

**ISSN (Online) : 2278 - 4853**

# **Asian Journal of Multidimensional Research**

**AJMR**



***Published by :***  
***www.tarj.in***

**AJMR**

ISSN (online) : 2278-4853

Editor-in-Chief : Dr. Esha Jain

Impact Factor : SJIF 2022= 8.179  
Frequency : Monthly  
Country : India  
Language : English  
Start Year : 2012

Published by : [www.tarj.in](http://www.tarj.in)

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

E-mail id: [tarjjournals@gmail.com](mailto:tarjjournals@gmail.com)

### **VISION**

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

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**RECORDING OF ECONOMIC RIGHTS AND FREEDOMS  
IN “AL-HIDOYA”  
Botirov Bobirmirzo\***

\*Doctoral Student of ICESCO,  
Department of Islamic Studies and Civilization,  
International Islamic Academy of Uzbekistan,  
Tashkent, UZBEKISTAN  
Email id: b.botirov@gmail.com

**DOI: 10.5958/2278-4853.2022.00201.4**

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**ABSTRACT**

*In this article, the provision of human rights in today's civil society should become one of the urgent tasks of the international community and states, as well as the right to protect the right to life, honor and dignity of people, the right to personal freedom and inviolability, the right to protection from encroachment, the right to choose a free profession, freedom, a number of legal mechanisms and structures have been developed that reflect social rights and a number of other rights.*

*It is conspicuous that the issues of social protection in Islamic law and its sources have been determined in an orderly manner. In particular, the focus on financial prayer (Zakat(ordained financial prayer), pension and charity) in Al-Hidoya, family and child support, bequest, and other issues is directly on social rights.*

**KEYWORDS:** *Islamic Law, “Al-Hidoya”, Personal Law, Sharia, Jizya, Marriage, Testimony, Economic Law, Zakat, Social Law.*

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**INTRODUCTION**

The provision of economic rights and freedoms is considered one of the problems facing the world community today. This is because the existence of various economic opportunities around the world, the limitation of economic resources, the course of progress at different stages, the differences in labor laws and the distribution of the labor force make money on the full provision of economic rights and freedoms. The turl system and authorities in the history of the world have taken different paths in their economic policies. Each of them learned from history to make their policy correct and perfect.

The basis of Islamic law is also issues of circulation. The issue of dealing between humans and societies is directly related to economics. Modern economic rights are composed of rights such as Labor, ownership of property, Burhoniddin Marginaniy's work al-Hidoya also describes the direct economic rights and freedoms in such sections as –companyll, –foundationll, –tradell, –armistice ll, –Hiball (gift), –rentsll, –Mukotabll, –shuf'a ll (purchase privilege), –Muzorall.

Through these rules, issues of Labor Relations and mutual economic relations were regulated. According to Islamic doctrine, the property of the servant is protected by Sharia law. Because one of the five purposes of Sharia is the protection of property belonging to man. Therefore, it is forbidden to steal, assimilate or harm other people's property. Punishment for such work is

established. It is also prescribed to take an eye on another's goods, to avoid envy and *Gina*. The sin of these works was regarded as a disease of **the kabira**(the most severe sin) and **the soul**.

The teachings of Islam again did not dissuade a person from becoming an owner. Only the mole he was finding and its consumption required it to be correct. Also, people whose property has reached a certain account were assigned the task of performing such financial actions as **zakat**, **ushr**(the type of tax charged at the expense of one tenth of income.), **hiroj**(collected in the volume of 1/4, 1/3 or 1/2 of the crop, depending on the quality of the Earth and the method of watering), **Hajj**(means –to attend a journey, which connotes both the outward act of a journey and the inward act of intentions). Islamic doctrine ordered people to earn honestly. The messengers also inherited the life of their labors as an example for their community. It is also established that a person will be paid for his honest work.

The issue of partnership is also considered one of the rights to own property. In the section –about partnership by Margilani Al-Hidoya, it is noted that companies belong to property and contract.

The ownership of the property in the company is evenly distributed between the direct partners. Without the permission of one, the other cannot dispose of the property. Because such a company increases to Amla On the basis of the consent of both parties in the possession and disposal of property.

And in a partnership based on an agreement (agreement), partnerships occur in certain things. One of the partners will have the right to dispose of the property without the consent of the other. One of the partners will have the right to dispose of the property without the consent of the other.

Partnership in ownership has become the basis of modern trade and production. Large companies are bringing together small producers on the basis of mutual partnership, pursuing a path of development and expansion. Under these conditions, the wide introduction of the partnership in Islamic law and related issues into trade issues will lead to excellent results. Because most of the most productive companies today operate on a cross-partnership basis.

One of the economic rights is the right to trade. The basis of World life is built on trade and mutual took-gave circulation. In Islamic law, too, Allah has made trade lawful. In Margilani's Al-Hidoya, there are about ten chapters and chapters covering trade and issues with it. In it, it is emphasized that it is permissible to say the words I took and sold in the verb of the past tense, in the middle of which a trade agreement appears. It is also allowed to trade nasiya( to give money later). The recipient is also given the choice to review the goods and get it checked. If the goods sold are not acceptable to the buyer, the right to return is also established. Trade and related issues, their judgments, solutions corresponding to relations in different cases are expressed in the work. The main thing is that when determining the norms of the right to trade, the rights of the seller and the buyer are taken into account equally. For example, if the buyer returned the goods he received, if he damaged it, he compensated for the damage. If not, the seller has received or exchanged the goods back.

The buyer is also given the right to see the goods. For instance, paid without seeing something. The discretion to take or return it after viewing is given to the buyer.

Also, in the event of a fault or defect in the item purchased, the buyer had the right to return the goods and withdraw his money or compensate for the damage. If one of the parties wants to terminate the trade (contract), it will be permissible to accept it. Returns the first issued funds. It

is impossible to withdraw or demand more or less funds. Only returned the funds given in the middle. If the funds issued were valid, this will not affect the termination of the contract. But if what has been traded has died, it will be Monetary to cancel the trade. But if some part of the traded goods is destroyed and there is some part, it is possible to cancel the trade with the rest of the same.

Marginani quotes about –Murabaha and Tavliall in the –Tradell section of –al-Hidoyall. Murobaha-this is the sale by putting the profits on the goods he bought. And tavlia is considered to sell the goods she bought without putting a profit on it. It is permissible when the right to trade is equal to the goods you sell. But if it does not have a unique resemblance, then –Murabaha and Tavliall will not be permissible. It is also permissible for traders to sell goods by saying the price they received. A sinner will be if he sells it, saying that he received it for a false price. Murabaha and tavlia will not be permissible in this case. Someone else sold the property of another without his permission. In this case, the original owner of the property is given discretion. if he wants, accepts the trade; or if he wants, cancels it. Such trade is called –Fuzulill. Marginani has allocated a separate season about this in his book. This is also one of the property rights in the trade.

One of the rights to trade Salam is conspicuous in the matter of trade. Salam ("Salam "means in the dictionary such meanings as" surrender"," give" and in Sharia, it is said to give in advance the value of the goods that have been honoured.). Salami sales is said to buy the dressing before it is ripe. In order for Salami sales to be permissible to trade in this case, the sort and quantity of dressing will need to be clearly defined. But Salami sales in animals is not permissible. Marginani cites this in the chapter on –Salami salesll. But Imam Shafei said that Salami sales in animals is permissible. Abu Hanifa has stated that there must be the following seven conditions for Salami sales to be permissible: 1) The gender is known; 2) The Grade is known; 3) The quality is known; 4) The quantity is known; 5) The term is known; 6) To know the total amount of the goods determined by the quantity, and 7) To determine where to get the goods to be transported or where to deliver them. Then Salami sales will be permissible. And the possibility of using this right arises.

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## IMPORTANT EVENTS DURING THE TIME OF ALI (RA)

**Raxmatov Abbosbek Tolibjonugli\***

\*Researcher,  
International Islamic academy of Uzbekistan  
Tashkent, UZBEKISTAN  
Email id: abbos2631@icloud.com

**DOI: 10.5958/2278-4853.2022.00202.6**

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### ABSTRACT

*After many Muslims chose Ali (r.a), there was a time when people had disagreements. Suspecting treachery, both armies rushed to their weapons. There was a fierce battle between the two. This was the second war as a result of the differences that existed and which the conspirators used for their own benefit.*

**KEYWORDS:** Ali (r.a), Talha, Zubayr, Battle of Jamal (camel), Battle of Siffin, Kufa, Hijri year, "Ziqor".

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### INTRODUCTION

Battle of Jamal (camel). The reason for this is that Aisha along with Talha, Zubair and many other Muslims marched to Basra after the election of Ali (r.a.) with the intention of pacifying the hearts of the people, resolving the situation and reforming the situation.

Aisha took this verse of Allah as evidence (Surah Nisa, verse 114).

However, the supporters of Ibn Saba - may God destroy them - gave the false impression to the governor of Basra appointed by Ali (RA) that "they are coming for war". He also prepared for it. The Sibians took advantage of this for their own purposes, and very cunningly ignited the fire of war between them. Their schemes became a disaster for themselves, and many of them died in this war. Praise be to God!

After hearing about this war, Ali (r.a.) arrived at "ZiQor" with his soldiers (army). He did not like to fight. A conversation and mutual understanding took place between the two armies, and they rested in peace for the night. However, the conspirators, fearing the agreement of both sides, stood up at dawn and split into two sides. Each began to attack the army on the opposite side. Suspecting treachery, both armies rushed to their weapons. There was a fierce battle between the two. The people of Saba reached their goal. They once again showed their hostility towards Muslims in this battle. as it decreased, they would force it to increase again. Both Ali (RA) and Aisha tried to stop the fight. Ali (r.a) said, "Refrain! Refrain!" he sent a messenger. No one listened. Aisha ordered Ka'b ibn Surni to raise the Qur'an and call people to it. Ibn Saba' - may God's curse be upon him - saw him and killed him.

They continued to prevent the cessation of hostilities, fanning the flames of war. Many were killed in both armies. When Ali (r.a.) saw the number of executions around the camel, he knew that the people would not hand over the camel with a single living person among them, so he shouted to his soldier, "Slaughter the camel." A man came from behind and slaughtered him. The camel falls to the ground with a thud on it. The people dispersed and the war stopped.

Ali (r.a) prepared everything that Aisha, the mother of the believers, would need - food, goods and various fabrics. Aisha wanted to travel to Makkah, Ali (r.a.) provided her with the necessary things and escorted her to the outskirts of Madinah. He ordered his children to follow him for a day's journey. Then his brother Muhammad ibn Abi Bakr took his sister to Makkah and returned to Madinah himself. It was at the beginning of the month of Rajab of the year 36 Hijri. Aisha stayed in Mecca until the Hajj season. Then he returned to Medina and lived there until his death (58).

Talha was killed in this battle. But Zubair left the battlefield after his mistake became clear.

But a bad guy killed him on the way. May Allah have mercy on Zubair and be pleased with him. His killer, Ibn Jurmuz, was a camel mounted on a camel. He came to Ali, Ali prophesied him with hell.

This was the second war as a result of the differences that existed and which the conspirators used for their own benefit. We have mentioned above that Mu'awiyah (RA) and the Companions who were with him in Syria did not pledge allegiance to Ali (RA) because of the uncertainty of Ali's pledge of allegiance, the condition of sedition and Madinah being under the rule of criminals.

Moreover, they were angry that Ali (r.a.) did not take revenge on the murderers of Uthman (r.a.). But Ali (r.a.) was angry that they disobeyed the leader and that they were the only ones who opposed him. He and his companions did not want two sultanates in an Islamic state. Ali (r.a.) decided to resolve this situation as much as possible through dialogue and mutual understanding, and if they did not work, by war. Each team was completely satisfied with its document. There were no cases of usurpation of power or makr and deception, as the rafizas used to spread lies about the Companions. Ali gathered an army to repel the conspiracy. May the disobedient return to the right path! Muawiya (RA) and those who were with him realized the truth and gathered strength to take revenge on the bloodthirsty killers of the martyred caliph. Moreover, most of these bloodthirsty people joined Ali's army. So both teams went to war.

Ali (r.a) marched in Dhul-Hijjah of 36 Hijri. He had about ninety thousand soldiers with him. Mu'awiyah's army camped in a plain called Siffin between Aleppo and Riqqa. Along with Muawiya (r.a) there was an army equal to the army of Ali (r.a).

Prior to this, since Ali (r.a.) entered Kufa, both communities wrote letters to each other for six months. This clearly shows that both of them hated fighting and were interested in reform. Mu'awiyah (r.a) recognized the virtue of Ali (r.a) and placed him above himself and often said this openly. This was his suspicion about Ali (RA). But he made Ali (r.a.) take revenge on the killers of Uthman (r.a.) in order for him to swear allegiance to the caliphate. The issue before Ali (ra) was a matter of religion and belief that did not allow the existence of two caliphs at the same time. The war began, but with Islamic manners: (do not kill the retreatant, do not kill the wounded, do not open their private parts, do not mutilate the dead. If you enter the dwellings of the people, do not loot, do not enter any yard naked, do not harm women, even if they humiliate your reputation and insult your leaders and righteous people. , because they are weak in their ego and strength.)

The important stages of the battle were as follows:

The battle began in the middle of Dhu al-Hijjah with skirmishes over a dispute over water under Muawiya (RA). But Muawiya (r.a) ordered his soldiers (do not block our brothers from the water).

At the beginning of 37 Hijri, in the month of Muharram, they returned to peace and sent letters to each other in the hope of reaching a solution. But the fact that each army was "right" prevented this from happening.

The battle flared up again with extraordinary intensity. Both armies came close to annihilating each other. Nevertheless, many of them met and talked at night.

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## THE ROLE OF INFORMATION AND COMMUNICATION TECHNOLOGIES IN INCREASING INNOVATIVE POTENTIAL AND ACTIVITY AMONG YOUNG PEOPLE

**Mirsaidov Mirabboskhan\***

\*Independent Researcher,  
Namangan State University  
Namangan, UZBEKISTAN  
Email id: m.mirsaidov@gmail.com

**DOI: 10.5958/2278-4853.2022.00203.8**

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### ABSTRACT

*The current stage of development is based on a complex organic connection of social and economic processes, as a result of which there is a growing need in society for creative, intellectually developed individuals. This article analyzes the role of national values in the formation of intellectual potential.*

**KEYWORDS:** *Potential, Intellectual Potential, Human Capital, Mentality, Spirituality, Values, Upbringing, Education, Culture, Cultural Heritage.*

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### INTRODUCTION

In the modern world, information and communication technologies and the Internet are rapidly developing. Mass media, as in other fields, cannot be imagined without them. Taking into account that the main part of their audience is young people, it becomes clear that the issues raised at the event are of urgent importance. Since the interests of the growing generation are inextricably linked with the global network, the number of Internet users will continue to increase day by day. In such conditions, it is important to be able to distinguish reliable information from information that has a harmful effect on the physical and spiritual development of a person.

In any society, information has always served as a mirror of the country's development, the main tool in the formation of people's consciousness, outlook and political level. This situation is more prevalent than ever, especially in today's rapidly changing globalization era. Therefore, it is impossible to imagine any sphere of everyday life without mass media.

developing countries, information is a national resource, and it is fully understood that its preservation, development and rational use is a task of state importance. Thus, at the current stage, it is aimed at the development of the information sector in society, and not only telecommunication means, but also the processes and relationships related to the creation, storage, work on and distribution of information (focused on business, being aware of the audience and scientific-educational news, etc.) a state policy covering the whole is being formed.

Information has always occupied an important place in the life of society and in the life of an individual. Information is a detailed report or information about an event, and means an official government announcement about an agreement or contract concluded as a result of negotiations

between countries. In international law, the news about agreements, contracts or other decisions made as a result of diplomatic negotiations between two or more countries is officially announced by two or more countries. Information about negotiations between two countries is usually called joint information. According to another interpretation, the name of some periodical publications (for example, information of the Academy of Sciences of the Republic of Uzbekistan, information of the State Test Center of the Republic of Uzbekistan, etc.) [1].

Information is a set of information about indicators, characteristics and conditions of environmental objects and events, regardless of its sources and form of presentation, it reflects the facts about a person, object, fact, event, event and processes [2].

Development of human capital in digitization activities in cooperation with the centers of large international enterprises, including. It is necessary to pay special attention to popularization of professions in the field of IT, improvement of institutional conditions for IT enterprises and reduction of administrative obstacles [3. – B.194.]. Taking into account the current global trends, the rapid use of ICT in all spheres of society, as well as the general development of digital technologies, will become the driving force for innovations and rapid entry and integration into the world economy for Uzbekistan. For this, measures are being implemented rapidly in the Republic, but high efficiency cannot be achieved in these processes without a preliminary scientific basis and scientific research.

Information technology is the total methods, devices, methods and processes used to collect, store, search, process and distribute information. The word technology is derived from two Greek words - technos (technt) - art, craft and logos (logos) - science, teaching.

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actors affecting the formation of innovative consciousness create a socio-economic relationship with several subjects.

First, an innovative person is a person who accepts, creates, implements and distributes innovations in his life.

The essence of the new approach to the teacher-disciple tradition in our national mentality can have a significant impact on the individual mind. It will be possible to achieve certain positive results by raising the social status of these traditions and creating their legal basis.

Secondly, innovative groups are creative groups consisting of several initiators, innovators, and implementers. Such a group is a small team that initiates innovations in society based on an innovative approach, implements them, and achieves certain positive results. It refers to the social consciousness of the group arising as a result of the intention-interaction within the group. The role of groups in mastering advanced trends and trends of innovation, legal, economic and social practices in this regard is of practical importance. From this point of view, it is necessary to take into account their mentors and creative groups to which they belong, together with personal awards, to encourage young people in the field of science. Another interesting side of the matter is that 26 of the Nobel Prizes in economics have been awarded to two-person creative teams, 17 to three-person teams, and 3 to three-person research groups. The composition of such a creative group is the core of creativity, creativity and innovation. They have new ideas, the ability to perform complex tasks, and form a certain "creative ethnos". [4. -S. 22.] Such research groups can have a direct impact on the formation of an innovative society by uniting individuals who have leadership qualities, who can respond to the modern needs of social life and who think



in a creative content with strong intellectual potential. They can bring great achievements to the team.

The innovative processes taking place on a global scale require the adaptation of the economic development strategy of each country to this direction. The concept of human capital clearly defines the role of human resources in the sustainable socio-economic development of the national economy and its effective functioning. At the same time, ensuring the stable development of the country's economy makes the labor market dependent on the reforms taking place at the international level. In fact, today we are moving on the path of innovative development aimed at the radical renewal of all spheres of state and social life. Based on the changes in this regard and the tasks set by the President, on January 12 of this year, the Cabinet of Ministers adopted a decision "On measures to create effective mechanisms for applying scientific and innovative development and technologies to production". improvement of state regulatory mechanisms, improvement of the innovation environment, improvement of the efficiency and quality of scientific research activities, creation of necessary conditions for obtaining competitive scientific and practical results in the domestic and foreign markets of scientific voluminous products.

"Innovation" has become one of the main words in our vocabulary today due to the modern technologies and knowledge that began to develop at the beginning of the reforms of New Uzbekistan. According to modern political and scientific approaches, youth is an important strategic resource of society. The reason is that the prospects of the country's sovereignty and its sustainable development, the moral improvement of society, and the effective organization of foreign and regional policy are related to the issues of increasing the knowledge of young people and being able to use their abilities and talents.

Development of innovative environment and popularization of new ideas

In-depth research of modern scientific approaches in the field is also considered one of the urgent issues. "European Journal of Futures Research", [6] "Triple Helix" journal, [7] "Journal of Targeting, Measurement and Analysis" ("Journal of Targeting , Measurement and Analysis for Marketing") [8] and the scientific significance of other similar studies is that they allow monitoring and analysis of trends in the international arena within the field. Innovation has existed since the dawn of mankind. "Our ancestors also changed or advanced the life of society, engaged in basic or specific innovations of the time they lived in. For example, the creation of iron casting technology in 1200 BC caused great changes in human history" [9]. It is worth noting that the discoveries and scientific hypotheses created by our ancestors during the Renaissance, which left an indelible mark on the history of our country, guarantee that Uzbekistan will make another significant contribution to world civilization in the future. That is why the task of filling the gap that has arisen on this front by comprehensively supporting the reforms implemented in our country is an urgent issue today.

Projects serving innovative development appear as ideas among young people and scientists with high scientific potential and deep thinking. The transformation of an idea into a final project and its implementation requires support.

It should also be noted that in our country, it is necessary to ensure that representatives of the younger generation get a full education, benefit from the necessary resources and literature, create opportunities for them based on the existing conditions, connect to the Internet in educational institutions operating in the republic's territories, and , the "Internet Q-Box" project

was developed in order to solve the existing problem of obtaining information, education and modern online textbooks and information.

Most of the projects implemented by "Youth Academy" are aimed at increasing the intellectual, scientific and creative potential of boys and girls in the regions, turning them into active leaders of the reforms being carried out in the society. For this purpose, according to the decision of the government, Youth Technoparks will be gradually established in each region of the republic. The activity of the innovative educational bus "Technobus" aimed at training young men and women living in remote areas in areas and directions important for the development of our country, was launched. A number of laboratory services have been established for project owners funded by the Ministry of Innovative Development to improve their development. In particular, young scientists conducting scientific experiments have the opportunity to use the "Aviation and space", "Unmanned flying device" (drone), "3D prototyping", "Information technologies", "Robotics", and "5G" educational and research laboratories.

Systematic involvement of young talents in the field of innovative entrepreneurship, creation of a unified system for talented young people to work in cooperation with businessmen and leading scientists, application of high technologies in the field of production and involvement of young people in scientific research, and creation of platforms for the implementation of scientific, technical and innovative projects a competition of "Startup" projects is being organized for the purpose.

It should be noted that intellectual education plays an important role in increasing the innovative potential of young people. It is known that intellectual education is a set of educational methods aimed at increasing mental potential, imparting knowledge and spiritual development of an individual. In this case, the systematic, purposeful indirect and direct influence of the teacher on the learner serves as a factor in the formation and development of intellectual potential.

The widespread spread of various harmful ideas and false values in society leads to the violation of the moral consciousness of young people. This is clearly visible in the example of negative information coming from the Internet and other mass media. Through mobile phones and social networks, various destructive ideas foreign to our mentality and obscene photo, audio and video materials that have a negative effect on the behavior of young people are spreading. Recently, there has been a wide spread of video materials promoting violence, indecency and obscenity.

To sum up, today in our country, in order to increase the innovative potential of young people, it is necessary to research modern international trends in the field, make effective use of information technologies and train political leaders of the front, organize electronic intellectual education, search for and discover innovators among young people, and promote innovations. , we believe that it is appropriate to establish a non-governmental, non-commercial television and radio channel that performs tasks such as the development of initiative among young people, the promotion of various modern discoveries, the creation of new ideas and their implementation. In today's world, the number of countries that are rapidly developing due to the introduction of innovative development models, the export of advanced ideas, "know-how" and "smart" technologies is increasing. We must admit that for a certain period of time, the work done in this direction in our country was not satisfactory. Therefore, from the first years of his tenure, the head of our state has been determined to solve the current problems in this direction.

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## HISTORICAL NECESSITY

**Ochilova Bakhti Muradovna\***

\*Professor,  
Doctor of Philosophy,  
Jizzakh State Pedagogical University  
Jizzakh, UZBEKISTAN  
Email id: ochilova@jspi.uz

**DOI: 10.5958/2278-4853.2022.00204.X**

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### ABSTRACT

*Jadidism was a political, social and cultural movement to get rid of the complexities of backwardness and colonialism. was an embodied system. But this system did not arise by itself. The important aspect of this movement was first of all the establishment of an autonomous government in Turkestan, the establishment of constitutional monarchy and parliament in Bukhara and Khiva, and then the establishment of a democratic republic system, as well as the protection of human rights. In the period of socio-political changes after the events of 1917 in Russia, the national societies that were active in Turkestan until 1916 began to set before themselves the political mission and the ideas of national liberation. The article analyzes the philosophical views of Turkestan Jadids.*

**KEYWORDS:** *Modernism, Enlightenment, National Independence, Awareness Of National Identity, Behbudi, Fitrat, "Usuli-Jadid", Social Development.*

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### INTRODUCTION

In the history of Uzbekistan, the activity of modernism, which was in motion until the end of the 19th century and the middle of the 20th century, is of great importance. Because Jadidism was the leading national awakening ideology of its time. According to scientists from Russia, Azerbaijan, Iran, USA, France, Japan, who conducted scientific researches on the phenomenon of Jadidism, its spiritual heritage, socio-philosophical views, Jadidism was an advanced doctrine that promoted the idea of national development. S. Agzamxo'jaev, S. Kasimov, N. Karimov, B. Kasimov, D. Alimova, D. Ziyoeva, Q. Rajabov, Sh. Turdiev, Sh. Azizov, S. Azizova, A. A. Jalolov, D.N. Uzbek historians, philosophers, literary scholars such as Radjabova, D. Amriddinova published works full of scientific conclusions on the historical, socio-philosophical nature of the modernist movement, enlightenment, national liberation, patriotism and humanistic ideas.

Who are Jadids? "People who try to reform the Muslim society by using modern means of communication and new forms of communication are called 'jadids'[1]. –Mullahs used to call newspaper readers "jadidchi". "Although the writers of the "advertisement" do not know that the people of Bukhara are completely backward in terms of commerce, ethics and science, art and craft, and life, others do. We don't have a conscious person who knows the rules and customs of their work as well as a Jew in commercial fields, educational madrasahs, and moral centers. We do not have a person who sees the world's scientific miracles, such as the telephone, telegraph,

and railways, and tries to steal their secrets. Even those who announce the infidelity of a community after coming out of our madrasahs cannot write correctly. There is probably not a single Muslim who creates this situation and is satisfied with it. Those who are looking for cures for our social ills are the "jadids." [2] .

## MATERIALS AND METHODS

The social roots of the modernist movement depend on the emergence of the national bourgeoisie and its pursuit of national liberation. This phenomenon arose in the 80s of the 19th century in connection with the renewal and reform ideas that were widespread in the Caucasus, Turkey and the Volga. Ismailbek Gasprinsky, the founder of Jadidism, in his work "Russian Muslimness", articles such as "Idea", "Teacher", "Language and Responsibility", "Labor and Development" highlighted the most important points of the phenomenon of Jadidism, i.e. enlightenment, "method-modern", national language, analyzed the national and national press and explained the tasks related to them.

The emergence of modernism in Turkestan was a historical necessity. This phenomenon is characterized by medieval backwardness and religious superstition, crisis and stagnation, mutual quarrels and local clan disputes, divided into small khanates, fragmented and backward Turkestan, which was drowned in the quagmire of backwardness, the colonial policy caused by its occupation by the Russian Empire at the end of the 19th century, this policy was transformed into a new form. It was related to the socio-economic conditions and the political situation, which arose due to the Bolshevik dictatorship that continued in The colonial political system was aimed at realizing the idea of continuous exploitation of indigenous people's labor, profiting by selling their power and products, appropriation of natural resources and Russification. Also, an inhumane policy aimed at keeping the people in backwardness and poverty was carried out without giving them political and human rights. Land and water in the country, in general, all natural resources were exploited, and cotton and grain growing were developed in order to turn them into a source of raw materials. As a result, the foundations of the tsarist government's cotton and grain monopoly in the country were created. At the same time, the land of Turkestan was filled with finished industrial goods imported from Russia, and the Russian government and companies were able to earn even more income. Abdurauf Fitrat, one of the great figures of the Jadids, said about these robberies, "We have been humiliated for fifty years, our hands were tied, our tongues were cut, our mouths were covered, our land was oppressed, our property was stolen, our honor was destroyed, and our honor was stolen." Our humanity has been trampled upon. We were systematic and patient. We gave our all to every order based on force [3] he wrote.

The study of history, said the great German enlightener of the 18th century, Friedrich Schiller, enlightens our minds and ignites our hearts with noble devotion. It keeps our spirit from being condescending and small-minded about moral issues [4]. Developments in the past, wars and revolutions, cases of transition from rise to crisis, fundamental changes in society increase interest and attention to history, historical memory has been protecting social life from falling into decline for thousands of years. "...historical memory reflects the important nature of information about the past in relation to the present and the future. In its essence, it is a reflection of the process of accumulation, preservation and restoration of the past experience of the people, state, country, the possibility of its application in people's activities, and the return of its influence to the sphere of social consciousness." [5]. In this regard, Abdurauf Fitrat said that "every nation should know its past social and political situation, it is permissible to compare



itself with the past historical period and know how far it has developed from that period. Every nation, if it wants to live, turns to the past and history of its people, and if a nation is doomed to destruction, it must learn the reasons for it and abandon its customs related to this destruction. It is necessary for another nation to adopt the rules that lead to its progress[6] – he wrote.

Jadidism was a political, social and cultural movement to get rid of the complexities of backwardness and colonialism. was an embodied system. But this system did not arise by itself. "The Jadidist movement in Turkestan has followed a complicated, historically colorful path. Relying on the philosophical experience of efforts for development and reforms in different countries, Jadids sought to process this experience on a national basis, and at the same time, it was a clash of different views on the ways of social development. The main idea of the struggle against colonialism was formed in this complex way[7].

The important aspect of this movement was first of all the establishment of an autonomous government in Turkestan, the establishment of constitutional monarchy and parliament in Bukhara and Khiva, and then the establishment of a democratic republic system, as well as the protection of human rights. In the period of socio-political changes after the events of 1917 in Russia, the national societies that were active in Turkestan until 1916 began to set before themselves the political mission and the ideas of national liberation. In Tashkent, "Shuroi Islamiya", "Turon", "Shuroi Ulamo", "Ittifaqi Muslimin", "Ghayrat" in Kokand, "Yosh Bukharolikler" in Bukhara, "Yosh Khivalikler" in Khiva, "Ittifaq", "Mirvaj ul-Islam" in Samarkand. Organizations such as "Miftah ul-maarif" began to operate. In determining the socio-political direction of these, Munavvarqori, U. Khojaev, M. Bekbudi, A. Zahiri, A. Z. Walidi, Mustafa Cho'kai, Fitrat, F. Khojaev, U. Polathojaev, Sherali Lapin, M. Mirmo'minboev, O. Mahmudov, Polvonniyoz Haji Yusupov, T. Progressives like Norbotabekov showed activity. The scientific and cultural society "Turk Ochogi" was opened in Tashkent by Munavvar Ghorri in 1918, according to his own comments, "To gather the Turks of Turkestan under the national family, to give them a national spirit, national idea and national education, to develop our science and enlightenment in accordance with our national tradition." , to develop our trade, agriculture and art, to create a true Turkish culture and thus to increase the spiritual and physical strength of our nation[8] was established for the purpose. The members of the "Sho'roi Islamiya" organization, most of which consisted of Jadids, fought for the independence of Turkestan. The leaders of this organization - Minavvarqori, Mustafa Choqaev, Bekhbudi and others demanded the establishment of autonomy in Turkestan, freedom in finance, justice, management, education and other areas. "Fee is taken, not given. The people of every nation and country take their rights, religion and politics from others through action and alliance... we Muslims, especially Turkostan Muslims, want no one to oppress and threaten our religion and country and have no intention of threatening us and others. we have no intention[9].

Europe, as well as the achievements of developed Muslim countries in the field of industry and culture, the moderns who had the opportunity to get acquainted with various intellectuals and representatives of various social movements, understood very well how much Turkestan was lagging behind in development. In their theory of social renewal, the issue of rapprochement with Europe, which is far ahead in development, and the adoption of its best achievements, has a serious place. Therefore, he began to support the modernization of the Muslim cultural tradition of Central Asia. In this place, Mahmudhuja Behbudi's "A nation without the benefit of modern science will destroy other nations[10] idea became an important factor of the program of action. It is known that the idea affects the human mind and thinking as the main factor determining the

development of society, moving economic and social life. An idea raised to the level of social consciousness affects the change of human thinking and finds its expression in the consciousness of society. A system of ideas embodying the needs, goals, aspirations of a certain social group, stratum, nation, people, state or society is manifested in ideology as a creative force. The ideology of modernism was to build a cultural-educational, democratic society. Jadidists saw the main cause of the social crisis in illiteracy, lack of knowledge, lack of enlightenment, and mainly aimed to make the people educated, learn religious and worldly knowledge equally, renew and develop the education system given to the young generation, and implement rapid reforms in the field of political and human rights.

The first President of Uzbekistan expressed the historical truth about the Jadidlik movement as follows:- "... did the representatives of the movement come to the field for wealth and glory? Has anyone paid salaries to Mahmudhoja Behbudi, Munavvar Qori, Fitrat, Tavollo for opening a school and calling the people to know their rights? Did someone give them a salary? Of course not! They knew very well in advance that they were playing with fire and that they would be cruelly punished for fighting against tyranny. They deliberately and consciously followed this path. Because their consciences and faith called for it[11].

The Jadids were able to see the national press as a powerful tool to make the people of Turkestan literate, enlightened, and make their country a developed country. In 1906, the newspaper "Khurshid" was published under the leadership of Munavvarqori, and in 1907-08, the newspaper "Shuhrat" was published under the editorship of Abdulla Avloni. (1914) and after 1917 "El Bayroghi", "Kengash", "Turon" Oyna", "Hurriyat", "Najot", "Great Turkestan", "El Bairoghi", "Tujjor", "Travel Memories", Newspapers and magazines like "Oyina" were published. Jadidlar press "scholars, writers, and thinkers of every nation guide the way for the representative of their nation, give advice, preach and advise in mosques for the reform of the morals of the nation, in schools and madrasas, they teach the world and the world and the hereafter, they teach the ummah with books and newspapers. He sets the task that they will talk and discuss for his friend.[12]

Each of the Jadid press gave ample space to educational, socio-political, cultural and legal issues. "Karakol judge O'orak Ikramiddin Makhdum received the rank of sudur and became a judge of Chorjoi region. Ikramiddin Makhdum used to read old newspapers from the good progressives of Bukhara, kept Tatar and Uzbek teachers in his house and taught the children according to his method. According to what we heard, Ikramiddin Makhdum donated a large sum of money to the youth of Kogon[13]; "He puts forward the issue of independence for Turkestan. He said, "30 million representatives of the Turkic people live in the Russian Empire. For all of them, the people of Turkestan should get autonomy, and for this, all brotherly Turkic peoples should help. We don't have weapons or weapons for this yet, but we can find them and we consider it necessary[14]; -Democracy means introducing equal rights, general elections, free education and medical services"; "If we lose our current disunity and unite, then no danger will touch us. At this time, we will not lose our autonomy, they cannot take it away from us. Dude, we don't have anything to do right now. We don't have people to work with. We do not have tools, balls, cannons and other necessary things. But we have the zeal and enthusiasm that causes us to make these non-existent things available whenever we want. If we are not lazy to spend this effort at the right time, if we do not show our zeal in the right place, we will not reach our goal. O Muslims of Turkestan! Oh, Turkish children in the Turkish cradle! Hey, those who call

Turkestan their homeland! ...In order to strengthen the autonomy of Turkestan, we need money, money! Show your effort!![15].

The introduction of the Jadids to international communication and relations allowed them to get acquainted with the program of the Jadids of Russia, Turkey, Egypt, and Iran. In 1903-1904, Mahmudhoja Behbudi visited Petersburg, Moscow, Kazan, Orenburg, Crimea. In the field of education, the experience of Russia, especially the Crimean Jadids, close acquaintance with Ismail Gasprinsky motivated Behbudi to focus all his efforts on the implementation of plans for the reconstruction of society. The Tatar press, in particular, the newspapers and magazines "Tarjimon", "Vaqt", "Shoro", "Consciousness" took a big place in the activity of the Jadids. 138 articles were published on the pages of these publications by Turkestan journalists. Problems related to the political situation of Turkestan, state building, administrative methods, living standards of the population, socio-economic problems were covered. In this place, Mahmudhoja Behbudi, the founder and initiator of the Turkestan Jadidism movement, took a big place.

Behbudi's socio-political, legal, cultural and ethical ideas are reflected in a number of works such as "Padarkush", "Evils that gnaw at us", "Kitabat - ul Aftol", "Not two languages, four languages are necessary", "A nation in need", "The Law of Europe", "The right is taken, not given!", "The project", "Turkestan", "A nation in need", "Our situations and affairs", "From the pains of ignorance", "The vices that are gnawing at us", "Appeal to the youth", "Appeal to the respected youth" In his opinion, social justice cannot be restored until the nation becomes free and establishes its own independent state. Only when the nation understands itself, it can discuss social and political issues on an equal basis with others. it is necessary to develop. Press, theater and enlightenment are needed for this. If a nation does not acquire the modern science of its time, it cannot realize its identity, therefore it is forced to depend on other nations. "... the Khans are separated from the world and Those who could not take advantage of the achievements made by Nyo and this was one of the reasons for the loss of national statehood, falling into the entanglement of colonialism, which forced the people of Turkestan to live according to European laws. But they do not know these laws. To know the rights, to be able to protect them, it is necessary to have knowledge[16].

