32.3 + 0.12	2.3
Pict ventral distance PV	2.5 - 3.5	3.0 + 0.04	8.2
Ventroanal distance VA	0.9 - 1.9	1.4 + 0.03	15.0

TABLE 2 INDICES OF HEAD MEASUREMENTS VERSUS HEAD LENGTH OF ZANDER IN THE AYDAR-ARNASAI SYSTEM OF LAKES (%%), 2021 – 2022 (N = 40 IND.)

<i>Index</i>	<i>Min. – max.</i>	<i>X avg. + S_d</i>	<i>Cv, %</i>
Snout length	21.6 - 33.0	25.2 + 0.35	8.9
Eye diameter	9.0 - 17.5	12.5 + 0.33	16.9
Postorbital region of the head	58.5 - 143.4	65.3 + 2.06	20.0
Head height at the back of the Head	42.5 - 72.8	48.4 + 0.78	10.2
Forehead width	13.4 - 20.4	15.5 + 0.22	8.8

Pike perch has a very wide range of natural distribution, and is also introduced into many reservoirs of Eurasia. In particular, it was introduced into the flat areas of all major rivers of the Aral Sea basin, and it was introduced from the Ural River. There at the walleye they noted D XIII - XV, I-III 19 - 23, A II - III, 11 - 13, 85 - 103 scales in the lateral line, 11 - 15 rakers on the first gill arch (Fish..., 1989).

More than 10 generational changes took place in the conditions of the middle course of the Syrdarya. Comparison of morphological data of zander in the Aydar-Arnasai system of lakes with zander from the Ural River shows that no changes in meristic characters (which are of great systematic importance) have occurred. There are some differences in plastic features.

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CHARACTERISTICS OF LACTATION OF BUSHUEV BREED COWS

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ABSTRACT

This article presents information on milk yield and characteristics of lactation of cows of the Bushuev, Holstein breeds, and cows of the first generation G'1 generation obtained from the mating of cattle of this breed.

KEYWORDS: *Cattle, Cow, Bushuev Breed, Holstein Breed, Lactation, Lactation Curve, Lactation Period, Duration Of Lactation, Milk, Milk Quantity, Coefficient Of Continuity.*

1. INTRODUCTION

It is important to use the genetic potential of cows unique to the world gene pool to satisfy the demand of the population of our republic for dairy products. It is appropriate to use the seeds of Holstein bulls, the world leader in terms of productivity typical of the world gene pool, to improve the Bushuev breed of cattle created in our republic and to increase milk productivity.

In view of the above, in our research, the milk yield of G1 first generation cows obtained from interbreeding of Holstein and Bushuev cattle was studied.

2. Materials and Methods

In order to ensure high milk productivity of cows, the characteristics of the smooth passage of their lactation are also important. Taking this into account, in our research we studied the milk yield of Bushuev cows during the 305-day.

Lactation period, the monthly milk amount, the coefficient of the milking period and the index of the decrease in the amount of milk using generally accepted methods in zootechnics. Our research was conducted in a herd of cows at the breeding farm "Turon Ravnak Baraka" in Sirdarya District, Syrdarya Region.

3 Results And Discussion

Three groups of 12 cows in lactation III and above were selected for the study based on the requirements of similar signs. Their feeding and care conditions were the same. Cows of the first generation G'1 generation obtained from the mating of Bushuev and Holstein cattle were allocated to group I, pure Holstein cows to group II, and pure Bushuev cows to group III.

The table shows the monthly milk volume of the cows in the experimental groups, the constant coefficient of the milking period and the index of the decrease in milk volume.

As can be seen from the table data, regardless of body structure and productivity direction, the highest monthly cows in all groups were observed in the 2nd month of lactation. In particular, the amount of milk in the second month of cows in group I was 14.4% of the amount of milk during lactation, in group II - 13.89%, and in group III - 14.90%.

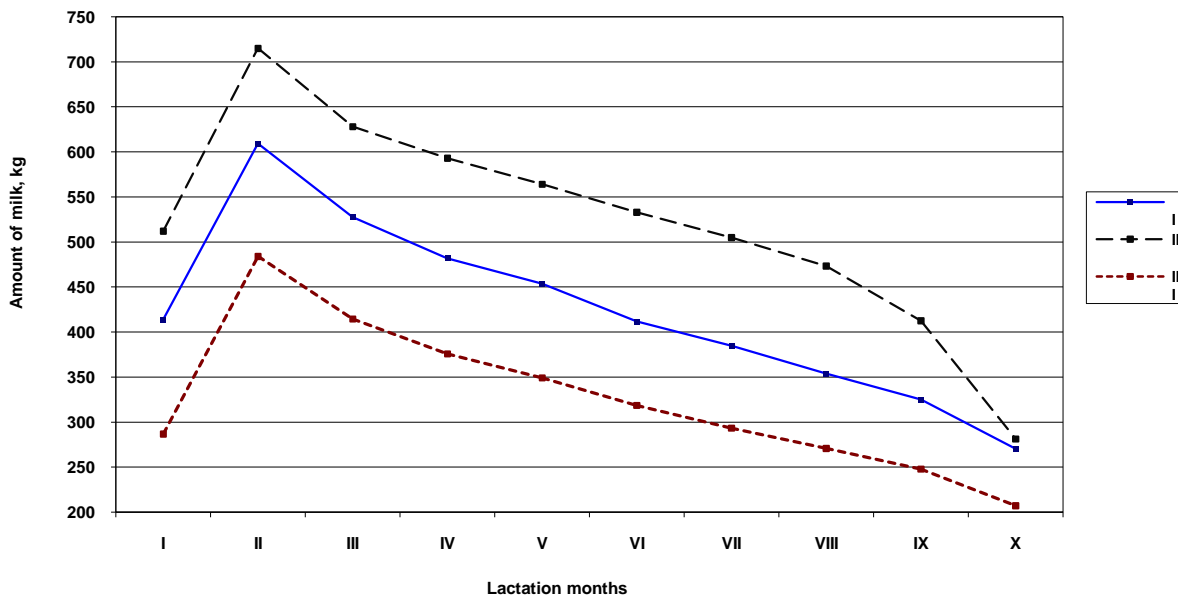
Also, it can be seen from the presented table that the milking period of cows in all groups was uniform, and it was observed that it was sufficiently high until the fifth month of lactation, and gradually decreased to the six month.

TABLE CHANGES IN MONTHLY MILK VOLUME, COEFFICIENT OF MILKING PERIOD CONSTANCY AND INDEX OF DECLINE IN MILK VOLUME DURING LACTATION OF COWS IN EXPERIMENTAL MARES

Months of lactation	Groups								
	I			II			III		
	The amount of milk, kg	Longing constant coefficient of the period	Milk reduction index, %	The amount of milk, kg	Longing constant coefficient of the period	Milk reduction index, %	The amount of milk, kg	Longing constant coefficient of the period	Milk reduction index, %

		cient			cient			cient	
I	413.9	100.0	67.9	512.1	100	71.6	400.0	100.0	76.3
II	609.4	147.2	-	715.2	139.6	-	524.1	131.0	-
III	527.7	86.6	86.6	628.2	87.8	87.8	473.5	90.3	90.3
IV	482.0	91.3	79.1	593.1	94.4	82.9	427.9	90.4	81.6
V	453.6	94.1	74.4	564.2	95.1	78.8	402.2	93.9	76.7
VI	411.7	90.8	67.5	533.1	94.4	74.5	365.6	90.9	69.7
VII	384.7	93.4	63.1	505.1	94.7	70.6	347.9	95.1	66.4
VIII	353.8	91.9	58.0	473.4	93.7	66.1	313.9	90.2	59.9
IX	325.0	-	53.3	412.7	-	57.7	277.3	-	52.9
X	270.4	-	44.4	281.3	-	39.3	241.7	-	46.1
According to the milking period	4232.2	99.4	-	5218.4	99.9	-	3774.1	97.7	

Description. Change in the lactation curve of cows by months



A uniform change in the monthly milk volume of cows in the experimental groups is also shown by the index of the decrease in milk volume, which decreased by 44.3% in group I, 39.3% in group II, and 46.1% in group III from the peak of the second month to the tenth month of lactation.

The figure shows the change of the lactation curve of cows in the experimental groups by months. It can be seen from it that in cows of all groups, the peak of the milk content of lactating cows is observed in its second month, and after that it gradually decreases in autumn.

4 CONCLUSIONS

Thus, the results of our research showed that regardless of the breed of the cows in the experimental groups, their milking period was the same, and the amount of milk peaked in the second month of lactation and gradually decreased.

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THE DESIGN METHOD IS THE BASIS OF PEDAGOGICAL PROCESS DESIGN TECHNOLOGY

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ABSTRACT

In this article, the activity of the pedagogue in the design of the pedagogical process, his use of pedagogical tools and technologies, the stages and tasks of the organization of the pedagogical process, the methods of ensuring that these tasks are solved in a holistic, organizational-methodical, material-technical, as well as social-psychological way, pedagogical design the needs of students in the application of technology, the possibility of preparing for lessons at a certain stage of the educational process, and the issues of developing students' self-development skills were analyzed.

KEYWORDS: *Project, Pedagogical Activity, Diagnosis, Synthesis, Pedagogical Task, Pedagogical Goal, Strategic, Tactical and Operational Task, Educational Material, Pedagogical Process, Psychodiagnostic Examination.*

INTRODUCTION

The projects differ from each other according to the subject and its direction. Creative activities such as analytical activities, foresight and design are manifested in the projects, which are carried

out by the pedagogue in a row and end with the diagnosis. Diagnosis, foresight and design are the indispensable trinity of solving any pedagogical task. The purpose of the project is reflected in advance on paper as a calendar-plan, a brief written statement. Effective solution of strategic, tactical and operational tasks depends on the quality of design technology.

In the design of the pedagogical process, not only the activities of the pedagogue, the content and possibility of using pedagogical tools should be taken into account. It is necessary to highlight the content of activities organized by individual students and groups of students [1, p.568].

RESEARCH METHODS

Designing is a general strategy that reflects the pedagogical process, based on the social and pedagogical goals of education. Curriculum, programs, textbooks, methodical recommendations and other training manuals serve as an important resource in designing. Pedagogical goal is considered as a pedagogical task at the stage of preparation for organization of pedagogical process. The success of pedagogical activity depends on the understanding of the nature of various tasks one way or one after the other. It is important to define common tasks for pedagogical activity. Then, it is appropriate to clearly define staged tasks (separate stage tasks) that clearly express the essence of a certain stage of the pedagogical process, and finally special (situational) pedagogical tasks.

RESULTS AND DISCUSSIONS

If the pedagogical situation is not understood correctly enough, then the ways of solving pedagogical tasks are not defined correctly. A teacher who has just started his professional activity will not have the skills to correctly understand the pedagogical situation and correctly define the tasks due to his inexperience. Therefore, they act on their own and want to solve the pedagogical task immediately, as a result of which a serious mistake is made.

However, in some cases, even experienced pedagogues ignore the correct understanding of the pedagogical situation. As a result, there is an imbalance in pedagogical activity: the pedagogue activates students, uses visual aids, and monitors knowledge without thinking about whether his activity can ensure the solution of pedagogical goals. Another imbalance of pedagogical activity is that most pedagogues replace pedagogical tasks with secondary, functional, transitory tasks and focus only on them. The understanding of the pedagogical task serves as the basis for the analysis and diagnosis of the available data. In addition to determining the location of the situation, the analysis of data should be aimed at determining the main components of the entire pedagogical process, such as the teacher, the student and the relationship between them, as well as the content of education, effective tools and pedagogical conditions [2, p.324].

The analysis of the data helps to have scientific evidence, such as the essence of the pedagogical process, the planned study of the state of collective and individual student actions in concrete situations. These arguments form the basis of practical activity. The available evidence makes it possible to diagnose the progress of the pedagogical process and the guarantee of the expected result. In our opinion, it is appropriate to clarify the essence of the concept of "diagnosis" at this point.

Diagnosis (Greek *diagnostikos* - quick understanding) was initially considered a concept used in medicine, and it was recognized as a doctor's conclusion, which means the essence of the disease and the patient's condition, which means a consistent study of it in every way [3, p.212].

In recent years, the concept of “diagnosis” has been widely used in practical pedagogy. Pedagogical diagnosis is usually based on taking into account the psychological and subjective features of the pedagogical process (psychodiagnostic examination). Psychodiagnostic examination is based on comprehensive or specific coverage of the student’s personality and his activity. The need for a qualified pedagogical diagnosis requires the teacher to study in depth the methods and special methods of studying the personality of the student, the team, as well as the characteristics of the whole pedagogical process.

Diagnosis is a general requirement for solving educational (or educational) goals and tasks. It is closely related to the clarity, uniformity of goals, methods of their implementation, measurement and evaluation.

Pedagogical diagnosis is based on the comprehensive knowledge of the student’s personality, the study of the characteristics of the audience as a team, the analysis of data in specific pedagogical situations, which make it possible to move to the next important stage of designing the educational process, that is, to foresee the pedagogical process. This situation leads to the formation of a pedagogical goal and allows to set well-thought-out pedagogical tasks based on the goal. Prevention of failure to achieve the pedagogical goal is achieved only when the level of development of the individual is consistent with educational goals. That is, the pedagogical goal inevitably solves problems as an important factor of the pedagogical system.

Pedagogical anticipation is the process of learning information about an object in advance. Audience, student, knowledge, attitude, etc. are chosen as objects. There are different methods of prior knowledge, and the teacher should be able to master them perfectly. Foresight methods include modeling, hypothesizing, synthesizing, reasoning, thought experiments, and more. These methods are closely related to each other. Foresight is manifested in the pedagogue’s assumption of effective methods used by him in mentally performing pedagogical tasks.

Foresight is an important professional quality of a teacher. Although the ways to achieve it are complex, the goal of pedagogical activity is the modeled result of the activity that has not yet been realized, and the pedagogical process is reflected as a project of quantitative and qualitative changes.

Pedagogical foresight is the final result of clarifying pedagogical tasks and directing them to the system of pedagogical tasks in connection with the pursuit of the goal. In this case, the information expressed in the pedagogical diagnosis, that is, the additional capabilities and preparation of the individual and the team, should be taken into account. As a result, scientifically based foresight synthesizes the pedagogical task, the content of the activity of the teacher and the student, motivation and aspects that need to be solved in the short term. Pedagogical task is formed by the pedagogue, first of all, for himself then attention is focused on solving the pedagogical task based on the capabilities of students [4, p.75].

In pedagogical design, it is necessary to ensure that the pedagogical task is solved as a whole in terms of content, organizational-methodical, material-technical and social-psychological (emotional, communicative, etc.).

Curriculum or student personality is the basis for designing educational content, in which case the teacher makes an independent decision about what to present to students in accordance with pedagogical activities, goals and conditions. In the decision-making process, it is appropriate to consider the following:

- 1) What and to what extent students need to learn from the recommended information;
- 2) The level of initial preparation of students, their possibilities of receiving educational information;
- 3) The teacher's personal, as well as the material and technical base of the educational institution.

In this place, the technology of educational information design plays an important role. Educational material consists of a system of materials (that is, a system of educational materials), which is reflected in material or materialized models of didactic material and is intended for use in educational activities.

As long as educational activity is considered as a process of solving educational tasks, naturally, the educational task is structured according to certain parts of the educational material. At the same time, the educational material can be recognized as a pedagogically goal-oriented system. So, in the activity of the teacher, the system of educational tasks is reflected as the design of educational material and the formation of didactic material [5, p.90-93].

The analysis of experiences shows that the design of the pedagogical process is a complex process. The complexity is seen in the fact that two factors must be taken into account when designing the pedagogical process: limitations and instructions. It is taken into account that the educational content fulfills the requirements of scientific and practical importance is organized in accordance with the time allocated to the educational process, as well as the mutual compatibility of the educational content and its level of acceptance by students. Therefore, the complexity of the situation, ways to overcome the difficulties in mastering the basics of educational science must be determined in advance.

Usually, a pedagogue who strives to achieve positive final results works according to the content defined in the curriculum. Based on this, he creates his own personal activity program.

CONCLUSION

Therefore, a pedagogue will be successful in applying design technology only if he recognizes the needs of students, the possibility of preparing for a lesson at a certain stage of the educational process, and the development of students' self-development skills as the main issues.

Future-oriented and agile design in teacher activity is adapted differently in different classes. When starting to design a pedagogue, be it a lesson or an educational event, he should know the place of each pedagogical task in the system of the whole pedagogical process.

Educators with skilled, systematic modeling skills can create sustainable technologies. They differ sharply from pedagogues who have the ability to implement (local) modeling suitable for specific conditions. Therefore, in the activities of the second group of pedagogues, not a holistic science (or pedagogical process), but the technology of the lesson (or educational event) takes a leading place.

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SPECIFIC ASPECTS OF POLITICAL TECHNOLOGY IN THE PROCESS OF GLOBALIZATION

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ABSTRACT

In the next thirty years in different areas of the earth there have been tremendous changes. Today, due to various revolutions, extremism and the problems that terrorism brings, a number of countries are experiencing deep political tensions and instability.

KEYWORDS: *Political Technology, Globalization, Development, Information, ICT, Computer, Internet.*

INTRODUCTION

President of the Republic of Uzbekistan Sh.M.Mirziyoyev: “We all know that there is a sharp economic competition, information attacks, terrorist threats in the world. Bloody clashes and conflicts continue in different parts of the world, especially in the Middle East region. A thousand unfortunately, the foci of such turbulent tension are increasing instead of decreasing.

Taking into account such a threatening situation, we are obliged to comprehensively strengthen our activities to strengthen peace and quiet in our country, to combat various risks. This is a demand of

the times” [1].

Under these conditions, each state, including the Republic of Uzbekistan, should pay great attention to protecting the indigenous national interests of its people from external and internal threats.

Most of the events taking place in the international arena are carried out on the basis of pre-developed scenarios of Western countries, in which various political technologies are effectively used in these processes.

Since the second half of the XIX century, political technologies have been used by certain states to achieve the political goals pursued within the framework of their territory or territory, while the globalization of the information space in subsequent years, the intensive use of information and communication technologies in political processes have led to a further expansion of the scope of political technologies.

The development of political technologies at the global level is directly related to the following factors:

firstly, the rapid development of information and communication technologies, as well as the fact that in 2018 55.1% of the world's population use the global Internet network, 68% use mobile communications, 42% use social networks, created broad conditions for the global use of political technologies;

secondly, as a result of the formation of a common information space, which does not obey any national borders, it has benefited from political technologies for developed countries, providing ample opportunities for the implementation of foreign policy in their national interests;

thirdly, as international relations develop, the interdependence of states increases, and the political processes taking place in a particular state also have an increasingly serious impact on the processes in other states.

These factors are influenced by the perception of the emergence of new forms of political technologies that are used on a global scale.

Political Technologies are understood as the totality of procedures, methods, paths used in the implementation of political power, aimed at achieving the expected successful results in the political sphere and increasing the effectiveness of the political process[2].

Political Technologies were originally used by political parties to solve the tasks facing them, which have the following advantages:

- Choosing the most rational, simple and effective way out of all the ways to achieve the set goal;
- Ensure that the expected results are clearly-concisely defined and that the chances of achieving them are relatively high and controlled;
- The use of the most economical methods of attracting personnel resources and material and technical means to solving the assigned tasks;
- Formation in participants of the process of implementing political technologies of solid skills and methods of performing the tasks set in repetitive conditions and situations[3].

The use of political technologies in increasing the effectiveness of political processes, in turn, led to the development of their various forms. In particular, experts note the presence of the following

forms of political technology at present:

- Development and adoption of specific political projects and decisions;
- Implementation of political decisions;
- Formation of political power;
- Work with the electorate or related to elections;
- Formation of social thought;
- Coordination of social interests;
- Organization of activities of political parties, organizations, associations;
- Formation of political culture and civil consciousness;
- Finding solutions to political conflicts and others[4].

At present, such forms of political technology are being studied in depth by specialists and improved in accordance with the requirements of the time. Political technologies developed by Western politicians are used not only to control domestic political processes, but also to control and influence processes within the international framework.

Currently, one of the new forms of political technology has appeared global political technologies. Global political technologies are political technologies used by certain political forces, based on their own political interests, through modern information and communication technologies in political processes of an international scale.

As a result of the development of political technologies, the methods of its implementation are also developing. Scientific researcher P.Vasilyeva notes the following as methods for the implementation of global political technologies:

- Global network projects;
- Structuring and managing global political movements;
- Projects to actualize the issue of national equality and stimulate separatist movements (uyghur project, finno-ugric world, kurdish project, etc.);
- Global geopolitical projects (“Great Turan”, Eurasian project);
- Destructive global technologies (international terrorism, drug trafficking control) [5].

In addition to this list, it is also advisable to include the “soft power” style. It is worth noting separately that the role and importance of “soft power” (soft power), which causes scientific controversy among experts, is increasing today. Although the phenomenon of “soft power” has long been known, it was the US political scientist J.Nay who brought this concept into scientific circulation. “Soft power” is the ability to achieve the expected results, without the use of means of coercion, by voluntarily attracting allies and partners. “Soft power” is manifested in the fact that the country attracts with its culture, political ideas and programs[6].

The specifics of global political technologies are seen in:

- The widespread spread of political ideas in the global information space and the growing number of supporters of these ideas. International TV channels such as BBC, CNN and Al Jazeera, which
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are currently leading globally, play a leading role in the psychological impact on the general public. In addition, the internet resources that distribute information are also increasingly developing in the next years.

– Establishment of politicized groups on social networks on the Internet. Facebook, Instagram, Twitter, YouTube, Instagram, Live Journal, Tumblr, Flickr, Google+ have been established politicized groups on popular social networks and their number is increasing. As an example, these groups can be cited, ranging from patriotic-spirit societies that support the government, to groups in various radical movements. There are opportunities by social media controllers and political technologists to influence and manage social groups like these.

- To convince the population of the information that is being distributed in the media and the internet, where political goals are hidden. As a result of the development of information and communication technologies, it has become a powerful means of manipulative influence on the consciousness of the population. It is actively used by various states or political groups in order to arouse a negative or positive attitude towards the general public regarding a particular reality in the pursuit of its political goals. It is the implementation of a propaganda campaign in the media with the aim of concealing political tension or certain events in a state or region as such styles; the manipulator can exaggerate useful information and, on the contrary, hide useless information; under the influence of strong emotionality, it is possible to cite such as falsification of reliable information[7].

The above-mentioned global political technologies are further improved in the future under the influence of the deepening of the globalization process and the further development of information and communication technologies, and it is possible to predict the emergence of new types of them in the near future. Therefore, our in-depth analysis of the specifics of these political technologies serves to prevent the emergence of various instability in our society and situations that contradict our national interests.

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**THE IMPORTANCE OF "FIVE IMPORTANT INITIATIVES" IN
INCREASING THE SOCIAL ACTIVITY OF YOUNG PEOPLE**

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ABSTRACT

This article examines the importance of innovative technologies in the context of globalization, as well as important aspects of the "Five important initiatives" in the process of introducing innovative technologies into the development of society.

KEYWORDS: *Globalization, Innovation, Social Protection, Youth Policy, Younger Generation, Modernization, Society.*

INTRODUCTION

Today, in order for each state to occupy a worthy place in the world community and ensure a decent standard of living for its people, first of all, many factors are fundamental, such as a democratic system of governance, economic stability, ensuring the rule of law and human rights in the country, the development of civil society institutions, socio-political culture of the population, high civil

position. The formation and development of a strong civil society remains a priority for each country.

The real economic comforts and opportunities created by society for a person, legal rights, the established moral and spiritual environment should be harmoniously combined in his thinking with the desire for free, progressive and high ideals. Our scientists note the high efficiency of the youth's approach to social reality based on new, independent and free thinking. Meanwhile, from the point of view of psychologists and sociologists, the development of the nascent civil society in many respects requires the correction of consciousness, character and worldview of young people. To date, civil society in our country, the need and responsibility for establishing a monastic system of public administration – democracy in it have set the task of further forming the high spiritual potential, philosophical thinking of each young generation. After all, before a person solves the tasks facing him, it is necessary to weigh everything on the scales of reason, to predict in advance, to foresee the likely results of those practical steps that he will take. Education plays an invaluable role in improving the social culture of young people.

It is no secret that the current processes observed at the new stage of development of Uzbekistan, the transition from one social system to another is inevitably carried out on the basis of strong socio-political activity, many consider this process as a natural state. This naturalness is realized with some difficulty in the lives of members of society, especially young people whose consciousness and thinking have not yet been fully formed. Since the issues of the development of socio-political consciousness of young people and the formation of a new worldview are based on spiritual maturity, factors of cooperation, cohesion, solidarity are manifested in the process of preventing various crisis situations, conflicts.

Throughout the history of mankind, there have been many different ideologies. Ideologies, by their essence and power of influence, can unite society and either dissolve it on opposite sides, or humiliate and elevate peoples. Ideologies based on lofty goals and creative ideas will stimulate socio-economic progress.[1,186]

MAIN PART

A number of important documents have been adopted to improve the state youth policy, determined by the action strategy for the five priority areas of development of the Republic of Uzbekistan, the protection of the rights and interests of young people, the creation of the necessary conditions for their harmonious maturation, practical work has been established, certain results have been achieved. Nevertheless, the work carried out in this direction is always extensive and remains relevant. In this regard, at the video conference “on the implementation of 5 important initiatives to increase interest in culture, art, sports, information technology, reading in the effective organization of work with young people”, held on March 19, 2019 under the leadership of our president, issues aimed at youth development were discussed and 5 important initiatives were put forward, affecting industries.

30% of the population of our country are boys and girls aged 14 to 30 years. Broad conditions have been created for them to receive education and get a profession. At the same time, the organization of meaningful leisure for young people is an urgent issue. The more spiritually developed young people are, the stronger their immunity to various foreign vices.

The Head of our state has put forward 5 important initiatives to establish work in the social, spiritual and educational spheres on the basis of the new system.

The fact that in the conditions of globalization, young people, who make up a significant part of the population of our country, are a great socio-political force, imposes a huge responsibility on the state, and on the other hand, as a result of the optimal youth policy, positive opportunities appear. The result of such an innovative approach is the "five important initiatives" implemented by the head of state in the social, spiritual and educational spheres, as well as in the upbringing of a harmonious generation.

"State policy on youth" and "five important initiatives" are priority areas of state activity of the Republic of Uzbekistan, the purpose of which is to create and ensure socio-economic, legal, organizational conditions for the social formation and development of youth, their creative abilities and opportunities to fully realize their capabilities and potential in the interests of society.

It is necessary to take into account that the changes taking place in our society in the economic, social, political, cultural spheres also affect the education system, which determines the intellectual capabilities of our country in the future and is the main condition for its development.

Awareness of the need to reform the education system in practice requires the inclusion of educational institutions in innovation processes, seeing in the existing innovation space the possibility of self-realization, and most importantly-the development of specific innovations. This situation is important today for its extreme relevance, since this process (innovation process) serves both as a condition for the existence of educational institutions (both literally and figuratively), and as a condition for the social protection of contacts of future generations and the teaching staff. Life sets new, seemingly impossible tasks for educational institutions, that is, working on the old, to develop specific innovations and put them into practice.

Currently, the process of globalization covers more and more new territories and regions, all spheres of human activity. It is clear to all of us that the processes of globalization serve as an important link in the integration of ideas and ideologies, the expansion of spheres of influence, especially in the ideological and spiritual spheres. Implementation" Five Initiatives " can become a "kind of tool for protecting " young people in the context of globalization.

The spiritual threat is aimed at human freedom, at his ideological dependence, at the destruction of his spiritual world, it hides under seductive slogans and ideas, axes religious and national ties, captures the hearts and minds of young people, infuses harmful thoughts into their worldview, ultimately threatens the security of the country and national interests, takes society out into the street crisis.

CONCLUSION

Summing up, in such difficult and turbulent conditions, in order to protect ourselves from the negative impact of globalization on the education of young people, in particular on youth culture, we believe that the "five important initiatives" will affect the development of the following areas:

- provides young people with meaningful leisure activities;

-a conscious approach to the events taking place through the formation of the consciousness of young people is the basis for the introduction into the consciousness and heart of the ideas of humanism, tolerance in public relations.

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INNOVATIVE DEVELOPMENT AS AN IMPORTANT FACTOR IN THE FORMATION OF CIVIL SOCIETY

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ABSTRACT

In article pressing questions of the further innovative development in Modern conditions are considered. The author investigates problems of reforming of a society in a context of innovative development of the country. In work are considered communication of this point in question with introduction of innovative methods in social structure of a society. The author investigated problems of introduction of innovations in new conditions as important factor of a sustainable development of a society. Attempt to connect modern problems of perfection of system of introduction of innovations in societies with Reform processes in the country is made.

