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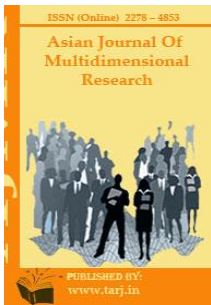
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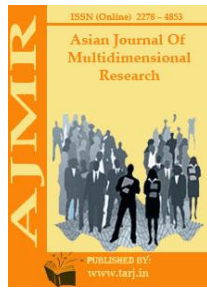
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A STUDY OF IMPORTANCE OF FOOD SECURITY IN INDIA

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ABSTRACT

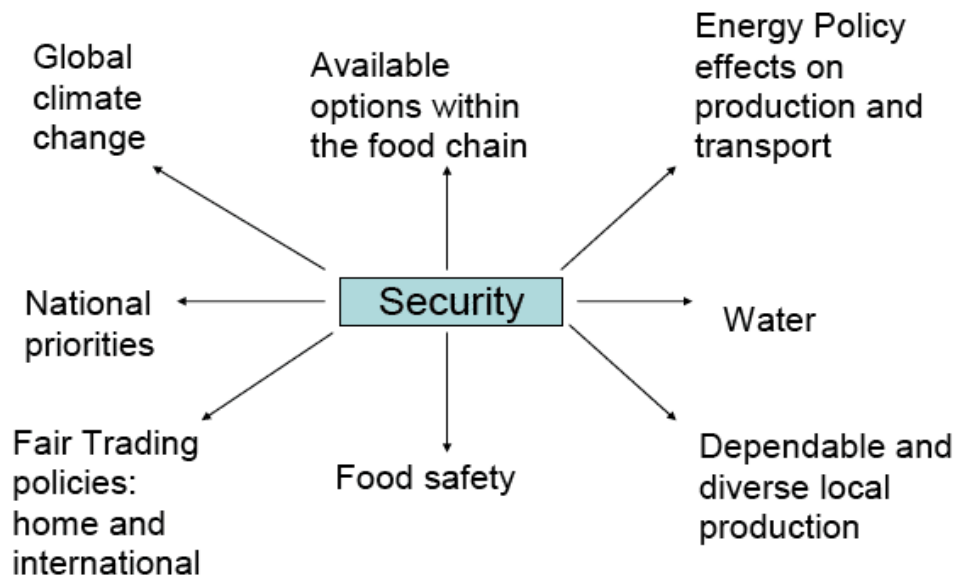
It's essential for living like air and water. It is more than getting two square meals. It has three dimensions- 1) Food availability i.e. total food production in the country plus the imported food plus buffer stocks maintained in govt. granaries like FCI in previous years. 2) Food accessibility i.e. food should be within the reach of every person. 3) Food affordability i.e. an individual should have enough money to buy proper, safe and nutritious food to meet his dietary needs. Just as you and your family need sufficient, safe and nutritious food, likewise, each and every citizen has a right to get food. Just think of poverty-stricken, it is very hard for them to get two square meals a day. Somehow they manage by eating through dustbins or loungers carried on by some charitable or religious institutions or even they resort to beg. You would not believe that in tribal areas, people are forced to eat wild plants. Those who are unemployed, they can also be food insecure. If some natural calamity happens like BENGAL FAMINE IN 1943(it killed thirty lac people in the Bengal province), flood in Bihar, tsunami in southern parts, earthquake in Gujarat, food shortage can arise and less supply and high demand hike the prices. it is also a case of food insecurity. 1.02 billion People in India are suffering from hunger and hence, malnutrition. India holds 2nd rank in the world of the number of children suffering from malnutrition. Those who have a meager income, and if inflation occurs, then they also have to make some adjustments in food. Or it may happen that sometimes, they eat and sometime don't. Food security will be helpful if enough food is available for all the persons, there is no barrier to access of food and all persons have the capacity to buy food of acceptable quality.

KEYWORDS: Food Security, Food Poverty, Availability. Economy, India.