The drama "Padarkush" came about because of these conclusions. The work describes the serious consequences of lack of enlightenment, ignorance, immorality, and the wrong approach to raising children: "It is lack of education and ignorance that make us homeless, childish, bewatan, and slaves: suffering, hardship, neediness, and humiliation are all the fruits and results of ignorance and lack of education. . A nation that has progressed in the world will progress through the means of science. From ignorance when they were captured and imprisoned. As long as we do not discipline and educate our children, bad events and misfortunes will always reign among us. There is no other way but to read and study these works[17]. When the thinker was sad, there was a soul. The reason is that in those times, the rich spent their wealth only on fun and entertainment, and did not pay enough attention to the education of their children. In the drama "Padarkush" the social and educational ideas of the enlighteners were expressed. The play tells about how a rich man raised his son Tashmurod in a tactless and unsophisticated manner, working in the manner of "there is no need for knowledge when there is wealth". A teacher who talks about the advantages of rich knowledge and a progressive intellectual jerks off. In the end, a son who does not enter the path of knowledge and goes to drunkenness, becomes the cause of his father's death.

Through his work, Behbudi promotes education and training as a factor that changes human thinking and as a driving force. His ideas were also widely disseminated through textbooks designed for new schools. In 1904, "Risolai asboi savod", in 1905 "Muntahabi geografiyai izumiyai", "Risolai geografiyai Rusiy", in 1908 "Kitobat-ut atfol", "Amaliyati Islam", and in 1909 "Tarihi Islam" were published.

In 1903, Behbudi opened "Usuli Jadid" schools in cooperation with teacher Siddiqi and teacher Shakuri in the village of Halvoyi near Samarkand. In 1911-1912, the number of new method schools reached 57 in the Bukhara Emirate [18]. As the children in the schools of the new method became literate in a very short time, its reputation increased. Many people turned away from the old schools, mullahs, soldiers, merchants, and shopkeepers began to send their children to the new school. Persian, Arabic writing and reading, Holy Quran, Islamic prayer, tajwid (recitation science), kalam tafsir, literature in Turkish and Persian languages, advice from Saadi (moral science), history, geography, arithmetic, geography, natural science were taught. "Dear brothers! It is clear and obvious to all of us that school is the beginning of progress, the gate of culture and happiness. Every nation will not enter the path of development and use culture until it first reforms and reproduces its original writings in a modern way. also misses. In these ways, the end will be destroyed and destroyed. ...all nations on earth attach importance to the elementary education of their children and the discipline and maturity of schools in all aspects, and raise their children perfectly in the national and religious spirit. This is because other nationalities have religious and national sentiments and treat religion and nationality as equal in everything.¶[19].

Behbudi penetrated deeply into the root of problems related to education. In the article entitled "A'molimiz yoinki murodimiz", he criticizes the daily lifestyle of Turkestans, from various events, weddings to national games, and calls on the people to look at the affairs of the surrounding nations and how they live. He urges the people to abandon wasteful activities and direct the funds spent on them to education of children in order to train national personnel in all sectors of the economy. Behbudi calls these actions national affairs, higher goals, desires and aspirations[20].

In several of his articles, Behbudi brought up the socially and politically very important issue that, along with providing children with religious and secular knowledge, it is necessary to send the nation's children to educational institutions in developed countries to acquire modern knowledge. "If all of Turkestan gives 1,000 soums every ten years, a religious and modern boarding school will be built in Tashkent for 5 perfect day and night schools for 25 children, and 50 children will be educated in the government school every year. In ten years... 200 engineers, doctors, lawyers, teachers, technicians, modern businessmen (traders), God willing)... will come out and put us among the modern people and enter the government work. They are serving us with the Russians for our hasan (good) privileges (unification). This is what our noble nation looks for from the rich, not weddings that ruin the people. Oh, are we rich enough to understand these words?¶[21].

Abdurauf Fitrat was one of the ideologues of Jadids in Bukhara. Poet, writer, dramatist, historian, literary critic, art critic, Abdurauf Fitrat was a thinker-philosopher and a statesman who subordinated his entire career to the goals of the freedom and development of the people and the country. In 1923-1926, the progressive scientist worked at the Research Institute of Oriental Studies in Moscow, Russia, gave lectures on the language, literature, and culture of Eastern peoples at the Oriental Faculty of Leningrad State University.

The first activities of Fitrat included the idea of Islamism, which had a great position in the Muslim world at the end of the 19th century and the beginning of the 20th century, and its founders in Turkey, Jalaluddin al-Afghani (1839-1897), Nomiq Kamal (1840-1888), Tatar thinkers Ismailbek Gasprali (1851-1914), The views of Reza Fakhridin (1858-1936), the leader of the Uzbek Jadid movement, Mahmudhoja Behbudi (1875-1919) had a strong influence. A four-year study in Istanbul Dorilfunun, Turkey, was important in the formation of Abdurauf's worldview.

In 1909-1916, Fitrat Jadid worked as an enlightener. His ideas of democratic reconstruction of society, socio-political and philosophical views are presented in his poetry collection "Sayha", his prose works called "Munozara", "Indian tourist", "Love of China", "Indian revolutionaries", "Arslan", "Abulfayzkhan", "Vose's Rebellion", "Boy", "Khalil Farang", "Maid's Rebellion", "Yorkinoy" dramas, "Night and Day" novel, "Family" work, "Bedil", "Brief Islamic History", "The Way of Salvation" is revealed in pamphlets. Every work of Fitrat is important as a concept of independence and development. According to some scholars studying Turkestan jadidism, local jadids did not have a common program until 1917. According to them, Fitrat's "Munozara" and "Indian Tourist" were the works that were able to change the world view of Turkestans to some extent.

The ignorance, ignorance, and management system that ruined Bukhara's social life, criticized in "Munozara", is comprehensively analyzed in "Indian Tourist". "The Indian Tourist" was published in Istanbul in 1912. This work played a great role in awakening social thought both in Bukhara and in Turkestan. Because in it, the most pressing and acute social problems of the life of Bukhara at that time were written, the need for deep and consistent reforms in life was emphasized. The Indian tourist is Fitrat. He was an open-minded, progressive Indian traveler from India who put forward the idea of reformation, the idea of protest, the idea of reformation for Bukhara, which was very alienated from the language of the Indian coast and fell into a pitiful situation. Based on these ideas, he defined the tasks: all aspects of society's life reforming the sphere of education, changing the social system, introducing democratic governance, abandoning religious bigotry and national limitations, studying the experience of advanced, developed countries in the world, reforming the field of education and school. say "dod" from the load, wake up from the sleep of ignorance and eat their happiness if they make an effort to make a decision,... and wise, intelligent, ambitious, thoughtful young people... This is a great proof for the awakening of the people of Bukhara. It is well known that science is the main reason for the development of any nation. You have no knowledge... three things are necessary for an ignorant nation to become a scientist: money, madrasa, and effort. In your Bukhara, there is a madrasah and money, and there is also effort, because the people of Bukhara love education. It is only necessary to say that your methods of teaching and learning are bad, and the endowment of madrasahs is incalculable. Both are easy to fix. I say with full confidence that if there is a just, right-thinking emir and entrepreneur, god-fearing minister, all these things can be reformed. [22] It is regrettable to mention the sad situation in Shakhrisabz city of Bukhara. "The administration method is corrupt and inefficient, and the people in power are far from knowledge and enlightenment. If Shakhrisabz's lands were in Japan, he would have planted and harvested. Why did these lands become marshland? [23].

The main goal of the author, speaking in the language of an Indian tourist, is to pull the country out of the mire of deep decline and show the ways leading to prosperity and well-being. Leaving the world and seeking the Hereafter is also not in accordance with Shari'a rulings. Allah created



everything on earth for your benefit. O people, don't you know that God has made you the ruler over all that is on earth and in heaven. God has given you both external and internal blessings. Because everything in the heavens and the earth was created for your benefit.¶[24].

Fitrat's poems "Vijdon erki", "Kon'gil", "Shackles", "Buzuzin Olkaga", which expose the corruption of the Shura government and the reactionary nature of the national policy, strongly resonated with the idea of struggle for independence. In his poem "To the Star of Mirrih" he clearly reflects injustice and injustice:

Бизнинг ерда бўлиб турган тубанликлар, хўрликлар,

Суйла юлдуз, сенинг дағи кучоғингда бўлурми?

Борми сенда бизим каби инсонлар,

Икки юзли ишбузарлар, шайтонлар?

Ўртоқ қонинг қонмай ичган зулуклар,

Қардош этин тўймай еган қоплонлар?

Борми сенда ўксик йўксилнинг қонин

Гурунглашиб чоғир каби ичганлар?

Борми сенда бутун дунё тузугун

Ўз қопчиғин тўлдиргали бузганлар?

Борми сенда қорин-қурсоқ йўлида

Элин-юртин, бору-йўғи сотқонлар?[25].

***Word by word translation:***

The downfalls, humiliations that are in our land,

Say, star, will your daughter be in your arms?

Do you have people like us?

Two-faced criminals, devils?

Comrade leeches who drank your blood without bleeding,

Brother carnivorous tigers?

Do you have any blood?

Those who drank like a chump?

May the whole world be right in you

The ones who stuffed their bags?

Do you have any problems with your stomach?

They sell their people, their country, and everything else.

In Fitrat's poems, he reveals the true faces of stagnation, ignorance and colonialists, and awakens the idea of struggle for national independence and social development in the leading representatives of the people.

Тириксан, ўлмагансан,  
Сен-да одам, сен-да инсонсан  
Кишан кийма,  
Бўйин эгма,  
Ки, сен ҳам хур туғилгансан!

***Word by word translation:***

You're alive, you're not dead  
You are a person, you are also a person  
don't wear handcuffs  
don't bend your neck  
That you were born free!

In Fitrat's work "Indian revolutionaries", the main character - Rahimbakhsh considers the liberation of his homeland from the colonialists as the main goal of his life. Fitrat Rakhimbash points out the evil in the way of freedom of the country: "What brought us down to these days is our lack of faith. A person who does not believe in his own strength cannot enter the dry land. Even if it enters, it will fall. Unbelievers cannot overcome beliefs[26]. Fitrat continues these views in the drama "Abulfayzkhan". The fatherhood of the khan who was sold to Nadirshah, who arrived at the time of taking over Bukhara and Khiva, shows that the position and self-interest in Hakimbi brought tragedy to the country.

**RESULTS AND DISCUSSION**

Fitrat believes that in order to build a new society, it is necessary to start with the reformation of the family, the limited way of thinking, and the cultivation of culture. Without properly building the foundation of the family, it is impossible to reform the society and direct its development towards development, and in the end, the fate of the nation depends on the state of the family. "The happiness and honor of every nation depends on its internal discipline and harmony. Peace and harmony rest on the discipline of the families of this nation. Where the family relationship is based on strong discipline, the country and the nation will be strong and great[27].

In the work "Family", "If a European scientist undermines the authority of his people, he says: "Hey! The honor and attention of our country is gone, and our nation will perish. Raise a child to protect our honor, motherland and nation," he said. [28] In his opinion, he greatly appreciates the role of the family.

In the "Child Education" chapter of the work, the author criticizes the superficial attitude of the people of his time towards child education with a simple and bright example: "We Turkestans take better care of our property than our children. I am not saying that we love our donkeys and sheep more than our children. No, no, our children are dearer than our lives. They are the most beloved and dear to us. But against our luck, we have to admit that, despite so much love and affection, we educate less than our donkeys and sheep. "The evidence for this is that whoever has property in his house, he will check that during the year not one of his property was sick, but his child was sick at least three times. So it turns out that the more he pays attention to his wealth, the more[29].

In the part of the work dedicated to child education, he interprets education in the traditional direction: physical education, mental education and moral education. The author believes that a real person matures in the harmony of these three forms of education.

Speaking about child education, Fitrat divides education into 3 stages in his work and mentions the responsible persons who should be involved in child education at these stages. That is:

1. From birth to 7 years of age, parents are responsible;
2. In charge of school and madrasa from 8-20 years old;
3. Then it falls on the person himself for the rest of his life.

In the work "Family", the system of relations "Physical education", "Mental education", "Moral education", "School", "Parental rights" has been developed, which creates a family environment. If the "Physical Education" season is a program of medical practical rules. The term "Moral education" is, in a certain sense, a unique theory of moral education. He raises the problem of free will through the concept of inclination: inclination to happiness, inclination to activity, inclination to communication, inclination to love others, etc. In all of these, a person is considered as a member of society, as a social being. It also specifically addresses the issue of self-esteem, especially the will. In the sub-chapter entitled "Will and Ikhtiyar", Fitrat urges to raise a child to be willing.

Adib sums up the above thoughts and views and says: "If parents want to raise their children and make them a perfect person, they should pay attention to the following:

1. Do not allow any laxity in the physical and mental education of the child, because a person who is deprived of a healthy body and mind, will also be drowned in defects.
2. In the presence of children, parents should not show that their determination is weak and their will is defective, so that the child does not imitate it for example.
3. Children should be told more stories and legends about great and intelligent, strong-willed people for example.

It is necessary for the child to act according to his will and determination. If a child does anything with the force of a child, the will will be weak and defective. Even after growing up, the child cannot do something on his own.[30] According to the author, a person's intellectual condition and education largely depends on women and mothers. He writes that a man is busy earning food and drink for a living, and a woman must be more educated than a man because she is mainly involved with children.

In his views, Fitrat puts forward the view that people's attitudes towards the society in which they live are reflected in their morals. "People, being a cultural community, are forced to live together with their peers. They are in a helpless relationship with each other. But everyone puts their personal interests first, and sometimes their interests do not coincide with each other, they contradict each other... The conflicting of these interests causes resentment, enmity, envy and hostility. Therefore, people become enemies of each other, make wars and quarrels, and are deprived of the happiness of the two worlds. Therefore, in order to prevent people from the same bad attitudes, to educate them about positive qualities, that there are other duties of a person...

the science of ethics is necessary. [31]. Fitrat defines three tasks in achieving moral science - "task of self", "task of family" and "task of humanity". In the first of them, nafs is "perfect - it is a person's benefit to himself and to his fellow men. At the same time, his level will be high only if he serves the righteous deeds based on the basis of the ego, which consists of four - courage, wisdom, chastity and justice, and if he restrains himself and hates himself. In comparison with "shijoat", cowardice ("jubun") and excessive courage ("tahavvur") are moral defects. They are related to "courage" from the right and from the left. This is the case with "cabbage", which is one of its founders, "miserliness" and "waste", "courage" with "weakness" and "damage", "sabot" with "doubt" and "vacillation", "gentleness" manifests itself in the forms of "humiliation" and "anger" [32].

He analyzes that the presence of evil features in the minds of people destroys the implementation of cultural and spiritual renewal in society: "... there are two groups of unfortunate people whose actions are worthy of criticism and rebuke. The first group sees eating and drinking as the goal of their lives, they forget their human duties for a bite to eat and a place to sleep. The second group is such a group that considers the idea of life only as the happiness of the hereafter, and does not make any effort to achieve the happiness of this world. [33].

The relevance of Fitrat's moral views is that he calls for the change of his time through the analysis of his moral life and thereby puts forward the idea of spiritual-moral awakening.

## CONCLUSION

In conclusion, the national awakening of the beginning of the last century was manifested in the form of modernism. The movement of Jadids has been one of the bright features of our history. The path they chose was a completely new one, aimed at bringing national education to new heights. They propagated the ideas of achieving economic and cultural development, a free and prosperous life, showed self-sacrifice and sacrificed their lives in this way. "Our great-grandfathers devoted everything to liberating our country, bringing it out of backwardness and developing all areas. They paid for it with their lives. In today's conditions of independence, peace and freedom, it is our duty and duty to remember and honor them [34].

On May 12, 2000, on the initiative of the first President of our country, the "Memorial of Martyrs" memorial complex was opened in Yunusabad district of Tashkent in order to establish the historical truth, to restore the names of the great children of our people who died for the freedom and independence of the country, to study, research and promote their lives and activities. Every year, August 31 is the day of commemoration of the victims of repression. Becausekim said, "We need to deeply study the legacy of the movement of Jadidism, our enlightened grandfathers." The more we study this spiritual treasure, the more we will find answers to many questions that concern us even today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life. [1].

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## ANALYSIS OF THE TERMINOLOGY OF SHARIA AND FIQH JUDGMENTS IN KHIVA KHANATE YARLYKS (XIX)

**Sirojiddinova Maftuna Bakhodirovna\***

\*Free Applicant,  
International Islamic Academy of Uzbekistan,  
Tashkent, UZBEKISTAN  
Email id: m.sirojiddinova@gmail.com

**DOI: 10.5958/2278-4853.2022.00205.1**

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### ABSTRACT

*Documents in the archive of the Khiva khanate – yarlyks, have a great importance in the comprehensive study of information about the history of the khanate. Today, the study of official documents of this type are one of the urgent tasks of researchers. Moreover, these documents belonging to the khan's chancellery not only study the political, socio-economic situation, culture and history of the country, but also help in researching their important aspects that are known in general. This presented article's aim is to provide an analysis of the terminology of sharia and fiqh judgements found in the khan's yarlyks belonging to the series of Khiva documents.*

**KEYWORDS:** *Khiva Khanate, Label Documents (Yarlyks), Legislative Act, Sharia, Fiqh, Administrative System.*

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### INTRODUCTION

The khanate of Khiva is one of the ancient lands that take an important place in the history of Uzbek statehood. Rich history and contribution to the development of the world civilization, especially the traditions of statehood, the study of the legal system through official documents is one of the current issues in the research of the history of the region today. Such large collections of historical documents related to the history of the khiva Khanate are stored in the –Archive Documents of the Khiva khanate fund kept in the National Archives of the Republic of Uzbekistan, as well as in the Academy of Sciences of the Republic of Uzbekistan, the Institute of Oriental Studies named after Abu Raikhan Beruni, Khiva Ichankala Museum. Some of them are yarlyks, which have important academic value as unique examples of Muslim diplomacy.

Acts of this type in Central Asia, according to the research scientist O.D.Chekhovich's notes, more than 150 thousand [19, p. 75]. Khanate's documents, in particular, yarlyks, have been involved in various studies in the context of legislation, regulation of social life, and problems of state administration. In this regard, it is important to mention the works of A.L.Kun [8], P.P.Ivanov [5], Yu.E.Bregel [3], A.Shaikhova [18], W.Wood [22], O.Jalilov [4], E.E.Karimov, U.Abdurasulov [7], N.Toshev [12]. However, the sharia and fiqh judgements of the Khiva khanate yarlyks and the characteristics of the terms mentioned in them have not been studied as a special research object. In this article, we focused on studying the terminology of sharia and fiqh judgements recorded in Khiva yarlyks.

In muslim countries, human rights are based on Islamic religious rights. Citizens exercised their rights based on Islamic law, particularly the Holy Qur'an. It is worth mentioning that changes in the country's administration and political processes did not have a negative impact on the observance of the basis of Islam in the territory of the khanate, but representatives of each dynasty paid great attention to religious leaders and religious processes in the country. In this regard, according to Russian scientist I.V.Pogorelsky, –all legal relations in the khanate were formed on the basis of muslim law, Shari'ah [10, p. 31]. In the form of a legal manual, the work –Al-Hidayah created by Imam Burkhaniddin Abul Hasan Ali Ibn Abu Bakr Ibn Abduljalil Al-Fargani Al-Marginani, a famous manual of Hanafi fiqh in the Islamic world, was widely used as the main legal source after the Holy Qur'an during the Khiva khanate [11]. In particular, this work served as a program of muslim jurists and judicial offices until 1928.

People of Central Asia have been documenting some of their official activities based on the rules of Islamic law since the time when the traditions of Islam came into their lives and took a local form [2, p. 186]. At this point, in the analysis of the yarl原因ks, we found it necessary to give brief information about the terms and expressions given to religious bodies.

Although the khanate of Khiva is a muslim country, the state administration was not conducted under absolute religious leadership, but by Shaykhulislam in accordance with the method of implementation of sharia norms and control of their implementation. As in other countries of Central Asia, the khanate judicial system had the authority to register various civil acts of the population, consider and resolve various disputes based on Sharia, and make appropriate decisions on the complaints of the population - it was managed by judges [17, p. 60]. They were appointed by the khan with a decree (supreme decree) based on the recommendation of the Qazikalon (Supreme judge) through an examination from among highly qualified persons with deep fiqh knowledge [6, p. 54] and dismissed.

As proof of this, it is appropriate to cite the yarl原因k (yorlig'-i humoyun-i aliishan) issued by Khan of Khiva Muhammad Rahim Khan II to appoint Domullo Muhammad Murad as a judge in the city of Khazorasp in 1287/1870-1871 [13]. Residents of this region are required to apply to the –court of judges on Sharia' issues and strictly follow the decisions of the appointed judge. In this place, a number of tasks assigned to the qazi(judge) are given, and along with hearing claims, it is determined to prepare registers and documents (sukuk and sijillot), distribution of inheritance (tarika), preservation of public property and resolution of other court cases (murofa'a).

The obligations and powers of the court were clear. It was the responsibility of the population to obey the judge and refer to Sharia issues. For example, in the yarl原因k given by Muhammad Rahim Khan II in 1290/1873 to the city of Tashkhovuz to appoint Domullo Ismail as a judge instead of Domullo Abdulkadir and Mulla Babajon [14], the judge told the residents "... *let the people understand the commandments... let them consider it their duty to act...*" ("...*Amlarin amr namilarin naml anglasunlar...yorlig'I oliy mazmunig'a amal qilmoqni o'zlarig'a lozim bilsunlar...*") sentences can be a proof of these ideas.

In the formalization of this yarl原因k, terms related to Islamic law are found, such as: *murofa'a, strict sukuk and sijillot kitabati, tarikot, aytom amvoli muhafazati...* In today's language, Islamic *sijil* documents can be called documentary studies, that is, a field close to the science of diplomacy. *Sijil (sijillot)* – register, record book, registration, includes the documents of trade,

marriage, slavery, rent, interstate relations, endowment, and iqto properties. This source is one of the most important sources in Islamic jurisprudence.

*Sukuk* refers to a set of documents related to formalization of large-scale real estates, gifts of the Sultan, endowment lands, production facilities. The origin of *sukuk* dates back to the VII-XIII centuries of the Islamic era. In these times, *sukuk* was used for the legal formalization of documents for the exchange of money and the transfer of obligations based on a contract drawn up in accordance with Islamic sharia. Some sources have information that the first *sukuk* document was drawn up in the city of Damascus in the VII<sup>th</sup> century in the Umayyad mosque, the largest mosque in Syria [21, p. 105]. In this case, *sakk* (*sukuk*-plural form) is used to express any document, mainly meaning financial obligations arising from trade and commercial relations and understood formalizing them as a legal act [20, p. 79]. Correctness of this process is confirmed by the words of the Holy Qur'an, verse 282 of Surah Baqara from a religious point of view.

At the same time, it can be seen that the obligation to distribute the inheritance to the judges is also defined in the *yarlyks*. Inherited property in sharia rights are called *-tariqah* in the science of inheritance, that is, what is left for the heirs. The science of inheritance is defined by scholars as follows: *-Tariqa* is the property and sharia rights left by the bequeather. There are Quranic verses and many hadiths about the virtue of this science [1, p. 164]. Allah says: *-Men have a share in what parents and relatives leave behind. Women also have a share in what is left by their parents and relatives. Let it be little, let it be much - it is a measured portion* (Sura Nisa, verse 7) [9, p. 490]. In the Khiva inscriptions, *qazis* are also tasked with religiously correct distribution of inheritance. Therefore, human rights are guaranteed by a sacred source, and *qazis* are called upon to make the right judgment in this process. The expression of this can be seen in the fact that *qazis* are given the authority to conduct arbitration proceedings.

The person who supervised the judges and courthouses in the capital of the khanate and the centers of the regions, was the supreme judge – *Qazikalon*. He was appointed by the khan and he supervised the work of all judges in the state. The chairpersons were appointed by the supreme ruler on the recommendation of the *Qazikalon* in each large city and village. In the National Archives of Uzbekistan, Khiva Khanate Chancellery section, dated 1326/1908, the *yarlyk* issued by Khiva Khan Sayyid Asfandiyor Bahadur Khan to appoint Domullo Eshon Mahsum as the *rais* (chairman) of the city of Urganch [15] among a number of obligations to the person appointed to the position of *rais* where: *"...hilofi shari qilg'onlarg'a tazir urub... shariat ahkomig'a qiyomi tamom kurguzsunlar..."* is expressed as a sentence. From the meaning of this sentence, it can be seen that the *rais* is given the authority to apply punishment measures to persons who do not obey their judgments in the performance of their duties. This phrase is expressed in the *yarlyk* by the term *-tazir*, which is defined in sharia and is present in Islamic law. Also, it is a high *yarlyk* (*yarlig-i a'li*) issued by Khiva Khan Muhammad Rahim Khan II 1285/1868 to appoint Domullo Eshon Khoja to the position of judge and *rais* instead of Sayed Nasir-Khoja and Mulla Ma'sum Khoja, kept in the Institute of Oriental studies of Academy of Science of the Republic of Uzbekistan manuscript repository under inventory number №46 [16]. The people are instructed to refer to and obey the sharia court, knowing that this appointee is the final judge of their decisions.

*Tazir* is a type of punishment for public disorder (disobedience to authorities, hooliganism, petty fraud, petty fraud, etc.). It is administered either according to the court verdict or according to the decision of the ruler or the head of the *mirshabs* – *muhtasib* (policemen). Depending on the severity of the crime and the identity of the guilty body, public punishment, a warning from a

judge or ruler, a conversation calling for order, and others may be used as a measure of influence.

The rais performed the implementation of moral standards according to sharia. They worked in partnership with qazi. Due to the fact that the rais worked in close cooperation with the qazis, one can find terms such as –qazi-rais and –mufti-rais in the sources. At this point, we can see that a number of persons were appointed to the position of qazi-rais in the yarlyks of the khans of Khiva.

From the contents of the yarlyks analyzed above, it can be concluded that, firstly, the khans issued yarlyks based on the method of Islamic law and flat beliefs within their authority. Secondly, the yarlyks are the legal norms of the country's legislation and legal system: property, inheritance rights; citizenship (raiyat) right; administrative law; criminal and penal rights; religious institution and personal belief (school, madrasa, mosque, foundation ownership, legal relations with other religious communities); served as a set of legal laws related to the military organization system.

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## STRUCTURE AND CONTENT OF SAMARKANDI NOBLE POEMS

**Ainiddinov Iqroriddin\***

\*Doctoral Student of the First Part,  
Samarkand State University,  
Samarkand, UZBEKISTAN  
Email id: i\_ainiddinov@mail.ru

**DOI: 10.5958/2278-4853.2022.00206.3**

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### ABSTRACT

*This article talks about the literary legacy of one of the thinkers of the 12th century, Ashrafi Samarkandi, including the contribution of the poet's odes in the history of Persian-Tajik literature.*

**KEYWORDS:** *Poem, Genre, History, Literature, King, Literary Environment, Suzani Samarkandi, Praise.*

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### INTRODUCTION

The political and social atmosphere in every era pushes a poet or writer to be influenced by his time. The praise of this or that person can be seen in the poems of all poets. There are people who praise and describe the king and the person in charge in order to find a goal and success.

### Materials and Methods

In the Persian-Tajik literature, hymn poems were transmitted to us through Arabic literature. For several centuries, poets such as Unsuri, Daqiqi, Anvari, Haqani, Muizzi, Adib Sabir Termizi, Suzani Samarkandi, Munjik Termizi, Badri Chochi and other poets did not refrain from singing odes of praise and praise in addition to high-content poems. Of course, one should not forget that singing such a poem has historical significance. Because it is very useful for society to learn from the lives of good and bad people. Therefore, most poets sing poems from this point of view.

Ashrafi Samarkandi is one of the poets who, in addition to singing romantic and wise poems, has more descriptive odes in honor of Mamduh. Such poems are very important for identifying historical events and political personalities. In some cases, there are a group of poets who praise themselves beyond the norm, but Ashrafi is not such a poet, but gives a precise and fair historical evaluation of his poets. First of all, we should get acquainted with the term qasida. Literary scholars say that qasida is one of the most popular forms of poetry in Persian-Tajik poetry, the peoples of the Middle East and Central Asia.

The best examples of odes in the 9th-10th centuries can be seen in the works of Persian-Tajik poets. In his book "History of Literature in Iran", the Iranian literary scholar Zabihullah Safa gave information about the lives and works of 76 poets, most of whom were odes and poets.

The meaning of qasida is derived from the Arabic word "determination, purpose, intention". Qasida is a type of criminal poem of Tajik-Persian literature, its dictionary meaning is "premeditated" and its term in the tradition of this literature is one of the poetry templates. Since

qasida has the meaning of determination and purpose, then every poet sings qasida on a different subject according to his determination and purpose.

For this reason, in the history of our literature, hymnic odes, complaint odes, comic odes, philosophical odes, religious-mystical odes, Bahari odes, honor odes, religious-religious odes, artificial odes, moral odes, each of which has its own significance. has literary.

During the NizariKuhistani, Hasan Dehlawi, JunaidShirazi, Qonei, BadrJojarmi, Anvari, Zahiriforyabi, SaadiShirazi, Salman Sovaji, SaifFarghani, BadriChochi, Fakhriddin Iraqi and others were famous for saying qasida, it can be said that the tradition of They were consistently continued by the writer of Samarkand - Ashrafi.

Researcher of Tajik-Persian literature E. Brown, H. Ete, A.E. Krymskyi, E.E. Bertels, I. Braginsky, S. Nafisi, Z. Safo, Z. Utaman, B. Furuzonfar, A. Fitrat, A. Zarrinkub, R. Hadizoda, A. Afsahzod, H. Sharifzoda, R. Muslimkuliyan, A. Sattorzoda, A. Afsakhov, Z. Siddiqi, I. Ikromov, U. Toirov, S. Saadiev, M.L. Reisner, Z.N. Vorozheykina, L. Sulaymonova, R. Kudratov, A.M. Khorosani, U. Kazakova, Sh. Rahmonov, T. Mardoni, M. Rahmonov and others spoke about odes and ode poets of this literature. Unfortunately, they have not mentioned Ashrafi Samarkandi and his creativity, especially his odes, but they have expressed their thoughts about the genre of odes and their unique features.

Ashrafi's qasidas are mostly included in the philosophical-moral qasidas and hymnal qasidas in terms of subject and content. When we pay close attention to Ashrafi's odes, we see that he is first of all a madhesa poet and most of his odes are hymn odes. In addition, as we mentioned above, he is more inclined to say philosophical and moral odes than other types of odes. His odes have a philosophical-moral and historical meaning, which indicates his knowledge. We can see the independence of thought first of all in its many possibilities.

Mamdukan, the poet, is one of the Seljuk rulers, the Khorazm Shahs, and paid special attention to their personalities, activities, and state structure. Mamduhan Ashrafi is from Samarkand, Bukhara, Margilan, India and governors of the surrounding areas of Upper Nahr and Khorasan and gave hymns according to the needs of the times. Before mentioning their names, it should be said that today we cannot clearly state the identity of all of them; there is very little information about the identity of some of them in the sources. Despite this difficulty, based on some existing sources and the initial work that has been completed on the study of Ashrafi's life and works, we have tried to go over their personalities, names, surnames, and ranks recorded in the ode. Ashrafi Samarkandi mentions the name of this Mammoth in his divan more often as "sultan of the world", "righteous king", "ahl al-fazl", "qaziyu-l-kuzzat" and "refuge of justice". Despite this difficulty, based on some existing sources and the initial work that has been completed on the study of Ashrafi's life and works, we have tried to go over their personalities, names, surnames, and ranks recorded in the ode.

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In general, if we look at the works of poets before Ashrafi, Madhesarai is one of the popular traditions of Persian and Tajik literature. Like Unsuri, Faruhi, Manuchehri, later SanoiGhaznavi, and later Khaqani Shevani, Amir Muizzi, Anvari Abevardi, Zahiriforyabi, AsiriddinAhsikati, SaifiIsfarangi and others got their initial fame from the court. On the other hand, Ashrafi, as a poet outside the court, did not sing in praise of them, but he sang several odes to appreciate their

subjects and personalities. Because Ashrafi was not known as a poet in his time, he was mostly popular among the people as a skilled doctor, philosopher and logician.

## CONCLUSION

Unsuri Balkhi, Farrukhii Siistoni, Manuchehrii Domghani, Anvarii Abevardi were among the masters of odes. Ashrafi is a follower of such great representatives who sang high-content odes. The praise and description of the praise is typical of the qasida genre. Ashrafi sometimes described and praised his followers in a sarcastic manner. Of course, this kind of tradition can be seen in the works of other contemporary poets. About the odes of Madhi, literary critic Rakhmatova Ozodakhan "In the odes of Madhi, Madh is mostly organized in the praise and praise of the praisers. Speakers have tried with all their might to characterize Mamduh as a mature and comprehensively developed human being, to add and attribute missing qualities to him. In order for an orator to show himself to be intelligent, noble, always successful in the society, he had to work more than the art of exaggeration and even a higher degree than that. Especially in Ashrafi's odes, there are many praises and descriptions of kings. Although Ashrafi is a scholar and a philosopher, he also has a special skill in singing odes. It goes without saying that praise and praise of God has a central place in his poetry.

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## SYRDARYA SCIENTIST HUSAM AD-DIN AS-SYGNAKI

**Umarov Nurseit Abdumtalievich\***

\*Doctoral Student,

International Islamic Academy of Uzbekistan,  
Tashkent, UZBEKISTAN

Email id: n.umarov@gmail.com

**DOI: 10.5958/2278-4853.2022.00207.5**

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### ABSTRACT

*Husamad-din As-Sygnaki from the Kazakh steppes is one of the few Hanafi scholars who contributed to the development of Islamic civilization and Muslim thought in the medieval Maverannahr region.*

**KEYWORDS:** Syrdarya Scientist, Religion, Husamad-Din As-Sygnaki, Islamic Civilization, Muslim, Education.

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### INTRODUCTION

Full name of scientist: Husayn bin Ali bin Hajjaj bin Ali bin Muhammad.

There are many nicknames: "Husamad-din" "The sword of religion; "Husamul-nation ulad-din" "The sword of nation and religion; "Al-Husam" the sword; Nizamul Islam ulmuslimina – the Islamic system and Muslims; "Munshi an-nazar" – The founder of thought; Mufti Bashir "The mufti of the people;" Al – Imam "The name of Imam scientist Sygnak is associated with the ancient city of Sygnak, where he was born. Currently, the Janakorgan district is located 150 km from the modern city of Kyzylord.

Before the Mongol invasion in the 1320s, Sygnak was a center of trade and culture. The city along the Silk Road was trading with Movarounnahr, Khorezm, and all Central Asian cities. But as a result of the invasion of the urban Mongols: Sygnak, Otrar and Ashanas were destroyed. The eldest son of Genghis Khan Jochi was besieged by the city of Sygnak for seven days. And the city was occupied; all the brave inhabitants of the city were destroyed.

In the XIII-XIV centuries, the Golden Horde began to establish economic and cultural ties with neighboring countries: Western Europe, Egypt, India, Asia Minor and China. As a result, crafts began to develop in the largest cities of the Golden Horde: Western Palace, Burke Palace, Kerch, Khorezm, Sygnake, Urgenche: architecture and jewelry, science and literature.

There is no information about the time of Sygnaki's birth, about his childhood and family.

Based on some data from his teachers and students, it can be concluded that he was born in the 40s of the 13th century.

If we assume that at an early age the scientist received an education from such teachers as Hafiz ad-din Al-Bukhari, he sewed the book "Al-mufassal" before his mentor in 676/1277, the author of which was az-Zamakhshari, wrote his main works in 690 and went on a long journey in 710 A.D. that is, he was born in 630/1233 A.D.



Scientists explain the lack of information about the time of Birth of Husamad-din As-Sygnaki, his youth and family by the fact that at that time it was still unknown. Research scientists express different opinions about the pedigree of the scientist. Some say he is a descendant of Hazret Ali and others say that the descendant of the first Islamic caliph is Abu Bakr Siddiq.

Husam ad-Dina As-Sygnaki studied in Sygnaka, Isfijapa and Yasa from an early age. Later among Bukhara scholars in Bukhara was the center of Islamic Science in Movarounnahr.

According to some reports, he taught young people. The famous teachers of Husamad-din Sygnaki were:

**Hafiz ad-din Al-Bukhari (615/1218 - 693/1294):** Full name: Muhammad ibn Muhammad ibn Nasr, Abu al-Fadl Al-Bukhari, Hafiz al-din Al-Kabir (senior). He was born in Bukhara. Hafiz ad-din means "defender of religion". He was a pious, deeply educated person, deeply understanding the truth, a great scientist, wise, talented and noble, one of the most famous and respected scientists.

**Fakhr al-din Al-Maymirgi:** There is no information about the years of birth, death and works of the scientist. However, the fact that As-Sygnaki died in the early 14th century and Fakhr was a contemporary of ad-din al-Ahsikashi means that he lived in the middle of the 13th century. His full name is Muhammad ibn Muhammad ibn Elijah Al-Maymargi. According to the scientist, his homeland is Maymark. According to Arab sources, there were three territories under this name: the first is a village near Samarkand, the second is a country near Amudarya, and the third is a large village going to Bukhara.