KEYWORDS: *Higher Education, Reform, University, Youth, an Innovation, Market Economy, A Society, A Sustainable Development.*

INTRODUCTION

One of the problems that humanity is currently facing in the conditions of globalism is social problems. Integration processes that are global in nature directly depend on innovation. The world's leading scientific centers put forward ideas about the need to form a new social reality, that is, the

innovative world of humanity. Therefore, in Uzbekistan, “we called 2018 the year of active entrepreneurship, support for innovative ideas and technologies, and the implementation of 76 thousand projects worth 21 trillion soums and 1 billion dollars within the framework of the state program testifies to the results of the conscientious work started last year.”[1]

MATERIALS AND METHODS OF RESEARCH

The introduction into public life of such radical innovations as a personal computer, various microprocessor technologies, mobile telephony, satellite television, the Internet, has radically changed human life and activity in our time. In this regard, it should be noted that “today it is no secret that the main source of knowledge and information of our youth is the Internet.”[1]

A characteristic feature of the current period, i.e. a new stage of development, are large-scale innovative changes. It should be noted that during the period of sustainable development in our country there are fundamental socio-economic changes in the socio-economic system. The term "innovation" is widely used in Uzbekistan as a scientific term, in published articles, mass media, speeches of entrepreneurs, researchers, managers. The word "innovation" by its content also serves to some extent as an indicator that determines the high rating of this subject in society. Innovation means the ability of a person to effectively use innovative technologies and methods in the course of their activities, to set progressive directions in the process of promotion in public life. Therefore, as the President of the Republic of Uzbekistan noted, “it is advisable to have branch research institutions, design bureaus, experimental production and innovation centers in each production area.”[1] At the new stage of development, this means that the main goal of such a comprehensive work is to determine a strategic direction for young people, which consists in creating all opportunities for their innovative activities and supporting the research work of capable young scientists by business entities. Innovations are currently manifested in the relationship between the subjects of society and culture, i.e. as a positive manifestation of the socio-cultural development of the individual. At the same time, he denies outdated traditions that still exist in society and are found in human activity. Innovations currently affect not only economic sectors, but also all aspects of society, including management, education, healthcare, culture and social work, which is considered a new field.[2] A person meets the word "innovation" in everyday activities, hears, sees and reflects on its content, as well as on goals. In developed countries, the future development of society is directly linked to innovation and this process is considered not only as technical and technological, but also as political, legal, cultural, implying that regular qualitative changes occur in social networks. In this regard, it should be noted that innovation is primarily a social phenomenon[4].

Exploring the problem on a scientific basis, from the point of view of its significance in the modern era and social philosophy, the relevance of the study lies in the fact that the processes characteristic of a new stage of development in our country are innovative. It should be noted that the philosophical theory of knowledge, having a scientific basis, is absolutely different from other methods of studying the environment and society. The comprehension of the socio-philosophical essence of innovation is connected with the solution of a number of theoretical issues, with the main purpose and ways of solving reality, so innovation takes place in the content of “cognition, prevention, management, improvement”[5]. Since at the new stage of development, the socio-philosophical approach consists not only of opinions expressed and hypotheses put forward, the achievements of this science serve to transform social existence to a certain extent.

Looking at the history of innovations, it becomes clear that initially innovations were understood as innovations occurring in the field of culture, i.e. not observed at an earlier stage of the development of society, but arose at a later stage of the development of society, with certain changes in human activity.

Also, the problem of innovation as the main source of economic development in a certain period was studied by economic sciences. That is why this scientific problem has long been in the field of view of researchers. It should be noted that economic sciences have studied innovations primarily from the point of view of technical technological innovations.

RESULTS AND DISCUSSIONS

Economic achievements achieved as a result of technical innovations, researchers assumed the process of manifestation of scientific and technical changes in the process of management, in the socio-economic development of society or in the activities of a single entity. Scientists engaged in economic theory consider the concept of innovation as a separate scientific problem. Therefore, in foreign literature we observe a one-sided approach to the content of the concept of innovation, in this case, innovation is understood only as a scientific and technical condition, that is, activities aimed at obtaining a new product in production, obtaining technological innovations and, ultimately, obtaining immediate profit.

Currently, the number of scientific articles and books devoted to the problem of innovation is growing. Nevertheless, the theoretical and methodological aspects of this scientific, philosophical problem have not been studied in depth. The word innovation, the content, the concept are interpreted differently in the process of scientific cognition. Because this situation is due to the prevalence of this term as an interdisciplinary concept and the complexity of the phenomenon of innovation. It should be noted that the scientific literature pays attention to the economic, technical, technological, sociological aspects of the brief content of the term innovation. When studying the socio-philosophical essence of innovation, it is necessary to take into account its true essence as an essential reality in human activity, i.e. the impact on the biological, socio-cultural life of a person. That is why, at a new stage of development, there was a need for in-depth study of the theoretical aspects of innovation, the interest of researchers in understanding its place, content, and significance in society systematically increased, at the same time there was an increase in the importance of innovation in human activity and the demand for its place in practice increased.

Any innovative activity serves to systematically change public life and the natural environment. In this regard, it is important to note that the transformation of the environment by practical human activity, although to a minimum extent, should be carried out on the basis of projects with scientific justification. Sociologist, ecologist systematically warned scientists about the negative consequences of environmental damage caused by anthropogenic human activity. In this regard, a new branch of scientific knowledge has become widespread in developed countries - "futurology", that is, "the science of the future", and in this regard, the first conclusions about the development of science and the negative consequences of the scientific and technological revolution have appeared. Currently, the concepts of scientific and technological progress, scientific and technological revolution have been replaced by the concept of "innovation".[6] The expansion of innovation activity and the qualitative changes taking place in its content put forward the task of understanding the trends of innovative development of society, revealing the patterns of innovative development, the process of forming the developments of new branches of science, establishing certain standards

for the training of innovators, deep scientific content.[3] It should be noted that innovations are created by people with different worldviews and values, feelings, desires, desires united in their activities by a sense of community of a certain content. The main activity of innovators is manifested in intensive scientifically based innovation activities.

Another feature of innovation activity is that innovators should know the general laws of the process associated with the need to change the environment, know the essence, features of the innovation process and understand that their creative activity is aimed at perfection, as in nature. Management of innovation processes based on scientific findings gives a person the opportunity to form ideas about the near future, sometimes for several decades, in some cases for a long time. A person systematically improves living conditions, while this condition is reflected in his psyche, personally analyzes the reality that is happening, makes the conclusions necessary for his activity. In this process, a person controls and self-regulates himself. Man differs from other living beings mainly in these aspects, and tries to answer the question of how to live with it.

CONCLUSION

Summing up, it should be noted that at a new stage of development, it is necessary to effectively use all the possibilities of the cognition process inherent in members of Uzbek society and future work. It follows from the above that in order to understand the content and nature of innovation, which is a complex phenomenon, based on socio-philosophical methodology, it is necessary to know its theoretical foundations. The socio-philosophical view of the management of innovation processes in practice generates the need for a new, scientifically based approach to their nature, nature, results, content.

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SOCIAL RELATIONS IN ECONOMIC PROCESSES IN THE SCIENCE OF ECONOMIC SOCIOLOGY

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ABSTRACT

The end of the XIX century and by the beginning of the XX century, economic life became the object of sociology research. Hugge during this period, the leading role of the human factor in production increased, and thinking on this matter was developing. This article sociologically examines social relations in economic processes in the science of economic sociology.

KEYWORDS: *Economics, Sociology, Economic Sociology, Economic Processes, Social Relations, Labor Relations, Small Business, Entrepreneurship.*

INTRODUCTION

Economic life could not exist without cultural, spiritual relations between the seller and the grabber. If the interests and needs of the employee are not taken into account, if conditions are not created for their goals, aspirations, it will not be possible to solve any technical and technological problems.

Economy is the economic activity of society, as well as the totality of relations that develop in the system of production, distribution, exchange and consumption[1]. The main task of the economy is the constant creation of such goods that are necessary for people's lives and without which society cannot develop. Economics is an industry that helps meet human needs in a world of limited resources. The economy of society is a complex and comprehensive organism that ensures the vital activity of a person and society as a whole.

MAIN PART

Some of the questions that human thinking has been defining for long periods of time seem to be a very simple truth today and something that can be easily learned. For example, it is also known that people should have access to food and clothing before engaging in politics, art, literature, education, culture. This means that a person will have to work, work in different areas of the economy. The main activity contributing to the existence of humanity and its progress is the creation of material and spiritual goods, as well as the provision of services. This is called economic activity.

All economic laws together form a system of economic laws for the development of society. This system includes various groups and visibility laws. Economic laws are divided into the following groups:

- 1) Special economic laws.
- 2) Specific economic laws.
- 3) General economic laws.

Special economic laws are laws that operate only in one mode of production, characteristic of certain historical forms of management. Specific economic laws are laws characteristic of historical periods when there were prerequisites for the action of Ulama. For example, the law of value, the law of supply and demand. General economic laws are laws common to all historical periods. For example, the law of saving time, the law of increasing needs, the social division of labor, etc. Like the laws of nature, economic laws are objective in nature. However, the objectivity and binding nature of economic laws do not detract from the importance of people's practical activities. The study and understanding of economic laws is a macroeconomic task aimed at solving the correct economic policy.

Economic sociology as a science was formed in the USA in the mid-50s of the XX century and initially interested a narrow circle of scientists, but now this science is quite advanced, and scientists from many countries are seriously engaged in the study of its problems. Currently, this science is one of the central directions of the development of sociological knowledge both in the West and in the East.

In Western countries, in the 60s of the XX century, the trend of socialization of the science of economic sociology intensified. Accordingly, economic sociology today can be considered as a science that solves global and particular problems.

“F.Taylor first drew attention to the social interpretation of economic life in the West . He investigated the interest of workers in labor and in 1894 developed a theory based on the wage system”[2, 188]. Based on this idea – the concept of “economic man” - attention was paid to:

1. The more work an employee does in the shortest possible time, the more he is paid.

2. Encouraging efficiency and quality of work, not volume.
3. That giving workers low wages and giving many times is harmful.
4. To cultivate in the employee a sense of striving to be highly paid, to live in the pursuit of heights.

Modern sociologists and economists study the following manifestations of society:

1. Traditional society.
2. Industrial society.
3. Post-industrial society.

1. In a traditional society, land ownership occupies a central place. Wealth is built on the basis of external sources, the acquisition and development of natural resources is enhanced.

2. In an industrial society, an attitude is formed towards all manifestations of property. Large-scale machine production replaces manual labor and explains production based on high labor productivity. Automatic production takes place. Mass production becomes the main character. The role of highly skilled workers in production is increasing. As a result, standardized operations are performed using a machine. The economic sphere is dominated by industrial and financial capital. The product will be designed for the market. An industrial society can also be called an economic society. Because the real existence will be focused on the economy. Urbanization generates a new approach to the education system and popular culture.

3. In a post-industrial society, intellectual property, human intelligence, and knowledge have come to the fore. Since the middle of the XX century, a number of Western countries have begun to move to the third stage of development of society – post-industrial society. The "information" society remains the main source of society for human knowledge and information reserves. It relies on modern microelectronics and computer technology. They create and reproduce media. In the communications system, the economy system is changing dramatically. From natural sources, production, metallurgy, agriculture are declining, the scale of mechanical engineering is expanding, and almost 50% of the population is made up of these industries. The post-industrial society is also called the consumer service society. Services in the production (financial, banking, insurance, commercial, scientific consulting, software) and non-production areas (science, education and others) are growing. At the same time, the process of urbanization is the opposite of industrial society. Industry is infiltrating the countryside.

"Taylor believes that the intellectual factor is of paramount importance. A person becomes not a higher capital, but a social force that manifests its essence, knowledge and talents, values"[2, 189]."

"Before giving a specific definition of economic sociology, it is necessary to clarify the interpretation of the economic and social spheres. The most common condition of the social sphere is as follows: the social sphere is a sphere of social life in which there is a wide reproduction of a person as a productive force and personality. Such an area usually includes production, family, education, and health culture. The economic sphere is usually understood as a holistic concept of society in which people are responsible for the production, distribution, exchange and consumption that are considered necessary for their life" [3, 110].

The problems that have arisen as a result of the merger of economics and sociology are attracting more and more attention of Uzbek scientists. Especially topical issues, such as the social consequences of the transition to market

relations and the peculiarities of Uzbekistan's transition to market relations, are the main problem of economic sociology.

Another important task of economic sociology can be recognized as the identification of factors affecting the activity of people in the management system of the economic sphere, in the state of culture, social status and social status. Finally, another important task facing economic sociology is the analysis of the formation and dynamics of the social structure of society. This social structure has a great influence on the management system and culture.

CONCLUSION

Summing up, we can say that in a traditional society, economic issues were solved through the direct relationship of man to nature, whereas in an industrial society, artificial means of production created by man form the basis of the economy. That's why this society is an economic society. It defines economic relations. The modern economy is being socialized. Intellectual potential comes first.

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MUHADDIS, WHOSE EYES HAVE RETURNED TO THE LIGHT

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ABSTRACT

The most famous of Imam Bukhari's works is "Al-jome as-Sahih". He worked on this work for 16 years. The Imam classified several works of Bukhari that have high scientific value. "Al-adab al-mufrad", "at-Tarikh al-Kabir", "at-Tarikh al-Saghir", "at-Tarikh al-Awsat", "At-tawsir al-Kabir", "Birrul-wolaidain", "ASMO-as-Sahaba", "Cunha " and others.

Among them, "Al-jomeas-Sahih" is revered in the Islamic world as the most important source after the Koran. According to the calculations of Hafiz Ibn Hajar al-Askalani, the number of hadiths in Al-joma as-Sahih is 7397. There are 2602 non-repeating ones among them. Shilsa , the number of hadiths contained in the book reaches 9082.

KEYWORDS: Hadith, Genius, Imam, Thinker, Engineer, Muhaddis, Educator.

INTRODUCTION

Imam al-Bukhari's full name was Abu Abdullah Muhammad ibn Ismail ibn Ibrahim bardazbeh (bardazbeh - Persian-practicing Ziraat), and his father bardazbeh converted to Islam under the guidance of his son al-Mughir Al-Yaman Al-Juafi (at that time ruler of Bukhara). The one who converted to Islam under the guidance of any person followed the natural doctrine of belonging to the proportion of his patron, who also received the mentioned proportion upon arrival in Bukhara. That's why he was called Al-Juafi. We don't know about Ibrahim, the son of Al-Juafi.

MAIN PART

Imam al-Bukhari is called Muhammad, Kunya is Abu Abdullah, sometimes the nickname is Imam al-Muhaddisin (imam-Peshwa Muhaddisov), sometimes Amiral muminin filhadis (Emir of Hadith studies), and the pedigree is Muhammad ibn Ismail ibn Ibrahim ibn al-Mughayra ibn Bardazbeh. As can be seen from the last names, the original origin of Imam Bukhari goes back to novices. Who was he? The work of our great compatriot, an outstanding scholar and muhaddis of his time, Muhammad ibn Ismail Al-Bukhari, "Al-Jome as-Sahih", which is considered the second source of Islam after the Koran concerning Hadith studies, received a special place and worldwide fame. Among the Islamic world and muhaddis, he is mentioned with such high titles as "Amir ul - muminin Fil-hadith" (Emir of believers in the chapter of hadith studies), "al-Imam ul-miqdam" (brave imam), "imamul muhaddisin" (Imam muhaddis), "Sayyidil fuqaho" (Sayyid Fakihov). 3 and az-Zubayr from Ibrahim." Then I said, "Abu al-Zubayr never spoke about Ibrahim." I told him, "Look at the original source, if you have one." When the teacher entered the inner room and came back, he said, "O Ghulam boy, how then to be right?" they said. I said, "Az-Zubayr actually told a hadith from Ibn Addi, and he told it from Abraham." Then they took the teacher's pen and corrected what they had written, looked at me and said: "You're right." Then someone asked him, "How old are you at that time?" He asked. "I was eleven then," they replied. Continuing his conversation, he said: "And when I turned sixteen, I completely memorized the books of Abdullah ibn Mubarak al-Marwazi (736-798) and Waqiyah ibn al-Jarrah ibn Mulayh ar-Rawasi (747-814), as well as the books of Huvsawi, that is, "ashab UR-rai" (literally: thought). - thinkers who make judgments based on mental judgments based on logical thinking). After that, I went on a blessed pilgrimage with Mother and my brother Ahmad." From this it becomes clear that Imam al-Bukhari's initial visit abroad dates back to 210/825.

Many saints, scientists, geniuses of their time grew up from the Uzbek country. This land, which gave birth to scientists of all fields, raised and educated Imam Bukhari, a great scholar of the sacred science of hadith, in its hands. His real name is Muhammad ibn Ismail ibn Ibrahim al Bukhari was born on July 19, 810 in the land of beautiful Bukhara. He is also called the great thinker of Islam, the imam of engineers, the Sultan of Hadith studies. The word "imam" in his name also has its own meaning.

It is known that when prayer is performed collectively, the person standing in front is called "imam". Ismail, one of the leaders, teachers of science of muhaddis, was therefore called "imam", that is, "imam of muhaddis", glorified. He grew up among the intellectuals of family. His father was a merchant; despite the fact that he was a scientist of his time. His mother was also an intelligent, devoted woman.

Al-Bukhari grew up at an early age when his father died and he was raised by his mother. Possessing high intelligence, a sharp mind, striving for enlightenment, he masters various sciences with great interest, especially Hadith studies.

Sources show that from the age of 14, he participated in heated debates about the narrators of hadith with his teacher Sheikh Dahili, who read and memorized hadiths that he heard from various narrators in his country, as well as collections of hadiths by scholars such as Abdullah ibn al Mubarak and Waqiy. He had a deep knowledge of the Quran, could freely comment and compare hadiths and verses.

To this great man, who received the honorable name “Amir al-muminin” in Hadith studies, Allah Almighty granted great bliss with his sweet cabbage. This bliss was the bliss of science. In his becoming a great scientist, of course, lay relentless search, hard work.

He studied Islamic science from the age of five to six, studying with the Prophet Muhammad (S.a.c.) and begins to study and memorize his hadiths. He studied with famous muhaddis: dakhili, Muhammad ibn Salam Poikandi, Muhammad ibn Yusuf Poikandi, Abdullah ibn Muhammad Masnadi and others. Since time immemorial, muhaddis could record before a trip, without leaving a single hadith from the narrators in their country, and only after that go on a trip to another city or country.

Until al-Bukhari reached the age of 16, he heard and recorded hadiths from Mashaykhs in his country and went to different provinces of the caliphate. In 825, Bukhari, along with his mother and brother Ahmad, arrives in Mecca and performs the Hajj.

Having returned his mother and brother to Bukhara, he himself remains in Mecca. Communicating with well-known scholars in Medina Ibrahim ibn Munzir, Mutrib ibn Abdullah, Ibrahim ibn Hamza and others, he learns hadiths from them.

By this time, the companions of the Messenger of Allah, the followers of the companions, had dispersed to different countries. In order to discredit Islam, polytheists spread various Nasakhic hadiths. Such a problematic situation in the Islamic world would require the division of hadith into authentic and non-authentic

In order to collect reliable hadiths, it would be necessary to compare the Quran with the holy scriptures together with the narrators and compare it with the time and personalities of the narrator.

Imam al-Bukhari collected hadiths all his life, dividing them among his companions. Like his mother, he made a huge contribution to the Islamic world.

Legend has it that one day Ishmael was playing with children on the street, and grass got into his eyes. His parents take him to the doctor. The doctor says that this boy has gone blind forever. His mother cries and blesses Allah: O Allah! I wanted my child to be a great person on your path. Give my child back the light of the eyes!

One day his mother is late at noon. Abraham had a dream: O, Mother! Allah has answered your prayers. Get up! The mother suddenly wakes up. When he ran up and looked, Ishmael's eyes were the same again as before when he was playing with the children on the street.

Surprised by this miracle, his father teaches Ismail in a madrasa. Having a very strong memory, at the age of ten or twelve he knew by heart more than a thousand hadiths.

He could compare and interpret them with the verses of the Koran.

He continued his studies in many countries. Mecca, Medina, Hijaz, Torth, Jeddah, TOPH, Basra, Kufa, Baghdad, Sham, Egypt. He also studied Hadith studies in such cities as Khorasan, Marv, Balkh, Herat, Nishapur, Rai, Jibol.

Imam Bukhari Rahmatullah alaykh has made fruitful journeys many times and literally during his life. At one time, he repeatedly visited almost all Islamic countries, as well as some of them. "I have visited Syria, Egypt and the Arabian Peninsula twice, Imam Bukhari writes, I have been to Basra several times, lived in Hijaz (Saudi Arabia) for six years, I don't remember how many times I visited Kufa and Baghdad." Khatib writes: "Bukhari made a trip to the muhaddis of all lands. He wrote in Khorasan, Djibouti, in all the cities of Iraq, in Hejaz, in Sham, in Egypt. I've been to Baghdad several times"

CONCLUSION

The most famous of Imam Bukhari's works is "Al-jome as-Sahih". He worked on this work for 16 years. The Imam classified several works of Bukhari that have high scientific value. "Al-adab al-mufrad", "at-Tarikh al-Kabir", "at-Tarikh al-Saghir", "at-Tarikh al-Awsat", "At-tawsir al-Kabir", "Birrul-wolaidain", "ASMO-as-Sahaba", "Cunha " and others .

Among other works of the Bukhara century, the book "Tasir Al-Quran" (description of the Quran) should be highlighted. Bukhari's works are found in all madrassas and universities of the Muslim world.a.c) textbook, manual on the Sunnah.

On October 23, 1998, the 1225th anniversary of the birth of this great scientist was widely celebrated in our country.

A huge memorial complex was opened in the village of Khartang in the Chelak district, where scientist settled forever.

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CONSENSUS CULTURE AND MANIFESTATIONS OF THE UZBEK PEOPLE

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ABSTRACT

This article analyzes the consensus culture and manifestations of the Uzbek people. The relevance of the implementation of the concept of “enlightened society” in the new Uzbekistan, the reality of the principle “for human dignity” in the culture of the Uzbek people are discussed.

An analysis of the connection of traditions and values of the Uzbek people with the culture of consensus, the more productive and consequential reforms carried out in the country, and the role of the culture of consensus in the relations between the state, society and the individual, as well as methods of its application.

KEYWORDS: *Uzbek People, Consensus, Virtue, Value, Tradition, Enlightened Society, Genius, Useful Interests, Family, Method, Nationality.*

INTRODUCTION

Socialization plays an important role in the development of the individual, and in this process the environment in which the individual always enters into a relationship is of paramount importance. In the process of mastering the environment, the worldview of the individual also becomes important, and as a result of its development, a cultural image of the individual is created.

In the transformation of consensus from Method and principle into culture – it is the worldview and actions of members of society that form a structural mechanism. The transformation of material and spiritual wealth into culture necessitates the mobilization of knowledge and power from members of society into the life of society together, by mutual agreement. As noted by Eduard Taylor, an English ethnographer, one of the founders of Anthropology, culture is the maturation of mankind through the high Organization of a separate individual and society as a whole in order to simultaneously promote the development of morality, power, and happiness of a person. Consensus unites members of society by inviting them to participate in this process as a decision-making model that favors participation. [1]

Thanks to the fact that the Uzbek nation has historically lived a sedentary life and was engaged in cultural farming, such natural qualities as careful attitude to nature, respect for other people, no harm to the side, work in cooperation have been formed. Thanks to this, the process of the history of the cultural development of the Uzbek nation covered such a noble goal as achieving socio-economic well-being through useful activities, without harming other people. Of course, in order not to harm others, it is important for people in one space and time to act together on the path of a common goal. This process ultimately contributes to the strengthening of peace, serving prosperity. It is consensus - realizing a common agreement on the path of one goal, that is the guarantee of interethnic and international peace. [1] It is the idea of glorifying peace that underlies such qualities of the Uzbek people as tolerance, kindness, hospitality and childishness.

From this, the formation of qualities, traditions and values in the process of historical development of the Uzbek people was formed on the basis of universal ideas such as living a life in mutual harmony and peace with other people.

LITERATURE ANALYSIS AND METHODOLOGY

The path of historical development and development of the Uzbek nation is the path of peace, and prosperity, which is a universal value. One of the founders of Uzbek statehood, Amir Timur, also strongly demanded that those under him be able to beautify the lands he occupies and make that land prosperous. As a result, both the people and the people of religion supported Timur. [2] In the work of Amir Timur “Timur's structures”, the mechanism of communication with the people in public administration is clearly manifested. Amir Timur noted that although how the work will be completed is hidden behind the veil of fate, it is necessary to know his thoughts, seeking a council and an event from Sane and vigilant people. [3] In this place, the council represents the meanings of consulting with others, independent thinking and decision-making.

An important place in the culture of the Uzbek people is occupied by the council and consultation. The culture of consultation is also reflected in the basis of proverbs such as “seven measures – one kes”, “seven neighborhoods for one child – father”. Minister Nizamulmuluk, who Amir Timur recognized in his “Timur's tracts”, States in his “policy note” that “the people of raiyat, everyone who sees oppression, those who are generally dissatisfied, must go to the receptions of the official and governor from the governor to the minister and the king, and state his complaint and advice” [4]. Further improvement of human life and completion of the work done with a good result of the

work of Imam al-Bukhari “Al-adab al-gabrad” 128, 129, 130, 195, 417-indicated in chapters. In particular, chapter 129 is called " about Mushovarat "and Hasan Basri (r.a.the following narration is made from: "no matter which people ask other people for advice, they will certainly have the best opinion in their hearts, “they read the verse:” between their work will be with advice." [5]

The topic of the consultation was also discussed in Alisher Navoi's Munshaot, writing down important advice given to young Sultans, princes and Hussein Boykaro to his eldest son, Badiuzzamon Mirzo. In one of the letters written in the work, it is reprimanded that “Birishulkim, you are receiving the goods of the region without consultation, and this is contrary to the custom, if it were not said No when you asked.”

The post-consultation quality is humanity and harmony, and in the work of Abu Nasr Farabi “City of noble people”, these two qualities are analyzed, which are one of the qualities of the Uzbek people at the universal level.

Farobi noted that “the initial basis that unites them in relation to people is humanity, and therefore people should live in mutual peace due to their belonging to the category of humanity.” [6] It is a city – virtuous city that brings together people who help each other in order to achieve true happiness, and a community of people – a virtuous community in order to achieve happiness. Only through the Union of many people who need to live, who deliver people to each other and help each other, can a person achieve the maturity that he aspires to by his nature.

The “new Uzbekistan strategy” section of the work of the president of the Republic of Uzbekistan “New Uzbekistan development strategy”, the “new Uzbekistan dream” section, the “Spiritual Development” section, the “harmony of national and universal values” section, and the “security and foreign policy” section, the “open and pragmatically active foreign policy – our priority” section, analyze the identity, culture and mechanisms of consensus of the Uzbek people. As noted in the work, hospitality, goodness, soul generosity and literal tolerance have always been inherent in our people and form the basis of its mentality.[7]

The specific culture, manifestations and mechanism of action of the Uzbek people K.Monograph by Shoniyozov "the process of formation of the Uzbek people", I.Jabborov's monograph " Uzbeks: lifestyle and culture (ethnotarychic tablets)", A.Monograph by Ashirov "ancient beliefs and rituals of the Uzbek people", A.Askarov's textbook” ethnogenesis and ethnic history of the Uzbek people “is analyzed.

Also Candidate of Political Sciences D.Muitov's "geopolitics of consensus and cooperation in Central Asia: current trends in an informed society", doctor of philosophy in Political Sciences S.Saidov's articles” the role of civil society in the context of Central Asian integration " describe the consensus policy of Uzbekistan on the example of the Uzbek people's tradition of close neighborliness in preventing various conflicts.

RESULTS

As a result of the reforms of the new Uzbekistan on the principle of “glorification of human dignity”, representatives of other nationalities and our people live a peaceful life.

At the core of this, the qualities of hospitality, humanity, childishness, generosity and tolerance inherent in our people serve as an important factor.

The aspirations of our enlightened people with such human qualities are supported by the state, and mechanisms for eliminating the problems of citizens are being introduced into practice on the basis of the principle of “Man-society-state”.

In one word, on the basis of the idea of “New Uzbekistan – an enlightened society”, the values, traditions and culture created by our national statehood and wise people are being mobilized for such ambitious goals as the construction of a new Uzbekistan and a third Renaissance.

DISCUSSION

The qualities inherent in the Uzbek national mentality make up the core of the culture of the Uzbek people. Another important aspect is that the qualities of the Uzbek people are associated with its Turkic roots. He finds a vivid expression in such qualities as courage, fortitude and laffz's integrity, tolerance, generosity and poise inherent in Turkey. We observe all these qualities in our activities, from the birth of a child to our mourning ceremony, in the dedication of our people to the wedding ceremony, in the pleasure of eating and laying the table for years, in the preparation of mourning and extermination ceremonies, in all our activities, from the birth of a child to the mourning ceremony, in [8]

In the mechanism of fulfillment of these qualities, qualities and habits, elements such as consensus-specific unanimity, advice, and interaction, decision-making are fulfilled.

The path of development of the New Uzbekistan, boldly promoting democratic reforms, is to build an enlightened society that embodies new democratic principles, to become a prosperous and prosperous country in every possible way by employing the knowledge and potential, strength and capabilities of the members of society, and to achieve a standard of living characteristic of the most developed countries.

Therefore, the development of humanistic qualities characteristic of our people at a new stage of development and further enlightenment of society through it has become one of the main tasks.