INTRODUCTION

Food security is an important factor that guarantees human security, and is one of the seven pillars of the United Nation's (UN) Development Program's original concept of human security, along with economic, health, environmental, personal, community, and political security. The notion of food security is as old as humanity, as the establishment of human communities always depended on access to food. However, in order to incorporate different elements, this concept has continuously undergone significant changes through time. The roots of concern about food security can be traced back to the Universal Declaration of Human Rights by UN which recognized that "everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food". Therefore, food security has existed in international development literature since the 1940s. Later in 1970s, the operational concept of right to food was introduced by Food and Agricultural Organization (FAO) as food security. The World Food Conference (1974) defined food security as 'Availability at all times of adequate world food supplies of basic foodstuff to sustain a steady expansion of food consumption and to offset fluctuations in production and prices'. According to this definition, unavailability of food is the only reason behind food insecurity. However, in reality, nations have enough food in terms of availability, yet there are countries in the world, regions within countries, villages within regions, households within villages and individuals within household that are not able to meet their food needs. Therefore, this definition reflects a paradoxical situation i.e. individual food insecurity in a food secure nation where the term food security was only focused on the volume and stability of national and world food supplies. "Food security [is] a situation that exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life". Ensuring food security ought to be an issue of great importance for a country like India where more than one-third of the population is estimated to be absolutely poor and one-half of all children malnourished in one way or another. It is, by now, well known that the question of food security has a number of dimensions that extend beyond the production, availability, and demand for food. There has been a paradigmatic shift in the concept of food security, from food availability and stability to household food insecurity, and from assessment of input measures like energy intake to output indicators such as anthropometric measures and clinical signs of malnutrition.

According to Food and Agriculture Organization (FAO), food security exists when all people, at all times, have physical and economic access to sufficient, safe, and nutritious food to meet their dietary needs and food preferences for an active and healthy life. Food security has three components, viz., availability, access, and absorption (nutrition). The three are interconnected. Many studies have shown that improvement in nutrition is important, even for increase in productivity of workers. Thus, food security has intrinsic (for its own sake) as well as instrumental (for increasing productivity) value. Food security means availability, accessibility and affordability of food to all people at all times. The poor households are more vulnerable to food insecurity whenever there is a problem of production or distribution of food crops. Food security depends on the Public Distribution System (PDS) and government vigilance and action at times, when this security is threatened. Food is something that gives you the energy to function and keeps you alive... But food security means something more than getting two square meals.



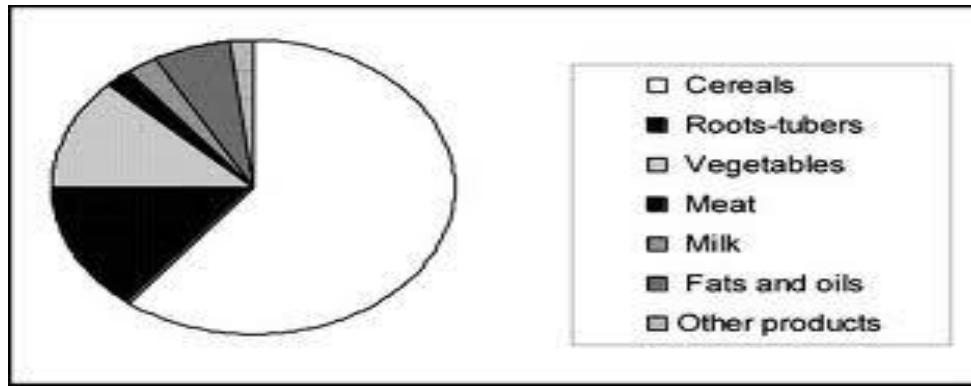
AVAILABILITY OF FOOD

Food security at the national level refers mainly to availability in the country of sufficient stocks of food to meet domestic demand, either through domestic supply or through imports. Here we look at the performance and policies with regard to availability of food.