Jalal al-din Al-Magshar. As-Sygnaki also received knowledge from this scientist. However, As-Sygnaki does not mention the name of this teacher in his works, but uses a nickname. Speaking of his mentor, As-Sygnaki said: "the imam, who lived a pious life, was very kind to the slaves of Allah, that is, to the people around him, and very kind to others. He was the source of the Prophet's hadiths. Also, Mr. Jalal ad-din Al-Magshar had a noble and balanced character of the Prophet (S. A. S.) "As-Sygnaki in his work Al - Wafi argues that Jalal ad-din was one of his first teachers.

The scientist was a representative of the Sygnaki Hanafi School, where he wrote reviews of the works of scientists on the creed of Imam Matrudi. In addition, Husamad-din Sygnaki, who is fluent in Arabic, wrote about the grammar of the Arabic language. His works:

**Al-Uafi Phi method al-fiqh (Complete Book of fiqh basics):** The book was published in Cairo in 2003 by Dr. Ahmed Mohammed Hamud Al-Yamani with extensive research and scientific conclusions in three volumes. In this work, As-Sygnaki gives a detailed explanation to the book of Husamad-din al-Ahsikashi (died 1970). 644/1247), "Al-Muntahab Phi method al-sect" ("selected set of sectarian bases") was widely used as a textbook at the time.

**An-Niheyia Phi comments Al-Hidaya.** This book is a commentary on the famous work of Burhanaddin Ali Husayn ibn Abu Bakr ibn Abdul Jalil al-Fergana Ar-Rishdani Al-Marginani (511/1118 - 593/1196) called Al-Hidaya ("guide"). Al-Moissal Phi Review Al-mufassal is a 3-volume review of az-Zamakhshari's Book of Arabic grammar. And that is the reward of ibn al-Qayyim (may Allah be pleased with him). 1075-1143) is a well-known scientist and philologist, whose work on the grammar of the Arabic language is "Al-mufassal Fi santiliraab", abbreviated "al-mufassal". This is the third work of As-Sygnaki after Al-Uafi and an-Nihai.

Al-kafi Review Al-Bazdawi – "full review of Al-Bazdaui" (Imam Fakhr Al-Islam Abu Al-Yasir Ali bin Muhammad Al-Bazdaui was born in 400/1010 and died in 482/1089) "kanzu-L-method by marifat al-method" (fiqh Foundation treasure). as-Sygnaki indicates at the end of his review that he wrote the work in 704/1304 and finished it at the end of the month of jumadil-ula.

Al-Najahtilu al-marah is a work on the morphology of the Arabic language.

At-assiduuous Phi review at - Tamhid li Kauaid at - Tavhid - "the purpose of deduction in access to the principles of Tavhid". This is a review of the work of Imam Abu Al-Muin ape bin Mohammed al-NasafiMchuli, a well-known faqihi of the Movarounnahr region. In the field of recognition

Book ul-Mukhtasar. We will learn about the existence of such a work on the abbreviated morphology of the Arabic language only from the preface to the aforementioned as-Sygnaki "An-Najah".

It is no secret that today more and more types of religious flows are emerging in the world. Especially in the countries of Central Asia, where we live. We observe those who inject with our own eyes deceived, and the younger generation poisoned the mind, passing them on a dangerous path.

"Tashdid Phi review at-Tamhid" serves as a spiritual immunity, an indispensable tool against ideological attacks of various religious movements.

"Affirdidae Phi review at-Tamhid" this letter is evidence of the existence of various religious currents in those days, such as Muqtazila, Carramia, jasmine, among others. At the beginning of the affirmation, Sygnaki – "when kafi finished writing, I received the sources that were the basis of Islamic doctrine." (This is at-assiduuous) Al-kafi he completed on Thursday, 18 Jumad al-ula in 704/1304 A.D.

Husamad-din about Tamhid: "the words and meanings of The Book of Tamhid are strong, the structure and content are systematic, and this is a valuable work that contains reliable evidence and strikes the positions of opponents."

We know that Husamad-din As-Sygnaki, as mentioned above, had many students by learning what he learned and teaching others. In As-Sygnaki there were disciples who studied and received "permission" (permission, permission) to pass on his teachings to the next generation. It is impossible to know the number of students of the scientist who participated in his classes. However, according to some sources, we know that it is well known. students such as Kavamad-din Al-Kaki, Jalal ad-din Al-kurlani, Jalal ad-din Al-Gagadavani, Ibn al-Fasih Al-Hamadani, Shams ad-din at-Taksari and Najmuddin Al-Taksari, Shams ad-din Al-Kashgari, Kauamad-din Al-Farabi al-Itkani at-Turkistan.

Little known about the time when Sygnaki died, but there are some predictions. In the work "discovery az-Zun" by Haji Khalifa, the date of death is 710/1311. And he is far from the truth, because in 710/1311 he went to Damascus. Then he arrived in Aleppo and met the well-known kadius Nasr ad-din Muhammad ibn Al-Kamal Ad-din Abu Hafs Umar ibn al-adim. Some scientists say that he died in 714/1314.

According to Muhammad ibn Rafik As-Salami and other scientists, he was in a hurry and buried in the city of Mara on the way back to his homeland. Maras is known to be a city in modern Turkmenistan.

There is no exact information about his death, as well as about the birth.

In conclusion, Husamad-dinSygnaki is an Islamic scientist from the Kazakh steppes. He studied with prominent scholars of Movarounnahr and left many prominent students. He also left valuable works that would guide the Muslim community to know and worship Allah. Husamad-dinSygnaki made a huge contribution to Islamic Science. We understand that his works and manuscripts need thorough and detailed research.

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## LIFE AND SCIENTIFIC ACTIVITY OF IMAM MUHAMMAD JAZARI

**Hasanboy Ergashov\***

\*Researcher,  
International Islamic Academy of Uzbekistan  
Tashkent, UZBEKISTAN  
Email id:hasanboyergashov184@gmail.com

**DOI: 10.5958/2278-4853.2022.00208.7**

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### ABSTRACT

*In this article highlights of life and scientific activity of Imam Muhammad Jazari.*

**KEYWORDS:** *Imam Muhammad Jazari, His Life and Activity, Religion, Qur'an, Travels, Science and Education.*

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### INTRODUCTION

Muhammad ibn Muhammad ibn Muhammad ibn Aliy ibn Yusuf al-Jazari al-Umariyad ad-Dimashqi is ash-Shirazi. The ancestors of Imam al-Jazari received the ratio al-Jazaril for living in the city of -Jaziratu Ibn Umarl on the Syrian-Turkish border. This city was built by Abdulaziz ibn Umar of barqaid, and the city was given a ratio. This is where the -Al-Umaril ratio came from. Imam Jazari himself received the ratio -ad-Dimashkl for being born in Damascus, and -ash-Shirazil for spending the last part of his life in Sheroz, where he died. Imam Jazari was called by his compatriots -Imam A'zaml. Imam Jazari was a handsome man, handsome, beautiful, with a white-red face, eloquent, and a wealthy man.

Imam Jazari's father was a commercialist man. Forty years he did not have child. When he went on a Hajj on 750-1350, standing in front of Zamzam and drinking the water of Zamzam, he prayed that Allahta'alawould give a son who would be a scientist and righteous. Ten months later, the prayer's response came true: came into the world of Imam Jazari.

**Date of Birth:** Imam Jazari in Damascus 751 year, 25 Ramadan (m. 1350 y. 25 November) was born after taraweh's prayer.

**Activist:** Imam Jazari's father was salih, given to science, the people of the Qur'an. Therefore, from an early age, he took his begging child to the teachers of the Qur'an, the scholars of the times, so that he might become human as he asked in prayer, and ensured that he would receive knowledge from them. Imam Jazari was the first to be taken by his father to his teacher Sheikh Hasan Saruji, who taught the Qur'an. Imam Jazari finished memorizing the Qur'an in 764-1363 at the age of thirteen and memorized it to the people in Taraweh prayer in 765-1363.

**Teachers:** Imam Jazari also studied the science of Hadith along with the Quran. In Damascus, the Companions of the proud ibn Bukhari and hadith from others listened. Muhammad ibn Ishmael achieved permission in Hadith science from large sheikhs such as al-Khabbaz. Al-Hubbaz was the uncle of Imam Jazari's grandfather.

Then in 766-767/1364 Abu Mohammed Abdulvahhab ibn Sallor, Ahmad Tahhan, Ahmad ibn Rajab began to concentrate the recitals from the sham Qari. And Abraham gathered seven verses in Hamawi. 768/1366 - in 1367, Abul-Ma'aliy ibn al-Lubbah graduated from seven recitals.

**His Travels on the Path of Science:** After that, the imam fell into the heart of Jazari with the desire to embark on a journey in order to make Sani even higher and expand his knowledge. In 768 year he traveled to the Land of Hijaz. The Imam-Khatibi of Madinai Munavwara received education from the recitals based on the books -Al-Kafill and -At-Taysirll from Muhammad ibn Abdullah al-Khatib. Then he returned to Damascus, where he again continued his studies of Science in Ibn Sallor and other kariyu scientists.

Imam Jazariy Muhammad ibn Yusuf will not be able to go because he did not have his father's permission when he was going to travel to Andalusia (now Spain) to receive an education from Andalusia. Then 769 (m. 1367-1368) year goes to Cairo and begins to receive knowledge from the great and the holy ones there. Muhammad ibn al-Soyig', Abdurrahman ibn al-Baghdad, Abu Bakr ibn Al-Jundi will return to Damascus again, having trained such teachers. But due to his passion for obtaining knowledge from the scribes of Cairo, he does not stay in Damascus much, but travels to Cairo again in 771/1369 - 1370. There, Ibn al-Suyghwa receives from Ibn al-Bagdadi a number of other recitals. He also holds the Hadith Sciences from the chants of Hadith scholars such as Dimyoti and Abraquhi, and the Shofe'iyya sect Fiqh from the Rings of Abdurrahim al-Asnawi and other Faqih.

Then he will return to Damascus, where he will gather seven recitations of Qazi Ahmad Al-Kufri from one letter. On 774/1372-1373, his mentor Ibn Kasir gives permission to give a fatwa to Imam Jazari. But nmadir will leave this job without the start of the business for some reason. Imam Jazari did not stay long in Damascus, but returned to Cairo again in 778/1376-1377 in order to master the sciences -usull, -ma'noviyll and -bayonll in the hands of Ziyu al-Qazviyni and other scholars. On this trip, Abdulvahhob also goes to Alexandria to concentrate the recitations from al-Iskandari. Imam Jazari, who obtained permission from his Egyptian teachers in various sciences, in particular from the sciences of recitation, Hadith and jurisprudence, then returns to his land Damascus as a mature alloma.

Imam Jazari came to Damascus and began to teach there. The surrounding countries also began to receive a grain of flour. At the Umayyad Mosque, at the base of the Qubbatunnasr, he spent several years teaching the Koran. According to the custom of that time, at the base of the Qubbatunnasr, no matter what science, only the one who was the most mature scientist in the country could teach. Imam Jazari achieved this status as the greatest teacher in the science of recitation with the recognition of all.

**Positions:** Imam Jazari served in various academic positions. In particular, he worked at the Odiliya madrasa as the chief Sheikh of the Qur'anic teaching part, the great Sheikh of ashrafiyya Dorul-Hadisi. He also founded the Dorul-Quran in Damascus and served as his chief mentor.

As the Imam traveled for the education of Jazari ilm, he also volunteered to travel on the path of ilm education. It was he who felt very deeply that the reward of this great deed would be untenable. In 788-1386, his son Abul-Fath went to Egypt, accompanying Muhammad. Returning from there the following year, he traveled to Egypt again in 798/1395-1396. He visited the cities of Cairo and Alexandria.

**His Meetings with the Sultan and the Emirs:** during the reign of Imam Jazari Sultan Boyazid ibn Murad Khan, he also taught in Bursa for seven years (798-805/1396-1402) of recitation, Qur'an science and Hadith science. Sultan Boyazid put the imam's izzat-Ikram in place. The story of Imam Jazari's arrival in the Turkish lands was a great one:

Imam JazariyMakkai was on a Hajj trip in Mukarrama. One of the pilgrims said: -There are a number of talibi Sciences in The Rum lands (now the Lands of Turkey). Their dream in the world is to read the Qur'an to the great master, who says Imam Jazari, to enjoy his knowledge. Because they know that Imam Jazari is a mature, solid scientist in the Qur'an. However, since these students were poor, the absence prevented them from reaching that Imam, knowing where he was and traveling to those lands. -Hearing this, imam Jazari said: -I will go to them myself, and Makkai went from Mukarrama to the city of Judah. From there he came to Egypt by sea. Going to Alexandria, from there he went on a journey by sea towards Antakia, located on the shores of Turkey. He landed in Antakia with the aim of taking a penny from the trip.

One of the poorest students, the Imam, did not put his passion for seeing with the heat, and even if he was without money, he was going to go to him. When asked about the Sheikh, the people said that he was in the Lands of Hejaz. He came from Bursa to Antakia while he was on his way to Hejaz. For the purpose of prayer and some relaxation, the city entered the mosque. When one of the antakians saw him and found out that he was a stranger, he offered him to take him home for the park, eat dinner together.

In the evening, the host talibi opened a speech to science in order to relieve road fatigue: -Today, a great scientist from the Qur'an visited our city. The name is Muhammad ibn Jazari. Hearing this, Talib insisted: -By Allah, I will not sleep until I see him. They went to the Sheikh's ODI. When he entered the presence of the man, Talib fell at his feet, expressing his unfaithful joy and saying that he was on a journey for him. Imam Jazari was strongly influenced by this and stayed in Antakia for quite some time until he fully read and allowed the Qur'an to that Talib.

After that, Imam Jazari continued his journey to Bursa, the capital of the Turkish state. When he went there and settled down, the poor students came to him and began to take lessons and were very happy. Upon hearing that Imam Jazari had arrived, Sultan YildirimBoyazid ibn Murad Khan ordered his presence to bring that person with honors. Sultan Boyazid asked Imam Jazari for the reason for his stay in Bursa, he said that no mansitalibi had come to teach Sciences. The Sultan highly appreciated this supreme example and said: -You are the master of my children in the first place, and then of those whom you want from Muslims." He appointed a yard for the man, a horse-drawn carriage and a monthly salary, and put his respect in place extremely. This was indeed a historical example of how Allah will best reward what was done for him in the world and in the hereafter.

Imam Jazaritalibi continued to teach Sciences. It was there that he taught his famous work to the universe "an-edition Elephant-qoroatil-ashrl. Imam Jazari concentrated in this book the summary of his years, the sciences he created by walking through the city, the documents of the quris, the narrators of the ten recitations and their brief biographies, and the book has been studied as a primary source for all the quris from the time of the author to our present time.

In the Ankara war of 805/1402, Emir Timur Sultan defeated Boyazid and took the people of Science and grace in the land to Movrounnahr, so did Imam Jazari.

AllomaToshkubriyzoda in his book -Ash-shaqoikun-NU'maniyya Fi ulamaid-state-usmaniyya|| tells such a story:



-When Amir Timur brought Imam Jazari to Movarounnahr (Samarkand), he organized a big party. At that time, Sayyid Sharif Jurjani was serving in Samarkand. Amir Timur placed large scribes on his right side and officials on his left side, and put Imam Jazari above Sayyid Jurjani. He was scolded for this. Then Amir Timur said, -How can he not set high on the one who is knowledgeable in the book and Sunnah?! he said.

Imam Jazari was in the cities of Kesh and Samarkand and taught the Quran and Hadith Sciences. For example, among those who have fully occupied and received permission for ten recitations, one can mention Abdul Qadir ibn Tillah Rumi, Hafiz Boyazid Keshi, Hafiz Mahmud, the son of the recitation Sheikh of the Kesh region. Scholars such as Muhammad ibn Shihab al-Khafi al-Hanafi, Muhammad ibn Fazlullah al-Khatibiy also taught the science of Hadith in the hands of Imam Jazari. Alloma Ahmad ibn Muhammad ibn Abdullah al-Hanafi, who was known by the nickname -Ibn Arabshah, also studied the science of hadith from Imam Jazari and took several books of the master from him. Imam Jazari also taught at the -Bog'IXudol madrasah in Samarkand.

Even though Imam Jazarirahmatullahialayh Movarounnahr had been standing in the land for a small period, Allah Almighty lived a much more productive life thanks to the blessing he gave to that person. In addition to interviewing many scholars, teaching countless talibi Sciences a variety of Sciences, he also graduated by writing a number of scientific works. The book consists of three books, The Book -Reviewul-masabih, -Qurul-Maharahfiz-ziyadaalal-Asharah, -Toyyibatun-edition fil-qiroatil-ashr, -Al-jawharah on nahv, -Al-muqoddimah Fi ma yajibu ala qariil-Qurani An Ya'lamah, which has served as the basis of tajwid science to this day, also talif in this land.

807 year of Sha'ban (1405. in February) when Emir Timur died, Imam Jazariy left Movarounnahr and walked to Khurasan. 807/1404-1405 year will be in the cities of Herat, Yazd and Asfahan. 808/1406 year in Ramadan came to Sheroz and settled. The leaders of the Sheroz state persuaded the imam to stay in this land and reproached the man as a judge of this land. Imam Jazari stayed in Sheroz for 14 years, where he founded the Qur'an School of knowledge. A lot of scientists and Blacks grew out of this place.

In 821-1418, Imam Jazari went to Iraq. Having fallen into Basra, he began the teaching of the Koran. There, too, a lot of talibi Sciences studied from Imam Jazari.

**Death:** Imam Jazariy 833 year 5-Rabi'ul-aval (m. 01.12.1429) on Friday, phony traveled from the world to the Immortal World. All the people gathered at his funeral. The Imam Jazari was buried in the Dorul-Qur'an in Sheroz, where he built himself.

## SAMARKAND SCHOLARS WHO INTRODUCED ISLAM TO INDONESIA

**Feruz Z. Kholmuminov\***

\*Researcher,  
Department of Research,  
Contemporary Islam of the Imam Maturidi,  
International Scientific Research Center,  
A. Kadiri, Tashkent, UZBEKISTAN  
Email id: *dangeroux.93@mail.ru*

**DOI: 10.5958/2278-4853.2022.00209.9**

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### ABSTRACT

*The prominent scholars who emerged from Samarkand played an important role in the spread of Islam and Sufism throughout the world. This can be seen from the services rendered by Samarkand scholars in the spread of Islam in Indonesia. The Samarkand family, starting with Jumadil Kubro, made a great contribution to the transformation of Islam and Sufism into the daily life of the local population, not only in the archipelago, but throughout Southeast Asia. The legacy they left is still highly valued by the population today.*

*Despite the incomparable place of Samarkand scholars in the history of Southeast Asia, especially Indonesia, their activities have been studied only by a few local Indonesian historians. The article reveals the activities of scholars of Samarkand and their descendants who were engaged in the call of Islam in the archipelago.*

**KEYWORDS:** *Indonesia, Archipelago, Islam, Da'wah, Family Tree, Peninsula, Sufi, Sufism, Islam, Genealogy, Mufti, Saint.*

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### INTRODUCTION

The Samarkandi family, which operated in the archipelago, begins with Jumadil Kubro and his two sons, Malik Ibrahim Samarkandi and Maulana Ishaq Samarkandi. In the Middle Ages, they carried out preaching work on a large scale in the Indonesian territories. Over time, their reputation among the people is strengthened, and the population begins to follow them. As a result of the influence of the people of Samarkand, the local rulers accepted the religion of Islam. To get closer to Islam by tying ties of kinship with them, they married their daughters to the sons of Jumadil Kubro, Ibrahim Samarkandi and Maulana Ishaq. Over time, their descendants also become bright representatives of the Islamic religion in Indonesia.

To learn about Samarkand scientists who worked in Indonesia, it is necessary to start with the personalities of Sheikh Jumadil Kubro, Ibrahim Samarkandi and Maulana Ishaq. In historical sources, there is information that Jumadil Kubro was the first from Samarkand in the archipelago and entered this area with his two sons.

Bruinessen mentions that in the genealogy of Sunan Kaliyaga, Jumadil Kubro's name is written as "Jumadil Makbur" and then a person named Sheikh Aswa al-Safarani is mentioned, and his name is also found in other sources as "Sagharnane" or "Safaranai"[1]. But Bruinessen suggests that the nisba of this person may be derived from the word "Isfarani". The words "Safarani" or "Sagharnane" mentioned in Shaykh Aswa al-Safarani's nisba may be a modified form of

Sogharji's nisba. The word "Sog'arj" when written in Arabic is represented by the root letters "sghrj" (صغرج), if the dot of the letter "g" in it falls off or is read incorrectly, this word becomes the root "sfrj" (سفرج). This, in turn, proves the connection of Jumadil Kubro and his descendants of Samarkandi from Sheikh Alovuddin Burkhanid with Sogarji in Indonesia. Moreover, Bruinessen himself mentions that there is no historical person of Isfarani kinship named Aswa in the sources[2].

In the Chronicle of Gresik collected by Viselius, it is said that Jumadil Kubroni was the grandfather of Saint Sunan Giri, lived in Gresik, was related to Sunan Ampel, Maulana Ishaq was his son, and was sent to Balambang to preach[3]. Also, Maulana Ishaq marries the daughter of the ruler of Balambang, but because the ruler did not convert to Islam, he left his pregnant wife and moved to Malacca in despair. The princess dies in childbirth and the child is thrown into the sea, miraculously rescued by a Greek sailor. The child is given Islamic education and grows up to be Sunan Giri. Abdul Muhyi, a representative of the Shattar sect who lived in the Pamijahan region of southern Tasikmalaya in the 17th century, mentioned in his genealogy that his origin goes back to Sunan Giri and Jumadil Kubro[4]. In the famous "Cariose Telaga Ranu" of the Tengger region of Java, Maulana Ishaq and Jumadil Kubro are said to be the brothers of hermits Ki Seh Dadaputih of Mount Bromo and Ki Seh Nyampo of Sukudomas[5]. Based on the information provided in the available historical sources, it can be seen that Jumadil Kubro was associated with four regions in different places of the Java region. These areas are Banten-Chirebon, Gresik-Majapahit, Semarang-Mantingan and Yogyakarta. This means that during his career he was in various areas of Java and he claimed Islam among the population.

In Babad tanah Jawi, it is said that Jumadil Kubro was buried in the Bergota Hills in present-day South Semarang [6]. Some researchers claim that Jumadil Kubro and his descendants are sayyids from the Arabian Peninsula, denying their connection with Samarkand. However, most of them rely on sources from the 20th century. The most important and ancient of such written sources are the notes written by mufti Sayid Alviy ibn Tahir Abdullah al-Haddad al-Haddad, who died in 1962. There is much confusion in the information given by al-Haddad [7]. He cites Jumadil Kubra as Jamaluddin Ahmad and tries to connect his genealogy with the Sayyids of Arabia. Much of this information does not correspond to ancient local sources. There are many parallels between the personality of Jamal al-Din al-Akbar cited by Haddad and the Jumadil Kubra named in local sources. Al-Baqir also wrote that the names of Jamaluddin and Jumadil were confused in Javanese literature [8]. Martin van Bruinessen says that stories about Javanese history were "corrected" by scholars and researchers in the early 20th century. According to it, Kubro will be changed to "Akbar" and Jumadil to "Jamoliddin" and a reliable genealogy will be drawn up for him, showing that he is a descendant of the Prophet, just like the family tree of Jumadil Kubro given in Babad. Various narrations and stories with the participation of Jumadil Kubro will be combined into a whole and the parts that are not compatible with Islam will be removed[9]. The purpose of such a movement may be aimed at strengthening their position among the population by showing that the ulama of the country with the largest number of Muslims in the world are direct descendants of the Prophet. Because, in 1928, the "Al-Robita al-Alawiyya" association for registration of family genealogies was established by the Sayid families. The formation of the personality of Jamal al-Din al-Akbar may have been carried out in order to restore and strengthen the history of Sayyids in Indonesia.

In addition, the formation of the opinion that Jumadil Kubra came from the Arabian Peninsula may have originated from the fact that Alovuddin Burkhaniddin Sogarji from Samarkand, who is

said to be his father or grandfather, studied Islamic sciences in Arabia for several years and then traveled to the regions of India and China.

In many Indonesian historical sources, it is said that Jumadil Kubro first came to the island of Java with his two sons, the eldest son, Ibrahim Samarkandi, went to the Champa region of southern Vietnam, and the second son, Maulana Ishaq, went to the Aceh regions to spread Islam. Some modern researchers say that Jumadil Kubra had another son named Sheikh Abdullah Asyari.

Malik Ibrahim Samarkandi had two sons, Said Ali Murtaza (Raden Santri) and Said Ali/Ahmad Rahmatullah (also known as Sunan Ampel). Ali Murtaza was popularly known as Raja Pandita Bima, Sunan Lembayung, Raden Samat, Dayan Santri Ali, Ali Musada, Fazl al-Samarkandi and Raden Santri Gresik[10]. He propagated Islam in regions such as Nusa Tenggara, Madura, and Bima[11].

Sources state that Ali Murtaza was married to Rara Siti Taltun and had four children named Uthman Khoji (Sunan Ngudung), Khoji Uthman, Nyai Gede Tundo and Ali Musytar. The descendants of Uthman Haji Ali Murtaza also became mature religious leaders who spread fame in the archipelago and served for the spread of Islam in the region. Uthman married Vilvatikta, daughter of Hoji Temengung, and had two children, Sunan Qudus and Devi Sujina. Sunan Qudus also followed in the footsteps of his father and became one of the famous saints. He is popularly known as Amir Khoji and Jafar Sadiq. Haji Osman married Siti Shariah, daughter of Sunan Ampel, and their child, Amir Hassan, became a religious leader known as Sunan Manyuran.

Ali Murtaza's daughter, Nyai Gede Tundo, is married to Khalifa Hussain (also known as Sunan Kertoyoso) and has a child named Khalifa Sukhuro[12].

Sources say that apart from Rara Siti Taltun, Murtaza is also married to Dyah Retno Maningjum bint Arya Tejo. Ali Murtaza spent the last years of his life in Gresik and died in 1449. His grave is located near the mausoleum of Ibrahim Samarkandi in Gresik.

According to historical sources, Ali Rahmatullah, the second son of Samarkandi and Champa queen Chandrawulan, was born in 1401 in Fantet, Champa. Ali Rahmatullah is one of the first saints of Wali songo, he played an important role in the spread of Islam in the archipelago and is popularly known as Raden Rahmat, Sunan Ngampel and Sunan Ampel[13].

Ali Rahmatullah started his career by establishing a school to teach Islam in Ampel Denta near Surabaya. Sunan Giri, Raden Patah (Fath/Fattah), Raden Kusen, Sunan Bonang, Sunan Drajat and other historical figures who played an important role in the spread of Islam in the Malay Islands studied in this school. Ali Rahmatullah Ampel is popularly known as Sunan Ampel (Master of Ampel) for his services in Denta. He encouraged the spread of Islam in these regions by marrying Islamic preachers to the daughters of Majapahit's subordinate rulers and created a network of noble Muslim families linked by kinship throughout the archipelago[14]. He invited from Surabaya and Majapahit to Sukadana areas of Kalimantan.

In the widespread genealogy of Ali Rahmatullah, the names of 22 people are listed along with him. According to Javanese historical sources, Raden Rahmat, along with his brother Ali Murtaza, cousin Raden Burera (Abu Huraira) and father Ibrahim Samarkandi, came to Tuban region of Java Island to preach Islam[15]. He later marries the daughter of Arya Tejo, the ruler of Tuban, and stays there until his father's death, then travels to the Majapahit capital to meet his

aunt Devi Daravati, the wife of the Majapahit ruler. Sunan Ampel also engaged in preaching activities in Palembang for a while. Here he teaches the local ruler about Islam[16].

In the "Babad Ngampeldenta" manuscript, there is information about the appointment of Raden Rahmat as the imam of the mosque by the Majapahit ruler to Surabaya with the title of "Sunan" (used in meanings such as teacher, teacher, elder)[17]. This shows that Sunan Ampel had a good relationship with the Majapahit ruler.

According to Babad tanah Javi, Raden Rahmat married Mas Karima, daughter of Ki Bang Kuning. Two daughters, Mas Murtosiya and Mas Murtosima were born in this marriage. Raden Rahmat Ki built a mosque near Bang Kun's residence and called to Islam[18].

Sunan Ampel's marriage to Arya Tejo's daughter Chandravati produced two sons and three daughters, and Ki Bang Kuning's marriage to Mas Karima's daughter Mas Karima produced six sons.

Ali Rahmatullah founded the Great Mosque of Demak in 1479. He died in 1481 in the Surabaya region of Indonesia [19]. After his death, his son Raden Zainal Abidin will continue his activities in Demak Mosque.

The rest of his children also made a name for themselves as Muslim scholars who had their place in the history of Islam in Indonesia. Today, their mausoleums have been turned into shrines by local residents.

Shaykh Mawlana Ishaq is also known as "al-Maghribi" or "Mawlana Muhammad al-Maghribi". Very little information about Maulana Ishaq's personality and activities in the archipelago has been preserved in Indonesian and foreign sources. However, many sources provide information about his descendants. He had two wives, Devi Sekardadu and Sharifa Pasay, daughter of Balambang ruler Menak Sembuyu, and his child, known as Sunan Giri (1442/3-1506 AD), founded the kingdom of Giri Kedaton, which existed in the 15th-17th centuries, according to historical sources.

There is also confusion regarding the origin of Maulana Ishaq in local Indonesian sources such as Jumadil Kubro and Ibrahim Samarkandi. In Babad Gresik (Chronicle of Gresik) it is said that Maulana Ishaq was the son of Sheikh Jumadil Kubro and received the title of Wali Lanang. In Babad Tanah Jawiyd, he is mentioned as Sheikh Wali Lanang, and his origin goes back to the Arab lands. In the historical source called Babad Demak, it is said that Maulana Ishaq was the uncle of Sunan Ampel, and Sunan Ampel was the son of Ibrahim Samarkandi and Chandravulan, the queen of Champa. In addition, information about Isaac can be found in other local sources [20].

In some of the above sources, it is explained by two views that its origin is related to the Arab lands. The first is that the genealogy of Maulana Ishaq goes back to the Prophet Muhammad through Ali, like Ibrahim Samarkandi, and the second is that it was considered as the Arab land of the Central Asian region in the concept of the inhabitants of the archipelago in the middle ages [21].

There is confusion about Maulana Ishaq's identity and appearance as a preacher of Islam in Java. However, by comparing with Ibrahim Samarkandi and his descendants, it can be understood that Ishaq was not originally from Java, but that he was a descendant of Jumadil Kubro and Samarkandi[22]. According to local sources kept in the treasury of the Indonesian Ministry of Religion, Maulana Ishaq came from abroad to spread Islam in the region [23].



In 1975, according to the results of the research conducted by the Malang Islamic Research Center on the genealogy of Maulana Ishaq, his genealogy was published[24].

According to the genealogy, Maulana Ishaq Jamaluddin Akbar or Jumadil Kubra is the son of the twenty-first generation of the Prophet Muhammad. There is no exact information about when Maulana Ishaq came from Aceh to the island of Java. To determine this, it can be concluded by summarizing the information that Sunan Ampel settled in Ampel Denta in 1433 and Sunan Giri, son of Maulana Ishaq, was born in 1442-3. Based on the above information, it can be said that Maulana Ishaq came to the island of Java between 1433 and 1443. Because there are records that Maulana Ishaq met Sunan Ampel in Ampel Denta in 1443. According to H.Djayadingrat, in Hikayat Hasanuddin, Maulana Ishaq Raden is the second saint who came to Ampel after Rahmat, and he was given the status of "Zuul Islam"[25].

Sunan Giri, the son of Maulana Ishaq, was born in 1442-3 in the Banyuwangi region of East Java and was popularly known as Raden Paku, Prabu Satmata, Sultan Abdul Faqih, Raden Aynul Yaqin, Joko Samudro. Sunan Giri and his descendants spread Islam to areas such as Banjar, Martapura, Pasir, Kutai in Kalimantan, Buton in South Sulawesi, Gowa, Nusa Tenggara, and Maluku islands [26].

Information about Sunan Giri's life and preaching activities is given in Serat Valiysana, Babad tanah Javi, Sajara Banten, and many other such local sources. The story and the information are consistent with the names of some of the people mentioned in them being confused.

Research on the genealogy of Sunan Giri was also carried out by Malang Islamic Research Center. As a result of the research, his genealogy was published, including the names of twenty-three people. Sunan Giri died in 1506 and was buried in the village of Giri Kaja in the Gresik region. Today, his mausoleum is one of the places of pilgrimage for the population.

## CONCLUSION

The Samarkand dynasty, which greatly contributed to the spread of Islam in the region, begins with Jumadil Kubro and his two sons, Ibrahim Samarkandi and Maulana Ishaq. The lineage of Jumadil Kubra and his descendants goes back to the Prophet Muhammad through Caliph Ali ibn Abu Talib.

There are two views connecting Jumadil Kubro and his descendants with Samarkand, the first is that Jumadil Kubro is the descendants of the famous Samarkand scholar Sheikh Burkhaniddin Sogharji, and the second is that Jumadil Kubro was originally born in Samarkand and later went to Southeast Asia with his two children to promote Islam. Historical sources provide more information about the first of the above approaches. The views that Jumadil Kubro and his son Ibrahim Samarkandi came from the Arabian Peninsula were created as a result of false historical information created by local scholars in the 20th century in order to connect their lineage with the Prophet Muhammad and Arabia.

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## PSYCHOLOGICAL METHODS OF ASSISTANCE TO PEOPLE WHO HAVE FALLEN INTO ISLAMIC GROUPS OR SECTS

Utkir T. Sobirov\*; Jahongir Salamov\*\*

\*Independent Researcher,  
International Islamic Academy Of Uzbekistan  
Muslims Board of Uzbekistan  
Chief Specialist  
Tashkent, UZBEKISTAN  
Email id: u\_sobirov@mail.ru

\*\*Head of the –Pilgrimage Tourismll,  
Graduate Student of the Russian,  
Sector of the Office of Muslims of Uzbekistan  
Tashkent, UZBEKISTAN  
Email id: j.salamov@gmail.com

DOI: **10.5958/2278-4853.2022.00210.5**

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### ABSTRACT

*This article provides information on the psychology of radical personality and the mental state of fanatical communities and religious sects, psychological methods of helping those who have joined non-Islamic groups or sects, and preventive work with those affected by the current.*

**KEYWORDS:** *Hierarchy, Method, Group, Sect, Radical, External, Internal, Dialogue, Freedom, Authority.*

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### INTRODUCTION

Let's assume was approached by an unknown or unfamiliar person. At the beginning of the conversation, that person encourages actions aimed at learning the basics of Islam and talks about such topics as the duty and responsibility of a true Muslim. Then, with indirect questions, he is interested in information related to him, in particular, religious and political views.

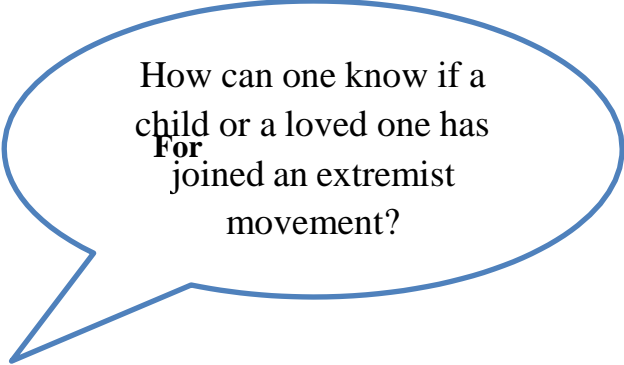
At the end of the conversation, he says that he has a great interest in Islam and that he and his close –brothersll are thoroughly acquiring religious knowledge, and offers the same to the –baitll. It is worth noting that such conversations can take place in one conversation or extend to several meetings.

Of course, not all those who propose to study Islamic beliefs together intend to poison a person with extremist ideas and involve them in illegal activities. However, the effort to have complete information about what kind of community a person is involved in will save him and his family from serious disappointments in the future.

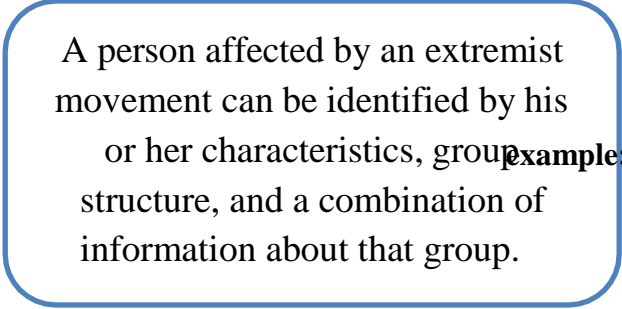
For example, if the –interlocutor" limited himself to the general answer to the question, –from whom and through what sources can one learn knowledge about Islam deeply and thoroughly?ll, that is, it is necessary to try to get a broader answer from him. If the interlocutor rejects the traditional and official methods, emphasizes their shallowness, or if the place of publication is not indicated, unofficial literature, such as –Islamic lawll written by Taqiuddin Nabahani, –Holy calls to the Islamic worldll, –Towards izzat wa sharafll by Yusuf al-Sabotin, Abdul Qadim If Zallum mentions books such as –The End of the Caliphate ll and –The way to faithll, –The story

of the sweet soull, whose author is not specified, or if he speaks positively about the place of the mentioned persons in the Islamic world, then one can be sure that he is a supporter of fanatical (radical) ideas.