The neighborhood characteristic of our people-the culture of public opinion settlement – is manifested in the introduction into practice of reforms carried out in our country today on the principle of transparency and transparency. The application of this mechanism will serve the formation of a position of genius towards reforms in our citizens.

The position of dahllig as a kind of mehanism occupies an important place in the formation of a culture of consensus. Because, as a result of the formation of this position, citizens will have the opportunity to freely express initiatives, proposals and opinions for the further development of the life of the state and society. A characteristic feature of consensus culture is that members of society find urgent problems and make proposals for its solution [9]. For the same purpose, public services were brought closer to the population, and on the basis of an integrated approach in the structure of the neighborhood, a system of Assistant Governor, youth leader and women activists was created.

Agreement and compromise – has become an ancient tradition of our people. The development of this historical tradition today on the basis of the idea of “New Uzbekistan – enlightened society” will have an effect on ensuring the well-being of our people. Because, in the culture of international consensus, the participation of all members of society in the agreement is highly valued. [10] Thus, the reforms carried out in the Enlightenment of members of society in New Uzbekistan and the delivery of the essence of the adopted normative legal acts in the “mahallabay” and “xonadonbay”

manner are a new effective mechanism and are one of the strategic steps in achieving the intended goal.

In the foreign policy of New Uzbekistan, the main goal is to achieve consensus by maintaining mutual respect, equally beneficial and constructive dialogue. Because it is extremely important for our states to determine common approaches to solving the most pressing problems, to harmonize efforts in conditions of increasing geopolitical conflicts, the global economic crisis and the negative consequences of climate change. [11]

The consensus culture of the Uzbek people – Uzbek national customs and traditions-is manifested in the process of holding. In particular, in the process of matchmaking and marriage, consensus mechanisms such as counseling, discussion (thinking, thinking) and decision-making are included. Marriage arises on the basis of mutual agreement of both parties and is strengthened by unanimous decision-making.

As Abu Homid Ghazali noted in his work “O child”, it is in accordance with circumcision that couples who decide to get married and families on both sides draw conclusions after they are in consultation with the necessary places.[12]

In the new Uzbekistan, on the basis of the principle of ensuring the well-being of society and glorifying “human dignity”, the strengthening of families, which are considered sacred places for the Uzbek people, has risen to the level of state policy. The activities of the state committee for family and women were organized, ensuring the well-being of families and support from the socio-economic side were further strengthened. [13]

Further improvement of the socio-spiritual, economic environment in the family has become an important part of state social policy. The role of the family in the harmonious development of a person is primary, and the stable family environment in Uzbek society serves as the basis for the development of the individual. In the culture of the Uzbek people, Family Relations play a key role, since it is from the family that the formation of the cultural image of the individual begins.

In cultural science, there are manifestations of culture, from which the culture, which has become a study, acquires a characteristic feature of socialization and nationality. Because a person acquires the skills of everyday life in the social and national environment in which he lives, exalting his cultural consciousness. The appearance of culture, which has become learning, will consist of communication that takes place in the family, in the circle of peers, relatives, school education and popular knowledge and skills acquired through the media.[14] mutual cooperation, solidarity and tolerance form the basis of the consensus, nation-wide harmony and tolerance policy of New Uzbekistan.

CONCLUSION

In our opinion, by further enhancing the unique and humanitarian qualities of the Uzbek people, the reforms carried out in the New Uzbekistan will be carried out more successfully. At the new stage of development of our country, the fact that every reform is aimed at “Human Dignity” is a reality of the human values and qualities of the Uzbek people.

Taking into account the fact that the Uzbek people have long lived in pursuit of peace and harmony, the end of the work carried out will require the full implementation of the mechanism of bringing only useful benefits to a person. It should become the ultimate goal, whether it is a simple appeal, a trial and ongoing labor activity.

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SOME ASPECTS OF POPULAR SCIENTIFIC LITERATURE IN TEACHING A FOREIGN LANGUAGE

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ABSTRACT

The article analyzes the possibilities of using literary texts in English lessons in non-linguistic faculties of universities. The linguistic approach, the principles of selection of literary texts are considered, the meaning of pre-text, pre-text and post-text work is revealed. In addition, the article examines the possibility and necessity of using foreign-language popular science texts in teaching a foreign language to first-years students of non-linguistic faculties of universities, as well as characterizing the style of scientific and popular science literature in English. Moreover, various aspects of popular science text have been investigated in comparison with other types of scientific literature.

KEYWORDS: *Reading, Speech Activity, Literature, Literary Text, Linguistic Approach, Work On The Text, Popular Science Literature, Learning Process, Scientific Information, First-Year Student, Vocabulary, Terminology, Non-Linguistic Faculty, Emotionality, Grammatical Structure.*

INTRODUCTION

Everyone who studies a foreign language must first of all master the vocabulary of this language, that is, the vocabulary necessary for communication in a foreign language. The main focus should be on enriching their speech with new words and expressions, prepare for communication, teach speech skills, and achieve correctness, clarity and consistency in speech. This is facilitated by reading literary texts.

The selection of literary texts for teaching a foreign language is a multi-stage process, and it decisively depends on how what criteria are used by teachers. For example, some teachers consider literature only works of great authors of the past, others, however, evaluate works depending on the ideological content. Third select excerpts from the work that correspond to a particular topic being studied. Important selection criteria are compliance with the lexical complexity of the text the level of language training of students.

An important point in the development of technology for teaching a foreign language to students of non-linguistic faculties of universities is the selection of the most optimal type of literature. Recently, with the modern mass character of scientific research and the enormous interest in the problems of science on the part of society, the use of popular science literature, which is a transitional step to scientific literature, has become increasingly important in the process of teaching a foreign language to first-year students of non-linguistic faculties of universities.

To date, studies of popular science text, in our opinion, are rather few in number, despite the fact that this specific genre is in demand and significant. This significance is determined by the fact that it is that "bridge" between special literature containing a large amount of scientific information, and non-specialists, who have a need to familiarize themselves with this information.

This "bridge" is intended to convey complex theoretical material to the addressee in an accessible and interesting form. In this regard, it is usually believed that the purpose of popular science presentation is to familiarize the non-specialist reader with scientific data using certain techniques of popular knowledge processing. These techniques are necessary in order for the achievements of advanced science to be presented in the form that is most accessible to readers and would correspond to their level of knowledge.

As a special substyle, popular science speech is characterized by the fact that the achievements of science and technology are covered in such a way that they become understandable to a layman who is still is a first-year student. In popular science style text the author refuses the complex mathematical apparatus, detailed proofs, illustrative examples are introduced into the text, analogies, comparisons. Having studied the subject, purpose and reader's address of popular science literature, N.Z. Ryabinin defines it as "a set of literary works, containing information about theoretical and / or experimental research in the field of science, culture and applied activities, serving to disseminate scientific knowledge for the purpose the formation of a materialistic worldview and set out in an accessible for a layman in this field of knowledge form" [9, 8].

Popular science literature is not significantly different only from fiction, but also from science-fiction and science-fiction literature. She is closest to scientific, designed for a narrow circle of specialists well trained in this field. The common object of reflection of scientific and popular science literature is science in all the diversity of its content, while scientific and artistic and sci-fi literature presupposes the presence of the author's fiction, the characters are carrier's ideas of the author, their thoughts, and actions.

MATERIALS AND METHODS

Science fiction is close to science fiction, although, unlike the latter, it presents scientific ideas and the phenomena in their existing form and not in the form of the fantastic at this stage, but scientific in their essence, foresight.

Consequently, "popular science, science fiction and science fiction literature has in common the subject of description - science. However, in popular science literature science is an actor, while in science fiction and science fiction literature, science appears as an object of study for the characters, and scientific problems and ideas - as objects of quest for the hero or other characters" [2, 12].

In order to determine the possibility of using popular science texts for teaching 1st year students in the specialty "Ecology", the views of the authors were generalized, considering in their works the problems of teaching reading popular scientific literature [4, 5, 7, 8, etc.], after which we have established ourselves in the opinion that the interest of practicing researchers in popular science texts is based not so much on amusement their content or artistic merit, how much, first of all, on the scientific value, novelty of the material, originality of thought, practical usefulness for the work of students.

It is known that reading such literature is the most accessible a means for obtaining scientific information.

M.D.Gorodnikova, N.I.Suprun, E.V.Fegon and others also believe that popular science literature is a link between a specialist scientist and a non-specialist [4].

According to L.N.Pisareva, "the works of popular science literature are based on the factual data of science and speech means inherent in this functional style speech" [8, 4-5].

Describing the style of scientific and popular science literature in English, we rely on the data provided I.R.Galperin [2]. He notes that the style of scientific literature is not characterized by imagery; therefore it is rarely possible meet metaphors, metonymy, hyperbole, comparisons, etc.

In general, we can say that emotionality is not inherent in in principle, the language of science, but it is possible in it depending on theme or nature of the essay. So, the humanities are more predisposed to emotional presentation than accurate.

In popular science literature, quantitative expressiveness prevails: *very far from conservative, much less limited, almost all of which, very effective, much the same, most essential, very diverse sorts, long before the war.*

Expressiveness sometimes consists in indicating the importance stated. Boolean underscore could be, for example expressed lexically:

Note that...

I wish to emphasize...

Another point of considerable interest is...

An interesting problem is that...

Just imagine that...

Expressiveness is also expressed in the implicit or explicit statement of the sender of speech for the objectivity and reliability of the reported.

A.I.Novikov, I.V.Bogoslovskaya believe that “the author must find a way to reduce the level of abstraction in a popular science text to a minimum and enable the reader to present the essence of scientific ideas in the form of thinking that is ordinary for him” [7, 352]. In this regard, the popular text involves a combination of scientific and entertaining, which provided by the fact that scientific facts are presented in a figurative associative form. Sometimes it is to a certain extent brings together a popular science text with a literary one. Due to the use of some elements of artistry, scientific information is perceived easily and simply. Imagery and brightness, simplicity and accessibility, concreteness and detail as stated - these are the signs of popularity.

The selection of vocabulary is subject to one main task: to adequately convey to the reader the phenomenon being described, so the words, used to express thoughts in scientific prose, have usually the leading, subject-logical meaning.

Many methodologists have dealt with the issue of the lexical composition and grammatical design of popular science texts in English, pointing out that vocabulary of a professional nature should be used in these texts, and the style popular science literature should be characterized by consistency, which requires the use of the most economical syntactic means.

On the features of the grammatical structure of the scientific prose in general I.R.Galperin writes that “from the point of view of the syntactic organization of the sentence, the style of scientific prose is characterized by a precisely defined system of allied connections arising from a strict, logically consistent system of presentation. In the style of scientific prose, logical syntax finds its most vivid expression, in contrast to the emotional syntax of artistic speech” [2, 230].

V.M. Morgulis [6] analyzes texts on architecture and comes to the conclusion that works in a particular specialty are not one specific style of presentation is necessarily inherent - articles can be written in a business style, in a journalistic style, and in an artistic style. However, certain stylistic features (both syntactic and lexical) can be traced in the texts for each specific industry. She further concludes, that translation of such special texts requires a particularly good knowledge of the following grammatical topics: 1) the tenses of the English verb in the active and passive voice; 2) impersonal forms of the verb; 3) word order in an English sentence; 4) the most common forms of syntactic composition and submission of proposals; 5) prepositions and their functions.

The desire to indicate real objects, to operate with things leads to the predominance of the ecological orientation of nominal structures in the English popular science text, to its characteristic nominative character. The point is not only that in such texts there are many names of real objects. Research has shown that such texts nominalize and descriptions of processes and actions. Instead of saying *to clean after the welding*, the specialist says *to do post-welding cleaning*; if it is necessary to indicate that the particle is near the nucleus, they say *it occupies a justanuclear position*; instead of *the contents of the tank are discharged by a pump*, preference is given to *Discharge of the contents of the tank is effected by a pump*.

Due to the fact that the function of the real description of the action is transferred to the name, the predicate in the sentence becomes only a general designation of the procedural, a kind of "operator" at the name.

In popular science texts of ecological orientation there is a wide use of such verbs-operators, as *effect, assure, perform, obtain, provide, give, involve, entail, imply, result in, lead to, to be ascribed to, to be attributed to etc.*, value and the translation of which depends entirely on nouns that carry the main meaning of the sentence.

The desire for the nominative also leads to the replacement of adverbs prepositional-nominal combinations. So, *accurately* becomes *with accuracy, very easily - with the greatest ease or the easy way (Compare: to do something the hard way), etc.*

Stubbornly resisting this trend only intensifying adverbs that appear in popular science texts as the main modal-expressive means that do not look like an alien element in a serious presentation. These are the adverbs: *clearly, completely, considerably, essentially, fairly, greatly, significantly, markedly, materially, perfectly, positively, reasonably.*

For example: *The amount of energy that has to be dissipated is clearly enormous.*

The energy loss is markedly reduced.

The predominance of nominal rather than verbal constructions in the scientific style allows for greater generalization, eliminating the need to indicate the time of action: *when we arrived, at the time of our arrival, when we arrive.*

For the same reason, in the scientific style, a marked preference given to the passive, where the doer is optionally indicated, and to the impersonal forms of the verb. Instead of *I use the same notation as previously they write: The notation is the same as previously used.*

In connection with the above-noted consistency and evidence of the scientific presentation, there is also an increased use of cause-and-effect unions and logical connectives like *since, therefore, it follows that, so, thus, it implies, involves, leads to, results in, etc.*

A scientific text is characterized by an abundance and variety of conjunctions and union words, especially double ones: *that, and that, than, if, as, or, nor, not merely...but also, whether...or, both...and, as...as.* Also there are unions such as *thereby, therewith, hereby,* which have already become archaisms in fiction.

Word order in scientific texts is predominantly straight. Rare exceptions are due to the need for a logical connection.

Consider the following passage: *The effectors may be electrical motors or solenoids or heating coils or other instruments of very diverse sorts. Between the receptor or sense organ and the effector stands an intermediate set of elements [8, 42–43].*

The inversion in the second sentence serves to provide logical connection with the previous one.

An important role in revealing the logical structure of the whole is played by division into paragraphs. Each paragraph usually starts with a key sentence that expresses the main idea. For strengthening the logical connection between sentences, special stable expressions are used: *to sum up, as we have seen, so far we have been considering.* Adverbs can serve the same purpose: *finally, again, thus.* Their use in a scientific text is specific, that is, it differs greatly from its use in fiction.

Regarding the lexical side of popular science texts by E.P. Shubin [10] notes that the system of teaching reading foreign language texts can be effective only if it is based on a preliminary selection of ready-made signs of all orders to be assimilated.

So, according to V.Meka, it is necessary to teach not all lexical units that exist in the language, but only selected ones, because "the student often strives to memorize the twelve thousand words to understand only one thousand" [11, 161].

Characteristic features of popular science text are informative (meaningful), logical (strict sequence, clear connection between the main idea and details), accuracy and objectivity and resulting from these characteristics of clarity and comprehensibility.

RESULTS

Non-fiction is non-fiction in the full sense of the word. In its content and stylistic features, it closely adjoins scientific literature. The subject of description in the works of these genre scientific facts, phenomena, discoveries are themselves. Popular science literature is characterized by terminology, as well as logic, which requires the use of the most economical syntactic means, which in turn impart certain uniformity to popular science texts.

In contrast to the scientific literature intended for a narrow circle of specialists, popular science literature is designed for a wide range of readers, often not well trained in this field.

Popular science literature has developed a special style of presentation of scientific material. If the author is facing the task is to acquaint a completely unprepared reader with this or that scientific phenomenon, which is a first-year student, then everything is told about the phenomenon from the very beginning, to lead to what is the subject of the presentation. If the author writes for a reader prepared to some extent, then the story focuses on what is directly the topic of the article, book, etc. In both cases, the narration is conducted in the form of a fairly simple and entertaining and it depends only on the talent of the author how fully the main idea is covered.

Popular science literature is characterized by imagery of presentation, which, however, differs from the imagery adopted in fiction. Imagery is present not so much in the description of the phenomenon or fact itself, although this is sometimes possible, how much in relation to the author to the described fact or phenomenon.

DISCUSSION

The scope of the scientific style is very wide. it's one of styles that have a strong and versatile influence on literary language. The scientific and technological revolution that is taking place before our eyes is introducing into general use an enormous number of terms. If earlier explanatory dictionaries were compiled on the basis of the language of fiction and to a lesser extent degree of journalism, now the description of the developed languages of the world is impossible without taking into account the scientific style and its role in the life of society.

As I.V.Arnold, the most conspicuous, but not the only feature of this style is the use of special terminology. Each branch of science develops its own terminology in accordance with the subject and by the method of his work [1, 78].

M.D.Gorodnikova, N.I.Suprun, E.V.Fegon and others argue that among the elements of the semantic structure of popular science texts, terms occupy a leading place, becoming the "core of thematic chains" [4, 84].

So, when describing the most superficial characteristics, to for example, factors of animate and inanimate nature, to the fore terms are put forward - designations of the corresponding concepts of sciences. MM.Glushko states that “a term is a word or a phrase for expressing concepts and designating objects, which, due to its strict and precise definition, has clear semantic boundaries and therefore is unambiguous within the corresponding classification systems” [3, 33].

As terms, both words used almost exclusively within the framework of this style, and special meanings of common words. Such, for example, lexical units as *breeder reactor*, *carbon dioxide*, *desalination plant*, *leaching*, etc., widely used in texts on ecology, are difficult to find outside of such texts. At the same time in these texts act as terms and such words as *dead*, *degeneracy*, *ripple*, *life expectancy*, *smoke*, etc., having well-known commonly used values.

CONCLUSIONS

Popular science literature should be given preference when reading if the purpose of reading is the ability to obtain the necessary information in the shortest way (in the case when scientific literature is not yet within the power), and also if another purpose of reading is to prepare for reading scientific literature, since popular science literature most of all adjoins it.

Terms should provide a clear and precise indication of real objects and phenomena, establish an unambiguous understanding of the transmitted information by specialists, therefore, to them there are special requirements. The term must be part strict logical system. The meanings of terms and their definitions must obey the rules of logical classification, clearly distinguishing between objects and concepts, avoiding ambiguity or inconsistency. And, finally, the term should be a purely objective name, devoid of any secondary meanings that distract the attention of a specialist, introducing an element of subjectivity.

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THE SPIRITUAL AND MORAL ACTIVITIES OF KHWAJA ALAUDDIN ATTAR WALISTUDY

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ABSTRACT

The article presents the services of Bahauddin Naqshband's second caliph Khwaja Alauddin Attar in the development of Sufism and his spiritual heritage, researching rare historical documents illuminating the activities of the tariqat.

KEYWORDS: *Khwaja Alauddin Attar, Naqshbandi Tariqat, Sufism Doctrine, Activities Of The Tariqat, Rare Historical Documents.*

INTRODUCTION

In recent years, research work on the activities and scientific-educational heritage of the Naqshbandi order has been consistently continued in Uzbekistan [1, 2, 3]. Sources of the Naqshbandi sect and its pirs, representatives, rulers, statesmen, officials, representatives of religion and culture from the point of view of the updated worldview of Sufism, the centers of the sect, the

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activities of the sheikhs of Sufism, their relationship with their murshids and murids, their activities in society and economy, and their relations with state rulers and gives new information about his creations.

In addition to the facts and theoretical views, the words and situations, works, advices, memories, narrations and stories of the sheikhs are summarized. Scholars from Movarounnahr and Khurasan have a special role in the widespread spread of Sufi views as a unified doctrine in Islamic countries and becoming an important reality in social life.

Although many sources have been included in scientific circulation[4] in the researches on the history and historiography of the Naqshbandi sect in Central Asia, the existence of sources and documents related to the history of the sect that need to be studied shows that scientific research is carried out within the scope of the subject. In particular, it is known that the rare historical documents illuminating the activities of the sect are among the sources that embody the series.

In building an enlightened society and creating the foundation of the Third Renaissance, it is important to study the teaching of Naqshbandiyya, which played a positive role in the development of the culture, spirituality, art and literature of the Timurid period, which was the Second Renaissance period.

The teachings of Naqshbandi were founded by Muhammad ibn Muhammad al-Bukhari (1318-1389), known as Bahauddin Naqshband, and the service of Khwaja Alauddin Attar, (d. 1400) Muhammad Porso, Alauddin Gijduvani, Yakubi Charkhi, Khwaja Ahrari Vali, Makhdumi Azam and others contributed greatly to its development. .

Attar, the caliph and son-in-law of the famous mystic Sheikh Bahauddin Naqshband, entered the Naqshband leech and stayed with him for a lifetime. It is mentioned that the founder of the Naqshbandiyya sect, the most famous of the Sufism sects, was one of the mature students of Hazrat Naqshband. His Highness Sheikh Attar received the blessings of his followers with his knowledge, manners, and morals. He distinguished himself from other seekers of knowledge by his enlightenment, hard work, and his enthusiasm for science.

One of the leading scientists of our country B. Valikhojhaev, A. Juzhoni, R. Tillaboev, B. Ahmedov, N. Komilov, E. Karimov, A. Boriev, Z. Kutiboev, G.N. Navro'zova, R. T. Shodiev conducted scientific research on various aspects of Alouddin Attar's life and activities, socio-political, economic, humanistic views and spiritual heritage [5].

Among the scientists of the CIS, such as V.V. Bartold[6], A.N.Boldyrev[7], N.I. Veselovsky[8], V.L. Vyatkin[9], the teachings of Sufism in Movarounnahr, the life and work of Alauddin Attar, political , gave information about their socio-economic status.

In the world, the studies of Alouddin Attar's life and work, scientific legacy are important in the study of Joe An Gross, Devin Dee Wees, Ertugrul Oktan, Eugene Paul, Najdat Tosun [10, 11]. Including the American scientist Devin De Wis [10]. Naqshbandi sect, and Joe Ann Gross conducted special researches about Naqshbandi doctrine and its spread in the period after the 14th century and Naqshbandi sheikhs [11].

The role of Alauddin Attar in the development of Naqshbandiyya doctrine, his spiritual, moral and educational aspects are of urgent scientific importance.

Despite the fact that a number of scientific researches have been conducted in the history of philosophy to study the life of Alauddin Attar, the essence of the socio-spiritual activity of the scholar has not been specially studied from the point of view of the present time. However, the merits of this person in the development of this doctrine are great.

This can be seen in:

1. Muhammad ibn Muhammad Bukhari, originally from Khorezm, who took the name of the Prophet s.a.w like Hazrat Bahauddin Naqshband and was glorified by the name of Attar because of the fragrance spread, was recognized by the Naqshbands of the world as the seventeenth ring pir of the silsilai sharif and is mentioned in prayers and zikrs to this day. is a breed.
2. As the second caliph and son-in-law of Bahauddin Naqshband, he was the most perfect and perfected Waliullah. Alauddin Attar renounced the inheritance left by his father, chose the path of knowledge, and participated in Bahauddin Naqshband talks during his studies at Bukhara madrasa. Bahauddin Naqshband "saw his inner talent and adopted him" [3, p. 21]. Bahauddin Naqshband's descendants are also known to the world through him.
3. After the death of Bahauddin Naqshband, he led the teaching of Naqshbandiyya. As a piru murshid who took the masnad (teaching center) to Chaganiyan, he educated and led the community [12]. Muhammad Porso, the second caliph of Bahauddin Naqshband, wrote "Risalai Qudsiya" about Bahauddin Naqshband and other works explaining the nature of Naqshbandiyya based on his instructions. The words of Alauddin Attar are quoted many times in Muhammad Porso's works. There is also his work called "Maqamoti Alauddin Attar" [12, page 54].
4. Bahauddin played a key role in the theoretical formation of Naqshband's words into a book. Bahauddin Naqshband also entrusted the training of his fourth student Yakubi Charkhi to Alauddin Attar. After the death of Alauddin Attar Bahauddin Naqshband, he was called and educated and commissioned to write works about Bahauddin Naqshband. Ya'qubi Charkhi's Risalai Unsiya is dedicated to Bahauddin Naqshband [13] and contains the views of Alauddin Attar. Alauddin Attar is the basis of Yaqubi Charkhi's development and upbringing of such a blessed person as Khwaja Ahrori Vali.
5. "Anis ut-talibin wa uddat us-salikin" by Salahiddin ibn Mubarak, written about the life and spiritual heritage of Bahauddin Naqshband, and the work "Maqamoti Hazrat Khwaja Naqshband" by Muhammad Baqiri are the first sources about this blessed person [15]. These works were also written on the recommendation of Alauddin Attar and with his support.
6. Fakhriddin Ali Safi's work "Rashahot ain-ul-hayat" contains 27 rashha-hayatbakhsh wise words spoken by Alauddin Attar. For example, in Rasha 17, the following words of Hazrat Khwaja Bahauddin Naqshband are quoted: "It is right and noble to be obedient to Haq Subhanahu Ta'ala." May the truth not be a burden to the people of the Almighty" [pages 16, 23]. Bahauddin Naqshband used to say a lot about the blessed languages, the following valuable points are mentioned:

Tu to kay gori mardonro parasti,

Ba kirdukori mardon gardi rasti.

Contents:

How long will you worship the tombs of saints,

If you follow what they have done, you will achieve your goal.

This rashha, which is one of the 27 rashhas of Alauddin Attar, invites mankind to think. By studying the spiritual heritage and ways of life of the saints, he calls upon them to reach their essence and act in harmony with them.

7. Khwaja Hasan Attar, grandson of Bahauddin Naqshband, grandson of Bahauddin Naqshband, raised by Alauddin Attar, has an instructive way of life, and the words of wisdom spoken by him are also necessary. This shows that Alauddin Attar is not only a good teacher but also a true father and a loving father.

From the above analysis, it is clear that Alauddin Attar Bahauddin Naqshband, as a student and family member, is the person who learned the teachings of this blessed person most perfectly. Although this blessed person did not write the works himself, he is the spiritual author of writing the works related to Bahauddin Naqshband. Alauddin Attar's 27 wise words are a source that helps to improve the thinking of the young generation.

In our opinion, on the basis of the study of Alauddin Attar's activities and the analysis of his spiritual activities, the following tasks are given priority in revealing the essence of his socio-philosophical views:

Determining the appropriate place of Alauddin Attar in the development of Naqshbandi doctrine;

proving the ideas of the mystic Alauddin Attar about the universe, society, and man in his views on the development of Naqshbandi doctrine;

To justify the role of universal moral values in the socio-spiritual activity of Alauddin Attar in the formation of the ideological immunity of today's youth;

Development of proposals and practical recommendations for the effective use of humanitarian ideas in the socio-spiritual activity and philosophical analysis of the leech of Alauddin Attar in the education of youth at the present time, etc.

Based on our conclusions, we can make the following practical suggestions:

1. It is the demand of the times to translate and publish the work of Khoja Mohammad Porso "Maqamoti Hoja Alouddin Attar" (Maqamoti Hoja Alouddin Attar) from Persian to Uzbek. Understanding the essence of the wise words of Alauddin Attar, which are the source of our spirituality, and applying them to the educational process will have a good effect. This work is stored in the manuscript fund of the Institute of Oriental Studies named after Uz FA Abu Rayhan Beruni under the number #2520/II. The brochure consists of 13 pages.

2. It is necessary to translate the work of Abul Qasim ibn Muhammad ibn Mas'ud al-Bukhari "Manoqib wa shamaili Hazrat Hajai Alauddin Attar" (Definition and Description of Khaja Alauddin Attar) into Uzbek. This work is stored in the manuscript fund of the Institute of Oriental Studies under number 11399 /III and consists of 20 pages.

3. The 27 wise sayings of Alauddin Attar in Fakhriddin Ali Safi's "Rashahot" should be specially studied, published based on analysis, commentary and dictionaries and used in "Education" classes.

4. Publishing a special work summarizing the words of Alauddin Attar in the pamphlets "Manoqib" and "Maqamot" will have a good effect.

5. It is the need of the time to carry out scientific research on the place of Alauddin Attar in Naqshbandi mysticism. It is appropriate to deliver and provide the published works and pamphlets on the results of scientific works to this blessed place where the graves of Alauddin Attar are located and which is now an object of internal and external pilgrimage tourism.

In conclusion, the realization of these proposals will help the spiritual growth of our New Uzbekistan, while developing spiritual culture in the conditions of globalization of information, paying attention not only to the human mind, but also to emotions, to form moral skills and habits in them in accordance with the moral requirements of the society, "consciousness - emotion" - will" provides unity.

Today, the process of formation of Sufism, which has a special place in the rise of spiritual values in our country, requires to show its historical place, objective research of Sufic sources, and its combination with humanistic ideas, which created the ground for the emergence of world-class artistic creations.

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THE TRADITIONALITY AND UNIQUENESS OF THE "GOROGLI" SERIES IN THE EPIC OF "TARKIBADAKHSHON"

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ABSTRACT

This article discusses the Gorogly epics, their popularization within the series, ideological and artistic features, the world of images, the Uzbek Gorogly epics, traditionalism in the Tarkibadakhshon epic characteristic of the Gorogly cycle, signs indicating traditionality, their originality, in general, expressed scientific and theoretical views on the plot elements, the ideological basis of the epic, its place in the epic of the genealogical continuity Avazkhan, its significance in the Uzbek national version.