Performance Attainment of self sufficiency in food grains at the national level is one of the country's major achievements in the post-independence period. After remaining a food deficit country for about two decades after independence, India became largely self-sufficient in food grain production at the macro level. There have hardly been any food grain imports after the mid-1970s. Food grain production in the country increased from about 50 million tons in 1950-51 to around 233.9 million tons in 2008-09. The growth rate of food grains has been around 2.5 per cent per annum between 1951 and 2006-07. The production of oilseeds, cotton, sugarcane, fruits, vegetables, and milk has also increased appreciably.

Reasons for Decline in Food Production The performance of the overall agriculture sector and the factors responsible for the slowdown provide an explanation for the decline in the growth of food production. It may be noted that food grains, pulses, oilseeds, sugar, fruits and vegetables, poultry, dairy, meat, fish, etc.

Per Capita Availability of Food grains The net availability of food grains is estimated at 87.5 per cent of gross production. In order to obtain the figure for net availability of food grains, figures for requirement for seeds, farm animal feed, and waste are deducted from gross production and net imports are added, apart from adjustments for changes in government stocks. Here we are assuming that there is no net change in private stocks. Per capita net availability of food grains increased by about 10 per cent over the last 52 years, between 1961 and 2012



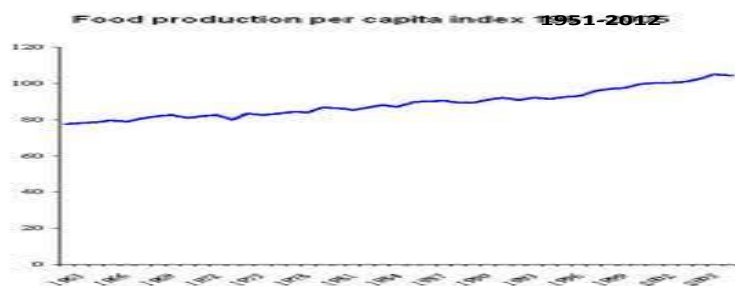
CLIMATE CHANGE

Food security is severely influenced by climate change. The changing climate will influence the food grain production in different ways. For example, the temporal and spatial variations in precipitation including rainfall may result in deficit moisture stress, i.e. drought or excess moisture stress condition, i.e. flooding. Similarly, extreme high or low temperatures result in variations in the length of crop growing season. These factors would also affect the crop productivity and farm net income and hence climate resilient agricultural practices have to be promoted. This is applicable to all the nations, including India. Understanding the impact of climate change on Indian agriculture is quite complex as several factors are involved in this phenomenon. For example, the negative effect of global warming on crop productivity in India may be compensated by carbon fertilization to some extent. Several researchers conducted studies on the interrelationship between climate change and food security in relation to impacts of climate change on crop productivity, food production and socio-economic aspects. Climate change in the recent years has resulted in higher frequency of floods and droughts, making the objective of attaining food security very complex. Hence, the future research efforts related to management aspects of tackling vulnerability caused by natural hazards must consider the social, economic and geo-political constraints. Enhancing the resilience of human systems to cope with extreme climatic stresses should become the main objective. There is a strong need to address changes in institutions and resource accessibility to tackle the climate-induced natural hazards¹⁴. Overall, the agricultural practices have to be reoriented which would provide better climate resilience and enhanced net farm income. The capacity of people to cope with climate change and its related edaphic changes varies from one region to another in India¹⁵. The study also suggested that an integrated approach is highly essential to address the food insecurity concerns. On the basis of specific problems faced by the farmers, the approach should be different. For example, in the western IGP, food systems are most vulnerable to problems such as excessive irrigation coupled with rising water tables and soil salinity, whereas in the eastern IGP, problems such as rising sea level and increased risk of flooding are generally witnessed and farmers have little capacity to tackle them. Hence, it can be stated that food security can be achieved by tackling the specific challenges related to climate change in diversified regions.