It should be noted that members of the religious fanatic (radical) movement do not always talk in detail about unofficial literature and people from the first conversation. They recommend learning through officially recognized religious literature in order to attract them to their communities. As appealing and true as all this may seem, learning "religious knowledge" from someone who uses religion for various purposes can have negative consequences.



How can one know if a  
child or a loved one has  
For  
joined an extremist  
movement?



A person affected by an extremist  
movement can be identified by his  
or her characteristics, group example:  
structure, and a combination of  
information about that group.

	changes in a person's behavior, behavior, dress, vocabulary, and interests	giving unusual and repetitive evidence	
	lack of interest in family, friends, career or studies	weekly meeting, an increase in the number of meetings	
	trips around the country or abroad	the arrival of a large number of letters	
	change in eating habits	monotonous sound of the same tone	
	aggression or negligence	excessive excitement or enthusiasm for a new job	
	increased financial expenses, collecting money from friends and relatives	an increase in phone calls	
	impressions of a lecture heard or a speech memorized		

When determining what kind of group or sect it is, it is important to pay special attention to how its leader manifests himself, whether there is a strict -hierarchy|[1] (classification) in the group structure, how power is distributed in it, and who is led by whom. Also, it is necessary to have information about what methods of -recruitment| are used to attract new members to this group (honestly or through deception, lies, deception), where financial resources are obtained, how they are distributed and for what purposes they are used.

**For this, Group Symbols Can Be Cited:**

- 1. Teacher:** (leader, guide) is he there? How does he want to present himself?
- 2. Structure:** Does the (system) have a strict hierarchy (classification)? How is it structured and maintained?

- 3. Power:** (management) how is it distributed? Who manages and implements it?
- 4.** Where is the money (benefit) obtained, how is it distributed and for what purposes?
- 5. Recruiting new members:** is the process fast? Is the attraction system real or fake?
- 6. Freedom:** (activity process) Do stream members have the freedom to act, receive information and discuss?

When determining whether a loved one has joined a religious fanatic (radical) group, it is recommended to pay serious attention to the extent of changes in his diet, daily routines, communication with loved ones, and in general his personal life. For this, in any case, it is advisable to act in consultation with the authorities or responsible persons, local imam-khatib, otinoyi, MFY chairpersons.

#### **What should be done if such a situation occurs?**

A person who knows that his child or a loved one has joined a religious fanatic (radical) group or sect movement should not lose himself, should not fall into danger, should not fall into the illusion that something cannot be changed. On the contrary, it is necessary to maintain an internal relationship with a person under the influence of an informal group, to be in a positive mood towards him, to be calm and sincere when talking.

It is important to never directly (even jokingly) attack his beliefs, asking more questions to understand him from the point of view of common sense.

Exposing disagreements and conflicts between them can make them feel more attached to the group.

It is necessary not to give up the idea of returning (rescuing) him because he has reached the age of adulthood and knows what to do, and not to believe that common sense will turn him back from what he is doing. Despite his claims, it has not been proven that he can get everything right.

It is necessary to solve this issue in consultation with neighborhood elders, mosque imams, and representatives of law enforcement agencies without being isolated with problems.

Finally, it is necessary not to think that a person who falls under the influence of a group will become the same as before, to draw correct conclusions from life experience, not to lose vigilance even for a moment, to protect it like a young sprout.

#### **The following questionnaire can be used to determine the group:**

It is desirable that this questionnaire should never be conducted in the form of a survey (investigation), but in the form of a sincere friendly dialogue.

- 1.** Don't you feel that you don't have time, food, or sleep for yourself in the group?
- 2.** Does the group not allow you to communicate with people who are not in the group, but you trust?
- 3.** Aren't you being asked to devote your entire life to your personal life?
- 4.** Do you deserve a group just the way you are? Do you feel it is important to let go of the ideas you once thought were right and become a new person?
- 5.** Does the group evaluate your past life negatively?



6. Are you allowed to deceive people for the benefit of the group? 7. Are -teachers or -leaders considered capable of performing miracles?
7. Do they show these miracles only to the pious?
8. Are you embarrassed by the group's attitude towards women?
9. Are the rules the same for group leaders and regular members?
10. If the answer to some questions is -yes, then you should be very careful.
11. Especially if the situation in the group seems interesting to you.
12. The longer a person stays in a group (in most cases, at least a month), the harder it is to leave. The main thing is to act quickly.

### **What not to do?**

Don't panic: Don't think that something can't be done, but first:

- ✓ Do not give money to your son or to the group. No group can function without funds. Better yet, give something that cannot be bought or exchanged;
- ✓ Keep documents related to your son or the group;
- ✓ Do not trust "experts" who offer to help your son through treatment or legal intervention for a certain fee until you are completely sure;
- ✓ Don't let pressure, slander, intimidation, coercion of your son or the group frighten you, do not give in to the fact that they are trying to neutralize you;
- ✓ Don't let anyone make you guilty;
- ✓ Don't be isolated with your problems: how many other families are facing the same problems as you, regardless of their faith or social status. Try to contact them.

### **Necessary Measures:**

1. Collect data and make references:
2. Write down the names, addresses and phone numbers of the people involved in your son's work.
3. Collect any information related to the group (media articles, messages and leaflets) on an ongoing basis.
4. Keep a diary of events related to your son and the group. Keep a record of the funds that pass directly or indirectly through your son.
5. If you don't know the direction of the flow, keep a record of the readings, vocabulary, charts, names, and nicknames that make up your son's new environment.
6. It will help the expert to find the right way to what you are looking for.
7. You may need to take medical or legal action. The attending physician can provide information about your son's medical condition before entering the group.

It should be emphasized that today extremism and terrorism threaten vital interests of individuals, society and the state in almost all countries of the world. Author O'Hasanboev's article entitled "Religious extremism and terrorism - a threat to the development of society" talks

about the dangerous consequences of religious extremism on the life of individuals and society.

**In particular, a person who has become part of a religious fanatic (radical) group:**

- Loses his family, relatives and close people;
- Loses his social position in society, loses the opportunity to gain deep knowledge, become a good professional and occupy a decent place in life;
- He is forced to look at reality only from the point of view of the group, not having a personal attitude to the processes around him;
- His life will be spent in prison or in other countries in poverty and wandering, he will not be able to fulfill his human obligations towards his parents, spouse and children[2].

-In turn, the harmful effects of extremist ideas and bigoted views on the socio-spiritual environment and gradual development in society can be reflected in the following:

- Families, which are the primary link of the society, are disorganized, children are left without upbringing, and families are neglected due to the fact that a member of the movement is subjected to legal punishment or leaves for foreign countries under the claim of -emigration[2];

the system of transmission of traditional values from generation to generation and the process of Gradual development in the society are broken;

It harms spirituality due to the loss of importance of national, cultural and historical values that have held an important place for centuries;

by committing extremist and terrorist actions, the "threshold of evil" in society decreases, people get used to crimes such as murder, torture, invasion, hostage-taking, slavery. At the same time, these evils cause panic in a certain part of society, a stream of refugees appears;

social instability caused by terrorism and extremism causes an increase in criminal offenses in society;

Spending budget funds by the state to take security measures, as well as the material damage caused by a terrorist act will cause great economic damage to the society;

The number of unemployment in the society will increase, the projects aimed at social protection will not be implemented and it will lead to a decrease in the standard of living of the population;

He fate of the country will depend on the economic donor and arms selling countries[3].

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## CONTENT OF EXPERIMENTAL ASSIGNMENTS AT HOME AND HOME EXPERIMENTS IN THE EDUCATIONAL PROCESS

**Dilfuza Tulegenova\***

\*Student,  
YEOJU Technical Institute,  
Tashkent, UZBEKISTAN  
Email id: karimkulov@mail.ru

**DOI: 10.5958/2278-4853.2022.00212.9**

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### ABSTRACT

*In the educational system of our country, positive reforms are being implemented to increase the interest of students in learning the basics of science, to raise the quality of education to the level of global requirements.*

**KEYWORDS:** *Science and Education, Positive Reforms, Learning, Quality of Education, Development.*

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### INTRODUCTION

At the same time, there is a need to develop tasks with practical content in improving the content of methodological support of chemical education. In the Strategy of Actions for the further development of the Republic of Uzbekistan, "fundamental improvement of the quality of general secondary education, in-depth study of foreign languages, informatics and other important and high-demand subjects such as mathematics, physics, chemistry, biology" is defined as a priority task. In this regard, it is important to integrate the content of chemistry and basic concepts of natural sciences, to improve students' practical work skills.

A number of scientific researchers have been conducted in our republic, Commonwealth countries and foreign countries on the improvement of the education system, effective development of students' knowledge, skills and abilities. For example: B. Ziyomukhammadov, N. N. Azizkhodjaeva, N. S. Saidakhmedov, H. T. Omonov, researchers Sh. Sh. Begmatov, E. U. Zakinov, E. U. Eshchanov in the field of improving the educational process in our republic modern educational methods, methods of effective use of independent work in the educational process and extracurricular activities, didactic games, organization of extracurricular activities based on information about the practical importance of chemistry, psychological scientists P. I. Ivanov, M. E. Zufarova, E. G'oziev, A. Jabborov on the laws of psychological development of students, their character, abilities, external influences in the educational process, internal and external motivations, their stability, voluntary and involuntary memory in increasing educational efficiency conducted research.

In the countries of the Commonwealth of Independent States, V. V. Guzeev, O. S. Zaitsev, G. K. Selevko, G. M. Chernobelskaya researched various traditional and modern methods aimed at increasing educational efficiency, types and forms of independent work and their place in the educational process. In the development of students' experimental skills, the works of I. P. Balaev, M. P. Rudenko, T. A. Shipareva covered the scientific and methodological bases of solving experimental problems at home and organizing the implementation of experiments, their

implementation. New experiments are not being developed for demonstration, laboratory work and practical training. As an exception, Yu.V. An experiment developed by Surin can be cited. The researcher has been engaged in problem demonstration experiments for many years. Yu.V. Surin has developed more than 70 problem-based research experiments on many topics of the school curriculum. The practical implementation of his experiments is fundamentally different from the experiments that have become classics (the experiments of K.Ya.Parmenov, B.C.Polosin and others).

"The state of the problem of organizing students' experiments at home in the modern educational process" in which the content of experimental tasks at home and the methodological aspects of using home experiments and observations in the educational process are not sufficiently covered in the methodological literature on modern chemistry, the analysis of scientific and methodological literature on this issue in the last 20 years conducted.

Home experience can be called individual practical work, which is one of the types of independent homework that is mandatory for all students. It is carried out using household substances and objects, is carried out through the mediation of the teacher and assumes some control from him.

## HOME EXPERIENCES HAVE MANY POSSIBILITIES.

**Table 1**

Multifunctional possibilities of home experience	The main tasks of home experiments
Home experience tasks	
Motivational	arousing curiosity, the pleasure of discovery, forming a positive attitude to academic subjects
Developer	Development of experimental skills

### 2. Practical

A) development of attention, observation, improvement of mental actions, formation of skills to get out of the situation

B) coordination of movements, kinesthetic and gravitational feelings, speed of movement and manipulative mastery, development of automaticity in manual work

V) development of feeling and perception of external properties and changes of substances in the process of chemical reactions

3. Creative initiative development

4. Develop thinking

Educational	Conscious assimilation and strengthening of knowledge regarding the studied educational material Acquiring new knowledge, implementing the
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	principle of connection between theory and practice, individualization
<b>Educational</b>	Development of the skills of proper organization of work Forming the will to self-education
<b>Propedeutic</b>	Preparation for understanding new material
<b>Reflexive</b>	Understanding, analysis

The main thing is the process of doing things, during which general education and experimental skills are formed. On the other hand, homework was considered as a kind of homework in comparison with them.

In addition to the requirements for home experiments, the following criteria for choosing an experimental work system at home are also distinguished:

- 1) Didactic principles;
- 2) Specific features of teaching science;
- 3) Independent learning activities;
- 4) Organizing an educational chemical experiment;
- 5) Characteristics of home experiences

These criteria complete the basic requirements for conducting experiments at home and developing a system of tasks of experimental description.

The teacher's tasks in organizing home experiments are as follows:

- 1) Planning future work.

The teacher's tasks in planning students' homework are as follows:

- a) Allocation of materials for home study;
- b) Choosing and determining the content, size, and estimated time for completing the experimental task and coordinating them with other types of homework on the subject;
- c) Thinking about words, instructions, control questions for home experience; d) to create an indicative basis of actions to perform home experiment work.
- 2) Working with parents.
- 3) Assigning tasks to students is important in organizing experimental work at home.
- 4) Working with students.

The analyzes carried out taking into account chemical knowledge, skills and competencies based on the general knowledge acquired by students in the school level of chemical education showed that the percentage of "excellent" and "good" grades in the experimental classes of the 8th grade compared to the control classes increased by 19.9% (2 -table).

Dynamics of change of Experience classes Control classes  
students' knowledge levels.  
Grade

	Last stage	In the initial stage		Last stage
In the initial stage excellent				
In the initial stage excellent	24/22,5	39/36,4	22/23,4	27/28,7
good	31/29	45/42	21/22,3	28/29,8
satisfactory	45/42	21/19,6	43/45,7	36/38,3
unsatisfied	7/6,5	2/2	8/8,6	3/3,2
Total	107	107	94	94

**Note:** Interest in denominator

Work based on chemical experiments that students can perform at home can be seen to have an impact on the level of acquisition of practical skills.



Increasing interest in learning the basics of science on the basis of the above-mentioned recommendations will eventually lead to the education of young people who have a broad and deep outlook, who think independently with a comprehensive understanding of the practical importance of chemistry, who can use their knowledge and skills in various changed conditions, and who have an ecological culture. Plays an important role.

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## THE ROLE OF ABUL HUSSEIN AL-QUDURI IN PRACTICAL DISCUSSION

**Nadirbek Kabilovich Turaboev\***

\*Base Doctoral Student,  
International Islamic Academy of Uzbekistan,  
Tashkent, Uzbekistan  
Email id: ntoraboev79@mail.ru

**DOI: 10.5958/2278-4853.2022.00211.7**

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### ABSTRACT

*From the time of the formation of the schools of jurisprudence until now, there have been debates among them about their validity. It was in two different appearances. It is in the form of written, that is, theoretical, rebuttals to each other's fatwas in the practical discussions and books that scholars of different sects face. The article says that the scholar mentioned has achieved high results by debating both practical and theoretical methods.*

**KEYWORDS:** *Fiqh, Debate, Debate, Sect, Denial, Discrepancy, Disagreement, Usul Al-Fiqh, Translation.*

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### INTRODUCTION

It is known that it has always been significant for the sect to articulate Fiqh issues, especially to give them preference based on facts and rules, that is, to prove that they are stronger than the fatwas of other sects and sects. Abulhusayn al-Quduri lived and worked in the X-XI centuries. Baghdad, the capital of the Abbasids, was a center where madrasas, libraries, scientific rings and debates developed during this period. Islamic science has reached its peak, divided into different areas. A lot has been done, especially in jurisprudence. Baghdad, which was especially the center of the caliphate, had concentrated many different Fiqh schools in itself. There was a debate between them. This laid the foundation for them to become more perfect. Against this background, works were created, the basis of which the sects were fully formed. During this period, science centers spread not only in one or two cities, but throughout the territories belonging to the caliphate. Later, however, it remained the limit that imitation should be to the four mo' tabar imams. Since people believed in them a lot, they let go of others and chose to imitate exactly the four of them. The famous and known four fiqhiy sects remained original to the nation of Islam. The caliphate will also be among those who follow these four sects. Those who held these sects had discussions with others to apply what their imam was saying. Each of them provides a document-evidence to confirm that the judgment issued by his sect is correct [1.B.170]

During this time, Imam al-Quduri was brought up and formed in Baghdad. During that period, there was frequent debate among Hanafi and Chauffeean scholars. Because the Hanafis and chauffees lived in common areas, and in many cases there would be discussions on mutually disagreeable issues. The thing was a natural and properly perceived situation for that time. Because these disagreements were not related to the theme of faith. The reason why the hanafians had much debate with the chauffees was because these two sects generally developed

side by side and in common areas. One of the events associated with the scientific activity of Imam Guduri is that he achieved great success and was highly recognized in such disputes, standing on the side of the Hanafi sect. The monazar between sects is called the science of –failll in science. The fail scientist studies issues in a comparative style after hearing all the arguments and documents of the opposition party on a controversial topic. After checking his arguments based on the basic method-rules, indicating their groundlessness, he proves the correctness of the judgment made in his sect. In this case, it interprets a shak-doubt directed at its sect. Since this branch of science has more theoretical significance, it is also called the science of matter.

The driving force of this scientific process is due to the large number of religious and political sects, among which are the Shiites, Ismailis, moderate and Qarmatians. The scribes of that time sought to support their sects through writing books and discussions, which would eventually also earn gifts from political forces belonging to that sectarian. Also, religious sects as well as the actions of the Faqih to show their sects preference over others have led to the development of fiqh Science [2].B.16].

In the X-XI centuries, many faqihs grew in Iraq. This period was a period of improvement of sects, and each Fiqh sect began to create its most authentic works in the direction of Furu'ulfiqh and usululfiqh. There was also sectarian debate. In doing so, each scientist was trying to prove that his views were justified. Scholars have grown up who have also led practical debates with excellent Fiqh works as well as with scholars of other sects. They were also distinguished by the fact that they produced many disciples. Such individuals were considered leaders of their time in a particular sect. All biographers unanimously recognize Imam al-Quduri as the leader of the Hanafis of his time. His disciple al-Hatib al-Baghdad writes about him: –He narrated little Hadith and I recorded them from him. He was a Sikh (trustworthy, truthful) man and achieved his level in jurisprudence because of his intelligence. In Iraq, Abu Hanifa became the leader of his followers. In their sight, uluginson and his career were highll. [3.B.377] it seems that in addition to Fiqh, Imam was also adept at the science of Hadith.

Imam Al-Quduri reached a brilliant career among the fuqahahs of his sect in his time, even from the height of his dignity and authority in Hanafi Khatib Al-Baghdadiyahof Khafiz says: –The leadership of the Abu Hanifa sect passed to him in Iraqll. Abu Ishaq ash-Sherozi says: –Abulhusayn al-Baghdadi he became known as al-Quduri and became the imam of the Abu Hanifa sect of our centuryll. Ibn Kasir said: –The skillful Imam and was well-founded in debating... and was memorized is the owner of the removable –Mukhtasarll [4].

In the work –Al-Jawahir al-muziyya Fi tabathotilHanafiyya|| says about Imam Al-Quduri: the owner of –Mubarak Mukhtasar||, he was repeatedly mentioned in – Al-Hidoyall and–Al-inferencell. Abu Abdullah Muhammad ibn Yahya was a faqih under Al-Jurjani. Faqih Abu Nasr Ahmad ibn Muhammad ibn Muhammad studied jurisprudence in his presence and commented on his –Mukhtasar||. Muhammad ibn Ali ibn Suwayd narrated hadith from Al-Muaddib and Ubaydullah ibn Muhammad Al-Havshabi. And from him, Kaziguzzot Abu Abdullah Ad-Domagani and Al-Khatib hadith narrated. Says: I wrote from him, he was a sincere person and narrated very little. He was one of those who were born with intelligence in jurisprudence, in Iraq it was passed to him to preside over the chants of Abu Hanifa, before him the dignity of fiqh was great, and his reputation was high. In the debate, the phrases were beautiful; the language was always in burro and the recitation of the Koran. As-Assam'ani said: he was a faqih and a rosy person. Allah classified with him the famous –Mukhtasar||, who countless times blessed the servants, and wrote a comment to –MukhtasarulKarhiy||. He wrote –At-isolation||, which consists

of seven books. This book covers the most important issues between our chants and Chauffees. He was credited with writing it on the four hundred and fifth date. There is also a mujallad that says –At-taqrib|| and a mujallad book that says –MasoilulkilifBaynaashobina||[5].B.247-250]. When we say –The phrases are beautiful|| above, we can know that Abulhusayn al-Quduri argued with condescension so as not to hurt his interlocutor in his heart at the time of the discussion. Although, in the field of metolulfiqh, the book did not teach, we can widely use the rules of the method when it gives its arguments in the debate. Because it is impossible to prove the power of proof without using a rule. Therefore, we can say that Guduriy is proficient in the science of the method from a practical point of view.

In this one more thing we can know that Imam al-Quduri was one of the zabardast Hanafi scholars of his time, he studied in depth the issues that differed with other sects. By analogy with the facts, he proved the achievements and advantages of the evidence of the Hanafi sect. According to sources, especially from the Great scribes of the Chauffees, such chauffeur scientists as Abu Topyib at-Tobari and Abu Homid al-Isfaroini had a discussion with Imam al-Quduri. In the end, Imam al-Quduri was highly recognized.[6] even a book called –At-isolation|| on this topic has been taught. The merit of this work lies in the fact that the Hanafi and the Shaffeians gathered together the tables in which they differed and gave evidence of the Hanafi. Although Abul Hussein al-Quduri became famous through his work –Mukhtasar||, he wrote many more books in the field of jurisprudence. Also, one of his greatest contributions to the development of Hanafi jurisprudence is that, in practical discussions, this sect has made great strides, proving that its path is correct. And everyone was exemplified by the fact that he treated them with respect in the debates he had with other sectarian scholars. Even during this period, such discussions often arise. By arguing according to alloma's style, it is also possible to end the disrespect in the middle and the reproaches that are being inflicted on the sects. His theoretical scientific path, both practical and practical, is a great lesson for us.

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the terms of mutual agreement, agreements and agreements.

The Prophet (peace and blessings of Allah be upon him) said:



عَنْ أَنَسٍ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يَتَّقِي اللَّهَ وَرَزَقَهُ اللَّهُ مِنْ شَيْءٍ فَلْيَتَّقِ اللَّهَ فِيهِ وَلْيَعْلَمْ أَنَّهُ لَهُ وَلْيَعْلَمْ أَنَّهُ لَهُ وَلْيَعْلَمْ أَنَّهُ لَهُ  
[4:443] رَحِمَهُ اللَّهُ

Narrated from Anas ibn Malik:

The Prophet (peace and blessings of Allah be upon him) said: –Whoever is pleased that the fast of rizqo will be wide and his life will be long, then So let him be attentive on Silai rahm(that you communicate with your relatives, that you visit them, that you sit with them and that you are always aware of their circumstances), that is, strengthen the ties of kinshipl.

It is obvious that Islamic etiquette prohibits breaking the ties of kinship. Perhaps it is being explained that it is worthwhile to follow. Therefore, in the Islamic religion, it is important to follow the ties of kinship, as well as to study the rules regarding various legal relations between them, including lease agreements.

Lease agreement between parents and children. It is not permissible for a child to hire his parents for rent. Perhaps it is from his obligations that the child will take care of his parents when they reach adulthood, provide assistance in fulfilling their daily chores. Therefore, in the event that the child hires his parents for rent, they will not be forced to perform the tasks specified in the contract. Perhaps the contract will be considered invalid without the decision of the court. This is stated in the workl –Muhitu-l-Burhoniyy–as follows:

–It is not permissible for a son to hire his father for rent. If an agreement is concluded between them, the father can cancel it at his discretion. At this point, the decision of the court is not requiredl [2;452].

Mutual agreements on social relations in Islamic law are terminated by the decision of the court. But in the event of an oral agreement or a written contract by hiring a child's parents for rent, this agreement can be terminated by the parents themselves without the decision of the court. This is a vivid expression of the protection of their rights, while being the reverence of the Islamic religion to the parents.

The hadith narrated by Jobir raziyaallahu anhu was studied in depth by the scribes. According to him, –The messenger of Allah, peace be upon him, said to a manl, You and your property belong to your fatherl[5;391].

The scribes expressed two different opinions regarding the judgments from this hadith. The first is that the property that the child earned as a profession is the property of the father. Because the content of Hadith testifies to this. The second is that what the child finds belongs to himself, not his father. The words of the Prophet sollallah alayhi vasallam do not mean that the child has father possession of what he has earned [1;158].

Indeed, if the first thought is taken into account, a one-sided approach to Hadith will arise. Because the hadith says:

–You and your possessions belong to your fatherl. This means that the property you find yourself and your profession is the property of your father, which also means that you are the slave of your fatherl. This meaning is contrary to the general rules in Islamic law. Therefore, it is desirable to make a second opinion at will.

Still, in accordance with the agreement between the father and the child, the father will be entitled to the ujra mentioned in the contract if he fulfills the specified task.

When the parents of the child are life above them or with them, relatives of equal rank, that is, grandparents, uncles, uncles, uncles and aunts, as well as those whose parents replace them in the absence of life, are treated as if they were their parents. Although, in fact, the provision and care of these persons is among the universal qualities, it is highly noble that the child performs these activities as a task. Although the above verses and hadiths do not mention persons whose names are mentioned, they fall into the Darius of meaning and content, which is understood from the verses and hadiths.

Narrated from Anas ibn Malik:

The Prophet (peace and blessings of Allah be upon him) said: -Whoever is pleased that the fast of rizqo will be wide and his life will be long, then let him have mercy on Silas, that is, strengthen the ties of kinship.

It is obvious that Islamic etiquette prohibits breaking the ties of kinship. Perhaps it is being explained that it is worthwhile to follow. Therefore, in the Islamic religion, it is important to follow the ties of kinship, as well as to study the rules regarding various legal relations between them, including lease agreements.

Lease agreement between parents and children. It is not permissible for a child to hire his parents for rent. Perhaps it is from his obligations that the child will take care of his parents when they reach adulthood, provide assistance in fulfilling their daily chores. Therefore, in the event that the child hires his parents for rent, they will not be forced to perform the tasks specified in the contract. Perhaps the contract will be considered invalid without the decision of the court. This is stated in the work—Muhitu-l-Burhoniyy as follows:

—It is not permissible for a son to hire his father for rent. If an agreement is concluded between them, the father can cancel it at his discretion. In this place, the decision of the court is not required [2;452].

Mutual agreements on social relations in Islamic law are terminated by the decision of the court. But in the event of an oral agreement or a written contract by hiring a child's parents for rent, this agreement can be terminated by the parents themselves without the decision of the court. This is a vivid expression of the protection of their rights, while being the reverence of the Islamic religion to the parents.

The hadith narrated by Jobir raziya'llahu anhu was studied in depth by the scribes. According to him: -The messenger of Allah, peace be upon him, said to one person, you and your mole are your father.

The scribes expressed two different opinions regarding the judgments from this hadith. The first is that the property that the child earned as a profession is the property of the father. Because the content of Hadith testifies to this. The second is that what the child finds belongs to himself, not his father. The words of the Prophet sallallah alayhi wasallam do not mean that the child has father possession of what he has earned [1;158]. Indeed, if the first thought is taken into account, a one-sided approach to Hadith will arise. Because the hadith says, —You and your possessions belong to your father. This means that the property you find yourself and your profession is the property of your father, which also means that you are the slave of your father. This meaning is contrary to the general rules in Islamic law. Therefore, it is desirable to make a second opinion at will.

Still, in accordance with the agreement between the father and the child, the father will be entitled to the ujra mentioned in the contract if he fulfills the specified task.

When the parents of the child are life above them or with them, relatives of equal rank, that is, grandparents, uncles, uncles, uncles and aunts, as well as those whose parents replace them in the absence of life, are treated as if they were their parents. Although, in fact, the provision and care of these persons is among the universal qualities, it is highly noble that the child performs these activities as a task. Although the above verses and hadiths do not mention persons whose names are mentioned, they fall into the Darius of meaning and content, which is understood from the verses and hadiths. Perhaps, it is recommended to eat, wash, tidy up the House, deal with the upbringing of their children, and so on. In cases other than household chores, it is permissible for a woman to demand rent. About this in the work –Mabsutl it is said:

–A lease agreement will be permissible for feeding her husband's sheep, breastfeeding a child from another woman, and for work that is not part of similar household chores. Because of such works marriage will not be subject to neither fear nor judgment aspect which assumes the woman man for Reasonl [9; 62]. Apparently, in matters where a man hires a woman for rent, the Urfi rules are taken into account. It will be permissible for a woman to demand all kinds of work, except for household chores, that is, rent, regardless of severity or lightness. The work –Fatavoi Tatarxoniyal says:

–It is permissible for a husband to hire a woman for rent to cover bread for salel [3;82]. So the mistress of the household does not have the right to demand ujra for baking bread to eat, but it is permissible for her to demand a salary if she bakes bread for sale. From this, it will be appropriate for a woman to demand a ujra from her husband if he does certain chores in order to help her husband's daily income.

The fact that a woman hires her husband for rent is stated in the work –Muhitu-l-Burhoniyl as follows:

–It is permissible for a woman to hire her husband for rent. In the narration from Abu Hanifa, the mind is falsel [2; 452].

The work –Fatavoi Qozixonl says:

–After the conclusion of the Act, the husband is forbidden to serve the woman. If the task specified in the contract is fulfilled, the woman will have to give the specified allowance (rent) to the person's responsibilityl [6;216].

This agreement is canceled according to the decision of the court. Because in this case, a man is barred from serving his woman, since there is a meaning of insults in relation to a man. It is not permissible for a man to perform his personal services on the basis of a lease agreement, in addition to providing a woman with benefits. Still, if a man has done the agreed work, it will be necessary to give his wife the Ushr (The type of tax charged at the expense of one tenth of income) mentioned in the contract.

In conclusion, the legal basis of lease agreements between close relatives in Islamic law was studied in detail in Islamic law and became important in the regulation of social relations.

Summing up the topic in the coverage, the following can be cited;

– In Islamic law, persons for whom a lease agreement is concluded are clearly defined. They can conclude a mutual lease agreement regardless of personality, gender, social origin.

– Attention should be paid to a subtle aspect between the hiring of a father by a son. The father may own the opinion of some scribes in relation to the property of his son. For example, a parent disposes of the property of his son in some cases without his permission. This condition does not negatively affect the relationship between them. Therefore, taking into account the opinion of the above phenomena, the parent remains the one who has entered into a lease agreement within the framework of his property. This legal attitude is more than logical. Therefore, it is said that when a son hires his father for rent, the mind will be canceled by itself.

– The lease agreement between the couple does not contradict the bond of affection towards each other. Perhaps this system was taken from the fact that the husband was unfairly imposed on the spouse of the person.

– It is obvious that the analysis of the opinion of the faqihs (The religion of Islam, who is well versed in the laws and laws of Sharia) about the rental relations between parents and children, brothers and sisters, spouses and other close relatives, research on the topic based on reasonable sources and conducting explanatory work to the general public, in addition to leading to the formation of legal knowledge and skills in this area, will lead to an increase.

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## SILICON AS AN ALLOYING ELEMENT IN STEELS

**Tursunbaev Sarvar\*; Turakhodjayev Nodir\*\*; Odilov Furkat\*\*\***

\*PhD Student,  
Tashkent State Technical University,  
Tashkent, UZBEKISTAN

\*\*Professor,  
Tashkent State Technical University,  
Tashkent, UZBEKISTAN

\*\*\*Senior Lecturer,  
Academy of the Ministry of Internal Affairs,  
Tashkent, UZBEKISTAN  
Email id: tursunbayev88@bk.ru

**DOI: 10.5958/2278-4853.2022.00214.2**

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### ABSTRACT

*Silicon is one of the most common in nature and ranks second after oxygen (26% Si in the earth's crust). Due to its high chemical affinity for oxygen and high availability, silicon is primarily used as a deoxidizer in steel production. In addition, silicon is introduced into the metal for its alloying. The article analyses the effect of the Silicon element on iron carbon alloys as an alloying element.*

**KEYWORDS:** *Silicon, Carbon, Iron, Slag, Alloy, Temperature, Feo, Deoxidation.*

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### INTRODUCTION

Silicon is a nonmetal, but under different conditions it can exhibit both acidic and basic properties. It is a typical semiconductor and is extremely widely used in electrical engineering. Its physical and chemical properties are largely determined by the allotropic state. Most often they deal with a crystalline form, since its qualities are more in demand in the national economy. Silicon has the following physicochemical properties: atomic mass 28.06; density 2.4 g / cm<sup>3</sup>; melting point 1414 ° C; boiling point 2287 ° C; melting heat 39.76 kJ / mol. Silicon has unlimited solubility in liquid iron, limited solubility in solid iron (up to 14%). With iron, silicon forms several compounds — Fe<sub>3</sub>Si<sub>2</sub>, FeSi and FeSi<sub>5</sub>, but in liquid iron, only FeSi silicide (33.3% Si) is stable, having a melting point of 1410 ° C [1]. The oxygen compound of silicon, stable in steelmaking baths, is SiO<sub>2</sub> (melting point 1710 ° C).

### MATERIALS AND ANALYSIS

For deoxidation, silicon is introduced into calm steel usually in an amount of 0.15—0.35%, into semi—calm steel - up to 0.10—0.12%. In boiling steel, silicon is an undesirable impurity that worsens the boiling of the metal in the mold and the structure of the ingot, therefore, the silicon content in boiling steel should not exceed 0.02—0.03%.

Silicon as an alloying element in steels is contained in an amount of 0.5—0.6% or more. Silicon-alloyed steel has higher values of yield strength, elasticity, impact resistance, small residual

Magnetism, good permeability, heat resistance, the ability to maintain hardness at relatively high temperatures in the quenched state, and other useful properties. Silicon is alloyed with steels for various purposes: structural (0.8—1.5% Si), tool (1.2—1.6% Si); spring-spring (1.3—2.0% Si), heat- and scale—resistant (2.0-3.0% Si), dynamic transformer (2.5—4.5% Si), etc. Usually steel is alloyed with silicon in combination with other impurities, most often in combination with chromium and manganese [2-3]. The silicon contained in the metal charge, although it is oxidized and lost almost completely during melting, but it usually has a positive effect on the course of the process. This is reflected in the improvement of the thermal balance of melting, since among the usual impurities of the metal charge, silicon is oxidized with the release of the greatest amount of heat.

In any steelmaking slag, silica is one of the most important components. The silica resulting from the oxidation of silicon in the bath is more active than the one introduced in the finished form and accelerates the process of slag formation. However, silica formed during the oxidation of silicon metal has a destructive effect on the main lining, especially in processes with high consumption of liquid cast iron, for example in converter. In addition, with a very high silicon content, a large amount of slag is formed, which is not always desirable, so the limits of the silicon content in cast iron are usually set. For example, for the main open-hearth and oxygen converter processes, it is desirable to have a silicon content in cast iron in the range of 0.5—0.8%.

Silicon is a mandatory admixture of cast iron and is contained in scrap in one or another amount. Usually the silicon content in the metal charge is quite high (0.5—1.0%). Silica is a strong acid oxide, so the completeness of the silicon oxidation reaction also depends on the type of process, more precisely, the nature of the slag under which the melting is carried out.

In the main processes, silica forms strong compounds in the slag: at the beginning of melting, iron silicates  $2\text{FeO} \cdot \text{SiO}_2$  and calcium  $\text{CaO} \cdot \text{SiO}_2$ , later calcium silicate  $2\text{CaO} \cdot \text{SiO}_2$ . Due to this, the activity of  $\text{SiO}_2$  in the slag is very low even at its high concentration and silicon in the main processes is oxidized almost completely at the beginning of melting, and during melting it is not restored in noticeable quantities, regardless of the presence of carbon and other common impurities of cast iron and changes in the temperature of the bath. At the beginning of melting, silicon oxidation is promoted by the relatively low temperature of the bath and the high content of  $\text{FeO}$  in the slag. In the course of melting, the temperature of the bath increases. This causes the reaction to shift to the left, towards silicon reduction, since the reaction is exothermic. However, with an increase in the temperature of the bath, an increase in the basicity of the slag simultaneously occurs, which contributes to a deeper desilicization of the metal with the formation of the most durable calcium silicate  $2\text{CaO} \cdot \text{SiO}_2$ . As a result of the action of these two opposite factors, the residual silicon content in the metal remains approximately at the same level, which is usually 0.01—0.02% [4].

This residual silicon content in the metal does not affect either the course of the process or the quality of the finished steel of conventional grades, therefore, the residual silicon content in the metal is neglected, i.e. it is believed that in the main processes, as a result of oxidative refining, silicon is completely removed from the metal.

In the main processes, the composition of the slag is regulated by the introduction of a certain amount of fluxes (lime or limestone), therefore, regardless of the silicon content in the initial charge, a certain  $\text{SiO}_2$  content in the slag is obtained, at least by the end of melting. The different



content of silicon in the initial metal charge and silica in the non-metallic charge only leads to the consumption of different amounts of fluxes and the production of unequal amounts of slag [5].