KEYWORDS: *Epic, Variant, Version, Plot, Motive, Image, Ideological-Artistic Feature, Traditionalism, Series, Epic Knowledge.*

INTRODUCTION

According to the distribution of the plot of the epics of the "Gorogli" series, there are several versions and variants, and they were sung within the epic schools. Central Asia, the Caucasus, the Middle East and Siberia are partially distributed among the peoples of Europe, and are still performed by bakhshi, akyn, jirov and lovers [1]. The spread, gradual development and even the wide popularity of epics of the category in such a wide area ensured the popularity of epics. Although the regional distribution of the epics, their creation at some point, in terms of their historical, genetic and mythological foundations, spread to several bases, in the further development, what was conceived in the conditions of oral performance became the national epic of each nation. The general similarity in the plot of the epics of the category is explained, first of all, by the mutual proximity and territorial connection in the genealogy of people, the proximity of the historical, geographical, social and everyday life of these people, and the proximity of communities in the world of artistic thinking based on the ideological goal underlying the events of the epic. Secondly, the similarity and commonality of epic plots is associated with the result of interaction in the development of epic traditions [2]. Nevertheless, the epics of the Uzbek "Gorogli" series are diverse and comprehensive in terms of plot events and compositional integrity. It is also composed of epics connected with the names of the epic hero Gorogli and his children Hasankhan and Avazkhan, which form a series of independent events.

The popularity of the "Gorogli" series in the repertoire of bakhshi poets and its performance with love within the framework of epic schools was caused, firstly, by the fact that the epic story about the epic hero Gurugli and his descendants represents in a generalized narrative a reality related to the life of the people, lifestyle, dreams, struggles and aspirations. Secondly, the creative influence of the epic hero and his descendants on the spiritual life of the people not only ensured the popularization of the repertoire of the epic singer, but also made it possible to spread it widely within the genus.

A number of studies have been carried out on the cases of branching and uniqueness of the epic within the series, among them academician T. Mirzaev's general thoughts are noteworthy: The composition of the series "Gorogly" is extremely complex. This is a series of epics that are mutually independent in terms of singing and performance, and each of them has a unique plot, in key moments, such as the characters of Gorogli and Girov, the countries of Chambil, as well as traditional characters such as Forty Young Men, Sakibulbul, Hasan, Ahmed Sardar and each other through the depiction of their opposites, taken together, it consists of images of many episodes of the stormy legendary life of the main character" [3,92]. The scientist's list, based on examples recorded from the repertoire of folk songs by folklore collectors and researchers, shows that the number of Uzbek "Gorogli" epics is more than 100. Hence, the process of execution and creation within the framework of the epic schools of the series epics is determined within the framework of various methodological situations and creative skills, and the image, motive and poetic edges that combine them in general are made up of the traditional aspects that the scientist emphasized above. At this point, the same opinion can be expressed about the epic "Tarkibadakhshan", which is in the performance repertoire of the Bakhshis of the epic school of South Uzbekistan [4].

No special research work has been conducted on the "Tarkibadakhshan" epic, its ideological basis, plot genesis, poetic aspects. The plot of the epic, the ideological purpose, motives and episodes described in it are similar to the text of the epic "Malika ayyor" of this type, indicating that it is not a variant in Uzbek folklore, but an independent version. In this regard, T. Mirzaev, in his above-mentioned researches, specifically emphasizes and notes its important scientific hypothesis, such as showing and defining its different aspects. Is the epos "Tarkibadakhshan" a variant of "Malika ayyor" or an independent epos? This will be resolved by new research" (p. 94). Since this scientific observation is not a process that is studied within the framework of one article, we will reflect on the traditionality and originality of the "Tarkibadakhshan" epic of the "Gorogli" series.

It is known that there is a specific form of performing the epic, which is fixed and perfected in the following traditions and discovers a poetic expression on a perfect basis. First of all, the circumstances of the occurrence of any epic plot and selectivity in the execution process become popular within the framework of epic schools. The presence of certain distinctive features of the performance of the epic tradition in the epic, which is repeated and improved in the process of performance, ensures the process of organic continuation with certain rules. From teacher to student, from father to son, the original melody, performance form, plot and artistic elements of the images are improved in public and folk expressions. "The main sign of tradition is not some unknown stagnation, but a certain level of stability, the necessary consistency in the continuous development circles of development" [5.65]. It should be noted that the individual skills and performance of the epic singer are manifested within the framework of strong and stable poetic traditions. The same opinion can be expressed about the performance characteristics of the "Tarkibadakhshan" epic. Although it is not clear when and how the epic was popularized, it was performed as an example of an independent epic, being integrated within the framework of the traditional series. Because the art of Uzbek folk epics is a type of live oral performance and creativity that is in constant motion in the balance of tradition and art. The performance of the epic in the epic tradition and creative process, of course, was improved within the framework of the teacher-student education in the epic school. Chori Bakhshi Umirov emphasizes this in the final part of the epic.

Secondly, the epic is unique for the "Gorogli" epic series. Ornaments and endings in the epics of the "Gorogli" series, remarks indicating who the monologue belongs to, stable stylistic formulas in poetic texts, epic characters riding a war horse, traveling on horseback, images of battles, various traditional epic spaces (garden, city, castle, mansion). , the depiction of epic characters (princesses or some traditional concubines), stable sentences representing the change of space and time, places describing the mental states of the characters, consisting of happiness and anger, are given through clichéd speech. Such an epic image and narrative is considered normal for the language and style of the traditional folk epic.

The theoretical view of the traditional clichés repeated in the epic texts of V. Zhirmunsky, a scientist who specially studied the epic of the Turkic peoples, directly proves this point. "An epic singer sings an unmemorized text, which he improvises at least partially according to a specific scenario. In addition to successive episodes and situations, traditional scenes (saddling a horse, admonition to the hero, depicting battles, etc.) are constant. Of course, such improvisation is carried out only within a certain well-established tradition. Not only plots, motifs and images, but also constant stylistic formulas, epithets, comparisons, phraseological units, etc. are constantly involved in this. And this is only a combination of tradition and improvisation" [6. 105]. So, in the traditional epics of the "Gorogli" series, along with the places of return, there are characters of the epic -

hero— Gorogli, epic — place Chambil and Girot, which connect the rows of epics that participate in one or another way in the texts of the epic, defining the ideological goal, creating a series, as a whole forms a gallery of unifying images. In the "Tarkibadakhshan" epic, like all epics of the series, along with the epic locations, the above-mentioned images are performed live in the scope of tradition. Although the plot of the epic focuses on Gorogli's adopted son, Avazkhan, and his heroic character, Gorogli plays a central role in ensuring his conformity to reality. Gorogli is a leading figure for the ideological purpose, although he does not perform the main mission in all aspects of the events of the epic. It describes the events of Avazkhan's search for Gulrukhsar from Tarkibadakhshan and bringing her to Gorogli, and encountering various adventures and conflicts along the way. The ideological goal of the epic is to glorify the feelings of goodness and true humanity, to fight against all the forces that stand in the way, as shown by the example of the character of Avazkhan. The epic hero Avaz Khan is entrusted with the responsibility of performing such glorious tasks. In this way, the hero uses all his experience and skills. In the epic, the traditionalism typical of the "Gorogli" series is clearly visible at the beginning.

The beginning can be seen in the image of the epic hero Gorogly at a certain age, the leader of the Chambil people: "Gorogly had five hundred commanders in Chambil, each of whom had five hundred shooters. Forty young men were also served Gorogly. How long the Turkmans and Uzbek people lived in peace" (p. 9). The beginning gives impetus to the development of the plot and motives of the epic and ensures the organic connection between them. The epic forms the continuity of the actions and adventures of the hero based on the criterion of conditionality. In addition, the beginning of the plot is the main finale for the origin of the knot and conflict. In the events of the "Tarkibadakhshan" epic, Avazkhan's role as a leading character, loyal son to Gorogli, and the episodes of Tarkibadakhshan's journey all occur through Gorogli's dream at the beginning.

In the epic, the traditionalism and originality of the series "Gorogli" are present in many places, which are further defined in the world of images. In particular, the image of Ghirot stands out as a companion to the epic hero, a guide to the right way, an understanding of the enemy's secret, and most importantly, a sponsor in the victory of the hero. In the events of the epic, Ghirot is a character who warns Avaz Khan about the enemy's tricks and advises him a lot. Bakhshi describes the image of Ghirot within the framework of epic traditions. In the image of Avaz Khan leaving the country of Shirvan and imprisoned, Ghirot tries to protect Avaz Khan from the old woman Maston: "Old Ghirot gave his life for Avaz, he saw the horrors of such places, he always went hunting together with him. Taking care of Avazkhan he kept looking at each side, stopping and listening, and being careful that he would not be left in the dark. When Ghirot looked around, he saw a witch hiding in the shelter of something, but when Ghirot looked at Avaz he didn't notice it, Ghirot could see it, and it seemed that he was only ten hundred steps away from the darkness. Then Ghirot stood in one place and started to neigh in order to wake up Avazkhan. The image of Ghirot is convincingly and perfectly described in the epic, the continuation of the events in a broad plan, the fulfillment of the hero's goals and dreams, and the fact that he acts as the savior of the Gorogli and Chambil lands are ideologically and artistically shown. Epic places like this, associated with the image of Ghirot, have their traditional image style in a huge number of images. In the text of the epic, the traditionalism of the "Goro'gli" series shows its poetic character in the way of performance, the selection of girls, artistic and pictorial means, and battles with the enemy. At the same time, there are specific aspects of the epic, which are distinguished by the performance characteristics of the master-student tradition and the individuality of the Bakhshi of the Sherabad epic school.

In general, the epic "Tarkibadakhshan" recorded from Chori Bakhshi Umirov's repertoire stands out as an example of an independent plot and compositional complete epic within the epics of the "Gorogli" series, and its traditionality and unique performance features found poetic expression within the epic schools.

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**DEVELOPMENT OF CIVIC POSITIONING IN FUTURE TEACHERS
BASED ON PERSONALITY-ORIENTED EDUCATIONAL TECHNOLOGIES**

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ABSTRACT

This article provides extensive coverage of the issues of the development of civic pose in future teachers on the basis of personality-oriented educational technologies, which are now one of the most important issues.

KEYWORDS: *Personality-Oriented Educational Technologies, Future Teachers, Civic Position, Higher Educational Institutions, Spiritual Values, Student, Legal Culture, Youth.*

INTRODUCTION

Since the day of the emergence of the idea of spiritual and moral development of citizens of the Republic of Uzbekistan, including young people, this idea has served as a methodological basis for educational and educational programs. This made the development of a sense of citizenship and pose more relevant in future teachers. In educational and methodological complexes that embody national educational ideas, tanyach national values should be expressed. These values should be embedded in the minds of students and students at all stages of continuing education and serve to develop civic positivity in them. For this, they are required to be embedded in the content of all academic disciplines.

A significant part of the work in this direction is carried out in the process of training future teachers. In order to develop them spiritually and morally, it is initially required to establish the composition of the civic pose. Because having a civil pose is a component of the morality and spirituality of the individual.

As you know, to date, the educational and educational system in higher educational institutions is rapidly being formed and developed. This, in turn, will serve as an important strategic network of Educational Progress in the near future. That is why today it is of particular relevance to study and apply to the educational process colorful models of the development of civic pose in students. This requires the implementation of its developments, which are primarily aimed at the development of the creative power of students. Because students are a special specific socio-cultural group in society. That is why it appears as the most dynamically developing, working layer of society. Students quickly adapt to sociocultural situations as members of a society full of the most power, thirsty for knowledge. Alternatively, they approach this process with a critical perspective. Students also appear as the main force striving for the integrity of society.

During the student period, various interests arise in the individual. Our many years of observations show that this is a period of complex content of the student's personality intelligence, a kind of, multi-option phenomenon. Thus, the harmonizing task of students arises in connection with internal and external reality. Therefore, the purpose of educational and educational work carried out with students is to develop a citizen of Uzbekistan Society of an independent, democratic nature. They must have mastered all the rights received for members of the society, have a deep understanding of their obligations. Because these rights allow students to develop independently in civil society.

One of the main tasks when approaching from this point of view is the orientation of the educational process in the development of active civic pose in students. A special place in this area is occupied by the disciplines of history and law. Because in the process they must have the capacity to exercise all their rights, to take responsibility for their actions.¹

From the first days of its development, the Society of Uzbekistan set the task for all its members to develop a civil position. Because the construction of civil society requires the active participation of young people, especially students. To do this, they need to master the experience of movement of Uzbekistan as independent operating, initiative, citizens of Uzbekistan who show their civil status. The direct personality-oriented educational process serves to develop the conditions of activity and civic consciousness in students. In this process, students are formed social experiences of activity based on their knowledge and skills, processing, enriching and developing the skills of these activities based on their civic position.²

Pedagogical activities aimed at developing the citizenship position of students are shown as the main part of this pedagogical process. The civic position of a person is expressed as a set of concepts of social activity and citizenship.

Today, Uzbekistan is undergoing a stage of its development. Today in society there is a process of searching for alternative options for progress. The transition to Effective Ways and methods of raising the economy, organizing power, raising the educational and educational system to a new level is underway. New approaches to higher pedagogical education are being formed. In the development of the higher education system, it is important to be able to see the problems that exist in this process and look for ways to overcome it. Especially the activities of educators operating in the system of higher pedagogical education are clearly reflected.

Problems with civil education are highly inconspicuous. They should be clarified and researched. At this point, each pedagogical team should look for opportunities that are suitable for it.

The consciousness of a person is an independent phenomenon. With its development, it not only affects the people's life, but also develops it. At the same time, an active place of historical consciousness also plays an important role. It can both develop society and at the same time hinder its progress. Also, the social significance of historical consciousness is manifested in an individual way.

These are the same ones that form the basis of our pedagogical approaches:

- To work with students to ensure its activity in order to enhance the influence of historical consciousness on social marriage;
- Increase the historical knowledge of members of society through the development of the historical consciousness of individual citizens, including students and young people, in an individual way;
- In this way, ensuring the development of thinking in a systematized coherent way, etc.

Civil education, the development of civil pose is a central issue in the upbringing of a harmonious generation. Citizenship is closely related to self-sacrifice and appears as its highest point. That is why, in order to raise selfless young people, it is necessary to initially decide on a sense of citizenship in them.

In recent years, personality-oriented education has become important in the process of higher pedagogical education. Most professors and heads of higher educational institutions evaluate personality-oriented education as a promising pedagogical paradigm. Such an approach can be explained by a number of objective circumstances:

1. Reforms in Uzbek society, opportunities for Sustainable Development, a sense of highly qualified citizenship strengthen the need to train advanced pedagogical personnel.
 2. The results of the analysis of the philosophical-pedagogical, psychological, legal foundations of the training of highly qualified pedagogical personnel indicate that the level of professional competence of future teachers is determined by the legal, cultural, spiritual, professional knowledge acquired by them. In this process, the individual-psychological and socio-psychological qualities formed in students play an important role. These qualities express the worldview of students and direct them to perform certain professional and civil duties and duties. All this constitutes the professional competence of the future specialist.
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3. Today, in the process of higher education, there is a strong need to humanize the relationship between professors and students. On this basis, the opportunities for democratization of students' life activities will expand.

4. The personality-oriented approach emphasizes the attention of all future specialists to the process of mastering professional activity as a system of acquiring knowledge, skills and abilities.

In the process of traditional higher pedagogical education, students were formed certain knowledge, skills and abilities. And the process of personality-oriented pedagogical education serves to develop the professional abilities of students and the development of professionally important qualities.

Within the framework of the personality-oriented approach, methodological directions for the development of pedagogical activity in students are understood. In this, a system of concepts and actions that are interconnected in future teachers is formed. In this process, the self-realization of the student's personality, content of his activities and its implementation in practice are provided. On this basis, the unique properties inherent in the future educator himself are formed.

There is an opportunity to use a number of technologies in the process of personality-oriented education. It is possible to develop a person in a single holistic way, to develop educational actions and abilities, to develop personality-oriented, to use specific technologies in each of the personality-oriented pedagogical processes.

In the process of personality-oriented education, this experience is clarified, enriched and improved. The circumstances reflected in the student's personal experience become richer and better as his cognitive activity develops. In this way, civil positivity is found in students. The content of this experience should be revealed, enriched with scientific content and, if necessary, reshaped in the educational process.

To acquire these skills, professors must create personality-oriented learning situations. In such situations, the possibilities of students to perform personal tasks are expanded, and the possibilities of searching for new ideas are expanded. They will be able to choose theoretical options for solving problems. As a result, personal experience and a sense of citizenship are formed in students. However, the problem of developing personality-oriented educational technologies has not been sufficiently solved to this day.

Although many attempts are made to use personality-oriented educational technologies in the higher education system, such technologies are not sufficiently used in practice. The development of personality, the decision-making of a civil position in it plays a priority role in the system of higher pedagogical education. It is known that the personality of the future teacher should have a highly developed self-awareness, a sense of his own maturity, self-esteem, awareness in making decisions and applying them, and skills to show Civil patterns.

The professional development of the future teacher is carried out based on the following circumstances:

- Having his own individuality, dignity and civic position;
 - Presentation of technologies in higher pedagogical education in connection with the professional formation of the student's personality;
 - The content of higher pedagogical education is that Uzbekistan embodies the social, economic, informational, spiritual, cultural, intellectual, legal development of society;
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- The process of higher pedagogical education acquires a progressive character;
- Ensuring the mobility of the professional pedagogical process of the educational environment in the system of higher pedagogical education;

The process of personality-oriented pedagogical education should be organized taking into account the personal experiences of students, the needs of their professional development, independent self-development and the level of development of civic positions.

At each stage of the pedagogical process, the dynamics of professional development of students is developed in connection with the interaction of the educational process and pedagogical practice. All components of the professional activity of students are fully formed only when their mutual compatibility is ensured. At the same time, the main source of the power of the pedagogical process is the personal activity of students and civic positivity. With the help of the same foundation, the student will have the opportunity to fully develop himself as a specialist and citizen. The basis of such development is the student's mastery of the methods and means of personal activity. With the help of such methods and tools, students manage to acquire both civil and professional qualities that are not fully formed in themselves. Alternatively, civil thinking and emotional intelligence also develop in students in this process. This condition is assessed by psychologists as a process of personal development. Thus, personality-oriented education is important for the formation of professional and civic positivity in the student's personality, which will be able to change itself in the educational process on the basis of his personal decision-making. Because the basis of personality-oriented education is the independent cognitive activity of students.

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ISSUES OF CODIFICATION OF NORMS OF ISLAMIC LAW

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ABSTRACT

The article describes the implementation of the process of codification of Islamic law norms in the European style and the essence of the first code of Islamic law "Majallai ahkomi adliya" that emerged as a result of it. Also, the opinions of scientists regarding this legal document and its significance today are highlighted.

KEYWORDS: *Manners, Morals, Behavior, Religion, Islamic Religion, Islamic Law, Education, Hadith, Path Of Perfection, Family, Neighborhood, Value, Duty, Legal Culture, Responsibility.*

INTRODUCTION

As one of the world religions, Islam has been an integral part of the spiritual outlook of many peoples for centuries. The fact that religion, including Islam, has existed stably for thousands of

years indicates that it has left a deep mark on human nature and that it fulfills a number of unique tasks.

It is the honorable duty of each of us to preserve and appreciate our sacred religion, which embodies our age-old values and moral virtues. Islam means understanding the truth, it encourages people to do good deeds, calls each of us to goodness and peace, teaches to be a real person. [1, p. 123].

The peculiarity of Islam is that it embodies both religious and worldly power at the same time [2, p. 103]. a single book defined faith, customs, and even law, and the fixed will of the creator was also expressed in a single book. [3, p. 169].

Islam is not only a religion, but it is an independent legal culture that is expressed in various spheres of social life, including regulating various relations in society. This legal culture is one of the great achievements of human development and is an integral part of the world legal map.

Islamic law followed its own path of development, and the 19th century was an important turning point in the development of Islam. During this period, the judicial system and the Islamic legal system, which existed in the Middle Ages, underwent serious changes. The reason for this was the gradual introduction of signs characteristic of secular legal systems into the legal systems of relatively developed Muslim countries. This process is also observed in the Ottoman Empire, which influenced many countries, including most of the Arab countries. As a result of the first codification process, in 1869-1876, "Majallai ahkomi adliya" consisting of 1851 articles regulating the right of property and obligations was developed and adopted. This legal document, by its essence, embodies the areas related to the property rights of the great works written on *furu'ul fiqh*, preserves the principles of *fiqh* and continues the traditions of the *fiqh* works created over the centuries, and also meets the socio-political requirements of the time of its acceptance, the main sources of Islamic law (the Qur'an), hadith, *ijma'* and *qiyas*), which gives a wide place to customary law, is an important source related to the *muamalat* (legal) part of *fiqh*.

The peculiarity and advantage of "Majallai ahkomi adliya" is that it is a jurisprudential code in a systematic form. It was created using the European codification method.

The code "Majallai ahkomi adliya" consists of a preface, 16 books, 60 chapters and 1851 articles. The introduction consists of two articles: the first is article 1, in which the essence and branches of jurisprudence are described.

The second covers 2-100 articles, which are 99 general *fiqh* rules.

The sixteen books that make up the main part of "Majallai ahkomi adliya" are the following: the Book of Trade, the Book of Rent, the Book of Guarantee, the Book of Transfer, the Book of Pledge, the Book of Deposit, the Book of Gift, the Book of Ghasb (encroachment on property), Hajz (limitation of legal capacity, coercion), Book of Companies, Book of Authority, Book of Release from Agreements and Obligations, Book of Confession, Book of Claims, Book of Evidence and Oath, Book of Gaza (judgment), Each book is divided into introduction and chapters.

A special feature of the structure of "Majallai Ahkomi Adliya" is that after each article, examples from a collection of fatwas are given in accordance with the rule in that article, sometimes the controversial opinions of Abu Hanifa and his two great students, Imam Abu Yusuf and Imam Muhammad Ibn Hasan al-Shaybani, in relation to this rule. is also attached. For example, if a pile of wheat is sold on the basis of a certain soum per kilogram, according to Imam Azam Abu Hanifa, the contract is valid only for one kilogram of wheat. Imam Abu Yusuf and Imam Muhammad Ibn

Hasan al-Shaybani believe that the heap was sold in full, and money should be paid according to the number of kilograms that came out. In "Majallai ahkomi adliya" the second opinion was taken into account and expressed as follows in Article 220: "It is valid to sell to the quantities alone and according to its parts." Scientist A. Tsvetkov, who translated "Judicial Commentaries of Majallai Ahkomi" has a positive attitude towards this and believes that the articles will be understandable through these examples and arguments. [4, 1-7b.].

However, according to the authors of the book "Law in Islam", they give a critical opinion that "if we refer to the debates on the topics and the terms used in each chapter, the "Majalla" is like a textbook" [5, p. 328].

Although the European method of codification was used in the structure of "Majallai ahkomi adliya", the rules reflected in it are within the framework of the Hanafi madhhab. In it, from among the thoughts of the great imams of the Hanafis, understandable, human needs, customs, worldviews, and situations suitable for this era were selected and included in "Majallai ahkomi adliya". For example, according to Article 205, it is said that "it is impossible to sell something that does not exist." However, in many cases, some parts of flowers, plants, and fruits are not formed, and another part is formed, and it is customary to sell them separately, and Imam Muhammad ibn Hasan al-Shaybani allowed the addition of unready products to the existing goods. . Imam Fazli, Shamsul-aimma Halwani and Abu Bakr ibn Fazl issued fatwas according to his opinion. According to the authors of "Majallai Ahkomi Adliya", it is impossible to ban such traditions of people. After all, it is more correct to direct people's treatment to health as much as possible than to attribute it to corruption [6, p. 17].

For this reason, the opinion of Imam Muhammad ash-Shaybani was relied on in Article 207 of "Majallai Ahkomi Adliya". This type of trade is called "Salam" trade in Islamic law. "Salam" trade is described in detail in Chapter 7, Part 3 of the "Book of Trade". It is known that salam is selling an uncooked thing, for example, cotton or wheat, for cash, and handing it over to the person who bought it after cooking [7, p. 129]. According to Article 380 of the "Journal of Laws of Justice", salam, like other types of commercial transactions, is concluded through acceptance and acceptance. It should not be replaced with an order, because in an order, money can be paid in advance and a certain period for the delivery of the item can be set, but in this case, the subject of sale is an item that does not exist at all. In Salam, the item may be available at the time of the transaction, for example, the wheat being purchased may already be in the warehouse.

Salam can only be applied to items whose quantity and quality can be determined to be high or low.

As noted above, the legal norms included in "Majallai ahkomi adliya" do not deviate from the scope of the Hanafi madhhab. Therefore, the sources used in "Majallai ahkomi adliya" were extremely limited. From this point of view, this fiqh code has sometimes been criticized. For example, according to the authors of the book "Law in Islam", the weakest point of "Majallai Ahkomi Adliya" was its strictness. Because its articles were based on sectarian rules. Although the authors of "Majallai Ahkomi Adliya" tried to harmonize its rules with the needs of people, they did not have the opportunity to use the theories of other legal schools because they could not leave the scope of Hanafi laws. [8, p. 329].

Nevertheless, at the time of the adoption of "Majallai ahkomi adliya", it was received with high respect in the world of law, especially in Egypt, Syria and other Islamic countries. Many books of scientific and legal value have been published. It was used as a source of regulation of civil legal

relations for many years in the Kingdom of Bulgaria, Egypt, Hijaz, Iraq, Syria, Jordan and Palestine. It is worth noting that Israel is among the countries where "Majallai ahkomi adliya" is implemented, and we can find some of its articles in today's Israeli laws. It was in force in Bosnia and Herzegovina until 1928 and in Kuwait until 1984.

In Afghanistan, until the adoption of the "Cultural Law" (Civil Law) in 1977, the "Majallai Ahkomi Adliya" served as the main source for handling civil cases. included. For example, Article 498 of the Afghan "Cultural Law" of 1977 stipulates that every movable or immovable property can be the object of a contract when concluding a contract for all types of ownership (trade, gift), or a specific case according to Articles 501 and 502. it is possible to conclude a contract for performance or service, and the conditions for concluding a contract are as follows: the existence of two subjects, the use of special expressions related to the contract, the existence of the object of the contract. For the proper construction of the contract, the subjects should have legal capacity, the object should be suitable for the content of the contract, and should not be contrary to general decency. Also, according to Article 505, for the correct construction of the contract, the subjects must not be forced, and according to Article 506, the contract is concluded through the consent and acceptance of the two parties, and consent and acceptance are the main words used in the conclusion of the contract. All these provisions provided for in the "Cultural Law" are expressed in "Majallai ahkomi adliya", because it was used as a source in the adoption of the "Cultural Law".

Although the sources of Islamic law cannot be fully implemented in practice today, its main aspects can serve as a basis for improving modern legislation.

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ORGANIZATION OF CREATIVE ACTIVITIES OF ELEMENTARY SCHOOL TEACHERS

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ABSTRACT

This article highlights the challenges and issues encountered in training primary school teachers for the organization of creative activities, the difficulties came across in relation to the specifics of the teacher's personality, strategies for overcoming challenges in the work of teachers.

KEYWORDS: *Creation, Creativity, Creative, Reproductive Activity, Vocational Activity, Professional Development, Psychological Protection, Vocational Deformation.*

INTRODUCTION

The national methods of upbringing, values and traditions of the people, the precious contribution of great thinkers to world civilization, the effective use of the rich spiritual heritage will certainly have a positive effect in the spiritual, moral and aesthetic upbringing of the younger generation. Consequently, the concept of upbringing is based on the idea of “influencing the pupil’s consciousness (emotional and mental spheres that inspire practical activities of a social nature) and behavior in order to form certain guidelines, concepts, principles, values that provide the necessary conditions for personal development” [1; p.21].

The goal of developing an independent-minded, creative and highly spiritual person is the bottom line of the country’s focus on the physical and spiritual development of the younger generation as a priority of state policy. The tasks set by the President of the Republic of Uzbekistan Sh.M.Mirziyoev in 5 important initiatives to organize activities in the social, spiritual and educational spheres on the basis of a new system require the implementation of crucial measures related to the education of youth. Moreover, the reflection of youth’s upbringing and education in the Presidential Decree “On the State Program” Entitled Youth are Our Future “as of June 17, 2018 and the Presidential Decree No. PD-5712 “On Approval of the Development Concept of the Public Education System of the Republic of Uzbekistan by 2030” as of August 29, 2019 demonstrate that the issue is relevant in the life of society and the nation.

Advanced practices in national pedagogy provide ample opportunities to transform primary school teachers into active participants in society. “The highest spiritual and physical perfection of mankind”, “education of a healthy generation in our renewed society”, “formation of a free civic spirit”, ‘bringing up harmoniously developed people through a high level of spiritual and educational activities” [2; p.56] are the essence of the methodology of upbringing.

Educational institutions, the family, the community, the media, the Internet and the general public play an important role in the development of the individual. The combination of philosophy, psychology, pedagogy, history, language and literature is an important factor in the organization of the collective creative activity of future primary school teachers in the spirit of national and universal values, humanity, patriotism, diligence, high faith.