PRODUCTION

The challenge of food grain production is generation of sufficient number of new varieties of field crops with threshold potential in changing climate scenario. Several varieties of rice and wheat were released, but still exists a gap between the yield obtained through these genotypes and their field level performance. One of the main issues might be the genetic potential

exploitation has attained saturation according to the climatic and edaphic conditions that existed in India. For some crops like rice, the hybrid varieties developed resulted in yield jump but the magnitude has not been achieved like the scenario in China. The poor harvest index of pulses and oil seeds also remains a challenge to the plant breeding programs. In some of the problematic soils, the varieties with full yield potential in normal situation cannot fit well resulting in poor crop productivity. This situation has to be corrected by employing modern biotechnology techniques. In several regions of India, farmers are not able to get information about the availability of new and improved varieties and some are not having access to quality seeds of these varieties, resulting in lesser yields. This situation has to be corrected by developing a national-level network to monitor and coordinate the activities with the various State Government and Central Government functionaries working in the area of crop production.



CONCLUSION

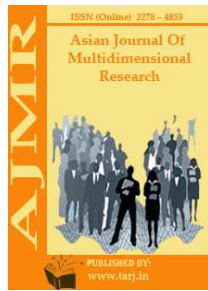
The above discussion shows that policy making and implementation have failed miserably in respect of tackling the crisis of mass under-nutrition. A consistent set of policies in the mid-1960s regardi

ng production, storage and distribution had been introduced to address the problem of food insecurity. These policies had some success, especially in respect of accelerating the production of food grain and in respect of ensuring a period of low and stable prices for cereals. But with the introduction of economic liberalization in 1991, policies to address food security have been weakened, and have had a very damaging impact on consumption and nutrition. At present, the situation is even more serious with the galloping high rate of inflation. The period of economic liberalization has seen a relentless setback to some of our major programs of food security. Three key objectives of economic reforms – and these are stated explicitly in many policy documents, including the annual Economic Surveys -- have been to reduce food subsidies, to leave distribution to the market and to undermine food policy intervention and subsidies to the ‘poorest of the poor’. As a matter of fact, the absolute and relative size of the food subsidy has reduced gradually. Between 2002-03 and 2010-012, the food subsidy bill of the Government of India shrunk in absolute nominal and real terms. As a share of GDP, food subsidies fell from 0.99 per cent in 2002-03 to 0.6 per cent in 2010-012. One of the key instruments of food policy in India has been the public distribution system (PDS). It has been found that the policy of narrow targeting introduced as part of liberalization has failed to address the problem of chronic hunger. Therefore, the Targeted PDS has led to the large-scale exclusion of genuinely needy persons from the PDS. It has affected the functioning and economic viability of the PDS network

adversely and led to a collapse of the delivery system. It has failed to achieve the objective of price stabilization through the transfer of cereals from surplus to deficit regions of the country. It is believed to be true that given the balance between grain supply and demand, the persistence of regions of surplus and deficit grain production in the country, the underdeveloped nature of food grain markets in parts of the country, and under nutrition on a mass scale, there is still need for price stabilization nationally. The PDS plays a major role in this objective by ensuring access to certain minimum quantities of grain throughout the country and in all seasons at uniform prices. This goal is best achieved by reverting to a system of allocations of grain at uniform issue prices with universal coverage. At the same time, recognizing differences in needs and problems across states, States may be given greater flexibility in designing their food security systems, including in the use of the grain allocated for the PDS. Enlighten politics is necessary to improve the delivery systems of the government. Transparency and accountability in the functioning of the states should be followed by social audit.

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INFERTILITY: CAUSES, METHODS OF RESEARCH AND TREATMENT

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ABSTRACT

The article under discussion depicts infertility: causes, methods of research and treatment. The author of the article considers that for effective treatment of infertility it is important to determine accurately the causes of the pathology. Despite the variety of studies on infertility, associated with different uterine illnesses, especially myoma, the problem is still unsolved. It has been stated that there is no consensus both in relation to the pathogenesis of the disease and in the choice of better treatment methods for reproductive function recovery in women with uterine fibrosis.