In acidic processes, the activity of  $\text{SiO}_2$  in the slag is many times higher than in the main processes, so the residual silicon content in the metal is much higher and can reach 0.4%. At the beginning of melting, due to the low temperature of the bath and the high  $\text{FeO}$  content in the slag, silicon is oxidized more completely, its residual content is relatively low ( $\sim 0.05\%$ ). By the end of melting, the temperature of the bath increases, and this simultaneously contributes to a decrease in the content of iron oxides in the slag and an increase in the concentration (activity) of silica as a result of its receipt from the lining of the unit. Changing these melting parameters has the same effect on the silicon oxidation reaction — it shifts it to the left, in the direction of silicon reduction. The greatest reduction of silicon is possible when the slag is saturated with  $\text{SiO}_2$  [6].

Saturation of the slag with silica leads to an increase in its viscosity, therefore, the slag is systematically diluted by the introduction of various basic oxides (iron, manganese, calcium) in the form of iron or manganese ore, lime. At the same time, the activity of  $\text{SiO}_2$  in the slag decreases, which leads to a decrease in the residual silicon content to 0.05—0.15% [7-8].

In the main processes that are currently crucial in the production of steel, the residual silicon content in the metal at the end of oxidative refining is negligible (traces), therefore silicon as a useful impurity in the required amount is introduced into the metal after the end of oxidative refining. For this purpose, various ferrosilicon alloys, called ferrosilicon, are usually used. Sometimes silicon is also included in the composition of combined alloys, for example, with manganese, chromium, aluminum, calcium and other elements.

Due to the high chemical affinity of silicon to oxygen, when ferrosilicon or another alloy containing silicon is introduced into a steelmaking unit in the presence of oxidizing slag, significant silicon fumes are observed in it. Therefore, it is advisable to introduce silicon not into the steelmaking bath, but into the steel casting ladle during the smelting release.

## CONCLUSION

In practice, ferrosilicon is sometimes introduced into the furnace for deoxidation. In some cases, during deoxidation and alloying of steel, not only oxidation, but also reduction of silicon is possible. This usually happens when strong oxidants (aluminum, titanium, etc.) are introduced into the metal in large quantities (0.5—1.0%), and the silicon content in the metal is low. The recovery of silicon from the bucket lining is greatly developed with prolonged stirring of the metal in the bucket during vacuuming and purging with neutral gas. In this regard, vacuuming or neutral gas treatment of metal with a high content of titanium and aluminum cannot be carried out in a bucket lined with chamotte. The bucket must have a different lining, for example, dolomite. During long-term metal processing in high vacuum conditions, silicon recovery from lining and slag is also possible under the influence of metal carbon, since carbon becomes a strong deoxidizer during rarefaction. In this case, the chamotte lining of the bucket is also undesirable.

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## LANGUAGE AND ITS PHONOLOGICAL PROGRESS (AN EXAMPLE AS THE PERSIAN LANGUAGE)

**Homitov Dilovar Lutfullozoda\***

\*First-Year Doctoral Student  
Termiz State University,  
Termiz, UZBEKISTAN  
Email id: d.homitov@gmail.com

**DOI: 10.5958/2278-4853.2022.00216.6**

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### ABSTRACT

*The language was created to connect people and it is the natural thing in people's life. Sounds were used as language signals in the generation of language. The word built by sounds' junctions, testifies considered theme. So when users which know how to use those language elements, speak, they know place and number of the elements. For example, there are six sounds in school and its order is s-c-h-o-o-l. If there is a change of a letter's place in this word, it may testify to the other meaning in considered theme. But although order of sounds' junction is in any position, its main aim is to create connection between people.*

**KEYWORDS:** *Meadows, Literary Words, Cultural Studies, Sociology Sciences.*

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### INTRODUCTION

Second work of language is to create literary connection. There's no any extraordinary word in simple communications of people. That is to say, all word can be logical in simple communications but literary words and sentences are difficult to understand. Because when a writer or a poet writes about something arising in the world, understands with own knowledge and then write it as he understands. For example there's a couplet of Sa'diy Sheroziy:

We have a flower in our house,

It's more beautiful than other flowers in blossoming meadows.

### MATERIAL AND METHODS

Actually, the flower means girl and blossoming meadow means other girls in the world. These same words based to own worldview, are written in literary style and a reader may not understand these words because of low vocabulary and the reader may not understand the viewpoint of the poet. Hence it can be said that it is impossible to fully understand words in a literary style. There is a word "resha [6, 768]" (root) in the Persian language for example. This word has different meanings in the sciences of farming, mathematics, and linguistics. Each science has a place and separate definition for the "root" word and these definitions don't leave any doubt to understand that word. But some literary words have no clear definitions and that's why it's difficult to understand them. There's no any literary vocabulary to describe "flower". Therefore everybody understand literary texts with own worldview. They mean different meanings and so that different definitions and meanings are created. Usually, it is said, sources that have diversity of meaning and making people think are the most beautiful and pleasant literary

sources. Some poets like Sa'diy and Khafiz Sheroziy, Umar Khayyam, Jomiy, Navoi, Bedil have wrote in that style.

The language isn't used for only literary and simple communications; it shows a country's culture, economy, religion and others. Because if something comes into existence, there will be a new word to mean it and if something leaves that country's life, a word meaning that thing also disappears. There's an example "qozi [6, 1213]" (old judges) and today people don't use this word because judges took judges position. But the word is saved in encyclopedias and vocabularies. Those vocabularies inform that "qozi" was the piece of our life and it meant our culture, religion and worldview. Finding meanings in same ones with these words and specifying old era's life and culture with language's view point helps to make more exact events in the history. If historiography, cultural studies, sociology sciences haven't enough proofs, the language helps to specify points which they can't find. The language deserves the best and deep researches. Especially if the language is a country's which have a deep history. Persian language has used as an official language in Iran, Central Asia and Afghanistan for many years [5, 285]. There are more changes in current persian, tajik, dariy languages, says dr Javad Barumand Sa'id in his book (named degar-guni-ha-ye vase-gan dar zabane farsi) [3.3]. Usually all the live languages differentiate from their old shapes because of progress and change of humans. We know that the language depends on public event and society. That is to say, all the changes find reflection in language too. World progresses with the language together. Persian and Tajik languages have to change because it's the language of present society and there are more natural, political, economic and cultural changes in there. Factors of reason for changes of a language happen more in words' meaning and sounds. Until now Classic Persian language's changes didn't reach to unrealized level of any Persian or Tajik person yet but there's some changes in meanings and sounds and new words have used instead of old words:

## RESULTS

Increasing or decreasing of any sound and changing to another sound in word can be a reason for change of sounds. Usually changes similar to these words are used in Persian and Tajik languages to shortening the shape of word or pronounce a word easily. Form of a word doesn't change the word's meanings. Especially sounds' changes act in position of vocalic and consonant.

Sounds' changes take a place in two forms in position of vocalic. The first one is that any sound changes to another sound. For example, pul[4, 5803] (bridge) is changed to pol in present Persian language and it is changed to pul in present Tajik language, umed[4,364] is omid in present Persian language [4,3386] and it is changed to umed in present Tajik language. The second one is that sounds is decreased from vocalic word: aba-ba, abuma is changed to barna-ra in present Persian language, it is changed to barna in present Tajik language. In the addition, in some special positions, new sounds are added to words without paying attention to original and progressing words and paying attention to comparison. For example, azarbadagan[4, 20631] is changed to its old form amordad[4, 3348].

Changes in position of consonant:

-Sometimes any sound is debased from word: sabana-ruz [4,14112], pudina-pune[4, 5769], ravandan [4,12291] – randan[4,11782] ...

-Sometimes any consonant is changed to another consonant: kask[4, 1824] –kaski[4, 17922], daraz[4, 10523] –daraj[4, 10522], lajvard-lazevard[4, 19512]...

## DISCUSSION

And consonants in this words may be representative of southern and northern Persia or they may be

variant of two dialect and then language accepted the one of them and second one is left communication, second supposition is that position in the seeded and unseeded articulation of these sounds, resistance of sounds to changes, another option may be that sometimes ز is written as z and sometimes ج is written as J cause of there's no ز is z letters in alphabet based to Arabic language.

-sometimes nearly denominator of two consonants do assimilation: badtar-bat(t)ar[4,4357], hicciz-hiciz[4,23601], sud-u-ziyan-suziyan[4,13740]...

-sometimes some junctions of words being elipsiz [1,22] and losed part of words because of more using of population and changing to general notion testify that general meaning: masjid-i-jame-jame[6,521], yurs-nanyors [6,1233].

## CONCLUSION

The classic Persian language encountered to more phonologies don't affect to meaning during the thousand years. Although today classic Persian language is divided to Tajik, Dariy and Persian languages, they understand each other in many conditions. Even though some phonemas of classic Persian language couldn't come to modern Persian language, new phonemas is created in some of them. For example, in the middle and new (classic) Persian language has no phoneme like "q" but it is exsistent in Tajik, Dariy and some dialects of Perisan languages. Sound of "δ" was losed after Mugulls' war and today vocalic "d" is used instead of it and phonema "z" is used instead of "δ" phoneme assimilated from Arabic language.

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## BIOGRAPHY AND SPIRITUAL LEGACY OF SABIR SAIQALI HISARI

**Nurulloev Jahangir\***

\*Teacher,  
Denov Institute of Entrepreneurship and Pedagogy,  
Denov, UZBEKISTAN  
Email id: j.nurulloev@gmail.com

**DOI: 10.5958/2278-4853.2022.00217.8**

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### ABSTRACT

*The article talks about the biography, rich scientific and literary heritage of Sabir Saiqaliy Hisari and the meaning of the thinker's works.*

**KEYWORDS:** *Sayqali, Hisar, Chaghani, Works, Literary, Enlightenment, Tariqat, Short Story, Epic, Masnavi, Historical Process.*

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### INTRODUCTION

Sabir Saiqali Hisari is one of the Uzbek poets who left a great mark on the literary process of the 18th century and wrote dozens of works. In Uzbek literature, Sabir Saiqaliy Hisariy-Chaghaniy occupied a worthy place with his works. He was one of the progressive creators of his time, and made a significant contribution to the development of the epic tradition. In general, the life and literature of such breeds serve as an important resource in the education of the young generation. Because the life and heritage of our ancestors show us a happy life and a prosperous lifestyle and teach us high human qualities.

Sabir Saiqaliy Hisariy - Chaghani created in his works the Holy Qur'an, Hadith Sharif, religious and historical sources. He emphasized spiritual education in his works. For this reason, this brochure contains a short sample of the poet's life, scientific activity, literary heritage and wise words.

### MATERIALS AND METHODS

Sabir Saiqali Hisari's full name was Sabir. "Saikali", "Saiqal", "Hisari" are nicknames. In some places, he also created under the pseudonym "Sobiriy". Sayqal means "handsome", "beautiful", "handsome" in Arabic, and "Saiqali" is a relative adjective, used as a poet's nickname in poetry. Saiqali - his heart is polished by faith and Islam. "Hisari" refers to his motherland because he was originally from Hisar. In his literary heritage, the poet used the pseudonym Saiqali more.

According to the sources, Sabir Saiqali was born in Hisar in 1730 and died here in 1798. He was one of the virtuous people of his time. Sabir Saiqali's mastery of religious sciences is evident from the essence of his works. The rich poetic heritage shows that Sabir Saiqali is a creative person who sings progressive and progressive ideas. During his lifetime, as a result of the mutual struggles of Movarounnahr khanates, the people became impoverished, ignorance increased, and as a result of regret, development gave way to decline. That was the reason why the ideas of enlightenment took a leading place in Saigali's work. Consequently, the era imposed enormous tasks on the creator, and the



fulfillment of this task was raised to the level of necessity. Verses like "Don't waste time like a dry ascetic, don't rest when love is burning" are also important because they reflect Saiqali's attitude as a creator.

Sabir Saiqaliy Hisariy is a talented short story poet who lived in the place called Hisar, located in the Chaganiyan region, in the second half of the 18th century. He got his nickname Hisari from the name of the place. We have not found enough information about his life so far. Although he wrote lyric poems, he contributed to Uzbek classical literature mainly with epics and short stories. The following works have come down to us from him:

1. "Qissai Ibrahim ibn Muhammad";
2. "The Tale of Prince Bahram and Gulandom";
3. "Qissai Hamroh and Hurliqa";
4. "Ravzat is a witness";
5. "Affidavit";
6. "Vaisul Karan";
7. "Zain ul-Arab"

The above stories and epics were copied by scribes over and over again. The fact that it was published several times in the form of lithographs at the beginning of the last century indicates that this work was read with love by the people.

Saykali's work is a reflection of the philosophical and artistic thinking of the time and is the product of the systematic views and rich thinking of a talented person. He is embodied by such situations as a passionate poet, a philosopher, a historian, a lover, a scholar, a member of a sect, and an owner of a broken heart. He is the hero of Saigali's poems. He looks as if he is embarking on a journey for a blissful life in a vast sea. The state of mind in his poems invites the reader to perfection. Sayqali wrote his poems in ghazal, mukhammas, rubai, muashshar and masnavi genres. His epics, written in the masnavi genre, are especially popular among the people. Шоирнинг бадий маҳорати асосан унинг сўзларни моҳирона қўллаш ва шеърнинг санъатлар воситасида воқеликни теран,

мазмунли бадий лавҳалар воситасида тасвирлаган лигида ёрқин роқнамоён бўлади.

Собир Сайқалининг асаридан бундай мисолларни қўллаб келтириш мумкин.

Масалан,

асарнинг Ҳазрати Нух алайҳиссалом тарихига бағишланган боби кириш қисмида шоир ўз қавмининики ўлгада ватқилган вақтдаги ички кечинмаларини талмех, тазод, ташхис, таносубсингари шеърнинг санъатларни моҳирона қўллаган ҳолда тасвирчани фодалайди. Натижада, ўқувчининг эстетик завқини уйғотишга хизмат қила оладиган юксак бадий даражадагина зми мисралар яратилган:

In this poem, the poet first of all says that many prophets have passed away from this world and that they called people to the path of truth - Islam. Secondly, he emphasizes that the messengers of Allah the Exalted suffered a lot in order to fulfill this commandment. In order to strengthen this content and draw the reader's attention to the essence of the subject, the poet effectively uses poetic arts and poetic elements. In the above example, the poet uses the art of iltizam by repeatedly repeating some words that carry the same meaning in order to increase the effectiveness of the idea that the prophets faced many trials of Allah Almighty. In the above example, the repetition of the word "calamity" served that purpose. Thus, Saiqali tries to increase the artistic appeal of the work through the poetic arts used in this

quotation. As a result, in the work the truths about the history of religion, which seem to be known to everyone, acquire an interesting meaning.

## CONCLUSION

It is known that several books were written by Naqshbandi scholars in the following centuries. In Eastern literature, the works covering the history of Islam go back to ancient times. Since folklore and written literature are directly related to each other, they have a special place in the formation and development of fiction. All works dedicated to the history of Islam, written in Persian-Tajik and Uzbek languages, belonging to different eras, are based on the Holy Qur'an, hadiths and historical sources. Importantly, in these epics, the literary theme typical of folk tales and stories - the celebration of truth and truth, the idea of glorifying a person - is artistically interpreted. The purpose of mentioning the life and work of these people is to emphasize that spiritual leader, representatives of Sufism, including Naqshbandi people, people of Tariqat are an integral part of our national history, and to study their lives is to strengthen the foundation of New Uzbekistan. In fact, the life and literary heritage of Sabir Saiqali is considered an important source for the education of the young generation. Since his works are written in the vernacular language, a wide readership will undoubtedly receive spiritual nourishment.

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## IMAM MOTURIDI'S METHODS AND APPROACHES IN INTERPRETING VERSES OF THE QUR'AN

**Xurboyev Zoxidjon\***

\*Researcher,  
Tashkent International Islamic Academy,  
Tashkent, UZBEKISTAN  
Email: [zoxidjonxurboyev3987@gmail.com](mailto:zoxidjonxurboyev3987@gmail.com)

**DOI: 10.5958/2278-4853.2022.00215.4**

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### ABSTRACT

*This article talks about the methods and approaches of the great commentator Imam Moturidi in interpreting the Qur'anic verses.*

**KEYWORDS:** *Tafsir, Verse, Style, Thought, Intellect, Sunnah, Imam, Commentator.*

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### INTRODUCTION

In his work, the Imam gave many arguments in the process of interpreting the verses, but the arguments presented in this article are not fully discussed. Mainly attention is paid to the imam's interpretation method.

### THE MAIN PART

Before talking about Imam Moturidi's manhaj (style and approach) in interpreting, let's talk a little about the meaning of the word "manhaj".

Lexical and terminological definition of Manhaj.

In the dictionary:

Manhaj – something that indicates a clear path.

Ibn Manzur said in "Lison" that "nahj is a path, minhaj is a clear path".

In terms of:

When the word manhaj is used in a scientific and lexical sense, it means a clear path, and of course its term meaning is close to that meaning.

Definitions of Dr. Ahmed Badr:

Manhaj - A path leading to the discovery of scientific truths by means of several means, consisting of general rules governing reasoning to reach a certain result and its practical determination.

Definitions of Dr. Muhammad Abdullah Sharqavi:

Manhaj is a set of general rules for reaching scientific truth.

Based on the above definitions, we can say that Imam Moturidi's method of interpretation is his chosen way of interpretation and interpretation.

Features of Imam Moturidi's interpretation are as follows:

- Entry among Ahle sunna tafsirs;

- Containing the imam's fiqh, methodical and dogmatic opinions;
- Conformity with the opinions of Imam Abu Hanifa;

Imam's role in the science of interpretation and his influence on the commentators who came after him.

Imam Moturidi has a high rank, which is clearly seen in combining tafsir bilmasur and tafsir birrahi. His interpretation is based on narration and reason, and he did not delve deeply into the narrators, but was content with attributing the message to the narrator.

Another aspect of Imam Moturidi's tafsir that is different from other tafsirs is the uniqueness of the refutations given to things (opinions) that are inconsistent with the Ahle Sunnah in doctrinal decisions. In his commentary, the Imam refuted the Mu'tazila, Mujassima, Mushabbiha, Jabariyya and other erroneous categories with intellectual and narrative evidence.

The style of Imam Moturidi's Ta'wilat also influenced the commentators who came after him. As an example, we can cite great commentators such as Alusi, Qurtubi, Abu Hayyan, Shavkani, Suyuti, Zarkashi, Zarqani, Ibn Taymiyyah.

Imam Alusi in his commentary entitled "Ruhul-ma'ani" quoted many ideas from Imam Moturidi.

Also, Imam Abu Hayyan in his commentary entitled "Bahrul Muhit" cited the opinions of Imam Moturidi as evidence.

Imam Shavkani used the views of Imam Moturidi as a model and chose his path in compiling Tafsir Bilmasur and Tafsir Birrahi madrasahs.

Imam Maturidi chose the middle way in interpreting the holy verses of the Qur'an. This middle path requires perfect knowledge of the judgments of speech and reason.

Features of Maturidi Tafsir:

First: Independence of thought.

In his interpretation, Imam Moturidi does not indulge in bigotry due to a particular sect or a particular opinion, but strives to state the truth. Belonging to a sect or an opinion and clinging to it alienates a person from the truth.

Also, Imam Maturidi does not say "so-and-so said" or "so-and-so's speech", but directly states an idea or issue. After presenting different opinions, if necessary, he analyzes and criticizes and expresses the necessary conclusion.

Second: Overview.

Imam Moturidi is distinguished by his holistic view, his ability to think in detail, to connect the separate to the general, and to return the secondary to the main ones. These characteristics of the imam are also clearly visible in his other interpretations.

Third: Pay attention to the content.

In his interpretation, Imam Moturidi pays more attention to the content than to the words.

Usually the commentators are satisfied with quoting one verse as the verse being interpreted, and then quoting another verse that interprets this verse. But Imam Moturidi has a broader approach to this issue. It is not enough to interpret one verse to another verse, but the exegete analyzes the verse and derives its meaning, and then explains the verse being interpreted. With this feature, Moturidi had a unique approach not only to the commentators before him, but also to the commentators after him.

It should also be noted that in the interpretation of the verses, Imam Moturidi relies on the Sunnah, but he relies less on. He cites relevant hadiths and interprets them, but as if relying on his memorization while interpreting, he gives the meaning of some hadiths and omits the exact text of the hadiths. Also, it is enough to quote only a part of the hadith without quoting it in its entirety. He not only recites the hadith, but also analyzes it, researches it, and explains his meaning. At the same time, he is not satisfied with the verbal sunnah, but also mentions the verb sunnah.

Imam Moturidi relies on the words of his sahabahs and tabeins in his interpretation. In doing so, he not only narrates the work, but also mentions the content and possibilities of the stanza.

Imam Moturidi's way of interpreting with intelligence

Moturidi relies on a lot of logic in his interpretation. Because he is a murid of Ray Madrasa, founded by the great companion Abdullah bin Mas'ud. The flag of this madrasa was raised by great people after the Sahabah. The most prominent of them is Abu Hanifa Noman bin Thabit, may God be pleased with him. Imam Moturidi was not only a follower or an imitator, but also a creator and innovator with his own characteristics. There are several indicators for this:

1. Mentioning several possibilities in the interpretation of verses;
2. Attention to philosophical and dogmatic issues;
3. Attention to verses that call for the use of reason.

Imam Moturidi's style of interpretation

Imam Moturidi's sources of tafsir and his attitude towards them.

1. Holy Quran.

This masdar is the first source of any knowledge, any scientist, it is indispensable.

2. The reason for the revelation of the verses.

In his commentary, Imam Moturidi also paid attention to the explanation of the "cause of the revelation". Sometimes he collected a number of narrations, and sometimes he was satisfied with only one narration.

3. Sunnati Mutahhara.

Imam Moturidi's interpretation of the Qur'an with the Sunnah was briefly mentioned above. In more detail, we can say the following:

- a) He hardly mentions the sanad of the hadith, he only mentions the sanad in a few places.
  - b) Sometimes he says the meaning of the hadith, not the wording.
  - v) He mentions several hadiths in one place.
  - g) Sometimes he does not pay attention to whether the hadith is authentic or not authentic in the eyes of the scholars.
4. Words of past commentators.

The words of the previous commentators, be they the Companions, the Tabi'in, or those who came after them, are treated in the same way as the Qur'an and the Sunnah were treated. Sometimes he mentions names, sometimes he just says "some say" or "it is said". Imam Moturidi was both in agreement with and against the words of the previous commentators. He also analytically explains the reason for his

opposition.

**5. Science of belief.**

The great mutakallim, Imam Moturidi, certainly relied on the science of belief in his interpretations and gave refutations to various misguided sects of his time.

**6. The science of jurisprudence.**

Although Imam Moturidi did not meet Imam Abu Hanifa, may God bless him and grant him peace, he was one of the greatest representatives of Imam Abu Hanifa Madrasah. Imam Moturidi belonged to this sect. That's why he often explained jurisprudence based on the Hanafi school of thought.

**7. Vocabulary science.**

Although Imam Moturidi did not refer much to vocabulary and oratorical sciences in his interpretation, he was not completely free from these sciences. He is not as immersed in the vocabulary as some commentators. For example, Zajjoj did this in his book "The meanings of the Qur'an and its syntaxing". Also, he did not give in to the science of adulthood, as in Abu Ubayda's book "Qur'an's metaphor".

**8. Using reason and interpreting with opinion.**

Imam Moturidi, adding to other sources, widely used intellectual logic in the verses and interpreted them with opinion. In one place he stated several possibilities based on his opinion, and in another place he was satisfied with only one opinion.

**CONCLUSION**

Imam Moturidi's commentary is distinguished by its comprehensiveness, ease, and comprehensibility. Based on the above information, the reason for this can be concluded as follows:

1. Tafsir uses both narrative and reason. The previous commentators mostly followed the narrative way. Even those who came after Maturidi and interpreted in the eighth year of the Hijri followed the same path. Imam Moturidi introduced innovations not only for his predecessors, but also for those who came after him.
2. Comprehensiveness. It contains matters of faith, jurisprudence and the contents of the verse. Other interpretations tend to deviate more in one direction, such as jurisprudence or dictionary.
3. Imam uses expressions such as "some have said", "others have said", "and it has been said" when giving opinions and probabilities about the verse. Then he analyzes it. But he uses the phrase "probably" when he interprets it with reason.
4. Explains religious and jurisprudential issues.
5. Explains the recitations.
6. It explains the reasons for the revelation of the verses.
7. Gives the meaning of some words. He rarely quoted poetry. He does not pay much attention to Arab literary words.
8. When he begins the interpretation of a surah, he does not introduce it.

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**THE CONCEPTUAL FOUNDATIONS OF LOGISTICS FLOWS IN THE  
MANAGEMENT ACCOUNT OF THE UTILITY SERVICE SYSTEM**

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## ABSTRACT

*In the article, the problems of organizing logistics flows and processes in the management accounting of water supply and sewage enterprises, the management of logistics flows and making effective management decisions, as well as the theoretical and methodological aspects of management accounting and the results of scientific research on their improvement, are highlighted.*

**KEYWORDS:** *Management Accounting In Water Supply And Sewage Enterprises, Logistic Flows In Management Accounting, Material Flows, Financial Flows, Information Flows, Management Of Logistic Flows, Sources Of Pollution Of Water Bodies, Classification Of Water Transfers And Pipelines.*

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## INTRODUCTION

The unique priority of the logistics approach to the management of the utility service sector is the establishment of high-level inter-organizational relations, as well as the integration of the participants of the logistics chain into a single material transfer system. The main goal of the logistics approach in the management of the utility service system is the detailed management of logistics flows.

Material flow management, considered one of the logistics flows in management accounting, has always been considered a significant managed area of economic activity. However, it was not long ago that the management of material flows became the most necessary task of the entire economic life (that is, the second period of the logistics development stage, the periods after the 60s of the last century). The main reason for this is the transition from the utility market to the consumer market, resulting in the need for utility service and sales systems to be able to respond skillfully to rapidly changing consumer preferences.

The world experience shows that in today's competitive struggle, those who are aware of the logistical views and are well versed in its methods are achieving success at the cost of management.

In this place, the doctor of economic sciences M. Sh. We would like to agree with the following comments of Mamatkulov, "It should be noted that until recently, the prices/tariffs for the maintenance, use and repair of housing have been regulated by the state at the legislative level. Today, the amount of payment for the maintenance, use and repair of housing is determined by a majority vote at the meeting of the owners. Thus, the transition to a competitive market in the field of housing and communal services is underway. The main purpose of housing and communal services is to provide comfortable living conditions for the population"[1, p. 346].

The efficiency of carrying out reforms in the housing and communal sector is largely determined by their systematicity and comprehensive application of economic mechanisms to this sector. Therefore, taking into account the fact that the owners of houses are different, it is necessary to redistribute communal services based on market principles.

## Literature review

It is necessary to improve the effectiveness of transactions related to the movement of material values and material flows, which are part of the technological process of commercial activity in the water supply and sewerage system, directly related to financial and information flows.

Material flow is a flow that represents the movement of material values and carries out various logistics operations on them, moving around the entire logistics chain. From this point of view, material flows are important in that the following two steps are simultaneously in motion:

- Movement of incoming material flows (purchase, storage and inclusion of raw materials in service);
- Movement of outgoing material flows (storage of finished goods, sale and delivery to the customer).

The inflow is concerned with water source and supply, providing water treatment materials for use in services, and it starts with market research. Because it is necessary to solve the purchase of materials in the market, identification of suppliers, prices of materials and other issues.

Outflow is the supply of treated water to consumers and the removal of wastewater.

There are different opinions on these concepts in the literature. For example, A. D. According to Chudakov, "Material flow is a quantitative combination of cargo units of commodity material assets belonging to the period when cargo units of commodity material assets appear and develop in a certain period" [6, p. 178].

L. B. Mirotin [5, s. 9], A. A. Kanke and I. P. Kosheva [4, p. 46], according to their definition, "Material flow is a product (product in the form of freight, parts and inventory) that is considered in various logistic (transportation and storage of goods in transport) and technological (mechanical processing, assembly) impact processes and subjected to a certain time interval".

Transport-economic relations arise as a result of economic and technological relations of production enterprises and firms located in one economic zone, as well as their relations with enterprises and firms located outside this zone, as well as the establishment of correspondence between them. The material appearance and form of these connections is material flow.

According to our interpretation, material flow is one of the main links of logistics flows in the accounting of management, it is the material current assets that are purchased and released for spending on certain purposes of the enterprise operating in logistics processes.

The service of the head of the financial department is incomparable in the management of financial flows of the enterprise, and he must be able to fully understand the content of financial management. In the process of fully (complex) implementation of logistics at the expense of management, the task of using all forces, opportunities, and capacities give way to the task of minimizing the period of circulation means flowing through the enterprise. The exchange of information about where to find materials and their supplies as quickly as possible is important for the enterprise's maintenance of material and technical supply, and it shows the importance of financial flows on the basis of this.

A. V. Vahobov and T. S. According to the opinions of Malikov, "The movement of funds in terms of quantity and quality in the process of forming and using the savings, income and centralized and decentralized financial resource funds of enterprises is called financial flow" [2, p. 144].

In the conditions of the market economy, the increase in the efficiency of the movement of material flows is mainly achieved at the expense of the financial service factor. This, in turn, requires the need to study the logistic financial flows related to the transfer of goods.

Financial flows are reflected in the recovery of costs and expenses, the attraction of funds from

financing sources, and payments for the services provided to other participants of the logistics chain. The mechanism of providing financial services to material flows is currently considered one of the most urgent problems that need to be studied in the management account of logistic transactions.

A. A. Kanke and I. P. According to the opinions of Kosheva, "Financial flows are directed movement of financial resources connected with material, information and other flows within and outside the logistics system" [4,s. 51].

This view also complements the essence of the concept of financial flows.

In our opinion, financial flows are material and information flows, as well as a set of financial resources that are received and spent in the mobilization of labour resources.

Financial resources are a set of national and foreign currencies, securities, and financial and real investments (domestic and foreign).

Financial flows in one form or another have always been present in any way of organizing business activities. However, practice shows that the high efficiency of their movement is achieved by applying the logistical principles of material and financial resource management. As a result, a new economic category - logistic financial flow - appears. In this procedure, the logistic financial flow is created and used to ensure the efficient movement of material flows. In this case, the specific feature is primarily the need to serve the process of moving the material flow in space and time.

Because logistic financial flows are different in terms of their composition, direction of movement, purpose and other characteristics, it is necessary to classify them. Financial flow is divided in to external and internal types in relation to the logistics system.

The external financial flow flows in the external environment, i.e. flows outside the boundaries of the logistics system in question, the internal financial flow exists within the logistics system and changes due to the performance of several logistical transactions in relation to the corresponding material flow.

V. V. Ivanov, S. P. Kusakin and E. Yu. According to the Gutarevas, "The time and volume of receipts and deposits, the value of credit instruments, money from the enterprise by other participants of the logistics process in all directions: warehouse for consumption and goods suppliers; It is calculated according to the connections of the logistic links of transport flows in terms of port and customs terms. Thus, the directions of resulting flows and other necessary characteristics of flow control are determined" [3].

The main idea of applying logistics transactions in management accounting is to consider all stages of production (raw materials and transformation into consumer goods, preparation of finished products from them, transportation and sale) as a single and continuous process of transformation and movement of products and related information.

A. A. Kanke and I. P. Kosheva, "Information flow is a document, (paper and electronic) verbal message flow accompanying material or service flows in the logistics system under consideration and mainly intended to have managerial influence" [4, p. 55] - they say.

Information flows that occur during external influence on there levant environment transfer information (message) from their source to their consumer. These flows can be of critical independent importance for operational management and strategic decision-making, and material flows can be matched and controlled. It is possible to adjust the difference in the speed of material and information flows, to ensure the convergence of time between them.

A. D. According to Chudakov, "Information flow is a combination of in separable information quanta that appear and circulate within the logistics system or between the logistics system and the external environment, necessary for the formation of logistics transactions and monitoring their implementation" [6, p. 49].

In order to process information flows, modern management has its own information responsibility centres. The task of such a centre is to collect the received information, that is, to ensure that it becomes the necessary information for solving the logistical task. In this case, the centre's connection within formation sources can be one-way, two-way, or multi-way. Modern management uses a multifaceted method of communication.

Usually, the information flow comes before or after the material flow. Information flows also play an important role in the emergence of financial flows, for example, financial flows are created as a result of the movement of information flows during the sale and purchase of goods, contracts, etc. There may be multiple information flows accompanying one financial flow.

## Research Methodology

In the preparation of the article, a systematic analysis of issues related to the use of logistics transactions at the management expense of water supply and sewerage enterprises and the effective organization of material, financial and information flows and processes, as well as the application of the logistics chain system at the expense of management and disclosure of procedures.

## Analysis and Results

In the management account, it is necessary to organize the movement of material flows in such a way as to make it possible to control the performance of tasks related to the purchase, transportation, storage, and storage of stocks. In other words, all tasks must be combined under the appropriate control of centralized and decentralized management, and in order for the management apparatus to make effective decisions, each department must take responsibility for logistics transactions through interdependent management. Nowadays, many companies are combining two essential areas of their activities under common management, that is, inventory management and finished product distribution. In this way, the transportation and warehousing tasks of the business, which are considered extremely difficult, can be easily solved.

In the current conditions of rapid changes in the world economy, the use of logistic operations at the expense of management makes it possible to minimize stockpiles of goods, and in some cases it proves that it is possible not to use them at all, in addition, it determines ways to drastically reduce the period of water delivery to consumers without losses, speed up the process of information exchange, service causing the level to increase.

According to the nature of movement in time, continuous and discrete materials are divided in to streams. Continuous material flow includes, for example, the flow of raw materials and materials in continuous production (technological) processes in a closed cycle, for example, potable water, gas, oil, etc., transported by pipe transport. Many streams are discrete in time.

Material flows that are purchased and not spent on production or services are inventory (residues) at the end of the financial year. Quantitatively, material flow is reflected by intensity, density, speed and other indicators. From the point of view of management accounting, the classification of material flow for water supply and sewage supply, which is our research object, is presented in Table 1.

**TABLE 1. CLASSIFICATION OF MATERIAL FLOWS FOR WATER SUPPLY AND SEWERAGE**

<i>№</i>	<i>Classification symbol</i>	<i>Material flow types</i>	<i>Use in water supply and sewage system</i>
	In the logistics system	External material flow; Internal material flow.	External material flow - purchase of materials; Internal material flow - consumption of materials
	At the link of the logistic system	Incoming material flow; Outgoing material flow.	Incoming material flow - water source and water treatment; Outgoing material flow – water supply;
	By composition	An assortment of material flow; A wide range of material flows.	An assortment of material flow – pipes and fittings A wide range of material flow – chemicals used in water treatment
	By scope	Large material flow Medium material flow Fine material flow	Large material flow – spare parts of pumps; Medium material flow – pipes; Fine material flow - chemicals
	By units	Heavy weight material flow; Light weight material flow; Oversize material flow.	Heavy duty material flow pump spare parts; Light weight material flow - pipes; Oversized material flow - chemicals.
	By structure	Loads that require the use of special vehicles; Unpacked, unwrapped, loosely dumped cargo that does not require special sorting; Bulk and grain cargoes; Loads to be poured.	Loads requiring the use of special vehicles - cement, wastewater; Unpacked, unwrapped, loosely dumped cargo that does not require special sorting - building materials; Bulk and granular cargo - metal and metal products, engines and devices; Fuel and lubricants.

In Uzbekistan, monetary financial flows include the flow of cash financial instruments settled in soums and monetary financial flows settled in foreign currency, and the information-financial flows include payment orders, payment requests, collection orders, documentary letters of credit, corporate plastic cards and settlement Non-cash financial resources are included in accounts with checks.

Therefore, it is appropriate to study financial flows in logistics by dividing them into horizontal and vertical financial flows in terms of economic relations. Horizontal financial flows reflect the movement of financial resources between equal entities of entrepreneurial activity, vertical financial flows reflect the movement between subsidiaries and sponsoring commercial organizations.

The direction of financial flows serves as an indicator that determines the prosperity and stability of enterprises, information about it determines the efficiency of logistics activities, and they are necessary for planning and organizing interactions with counterparties. For example, in the preparation of the budget for the current year, future revenues and necessary investments are calculated, as well as profit



and profitability indicators, which are necessary during the preparation of the financial report and which are necessary for attracting investments and loans, concluding contracts and agreements.

The quality of water pipes and pipes used in water supply systems can be distinguished by several classification signs (Table 2).

**TABLE 2 CLASSIFICATION OF WATER PIPES AND PIPES**

<i>Classification marks</i>	<i>Types of water transfers and pipes</i>
Content	Household-drinking water transfer Production waterproofing Fireproofing Integrated waterproofing
Water delivery method	Pressured It is self-flowing
Water treatment method	With water treatment and water treatment facilities Without special facilities
Water supply facilities	Pumping stations Wells Water towers Water pumps (vertical artesian well pumps, centrifugal pumps)
Method of using water	Direct flow Rotating
Device method	External Internal
Service methods	Trunk Distributor

The results of the detailed analysis show that the increase in the level of pollution of wastewater in the sewerage (removal of wastewater) service causes additional costs, in particular, the consumption of additional labour and material resources. As a result, the extra power of the fixed equipment leads to premature wear and tear and the need for repairs, which require additional time. It follows from this that it is necessary to take into account the movement of water from natural sources to the consumer and its return to the system with minimal contamination when accounting for logistics management in water supply (Table 3).