The state policy aimed at upbringing spiritually mature and harmoniously developed youth is closely linked to the methods of spiritual and moral education, which is carried out in all parts of the system of continuing education, in particular in higher education to increase students’ independent thinking, creativity and intellectual potential. In this regard, the following words of President Sh.M.Mirziyoev are worth mentioning: “All the reforms and changes being carried out in our country, and large-scale programs are aimed at a single and great goal i.e. upbringing our children as mature and harmoniously developed individuals in all respects” [3; p.412].

When it comes to organizing the creative activity of future primary school teachers, it is advisable to determine what creativity is, and afterwards, to choose the criteria for organizing the creative activity.

The concept of “creativity” is the analytical basis of many disciplines. The versatility of this skill plays an important role in determining its meanings. The concept includes such meanings as

“creative attitude”, “creative activity”, “creative work”, “creative personality”, “creative originality” and etc.

At the end of the 19th century, many philosophers put forward ideas on the concept of creativity, each of which has its own individuality and diversity of thinking. Consequently, creativity is “human activity that creates new material and spiritual values of social significance.”

“Creativity is one of the forms of human activity aimed at overcoming contradictions, which requires objective (social, moral) and subjective personal conditions (knowledge, skills, creative abilities), and the result of which is novelty and progress (4; p.53).

“Creativity is an activity, the result of which is the emergence of new material and spiritual values” (5; p. 457).

Human self-awareness as a subject of creativity has set new directions in the consideration of the problem and concepts of creativity. Philosophers study the essence of human creative activity, the problems of epistemological and general methodological features. Accordingly, in the local philosophy of the twentieth century, the goal was to attempt to solve the problem of CREATIVE MAN.

For the next substantive description of creative pedagogical activity, it is necessary to refer to the concept of “creativity”, which is the core of the category under investigation.

Ye.P. Torrens, one of the developers of the theory of creativity, defines creativity as a process of emergence of sensitivity to problems, lack of knowledge, their inconsistency, incompatibility;

Based on his model, G.Gilford distinguishes four factors of creativity: originality, semantic flexibility, figurative flexibility, and semantic spontaneous flexibility

Insufficient methodological support for the organization of creative activities of future primary school teachers;

- In the educational process, along with the orientation of students to creative activities, no attention is paid to the development of communicative competencies, conducting seminars, trainings and master classes aimed at mastering innovations in the field;

- Lack of attention to the effective utilization of information technologies in the performance of creative tasks and exercises, the formation of knowledge, skills and abilities to create e-learning resources, etc.

In the book “Teacher’s Pedagogical Creativity” by V.I. Zagvyazinsky, creative activity is defined as the creation of a new pedagogical system, the discovery of unknown laws, new ideas, methods, tools; creation by innovating, awakening the forces based on the inner essence of man”[6; p.54]. The scientist distinguishes the following different aspects of pedagogical creativity:

1. Strictly defined and limited from the perspectives of time. If something unexpected happens in the classroom, the teacher must make a new decision as soon as possible.
2. Since pedagogical creativity is an integral part of the educational process, it should always lead to positive outcomes. The negative ones, on the other hand, can be in imaginary tests and assumptions only.
3. Pedagogical creativity is always a collaborative creative work.

4. A significant part of creativity is done in public in front of people (the ability to control their mental state).

The objective conditions of the challenges and issues encountered in the creative activity of the primary school teacher can include the following:

- a) Insufficient methodological support;
- b) Superficiality in the assessment of activities;
- c) Involvement in secondary tasks.

The followings are a number of difficulties that arise in connection with the specifics of the teacher's personality:

- Insufficient internal strength and capabilities in the implementation of pedagogical activities;
- Violation of the mechanism of self-direction, which does not allow to change its activities in line with the reforms in the field;
- Negative psychological conditions (insecurity, nervousness, fear, dissatisfaction with their work, etc.).

Overcoming difficulties in the teachers' professional activities requires the following strategies:

- 1) Professional development (constructive strategy);
- 2) Psychological protection (protection strategy);
- 3) Vocational deformation (destructive strategy).

Challenges for skilled educators are closely linked to overcoming innovation barriers. Obstacles to pedagogical activity are often manifested in the form of restrictions on pedagogical activity. It is recommended to use more than one strategy to address the challenges associated with this typology. For example, the challenges of young teachers require, first of all, the gradual improvement of their professional development, psychological support in solving professional problems, self-confidence, a sense of responsibility and strategies to succeed in changing situations.

The study summarizes the views on what a creative educator should be, and concludes that pedagogical activity is a creative solution to many practical problems, i.e. the ability to anticipate, design and organize the educational process, diagnose students and improve their development. This requires the teacher to have vocational skills: independence, professional sensitivity and empathy, critical thinking, problem-solving, anticipation of complex situations, striving to create an individual creative style and self-improvement qualities. In short, creativity is referred as an activity that creates some kind of qualitative innovation.

The acquisition of creative activity skills in a person is reflected in the types of activities carried out by them. Activity is "work, training, movement in a certain sphere" [7; p.326].

Researcher G.Amirova, who studied the optimal ways to develop children's creative abilities, notes that activity is a process of action manifested in "practical activity, one of the factors that teach to quickly perceive the shape, essence and spatial position of objects, notions and things." It is an activity aimed not only at mastering the world, but also at expressing one's identity"[8; p.12].

In our view, the system of preparation for the organization of collective creative activity is a continuous process, which requires the student's aspirations, interests, tendencies to be based on measures that allow the teacher to support, direct, show talents and abilities.

Creative thinking is the main criterion that guides creative activity. G. Ergasheva, who studied the main components of the development of creative thinking in students, noted that "the spiritual and psychological nature in the community should be aimed at creating a creative environment, eliminating the factors that negatively affect creativity. A favorable psychological environment is characterized by: increased growth of the creative process in all students, freedom of stereotypes, uncomfortable discussions, initiative and independence, interest and readiness for creative professional activity"[9; p.49].

Of course, in focusing on these aspects, it is necessary to pay attention to students' obvious characteristics, to consider and encourage their individual capabilities. In our opinion, creating a healthy competitive environment among students in preparation for the organization of collective creative activities, providing them with the opportunity to compete, to try their best, motivates them to support creative ideas.

The result of creativity is manifested not only in the creation of a product, but also in the self-development of the creative subject, that is, in the development that takes place in the forms of human activity. Creative development, like all progress, encompasses an element of two forms: reproductive (re-creating what exists) and creative (novelty that allows for aspiration to move forward). The creative movement is divided into several stages, such as the emergence of the problem, the preparation for the solution, the emergence of the idea, and finally, its integration.

In our opinion, the basis of a teacher's creativity is the interest in their vocation, their inner motivation expressing their benefits; the highly developed will and the desire for radically changed the activities. Therefore, in the organization of the collective creative activity of the future teachers, it is expedient to support their behavior in the interests of, to set clear goals and objectives for students, and to actively involve them in creative activities.

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PARAMEMIC GENRES IN "SHAJARAYI TURK"

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ABSTRACT

The article deals with proverbs, which are rare examples of folk wisdom. The genre features of proverbs in the literary and historical work of Abulgazi Bahodirkhan "Shajarai Turk" are studied. In the Uzbek classical literature, the features of the paremic type are shown through a comparative commentary. It is scientifically based on the fact that parables, wise sayings, sermons and parables told in the language of historical figures took place in a certain historical process. The analysis shows that the author skillfully used parems to show the qualities of such historical figures as Oguzhan, Genghis Khan, Berdibekhan, Kalkhan in "Shajarai Turk". Reading folk proverbs and sayings in the language of kings and generals served to increase the artistic value of historical works. The research material consists of the study of the poetic features of paremias in the work "Shajarayi Turk" by Abulghozi Bahadirkhan. Parems found in several narratives and stories related to historical figures were analyzed.

KEYWORDS: *Paremiology, Paremic Genres, Historical Work, Abulgazi, "Shajarai Turk", Parable, Narration, Instruction, Proverb, Wise Sayings, Analysis.*

INTRODUCTION

Paremiology expresses the wisdom of the people's language, instructive stories, and conclusions gathered through long experience. Paremia refers to compounds that are stable in the language, come syntactically in the form of sentences, and are used to convey instructional and educational content [1. B.5]. Sarimsakov made several speeches in the press about the fourth literary type "paremia" in literary studies. Among these are the scientist's articles entitled "Reflections on Literary Types", "The Nature of Paremic Experience". B. B.Sarimsakov spoke about the nature of the paremic type and said that "this form of artistic experience differs from the experience characteristic of the above three literary types by its stable nature and the superiority of the mental ratio over the emotional ratio in its composition" [2. B. 3] noted. Because proverbs and proverbs, riddles and aphorisms express not the events themselves, but thoughts and conclusions about them in a compact form. Based on this, the scientist includes aphorisms, figurative expressions, catchwords, concrete expressions, logical and illogical expressions, history, problems and individuals in written literature along with proverbs, sayings and riddles. The genres included in this type are distinguished by the figurative expression of extraordinarily wise thoughts of universal importance. In historical works, artistic interpretations are also given through parables (proverbs), lessons, wisdom, expressions, sayings of fathers.

M. Temirova, who studied paremic genres using proverbs, comparatively studies Uzbek and Kyrgyz proverbs [3. B. 17]. This indicates that the genre was called by different names in different periods. The term naql has existed among the peoples of Central Asia since ancient times and has different meanings. Initially, some genres of folklore were called by this name. It happened in the literary process and appeared at the core of the culture and moral philosophy of the Turkic peoples. "Zarbulmasal" is an Arabic word that means to hit (criticize) the guilty with a parable. Muhammad Jobalrudi (XVII century) used this word as synonyms of parable and parable, in another place he gave it in the sense of a symbolic story [4. B. 260]. In "Ghiyos ul-lugat" it is indicated that it carries one or another figurative meaning in speech. In Uzbek folk prose, "parable" was called "narrative" in certain periods. Zarbulmasal was originally a separate genre of written literature. In the work "The History of Four Nations", it is said that the events related to Oguz Khan's attitude towards his wives, his love for his younger wife, and the burning of his previous wives in the flames of jealousy became a public sensation [5. B. 44] By Zarbulmasal, stories about Oguz Khan and his wives are meant. Later, it was referred to as a parable. Narrative is "pritcha" in Russian folklore, proverb, proverb in Persian [6. B. 744], in the Tajik language it means a tale, matal, parable [7. B. 219]. Proverb in Turkmen is riddle [7], in Kazakh and Kyrgyz it is metel [8. B. 550] is maintained. In the folklore of Turkic peoples, works belonging to various genres are called naql. In particular, there are cases of quoting legends, narratives, epics, proverbs, proverbs, and even riddles given in ancient memoirs, folk books, and manuscripts [9. B. 214]. That is probably why fairy tales in Azerbaijan [11. B. 260] is maintained. Narrative means an oral story [12. B. 105]. Naql is an Arabic word that has three different meanings: the first is action, movement, that is, events and events with a moving meaning are called by these names. The second is to tell a story, to tell a story; thirdly, separate genres of the oral prose type, short story, fairy tale, and matal are treated as narrative [13]. A proverb is basically a set of wise thoughts and teachings. Therefore, a narrative is a story that creates philosophical generalizations from life events and events and describes exemplary behavior

and behavior in a metaphorical way. So, the proverb glorifies intelligence, manners, and wisdom, and allows understanding and evaluation. In this genre, the intellectual ratio prevails, and conclusions are drawn based on life experience.

Material and Methods

The research material consists of the study of the poetic features of paremias in the work "Shajarayi Turk" by Abulghozi Bahadirkhan. Paremies found in several narratives and stories related to historical figures were analyzed.

Historical-comparative, descriptive, structural analysis methods were used in the analysis process.

Discussion and Results

The term naqil and naql are very common in Uzbek classic literature and folklore works. One is a teller, narrator, and the other means a story. Initially, short stories, proverbs, tales, proverbs, riddles, epics were also referred to as narratives. Naqil refers to a storyteller about exemplary morals and decency norms. Narrative works mainly fulfill an educational and aesthetic function [9. B. 216]. Narrative is an instructive event, it illuminates the norms of morality in the style of debate. In the depicted event, the perfection, spirituality, and behavior of a historical person are interpreted as an example to others. Noble views and ideas form the core of the work. A. Husayni in his work "Badoyi' us-sanoyi" shows the instructive side of the proverb and gives the following definition: "A proverb becomes someone else's meaning and appears in a different dress" [10. B. 268.]. It differs from the place of telling a story. It is told not when it is desired, but when it is appropriate, when it is necessary, more precisely, it is told only when there is a purpose to explain, explain, draw a conclusion, and set an example, reacting to the incident that happened.

Parable and proverb are close genres. Both are based on metaphor. However, the interpretation of the characters differs. In the proverbs and parables presented in historical works, the characteristic of being based on metaphor is almost not found. From this point of view, it can be said that reference to figurative images has disappeared in the narrative and parable genre plots described in historical works. Sayings and proverbs determine the cause of the incident, make a philosophical conclusion, and put forward admonishing intentions and ideas. Such a similarity confirms that the proverb arose from the synthesis of life events or from the ground of narration. If a proverb expresses an instructive or negative event in a single thought, concise, figurative expressions, a proverb describes the relationship of epic images as an example. The proverb and the conclusion of the ongoing debate will be revealed. Narration is not narration. Its plot is simple. Being in the form of a biography and narrative, consisting of images and events, historical figures and historical events, it mainly performs the function of information. Narrative can also appear in other literary genres and forms. For example, it can be found in the information about the activities of historical figures given in historical works.

Narrative exposition is short and simple, it provides information about the place of events, conditions, the role of the hero's nature, and the opponent's character. Its beginning begins with a traditional introduction, such as "naqil karipdurlarkim", "saying a story", "saying". Events continue in a cheerful spirit. A knot occurs unexpectedly. It is a tool that initiates the movement of events, a component of the plot, and finally determines the cause of the event that carries fertilizer. So, the stories are distinguished by their practical significance. They encourage to act wisely, to be always sensitive, to be ready for emergency situations, to be alert, active, and to think deeply. Pure narratives are based on metaphors, concise, simple, reliable interpretation of events. In pure

narratives, advice and teaching are conditional, symbolic images are evident in speech. A good example of this is the proverb "Two Crows". In the work "The History of Four Nations" the story "About the Two Crows" is mentioned in the places where the events of "Qobil and Hobil" are described. "They say that for a while Hobil was carrying his dead body and didn't know what to do with it. One day he went to a country and saw that one crow was fighting with another crow. One was killed, the surviving crow hid the dead crow under the soil" [17. B. 19]. The action of the metaphorical figure in the story later became the basis for the image of burial in the ground when a person dies. And Qobil was the first to introduce this practice. A person always tries to achieve spiritual perfection during his life. Man amazes the world with his thinking, intelligence, and ability, and creates miracles. However, he also engages in despicable acts. This situation continues at different times, sometimes outwardly, sometimes inwardly. Scholars, wise philosophers searched for an answer to this question and left a legacy of their immortal and great masterpieces on the scale of the spiritual world of their time. Lessons in historical prose are told from the language of a historical person and served to increase the educational value of the work. These life lessons mobilize a person for his spiritual formation and good deeds during his life.

In "Shajarayi Turk" paremic genres were used effectively. "Masal" is an Arabic word that means example, proverb, story. In classic literary style, the term parable was used in the sense of proverb and phraseology [14. B. 146]. In Mahmud Koshghari's work "Devonu Lugatit-Turk" information is given about the "savlashdi" genre. A. Abdurahmanov equates this literary genre to the parable genre. Savlaşdi is interpreted in Turkish as a parable teller [15. B. 331]. In the samples of historical prose, this genre underwent certain changes based on the requirements of the literary process. The possibilities of the genre have expanded, it has expressed generalized features. The proverbs presented in "Shajarayi Turk" express proverb and phraseological unity. In his work, Abulghazi uses parables to confirm and justify his opinion. For example, in the prologue of the work, "There is a Turk's proverb: "Oksuk cuts his own navel" ("O'ksuk o'z kindigini o'zi kesar") - touched" [16. B. 11]. In our opinion, Abulghazi meant folk proverbs according to classical literary style when he said parable. This shows that the proverb was used as a parable at that time. The same situation can be observed in the development of literary genres. Because it is appropriate to say that proverbs and wise words, even fairy tales, are called parables in the oral works of many peoples.

In the first chapter of Abulgozi's work, he cites an Uzbek proverb: "If the dog gets fat, the owner will dig it" ("It semirsa, egasin qopar"). The author used this parable to describe the idolatry of the people who were not grateful for the prosperity of Alanchakhan's time. "The work of the person who puts this day's work in his mouth will never end" ("Bu kungi ishni tanglag'a solg'an kishining ishi hech bitmas"). This proverb was said by Genghis Khan and expresses the meaning of admonishing his begs who used the thinness of their horses as an excuse not to fight. Genghis Khan's admonitions to his sons and relatives also have signs of the narrative genre. Only this is done in historical prose based on real events by using the traditions of folk art. In "Shajarai Turk", he tried to increase the educational and aesthetic value of the work by using the instructive words of rulers, scholars and elders. For example, from the language of rulers, he says: "nothing has a rank higher than nine, the last one is nine" (*hech nimarsaning martabasi to'qquzdan yuqori bo'lmas, nihoyati to'qquz turur*). In other places of the work, he mentions that this wise saying was taken from the nine Khans of the Mongols.

In the description of the events of Genghis Khan's victory over the Naimen, he quotes some wise words and proverbs. "The good people of the past say: "Ten dervishes can fit in one hundred palos."

Two kings do not fit on the earth" (*"O'n darvesh bir palosning yuzina sig'ar. Ikki podshoh er yuziga sig'mas"*) [16. B. 54]. Or let's take the fertilizer from the language of Naiman's beggars. (*"Turadin va ev, eldin ayrilib, yot yurtga borib ko'r qidirib yuruguncha o'lgan yaxshi"*). The fact that he bravely accepts death as an honor rather than serving in the hands of the enemy also moves the reader. One such saying was told by Genghis Khan to Sultan Jalalid. "When your father gives birth to a son, let him give birth to him" (*"O'tadin o'g'ul tug'sa, shundoq tug'sun"*). This is the meaning of this poem, which was given to describe the praise of Genghis Khan Sultan's deeds and his admiration for his bravery and courage.

Every father wants to have such a brave child. In the work "Mention of some issues and knowledge of Genghis Khan, pictures and rules" [16. B. 80–81], the teachings of the kings about giving judgments and assigning jobs and positions to each person according to his abilities determine the educational and aesthetic function of the work. The knowledge, teachings and proverbs presented in the work express the intellectual intelligence and worldview of the people of that time. Proverbs, proverbs, wisdom (aphorisms) and idioms (phraseological units) consist of wise thoughts created on the basis of life experiences.

A parable with a concise plot is presented in "Zikr of Berdibek Khan bin Jonibek's becoming a Khan". "After Jonibek Khan's death, Tabrizdin Berdibek Khan Sarayjik came. They mourned that day. After Azadin, all the princes and nobles honored Berdibek Khan. This Berdibek Khan was a strangely oppressive, wicked, black and evil person. Whoever killed his brother and sister, relatives and clans, let the land remain forever. Who did not know, the world is dying. After all, he died in 762, less than two years into his reign. Sainkhan's descendants lived in Berdibek. There is a proverb in Holo Uzbek: "Nor's neck was cut in Berdibek" (*"Nor bo'yni Berdibekda kesildi"*). After Andin, the descendants of Jochikhan's other sons reigned" [16. B. 109].

In the memory of Yadgor Khan's death, the author cites the words of old (elder) people in order to describe the process. "If your father runs away from home, run together" (*"Otang evin yov chopsa, birga chop"*) [16. B. 118], quoting Berka Khan's words, states that he fought against his fatherland and gathered the disaffected people.

In the "Zikr of Elbarskhan's capture of Urganch", the Uzbeks who passed through the nose tell about their experiences: *"To'raning davlatli bo'lurining nishoni ul turur kim navkarga mehribon bo'lur va badavlatining nishonasi qarindoshg'a mehribon bo'lur"* [16. B. 123]. The fact that Elbarskhan did not follow these words was due to the stubbornness of his begs. He killed some of his relatives by obeying the begs. And the result was not good either.

"Shajarayi Turk" describes an event with a small plot that meets the requirements of the parable genre. This proves that the parable genre is used in the content of the story. The incident is related to Dinmuhammad and it is said that it has become a parable among the Uzbek people. "After the death of Jovdin, the surviving begs were brought to Sultan Dinmuhammad. So-and-so beg, so-and-so beg, and so-and-so beg, they passed one by one in front of the Sultan. The sultan arrived on horseback, and a beg was brought. "Who is this?" - he asked. The person who brought it said, "Hofiz qo'ng'irat". Then the sultan said. "You, Hafiz, are always ahead of Ubaid Khan, you are not a Muslim, you are an infidel!" - you say. Why do you call us infidels?" Then Hafiz concluded. He also said: "At this time, both Muslimness and infidelity will be known." The sultan didn't say anything. This saying of Hafiz Kungirat has become a proverb among Uzbeks since that day" [16. B. 136].

The author says that during the time of Qolkhan there was a lot of poverty in Urganch, and he cites the sayings of the people: "Kolkhan became a khan, one penny became a loaf of bread" ("Qolxon xon bo'ldi, bir pulg'a bir non bo'ldi"). Poyanda tells a wonderful story about Muhammad Sultan. "Mohammed Sultan was not very smart in Poyan. One day, when his father was killed in public, he came to Yukundi and said: "My age, Abul Muhammaddin, is great. They call me Khan and I am Sultan. Do they say your verdict together or not by themselves?" Khan did not know what to say to this word. Khan had a good beg. Turumchi was a horseman, from the Laina (Labna) clan of the Turkmen, a very intelligent person. A has many good words. He said: "Shall I give you this, my king?"

Khan said, "Just do it!" - said. Turumchi Poyanda looked at the sultan and said: "Your father became a sultan when God gave you. When your brother was born, your father died. A man's father is what his son is. He said, "Sultan is born to a sultan, and khan is born to a khan." This word pleased the fool, and he went away. He also died after his father" [16. B. 142]. In this narration, the wisest, smartest and wisest people of the nation are also mentioned, and their good words are conveyed to the reader as an example. It serves to increase the artistic value of the work. Narrative is embedded in the image of a historical event and helps to create a vivid character of a historical image.

A number of stories about him are told in "The Quality of the Steel Sultan". Abulgazi said that many stories were told about this king in his childhood. He likes to cite three or four stories so that his deeds will not be forgotten among the people. In one of these stories, it is said that Abdullah Khan attacked Urganch. When he first came, Abdullah Khan had returned from the New River. When five hundred young men were called to fight while he was standing in the New River, Polod Sultan rode off saying that I will go too. His younger brother Temur Sultan: "Are you going to join the young boys and go to grief? - he forbade. All becks are also banned. He left without accepting. When they went and fought with the guards, they won. After the war heated up, they could not separate. Yov's help came a lot. They ran back. The steel sultan ran away before everyone else, got off his horse, rode on the threshold at the gate of Khevak, opened his ears, and said, "If you want to come, come!" How did you enter the city? while shouting [16. B.147–148]. Only when the content is presented in the title and explained with the plot, a real narrative occurs. Stories about the Steel Sultan are humorous in nature. The author's purpose in quoting quotes was to bring an upbeat mood to the work. Through this, they managed to tell the stories about the historical person.

Proverbs and parables told in the language of historical figures express the wisdom, entrepreneurship, courage and intellectual ability of a historical figure and bring out the Paremik character. Along with creating a lively artistic poetic image of the event, he calls for correct conclusions from the historical process. Parables (proverbs) expressed in the vernacular language indicate the high creative and artistic thinking of our people.

A.Abdurakhmanov in the book "Oral works of Turkic peoples" focuses on the genre characteristics of the literature of the ancient Turkic peoples and interprets the wise words given by the fathers as a "sav" genre. Savni proves its place as a literary genre with the examples given in the works "Devonu Lugatit-Turk" and "Qutadgu Bilig".

Bordi qadim donolar,

Tog'day yuksak bilimda.

Eslab o'g'itlarini

<https://tarj.in>

Quvonch ortar dilimda [15. B.167].

He emphasizes that in ancient times, the words and teachings of sages and fathers were called "sav" genre. "Sav" is the general name of several genres typical of realistic images, that is, it is close to the term of the epic genre in modern literature. In Devon, the phrase "word of the fathers" is expressed by the term "sav". "The trade will come like this" - the saying of the fathers will come like this [15. B.168]. "The word of the fathers" is close to the meaning of knowledge, but these two terms have different characteristics. In knowledge, the characteristics of brevity, brevity, and at the same time figurative meaning of wise thoughts and wise words are embodied. The creator of the knowledge can be a contemporary knowledge. The genre characteristic of "The word of the fathers" includes the works of advice, morality, manners inherited from the past" [18. B. 331]. A. Hayitmetov learned lessons and words of wisdom on the example of Navoi's lyrical works. Ogiltar shows that Navoi was expressed through the verses of marifatomuz and mavyzatangiz [20. B. 101]. Many examples of wise words and teachings can be found in the work "Shajarayi Turk". The work contains stories about great kings and generals and excerpts from their teachings and instructive words. Ong Khan's head is brought to Tayang Khan, king of Naiman. Why did you kill such a great king and an old man? He blamed his guards, saying that he should bring him alive. Tayang Khan covered Ong Khan's head with silver, turned it towards the door, and placed it on his throne. One day, the dry head of Ongkhan stuck out his tongue and shook it. He did this three times that day. The elders of Naiman knew this. Because of this, they were defeated by Genghis Khan and executed [16. B. 53]. Ogit (O'git) as a literary genre is presented in the style of "grass" in "Devonu Lugatit-Turk". In "Qisasi Rabguzi" instructions were given under the term "benefit". In the pages describing the history of Abulgazi in "Shajarayi Turk", a part of his language is described. Abulghazi throws himself into the water while trying to escape from the hand of Yav during the fight. He remembers the advice given to him by an old man when it was difficult to swim with his horse and clothes, and he tells a story about how he escaped from the hands of the enemy by following his words. "There was an old man. He used to say that whenever you ride a horse with a horse when you run away, put one of your legs on the horse's tail! Put one leg on the stretcher! Stand up for yourself! With one hand, press the saddle's chin! Hold the reins of the horse with one hand! If you don't do this, the horse will not be able to take out a cold, sick person, teb" [16. B. 169]. The word of the elders helps to get historical heroes out of difficult situations. In emergency situations, as a result of the training, the historical person will be shown the right way. It serves as an example for the reader. Abulghazi tells about the wrong deeds of Dinmuhammad, which he heard from his elders when he was young. And he urges the reader to draw the right conclusion from this: "When we were young, the elders used to say: 'This is a bad thing, so what will happen in the future' - don't be a retort." Our country is ruined because of a saru ekku" [16. B. 129]. The conclusion drawn from the essence of a historical real event is expressed through the genre of the ogit. This aspect shows that the fertilizer has paremic properties.

CONCLUSION

Researching samples of written prose works with a syncretic character is of particular importance. This shows the need to examine the issue of inter-genre relations. This work, first of all, clarifies the differences, specific features and clear limits of this or that genre. In addition, in the formation of each genre, the study of the impact of another genre determines the scope of interaction and determines the fate of genres. Narrative, parable (proverb), ogit and hikmat genres are significant in historical works due to their three main paremic features. These are: it consists of the wisdom

gathered based on the life experience of many people; figurative expression of extraordinary wise thoughts of universal importance; that these types of works have a compact, relatively stable crystal form. These aspects were fully demonstrated in the works that we analyzed. The instructive words spoken by historical figures reflect the wisdom and ingenuity of our people as a summary of historical events.

In general, "Shajarayi Turk" is of special importance as a literary source. The composition of the work is given in chronological order, and the artistic skill of the historian is also noticeable in the depiction of historical events. Literary scholars have noted that a literary work is primarily a speech phenomenon. Bringing the language of historical works closer to the language of the people can be seen in the work of Abulghazi Bahadirkhan. This is also noticeable in his effective use of paremic genres.

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TEACHING ELEMENTARY TEACHERS TO USE ACADEMIC CASE CLUSTERS IN THE SCIENCES

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ABSTRACT

Year 2020 of the Minister of Public Education of the Republic of Uzbekistan No. 335 of December 30 "On the approval of curricula for general secondary education institutions for the 2021-2022 academic year" and No. 298 of the Minister of Public Education of December 9, 2020 "Approval and trial of the preliminary draft of the National Curriculum of General Secondary Education" In order to ensure the implementation of the "testing" orders, starting from the 2021-2022 academic year, the National curriculum was developed in the 1st-2nd grades of secondary schools. Therefore, the introduction of the national curriculum to general education schools has set a number of tasks across the organization of the inclusive education process.

KEYWORDS: *Organization, Institutions, Approval, Preliminary, Implementation, Curriculum.*

INTRODUCTION

Because there was a need to give methodical recommendations to teachers in order to ensure that the requirements provided for in the national curriculum are mastered by children with disabilities as well as healthy students. For this purpose, in parallel with the preparation for using the national curriculum in the course of professional development courses, attention was paid to the issue of preparation of educational tasks suitable for students with disabilities. In our study, the preparation of teaching tasks from subjects based on the national curriculum was called academic case study.