KEYWORDS: *Infertility, Inability, Incurable, Pregnancy, Reproductive Age, Conception, Regular Intercourse, Hormonal Background, Myoma.*

INTRODUCTION

Infertility (Latin Sterilitas) - in medicine - inability of couples of childbearing age to conceive at regular intercourse. In terms of science and medicine, infertility is the inability of a man and woman of reproductive age to conceive with regular intercourse. Thus, we are not talking about couples who have to live apart for a long time, either about a person whose age has not yet reached or has already crossed the reproductive age limit - it is defined as the interval between 18-20 and 35-39 years of age. Sometimes the limit of reproductive age is pushed back to 40-45 years. In humans, there is absolute infertility, predetermined by incurable changes in the sexual apparatus of a man or woman (defects in development, surgical removal of the genitals, injuries, and others) and relative, the causes of which can be eliminated. Infertility is called primary if there has never been a pregnancy and secondary, if a woman has had at least one pregnancy before, no matter how it ended (childbirth, ectopic pregnancy, miscarriage, etc.). However, there

is some difference in the reproductive age of men and women. In men it is a long uninterrupted period of life, while in women it is divided into three 3 stages: early, optimal and late [1].

EARLY: From the first menstruation to 20 years - a woman's body is capable of conception, carrying and childbirth, but it is not yet fully formed, which leads to complications during pregnancy and childbirth, severe toxicosis, increased risk of miscarriage, etc.

OPTIMAL: From 20-21 to 35-36 years of age - during this period, the woman's body is fully formed, has reached the peak of health, and the hormonal background is favorable for conception, and women have enough strength to carry a child. After childbirth, such mothers get back in shape faster, and their psychological readiness to take care of the child is much higher, as well as their security.

LATE: From 35-36 years old and before menopause (45-55 years) - reproductive function begins to wane, it is more difficult for a woman to cope with maternity, childbirth and postpartum recovery, increases the risk of complications in the child and mother [1].

There are a lot of reasons that disrupt the normal menstrual cycle in a woman or the production of sperm in a man. Among them there are common factors that adversely affect the ability to conceive in both sexes: alcoholism, smoking, drug abuse, overweight or significantly underweight, exposure to chemical compounds or radiation, venereal diseases and diseases of urogenital system, severe diseases: diabetes, viral hepatitis, complications after childhood infectious diseases (mumps, rubella).

CAUSES OF FEMALE INFERTILITY MAY INCLUDE:

- Incompleteness or absence of the fallopian tubes, into which the egg enters after ovulation and in which it meets the sperm. In the distal parts of the fallopian tubes, the sperm and egg meet and merge, that is, fertilization occurs, resulting in the formation of an embryo. The embryo moves through the tube into the uterine cavity thanks to contractions of the muscular wall of the tube (peristalsis) and cilia (the epithelium lining the tube from the inside) that "drive" the embryo into the uterus. Tubal obstruction is usually the result of adhesions caused by tubal inflammation (salpingitis). Sometimes it is the result of sterilization of a woman (ligation or crossing of the fallopian tubes). Absence of fallopian tubes is seen after surgical removal of the tube, for example, due to ectopic (tubal) pregnancy or a purulent process in it (pyosalpingitis).
- Pelvic adhesions (peritoneal factor of infertility) are a consequence of surgery, inflammatory process, and endometriosis. The adhesions may envelop the ovary or be located between the tube and the ovary, preventing the egg from entering the tube. When tubal and peritoneal factors are combined, tubal-peritoneal infertility is spoken of.
- Endocrine (hormonal) disorders can be a result of pathology of the ovaries (exhaustion, polycystic ovary syndrome, etc.) and other endocrine (hypothalamus, pituitary gland, adrenal glands, thyroid gland) and non-endocrine organs (liver, kidneys, etc.). Endocrine infertility may lead to metabolic disorders, mental stress, etc. Whatever it was caused by endocrine infertility, its key point is always a failure of the mechanism of ovulation (anovulation).
- Abnormality or absence of the uterus, the organ in which the embryo implantation and carrying the fetus takes place. Uterine pathology can be congenital (intrauterine septum,

double uterus, etc.) and acquired (removal or scarring of the uterus after surgery, uterine myoma, endometritis, adenomyosis, polyposis, endometrial hyperplasia).