**TABLE 3. CLASSIFICATION OF SOURCES OF POLLUTION OF WATER BODIES**

<i>Classification marks</i>	<i>Source of pollution</i>
Water pollution by origin	At the expense of anthropogenic landscape creation At the expense of industrial waste At the expense of municipal waste On account of agricultural waste At the expense of vehicle emissions
According to the duration of exposure to pollution	Permanent Periodic
By types of pollutant components	Wastewater Water returned from irrigation and drainage Filtered water

By types of pollution	Groundwater
	Surface water
	Oil and gas seepage
	Contaminated water in the atmosphere and air
	Chemical
	Inorganic
	Organic
	Biological
	At the expense of heat
	Due to radiation
	Microbial
	Parasitic

In general, the problems of the network are that in the provision of water supply and sewage (wastewater removal) services, it is necessary to take into account the serviceability and efficiency of water packages and pipes, that is, the state of wear and tear of the main funds of the service enterprises, from the holes and cracks in the water pipes and pipes. is to determine the total volume of water supplied to communal and household needs as a result of water leakage and water supply failure, or the total volume of leakage and leakage from water pipes and pipes.

Given that the high level of wear and tear of water packages and pipes in the system inevitably leads to frequent accidents, it is important to pay attention to the volume and quality of their maintenance and current and capital repair-restoration costs.

## CONCLUSION AND RECOMMENDATION

The main purpose of the service of material flows in the application of logistic transactions in the management account is to provide their movements with financial resources in the required volumes and in the required terms by using more effective sources of financing. A financial flow occurs at the beginning of the purchase of raw materials and materials, or at the beginning of their certain processing, or to achieve any goal for production, two bases - material and labour - must be spent.

In order to create a material flow, it is necessary to plan the execution of tasks such as its use and use, changing its form, and at this point, logistic concepts dominate, that is, in traditional views, the above-mentioned are defined in advance by someone or a higher organization, in logistic views, the most optimal ways to form a material flow are carefully thought out. must be selected.

We consider it necessary that the main requirements for the size of logistic financial flows in the management accounting system are as follows: availability - the availability of financial resources of the necessary volume to meet the needs of existing deficit; optimization of financial costs based on the compatibility of all types of volume and resources; compatibility of financial flows in the logistics system and other economic systems; adaptability of the size and structure of financial flows to the specifics of the logistics system and types of counterparties; when financial resources are needed, the appropriateness of the time of their arrival, reduction of time lag; the reliability of sources of attraction of financial resources; adaptation of financial flows to changes in the external and internal environment;

The flow of information can move in the direction of the financial flows to which it belongs or in the direction of the financial flows. In some cases, the direction of the flow of information may not be related to the movement of there levant financial flow at all. For example, components arrive from the supplier to the incoming warehouse, and the corresponding accounts go to the accounting department.

Thus, each type of information flow can move in the direction of the corresponding financial flow, in the opposite direction, or in a completely different direction from the financial flow.

In our opinion, it is appropriate to form information flows in the management account as follows: collecting information based on why the information is needed, not by who makes the management decisions; the level of confidence in internal information, that is, how complete and reliable it is; which external information from the external environment can be used; how advanced modern technologies and personnel are used in the collection and processing of information; how quickly and long-term the level of reliability of the collected information.

We recommend the following measures in practice to solve the above problems:

- Organization of additional complex reservoirs and regional water basins, depending on the need, for efficient use of water;
- Reduction of water consumption in industrial enterprises, creation of circulating, repeated, multiple water supply systems and improvement of technological processes;
- Introduction of low-waste technologies in industrial enterprises;
- efficient use of water in agriculture (optimizing the use of fertilizers and pesticides);
- Protection of catchment zones and territories (not creating anthropogenic landscapes);
- The strict control of compliance with water protection standards during the mining and processing of underground minerals and their transportation;
- take strict measures against individuals and legal entities who pollute water.

Therefore, it is necessary to consider the management accounting of logistics costs in the provision of water supply and sewage services as one of the important aspects of increasing the efficiency of the sector, and in this regard, we believe that it is necessary to constantly improve the system of tariff and price formation for water supply and sewage services.

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**SCHOOL OF MYSTICAL INTERPRETATION IN KHOREZM**

**Egamov Abdumalik Adikhamovich\***

\*“Study of Islamic Studies and Islamic Civilization ICESCO”,

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## ABSTRACT

*Scholars from Uzbekistan have done a great job in all areas of Islamic science. Along with hadith, aqeedah, Islamic jurisprudence, tafsir and other areas, the sciences of sufism have also developed in our country. This article provides information about the great mystic scholar from our country, the founder of the Kubrovian doctrine Najmiddin Kubro, his life and the interpretation of the mystical Qur'an.*

**KEYWORDS:** *Koran, Tafsir, Hadith, Akida, Fiqh, Tasawwuf, Tarikat, Mufasssir, Tawil, Surah, Ayat.*

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## INTRODUCTION

During the years of independence, the study of the history of our country, its scientific and spiritual heritage created by our ancestors remained a requirement of the Era. In particular, it is widely analyzed that the objective research of mystical literature, combined with the humanitarian ideas of mysticism, is the impetus for the emergence of world-wide poetic works. Looking at the history of mysticism, we see that the variety of sects and views in Islam affects the life and worldview of the Sufis[1:8].

Mysticism is also a path of perfection, national, spiritual heritage, universal value. Mysticism is inextricably linked with philosophical teachings that promote humanitarian ideas. While mysticism is a specific way of philosophical analysis of such qualities as the essence of man, his role in society, honesty, work, conscience, faith, Najmiddin Kubro is a great thinker Allom, who founded a new direction. The great patriot, glorified as the "pole" of his time, Sheikh Najmiddin Kubro of Khiva is the founder of the kubrovian sect, one of the famous sects of mysticism. Through the study, research of the rich spiritual heritage of Najmiddin Kubro, it is felt how classical and sublime our history, culture, national values are, a lesson and lesson for a person who has realized the identity of the life of this breed.

Sheikhs of the Fuzia sect. In particular, Majiddiddin Baghdad, Sa'diddin Hamavi, Baba Kamal Jandi, Saifiddin Boharziy, Najmiddin Rozi and other famous disciples were trained.[2:16]

Najmiddin has works on various fields of science belonging to the Kubro pen, through which he taught the lessons of human purity, the struggle for divine enlightenment, the harmonization of divinity with secularism, courage and spiritual elevation. He has the following books: "Tavoli'ut-Tanvir", "Ar-Ruboiiyyat", "Sirrul hadas", "Treatise min muallafoti Najmiddin Kubro", "Al-qadisi al-ashara" (Ten bases of mysticism), "Treatise Il-Khaif min lavmati il-loim" (Pamphlet of a lover afraid of reproach), "Guide ut-talibiyn" (Show the right way to science learners), "Adab ul-muridiyn", "Sakinat us-salihiyn", "Minhoj us-Salikiyn", "Istilah us-sufiyya", "Odab us-Suluk" (about Suluk Adab), "Ayn ul-life" (the source of life), "Tafsir ul-Suluk". But this work is known to us as "At-Ta'vilot an-Najmiyya Fit-tafsiril ishori as-Sufi" (Najmiddin Kubra's interpretation about the interpretation referring to Sufi). A manuscript copy of this work is kept in Beirut in the dor al-kutub Library[4:55]. This work was investigated in 2009 by Ahmad Farid al-Yazidi and published in the publishing house "dor al-kutub al-ilmiyya" in Beirut, Lebanon. The work is six juz, the number of Pages is 2464 and the size is 17x24. The manuscript work of Najmiddin Kubro began with the Sura "Moida" and was completed with the

Sura "Niso".

In addition to being a great scientist, Najmiddin Kubro was also a great thinker. This can also be evidenced by his work above.

The lexical meaning of the word interpretation is "Comment", "Comment". In the Arabs, reviews written on scientific, philosophical works were also called tafsir. But in istelah, "interpretation" is defined as the goal pursued by the Qur'an to be understood by man at the level of his mind and explained to others[8:23]. It was also used in the Qur'an in the content of "interpretation"—"commentary". In this verse, "If they give you an example, we have given you the truth and the best interpretation". Also another phrase related to the word interpretation is the word "interpretation", which also means interpretation, interpretation.

Regarding interpretation and interpretation, Imam Al-Muturudi said: "the interpretation is to say that the meaning of this word is strictly this, and to testify that Allah meant this word from that word. If there is evidence of this, then the word is correct, otherwise it will have interpreted only with ra'i. It was prohibited. So it is to put a word above other meanings, not to say it firmly, and not to testify that this is what Allah meant. "[5:24-38]

Interpretation is divided into two types: "Apparent" and "false". While the "apparent" interpretation focuses on the vocabulary of the verses, the "false" interpretation focuses on the existence of false meanings, in addition to the apparent meaning of the words of the verse.

Comments to the Qur'an, previously mentioned as a chapter in the Hadith, did not fully meet the requirements of the Times. In the introductory part of the interpretation works of the detailed, there is much mention of the reasons for the revelation of the verse, the fact that those who do not know the Arabic language and do not know the hadiths cannot interpret the Quran only from their own thoughts. In this regard, the Prophet (s.a.v.(32.33) narrated from Ibn Abbas, there are the following Hadith: "Whoever utters a word in the Qur'an without knowledge, May the place of his place in hell be alaversin"[6:10]. The words of Abu Lais as-Samarqandi "No one can interpret the Arabic language and the verse in their own way without knowing the reasons for its revelation" are in accordance with the above hadith[5:24-38].

Without the knowledge of interpretation, it is impossible to understand, understand, contemplate the Qur'an. Even in several places of the Quranic Karim, it is promoted to contemplate the verses, reflect on them, to know their meaning. In particular, in verse 82 of Surah nisu it is said: "Do they not contemplate the Qur'an? If he had been with someone other than Allah, they would have found many differences in him".

In the 11th and 12th centuries, the use of ra'I, Ijtihad in the interpretation of the Qur'an began to take on a wide range. An example of this is Najmddinar-Rosie (1177-1256.), Abu Muhammad Fastbahan(1128-1209.Iran), Sayyidibn a'rab (1165-1240). Damascus), Najmiddin Kubra (1145-1221. Khiva) can be cited. In the interpretation of verses different from the previous period, scientists began not to cite a number of narratives, but to cite them only in some cases. Of course, there is no opinion in the interpretation of the Qur'an that it was completely dismissed from the narratives. Scientists, not returning the previously mentioned narratives, switched to interpreting the verse review in their own words in such a way that it does not contradict the content of the narratives, but is appropriate. "Sheikh Mohammed Al-Zahabi in his work" at-tafsirvalmufasssirun"says: "Ish'ari tafsir is related to the fact that the Quran is revealed to our Prophet." as an example, they cite the following verse: "What is the matter with the people that they do not understand what they say?!" (Nisa 78) [4:19].



Since the interpretation interprets the divine book of Muslims, it is always a necessity in understanding and studying the meaning and content of the Koran. For this reason, the science of interpretation has been considered a miracle within religious sciences, and has been thoroughly studied by many scholars such as mufassir, mutakallim, faqih, muhaddis. The Islamists of the present time also included it among the main object of research. A wide range of opportunities have been created from the side of our state to study the science of interpretation, including in our country.

Tadabbur the Qur'an, that is, striving for a deeper understanding of it, is a very necessary work. With the knowledge of Islam, a person, a person who wants to understand the truth, must directly refer to the Holy Quran. The one who turns to the Qur'an and sees it as a tadabbur will realize the truth. He is a divine book, which is immediately understood by a person who has endowed him with divinity. Because, having entered into a serious study of the Koran, a person realizes that there is no conflict in it[9:562]. Having thoroughly studied the science of interpretation, today it is considered very important to know the science of interpretation when rejecting the verses of the Koran to those who interpret them with their wrong views. In this case, an important task facing researchers is the scientific analysis of works on the science of interpretation and the coverage of important issues in them, as well as its introduction into public circulation. By doing this, understanding the meanings of the Qur'an in its original form will be an important factor in maintaining the purity of our religion and the correct understanding of the true essence of Islam by people.

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## THE RELIGIOUS POLICY OF THE RUSSIAN EMPIRE IN TURKESTAN

**Umidjon Sotivoldiev Khakimjon o'g'li\***

\*Teacher,  
Academic lyseum of IIAU,

## ABSTRACT

*This article provides information about whether the government of the Russian Empire did not completely limit the religious values of Turkestan Muslims, but kept them under pressure. The department established for this task is a clear proof of this. Our country has always been a center of knowledge. Some great figures have grown up from these regions. The priceless works written by them for the enlightenment of the people have been considered unique and valuable resources for the Muslims of our country for many years. Unfortunately, as a result of the colonization of our country, the empire sent many objects of cultural heritage, in particular, rare manuscripts, unique books, well-known and unknown literature to Russian libraries. Among them, there is a large number of books on the history of the Islamic religion, Sharia rules, and the directions of belief, which makes one surprised and encourages one to analyze this process. In other words, it appears that the goals of the empire are to alienate Muslims from their religion.*

**KEYWORDS:** *Muslims In Turkestan, Religious Policy, Russian Empire, Conquer, Department, Manuscripts And Works, Arabian And Persian Languages, Guardianship.*

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## INTRODUCTION

In the middle of the 19th century, the Bukhara Emirate, Kokan and Khiva khanates existed in our country. At the same time, there was a great danger for these countries. The Russian Empire, which wanted to gain access to our country's convenient geographical location, great economic situation, excellent climate, and material and spiritual wealth, focused its attention on conquering our country. The only way to resist the huge army of the empire was to fight the enemy in unity among the existing states. But unfortunately, the ideas of unity did not come true. Russian Empire managed to establish its rule by defeating the states separately. The people's heroic resistance to this invasion in the middle of the 19th century did not help either. During the occupation, various monuments, cities and villages, mosques and madrassas in the territory of our country were destroyed. Later, these structures were converted into armories or armories for the empire. The rule of the Russian Empire was established in a large part of our country.

The Russian Empire tried to implement its policy in the occupied territories. Our khanates and emirates appointed local rulers and tried to rule them through their representatives. Also, the government of the empire appointed representatives of indigenous people only to lower positions, without bringing them closer to high and middle management offices. Uzbeks were deprived of their political rights, and the government was completely in the hands of the empire's officials. The head of the general governorship established in Turkestan has great rights and privileges, and he was even called a half-king. Russia was different from other colonial countries due to its backwardness, tyranny, and strength. In this country, a single ruler ruled. The Russian tyranny kept the conquered peoples in the grip of oppression. Especially the peoples of Central Asia lived in a very difficult situation. As a result, displeasure among the people of the country gradually increased, and class conflicts arose.

Our country has always been a center of knowledge. Some great figures have grown up from these regions. The priceless works written by them for the enlightenment of the people have been considered unique and valuable resources for the Muslims of our country for many years. Unfortunately, as a result

of the colonization of our country, the empire sent many objects of cultural heritage, in particular, rare manuscripts, unique books, well-known and unknown literature to Russian libraries. Among them, there is a large number of books on the history of the Islamic religion, Sharia rules, and the directions of belief, which makes one surprised and encourages one to analyze this process. In other words, it appears that the goals of the empire are to alienate Muslims from their religion. Specially prepared imperial administration wandered around the cities and villages and made inquiries among the local population and examined the collected unique written monuments. It should be emphasized that the main goal of the empire is not only to enrich its libraries with unique books and manuscripts of our country, but also to deprive the religious and cultural heritage of the country's Muslims from their historical roots and, as a result, to It was easy to control the population. Among the rare manuscripts are JalaluddinDawani's "Aqeedee Mullah Jalal Dawani", as well as "Fatwailbrahimshahi", Rabguzi's "Qissasul-Anbiyya" and "TafsiriQur'an", "Masnavi" of Mawlavi Rumi, "Khamasa" of Navoi, "Ravzat us-Safo" of Mirkhand, "Epic of Qasim" and "Gorogli", "Shajarayi Turk" and other works in Arabic, Persian and Uzbek languages.

In particular, the orientalist A.L. Kun, who accompanied Kaufman during his campaign to Khiva, created an extremely unique collection of Oriental manuscripts and documents (300 books of Oriental manuscripts, 129 of which are historical works consisting of 140 volumes, 30 volumes of works by 20 authors, jurisprudence and theology collected 40 works consisting of 50 volumes, 18 copies of the Qur'an and 50 textbooks) and handed it over to the Imperial People's Library in 1873. It is known to everyone that in 1868 Governor-General Von Kaufman sent the Holy Quran to the Imperial Library. In addition, as a result of the removal of unique literature and worldly educational works from our country, the scientific level of the Muslim population of the country decreased.

The ruling government destroyed the country's rich cultural, material and spiritual wealth, insulted its religious beliefs, values, and culture. First of all, he aimed to rule the country on the basis of imperial policy, depriving the local population of political rights. Taking into account that the majority of the population of the Central Asian region is Muslim, the country attaches special importance to religious politics. They approach this process cautiously, preventing religious and educational propaganda among the population. He made strict restrictions on the implementation of religious prayers.

In the early years of colonialism, the Russian Empire pursued a policy of non-interference in waqf affairs, taking into account the growing anger of local believers who were deprived of their rights in the occupied Muslim territories. However, the administrators of the empire, which gradually gained strength in the country, began to pursue a policy that served to enrich their own treasury with mosques, madrassas, and various social works directly related to the economic and cultural history of the Central Asian peoples. As a result, the situation of the local people became more complicated. Scholars who were well-versed in Islamic sciences and had great attention among the people were under constant control and persecution. In the first decades of the 20th century, one of the most important objects worked by the Police Department and its units was the Muslim movement. The tsar's government was very worried about the ideas of panislamism that were spreading abroad and in the territory of the empire.

No matter how much the colonial administration strengthened the gendarmerie and police services in Turkestan, the situation in the country remained the same. Therefore, the tsarist government tried to keep the local population only with the help of punishment and weapons. It was no coincidence that the state of "enhanced" or "emergency" protection, introduced in the country in 1892, lasted until the middle of 1916. In the second half of 1916, martial law was declared to suppress the uprising that started in Turkestan. Also, one of the most serious directions in the activities of the Turkestan

Protection Department (Okhranka) was the fight against the spread of Panislamism in the country. As early as 1899, the Governor-General of Turkestan S. Dukhovsky's report entitled "Islam in Turkestan" stated that the number of Muslims in the Russian Empire reached 14 million. This was more than the total population of countries such as Montenegro, Serbia, Bulgaria, Greece, Switzerland and Norway. According to Dukhovsky, the whole content of the policy of the Russian administration in the country should consist of a "Cultural struggle against Islamism" based on the need to fully adapt Muslims to Christian culture.

S. Dukhovsky, an active supporter of the spiritual subjugation of the peoples of Turkestan, proposed the following measures to fulfill this task: 1) not to hurry in the missionary work (although this is one of the main tools in the colonial countries of Europe), because missionaries have this excessive efforts in the field may incite the Muslim environment against missionary work; 2) Strengthening medical activities among Muslims as an effective tool of attraction to European culture; 3) to study the language and inner life of Muslims, to introduce the Russian language into official communications, to gradually subjugate the local population to the tsarist judicial institutions, thereby strengthening and strengthening the colonization of Turkestan; 4) striving to increase the number of mixed marriages in the country.

In addition, the "Guardianship" has established strict control over schools, madrassas, and jadid schools that can serve to promote national identity. The imperial authorities pursued a policy of strict control over the activities of national education (schools, madrasahs, religious institutions). The first governor-general of Turkestan K.P. von Kaufman (1867-1882) pursued a policy of non-interference in religious traditions and rituals, but at the same time, a policy of Russification of the national education system. In 1909, a special commission was established to continuously monitor religious schools in Turkestan. The commission soon developed a regulation on the operation of religious schools. According to him, religious schools were opened only with the permission of the empire's authorities.

Another office of the empire - the Department of Spiritual Affairs - also dealt with these issues. This department also directed the attention of the Governor-General to take effective measures to suppress any manifestations of Panislamism. In 1912, the head of the TGB wrote to the governor-general's secretariat about the lack of information about the existence of Muslim organizations in Turkestan, which work against the Russian government and promote the ideas of panislamism. In response, a separate department of the police department pointed out the error of this opinion and stated that "there are panislamic movements in the country and it is necessary to pay very serious attention to it".

During the colonial period of Tsarist Russia, Russian missionaries used all their abilities to destroy the religious beliefs of the peoples of the country and to keep them in constant slavery. For example, at the end of 1913, the issue of zabh (animal slaughter) was raised in the State Duma in Petersburg. Accordingly, it was planned to adopt a law introducing a uniform procedure for slaughtering animals for all the peoples of the empire. According to the draft law, Sharia requirements should not be taken into account when slaughtering animals. However, this was a very worrying situation for Muslims of Turkestan, who believe that an animal that is not slaughtered according to Sharia is forbidden.

At that time, Fergana scholars and Jadids came together for the common good. Muslims in the valley strongly objected to the adoption of such a law. AshuraliZahiri, one of the leading progressives of Ferghana, expressed his thoughts on this matter through the pages of the "SadoyiFerghana" newspaper and called people to be vigilant. Also, Namangan clerics, taking this issue seriously, sent a special telegram to the chairman of the State Duma and the Muslim faction on May 18, 1914, demanding not to adopt this law. It states that if this law is adopted, about 30 million Muslims in Russia will be deprived

of eating meat and trading in meat, and the consequences of this may lead to bad events 26.

The colonizers also set themselves the goal of destroying the system of social and economic relations and moral standards that were created on the basis of the Islamic religion. In this regard, various laws were issued, which were not entirely in the interest of the local people. For example, according to the procedure established in the General Governorship of Turkestan, regardless of knowledge and talent, a Turkestan citizen who has reached the age of 25 could become a volost administrator or judge. This order served as a ground for people who did not have enough knowledge to become judges, teachers, and imams. However, during the time of the khans, people were appointed to religious positions only after an examination with the participation of Shaykhulislam and other scholars. M. Behbudi says about this insidious policy: These laws were issued by the missionaries and, of course, by the people of the old and authoritarian government, who wanted us to disappear and perish, and our holy Shariat to remain unjudged.

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## ROLE OF SADRIDDIN AINIY AND RALPH ELLISON IN WESTERN AND EASTERN NOVEL-WRITING OF THE TWENTIETH CENTURY

**Ziyodakhon Gulomova\***

\*Student,

National University of Uzbekistan named after Mirzo Ulugbek,



## ABSTRACT

*The article deals with the process of a comparative study of the life and work of the two founders of the novel genre - in Western literature of the twentieth century, Ralph Ellison and the Eastern novel-writer Sadriddin Ainiy, who made a huge contribution to the development of modern Western and Eastern literature, is of current importance. The object of the article is the typological study of the novel genre in Western and Eastern literary criticism which has a theoretical phenomenon that has analogues in the world literary process. The literatures of some peoples at certain stages of their development interacted to a greater or lesser extent with the literatures of other peoples, while having common and different features both in subject matter and in the depiction of their positive and negative characters. Hence, the typological study of the literary heritage of famous writers who played a significant role in the development of a particular literary genre is an urgent problem of modern literary criticism. This approach provides a certain opportunity to determine the development of genres in the literatures of different peoples, to analyze the complex processes of mutual influence and the degree of significance in relation to identifying the commonality of literary borrowings of advanced literary practice. **Methods:** To prove the informativeness of the topic were relied on the studies of well-known scientists in the field of literature. **Results (Findings).** The analysis of the examples presented in the article shows that the study of the work of these two outstanding representatives of Western and Eastern literature Ralph Ellison and Sadriddin Ainiy is of great importance for determining the beginning of the connections between Western and Eastern literature of modern times. **Conclusion:** Summing up the results, it can be concluded that one of the most important study of this topic is also important for the reason that historical, literary and cultural ties have existed between Western and Eastern people, as well as other countries since ancient times. At present, these ties, especially the literary and cultural ties of Western literature with the Eastern countries, need a new approach that corresponds to the political and cultural interests of the new Western and Eastern literature.*

**KEYWORDS:** *Literary Studies, Genre, Novel, Philology, Method, Poetic Research, Interpret, Customs And Traditions Of The Nation, Reader..*

## INTRODUCTION

Literary studies, which is considered an integral part of the spiritual heritage of mankind, plays an incomparable role in the development of world civilization. The need to study the problem of the analysis of a literary work from the perspective of the principles of development of a specific genre of epic type and to research it at the level of national literature puts serious tasks on the agenda in the field of philology. Finally, new methods of researching the works of writers of a certain era and their poetic research are emerging in humanitarian fields, which created an opportunity for a deeper understanding of the essence of the literary work. By interpreting the customs and traditions of the nation, the author creates a holistic image of the person in the reader. It is not easy to describe human life in all its complexities. The writer should use the necessary phrase and word to clearly express and justify his mentality and efforts. In the poetics of short stories, the meaning of the verses, the logical consistency of the thoughts, the shortness of the expression, and the sonority of the sentence attract attention. A writer manages to feel his feelings and emotions, and to choose the appropriate tone. In short stories,



the use of necessary words and phrases to express human feelings, dreams, joys, hardships, and experiences, and to capture a moment of the event increases the artistry.

The author pays attention to the systematic expression of his thoughts by carefully studying each picture and situation in a vivid and effective representation of reality. The writer infuses the aesthetic and philosophical views of the hero's aspirations, dreams, and the true essence of his life into the text. A literary work is a product of art that affects the human psyche. The tone of words, the mystery of meanings are directed to the deep expression of various situations. Illuminating the image and character of the hero, conveying the evolution in it requires a fine taste and high potential from the creator. In the current process of globalization, human destiny is becoming more complicated.

## MATERIALS AND METHODS

The worldview of people under the influence of information communication is changing day by day. In literary prose, figurative images, integration of sciences, inter-art harmony, mythological scenes, derivatives regarding the macro and micro world are increasing. Literary samples are being created based on religious and secular teachings about the unity of man with nature. The writer strives to describe the concrete reality, and sometimes to prove the product of fantasy, as well as the potential of literary perception of the world and man. It is clear that the poets and writers debated topics ranging from the depiction of domestic life to nature industry, scientific and technical achievements, sports, and even the plague of the century.

The literary works also interpret the national identity, the person with the image, the fate of those who have become mirages and shadows. The twists and turns in the hero's fantasy world create various thoughts through symbols. It is a natural process for a person to change his lifestyle, outlook on life, and his attitude towards others and himself. Moreover, this process is related to the human heart. The mind itself is a great literature. "In literature, there is nothing invariable except the permanence of changes. Modern literature appears as an expression of changes in human taste and views" [6: 10].

Comparative study of the literary work of representatives of world literature, especially English and Uzbek writers, researching the issue of systematic modeling of the literary interpretation of reality in the literary works of both nations is of significant scientific and social importance. After all, any national literature develops jointly with the help of interaction and literary relations with the literary thinking of the world's peoples. In this sense, it is appropriate to note that Uzbek literature, which has historically influenced the literature of other nations, has also been influenced by foreign literature to a certain extent. Especially if we take into account the increase of literary influence and literary connections in world literature by the XX<sup>th</sup> century, it becomes clear that this process is directly related to Uzbek literature too.

Scientists, representatives of culture and art are always looking for a deeper insight into the spiritual world of the East, its treasure of literary values, and to correctly assess the great contribution of the peoples of Asian countries to the history of world development. For example, great cultural and scientific figures of the West discovered for themselves many aspects of the unique cultural life of the peoples of the East and connected it with the achievements of advanced Western culture. In turn, many thinkers of the East turned to the cultural heritage and life of the West, enriched their national culture, brought new aspects to the cultural and social life of their compatriots.

Due to the honour of independence, in our country special attention is paid to the in-depth study of foreign languages and the development of literary relations with foreign countries. At this point, it is important to translate masterpieces of foreign literature into Uzbek and, in turn, to translate the royal

works of Uzbek literature into other languages. Now the works of foreign writers are directly translated into Uzbek, and the works of Uzbek writers into foreign languages. From this point of view, Uzbek-American literary relations are also developing day by day.

## LITERATURE REVIEW

Western literature and Eastern literature are like huge sycamore trees, you rest in their shade, you forget your pains, and all your worries go away. If we talk about their differences, Western literature is more realistic, Eastern literature is written more like myths, legends, and dreams. Some of Eastern literature shows it as much as Western literature, among the representatives of Western literature, as Balzac, Shakespeare, Schiller, Guy de Maupassant's works are fundamentally different from each other, each of them has its own way, its own style. The main thing is that it is very difficult to predict the development of events in the texts of Western literature, which is full of unexpected events and actions, where there are a lot of new phrases and sentences. However, the most important thing is that there are many examples of creativity that you can easily understand in the whole work even if you are learning this language only [4: 27].

The secret of Western literature is to describe reality with real events, a pure image without any colouring. If we turn to Uzbek literature, we immediately see great writers like *Sadriddin Ainiy*, Abdulla Kadiri, Said Akhmad, Gafur Gulom, we must recognize their skill in rhyme and use of words, and their creativity is visible. The secret of Uzbek literature is in inspiration, in joyous, in sincerity. As for the differences between Uzbek and World literature, the spirit of advice prevails in Uzbek literature; sometimes the reader can predict the course of events without any doubt, so it is necessary to make some changes to its meaning and course of events.

One of the biggest secrets of Uzbek literature is simplicity, freedom from arrogant words, and the ability to write in oriental way while concealing a little openness. In Uzbek literature, sometimes there are such writers who put their heads down for the truth, who fight for this truth and put their lives at risk, it is true that sometimes we get a different impression by reading world literature, we want to compare it with our own literature, but it doesn't even occur to us that the environments are different, thoughts are different, etc. World literature was much ahead of its development stage due to superstitions and the absence of a religious state.

Most of the literary works in the world serve to understand the identity of a person. The skill of the writer will either make the reader rise or fall. Moreover, it should be noted that literature feeds our minds. In addition, world literature expands our worldview, teaches us to look at issues from a different perspective. In order to study the traditions, politics, culture, spirituality, enlightenment, and language of the world, one must first study the literature of that country, because literature closely connects nations to nations, people to people, strengthens ties, causes peace, and contributes to raising an individual to the level of a person. The glory of Uzbek literature is great, because such works as "Khamsa" and "Boburnoma" have been praised at the world level. People's award-winning literary works as novels have also been published in various genres. Uzbek literature is rich in literary works, its glory continues to come from the age of centuries [7: 33].

## RESULTS

Today, at the end of the second decade of the 21st century, if we look at the path taken by our literature, we can clearly see that the 20th century was a turning point in literature. During these years, various changes took place in the world of poetry, the principles of writing about human personality, social problems, painful emotional experiences, love, emigration, life's worries, life's complications without

fear began to take place [8: 153]

The literature of the XX<sup>th</sup> century occupies an important place in the history of Uzbekistan. This period did not create an opportunity to realize the true talent of the people of art, to ensure the unity of the language with the soul. Nevertheless, a true people's writer tried to express the deep desire of his heart through various methods, symbolic images and details.

## DISCUSSIONS

*There are such writers in the history of world literature, the significance of their work is revealed more and more with the passage of time. The famous American writer Ralph Ellison and the famous Uzbek writer Sadriddin Ainiy are among such writers. It is impossible to enter the creative world of Rudaki and Firdavsi, or Saadi and Hafiz, or Jami and Navoi, or Bedil and Donish, leaving out Ainiy. Ainiy's scientific and literary heritage is a golden link connecting past, present and future[9].*

Writer, scientist and public figure Sadriddin Saidmurodzoda Ainiy was born in 1878 in Gijduvan district, Bukhara region. He wrote in both languages: Uzbek and Tajik. Academician and first president of the Academy of Sciences of Tajikistan (1951-54), honorary member of the Academy of Sciences of Uzbekistan (1943), honored scientist of Tajikistan (1940), doctor of philological sciences (1948), professor (1950) Ainiy opened new schools in Bukhara, created textbooks for them under the title "Education of Youth" (1909), consisting of poems and stories calling the masses to knowledge. Actively participates in the "Young Bukhara" movement. In 1918-21, he composed Tajik and Uzbek marches, songs and poems.

Sadriddin Ainiy wrote the novel "Slaves" between 1932-1934, "Slaves" was published in Uzbek in 1934, and in Tajik in 1935-1949. Some chapters of the novel were published in the form of booklets with the names "Kulbobo" (Slave old man) in Uzbek, "Gulomtazi" and "Gulomfurushi" in Tajik. The novel "Slaves" was translated into several foreign languages. This edition was based on the copy that was revised by the author and published in "Uzdavnashr" in 1952 [12].

Sadriddin Ainiy is considered one of the authors of the pen, whose value of creativity increases with time, and the secrets of depth are more widely and deeply discovered. Master Ainiy had a talent equal to several good scholars and prolific writers. Writing works equal to the volume of scientific research created by Ainiy is possible for two or three hard-working scientists. However, who can guarantee that these works can compete with the quality and level of Ainiy's studies? It is necessary to assess Ainiy's scientific and creative heritage not only from the point of view of literature, history, pedagogy or literary studies, but also from the aspect of linguistics. This is the greatness and incomparability of Ainiy - he was the possessor of knowledge and ability capable of accomplishing incredible things that others could do. Ainiy knew that he was born for science and creativity, so he devoted all his strength and abilities to the development of science and literature.

It can be said without hesitation that Ainiy's work is one of the rarest, most noteworthy and meaningful pages of world literature of the XX<sup>th</sup> century. Science, enlightenment, history, life and truth are the foundations of Ainiy's literary creation. Knowing his works opens the way to understanding the history, culture, classical literature and national values of the ancient East. [10: 5-10].

Ralph Waldo Ellison was born on the March 1, 1914, in Oklahoma City and died on the April 16, in 1994, in New York [5]. He was African-American writer, literary critic and essayist. In the late 1940s, Ellison earned through criticism and worked on the novel "The Invisible Man". He is best known for his only completed novel, "The Invisible Man" which was written in 1952, which won him the National Book Award in 1953. This work, dedicated to the search for identity and place in society, became

Ellison's most significant work. Written from the perspective of an unnamed African-American man living in 1940s in New York and dealing with taboo topics, the novel was a great success and won the author the prestigious National Book Award.

Ellison spent 1955-1958 in Europe, lived for some time in Rome. He then returned to the United States to take a position teaching American and Russian Literature at Bard College. From 1964 he worked at Rutgers and Yale Universities. Also in 1964, a collection of essays "Shadow and Act" was released, and all these years Ellison continued to work on the novel "Juneteenth" (June 19), which he never finished. By his own account, a significant portion of the manuscript was destroyed in a fire that broke out at the writer's home in Plainfield, Massachusetts, in 1967. Ellison's biographer Arnold Rampersad questions the veracity of this justification [2].

## CONCLUSIONS

Cultural and literary relations between different nations living on earth is not a phenomenon that started yesterday or today. Their roots go back to ancient times. As F.K. Sulaymonova pointed out, "never has any people, nation, been cut off from other peoples, lived in their own way, otherwise there would have been no development." [3: 3].

1. The study of literary communication is very important in today's environment. Common themes, common events, and common images exist in various literatures. While analyzing them, we should not turn one writer into a "shadow" of another writer, and we should not consider a work created in one national literature as a "variant" of a work existing in another literature.
2. Literary relations are not one-way, but mutual. This means mutual influence and enrichment of national literatures. The role of literary translation in this process is invaluable. Literary translation is a great creative field, a school of skills for national writers. Those who first translated the examples of world literature into Uzbek were mostly writers and poets themselves.
3. Promotion of Uzbek literature in the United States and American literature in Uzbekistan, mutual dialogues of writers and translators, and trips to the United States and Uzbekistan also played a special role in strengthening literary relations. The roots of Uzbek culture go back to ancient history. Its perfection today is at the level of developed cultures of the world. That is why interest in studying our culture is growing abroad, in Western countries as well.

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## DISCURSIVE-PRAGMATIC NATURE OF ANTHROPONYMS

**Bakhtiyorova Maftuna Bakhtiyorovna\***

\*Student,

National University of Uzbekistan named after Mirzo Ulugbek,

## ABSTRACT

*The article deals with the problems of anthroponyms in literary works. The actuality of the theme is that the onomastic concepts are analyzed as components of cognitive structures, i.e., cognitive units in the article. The object of the article is the theory of anthroponyms. The aim of the article is also providing general information about the origin of proper names, the peculiarities of the linguistic verbalization of anthroponyms, the definition of known carriers of proper names and the semantics of onyms in the language. **Methods:** such methods as descriptive method, method of componential analyses were used to prove the informativeness of the topic relied on the studies of well-known scientists in the field of linguistics. **Results (Findings):** The analysis of the examples presented in the article shows that onym reveals one of the most ancient mysteries and enigmas of mankind, because in the field of proper names the laws of language are interpreted separately. In addition, the proper noun serves as a distinctive cultural, time, ethnic symbol that can respond to changes in the interests of society and appropriately reflect the ideas and views that exist in society. **Conclusion:** Summing up the results, it can be concluded that the set of proper names in one language or another will vary at different stages of the historical development of a particular society, the representatives of which may be repeated in onyms of different societies or different languages that live far from each other in space and time.*

**KEYWORDS:** Concept, Linguistic, Verbal, Conceptosphere, Semiotics, Onym, Semantics, Function, Symbol, Anthropocentrism, Theory, Ethnic Character.