Because the reason why they are called academic cases, the content of each assignment is structured from simple to complex. Through "academic cases", a set of didactic handouts was created that allows a disabled student to refer back to the acquired knowledge before the given task, if he or she is unable to complete the given task at the moment.

What do academic cases contribute to inclusive education?

- 1. The minimum requirements that students should know in subjects are defined. For each lesson, teachers select the assignments on purpose.
- 2. The motivation to complete tasks increases. Students are regularly encouraged to complete assignments.
- 3. A didactic opportunity is created for parents to engage with their children. Parents are effectively involved in inclusive education.

Academic cases are the minimum requirements that students should master in subjects. As soon as the teacher, who is working on the assignment of the 4th grade, notices the difficulty of the student, he turns to the cluster of cases. A level gives the student a task based on an easier task structure. This assignment is either included in the textbook recommended for use in this school year for this grade, or is given in textbooks for lower grades. Therefore, it is a pedagogical condition that primary school teachers prepare cases for each student together with a speech pathologist. Preparation and use of these cases were taught to teachers separately. The composition of academic cases from subjects mainly included the preparation of study assignments, dividing each topic into certain parts. Below are examples of academic case assignments in mathematics, mother tongue and reading literacy, and natural sciences.

1. Solve the problem based on the picture. There were 6 fish in the aquarium.



again

added.

How many fish were in the aquarium in total?

$$6 + 3 = \square$$

2. Find the correct option from the following expressions?

$3 + 2 = 7$

$1 + 2 = 3$

3. Which of the given expressions below produces 7?

$1 + 6$

$0 + 8$

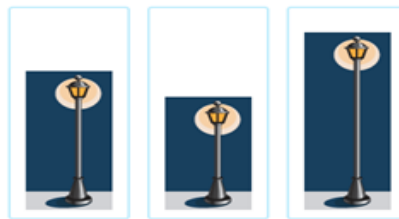
$4 + 5$

$7 + 1$

4. In which picture, the value of the expression is $4 - 2 = 2$?

As can be seen from the assignments, it is suggested that the teacher should address the disabled student in a short period of time. This action is not that difficult. Because an additional task is given based on the pictures in the textbook.

A sample of cases prepared based on the theme "Length of things": Select the smallest luminary.



Recommendation to the teacher: Use handouts prepared in advance by the defectologist when completing assignments. For this, he gives a didactic briefing to the defectologist in advance. When comparing things, the concepts of thick-thin, thick-thin, long-short, big-small are explained on the basis of pictures.

2. How many cubes is the length of the brush?



3. Which one is heavier?



In these pictorial tasks, the student with disabilities can feel which one is bigger while holding his hand while moving his hand. In this way, an opportunity is created to explain the concepts of big and small, heavy and light to the disabled student. This approach demonstrates the use of variable approaches by students.

"Working with data. Tasks on the topic "Tables".

From the practice, it became clear that it is easier and more convenient to interest children with disabilities in tabular and pictorial problems than in text problems. In particular, he encouraged students with disabilities to explain and solve the problem in the table below.

- Sevara and his friends went to pick pumpkins and flowers. They saw these things.



Which chart is the correct one as they see it?

Sunflowers							
Pumpkins							

Sunflowers							
Pumpkins							

Assignments on the topic "Making a whole from parts, parts from a whole".

Explaining the share through pictures to children with disabilities was achieved. By dividing the objects in the picture into equal parts and giving one part to the student, you have one part, I have one part, and your friend has one part. So, the concept of "You are one of 4" was achieved. It was also suggested to explain this issue using bread or by dividing the picture of bread into those parts.

- Which of the following shares is allocated correctly?



The above-mentioned academic cases are practical for families as well. Special approaches were required to control the performance of tasks from these academic subjects by students with disabilities as well as healthy students. These characteristics are reflected in motivational assessment of students' activities, results of work performed by them, skills of mutual and individual work in transparency, and most importantly, in a supportive attitude.

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TRENDS IN THE DEVELOPMENT OF COMMUNICATIVE AND SPEECH COMPETENCE OF TEACHERS IN THE SYSTEM OF CONTINUING EDUCATION

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ABSTRACT

This article highlights the issues of trends in the development of communicative and speech competence of teachers, teachers in the system of continuing education, the concepts of professional competence and competence-based approach to learning are given. According to the author, communicative-speech, information competencies are one of the important components of a specialist's professional competence. The article also highlights the main factors contributing to the formation of communicative and speech competence and professional growth of the teacher.

KEYWORDS: *Communicative, Professional, Contributing, Competence, Development.*

INTRODUCTION

There are many positive trends in the modern system of continuing education in Uzbekistan: there is a variability of pedagogical approaches to teaching, both preschoolers and junior, senior schoolchildren and university students; teachers have freedom for creative search, author's, specialized boarding schools, Presidential schools, private specialized schools are being created, a network of branches of joint universities of different countries is growing; foreign best practices are being actively and effectively introduced into the system continuing education of our country; parents are given the opportunity to choose a pedagogical system. At the same time, in my opinion,

at present the theory and practice of the system of continuing education wants to be much better in scientific, methodological and practical terms, and as for theory, active forms and methods of teaching and upbringing in secondary schools are insufficiently described, and even less is used in the pedagogical process on the ground.

The current stage of development of the methodology of teaching school subjects characterizes new approaches to determining the goals and objectives of learning. The concepts of "competence", professional competence and competence approach are increasingly entering our lexicon.

Russian as a Foreign Language is defined in the new version of the state educational standard for grades 2-11 of schools with Uzbek and other languages of instruction and the "Concept of teaching Russian as a foreign language" three main tasks of teaching Russian as a foreign language are defined: it is the formation of speech (language), communicative and linguistic competencies that contribute to the implementation of the new "Concept" by means of this educational subject development of the public education system of the Republic of Uzbekistan until 2030" (No. UP-5712 dated 29.04.2019), developed in pursuance of the Decree of the President of the Republic of Uzbekistan "On additional measures to improve the public education management system" (No. UP-5538 of September 5, 2018).

In accordance with this, humanization, democratization, informatization of education are considered as key positions of updating the teaching of Russian as a foreign language, as factors of accelerating the development of the school – the creative search for a teacher, the dynamism of the educational process, its multivariance, focus not only on the perception and improvement of social experience, but also on its cardinal transformation and development, as value priorities that determine the content of training.

Before we talk about competence, professional competence and competence approach in teaching, it is necessary to define these concepts.

The formation of a teacher's professional competence (this includes communicative-speech, information competence, etc.) is today one of the main tasks of the modern system of continuing education. The concept of professional competence should be distinguished from traditional knowledge, skills and abilities.

Professional competence should be understood as an integral characteristic of a specialist's business personal qualities, reflecting their level of knowledge, skills and experience sufficient to implement a certain type of activity. The formed communicative-speech and information competencies are an important indicator of a teacher's professional competence. Only then can the quality and effectiveness of the educational process be achieved if professionally competent teachers are engaged in training.

What is the professional competence of a teacher?

1. Extensive and in-depth knowledge in the field of science taught;
2. Mastery of the methodology of teaching the subject and ICT;
3. Armed with knowledge from pedagogy, general and age psychology, the ability to use them in the practice of teaching and upbringing;
4. General high culture and erudition;

5. Formed communicative-speech, information, etc. competencies.

Professional competence of a modern teacher should be considered as a multifactorial phenomenon, as a culturological component of professionalism, as an integral competence-based education, including a system of theoretical and practical knowledge of the teacher and ways of their application in specific pedagogical situations, value orientations, as well as integrative indicators of his culture (speech, communication style or communication, attitude to himself and his activity, informativeness, etc.).

What is included in the professional skills of a modern teacher?

Every teacher should have clear ideas about the social role of his profession, interest in the child as an object of activity, be able to understand his needs and age characteristics, possess pedagogical observation, pedagogy of cooperation and tact, organizational abilities, have stable spiritual, cognitive interests, be honest, principled, modest, sociable. Russian language teacher should: comprehensively know his subject, understand the role of language as a foreign language in the life of society, know the theory of general linguistics, the theory of speech, all branches of the theory of the Russian language, be philologically educated, constantly monitor the novelties of science and literature in his field, cultural life. Possess the culture of speech: have the skills to freely express their thoughts in oral and written forms, possess the language norm (orthoepy, spelling, vocabulary, grammar, etc.), expressive reading, intonation. Possess all the skills and abilities that are mandatory for students at a high level.

Competence (from lat. *competentia*. This is a range of issues in which someone has good knowledge, experience and awareness) can be objectively observed, measurable with a certain accuracy, purposefully formed.

Competence is a consequence of learning, as it relates to the individual, and is formed in the process of performing a certain set of actions. If professional pedagogical activity is considered as the solution of certain tasks, then this approach involves the development of the following key competencies: recognition of practical problems, their formulation, translation of problems into the form of a task, correlation with the context of the received knowledge system, analysis and evaluation of the result.

Many scientists have come to the conclusion that competence is a quality of personality that exists and develops in duality: in the individual and society. Thus, by developing competence, we develop the personal qualities of the subject and the qualities that connect him with society, with life. In modern scientific literature, there are several definitions of the concepts of "competence" and professional competence. The definition given by the scientist Elkonin can be considered the closest and more specific: "Competence is a measure of a person's involvement in activity."

It should be said that competence is a personal quality of a specialist, prone to development and improvement. This is what creates a vast field of activity for a modern teacher. Teachers of the Russian language and literature are, of course, the key figure in modern personality-oriented education, in the formation of all types of key competencies, especially communicative-speech, linguistic, informational, etc.

A modern teacher today needs three key components for the successful self-realization of his knowledge, skills and abilities: creativity, broad mastery of information and communication technologies, the formation of communicative-speech and information competencies. Special

attention should be paid to communicative and speech competence, which is in the first place before linguistic, linguistic, informational and cultural studies and is one of the components of professional competence.

Communicative-speech competence should be understood as "mastering all types of speech activity (speaking, reading, writing, listening) and the basics of the culture of oral and written speech, basic skills and skills of using language in vital areas and communication situations for this age."

The formation of communicative competence involves knowledge about speech, its functions, the development of skills in the field of four main types of speech activity (speaking, listening and understanding, reading, writing).

Communicative competence presupposes the ability for full-fledged speech communication in all spheres of human activity, in compliance with social norms of speech behavior. The main skill formed within the framework of communicative competence is the ability to create and perceive texts – products of speech activity. It includes knowledge of the basic concepts of language linguistics – speech styles, types of speech, structure of description, narration, reasoning, ways of linking sentences in the text, etc., skills and skills of text analysis.

There are different components of the situation or speech conditions that dictate the speaker's choice of words and grammatical constructions. This is, firstly, the relationship between the interlocutors and their social roles. It should be said that the nature of speech communication will be different depending on who we communicate with, what is the social status of the speakers: teacher or student, teacher or student, what is their age, gender, interests, etc. Secondly, the place of communication (for example, communication between a teacher and a student in the classroom, a teacher with a student in class, during recess, a teacher with students in conversation, or a librarian with a reader (student, student) in the library. The third, very important component of the speech situation is the purpose and intentions of the speaker. So, an order, advice, request or demand, of course, will differ from a message, information or their emotional assessment, an expression of gratitude, joy, resentment, etc.

Thus, the actual communicative competencies are the skills and abilities of speech communication, taking into account who we are talking to, where we are talking, and, finally, for what purpose.

There is no doubt that their formation is possible only on the basis of linguistic and linguistic competencies. The need to teach different competencies is essentially the answer of education to the challenges of modern society, which is characterized by increasing complexity and dynamism.

Therefore, the competence-based approach in teaching focuses on not increasing the amount of human awareness in various subject areas, but helping people solve problems independently in unfamiliar situations. The same skills that help a person navigate new situations in their professional, personal and social life, achieving their goals, began to be called competencies or key competencies.

The competence approach puts in the first place not the awareness of the student, but the skills and abilities to solve problems by analogy that arise in the following situations:

The essence of the competence-based approach to learning is that it is not the "ready knowledge" offered by the teacher for assimilation that is assimilated, but "the conditions of the origin of this knowledge are traced." The student himself forms the concepts necessary for solving problems. With this approach, educational activity, periodically acquiring a research character, itself becomes

the subject of assimilation. In other words, the competence approach assumes that one should teach not just specific "frozen" knowledge, but should "teach to learn". The main task of the teacher, as K.D.Ushinsky wrote, is to turn the student's activity into amateur activity. And in turn, it depends on the competence-based approach to learning, professional competence (from the communicative-speech, language, linguistic and information competencies) of the teacher.

Therefore, modern pedagogical technologies and experimental activities are the reality of the current approach to education and upbringing. The teacher or teacher needs to understand that now the way of presenting the material and exchanging information is not as important as the way of joint activity, that the learning objectives have changed. And they should be aimed at the formation of students' key educational competencies, which cannot be solved without communicative, speech and information competencies.

Today, the position of the teacher, the teacher, is fundamentally changing. We need to stop being a carrier of "objective knowledge" together with the textbook, which we are trying to convey to students. Our main task should be to motivate students to show initiative and independence. We must activate the independent activity of students, in which everyone could realize their abilities and interests. In fact, in this way we create conditions, a developing environment in which it becomes possible for each student to develop certain competencies at the level of development of his intellectual and other abilities, especially communicative, speech and information.

The widespread use of interactive methods and techniques involves "co-learning", where both students and the teacher are subjects of the educational process.

Interactive learning allows you to solve several tasks simultaneously, the main one of which is the development of communication skills. This training helps to establish emotional contacts between students, provides an educational task, since it teaches them to work in a team, listen to the opinions of their comrades, provides high motivation, strength of knowledge, creativity and imagination, sociability, an active lifestyle, the value of individuality, freedom of expression, emphasis on activity, mutual respect and democracy.

One of the effective active methods of teaching the Russian language is the introduction of elements of research activities in the classroom and in extracurricular time. The practical result of this work are scientific reports – presentations, joint with teachers, scientific articles in journals, collections of materials of scientific and practical conferences, training seminars. It should be noted that research activities, for example, in linguistics, are very useful for philology students. This form of work introduces students to the independent analysis of works, individual books, dictionaries, encyclopedias, Internet materials, scientific articles, etc. In addition, this type of activity promotes the development of independent thinking, educates speech culture, develops types of speech activity, broadens horizons, enriches the skills of a scientific approach to linguistic problems. And most importantly, this method forms students' communicative-speech, informational and linguistic competencies.

Thus, the main goal of the competence approach in teaching any subject is to form a comprehensively developed personality of a student, his independent thinking, linguistic intuition and abilities, mastering the culture of communicative and verbal communication and behavior.

Communicative orientation – mastering modern means of communication, the formation of skills and abilities to express thoughts in oral and written forms, a characteristic feature of the current curriculum in Russian as a foreign language.

The new curriculum of teaching Russian as a foreign language for schools of general secondary education with Uzbek and other languages of instruction presents the following main goals and objectives:

Formation of communicative and speech competence, development of skills of using the Russian language in the process of communication, for continuing education and everyday life of students; formation of key general academic competencies aimed at developing self-education of students, as well as the ability to use the acquired skills, knowledge and skills in social life and personal activities; formation of linguistic competence aimed at functional mastery of grammar the system of the Russian language and the development of oral and written speech of students.

Practical mastery of the Russian language for use in the most important areas of communication: everyday life, educational, socio-political, socio-cultural is the main goal of this program.

Every person entering this complex and contradictory world needs certain thinking skills and personality qualities. The ability to analyze, compare, compare, highlight the main thing, solve a problem, the ability to self-improve and the ability to give adequate self-esteem, be responsible, independent, be able to create and cooperate - these are the qualities that modern children should develop. Therefore, the task of each teacher (whatever specialty he may be) so build the learning process to help reveal the spiritual powers of the child. A competent teacher needs not only to tell and show everything in an accessible way, but also to teach the student to speak and think, to instill in him the skills of practical actions. Interactive forms, methods and techniques of teaching will greatly help this, contributing to the formation of the communicative and speech competence of the teacher and students themselves, and the development of independent learning activities.

The modern strategy of progress of the advanced countries of the world is based on the concept of comprehensive cultural, intellectual, professional and physical development of the potential of the individual. At the same time, in the implementation of its goals, the main place is given to the system of continuing education. Today, by increasing the level of education of the population, the developed countries of the world receive almost half of the gross national product. Therefore, the informatization of education and the competence-based approach to learning in the world as a whole, and in Uzbekistan in particular, are of great importance.

The main competence of the subject teacher becomes his renewed role - the role of a knowledge conductor, a kind of "navigator", helping students navigate the limitless sea of information. The use of information technologies in the educational process allows not only to modernize it, increase efficiency, motivate students, but also to differentiate the process taking into account the individual characteristics of each student. The relevance of this topic is due to the fact that computers are increasingly invading the humanities and natural fields of education, their skillful use arouses a strong interest among students in the subject, helps them to study with passion, achieve high results in educational activities. The scope of the study is an educational process that contributes to the formation and development of communicative competence and motivation to study subjects using ICT.

Today, you can often hear from teachers that in the age of computer technology, the latest TSO and new developments of audio – video equipment, it has become quite difficult to interest students in studying. Especially with the Russian language. The importance of the English language has come to the fore.

What should a teacher do in such a situation? How should he interest students so that they start learning Russian or other subjects?

First of all, any teacher should increase students' interest in studying their subject. Russian is a teacher, you need to start with a simple one: you need to constantly remind students that Russian is one of the world languages, it was and remains a communicative means of communication between the peoples inhabiting the former republics that were part of the USSR, and to this day it has not lost the meaning of the "language of interethnic communication" in the countries CIS.

The teacher also needs to be constantly reminded of Russian as the language in which world problems are solved at UN meetings, because it is one of the languages spoken by half of the Members of the United Nations.

By showing the global and international significance of the language, students can be interested in learning Russian as a foreign language. This will be an interest in another foreign language, which will open up prospects in the future.

This interest should be consolidated in the purposeful work of the teacher to improve self-education in the constant use of interactive forms, methods and techniques of teaching in the educational process. To increase interest in their subject, any teacher must master the latest technology in teaching the subject. The purposeful use of innovative technologies in teaching contributes to the formation of communicative and speech competence in both teachers and students, as well as the development of their mental activity.

Any job requires the development of certain skills. And the most important skill that every highly qualified specialist should have is the skill of self-education.

Self-education is the need of a creative and responsible person of any profession, especially for professions with increased moral and social responsibility, which is the profession of a teacher.

Self-education of a teacher is a necessary condition for the professional activity of a teacher. Therefore, professional growth can also be called finding your own way, finding your own voice. No wonder Leo Tolstoy said about the teacher: "If the teacher stops working, then the teacher dies in him." These expressions have become winged and have a deep meaning.

Self-education is one of the important factors in the formation of professional competence, communicative-speech, linguistic and information competencies of a teacher.

Creating a model of a professional and personal self-development program, it is important to proceed from the fact that today society needs initiative and independent specialists who are able to constantly improve their personality and activities. By engaging in self-education according to a personal self-development plan, it is possible to achieve significant success in work proving that students have a new system of knowledge, skills and abilities; students' self-activity in their subjects develops, which contributes to improving the effectiveness of teaching students.

What motives encourage self-education?

Daily work with information requires more and more knowledge not only on the search, analysis of new information, but also on its storage, use and reliability.

The desire for creativity. A teacher is a creative profession. A creative teacher should not work according to the same lesson plan or scenario from year to year, read the same reports. The work should be interesting and enjoyable.

Competition. The opportunity to be in demand at work. Today it is no secret to anyone that many parents, when bringing a child to school, ask for a particular teacher or class teacher in the classroom.

Types of activities in the process of self-education that contribute to improving the professional competence of the teacher.

- Systematic viewing of certain TV shows;
- Reading pedagogical periodicals;
- Reading of scientific and methodological, pedagogical and fiction literature;
- Familiarization with Internet materials on your subject, pedagogy, psychology, modern educational technology;
- Attendance of training seminars, master classes, lessons of colleagues, scientific and practical conferences;
- Discussions, meetings, exchange of experience with colleagues;
- Study of modern pedagogical techniques in the process of interactive trainings;
- Timely completion of advanced training courses;
- Study of information and computer technologies;
- Visits to subject exhibitions and thematic excursions on the subject;
- Maintaining a healthy lifestyle, sports, physical exercises.

Stages of Self-Education:

The content of the concept of professional competence of a teacher includes three aspects of personality qualities and properties:

- Professional and personal, related to the development and development of professional knowledge and skills, intellectual potential and emotional-volitional sphere; - professional and activity, related to the development of personality and the creation of conditions for its self–development;
- Professional and creative, related to readiness teachers are ready to perceive and implement innovative ideas, new information, and the ability to master new technologies.

This approach makes it possible to form a model for the development of professional competence in the conditions of additional pedagogical education as an integral, dynamic system that includes diagnostic, information-motivational, design-organizational and generalizing stages.

Thus, from all of the above, the following conclusion can be drawn: a professionally competent teacher is called upon to implement all these requirements for education. The peculiarity of his work is that the object and product is the most "unique in its value material" – a person. And not just a person, but a growing person, his inner world.

The changes taking place in the life of modern society primarily affect the students, form their worldview, and accordingly, I would not like my image to be formed by them as an image of an "out-of-date person".

A teacher today should strive to fulfill the basic principles of continuing education. Keep up with the times and be able to anticipate upcoming requirements.

Improving the quality of education and upbringing in the system of continuing education directly depends on the level of teacher training. The society has always provided the teacher with good working conditions and made the highest demands. Now these requirements are increasing at times. After all, in order to teach others, you need to know more than everyone else, and be able to transfer this knowledge to others and students. The teacher should not only know the methodology of teaching the subject, but also be knowledgeable in other fields of knowledge, in various spheres of public life, and be oriented in modern politics and economics. The teacher must learn everything constantly, because, in the faces of his students before him, time stages change every year, ideas about the world around him deepen and even change.

Today, a modern school does not need a teacher – a "lesson teacher". Today, all types of educational institutions in the system of continuing education need teachers, teachers who deeply know their subject, modern teaching methods, possess modern ICT and are able to purposefully, effectively use them in the educational process, teach children to independently acquire knowledge.

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TECHNOLOGIES FOR DEVELOPING INCLUSIVE READINESS OF FAMILIES BASED ON A COMPETENT APPROACH

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ABSTRACT

In this article, based on a competent approach, various interactive methods for the development of inclusive readiness of families, determinants of methodological support of the process of formation of inclusive readiness of pedagogues are given.

KEYWORDS: *Competent, Inclusive Education, Aspect, Method, Innovation, "Discussion" Method, "Round Discussion" Method, "Working In Small Groups" Method, "Problem Situation" Method.*

INTRODUCTION

The competent approach serves as a basis for determining the content and methodological model of inclusive education and is regulated by a number of documents. In modern pedagogy, the competent approach and related concepts of competence and competence have been researched by several scientists in their work. A number of theoretical studies devoted to the clarification of "competence" and "competence" and their differences, a competent approach was adopted for practical research in the preparation of specialists in higher education, various aspects of the professional competence of families, pedagogical conditions, methods form professional-pedagogical competence.

In this research format, the works of several scientists are devoted to the problems of the formation of different types of competencies in future pedagogues, the competence approach with other methodological approaches in higher education (humanistic [1], contextual [2]), as well as the composition and classification of competencies studies have been carried out.

Thus, the relationship between competence and readiness becomes clear, and therefore it is necessary to expand the professional competencies of teachers of basic (general) educational

institutions, including inclusive education as a semi-subject field of education. The content of the readiness and competence of the inclusive education pedagogue is determined by the main directions of professional pedagogical activity (educational, consultative, methodical, innovative, research, informational-educational, organizational), which is formed scientific, professional and social-personal implies the existence of a set of competencies:

- To use knowledge about the psychological and pedagogical characteristics of children with special educational needs of different categories in solving professional problems;
- perception of each child in terms of strengths and positive aspects;
- Understanding the individual characteristics of each child;
- In the conditions of inclusive education, the practical application of various pedagogical technologies, teaching and training methods, taking into account the characteristics of each child, including the child;
- Adaptation to the educational environment, taking into accounts the characteristics and educational needs of each child;
- Having and using various, including alternative, techniques and methods of communication;
- Adapting educational information to the characteristics and needs of each child;
- use of project management skills in educational activities;
- building cooperation as a form of mutual cooperation in the conditions of semi-subject education, adapting the style of personal relations to the development of relations with all subjects of inclusive education, etc.

Competencies are defined as learning outcomes. The readiness for professional-pedagogical activity is the result of his training in a higher educational institution. It is the task of higher education to ensure that the specialist (teacher of inclusive education) meets the competency model. It can be seen that the formation of competencies serves as an indicator of the formation of inclusive training.

The determinants that make up the methodical support of the process of formation of inclusive training of pedagogues are as follows:

- Features of inclusive education space;
- The content of inclusive training of future teachers;
- Organizational (forms of organizing the educational process) and content (pedagogical technologies and methods, pedagogical tools, etc.) pedagogical conditions.

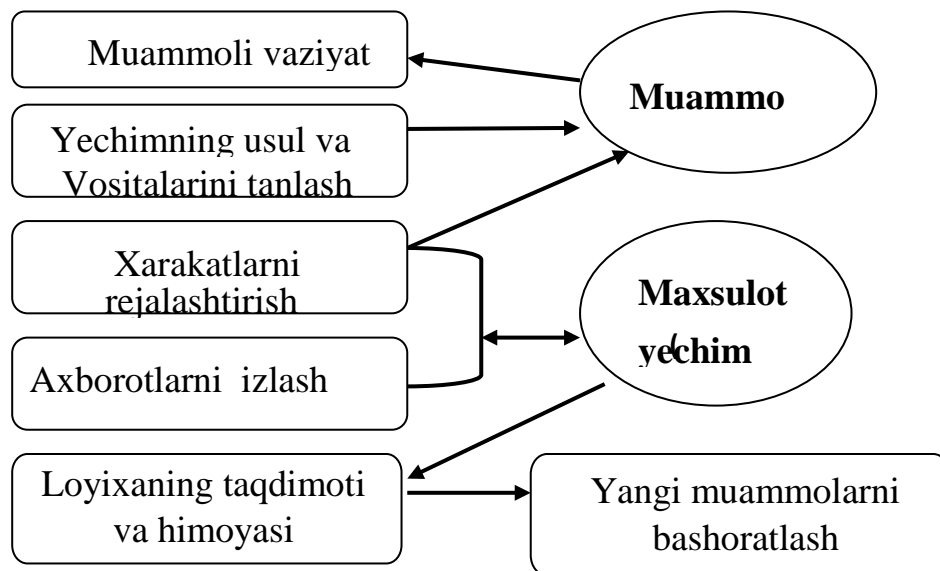
Methodological support for the development of inclusive training of teachers should comply with the laws of this process, meet the requirements of scientific, value-semantic (axiological), purposeful and practice-oriented, variability and mobility, interdisciplinary complex, technological, dynamism.

As a feature of the system, the surrounding social environment (parents, the public (including public organizations and public associations of disabled people, parents of disabled children), other teachers and specialists (psychologists, defectologists, social field pedagogues, etc.), education administration of lim institutions, etc.) and mutual influence on both structures and functions of interaction.

Stability as a systemic feature of the inclusive preparation of families is ensured by its flexibility, which is manifested in the ability to adapt to external influences and changes. Inclusive training is a self-organizing system arising from the specific characteristics of professional activity and the conditions of inclusive education. At the same time, it is able to change its structure, content and tasks in connection with the emergence of new information, new categories of children with special educational needs, new educational standards, etc. The ability to adapt as a system feature of inclusive training is provided by feedback between its components. The next pedagogical condition is to establish the use of interdisciplinary integrated teaching opportunities based on a set of games, methods and tools suitable for the development of professional competence.

If the educational method is a method of cooperative activities of speech-language pathologists-teachers aimed at solving the tasks of families in the educational process, it is a system of scientifically based rules and methods of teaching a certain academic subject. In our research, the main problem of educational technology is to provide a pedagogue who is ready to provide inclusive education and to develop the knowledge of inclusive education participants. In order for our society to occupy a worthy place among the developed countries, there is a need to use the most advanced pedagogical methods in order to accelerate the education of the growing generation and increase its wide possibilities. In many cases, problem-based learning and problem-based learning are similar to the same method. The problem situation method is also used in pedagogy. The following interactive methods were used to develop the inclusive readiness of families.

The problem situation method is a way based on enabling families to face a problem situation, analyzing its causes and consequences, forming their skills to find a solution, and activating their cognitive activity. The essence of the method is to analyze the specific situation, evaluate it and make a decision about its solution. When the problem situation method is used in the educational process, the activities of families are organized based on the following system.



In accordance with the method of problem-based education, the activities of families should be compatible with the knowledge levels of complex students and their capabilities of the problem chosen for the "Problem Situation" method. Otherwise, when they cannot find a solution, it will lead to the loss of interest and self-confidence of the learners. When using the "Problem Situation" method, families learn to think independently, analyze the causes and consequences of a problem, and find a solution.