- Endometriosis, which is an overgrowth of the uterine mucosa (endometrium) outside the uterus. There are adhesions between the foci of endometriosis, which cause tubal-peritoneal infertility. Endometriosis is diagnosed on the basis of clinical symptoms, palpatory gynecological examination, imaging studies (most often ultrasound, sometimes magnetic resonance imaging [MRI]), and the pattern found during surgery (laparoscopy), confirmed by histological examination of biopsy specimens [4].
- Immunological infertility - related to the presence of antibodies to sperm (anti-sperm antibodies) in the woman.
- Chromosomal abnormality can lead to sterility in a woman.
- Psychological infertility is seen as the result of a woman's conscious or unconscious unwillingness to have a child. Sometimes it is fear of pregnancy and childbirth, sometimes unwillingness to have a child with a given man, sometimes resistance to changes in appearance that pregnancy can lead to, and so on.

In women, diagnosis is more complicated, but also includes X-ray and ultrasound studies of the pelvic organs, collecting blood tests to detect hormone levels, many functional tests, smears and tests. After analyzing all collected data, the doctor determines what procedures will help the woman get pregnant. These include surgical methods (e.g., removal of tubal obstruction), electrophoresis and ultraphonophoresis, massage, uterine and appendage irrigation (including mud injectors from the Dead Sea), and drug therapy.

Male infertility can be caused by environmental factors such as:

- Industrial chemicals. Prolonged exposure to benzene, toluene, xylene, pesticides, herbicides, organic solvents, painting materials, and lead negatively affects the quality and quantity of semen.
- Radiation or X-rays. Exposure to radiation can significantly reduce the number of sperm. As a rule, the effect is reversible, and after some time sperm parameters are restored to normal values. At high doses of radiation can be irreversibly impaired sperm production.
- Testicular overheating. An increase in scrotal temperature has a negative effect on spermatogenesis. Frequent use of saunas, baths can worsen the quality of sperm.
- Prolonged sitting, tight underwear and clothing, working with a laptop lying on your lap can also increase the temperature of the scrotum and negatively affect sperm production.
- Lifestyle, bad habits and occupational conditions also affect male fertility.
- Drug use. Cocaine and marijuana have reversible negative effects on sperm quantitative and qualitative parameters.
- Excessive alcohol consumption. Alcohol abuse can lower testosterone levels, cause erectile dysfunction and reduce sperm production. Liver disease caused by excessive alcohol consumption also leads to fertility problems.
- Smoking tobacco. Men who smoke have significantly worse sperm quality than non-smoking men. Secondhand smoke can also affect male fertility.

- Emotional stress. The hormones produced during stress inhibit the secretion of substances that stimulate spermatogenesis. Prolonged and severe stress may lead to substantial changes of sperm parameters.
- Excessive weight. Obesity brings an imbalance in the normal male hormonal status, which leads to a decrease in male fertility.
- Occupational hazards. Men of some professions, such as drivers or welders, have a greater risk of infertility than other men.

In 30% of men with impaired sperm parameters can not be identified the cause, this form of male infertility is called idiopathic (gratuitous) [3].