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## INTRODUCTION

The concepts of linguistic and conceptual view of the world are distinguished in cognitive linguistics research, and their inconsistencies are recognized in all research, while emphasizing the generality and breadth of the concept in the conceptual view of the world. The conceptual view of the world is broader and richer than the linguistic view of the world as a specific set of images composed of concepts, because information about the world is encoded in the human mind not only verbally but also nonverbally. Therefore, the conceptual view of the world is more complex than the linguistic view of the world, because the national language “lives” within the conceptosphere [2:101].

Addressing different aspects of people’s interactions with specific names provides a basis for adopting a cognitive-semiotic approach to their study. According to this approach, onyms are understood as an instrument. Onomastic concepts are understood as components of knowledge structures, containing the most general information about the origin of names, identify the specific features of their use in language, the specific carriers of nouns, and the semantics of onyms in language.

As language units, onyms perform the following important functions: nominative, identifying, and differentiating. In addition to the basic functions above mentioned, scientists highlight the following second hierarchical functions too: social, emotional, cumulative, “rank” function, expressive, aesthetic, stylistic. As a material idea, onym always has an inner meaning that cannot be explained and cannot be read explicitly. Researchers have noted the symbolism and enigma of the proper nouns, the people’s belief in the legendary power of the proper nouns, its ability to predict the fate of its owner. This is explained by the not only declining but also re-emerging interest in onomastics and onomasiology in the



modern anthropocentric-oriented linguistic format, since the anthropocentric approach specific to the modern stage of linguistic development opens up new perspectives for the study of onyms.

## MATERIALS AND METHODS

Defining the beginning of a person in language as a priority of linguistic research led to the formation of human theory as a linguistic entity in the 80s and 90s of the XX century, which manifests itself in texts that was created and being created in common space and related to the concepts of the world landscape, the linguistic landscape of the world, the linguistic-authorial landscape of the world. Special mention should be made of the research of the Russian scientists Yu.S.Stepanov, V.I.Karasik, V.V.Krasnykh, S.G.Ter-Minasova, V.V.Maslova, N.F.Alefirenko and Uzbek scientists D.U.Ashurova, Sh.S.Safarov, N.M.Mahmudov, A.M.Mamatov, U.K.Yusupov, D.Khudaybergenova and others who have conducted research in this area.

Onym reveals one of the most ancient mysteries and enigmas of mankind, because in the field of proper names the laws of language are interpreted separately.

In addition, the proper noun serves as a distinctive cultural, time, ethnic symbol that can respond to changes in the interests of society and appropriately reflect the ideas and views that exist in society. The set of proper names in one language or another will vary at different stages of the historical development of a particular society, the representatives of which may be repeated in onyms of different societies or different languages that live far from each other in space and time. For example, Marat is the name of a famous historical figure during the Great French Revolution and the name of a Kazakh man, Barak is the name of an American president and the name of a Kazakh sultan. Such similarities (coincidences) can be explained by a variety of reasons – from random coincidences to the fact that the name or honor of a person or event is intentional.

One of the main problems encountered in the process of studying anthroponyms is their lexical meaning. The more debates there are to date, the more ideas remain. Opinions expressed by foreign researchers on the problem of the meaning of anthroponymic units are divided into three main groups – a semantics, the idea that onyms have no meaning, semantics, the idea that onyms have a broad meaning, and the idea that combines the features of both, as if “reconciling” the first and second views. According to the first concept, onyms are in no way connected with the expression of significant of constant concepts, and onym means nothing, because it does not say anything about the characteristics of an object with a proper name, only distinguishes it from other corresponding onyms. Onyms are not associated with the expression of constant concepts and are unable to carry information about the objects they represent. Currently, this approach is being critically evaluated, for example, D.I. Rudenko states in one of his works that the logical category called “nonsense nouns” cannot be used in language because “nonsense noun” does not have the status of a natural language.[6: 55–68].

The second direction is based on the fact that onym can only have full meaning when used in speech, in a specially selected speech environment, and in a particular speech environment. According to some foreign linguists, onomastic semantics is a completely special type of semantics, which includes both subjective and socially conditioned factors, as well as the emotions that arise in the referent’s speech.[12: 365].

Proponents of the third direction claim that names have meaning in both language and speech.(Kleiber. 1992; Ducrot. 1989; Damourette.1970). French linguists P.Siblot and S.Leroy, based on empirical observations on the creation of nouns or neologisms from proper nouns, conclude that proper nouns have the ability to form meaning in speech and when used outside the main meaning: “In the absence of

a semantic field, it is impossible to describe the expression of a proper noun by means of fixed schemas (Siblot, Leroy 2000: 91). According to V.V. Vorobyov, proper nouns have a semantic content consisting of denotative, signifiable and structural components of meaning [1: 197].

## LITERATURE REVIEW

In the last few decades, this view of the problem of onym meaning has developed due to the use of component analysis methods in onym semantics and the use of a dialectical approach to general and specific, abstract and explicit, social and individual ratios.

The process of investigating the discursive-pragmatic nature of anthroponyms is, of course, based on the existence of meaning in anthroponyms. We consider the anthroponym semantics to be broader than the appellative meaning. The proper noun has a complex structure consisting of linguistic and extralinguistic components. Besides that, the linguistic component includes both stylistic value and features of use in language and speech, as well as other elements. The extralinguistic component includes the complex associations of the name, the degree of popularity of the name holder, the encyclopedic information about the name and its owner, the ideological orientation of the name, and so on. In the semantics of anthroponyms we distinguish three main parts: denotative is interrelated with denotat, that is the object that determines the nature of the naming; signifier is indirectly interrelated with signified, i.e. the concept embodied in the anthroponym; pragmatic consists of an infinite number of subjective complementary meanings and associations that arise on the basis of objective information. For example, the name *Alfred*: denotative component of semantics - subject, male; signifiable component - live creature, human being; pragmatic component - *Alfred Johnson*, or just any person known to the addressee and all information that anyone may know about him.

Such a horizontal section of the continuum of names of one or another language can be recognized by an objective indicator of the cultural, ethnic language connection of this or that period. When taken in a vertical section, the onomastics of this or that language reflects the history of its development, as well as the history of the people who created this language. There are also cases of recurrence of obsolete names over time.

## RESULTS

Thus, the onomastic environment of a given language is inextricably linked to, firstly, language as a means of communication for individuals who speak that language; secondly, the culture and history of the people who created it. It follows that the proper noun consists, firstly, of a linguistic content, secondly, of an ethnocultural content, and thirdly, of an aesthetic component which embodies in itself a sign of noble sound.

They all are inextricably linked, acting as a specific subject name of a particular onym, and it exhibits a specific feature that gives rise to this or that association. It is this association (linking with a concept) that influences the choice of name when a child is born, when choosing a firm, product name, and so on. This is especially important when choosing names for fictional heroes, historical figures, public figures, and other individuals who can be conditionally called "celebrities," that is, individuals who are known to a wide range of personalities. The concept created as a result of this relationship has been introduced into linguistics through the term "precedent name".

## DISCUSSIONS

As a linguistic unit, the proper name is primarily a sign with a twofold nature: meaningful and comprehensible, and debates continue to this day as to whether the last sign is present in lexical-sense onyms and what character it has. It is well known that in the theory of proper nouns the presence or

absence of meaning in onym is one of the most complex issues, and as a result, there are concepts within them that exclude the meaning of proper nouns. According to one of them, proper nouns are deprived of their independent meaning. Scientists like O.F.Yespersen, A.V.Superanskaya, A.A. Ufimtseva are proponents of this approach. Continuing this tradition, A.V.Suslova noted that “they are semantically limited, have no special meaning and do not express a concept”; according to another view, the meaning of onyms is considered incomplete or lying within the framework of other information, and according to the third, their semantic meaning is more than that of common nouns [3, 8, 9, 11]. In our view, proper nouns have a lexical meaning and, in general, perform an identifying function, i.e., indicate that the name holder belongs to a particular group of objects present in the environment and at the same time distinguish it in this line (a differentiating function as noted above).

## CONCLUSIONS

As we can see, the proper nouns as a linguistic unit contains certain fragments that define the national landscape of the world:

1. Propernounmeans cultural-historical, axiological, religious and fragments;at the same time, the amount of linguocultural information is determined by the breadth of worldview for each individual onym, the level of language training of the recipient, the degree of development of “language perception”.
2. Allthe features of onym are very important and are becoming more and more relevant in the field of artistic naming.
3. The peculiarity of artistic communication is that each word has a separate, context-dependent meaning and the functional load of the anthroponym in the literary text is increasing because it is one of the most important means of creating an literary image.

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**THE ROLE OF INNOVATIVE TECHNOLOGIES IN IMPROVING THE  
QUALITY AND EFFICIENCY OF GERMAN LANGUAGE LESSONS**

**Sharipova L\***

\*Teacher,  
Samarkand State University,

## ABSTRACT

*In this article, ways of determining the modern forms and methods of improving the quality of education through the formation of innovative technology and its effective use in foreign language classes are considered and their practical importance is shown.*

**KEYWORDS:** *Foreign Language. Innovative Technology, Logic, Professional Competence, Interactive Methods.*

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## INTRODUCTION

It is known that in the current period, when the process of reforming the field of education is taking place based on the renewal of society, the formation of a spiritually mature person is considered as one of the most important tasks. Zucco, the formation of an educated person is a priority issue in the educational process, and providing the pedagogical process with innovative pedagogical and information technologies is one of the current problems today. For this reason, training of students as well-educated, independent, logically thinking, mature personnel with moral and moral qualities requires great responsibility from the teachers. This requires the passing of lessons based on innovative and information technologies, interactive methods.

In fact, the use of traditional and interactive methods and exercises with modern content in the lesson dramatically changes students' interest and motivation in science. The content of pedagogical technologies is essentially described as follows: - according to the structure of the person's qualifications; - according to the content and structure;

- according to the organization and management of cognitive activities of learners;
- according to the position of the student in the educational process;
- technologies that radically change the content of traditional education and the organization of the educational process, which are used in the modern education system.

The interactive method in education means strengthening and activating the relationship between the student and the teacher. These methods help to improve the effectiveness of the lesson through cooperation. They encourage students to think independently. Interactive means learning a given topic through interaction between the teacher and students, increasing the effectiveness of the lesson, forming the ability to give independent opinion, feedback, discussion. Each student tries to find an answer to the set goal independently, in pairs, in groups, thinks, writes, speaks, and tries to clarify the issue through evidence and reasons. This will be kept in the memory of the participants for a long time. He can take a critical, analytical approach to learning new information. The teacher acts only as a facilitator (guide, organizer, observer). Many of our pedagogues believe that in order to apply interactive teaching to the educational process, a computer, a projector, and preferably an interactive whiteboard are necessary.

Interactive method ("Inter" - mutual, "act" - connected) - is used for conducting lessons or organizing seminars and trainings, as well as in the process of mutual conversation. Interactive learning is the process of learning the knowledge, skills and competencies that the learner needs to master in relation to the learning environment and the factors affecting it. In interactive teaching, cognitive activities

related to the situation in the educational process and assimilation of educational information are organized, communication with peers in the classroom and outside the classroom, communication skills are developed, and citizenship qualities necessary for living in society are formed. An important aspect of interactive learning is that the learning process includes all forms of working with groups. The main principles of interactive teaching are as follows:

- Mandatory activation of cognitive activities of students;
- Find solutions to problems independently or in a group with high concentration;
- Continuous communication between teacher and students;
- Changing the role of the teacher as an organizer and consultant of the educational process;
- Establishing relationship between teacher and student through tools.

The following principles play a key role in the application of interactive methods to inactive students:

- the process goes from simple to complex, from general to specific;
- not to be ashamed of one's own chemical aspects;
- avoiding "I-consensus" when working in a team;
- accepting help from friends and being ready to help others;
- be flexible in achieving consensus when working together.

Based on these principles, it is required to follow the following rules: raise your hands and speak when you have an idea; discipline: the lesson is to behave, listen to others; speaking within the framework of the problem - concreteness of thought; compliance with the rules of space and time; active participation; helping others; to be creative. The more an interactive method describes a specific act of teaching, the more effective it will be. For example, the pedagogue chooses "discussion" as the main method and builds the logic of its conduct, and also uses "brainstorming" to develop students' thinking ability during the discussion, which gives the expected effect.

The forms of implementation of interactive methods can be as different as the means of implementation. For example, if brainstorming, critical thinking, jigsaw, menus are carried out through the spoken word, textbook reading, film or television, other visual means, methods such as cluster, syncway, find your place ensure that the teacher repeats the activity methods previously indicated by the teacher.

As a result of using innovative pedagogical technologies in the educational process:

- increases the motivation of the learner in the educational process;
- ensures the content and interest of educational materials in the lesson;
- serves the effectiveness of the educational process;
- increasing the activity and responsibility of the student's personal participation in the educational process is the most important. Such methods make the student eager to learn a foreign language. The student strives to be thoroughly prepared for classes.

In short, the application of innovation in foreign language classes is an innovation created by future personnel as a result of thorough mastering of modern sciences through knowledge of foreign languages. Discoveries and technologies create the basis for recognition by the world's scientists. After



all, it is natural that development and stability will always prevail in a country where education and upbringing are a priority.

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**INTERNATIONAL EXPERIENCE AND IMPROVED APPROACHES IN  
BOOSTING THE ENERGY EFFICIENCY OF RESIDENTIAL  
CONSTRUCTIONS**

**Xalimov Xabibullo Baxtiyorjon ugli\***

\*Assistant,  
Fergana Polytechnic Institute,

## ABSTRACT

*Improving the energy efficiency of buildings Information about the experimental and approach methods is provided.*

*A contemporary single-family residence under construction nowadays increasing the energy efficiency of constructions is becoming a need of the hour, because most of the existing residential buildings in the Republic of Uzbekistan houses developed and erected on the basis of individual projects are enough. The climate of the Central Asia, including Tashkent, is hot when architectures such houses and is strictly continental. A building in use in such a climate when the temperature in the rooms is 40-450 C during the summer, the room temperature is more than 450C exceeds. This situation creates an uncomfortable microclimate in the room brings Energy of residential buildings under the climatic conditions of Uzbekistan to analyze from the point of view of increasing efficiency, the modern one under construction energy-efficient barrier structures of residential building projects placement of roads, windows and residential buildings in the area to analyze Taking into account the dry-hot climate of Uzbekistan is very important is of great importance.*

*An energy-efficient house is a building that is comfortable inside the building. It takes very little energy to maintain the microclimate. Such energy saving in buildings reaches up to 90%. Annual energy in buildings of this type consumption can be less than 15kWh per 1m2. As an example Most of the private houses being built today (reinforced concrete foundation, "warm floor" system without additional heating, walls 1.5 bricks thick together with cement plaster, typical plastic windows, roof thermal insulation 150mm and without an air handler in the ventilation system) for heating the amount of consumed energy is 110-130kWh per 1m2 per year.*

**KEYWORDS:** Ventilation, Energy Consumption, Insulation, Warm Floor.

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## INTRODUCTION

The following classification of houses has been adopted in the European Union.

### 1. Low energy houses:

Houses that consume at least 50% less energy than conventional buildings,

Which meets the requirements of current energy consumption standards answerable.

**2. Ultra-Low Energy Houses:** It will save 70-90% of energy compared to conventional houses. An example clearly includes the requirements of ultra-low-energy houses Passive House in the Germans, Effinergie in the French, Minergie in Swiss. Energy efficiency of buildings in many foreign countries numbers of administrative and economic regulation and support remedial measures are being implemented.

1. Introduction of energy saving standards, strict construction norms and rules, indicators on the map, which go to heating and lighting the building indicators related to limiting energy consumption. Stays to increase the energy efficiency of places, take the following measures includes: construction standards for new buildings, passive construction of energy and almost energy-free buildings, available from the point of view of energy efficiency of buildings in terms of re-equipment, introduction of construction certification. According to the final statistics of the International Energy Agency in the above energy

efficiency sector in 19 member countries policy played a decisive role, according to which since 1990 the indicator was 1.3%. This is the modern trend of residential buildings today construction of “Green buildings”. Within this trend in the world uniform standards have not been developed, and this is due to world experience the approach to determining the environmental level of the building has not been developed. Only the United Kingdom, France, Only available in Germany, Italy, Australia, Japan and China. In the USA four standards of “Green buildings” apply. In some states to owners of buildings approved by the Environmental Building Council subsidies are given. Most states update building codes every year will go, because until 2030 the energy of every new building is to reduce the consumption by two times. Build a series of cities ENERGY STAR program for determining the level of energy efficiency within the scope of the inspection, according to which it is from 1 to 100 and more and suitable for buildings with an area of more than 1000 m<sup>2</sup> consists of tables.

2. State support for improving the energy efficiency of the building and providing a subsidy. Warm Front in Great Britain program exists, and this program is for low-income families directed, according to which the energy of thermal insulation and heating system 50 million pounds will be invested to increase efficiency constitutes. This program is also valid in the USA. in Japan subsidies “New energy sources and industrial technologies development” (NEDO) organization, this according to the organization's thermal protection of residential buildings (Energy based on the law of efficiency) is reconstructed, renewable energy-saving household appliances using energy sources and equipped with efficient systems. New in relation to subsidies 15% energy efficiency in houses under construction and reconstruction 25% less energy consumption in construction houses requires energy. Owners of new and remodeled homes are all three increased energy consumption of the NEDO organization they must provide correct information.

The level of demand for basic energy is new, which is being established in Poland In modern buildings, the following technology is different for buildings kW/m<sup>2</sup> energy is useful: - many buildings have concrete walls 20-30 cm and higher the efficiency of the insulation of an individual counter minvata total 20-25 cm, polystyrene in places heated by central heating systems at least 20 cm or 15 on a flat roof with one layer of wooden roof on slopes cm. It is desirable to cover with polystyrene heat insulating material. Individual houses are insulated with 20-25 cm minvata, individual gas in buildings with boilers, walls 20-30 cm, hollow brick walls The thickness and insulation of expanded polystyrene is 15 cm. Wall, ceilings and high thermal insulation volume of foundations, heat is high meets the standards, the thickness is about 15 cm. Modern of buildings as a result of the use of insulated windows and doors checking the effectiveness of ventilation systems, less mold and rot on walls and ceilings as a result of ventilation allows prevention.

In conclusion, the world is sufficient in the field of energy efficiency tests and tests have been carried out, and they are ours of Central Asia adaptation to climatic conditions is required. It is mentioned above In the implementation of measures, Uzbek scientists also offered suggestions and solutions are required to be considered. Based on world experience, they have to study the achievements and shortcomings and adapt them to our conditions must be mastered. Of course, taking into account all the above points, QMQ and it is necessary to comply with the requirements of regulatory documents.

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## BIOGRAPHY OF MUHAMMAD SALIH KASHFI

**Aliev Shakir Jorakulovich\***

\*First-Level Doctoral Student,  
Termiz State University,  
Termiz, UZBEKISTAN  
Email id: [sh\\_aliev@mail.ru](mailto:sh_aliev@mail.ru)

**DOI: 10.5958/2278-4853.2022.00225.7**

## ABSTRACT

*The article talks about the biography of Muhammad Salih Kashfi Termizi, his scientific and literary heritage and the meaning of his works. At the same time, some comments are made about the literary environment of the period.*

**KEYWORDS:** *Discovery, Literature, Literary Environment, Poetry, History, Judeo-Tirmidhi, Works, India.*

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## INTRODUCTION

Many scholars and poets from Movarounnahr migrated to Persian and Indian lands from the land of Movarounnahr during the rule of the Baburi dynasty. Judiy Termizi, Syed Ali Termizi, Mushkinkalam Termizi, Fazil Termizi, Nasir Termizi, Fathi Termizi, Syed Hashim Termizi, MirsafaiTermizi, Muhammad Amin Termizi and Kashfi Termizi are the original children of Termizi. Research on the life and legacy of KashfiTermizi shows that this breed was a great representative of the skilled calligrapher, painter, poet and mystic. In his time, he was recognized by his contemporaries for his rich scientific and literary heritage. The scientific-literary heritage is being studied by foreign scientists to this day. However, the life and legacy of the Alloma have not yet been studied by our local scientists. Therefore, we hope that this pamphlet will be a means to shed light on the life of another Termizi.

**Materials and Methods:** Scientific and literary environment of Termiz. It should be noted that during the Timurid era, science, literature and art developed much more than in other periods and many scientists in various fields emerged. The city of Termiz, like the cities of Samarkand, Bukhara and Nasaf, is known to the world as a prosperous and happy place. Starting from the first half of the 14th century, historical inscriptions began to be used on coins minted in Termiz, adding "Madinatar-Rijal" (City of Heroes) to the name of the city in order to describe it. That is, this description shows that the people were fearless, brave, and wise and always defended their homeland from the enemy.

MirzoKenjabek, a well-known Termizologist, describes Termiz as follows in his work "The Great Termizians": "If we look at the ruins of old Termiz on the coast of Azim Jayhun, we can see the walls of the ancient fortress. Indeed, there is a man-made building that has not been left untouched. Any castle, fortress, palace, mausoleum gradually erodes, sinks, rots, needs repair or reconstruction. The ruthless laughter of history has not spared any fortress... But the real unspoiled fortresses of great historical cities are the great figures, the immortal spiritual heritage they left behind, guardians, scholars, rare personalities... The glory, attention and honor of ancient Termiz and forever with the Termizites. The eternally beautiful castles of Termiz are considered great Termizids.

The most mature representatives of the Termiz literary school are Adib Sabir Termizi and MunjikTermizi. The followers of these two generations are Abu Sayyid At-Tirmizi, Abu Bakr Umar al-Tirmizi, Adib Ismail At-Tirmizi (father of Adib Sabir At-Tirmizi), Qatron ibn Mansur Ajali At-Tirmizi, Ali ibn Adib Sabir ibn Adib Ismail At-Tirmizi - son of Adib Sabir, Jamaluddin Abu Bakr Khal at- At-Tirmizi, Najibuddin Abu Bakr al-Tirmizi al-Khattot, Anbari At-Tirmizi, Hakim Jalal At-Tirmizi, Siraji At-Tirmizi, Fathi At-Tirmizi, Jawhari At-Tirmizi, Muhammad ibn Momin at-Tirmizi, Sahbani Ali Hakim At-Tirmizi, Amir Sayyid Ali Akbar At-Tirmizi, Amir Sayyid Abdullah At-TirmiziTermizi, Mir Abdullah Termizi, Muhammad Salih bin Amir Abdullah HusayniTermizi, Mir Muhammadmo'min al-Husaini al-Arshi bin Mir Abdullah MushkinkalamTermizi, Mir MusawvirTermizi, Mir Syed Ali Termizi, KhwajaSamandarTermizi, MaulanaQudsiTermiziMajzub, Khanzada Ali Termizi, Abu Abdullah Muhammadfazil ibn Sayyid al-Tirmizi al-Akbarabadi, Mir Muhammad Ma'sum bin

SayyidSafayHusayni al-TirmiziBakari, Mir Muhammad TaqiTirmizi, Abu Sayyid Tirmizi, Muha People like Mammad ibn Ahmad Termizi lived or went to Afghanistan, Iran, Pakistan and India and created works in the same way as Termizi. This is evidence of the development of the Termiz literary school and its impact on world literature. That is why the land of Termiz created an all-round ground by cultivating a mature poet, skilled calligrapher and scientist like Kashfi Termizi. Of course, in order for a scientist or a poet to flourish, it is necessary to have such an environment in this land. Just like the beginning of every result, the main reason why hundreds of Termiz is and Chaghan is like Kashfi Termizi have emerged is the role of the spiritual environment and its representatives.

**Birth and death:** The date of birth of Kashfi Termizi is not known. Scientist, calligrapher and poet Mirsayid Abdullah Muzaffar was born in the family of Termizi Mushkinkalam. Hediedaround 1060-61/1651-1652 inthecityofAgra.

His real name was Muhammad Salih, his father's name was Abdullah (alias Abdullah WasfiyMushkinkalam). MirmuhammadSalihKashfi is mentioned in the sources with aliases such as Termizi, Subhani, Koshifi, Termizi, Husayni.

**Youth and science education:** He received his primary education from his father and acquired the necessary knowledge of the time from the scholars of the Baburi dynasty (1526-1858), but he did not mention the names of his teachers.

Kashfi Termizi faces many difficulties during his life. He lives in poverty for some time. At the end of his life, in 1056/1646, he worked as a librarian in the library of Shah Jahan (1628-1658). After a long time, he moved from the position of the controller of the public library to the position of a justice in one of the cities of Agra. It is clear from this that Kashfi was not only a poet and calligrapher, but also a skilled military leader.

Because his father was an intellectual, clever and calligrapher, he got the nickname Mushkinkalam (the pen is beautiful). In addition, he wrote poetry and calligraphy under the pseudonym Wasfi in the court of the Baburi kings Akbarshah (1556-1605) and Jahangirshah (1605-1628). He learns the secrets of Sufism and Tariqat from his father, from the murids of Shah Nematullah Vali. We mentioned above that there was a famous calligrapher and poet in Akbar Shah's court, but we did not dwell on his biography. Mirsayid Abdullah Muzaffar Termizi Mushkinkalam (963/1556-1014/1605) is one of the famous poets and calligraphers of Delhi.

The Persian historian Mansour Kurushi emphasizes that he gained fame in the land of Akbarabad as well. He wrote poetry under the pseudonym "Wasfi". His ancestors are connected to Shah Qasim Anwar on one side, and Shah Nematullah Wali on the other. Nastliq, naskh letter types were the palace calligraphy. Akbarshah gave him the title "Mushkinkalam" after seeing his skill.

The scientific and literary heritage of KashfiTirmidhi consists of the following, written in Persian and Urdu.

1. "Manokibi Murtazavi";
2. "Rubaiyat";
3. "Ejazi Mustafavi";
4. "ShahidiQudsi";
5. "Risolai musical";
6. "Devon" (Poetic Cabinet);



7. "I agree"

His works are devoted to jurisprudence, kalam, mysticism, poetry and art, and are preserved in the manuscript fund of countries such as India, Pakistan, Iran, and London.

His work "Manoqibi Murtazavy" is famous and popular among other works. The subject-content of the work is dedicated to the theme of syrat. It covers the exemplary life of our Prophet (pbuh), the life of the Companions, and the courage, virtue, love of science and the life of Hazrat Ali (r.a.).

### CONCLUSION

1. Kashfi Termizi lived during the reign of Shah Jahan (1628-1658) in a time when various conspiracies and factions were on the rise. Termizi contributed to the development of the literary environment of the Baburi period with his contribution;
2. Kashfi paid special attention to science during the reign of the Baburi dynasty, and gained fame among the court and the people with his scientific potential, personal virtue, poetic talent, calligraphy skills, and political knowledge;
3. Kashfi Termizi, as a major representative of Sayyids of Termizi, managed to give spiritual food to the people in the land of India with his works;
4. Kashfi Termizy was able to write his poetic Devan as a result of enjoying the poetry of Amir Khusrav Dehlavi, Hasan Dehlavi, and Mirza Abdul Qadir Bedil;
5. Kashfi Termizi was interested in the heritage of Sufism from a young age, and as a result, he entered Sufism and literature as a major representative of the Qadiriya sect;
6. Kashfi Termizi is one of the Sayyids of Termizi in terms of lineage and lineage. As the successor of Termizi, he lived according to his family name in another country and wrote works on various topics;
7. The topic of perfect human morality takes a leading place in his discovery works. Therefore, following the Qur'an and Sunnah, which are important sources for educating a perfect person, he managed to write religious-educational and literary works.

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**PROBLEMS OF PHYSICAL DEVELOPMENT OF PRESCHOOL CHILDREN  
AND JUNIOR SCHOOL CHILDREN**

**I. A. Yuldashov\*; Sh. M. Robilova\*\***

\*PhD,  
Fergana State University,  
Fergana, UZBEKISTAN

\*\*Lecturer,  
Fergana State University,  
Fergana, UZBEKISTAN

## ABSTRACT

*The article tells about the problems that arise in the process of physical education and physical development of preschoolers and younger schoolchildren and ways to solve them, physical education in several schools and preschool educational organizations, the learning process was observed and the results were analyzed.*

**KEYWORDS:** *Periodization, Physical Development, Preschool Age, Primary School, Age Characteristics, Physical Exercises, Anatomical And Physiological, Puberty, Scoliosis, Kyphosis, Growth Process, Physical Condition, Class Teacher, Educator, Load, Health Improvement, Physical Education, Sports , Active Games, Functional Growth.*

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## INTRODUCTION

Meaning: The physical development of a growing organism

It is necessary to observe the dynamics in time, to determine the individual characteristics of growth and maturity.

The theory of pedagogy and physical education says that the main form of education is a lesson or physical exercise. Although there are separate types of physical education lessons, their content and forms are inextricably linked and repeated.

Amendments and additions were made to the Law of the Republic of Uzbekistan "On Physical Culture and Sports", adopted on January 14, 1992, and its new version was approved.

The head of our state pays special attention to the development of the system of preschool education, which is the first and main part of the upbringing of the younger generation. This issue was discussed in detail at the meetings held on August 16 and October 19, 2017.

## MAIN PART

Improvement of legal documents on the organization of the activities of general educational institutions, taking into account modern requirements for general secondary education and MSE, secondary specialized general secondary education, is decided by the Cabinet of Ministers in order to ensure its inseparable connection with vocational education. The upbringing of children with disabilities in physical or mental development, who are in special conditions or in need of long-term treatment, is carried out in the following forms:

In a specialized school (boarding school) for children with disabilities in physical or mental development;

In a specialized boarding school of a sanatorium type;

In inclusive (harmonized) conditions in general education schools at the place of residence;

Alone at home;

In stationary conditions in medical institutions;

As can be seen from the above, sufficient attention is paid to physical culture and sports.

**The purpose of the work:** to analyze how physical education classes and lessons for preschoolers and younger schoolchildren are organized and who manages them.

## RESEARCH RESULTS AND DISCUSSION

Physical and mental development is closely related to age. Each age corresponds to its own level of physical, mental and social development. Periodization is based on the identification of age-related characteristics, anatomical, physiological and mental qualities characteristic of a certain period of life. Growth, weight gain, the appearance of milk teeth, their change, puberty and other biological processes proceed with slight deviations in certain age periods.

Since the biological and mental development of a person are interconnected, age-related changes also occur in the mental sphere. Although not in a strict order, like biological and social maturity, the dynamics of a person's mental development manifests itself depending on age. It serves as a natural basis for illuminating the successive stages of human development and the process of preparation for adolescence.

In pedagogy, attempts were made to take into account the stages of youth development. There were even theories that claimed that the choice of methodology was correct, and even a 3-4-year-old child could master higher mathematics and other abstract concepts, learn any social experience, knowledge and practical skills. Actually it is not. If a child learns to pronounce even very complex words, this does not mean that he understands them.

The physical development of children occurs gradually, the adult body is more resistant to high loads compared to the previous period. But a very high load negatively affects the child's body. Even if the active motor apparatus is formed before the natural lines of the spine are formed, this may interfere with the further development of the child. Keeping such processes under constant control or even neglecting them leads to big mistakes. As a result, scoliosis, kyphosis and other disorders begin to be detected.

Genotypic data under the influence of environmental factors of physical development. When manifested in the phenotype, it reflects the processes of growth and development of the organism at certain stages of ontogenesis.

The process of physical education is considered to be a very complex process that determines the physical condition and growth process of the child throughout his life. For this reason, it is still observed that physical education classes are organized by class teachers or group teachers in various educational institutions, and not by physical education specialists. This can lead to very complex changes in the child's body. As a simpler example, children's flat feet, X-O-shaped feet, curvature of the spine in the first years of a child's life, before the child can walk independently, early walking, walking and by the time of school age, heavy mats for long distances. Also an excuse to carry long distances.

Physical education classes should not be organized by persons who are not specialists in physical education (kindergarten teachers, class teachers). According to many people, the science of physical education is a simple science, not very complicated. But, if you think a little, we know that it is impossible to imagine a child's body without physical activity.

Studies show that in most preschools, physical education classes are conducted by teachers. This can have a negative impact on the body of students. A physical education instructor conducts a lesson with children, taking into account their age, gender and physical condition. If a non-specialist makes mistakes in feeding or delays play, this slows down the physical condition and development of the child.

The most dangerous thing is that the health of the child may not be able to withstand physical exertion, that is, you can give physical education to a child with one disease, or you cannot give physical education to a child with another disease. In some cases, children who have been ill will not be able to exercise. In such processes, it is necessary to work in cooperation with the ECE nurse.

In addition, it is not enough to know the above in order to organize physical education classes for preschoolers, and they should be moderate. An inexperienced guide or educator needs to clearly know the boundaries of high and low loads, and it is very difficult to determine the results of these loads, the result of which will be known later, in the process of growth of the organism. But the child differs from adults in its fatigue and quick recovery. The physical development of children can be facilitated by imitating various animals, usually to music, for this it should be based on the optimal age, that is, after the child reaches a certain age, the game loses the level of interest, it seems simple and easy for the child, the child wants to play more complex games. This is a positive state and means that the child is physically developed.

After training, children who have learning difficulties during training or who have a low level of proficiency will need to get help from their parents. After preschool, educators should group the child with additional activities and direct him to this activity (dancing, swimming, gymnastics). Not only by sending their children to training, but they can also work out together at home, and parents go to training with their children and understand how important physical education is.

Another important point that you should pay attention to is that the temperature in the room where the child works is recommended in the region of 18-22 ° C. Because a high temperature can increase the baby's heart rate and cause tension. In addition, the human body heats up after a lot of movement, so it is recommended that the room temperature be lower than body temperature. You can not exercise at a certain time according to the schedule, in no case before bedtime, before meals and after. Exercises should be gradually lengthened, light and simple exercises should be performed to complex ones, all muscle groups should be worked during the exercises.

Never force a child; on the contrary, you should be interested. It takes not only time, but also patience. If a child is forced to go to training, he quickly gets tired and feels bad during training and slows down physical development. For this reason, the teacher is required to be able to interest the child in activities; anyone can easily interest others in their field and concentrate their attention. This shows that a physical education specialist can organize physical education classes and prepare for school lessons.

Health is largely determined by the correct location of all organs of the body, their functional activity, and the absence of susceptibility to any diseases. Normal physical development is those morphological and functional changes that naturally occur with the growth of the structure and functions of the body at this age, a very complex, but nevertheless normal anomalous course of development, these are some changes that externally reflect the process is evaluated by indicators. The indicators are height, weight and chest circumference. It depends on their body weight, density and shape. The physical strength of children can be assessed based on the interdependence of these factors.

Some descriptive somatoscopic features include muscle condition, level of fat accumulation, normal shape, puberty and physiometric features, lung vitality, spinal strength, and lung enlargement.

At primary school age, the structure of tissues continues to form in children. The growth rate slows down somewhat compared to the previous period, but at preschool age, body weight increases. Its height increases by about 4 cm every year, and its weight increases by 2 kg.

Therefore, this age is called the rounding period. Active physical activity contributes to the growth and



development of bone and muscle tissue. Stimulates the child's body during the school period, increases the protective properties of internal organs and sensory organs. By increasing the number of leukocytes and their ability to absorb pathogenic microbes, the body's resistance to the effects of adverse environments, such as heat, cold, lack of oxygen, high atmospheric pressure, toxic air mixtures, etc., increases. It should be noted that growth, development, health primarily inherits certain physical data from parents.

Basically, a proper balanced diet and a rational lifestyle are the decisive factors. In itself, the goal of ensuring the high vital activity of children is increased. In modern conditions, without regular, specially organized physical exercises, even children living in good conditions cannot achieve the level of physical fitness that children of an average and developed level can achieve. Motor activity of children of primary school age should also be average.

The aforementioned physical development and education of physical maturity can only be observed with the organization of physical education specialists. But now we are seeing that physical education lessons in primary schools are conducted by non-specialists. It is clear that this will lead to a very sad situation. Because the child is at that stage of development when he is interested in all kinds of sports and thinks that he is ready for any appearance of clothing. During such a period, frivolity and unconscious training by a non-specialist can lead to negative consequences.

In schools, we can often see that primary school teachers, whose specialty is "Primary Education and Sports Training", conduct physical education lessons for primary school students. Care must be taken with vigorous exercise, as the energy resources of the body an important part includes the processes of growth and development, and muscle activity is associated with high energy costs. In the theory of physical education, classroom lessons are taught as the main form of the educational process of pedagogical activity. This, in turn, is mainly concerned with the science of physical education. Although there are separate types of physical education classes, their content and forms are interconnected and repeated.

## CONCLUSION

In elementary school, as well as in the preschool period, physical activity and weights are determined depending on age, gender and health status. There is almost no difference between physical education in primary school and physical education of preschool children, but the time of physical education classes and the complexity of the exercises given increase.