"Working in small groups" method is considered as a creative approach to the lesson aimed at understanding the educational goal or completing the task by placing them in a small group in order to develop inclusive readiness of families. When this method is used, families are divided into small groups and become active in the process of inclusive education, play different roles, and learn positive characteristics from each other. When using the "work in small groups" method, pedagogues will also have the opportunity to save time.

The teacher arranges the tables and chairs in the form of a circle in the "round table" method. This helps each inclusive education pedagogue to establish "eye contact" with each other. First, the pedagogue introduces the topic, and the pedagogues are asked to express their opinions on the assignment, and each pedagogue expresses his opinion. Everyone listens to the pedagogues who are speaking, if additional thoughts appear, they are given an opportunity after the thinking process is over. This helps the inclusive education pedagogue, whose competence is developing, to think independently and develop speech culture. The working pedagogue introduces the inclusive education pedagogue to the procedure for conducting the training.

Through this method, an opportunity is created to evaluate the students' knowledge of the given topic on a specific topic.

The "discussion" method is a teaching method used in the form of mutual discussion and exchange of ideas with families on the topic of professional and personal qualities of a pedagogue. This method can be used when it is necessary to discuss each topic and problem based on the available opportunities or experiences of the pedagogue. It is important to have a discussion and try to bring every family into the discussion. When we use this method, it is necessary to immediately eliminate conflicts that may arise between families.

Failure to comply with the conditions of spiritual and personal development of children during the educational process leads to the formation of a negative attitude towards the school, an inadequate attitude towards themselves and the people around them. In such conditions, it is impossible to effectively educate the child and develop the personality. Correction of these conditions is required.

The didactic model of the development of inclusive training of pedagogues based on a competent approach provides the results of the initial structural-functional analysis of professional and pedagogical activity, the subjective and functional analysis of the positions of the participants in the

field of inclusive education, as well as the educational process in accordance with the content of complex competencies.

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VARIETY OF GENRES IN THE POETRY OF RUSTAM MUSURMAN

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ABSTRACT

Any national literature appears as a systemic, developing stable phenomenon only in the harmony of various ideologies, styles, points of view, approaches, ideas, even contradictions. Only then will he be able to become a truly figurative reflection of being. Rustam Musurman lived even in a complex and contradictory period, seeing subjective approaches to literature characteristic of the Shura period, realizing from the creators of the new generation. Comparative study and full-fledged scientific study of the issues of creative style, individuality and skill in the poetry of the independence period on the example of the work of two poets, generalization of scientific and theoretical views on the poetry of this period gives important conclusions, this scientific research is the product of such a necessary need.

KEYWORDS: *Poetic Form, Relationship between Form and Content, Genre and Idea, the Natural Balance.*

INTRODUCTION

Since poetry recognizes "the dress of the subject" for its expression, the spirit, imagination, thinking come together and polish the word with dignity. Since the genre recognizes poetry, the soul, sensations, waves of feelings, soul vibrations of the writer will be of decisive importance in this. It is difficult to digest the writing in poetic form of such works as "Gone Days" by Abdullah Kadiri, "Navoi" by Oybek, "Starry Nights" by Pirimkul Kadyrov, "eternal Wanderer" by Isajon Sultan, "coffin" by Nazareth Eshonkul, as one could not imagine that the poems of Chulpon are written in prose. Hence, in the relationship between form and content, genre and Idea, the natural balance is always maintained. If this balance is disturbed, the work of art will not be able to cope with the task set for itself, the creative concept of the author will not be realized.

When form and content do not form a single whole in the expression of the social, aesthetic, philosophical, moral views of each poet, the poem cannot awaken the reader's feelings and give him aesthetic pleasure. The poem is attributed to the poet's personality, and he is wounded as a reflection of the poet's worldview. In turn, as a result of the continuous continuation of the creative process, the evolutionary nature of the idea in the poet expands. These thoughts also apply to the work of Rustam Musurman.

Rustam Musurman was born on August 26, 1963 in the village of Yakkatut, owned by the book District of Kashkadarya region. Graduated from the Faculty of Uzbek Philology of the National

University of Uzbekistan (1989). Collections of poems and epics such as "the sound of my soul "(1995)," hırgoyi "(1997)"Bozbarak "(2021)," a pair of words " (2022) have been published. The poet was also seriously engaged in literary translation and today turned only works from fraternal and foreign languages into our native language. From the Russian language, Alexander Feinberg's "winch" (2007), "ode to the draft" (2021), from the Karakalpak language, Berdaq's "care of the land I need" (2021), Kengesboy Karimov's "distances" (2021), Sarvinoz Musatdinova "caravan routes" (2011), Allayar Darmenov's "Moon friend" (2017), Bakhtiyor Genjamurod's "Ukizdarya bitics" (2006), "the middle sky of the heart" (2021), the collections of poems and epics by missboy Ibrahimov "middle of the road" (2021), the novel by kengesboy Karimov "agabiy" (2020), the novel-essay by sharap usnatdinov "Ibroyim Yusupov" (2022), translated into Uzbek.

Observation of the poet's work is another confirmation that poetic experience, skill, talent and research are necessary for the idea to deepen and become more thoughtful. The poem, which can meet the criteria of artistry at a high level, requires high talent, great knowledge and tireless creative work. At the time of the writing of the famous poem "time" by Gafur Ghulam, the author had sufficient creative experience, his thinking was thoughtful, he deeply felt the spirit of the era, and his talent was polished. This poem would not have been created in exactly the same way if the factors mentioned were combined and a poem of a beautiful shape was born, and if there were none of these factors mentally. The choice of the form of the meaning itself is directly related to the poet's "I". The most important of the elements that provide imagery in the poem, formed from the poet's gaze and imagination, is creative intent. An analysis of Rustam Musurman's mature poems in terms of form and content shows that the chief factor that ensured the perfection of these poems is closely related to the poet's literary and aesthetic views.

Although Rustam Musurmon is creative in finger weight, the busy structure of these poems is diverse. 3, 4, 5-line band poems have their own inner rhythm, in which the word and creative purpose are intertwined.

Sevaman–

“Elchiga o'lim yo'q, nogoh Ishqnama tutqazdi nigohlarimga.

Sevaman– Xushxabar Yo'lladim lhol

Muhabbat mulkiga dilchilarimni [4, 269].

In this poem called “Love” one can see the refraction of verses, and it is certainly a stylistic identity related to tone. In this poem there are 3, 4 and finally a two-line clause at the end of the poem...

Malikam, kishanlab berdingiz darhol Jallodlar ilkiga elchilarimni...
[4, 205].

In the poem "The Moon is full", paragraph 1 consists of two rows, while Clause 2 consists of 7 rows, Clause 3 consists of 4 rows, and Clause 4 consists of 8 rows. We have not met such a busy structure so far in the work of any other poet.

Life is made up of the opposite pole, and in the universe, what exists has its own contradiction. Earth and heaven, find and lose, happiness and misfortune, friend and enemy, early and late. This is how human life is spent in black and white. The poet imagines the world as a girl looking the opposite, but the girl does not show her beauty, in the arms of a lover, and behind the girl is an oven-oven hair. The lover believes that she will reach the end of her life without having to braid and finish the hair of this girl. The above passage is taken from the middle of the poem, and the style characteristic of Rustam Musurman is clearly felt. He unexpectedly changes the structure of a poem or a busy structure, and this thing is found in many of his poems.

The ghazas, called "Biblical", "My eyes look", "Your lips are honey, sugar, your kisses are sugar", Muvashshah", show that the poet is much more skilled in aruz.

In the work of Rustam Musurman, the theme of the motherland and the people, that is, social themes are embedded not in a transparent, high-profile view, but in text order, in the ground of art. His poems such as "the Great Road", "new houses", "Heart", "Shajara", "my motherland", "the oldest turku", "Kashkadarya", "guard", "fate", "Anguish", "Shorobsoy", "Independence", "Tashkent currants" are among the quiet, homely works of the motherland. Jamuljam, the embodiment of a life that develops day by day in them, a country that enjoys human freedom and dignity, a person who spends all his energy on creativity, a father who works honestly to preserve his family.

In the works of Rustam Musurman, such artistic means as analogy, adjective, metaphor, symbol, exaggeration, poetic repetition are widely used in the idea. Especially poetic symbols, that is, emblems, are used a lot. Many words, such as "Heart", "Carcass" (bird), "Sumalak", "Star", "Embroidery", "Moon", "Flower", "Bad", "Time" (in capital letters), as a poetic emblem represent such concepts as "Homeland", "People", "Freedom", "Love", "Separation". The poet's creativity can be called the symbols of the motherland in one word.

Speaking about the observed renewal and revival processes in Rustam Musurman's poetry, it is permissible to note that, thanks to the independence, the possibilities of bokabar from the processes taking place in world literature have expanded more than ever. In general, each of the "explosions" that have occurred in one area or another in the history of world literature is worthy of study. Examples of English, French and German literature of several hundred years, Russian of the XIX century, Japanese of the XX century, Latin American literature of the second half of the XX century, Baltic peoples, the fruits of enjoying the experience of the works of writers of the rising Renaissance period can be observed in the work of any of our creators. And it is necessary that we are rightly proud of it. The effect of such creative influence is seen in the expansion of the artistic thinking of our poetry of the last period, tolerance in relation to a person, deepening of the concept of humanism, especially in the discoloration of the means of artistic image, and, moreover, in the diversity of formal searches.

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ESSENCE AND INTERPRETATION OF SECONDARY NOMINATION MEANS

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ABSTRACT

Since the main focus in the traditional interpretation was on the derivational description, nominative activity was limited to research on the scale of cognitive-discursive, discursive-synergistic mechanisms. Such an interpretation of nominative activity led to the fact that word formation and the phenomena of nomination turned into areas that repeat each other. Whereas, secondary nomination is an absolute unique phenomenon by the fact that the linguistic criteria set by the language community are sometimes hampered by the linguistic creativity of a person by means of subjective initiative to his genesis as a set of means of realizing innovative ideas that arise due to changes and developments in society. The article provides a detailed analysis of the above-mentioned nominative activity, secondary nomination, derivative characteristics of the means of secondary nomination.

KEYWORDS: *Nominative Activity, Secondary Nomination, Word Formation, Derivation.*

INTRODUCTION

Since the main emphasis in traditional interpretations of nominative activity is on the derivational description of nominees present in the language, this activity is limited to research on the scale of cognitive-discursive, discursive-synergistic mechanisms. A similar limitation stands out in the case of research on secondary nominees, which are interpreted on the basis of word - making or derivational principles, in recognition of the "word – activity-name "[4].

Although this approach is one of the most important conditions for illuminating the linguocognitive nature of the nomination, its internal mechanisms, it is impossible to approve the formation of a word and the transformation of nominations into areas that repeat each other. Also, such research leads to the formation of the idea that the instrument that gives rise to the nomination is derivation, which is explained by the need to study the nomination in harmony with the criteria of activity and derivational principles.

The purpose of these considerations is not to propose a radical renewal of the classification of means of secondary nomination, but to focus on annotations related to the formation of words and nominees in the status of meaning in existing classifications, that is, their study by combining them within the framework of the lexical nomination. It is not for nothing that A. Hojiev's opinion that "things that have nothing to do with this system have brought a place in the dispute for word formation, and that it has its own negative impact on the correct solution of

issues related to this word." Already, word-making should be meant "to form a new word using a word-making tool from a certain vocabulary Unit" [23: 7].

From this point of view, it becomes known that nominees in the status of a direct derivative word are formed on the basis of the identity of one base and formants. The identification and transpositive coherence of the compositive instrument being studied in the debate of word formation, and the formation of nominative units in the status of a fictitious word and meaning based on metaphorical, metonymic and conversive migrations, signifies their indirect involvement in word formation.

The ideas put forward in the generative, psycholinguistic and linguocognitive directions, which appeared after the first quarter of the last century, encouraged secondary nominees to pay attention to research in the functional-communicative aspect. In particular, Yu.S. Stepanov points out that it is necessary to pay attention to two aspects related to "formation of artificial words in speech based on active models and stabilization of these words directly in the language due to social needs and taking place in dictionaries" [19: 151].

According to this point of view, the "small syntax" is responsible for the formation of secondary nominees, which presents "non-normative models that are not related to the logical judgment or the completion of thought [10:107; 20:8], the linguistic specialization of these nominees is the task of lexicalization [14: 16]. And the linguistic source that gives rise to these "logical judgments" are the basic words with semantic-syntactic possibilities, which are referred to as "predicate argumentative structure", "empty seats scheme" and "inner valence" [11: 34-35].

Such an analysis of secondary nominees is also prominent in A.A. Potebnya's scientific legacy. Acknowledging the formation of artificial words together with inner speech, he emphasizes that the base "спасти" forms the theme of the construction "спасатель" and by adding the formant "-тель" meaning "man" to it, a construction word is created that has the meaning of the sentence "спасти-человека" [16: 221].

The further development of this idea in N. Chomsky's views on the relationship between "internal and external structures" [3: 78], it is evident in S.D. Katsnelson's views about "the basic structure that is formed by means of predicates and requires the structure of thought that realizes the propositional function of language" [5:143].

The application of this method in the description of secondary nominees is E.S. Kubryakova's "complex syntactic motivation (*игрок - он играет азартные игры, трубочист - он чистит трубы*) finds its expression both in simple artificial words made with the help of a certain base and in the root of compound words" [8: 285- 292] is prominent in his opinion. In the further research of the scientist, this internal judgment, which lies at the heart of lexical nominees, is interpreted as a cognitive-discursive device, which is manifested through the propositional coherence of the concepts of the source and target status by means of the atomic predicate [9: 63, 122].

Although E.S. Kubryakova focused mainly on lexical nouns in her cognitive-discursive analysis of secondary nouns, her thoughts on diffuse nouns related to the ontogenesis of speech indicate that the scientist aspired to think more widely in this regard. His thoughts that "the initial foundations of linguistic activity go back to the cognitive experiences that began to accumulate long before discursive activity, that is, at the stage of the formation of innate abilities", "these

experiences create an internal lexicon, as well as create an opportunity to master semantic-grammatical principles" [9: 237] indicates that.

These considerations, relying on the discursive-synergistic mechanism based on the effect of empirical and rational tools from the external existence and feedback, make it possible to determine the origin of the cognitive denomination, which is a means of creating concepts and names, through the consistency of amorphous and diffuse names related to the ontogenesis of speech. The lexical and constructive concepts underlying diffuse names are composed of: a) a scheme of figurative and non-figurative concepts, b) the proposition "Y related to X", c) a nominative meaning with a metonymic essence, g) expressive parts formed on the basis of sound imitation (that is, on the basis of metaphorical comparison) finding makes it possible to note multi-link SCM (secondary cognitive model) consisting of "image scheme, metonymy, metaphor, proposition and frames" [12: 84-90].

V. von Humboldt, who meant such a cognitive-discursive reserve in the word structure notes an analogical mechanism based on "use of language using forms that have been used in it before" [7: 28]. And F. de Saussure compares the linguistic analogy, which controls any changes and updates that occur in speech, to the reality that takes place in the presence of three actors. According to him, the first executor in this reality is a typical inheritance with a traditional and legal basis, the second is the competitors that arise on the basis of this typical inheritance, and the third executor is the nation that creates the competitors [18: 197].

According to this interpretation, which implies a social criterion specific to language, linguistic analogy is a mechanism that keeps under control any updates that occur in the language as a "typical heritage" that ensures the exchange of linguistic experience between ancestors and descendants. The tool that creates this "typical heritage" is a primary nomination, and its secondary alternative requires a set of tools that create "competitors" based on this "typical heritage".

Although this "typical heritage" manifested through the feature of the word structure "referring to the linguistic unit before and after it" [3: 352], is created due to individual initiative, due to the need for communication in the human psyche, the social value of SCM based on the proposition "Y related to X" leads to occupation.

The "linear ($A+B=AB$)" and "non-linear (migration of A to B)" models mentioned in research on word formation require prototypes of the cognitive-discursive structure "X related to Y" adapted to different nominative situations. In particular, the concept of "man" in the nominative "policeman" is the representative of the nominative purpose, and the base "police" is its participation in the status of a classifying source according to the task of maintaining public order, the formant "-er" in the nominative "boxer" is the representative of the nominative purpose "person", "box" " " concept, and his participation as a source referring to his participation in a sport based on the action of "punching" is based on the prototypical model of "person associated with action X".

L.N. Murzin interprets the duality characteristic of artificial words as an indicator indicating that common nominative units performed this task before them. According to him, lexical derivatives require derivatives based on compressive and contamination alternation of common structures [13: 43-45]. Such coherence between communicative and nominative expressions is primarily an indicator of the discursive-synergistic nature of cognitive ability, which is based on generating the other through one. Diffuse nouns based on noun-speech harmony, which are common to

nouns and artificial words; refer to the formation of speech in terms of naming, not naming from speech [9: 72].

In particular, in the case of lexical nomination, although the connection with the source based on the nominative purpose is based on subjective activity, the social criteria related to the limited quantity of the applicative models and linguistic units, in particular, formants, which realize it, prevent the individual initiative from going beyond the scope of the linguistic norm. Although semantic means are also created on the basis of the objective standards of the language, the freedom to choose the resources that fulfill the nominative purpose in them gives the nominator freedom of creativity.

The internal difference characteristic of the lexical and semantic means of the secondary nomination is also visible through the means of "symmetrical, asymmetric and simulative" implications of SCM based on the cognitive-discursive structure "Y related to X" [15: 19] and their variation depending on a certain concept sphere. In particular, since the above nominatives occur in connection with the concept sphere of "man/odam" in English and Uzbek languages, the concept of "person" is characterized by participation as a permanent representative of the nominative goal. The relative objectivity characteristic of lexical nominees and the subjective priority characteristic of semantic nominees can be seen in the example of secondary nominees belonging to this concept sphere being essentially close to the nuclear and pre-nuclear components and at a long "distance", its designation as "cap or telpak" is based on indirect naming.

The cited analytical considerations also require clarifying which of the lexical and semantic tools of the cognitive-discursive structure "Y related to X" is used as a variation by means of symmetrical, asymmetrical and simulative implications. In our opinion, E.S. Kubryakova's opinion that "the transposition based on the principles of semantic derivation had its application earlier in relation to word formation in languages that are more active" [18: 74] and it is appropriate to react to the conversion based on M.M. Mirtojiev's opinion that "before other ways of word formation were born, it served as the main factor of enriching the vocabulary of Turkic languages, as a source of enrichment of word groups with root words".

Semantic tools, unlike lexical tools specializing in nominative expression: 1) formation of a multi-link SCM consisting of tools such as figurative scheme, metonymy, metaphor, proposition and frame, occurring in direct cooperation with thinking and linguistic activities, 2) this SCM consists of diffuse names, root and artificial manifested in the cognitive-discursive device based on the proposition "Y related to X" underlying the nominees, 3) the metonymic essence of the nominative meaning based on the whole-part relationship characteristic of them, 4) the participation in the variation of the cognitive-discursive structure "Y related to X" on the basis of metaphorical transfer [24: 280].

Also, these indicators make it possible to recognize semantic tools as the primary mechanisms of creating cognitive and linguistic views of the world, and also point to the fact that the invariant device "Y related to X" served as a prototype source for the realization of nominative and communicative activities by means of linear models. Formation of diffuse names related to the ontogenesis of speech in connection with material objects, the SCM underlying them and the typicality of the nominative meaning based on the whole-part relationship indicate the relative activity of metonymy based on symmetrical implication.

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THE DESIGNING OF THE EDUCATIONAL PROCESS ON THE BASE OF INNOVATIVE TECHNOLOGIES

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ABSTRACT

In this article, today innovative technologies have entered the field of education as well as other fields, and this plays an important role in increasing the efficiency of the educational process and increasing intellectual potential in every way. The reform of the education system in the conditions of Uzbekistan's independence is primarily related to the implementation of advanced innovative technologies in the education and training system.

KEYWORDS: *Innovative Technologies, Microelectronics, Laptops, Pedagogical Technologies, Skills, Electronic Libraries, Sites, Educational System, Electronic Networks, Innovations, Traditional Methods.*

INTRODUCTION

The pedagogical tools of innovative technologies consist of a set of pedagogical interaction forms, methods, methods and tools of educational objects and subjects. They consist of unique pedagogical tools for the formation of the necessary personal characteristics and qualities of the student, as well as the determination of the level of their formation at a certain time.

According to many pedagogues, teaching forms mean the organizational side of this type of pedagogical activity, which reveals a specific composition and group of students, the structure of educational measures, their place and duration. In other words, it is an external expression of the educational process that has different perspectives of appearance. As a result, the classification of teaching forms is quite complicated. However, they can be grouped by quantitative criteria into three groups: public, group (collective) and individual forms of education.

Each of the highlighted groups includes forms that have both advantages and disadvantages over the others. For example, television and radio broadcasts as mass forms of teaching allow for a sufficiently large educational field of influence. But the presence of age, professional, personal and other characteristics that reduce their pedagogical efficiency is not taken into account. At the same time, this deficiency is completely eliminated in the individual conversation, but insufficient involvement of students through pedagogical interaction is manifested. However, their right to exist is ensured by the goals set in one or another teaching technology.

The forms used in teaching in information technology (for example, lecture, story, explanation, etc.) are often implemented. Their difference can be seen only in the meaningful component - in education, they are aimed at forming or developing personal spheres of a person, and in teaching, they are mainly focused on the formation of knowledge, intelligence and skills.

The teaching methods reveal the technological side, as opposed to forms, and consist of a set of more general methods (methods and related tools) of educational interaction.

The teaching methods (sometimes - educational methods) are considered as concrete actions of teacher-student interaction and are explained by the purpose of their use. In pedagogical literature, they are often interpreted as the smallest structural unit of educational interaction, a period of actions aimed at solving simple pedagogical issues. In this case, the same methods can be implemented in different teaching methods.

The teaching tools are a pedagogical method; they are relatively independent sources of formation and development of personal qualities of the student, which ensure implementation within the framework of a specific teaching method. They include various subjects (textbooks, computers), works and phenomena of spiritual and material culture (art, social life) and others.

Each of the considered pedagogical tools of innovative technologies reflects a specific aspect of them. At the same time, pedagogical theory and teaching methods in practice are given more importance. A teacher may not even think about what style he uses in his daily teaching activities. However, facing the problem of choosing a reasonable direction of teaching in a complex situation, he feels the need to know the set sum of possible decisions of this educational issue. This is why existing ideas about the systematization of teaching methods to one or another level arise from the conditions of direct interaction of the pedagogue with the student. As a result, two types of teaching methods can be distinguished: pedagogical and psychological.

The pedagogical (sometimes traditional) methods of teaching aim to influence the student's mind. According to their classification, teaching methods are divided into three groups depending on their place in the educational process: methods of forming the consciousness of a person, methods of organizing activities, and methods of stimulating activities.

The innovative technology in education is a set of forms, methods, methods and means of implementing the theoretically based educational process, which allows to achieve educational goals. In this, it relies on appropriate scientific modeling (projecting), in this process, these goals are given in the same sense, and the possibility of objectively step-by-step measurement and assessment of the student's personal characteristics and qualities at a certain stage of his development is preserved.

The innovative technology is a concept that interacts with scientific issues in any pedagogical system. However, if the scientific problem represents the goals of education and training, then innovative technology represents the ways of education and training and means of achieving

them. In this process, in the structure of a scientific problem, the defined qualities of students that need to be formed and developed in certain conditions participate as educational goals, which in general determines the specific nature of the educational content.

In order to organize and implement innovative technology in education, it is possible to use a generalized drawing of the algorithm of operation. It includes several stages of teaching and training: goal setting (formation of ideas about educational goals); implementation (implementation of teaching-education methods, methods and tools in the intended sequence); control and correction [3].

Each innovative technology also uses a control algorithm, which consists of a system of rules for monitoring, controlling and correcting its operation in order to achieve the set goal. In order to achieve each of the specified teaching and training goals, a strictly defined educational and educational activity management algorithm of pedagogues is used. This allows not only to evaluate the success of the educational process, but also to design the processes with the specified efficiency in advance.

The sorting and rational selection of methods, methods and means of educational interaction participates as a specific task of innovative technology. It is necessary to define the unique characteristics of each of them and to reflect the existing conditions of pedagogical activity, personal characteristics of the pedagogue and his pedagogical experience.

The issue of clarifying and identifying (diagnosing) the student's personal characteristics is a more responsible task of innovative technology. For these purposes, it is possible to use the selected concept for the mental (psychological) structure of the person (for example, mental processes, learning and characteristics) at all stages of the educational process. However, it is necessary to explain (interpret) the qualities themselves in the concepts of appropriate determination (diagnosis), which must comply with a number of conditions. The most important of them are:

- Unequivocal accuracy that ensures a clear distinction of a certain quality from others;
- Availability of appropriate tools to determine the quality assessed in the process of identification (diagnosis);
- Opportunities to determine different levels of formation and qualities on a reliable scale of personal quality measurements.

The described general approach to understanding the essence of innovative technology in education allows us to draw a conclusion about its sufficient complexity. It will have such unexpected results in pedagogical practice that it will give an opportunity to speak about giving new qualities to the whole educational process.

1. Teaching and training in education will have a holistic character in the conditions of implementation of a certain technology. It is difficult to divide it into separate educational or educational departments, to implement it in the form of a set of separate methods or the sequential formation of personal characteristics and qualities that are not related to each other. Education within a certain technology has complex features.

2. Taking into account the first, the introduction of only special technological approaches to educational activities should be decided after careful consideration.

3. There are common stages that all users must go through in order to form a comprehensive and harmoniously developed personality in a certain innovative technology.

The idea of technological pedagogical processes, introduction of modern information technologies into them means to make them manageable: to achieve guaranteed success, not by "something and somehow" [4]. According to the main idea, a teacher of any level achieves the given results based on the technological processing of educational materials, which determines his actions from the goal to the evaluation of results. On the other hand, the presence of the human factor in the pedagogical process complicates the technological calculation. According to the authors of technology, teaching and education cannot be done without personality, relationships, and emotions [5].

Naturally, science is looking for ways to resolve the conflict between technology and personality in the educational process. The concept of the educational process, along with the concepts of teaching and educational technologies, is part of methodological knowledge, or in its scientific analysis and practical organization, knowledge of educational systems, legality, systematic and technological approaches in pedagogy is combined. In the general language, the process represents the successive exchange of some situations, the development of something, and in another case, it means the sum of successive actions aimed at achieving a certain result.

Both meanings provide a basis for understanding the educational process as an organizational interaction of pedagogues and students directed to achieve educational goals in the organizational-pedagogical conditions of certain innovative technologies. As it can be seen here, teaching is considered as a set of successive pedagogical actions, carried out within the framework of pedagogical technology, and consists of organizational activities aimed at forming and developing the positive qualities of the student.

The main characteristics of the educational process are its integrity, systematicity, periodicity and technology. Integrity means the inseparable unity of the processes of education and training, as well as the processes of development and formation of a person. Education and training, although science distinguishes them are related to each other and have a lot in common. The content of teaching mainly consists of scientific knowledge about the world. Norms, rules, and values prevail in the content of education. Teaching mainly affects intelligence, education has become primarily a consumer-evidence area of the individual. Both processes affect the mind and behavior of a person and lead to its development. Despite how close they are, these are unique processes, and science considers them separately in the theory of education and didactics. In this way, the integrity of the methodological principle and the whole pedagogical process, which is considered especially relevant in modern conditions, is ensured.

The educational process and the educational system are common, because the processes consist of the characteristics of the systems. It can be stated that educational processes are a series of changes in the state of the educational system. A systematic review of the educational process represents the identification of the structure of the system and the process, as well as the relationships between them. This helps to understand the unique characteristics and essence of each of them, and how they change as a result of the influence of one on another. For example, the purpose of teaching determines its content, and the level of mastery affects the choice of teaching methods, etc.

The structure of the pedagogical process is the sum of its components that correspond to the main goals of the pedagogical technology. As a result, its structure includes:

- Purposeful- setting educational goals;
- Meaningful- development of teaching-education content;
- Active- procedures for teaching and educating process participants and interaction;
- Evaluating and analyzing the effectiveness of assessment+resultative, teaching-education.

The pedagogical activity is also built according to the structure of the educational process: the goals, content, methods and types of activity are developed and the results are analyzed. Determination of educational goals requires pedagogical determination (diagnosis) - study of the state of the educational process, first of all, students' learning, as well as other conditions of the process. It gives an opportunity to draw a conclusion about the interaction and sequence of the stages of the educational process: identification (diagnosis) — design — implementation — identification (diagnosis) of a new level of educational interaction.

In conclusion, it should be said that the relevance of innovative technology is explained by several factors. If we look at the principles of processing, transformation, distribution and use of innovative technology from the point of view of science - informatics, which studies its laws, we can compare voluntary pedagogic technology to innovative technologies, because in it the source (pedagogue) and information there is a receiver (learner). The use of new innovative technologies in the educational process has fundamentally changed the evaluation system, which until recently was measured only by the ability of teachers to deliver information to students.