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## UNWORTHY ATTITUDE TO CHILDREN RISK FACTORS

**M. Abduraxmonova\*; J. Turgunov\*\***

\*Associate Professor,  
Fergana State University,  
Fergana, UZBEKISTAN

\*\*Master Student,  
Fergana State University,  
Fergana, UZBEKISTAN  
Email id: [m.abdurakhmonova@mail.ru](mailto:m.abdurakhmonova@mail.ru)

**DOI: 10.5958/2278-4853.2022.00227.0**

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### ABSTRACT

*Today, a lot of work is being done in our country on the social, economic, legal, and spiritual protection of children. In particular, it would not be an exaggeration to say that an appropriate legal framework for the protection of children's rights has been formed in our country. In particular, the Constitution of the Republic of Uzbekistan, the Family Code, the Civil Code, the Labor Code, the Criminal Code and a number of other legislative acts reflect the norms concerning the protection of children's rights.*

**KEYWORDS:** *Child Protection, Deviant Behavior, Upbringing, Family, Social Protection.*

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## INTRODUCTION

The concept of "child abuse" is based on the following definition proposed by the World Health Organization in 1999: "oppression" or "child abuse", "...all types of physical and/ or emotional negative attitudes, sexual oppression, recklessness or indifference that cause or may cause practical harm to the health, survival, development and capacity of the child exploitation in relationships, commercial or other purposes." Thus, the term "child abuse" adopted in international practice includes both "reckless attitude" and "abandonment" (Eng. It also includes the concepts of "intelligence" and "intelligence")

In Uzbekistan, the concept of "cruel and reckless treatment of children" is primarily based on a legal basis. According to the legislation of the Republic of Uzbekistan, oppression does not mean reckless and indifferent attitude. Oppression and neglect are defined as follows: child oppression is a physical, sexual and mental impact on a child that violates his right to privacy, against his will or using his condition that requires support. According to this definition, there are physical, sexual and mental manifestations of oppression.

## MAIN PART

Neglect of a child is non-fulfillment or improper fulfillment by parents or their deputies, as well as by other persons of their obligations to maintain, raise children, create conditions for a healthy lifestyle, receive a full-fledged education, and the like.

Types of unworthy attitude towards children [1]:

Physical violence is abuse and any other behavior directed against humanity, causing pain to a child and harming his health and development:

- ✓ Causing bodily injury or pain to a child (blows, pinching, bites, burns, suffocation or drowning of a child);
- ✓ Inability to resist bodily injury of a child;
- ✓ Any physical punishment of a child - Slap in the face – spanking, humiliation;
- ✓ Poisoning of a child with drugs or other chemicals;
- ✓ Sexual abuse of children is the use of children to satisfy the sexual needs of adults.
- ✓ Any sex or relationship with a child (with or without the use of force);
- ✓ Any behavior that attracts a child to sex;
- ✓ Any sexual behavior-games, conversations, viewing photos and video images;
- ✓ Sexual bias – Selling a child for sexual purposes, using pornographic photos and videos;
- ✓ Involvement of children in prostitution.

Emotional (mental) abuse of a child – lack of proper attention, care, support, emotional intimacy with a child. The child constantly feels a lack of attention and affection, is threatened and humiliated, and this leads to ignorance of his own dignity and increased self-doubt, which include:

- ✓ Insult, lie, threat, intimidation, humiliation, insult, swearing;
- ✓ Abandonment of the child, isolation;
- ✓ Involving and forcing children into antisocial behavior;
- ✓ Unreasonable demand to do work that another child cannot do;
- ✓ Excessive patronage that hinders the normal development of the child;

Careless attitude towards a child (apathy) – dissatisfaction with life needs, leading to a negative impact on the physical, mental, mental and social development of the child:

- ✓ Neglect, neglect, endanger other people;
- ✓ Indifference to the needs of the child (dissatisfaction with his needs for nutrition, medical support, education, communication, development);
- ✓ Lack of emotional intimacy (rejection of it);
- ✓ Inability (unwillingness) to protect a child from an existing threat.

Exploitation – the use of a child for selfish purposes-hard work, sexual use, transportation (removal of children for the purpose of use, sale). There are four types of child abuse:

- ✓ Physical abuse;
- ✓ Sexual abuse at school;
- ✓ Ignoring the needs of another child;
- ✓ Sexual psychological abuse.

Physical abuse is any unintentional bodily injury inflicted on a child. Child sexual abuse is the use of a child or teenager for personal sexual pleasure. Neglect of a child's needs is a chronic inability of parents or caregivers to provide for the basic needs of a child under the age of 18.

Psychological violence, in turn, can also be of two types:

- ✓ Psychological negligence is the inability of parents or caregivers to provide the child with the necessary support, attention, psychological protection, lack of attachment to him.
- ✓ Psychological abuse is a chronic act committed by adults with the aim of humiliating a child, humiliating him, insulting him, ridiculing him.

Initially, the reason for the manifestation of violence against a child was considered a psychological deviation of parents, then the focus shifted to the social context, from which it follows that the risk factor is hidden in the system of values that determine the cruel attitude of parents to the child, as well as in social isolation. The researchers interpreted the violence through a distorted interactive social model of the parent-child relationship.

## CONCLUSION

In conclusion, it should be noted that researchers identify risk factors at the level of a person, family and society and prove that not one factor, but their interaction leads to child abuse. They also argue that

the presence of a risk factor does not mean the manifestation of violence, but rather the possibility or possibility of its occurrence. There are several positive factors in this (social skills, positive “I” identity, etc.).k.) reduces the impact of the risk factor.

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## HEALTHY LIFESTYLE (HLS) - THE BASIS OF VALEOLOGY IN KINDERGARTEN

**Zulfiya Kholmatova\*; Moxira Axmadaliyeva\*\***

\*Associate Professor,  
Fergana State University,  
Fergana, UZBEKISTAN

\*\*Master Student,  
Fergana State University,  
Fergana, UZBEKISTAN  
Email id: z\_kholmatova@gmail.com

**DOI: 10.5958/2278-4853.2022.00228.2**

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### ABSTRACT



*In the article, the socio-economic, cultural and educational development of the country has a direct impact on all aspects of the education system. In this context, an important characteristic of the modern educational environment is the prerequisite for successful gender relations. It covers issues of quality education, protection of human rights, gender equality, transparency of state bodies, fight against corruption and labor reform.*

**KEYWORDS:** *Health-Improving Task, Key Words: Gender, Man, Woman, Sexuality, Gender Adaptation, Behavior, Masculinity, Femininity, Gender Education.*

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## INTRODUCTION

Mankind all over the world strives to ensure that each new generation is a healthy and full-fledged member of society. Therefore, concern for the physical improvement of the younger generation is constantly in the spotlight. It is at preschool age, and especially in kindergarten, as a result of purposeful physical education and pedagogical influence, that a child's strong and healthy development is formed. The physical education of children means the features of each age period, while taking into account the psycho physiological characteristics of preschool children. Physical education in a preschool institution carries out a number of health-improving, educational and educational tasks.

The main health-improving task is to protect and strengthen the health of the child, hardening the body. Good health is determined by the normal functioning of all organs and systems of the body. Equally important are educational objectives. They form motor skills, hygiene skills, instilling the skills of correct posture and the prevention of flat feet, as well as the formation of knowledge about the benefits of physical exercise. In the process of physical education, it is very important to form educational tasks. It is necessary to develop in children the need and habit for daily physical exercises, to cultivate interest in physical gymnastics, activity in the process of outdoor games, the manifestation of independence in the process of hardening, to develop the desire of children for physical activities.

## MAIN PART

Physical and mental educations are closely related. With proper physical development, the most favorable conditions are created for the normal functioning of the nervous system, physiological organs, and it positively affects the well-being and mood of the child. Children successfully develop the following psychological processes: perception, attention, speech, memory, imagination, as well as the following mental processes are favorably formed: observation, comparison, analysis, synthesis, generalization. It is very important for preschool children to bring up positive emotions, providing a cheerful and cheerful mood, while developing the ability to quickly overcome a negative mental state. This is necessary because positive emotions favorably affect the normal functioning of all organs and systems of the child's body, which is most necessary at preschool age.

In preschool institutions, the means of physical education are: daily routine, hardening of the body, organizing outdoor games in the air, physical education, gymnastics, creating a hygienic environment for the formation of cultural and hygienic skills in children and various sports entertainment. Full-fledged physical development proceeds successfully with the complex use of all means, since each of them affects the body in different ways.

The basis of a healthy lifestyle for a child, both at home and in kindergarten, is a rational daily routine. The main principle of the correct construction of the daily routine is its compliance with the psychological and physical characteristics of the preschooler's body. A properly constructed daily

routine of a preschooler implies an optimal and reasonable alternation of periods of sleep and wakefulness during the day, certain duration of organized physical activity, combined with rest, nutrition, sufficient exposure to fresh air. The value of the regime is to protect the nervous system of the child from overwork, create favorable conditions for the optimal development of the preschooler, the formation of adaptive abilities.

The famous Russian physiologist N.E. Vvedensky wrote that the unplanned, disorderly life quickly depletes the nervous system and leads to wear and tear of the body. If children are not accustomed to a strict regime in the family or in kindergarten, then they will grow up irritable, capricious, and unbalanced. That is why it is necessary to convince parents of the importance of observing the age regime.

## CONCLUSION

The daily regimen is of great educational importance, children who are accustomed to a certain daily regimen are more disciplined, collected, distinguished by balance, cheerfulness, and kindness. Each age group has its own daily regimen, taking into account the anatomical and physiological characteristics and health status.

An equally important means of physical education is the use of natural factors: water, air, sun to harden the child's body.

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## PROBLEMS OF THE COMMUNICATIONAL APPROACH OF LANGUAGE TEACHING IN THE PRIMARY CLASS

**Zulfiya Kholmatova\*; Feruza Olamnazarova\*\***

\*Associate Professor,  
Fergana State University,  
Fergana, UZBEKISTAN

\*\*Master Student,  
Fergana State University,  
Fergana, UZBEKISTAN  
Email id: z\_kholmatova@gmail.com

**DOI: 10.5958/2278-4853.2022.00229.4**

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### ABSTRACT

*This article is about a communicative approach to language teaching that highlights the benefits of this style. Similarly, some misconceptions and reasons for this approach are explained.*

**KEYWORDS:** *Communicative Approach To Language Learning, Communicative Competence, Theoretical Learning, Broad Mastery, Grammar-Translation Method, Stages Of Language Learning, Grammatical Emphasis, Emphasis On Grammar.*

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### INTRODUCTION

Significant changes have taken place in the system of teaching foreign languages in Uzbekistan. Because from a very early age, certain experiments were carried out to develop language skills through pragmatic language learning, spiritual and emotional impact on students. This is one of the most important aspects of the educational reform process.

It is well known that communication skills and communicative competence are important when learning foreign languages. The communicative approach to teaching foreign languages is very effective in achieving the consistent goal set out in this regulation.

The communicative approach to teaching a foreign language has been included in this system since the end of the last century. In Uzbekistan, this new style has been introduced since the beginning of the 21st century and gives certain results. This is due to the unique advantages of a communicative approach to language learning.

### MAIN PART

The first and most important thing is that this style is aimed at developing the communicative competence of the language learner. The purpose of learning any language is to be able to use this language in practice, to be able to communicate orally or in writing with native speakers of this language or with representatives of other nationalities with whom this language is spoken. The communicative approach, on the other hand, encourages language learners to prepare for these real life situations and is therefore supported by researchers in the field of teaching foreign languages.

Secondly, this approach, along with the study of a foreign language on a theoretical basis, is focused on its practical application and general assimilation. We know that everyone experiences the process of language acquisition in the middle of learning to speak their native language, that is, before the child learns the language, he always hears certain speech expressions from loved ones, the ear learns the language, the senses perceive it, then he begins to pronounce words, and at a certain time begins to speak the language fluently, in other words, to communicate. To do this, the child did not need to learn the grammatical rules of the native language or memorize words and their meanings, which no one taught him directly to learn.

The communicative approach also teaches foreign language learners how to use a foreign language in a given situation based on different life situations. In other words, the teacher teaches students certain actions in a foreign language, creating an environment for their development.

As it turned out, the communicative method of teaching a language is fundamentally different from the grammar-translation method used in our country for decades. It is known that in this style, students of a foreign language studied the grammar of this foreign language, used this grammatical unit to compose words, and performed various exercises; Language units in this language were assimilated and used for translation from one language to another, from one language to another. As a result, they are fluent in the grammar of a foreign language, have a sufficient vocabulary, are well versed in the theory of translation and face serious obstacles in using foreign languages in necessary situations. The reason for such problems is that they learned the language dry, that is, they did not master it in practical terms.

In the same way, communicative language teaching encourages students to learn the language step by step. An attacker can use creative language units, try them and make mistakes in certain situations. Mistakes are the norm in language learning, but as a competent language develops, the student develops skills in fluent and error-free speech.

In other words, a communicative approach to teaching a foreign language provides a meaningful and effective way to learn a language.

The communicative method of language teaching, which has the advantages listed above and similar advantages, is widely used in foreign language teaching groups. However, there are some shortcomings in interpreting this approach in that it has been used by some teachers to make mistakes in organizing their work.

One of these misconceptions, currently the most common, is the neglect of grammar in communicative approaches. This interpretation was made due to the shortcomings of the grammar-translation method. This idea is useful for some professionals who do not have a deep understanding of the correct teaching of grammar based on a communicative approach. In addition, the mistake that foreign language learners do not need to study grammar in order to know and communicate in a foreign language makes them think. In fact, it is impossible to master a foreign language without knowing its grammar. Communicative language learning, on the other hand, involves the development of grammatical competence in language learners through oral and written communication.

Another misconception about the communicative approach is that it only teaches speaking, that is, verbal communication. The reason for this misconception is that in many cases students use a foreign language to communicate verbally with foreigners. As a result, tasks that develop students' speaking and listening skills in foreign language lessons remain important. However, the meeting involves an oral and written relationship between two people.

## CONCLUSION



Thus, all kinds of formal and informal letters, business papers and even messages sent via mobile phones or the Internet are special forms of communication. When teaching a communicative language, one of the learning objectives is to develop students' written language, as well as reading comprehension skills.

This and other misconceptions lead to the fact that the communicative approach to teaching a foreign language is sometimes ineffective. Therefore, when using this or that method, one should not forget that a deep understanding of its essence, and not its distortion, will ensure the effectiveness of this method.

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## EMERGENCE OF ONLINE TEACHING – LEARNING AMIDST COVID- 19 CRISIS IN INDIA: IMPACT, ISSUES AND FUTURE PROSPECTS

**Abhishek Sarta\***

\*Assistant Professor,  
Department of Public Administration,  
Sri Guru Gobind Singh College,  
Sector-26 Chandigarh, INDIA  
Email id: [abhisheksarta@gmail.com](mailto:abhisheksarta@gmail.com)

**DOI: 10.5958/2278-4853.2022.00240.3**

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### ABSTRACT:

*The online teaching-learning in India was not much in vogue before the year 2020 when it became a compulsion due to the outbreak of COVID-19 pandemic world over .There were only very few schools, colleges/higher education institutions using technology or the digital platforms for dissemination of information, teacher –student interactions or we can say in the teaching- learning process as a whole. For the first time in the history of India we have seen whole education system getting transformed into a completely digitalize pattern, but this change came up in the form of a forced intervention due to the COVID-19 crisis .However, it can be taken as a blessing in disguise as its high time for us as a country to explore the new dimensions of learning that are available for students and keeping the teachers well equipped and technology ready in this continuously changing World .The online learning platforms has helped in ensuring the continuity in learning during these tough times . The present study seeks to highlight the impact of online teaching –learning on the overall education, issues that make the implementation difficult. It also gives suggestions about the future course of action as how we can go about the online learning to enrich the overall teaching learning experience post COVID-19.*

**KEYWORDS:** COVID-19, Online Learning, Technology, Education, Digitalization.

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### INTRODUCTION:

The COVID-19 has created the biggest turmoil in the education system that history has ever witnessed as it has affected nearly 1.6 billion learners around the world who belongs to 190 plus countries across different continents. The closing down of schools, colleges and other institutions imparting education have impacted 94 per cent of the world’s student population, up to 99 per cent in low and middle income countries. This crisis has further intensified the already existing disparities in education for people residing in rural areas, for people who are poor and the ones having any kind of disability. It has made difficult for them to continue their education amidst this crisis. Based upon an estimate nearly 24 million children and youngsters (from pre-primary to tertiary level of education) may drop out or not have access to school from next year due to the pandemic’s economic implications alone (United Nations, 2020) Majority of Nations in May–June 2020 are still unclear about the fate of education .They are unsure and yet not decided on a reopening date of schools and educational institutions. This uncertainty around the future will have enormous social and economic implications and will leave a

long lasting effect on educators, on children and youth, on their parents and on the society as a whole. (United Nations, 2020).

The conventional classroom teaching was replaced by online learning during the time when the world was under the complete lockdown situation in order to curb the spread of the COVID-19 virus. It was felt that the gathering in the educational institutions could prove out to be fatal keeping in view the severity of the situation. It was thought that E-learning is the best available option to ensure that pandemic do not spread. In India initially the cases of COVID were very few but India imposed a lockdown in the month of March 2020 to prevent the spread of virus. But once it was lifted the pace of spread seen an upward surge with many of the people losing their lives to the deadly virus. So again India went for lockdown and it continued in phases. The foremost problem India was facing during this time was of ensuring essential services and food supplies to the people of the country. However, the problems were many but one concerning the students and their parents was how will education go on from here. As there was uncertainty about the nature of the virus, expected vaccination, mass gatherings and so on. Online teaching-learning came to the rescue of the students during this phase as schools, colleges started delivering lessons via online mode on different platforms like google meet, Zoom, Microsoft teams etc. The continuity in the studies was made possible with the introduction of online learning process. Otherwise there were confusion surrounding the future of learning in the country. This has also created a lot of problems as preparedness and training for adoption of any such change was lacking. But, the matter of the fact is online teaching has ensured the continuity for the student in their respective educational fields, they did not have to put any breaks on their learning during those difficult times as well.

During this phase of uncertainty, the online learning emerged as a savior for the students studying at different levels in the education system. Online learning refers to digital learning; as it involves technology and an internet connection to make this happen. Digital learning is not only limited to having online classes, it has much more to offer. It includes converting books into pdfs, smart classrooms, use of internet, online quizzes /tests, webinars, creating communities online and so on. All these dimensions related to digital teaching and learning helps in broadening the scope of learning for students and their personal development. Being open to this idea of learning gives access to a larger population, provides more personalized learning for students, offers flexibility in learning, and it can prove out to be more engaging at times. But it is something which is unexplored and the preparedness to implement any such change in minimal at the moment. It is the technology that overcomes the barrier in the learning during the time of any crisis. The colleges in New Zealand became more resilient with e-learning in the aftermath of the seismic activities in 2010 and 2011. The availability of the IT enabled infrastructure definitely helps in dissemination of information and in maintaining the continuity in learning during these crisis like situations. There were e-learning tools already available with the college and many others were also introduced after the seismic activities were on a high in the state (Ayebi-Arthur, 2017).

## Objectives of the Study:

- To learn about the impact of online teaching-learning on the overall education system which includes students, teachers and educational institutions?
- To know about the issues those acted as a barrier in the successful execution of online teaching learning processes.
- To give recommendations about the future of online learning and how to go about the online teaching post COVID-19 in order to enhance the overall learning process.

## **Methodology:**

The study is descriptive in nature as it attempts to recognize the present scenario of the online teaching–learning in India, its impact on the overall education system and the issues associated with online learning. The study is completely based on secondary data sources .A systematic review of the sources was done for the collected available literature. The secondary sources that are used for the data collection consists of research articles, journals, magazines, study reports, newspapers and other published and unpublished works.

## **Impact of Online teaching-Learning:**

The impact of any intervention has do to with the kind of results it fetches and how to shapes the existing phenomenon in totality. It could be positive as well as negative, introduction of online learning has left us with mixed reaction pertaining to the kind of impact it has on the overall education system in India, The impact it has on the overall learning can be studied form both the perspectives i.e. what good it has done to the overall learning process and what negatives can be seen post its introduction .The **positive impact** of the online teaching are follows:

**Flexibility in Learning:** The online learning provides the students and the teacher with some flexibility in planning the lessons by reaching a common consensus. This kind of flexibility gives both the student and the teacher that breathing space that they can take a break in case there are continues classes going on and the schedule is too packed, in that case adjustments can be made .And there are few teachers who also send recorded lectures and pdf which can be accesses by the student at any point of time during the day and as many times the student want it can help him/her adjust the pace of learning. This flexibility during the crisis also gave students some sort of relief as they can have access to these classes and learning resources based upon their convenience and existing situation in the family.

**Reduced the Burden related to Studies:** With flexibility comes some mental and physical relief for the student specially as they know that they do not need to rush up with things to reach schools and colleges and make all the necessary arrangement .They can have access to the classes form their homes only ,it somehow puts students in a frame of mind where they are more relaxed and free from any kind of worries and on top of that online study tools like pdf ,video lectures can help in reducing the mental burden also as they know it will give them an option to set the pace for their learning and they can repeat it time and again till the time they understand the concept.

**Assured the continuity of Studies:** It was only through online learning that the continuity in the studies of learners studying at different levels of education have been ensured during the pandemic when almost 190 plus countries of the world was under lockdown including India it became possible for the students to continue their journey of learning through online teaching and digitalization of the process. Education platforms like google meet, google classroom, Zoom, WebEx were used world over by the educational institution to maintain the continuity in the learning. In absence of such arrangements it would have not been possible to ensure the education for all in these difficult times because physical interactions were completely restricted including in the educational institutions.

**Cost –Cutting:** The shift to the online mode during the pandemic has helped those students who use to travel to their schools and colleges via different modes of transportation and the ones who use to live in hostels and the rented accommodations .It has cut down these expenses of the students and had not created extra burden on their parents during the crisis like situation .It has helped families divert those funds which would otherwise been spent on these facility towards their basic living needs during the pandemic. Generally also online or distance learning mode does help in saving in these aspects i.e.



traveling, rents, hostel etc. for a student and a family.

To be honest the online classes on one hand had proved out to be a saviors during the pandemic but it has also done more harm as it was only during the initial days of lockdown when student were worried about their studies but off late they have started enjoying these online classes because it has also given them enough liberty which they are using in a negative way and started taking it all very casually as they realized that their studies will not get hampered, there will be lesser restriction related to attendance, class participation and they will pass the examination easily with everything going online due to the absence of any mechanism to prevent cheating and coping in the paper as institutions are at the earliest stage of implementing this change .

## **Negative Impact of Online Classes:**

The shift in the learning process to online mode has also impacted the overall education system in a negative way. The seriousness towards the studies among the students has seen a low because of these online classes, interactions among students- teacher has also been very limited, exam preparation levels are very disappointing. Some of the negative impacts of these online classes are explained below:

**More Screen Time:** The online class has further lead to the greater usage of Smartphone and electronic gadgets. With students attending their classes online it has given them an excuse that it is compulsion for them to put in more time with their Smartphone and the gadgets .This will create severe health issues in the years to come with more and more screen addiction .Moreover , it will definitely going to have a bad effect on the eyesight of the students and even at the teachers as well ,as spending more watching the screen will definitely going to affect eyesight ,sleep pattern and will cause other health related issues. Nearly 1500 parents in Canada in the month of April 2020 raised serious concern about the physical activity, screen time and sleep habits of their wards (Hulick, 2020) . Prolonged Screen exposure has an impact of brain development and the sleeping habits among the children specially the younger ones. It can further lead to numerous health related problems and can affect the overall development of the child (Wong, 2021)

**Problem of Engaging Students:** During the online classes it becomes very difficult for a teacher to engage the student, to keep the students motivated. The teacher has to keep on putting in a lot of effort in order to make the classes lively and involve the students .With more number of students it is even more difficult as the interaction are limited ,only few are responding in the class ,these online classes are somewhat monotonous .And at the same time the students are also least interested in showing their participation and engagement because they know they cannot be monitored continuously and they take advantage of that .So this increase the problem for a teacher and creates frustration.

**Feeling of Isolation among Students:** Sitting at home and attending classes via online mode has also increased the isolation among students. Unlike the offline classes the students are confined to their homes and there are no interactions among themselves .The students are also missing the charm of the schools and the colleges ,going out , spending times with friends ,playing sport, meeting new people .The online mode has not much to offer on these lines .Thereby, it is creating a void in the life of students as they are locked within their homes in front of their phone screens which is creating a feeling of isolation and anxiety which is not good for their health and psychological and mental well-being. The most serious concern in relation to these online classes is absence of social interaction among students, the home environment which can never become an office or the school environment, including poor network connection and insufficient data bandwidth, and lack of motivation and efforts towards the active learning. The students do collaborate in digital groups but those organic connections are missing. (Almendingen K, 2021)



**Increase in proxies:** The online classes have given the student the liberty to use proxies quite often. sometime it is their friends attending classes and sometimes their own family members these type of things dilute the whole idea of taking classes .A teachers come well prepared for classes and when he come to know that he is not even teaching the actual students it is not a very good feeling .And there is no mechanism of ensure that whether the student is actually present there or not. The students come up with excuses like sometimes the students complaint of connection error, and of things like they are outside or with family and cannot turn on their cameras.

**Lesser participation and Interactions:** There is very less participation from the student's side in the online classes .Students hardly asks questions and merely give any responses to the questions being asked by the teacher. The online teaching creates a passive kind of learning environment where it is difficult to identify whether the students are able to catch up with the lesson being taken up in the class .However .the passivity from the student also acts as a hurdle where teacher feel there is no point in putting extra effort looking at the passivity shown by the students. So to extract participation out of students in online classes is a problem for a teacher.

### **Quality Concern:**

It is considered one of the obstacles in execution of the online classes that whether a teacher can deliver the quality with online classes as compared to what he or she can in the offline classes .There are so many factors which hinders the quality these include lack of feedback , absence of face to face interaction ,observation about body language, passivity shown by students classroom environment .The presences of all these which are absent in online classes comes handy in an offline classroom scenario. Whereas, in online classes it hinders the quality of the content delivered .And when asked from the teachers as well they feel it is really difficult to give the kind of quality that you can deliver to the student in the classroom environment. Academicians and the experts who understand online learning process has a fair idea that it has significant number of challenges not only for the teachers but also for the students who are not well versed with the technology. Teachers who are really good in capturing the attention of the students, extract participation in the offline classes will not be able to translate the same in the online classes as that transformation in itself is very difficult (Sharma, 2020).

### **Issues related to Online Learning:**

The online learning however has given students and teacher relief on some of the fronts during the times of the COVID -19.But in the meanwhile there were so many issues in the successful conduct of these online classes as there were no preparedness on so many fronts and it was comparatively new for everyone so that behavioral adaptation was also a key issues .For anything to reflect positively in terms of results, behavioral change should come first which was missing here along with the required infrastructural preparation. There are many problems associated with implementation of online teaching-learning. The various issues related to the successful conduct of change are given below:

**Preparedness of the Institutions:** It was very new for the institutions to shift to online mode of teaching –learning ,There are only few institution providing distance education in India these are the only ones using online learning as a tool before the pandemic also rest all were operating in the offline mode .So the preparation for this was not even at the initial stages as this change came out of a compulsion .So the institutions during the early stage of implementation has faced a lot of issues related to how to execute this whether to call the faculty members to the institution to prepare them for the class or let them work from their home .Also there were confusion related to what kind of support can be given to them for these online classes.

**Lack of Training for Teachers:** The teaching faculty in India and overseas consists of different age groups. For technologically driven people it was relatively easier to adapt to the online classes. Whereas the old age group of teachers had to face a lot of difficulties in executing these classes. There were a greater number of teachers who were not given any proper training. They must have followed learning with other sources and internet but these type of learning have their own limitations. And to older generation of academicians it was relatively very difficult to learn how to conduct these online classes how to make sure that the ideas get conveyed to the students.

**Digital Divide:** There is a huge digital divide in India. When it comes to the cities and the urban areas people are well versed with technology, using smart phones and other electronic gadgets. But in rural areas people have lack of digital literacy and low internet usage. People only use normal phone for voice calls, they are not into the world of Smartphone, the life is relatively simpler and they do not understand much of these online classes, digital learning and related concepts. For them learning through conventional methods is the best suited. They do not support this concept of online learning because of these limitations they have living there in the rural areas.

**Affordability:** In a country like India where majority of people falls in the category of the low income households it is really difficult for people to give their wards smart phones and the other necessary gadgets those are required for online learning this also includes internet data packs on monthly basis. There are so many schemes like Sarva Shiksha Abhiyan (SSA), various scholarship schemes for different categories of people to ensure that the disadvantaged can get free or affordable compulsory education. Keeping in view the number of students availing these benefits it can be easily figured out that affordability of online education is a distant dream for a considerably large section of learners. And many belonging to these households faced problems during the times of COVID-19 in relation to online classes and learning.

**Connectivity:** Nearly 60 percent of Indian population resides in the rural areas where the internet connectivity does pose a problem for people at times. Keeping in view the issues of connectivity it adds to the problems of the student when it comes to online mode of learning as they are continuously facing issues related to connectivity, continuous interruptions in connection. All these makes them more worried about whether they will be able to learn to the full of their potential. During the exams they are worried about whether they will be able to submit their exams within the given time or whether they will have the access to question paper and the website. And the learners do not encounter these issues and concerns when it comes to offline face-to-face learning, that feeling of insecurity is not there in the student all they are expected to do is reach the class.

Lack of connectivity was reported as the major issue in online learning. People living in the rural, remote India have no or low access to internet. The study highlights how it is digitally divided and how lack of access to uninterrupted internet services has been affecting the learning of the students in the country. The other two concerns are data limit and data speed which is again a limitation of the internet infrastructure available within the country. These clearly give a message that the focus should be on strengthening the internet services available within the country only then some streamlining can be brought into these online classes (T. Muthuprasad, 2021)

**Technical Expertise of the Students:** Not all students are well versed with the technology. Neither they are given any specific training prior to the outbreak of the pandemic to use such platforms providing online access to education and learning. In the absence of such expertise and training it is sometimes difficult for the student also to get a grip of things for successful completion of these online classes and lessons. For a number of students accessing these platforms was relatively new due to



which various problems were faced by the students during online classes.

## **Future of Online teaching In India:**

During the peak times of COVID-19, online teaching has completely changed the way people use to learn. But analyzing the imprints of online teaching on the overall education system it can be said that we cannot completely switch over to this mode of learning as it has more negatives associated to it than the positives. This can be used strategically to make learning more innovative and less burdened for the students. Blended mode could be seen as a possibility going ahead as it can release the pressure off from the students and will make the learning more experimental. But if we see online classes as a replacement for the conventional way of teaching –leaning keeping in view all the negatives associated with online learning it is not a very ideal thought to make it a priority for the future course of action. The internet bandwidth is a problem and the data package are very costly in few of the developing countries thus making it a big problem of affordability and accessibility of these online classes for people living within these countries. There is need to have policy-level intervention to improve this situation. Further there is need to explore more innovative ways of effective learning pedagogy for online teaching and learning. Another area of study shows there is need for developing tools for authentic assessments and timely feedback. The educational tools developer could work on customization of the applications by solving the need of affordability and accessibility for learners belonging to different economic background. Looking at the present scenario, there is a need for the education system to contribute to the professional training and development of teachers, especially in the field of ICT and effective pedagogy. This will prepare the education system to face such uncertainties in the future.

COVID-19 crises emphasize the need of training and development in the field of education. Teachers and students should be given proper training to use different tools available for online education. Continuous orientation and up gradation of skills should be there from time to time. Whenever the classes will resume with offline mode after the COVID-19 pandemic, the online teaching should be followed as a continuous process to enhance usage of online tools for the process of teaching and learning, all the teachers and students should be encouraged to such learning (Pokhrel). There will be a need of putting that extra effort on the part of the instructor to deliver the same outcomes as in case of a face- to -face course. The online delivery will cost more either in the form of the cost to deliver the same quality as expected in a face –to face classroom interaction or costs of lost or unachievable learning outcomes. There are other problems as well students at times might report that it is perfectly fine they are learning well in the online classes but their marks and the manner in which they attempt these papers shows some contradictory results. However, online classes are the only option for people like working professionals parents who cannot leave their homes due to some life commitments it could prove out to be a good option for these people as it gives these an option to strike a balance. (Sharma, 2020). Many participants during the study in this research reported that technological barriers, distractions of the surroundings, instructor and learner's inadequacy, ineffectiveness and unwillingness, health issues including feeling of isolation are various challenges of online learning. But the biggest challenge remains the access to technology and its usage. Online classes require access to internet therefore excluding people who have no access to internet. Slow internet connection resulting in difficulties to access of the lessons and the learning platforms. For the successful implementation of Online learning the internet facility should be provided to the learners at equitable and affordable costs

(T. Muthuprasad, 2021). In the aftermath of corona virus the students felt that online learning does have a positive impact on the overall education system and has helped them during the crisis. Online learning provided flexibility and convenience which turned as an advantage for learners. However, a number of students reported that due to various technological constraints online classes are more challenging than conventional classrooms. There is lack of motivation, unresponsiveness of students and failure of the instructor to communicate the information effectively to the students. Therefore, the online course should be designed keeping in mind all these possibilities. It simply means that there is need of modification in the curriculum also for the online classes. And there is a possibility that once the COVID-19 pandemic settles down, we may see this trend of online teaching growing continuously with a shift to hybrid mode in education systems using in combination with regular classes. (T. Muthuprasad, 2021) The study focuses on the fact that the educational institutions and policy makers should plan the implementation of online-based learning by adopting new techniques of digital learning. The teachers and the students should be trained to make online learning more effective and less monotonous during ongoing situation of COVID-19. The government should work on bridging the gap of digital divide so that no students will be left out of the learning in any case whatsoever. The government must ensure that the building infrastructure to support these types of learning should be the priority. (Khan MA, 2021) There are varieties of online platforms available which have been worked upon by many Edu-tech platforms with focus on infrastructure. Providing such platforms at affordable prices and ensuring easy accessibility is still a challenge keeping in view the fact that learners are from varied economic backgrounds. And it is even more difficult for students with special needs to get anything substantial out of these online classes as they might find it difficult to move along with the pace of online learning. It requires detailed training and involvement of family, many caretakers and parents at home are not able to cater to such needs, hindering the learning of this group of learners. Therefore, one needs to invest more time and resources to review and research the best possible course of action for the special educational needs (SEN) of learners. There also exist issues about the reliability of the online examination and assignments. It becomes difficult for the educator to identify whose work is genuine and whose not. (Pokhrel). Majority if the students preferred that classes should get to the normal classroom teaching instead of these online classes. Some of the respondents, feels that combined approach of both conventional and online classes could be a future course of action for effective learning (Khan MA, 2021). The large number of the respondents feels that these online classes are not very much comfortable as compared to offline classes they feel that interaction with teachers in online classes are very limited and there is no motivation to study due to a lot of distractions at home as you cannot create the atmosphere of a classroom in your homes. Some students expressed that they have felt the social isolation because of these classes which cuts you from the society and social interactions completely. (Khan MA, 2021)

Keeping in view all the positives that this digital teaching –learning can offer to the society, we need to realize that there is nothing in this world that can replace a teacher and a classroom environment/Interactions. It is an obvious fact that an interaction for a student in a classroom with a teacher or among themselves is something which will always remain a prerequisite of a true learning experience for a student. It is something which is irreplaceable and no form of digitalization can offer

you this .But at the same time we need to accept the fact that with the changing time we need to adapt to the changing technology ,environment, learning processes only then we can survive in this fast growing , ever changing world as students and teachers.

## CONCLUSION:

We need to accept the fact that this paradigm shift to online teaching -learning has helped students, teachers, the educational institutional immensely during the peak times of the crisis as it has ensured the continuity in teaching and learning .Moreover this change was forced because of the circumstances that were being created by the COVID- 19 virus in the country and all over the World. During the complete lockdown situation where physical interactions completely went for a toss the online teaching came in as a savior for the students more specifically .Right from the a schools going student to someone who was pursuing their PhD or any higher degrees from the higher education institutions, it helped everyone by making sure that their studies do not suffer ,gaps should not occur ,timely submission of thesis ,conducting of exams ,viva should be there .However this abrupt change has also caused a lot problems on the part of teachers, institutions ,students ,parents when it comes to ensuring access, digital literacy ,affordability ,institutional preparedness, use of technology and so on .All these issue poses as a stumbling block in the implementation of this change. We can say that the online platforms has made the life easier with flexible learning .But consequently it has also created issues like problem of isolation , stress and other health concerns .Therefore we cannot say that it can be seen as a future course of action post COVID when the life will get back to the normal .But it can be used in way that it reduces the burden on the student and the teacher and provide them a flexible learning environment at the same time we need to realize that complete online mode of teaching learning is not a very ideal situation for any of us and it has a lot of issues and that teaching environment of a class and interactions like that of a physical class cannot be reflected in these online classes .It can only be used as an enabler keeping in view the positives it brings along with it .The policy makers and the institutions with the consultations with teachers ,students ,parents and general analysis can introduce an element of online teaching in the future course of action to make teaching learning more interesting and playful but this can never be substitute for the classroom learning .

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