Today, the knowledge of a teacher is determined not only by his communication skills, but also by his ability to use the computer as a source of information. From this point of view, the formation of analytical, projective and prognostic abilities of the teacher aimed at evaluating the effectiveness of the application in the educational process is very important. The use of modern innovative technology and pedagogical technologies in education develops independent thinking, curiosity, manners, creativity, communication and aesthetic abilities.

In our opinion, the effectiveness of the management of innovative processes in the educational system and the quality of training of specialists in educational institutions depends on the conditions for the development and implementation of pedagogical innovations, and their consistent application with traditional methods of education.

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STIGMATIZATION OF ATTENTION DEFICIT HYPERACTIVITY DISORDER (ADHD) IN ADULTS

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ABSTRACT

A neurological-behavioral developmental condition called ADHD first manifests in childhood. characterized by signs including trouble focusing, hyperactivity, and poorly restrained impulsivity. From a neurological perspective, ADHD is viewed as a persistent, chronic syndrome for which there is no known treatment. It is said that children "grow" out of this affliction or come to terms with it as adults. On the other hand, it develops for certain people. However, when this syndrome is severe, it becomes a concern. Let's take an esoteric approach to understanding this illness. Any illness, especially one that affects one's capacity for self-control, is always the outcome of a transgression of some moral standards. In the case of ADHD, the main mental principles and abilities in which there is a disorder and, accordingly, punishment. This article provides feedback and feedback on stigmatization of Attention Deficit Hyperactivity Disorder (ADHD) in adults.

KEYWORDS: *ADHD, hyperactivity, adults, children, stigmatization, Attention Deficit Disorder, diagnosis, treatment.*

INTRODUCTION

That he struggles with these attributes as a youngster (as his soul). the issues he brought with him from a previous life. Additionally, since this spirit is represented by a specific family, it stands to reason that this family may also have amassed sins related to the application of these principles. Ignorance of one's own acts and their results, as well as a lack of control, are examples of self-expression and manifestation for one's own destiny. Being unable to regulate your emotions can lead to tantrum assaults, rage and resentment, and in this case, violence to both yourself and others. Total inability to regulate your emotions. In actuality, a disabled or non-working. Will is about investing in self-control and self-control rather than regulating attention.

The most extreme degree of ADHD, as punishment, is probably given to the soul (a new person) on time. Since the past life was another person, a person committed a serious offense and caused serious harm to other people: murder with anger, negative decisions that destroy a person's fate, made in a state of hysteria and depression, etc. The bottom line is that a person absolutely does not protect himself from what he lives and gives him 100% control over himself. This is called obvious irresponsibility. When anger, anger, anger, resentment are born in a person - a person does nothing with this negative, does not try to control himself, control emotions, remove the

negative, but, on the contrary, completely surrenders to him and allows himself to be eliminated. Of course, when collecting critical mass such negative, a person, as a rule, loses control of himself, and then runs the risk of being in a psychiatric hospital.

Adults with ADHD frequently exhibit inattentiveness, hyperactivity, and impulsivity, which causes issues in their professional or personal relationships. For instance, a person with ADHD could find it challenging to perform their job because they have trouble focusing and maintaining order. Due to their irrational behavior and hostility, they could experience relationship issues. When compared to youngsters, adult ADHD symptoms might be considerably more modest. Many adults with ADHD don't even realize they have the condition. And in girls and women, ADHD is frequently disregarded. Typical adult ADHD signs include:

1. bad attention
2. easily distracted
3. confusion
4. bad time management
5. hyperactivity
6. forgetfulness
7. impulsivity
8. emotional problems
9. poor self-esteem
10. low motivation
11. anxiety
12. fatigue
13. relationship problems
14. substance use

The main test is a diagnostic conversation in which you will be asked standard questions. Your healthcare provider will also want to talk to close family members, ask you to fill out standard behavior requests, and take tests to rule out these conditions. ADHD can cause different symptoms in different people. If you think you have ADHD, it is important to see a qualified doctor to make the correct diagnosis. ADHD can ruin your life, but treatment can help you manage it successfully. As a rule, this is called "permanent" with a moving car or "Like on hooks" because the children are constantly in motion. They cannot sit quietly, constantly jump, and run, their hands touch something endlessly, shoot, break. Such children are very curious, but their curiosity is a momentary phenomenon, therefore, as a rule, they rarely catch the essence. Interest in hyperactive children is not peculiar; they do not ask questions "why", "why" at all.

Even when they do inquire, they fail to pay attention to the response. Despite being continuously moving, the child has lost some coordination, making him immobile, continually tossing things, frequently falling, and smashing toys. The bodies of hyperactive newborns are frequently irritated, bruised, and itchy, yet they do not draw any consequences from this and continue to scratch. Distraction, negligence, mood swings that are frequent, stubbornness, irritation, and

aggression are traits of the conduct. These loud kids frequently find themselves in the middle of situations. A restless child has trouble picking up new abilities and does not comprehend the activity. The self-esteem of hyperactive kids is frequently underrated. The child does not know how to relax during the day, but only calms down during sleep. Often during the day, such a child does not sleep even in infancy, but his night's sleep is very peaceful. Such children attract attention when they are in public places, because they touch, pull and do not listen to their parents all the time.

There are a variety of viewpoints on what causes children's hyperactivity. The most prevalent include biological (birth trauma, organic brain injury sustained by the fetus during pregnancy, and hereditary predisposition (hereditary)) (alcoholism of parents, microclimate in the family, living conditions, incorrect educational orientation). The child's hyperactivity shows up even when they are young preschoolers. Children who are overly busy at home are frequently compared to their siblings, peers, who have excellent learning skills and behavior, which has a significant negative impact on them. Lack of discipline, preoccupation, anxiety, emotional instability, and adaptability frequently irritate parents. Hyperactive children cannot take a responsible approach to various tasks and help their parents. At the same time, punishments and comments do not give appropriate results. Over time, the situation only gets worse, especially when the child goes to school. Difficulties immediately arise in the development of the school curriculum, therefore, self-doubt, disagreements in relations with peers and teachers, violations in the child's behavior.

The child frequently struggles with attention in school. Despite the above, tests show that hyperactive children have cerebral development, but it is highly challenging for them to focus and organize their work because when playing games with friends, the rules are sometimes broken and disputes with other players ensue. An extremely hyperactive child with a slow attention span won't be able to complete the task; he won't be able to concentrate and pay attention to repetitive acts that don't produce immediate satisfaction, frequently switching from one activity to another. Hyperactivity declines or fades entirely in adolescence, although attention deficit disorder typically persists until puberty.

Interaction of parents with hyperactive children. The main manifestations of hyperactivity are active attention deficit, impulsivity and increased motor activity. The causes of this syndrome have not yet been fully identified. In the behavior of the child, this syndrome is manifested by high excitability, restlessness, disunity, lack of restrictive principles, feelings of guilt and anxiety. Sometimes they are told about such children "without brakes". In the future, hyperactivity, if not detected in time, will lead to school failure; lack of ability to behave, therefore, special attention should be paid to young children with symptoms of this syndrome. But only a doctor has the right to diagnose hyperactivity. Depending on the characteristics of the child, the doctor may recommend a balanced diet or vitamin therapy or medication. But only medical care cannot adapt the child to environmental conditions, instilling social skills in him. Therefore, an integrated approach is necessary when working with a hyperactive child.

When working with hyperactive youngsters, Oclender advises employing two key strategies: releasing stress and pursuing the child's interests. Drawing lessons using clay, grain, sand, water, and fingers helps children decompress. Adults can also engage a child's interest by recognizing what that interest is currently and pursuing it. For instance, if a youngster approaches a window with an adult, the adult will try to determine what the child's gaze paused on and will attempt to draw the child's attention to this item while describing the child's characteristics.

In Conclusion, the main mistakes of hyperactive children and adults are: lack of emotional attention, exchange with medical care; lack of firmness and control in education, the impossibility of teaching children to anger management skills. If an emotional connection is established between an adult and a child, a hyperactive child will be more hyperactive. "When such children are noticed, they listen to them and begin to feel that they are being taken seriously, they are somehow able to minimize the symptoms of hyperactivity". Corrective work with such children can be carried out as part of play therapy. But hyperactive children do not always understand the boundaries of what is allowed, so special attention should be paid to the restrictions and prohibitions introduced in the process of reading with the child. They must be done calmly, but at the same time confidently, do not forget to provide the child with alternative ways to satisfy his needs.

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THE TEACHINGS OF AMIR TEMUR ABOUT JUSTICE AND ITS CONSEQUENCES IN THE XXI CENTURY

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ABSTRACT

Amir Temur was deeply committed to the fostering of friendship and peace among peoples, as well as the creation of mutually beneficial cooperation six centuries ago. Sahibiron builds bridges of trust between the nations of Europe and Asia and establishes cooperation with many nations, including China, India, France, Spain, and England. Sahibiron recognizes that this is a crucial factor in ensuring the prosperous future of the kingdom of works. This article examines Amir Temur's teachings on justice and their relevance in the twenty-first century.

KEYWORDS: *Justice, Doctrine, Amir Temur, Statesman, European Countries, Development.*

INTRODUCTION

Amir Temur's youth is largely unknown, but according to some sources, he studied the disciplines of medicine, mathematics, catastrophe, architecture, and the history of his time while also writing letters. The Great Arab Philosopher Ibn Khaldun Jahongir, who had the privilege of speaking with Amir Temur, remarks that Temur had a thorough understanding of the religious, philosophical, and secular knowledge of the Turkic, Arab, and Persian peoples. Movarounnahr was occupied by the Mongols when Amir Temur entered the political scene. Genghis Khan and Botukhon had given Movarounnahr to his second son Chigatoy Khan as a suitor, and they had destroyed the towns and villages they had taken over. The water structures had also been destroyed or rendered useless.

Amir Temur, in turn, maintains constant diplomatic relations with almost all the major states of that time and their rulers. He sends ambassadors to different countries, and also received foreign ambassadors who were sent to him. Numerous historical and scientific works, which are thoroughly described in detail about the sending of ambassadors to the palace of Charles VI, The Ruler of France, in his place, the reception of French ambassadors in his capital Samarkand, clearly confirm this opinion. One of the distinctive aspects of Amir Temur's diplomacy - he adhered to the aesthetics of Eastern diplomacy in all his appeals, even in his names, written in the form of strict demand. Even the names of some rulers of the country, written in a rough form, in some cases with anger, can be found out by historical letters inherited from those times that Amir Temur always responded with culture and decency, clearly expressing his opinion. In a letter from Amir Temur to Charles VI, King of France, "I declare Hello and peace!our word is clearly confirmed by the fact that the words are written.

It wouldn't be an exaggeration to suggest that the great statesman Amir Timur is one of these individuals, who has an important position in the history of the Central Asian peoples and even in the history of the entire world. In accordance with the unity of the Central Asian peoples under a single birth, Amir Temur made his imprint on history's crown jewels as a capable commander and innovative individual. During his rule, Samarkand, which became the epicenter of culture and art, attracted the greatest scientists and intellectuals of the world, as well as the best architects and artisans. The world is still in awe of some of the architecture that the sahibkiran produced with their great level of craftsmanship.

The glorious life path of Amir Temur has attracted the attention of Oriental scientists in many countries of the world even today, and in some European Chronicles he was even written as "the savior of Europe". We are always interested in conducting joint scientific research with our Uzbek colleagues on the study of the history of entrepreneurship. This, in turn, sets the stage for the discovery of new sources of history, of course. Today, Uzbekistan is widely establishing mutually beneficial relations with many countries on Earth in various fields, consistently and persistently moving towards strengthening international security and stability, developing all forms of cooperation. On this path, we are undoubtedly accompanied by the heritage of the great ancestors, in its place, the Amir Temur.

Shavkat Mirziyoyev, the head of state, said that "we should pay special attention to strengthening national pride and pride in the minds of young people, the invaluable heritage of our great scholars and writers, dear Saints, the courage of our invincible commanders and figures" in his address to the parliament on December 28, 2018. Of course, it was not spoken in vain. After all, the more our people, particularly our young people who are the country's future, learn about the history of their great forefathers and incorporate that knowledge into their daily lives and activities, the more pride they will have in their country and the more they will love it. In carrying out these noble deeds, among the many great figures in the history of our people, it is also important to study the value of Sahibkiran Amir Temur socio-political and spiritual importance. It is known that both his contemporaries and politicians of the later period expressed their views on what kind of person and statesman Amir Temur was, as well as his socio-political views, reforms carried out in the direction of the development of the kingdom.

Now we have found that it is necessary to get acquainted with the analysis of these points. Muarrih Hafizi Abru, a contemporary of Amir Temur, wrote: "in Humayun and Saudat ayyom of His Highness Amir Temur, Movarounnahr became the capital of the countries of the Earth. Olimu fuzalos, engineers and craftsmen from different parts of the world flowed here and began to live and work." It should be noted that from time immemorial, olimu lived in the same direction, where the fuzalos and artisan people (creative and creative people) had favorable conditions for creativity. We mean that he created and built in the lands, where he was a just state administrator, where peace and tranquility reigned. Because, where there is war, oppression, ignorance, neither creativity nor creativity.

Additionally, in contrast to past eras, the state of Amir Temur takes into account the rights and interests of all classes and establishes the essential social context for their existence. Each group has rights, duties, and obligations that are protected by a specific legislation, whether it be a scientist, a Naqqash, or a poet. They received financial encouragement from the kingdom's treasury. Engineers and artisans from all over the world started to come here because the state of Amir Timur, specifically Samarkand, its capital, olimu fuzalos, now had all the material and home conditions necessary for creative individuals to live and produce there.

The people who are building a democratic legal state today want to know about the emergence and development of views and views on the legal state in the history of our Motherland, its legal sources, secular law and legislative issues, of course. From this point of view, historical and legal research of Timur's structures acquires special relevance. After all, our heritage of the past, its rich statehood and legal foundations, in particular, the fair principles applied in the field of state and law during the reign of Amir Timur, today also serve our independence and help in the formation of a high political, moral and legal culture of the individual. The main historical sources covering the life and work of Amir Temur are benihoya numerous and diverse, which testifies to its name, its role in world history is immeasurable and incredible popularity.

A number of our scientists have written publications that discuss the scientific analysis of research done both domestically and overseas that was focused on the foundation of the Temurid state and the difficulties surrounding Amir Temur. The scientific community has been interested in "Temur's constructions" for 600 years. The Movarounnahr people, who had been abandoned as a result of Yov's complications, were seeking a spiritual foundation that would enable them to engage in the fight for freedom while turning the dream of independence they had been holding in their hearts into a potent force and movement. The land, which raised the desire and will of the turanians for masculinity, became, first of all, the famous ancestral patriotism, and then the religion of Islam and the four great sects who were born in this land. Futuvat (javonmardlik, tapardlik), who was at the stage of formation on the eve of the Mongol invasion, achieved a spiritual victory over the enemy, which literally descended from him, by purifying the people's faith under the influence of representatives of the yassavia, Hojagon (later Naqshbandiya) and Kubraviya sects.

If we describe in more detail the system of socio-political principles of Timur, the following picture is formed: Amir Trmur understood the economy as the foundation of any kingdom. "The state and the kingdom - he argues, Temur is alive in his "trappings", with three things - property, treasure and army." With this, Timur emphasizes that for the survival and social development of the state, first of all, it is necessary to have economic opportunities. According to the views of Amir Temur, each country, based on its different economic capabilities, should "have full information about all regions and take into account their economic characteristics." Amir Temur paid great attention to land ownership, which was the main means of production, and kept the procedures of State, endowment, private land ownership in the administration of each province, and tried to change the amount of land area, the ownership of which was provided for by the state interest. Temur, referring to the creative activity of Labor, understood it as a social value. Amir Temur paid great attention to financial issues in the system of economic principles. Because Finance was considered the economic support of the state in the eyes of Timur.

In conclusion, Amir Temur's youth is largely unknown, but according to some sources, he studied the disciplines of medicine, mathematics, catastrophe, architecture, and the history of his time while also writing letters. The Great Arab Philosopher Ibn Khaldun Jahongir, who had the privilege of speaking with Amir Timur, says that Amir Timur had a thorough understanding of the religious, philosophical, and secular knowledge of the Turkic, Arab, and Persian peoples. Movarounnahr was occupied by the Mongols when Amir Temur entered the political scene. Genghis Khan and Botukhon had given Movarounnahr to his second son Chagatoy Khan as a suitor, and they had destroyed the towns and villages they had taken over. The water structures had also been destroyed or rendered useless.

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UNIQUE FEATURES OF RAISING SCHOOL-AGED CHILDREN IN A FAMILY ENVIRONMENT

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ABSTRACT

It is important to know and take into account the characteristics of different periods of child development in order to properly approach the education of children and to successfully complete it. Because the growth, development, and mental development of the child's organism are different in different periods of life. Education of school-age children in a family environment has its own importance, which affects the psychology of child education. In this article, the improvement of pedagogical and psychological literacy of parents in the preparation of preschool children for school education in the family the methodology is discussed.

KEYWORDS: *School Aged Children, Family, Psychology, Education, Behavior, Mental Health, Communication, Bringing Up.*

INTRODUCTION

Changes in our social life, independence, the celebration of democracy in our republic, striving for a legal state structure require studying the concepts and scientific materials of psychology and using them in life. One of the branches of psychology is child psychology. Child psychology is a science that studies the psychological development of a child from birth to school age and the composition of personal psychological characteristics. A quality school-age environment is a welcoming, dynamic place full of action and rich in resources and learning opportunities. Go beyond tangible physical components to consider how people, policies and practices make children feel in the environment. Although a child as a person looks like an adult, the content of his mental processes and personal psychological characteristics is significantly different from that of an adult. In order to correctly assess the qualities of a person, it is necessary to observe him in the course of various relationships. Therefore, in order to correctly solve the task of developing a person, it is necessary to know well the factors affecting his behavior, personality characteristics. In order for education to have an effective effect on the child, it is equally important to develop and develop as a person, to develop as a person, to develop into a person (biological factor), social environment (the conditions in which the child lives), as well as education that is carried out according to the purpose. Advances in determining the impact of these factors and it is based on the teachings of pedagogues, psychologists and philosophers. In philosophy, the individual is considered as a complex reality in the social life that is connected with society. They believe that the spiritual wealth of an individual depends on his relationships. In fact, a person develops and matures under the influence of social work. Man

creates circumstances and circumstances create man. This, in turn, shows human activity. After all, a person is a product of a certain social situation. Society can realize or burden certain possibilities of personal development. Of the person social environment also affects its formation. The influence of the social environment on the formation of the personality takes place on the basis of education. Because, first of all, the knowledge and information that could not be given due to the influence of education are acquired, skills and qualifications related to work and technical activities are formed. Secondly, due to education, all the shortcomings are eliminated and the personality matures. Thirdly, the negative impact of the environment can be reduced with the help of education. Fourthly, education sets a goal for the future. So, education and development affect each other, such education is continuous and continuous. One of the important aspects of the subject of child psychology is to study the conditions of manifestation, development and improvement of mental processes such as intuition, perception, attention, memory, speech, thinking, emotion, imagination and will in children of different ages. Child psychology is an in-depth analysis of the child's personal psychological characteristics. Children's psychology is interested in the factors that actively influence the development of children's personality. It is known that the child's personality and his psychological characteristics are formed not as a result of the irregular influence of some random factors, but as a result of the legal influence of a certain concrete factor. Children's psychology is engaged in revealing and proving these important legally influencing factors. Child psychology studies important scientific skills, such as the composition of children's personality and personal psychological conditions, and reveals the conditions for raising new types of people in our country. Child psychology relies on philosophy to study its complex subject. It is known that thing in nature and society both study the most general conditions of the development of phenomena and prove the dependence of the human mind on social life. Studying the problem of psychological development in children is of great importance for philosophy. It is known that while enumerating the fields of knowledge necessary for the composition of the theory of knowledge and dialectics, he indicated three fields of psychology: "history of mental development of children, history of mental development of animals, history of language, psychology, and physiology of sense organs". Therefore, child psychology helps the further development of philosophy by studying the history and circumstances of the development of children's psyche. In studying the subject of child psychology, it is based on the achievements of general psychology in terms of the human psyche. For example, it directly uses the teachings of general psychology on mental processes, psychological states, human personality and its activity. In turn, the general mental state is also based on the achievements of child psychology. Children's psychology also makes extensive use of the achievements made by the sciences of anatomy and physiology. It uses the information of children's psychology, especially children's nervous system and higher nervous activity. Normal development and normal functioning of the children's nervous system are important conditions for the development of the child's psyche. Therefore, psychologists should be directly familiar with the issues of the child's nervous system development. In the family, it is very important to know child psychology in parenting and child psychology, and child psychology is closely related to child hygiene, pediatrics, which studies children's diseases, and children's technology. This science allows children's psychologists to gain a deep understanding of the normal development of children's mental development and to identify the causes of deviations in normal development. Child psychology, in turn, helps doctors to better understand child psychology while clarifying the normal mental development of children. Sometimes the safe, responsive, and nurturing environments are an important part of

supporting the learning and development of infants, toddlers, and preschoolers. Such environments also help to prevent challenging behaviors and serve as a core component of interventions for infants and young children with identified disabilities. School-age children most often have smooth and strong motor skills. However, their coordination (especially eye-hand), endurance, balance, and physical abilities vary.

Child psychology has widely used (a number of) children's literature, especially autobiographical works, to study the formation of a child's personality and personal psychological characteristics. Thus, child psychology uses the achievements of a number of disciplines to study the complex mental processes and personal psychological characteristics of children and helps them. Indeed, the primary mechanisms that are thought to link family structure experiences to child development are economic resources, parental time and attention, and family conflict and stress.

It is known that each science has its own subject and tasks, and a number of methods aimed at its study and investigation. The method is derived from the Latin word, and it is a set of practical or theoretical knowledge methods and actions aimed at solving concrete problems. If we consider any separate science, then the method is a collection of methods of checking, studying and explaining the subject of this science. An educator or examining psychologist systematically observes various activities of children in natural conditions. Characteristic moments of children's behavior and behavior are recorded. Each observation should have a specific purpose. In other words, the teacher should determine in advance what he is going to observe about the children's behavior or behavior. For example, it is possible to start observing the stability of children's attention or their analytical abilities related to thought processes. It should not be forgotten that while the observation is carried out in natural conditions, the children should not necessarily know that they are being observed. It is recommended that the child be monitored by the parent who has been beaten by the child. Children learn from the teacher, they can easily show their behavior in natural conditions. If the observation is carried out by a stranger in front of the children, the naturalness of the children's behavior is disturbed. If an outsider has to observe their behavior and actions, covert observation methods should be used at that time. In this case, the observer watches from a place where the children cannot see. When the method of observation is used in child psychology, it is possible to record moments such as the manifestation and duration of various mental processes of children in various home activities, didactic activities and creative activities. From this, children of different ages are compared to each other, and the development of their mental processes is studied. The method of observation is continuous and when this activity is selected from time to time, all their characters and behaviors are studied comprehensively during their daily activities. After continuous observation for several days or several months, the collected data is analyzed and psychological characteristics of the child are observed. When selectively observed from time to time, not all behavior and characters of the child, but only certain actions, that is, attention or memory, or, if not, aspects connected with speech, are studied. A separate type of observation method in child psychology is to systematically study the development of children by making diaries. Diaries of children's mental development have only recently become official.

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METHODS AND THEIR IMPORTANCE IN THE FIELD OF CHEMISTRY TRAINING

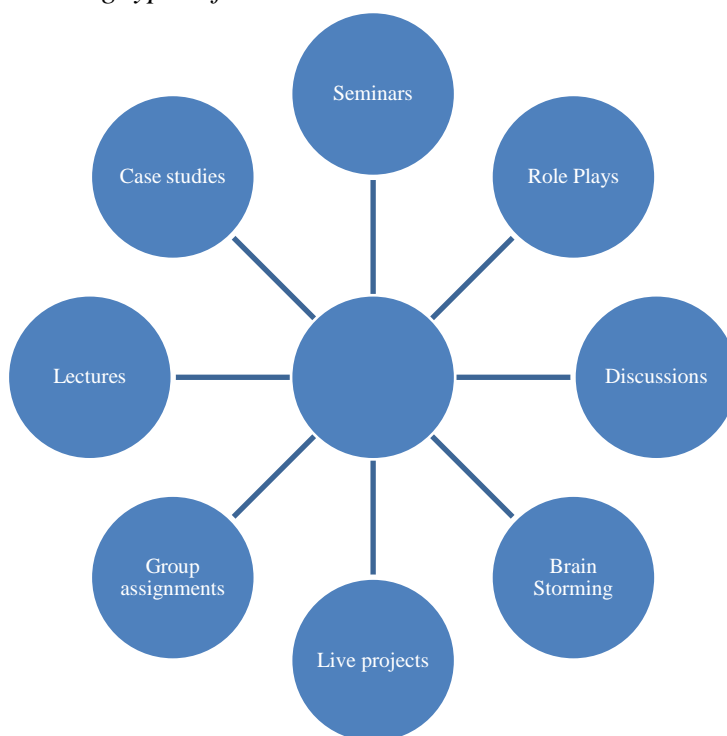
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ABSTRACT

Currently, when there are wide opportunities in the field of education, the education of students should become one of the main goals of the mentor. Therefore, the comprehensive education of future teachers is of great importance. The following should be taken into account when improving chemistry teaching methods. The methodology of teaching chemistry should be improved by the following types of classes.



"Summarization" (Rezyume) method

KEYWORDS: *Summarization, Comprehensive Education, Information, Strengthens.*

INTRODUCTION

This method is aimed at studying complex, diverse, as far as possible, problematic topics. The essence of the method lies in the fact that at the same time the same information is provided on various sectors of the topic, each of which is discussed in separate aspects. The method of “Summarization” can be used to strengthen, analyze and compare knowledge on the topic in the form of work in individual and double groups, subgroups.

Introducing the «Summation» method to chemistry

Biological significance of halogens							
Fluorine		Chlorine		Bromine		Iodine	
Positive	Negative	Positive	Negative	Positive	Negative	Positive	Negative
Conclusion							

Categorization Table

Assign to groups. Name the isolated acids and divide them into categories.

Acids	Monobasic	Bibasic	Tripartite	Without oxygen	Oxygenated
HNO ₂					
H ₃ PO ₄					
H ₂ SO ₄					
H ₂ SO ₃					
H ₂ CO ₃					
H ₂ S					
H ₃ BO ₃					
HF					
H ₃ AsO ₃					
HCl					
H ₃ AsO ₄					
HNO ₃					

Term Chain Method

Thanks to this method, you can check how much readers have mastered the basic concepts and terms of topics. The recipients of education will develop skills of resourcefulness, efficiency and independent thinking.

- Questions 1. What is Anion? - Anion charged ion
2. What is ion? - Ion charged particle
3. What is a particle? - An electron, a neutron, a proton are particles that form atoms.
4. How is the atom created? - The atom is a positively charged nucleus and a magnetically charged electron moving around it.
5. What happens if the atoms come together? - 2 or 3 atoms are combined and form a molecule.

6. What is a molecule? - The smallest part of the molecule that retains the properties of the substance.
7. What are the most important classes of complex substances? - The most important classes of complex substances are oxides, acids, bases, salts.
8. What ions are formed during the dissociation of salts? Upon dissociation, the salts are separated into a cation and an anion.

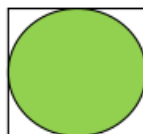
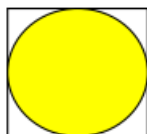
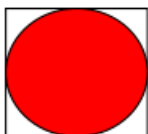
Solve the Puzzle.

Solving puzzles for students after the topics teaches them to think creatively and independently. "The most, the most, the most..." puzzle.

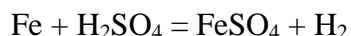
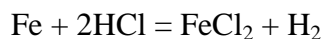
-	the heaviest metal
-	the most powerful metal
-	the most plastic metal
-	the most expensive metal
-	the lightest metal
-	the most common metal on earth
-	the most easily liquefied metal
-	the hardest metal

The game "Chemistry on Svetaphors."

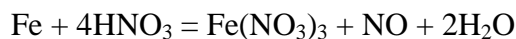
This game usually creates a test question. 3 answers are written. The names of the answers are set to red, yellow, green cells. Specifies the response cell, which students call "tug." (Everything the teacher knows "will write the answers to a single-color cell, let's just say, a green cell.) Then, without reading the test question, the answer, the teacher will be able to quickly and closed evaluate students.

**Keys Task:****Description of Case**

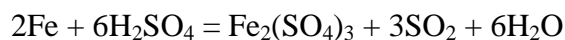
We know that hydrogen is displaced from iron acids:



Nitrate from iron forms NH_4NO_3 with acid NO, NO_2 , N_2 , N_2O or highly liquefied.



When boiled with concentrated sulfuric acid, the formation of SO_2 is observed:



100% concentrated sulfuric acid passivates iron. High-concentration nitrate acid also passivates iron.

Problematic Issues:

1. Why is no hydrogen released when exposed to iron nitrate acid?
2. Why do different nitric compounds differ when iron is applied to nitrate acid?
3. Why does 100% concentrated sulfuric acid passivate iron?

In conclusion, the rational use of different types of lessons and different methods in the process of learning chemistry positively affects the effectiveness of learning. This, in turn, will lead to the future generation becoming educated, wise, thinking.

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