METHODS

INFERTILITY DIAGNOSIS: For effective treatment of infertility it is important to determine accurately the causes of the pathology. For this purpose, modern medicine uses a set of diagnostic measures, including:

- Collection of anamnesis - the doctor in consultation with the patient examines her medical records, learns about the diseases she suffered and their treatment, previous pregnancies (if any) and attempts to conceive, menstrual cycle, used methods of contraception, etc.;
- Pelvic ultrasound - performed transvaginally and allows evaluating the size, position, and shape of the reproductive organs, to detect neoplasms (tumors, cysts);
- Ultrasound of the breasts - it examines the structure of breast tissue, to detect neoplasms (tumors, cysts), in women over 35 years old mammography is performed instead of an ultrasound examination;
- Blood and urine tests - they are used to determine the level of sex hormones, the presence of infections (HIV, hepatitis B and C, syphilis), blood clotting indicators, cancer markers, biochemical composition;
- Smears - taken from the vagina or cervix, examined for vaginal infections, abnormal cells, biochemical composition, and antibodies.

Infertility diagnosis may also include hysteroscopy, magnetic resonance and computer tomography, encephalography and other methods of examination. In parallel, the reproductive system of the sexual partner/spouse is examined by blood and urine tests and a spermogram.

RESULTS

INFERTILITY TREATMENT FOR WOMEN: Infertility is curable; this conclusion was reached by both classic and alternative (traditional) medicine. The district health center or private medical centers are usually the first instances where a woman seeks help with infertility treatment. When the diagnosis is clear, the treating physician opens the whole range of remedies to the patient, giving prognoses, warning against mistakes and warning about the consequences. Several basic approaches can be distinguished.

- Psychotherapy. Its main goal is to get the patient to think positively, to rid her of unpleasant memories and pessimistic attitudes. A specialist teaches a woman to take her mental state under control, not to succumb to her emotions, to forget about the problems of pregnancy, and to devote herself to her normal life: family, work, friends, and small joys.

- Medication treatment. Depending on the source of the problem, the doctor may prescribe a woman medications - hormonal, immunological, anti-inflammatory, antiviral, antibacterial, etc. Among the latter are broad-spectrum antibiotics. You can get them both in pills and by injection. But here we should remember that chemical drugs are organotoxic and have side effects. Antibiotics are able to bypass the focus of inflammation, accumulating in the adipose tissue. It causes often insufficient effect of treatment, does not exclude relapses and complications of the disease.
- Hormonal therapy. Oocyte maturation is stimulated artificially with the help of hormonal medications. This method is practiced among patients with endocrine infertility. Doctor should monitor closely the patient. The progress of follicle maturation is monitored with the help of an ultrasound study and blood tests for hormones.
- Laparoscopy. A technique of mini-invasive surgery, effective for endometriosis, polycystic ovaries, violation of fallopian tubes patency, uterine myoma. The operation is performed through punctures in the small pelvis by a special apparatus - a laparoscope. Mini-invasive surgery is at the peak of popularity. The operation is bloodless, does not cause marked pain, and leaves no stitches. Only three punctures of up to 5 mm each are made on the abdomen. From the first day the patient is able to get out of bed, on the third or sixth day she is discharged from hospital, and ten days after the operation she is allowed to return to work.
- IVF. Extracorporeal fertilisation is indicated for tubal obstruction or infertility of unclear origin - if the ovarian stimulation fails. An oocyte is extracted from a woman's body and fertilized artificially. The embryos develop for a few days in an incubator and then are transferred to the uterus. Patients under 40 years of age are implanted with two embryos, after 40 years - three or more.
- Intrauterine insemination. Like IVF, it is appointed when the nature of infertility is not clear. It is also acceptable for mild endometriosis, as well as problems with male ejaculation. Sperm is injected into the uterus during ovulation. In parallel, the doctor can prescribe hormonal stimulation.
- Alternative means. These can include phytotherapy, acupuncture, and Ayurvedic therapy - in general it is combined by the concept of Oriental medicine. One should keep in mind that any measures can be taken only by the prescription of a qualified doctor in a licensed medical facility.

TREATING MALE INFERTILITY: Similar to the problems which women struggle with extensive infertility treatment programs has been developed for men as well;

- Psychotherapy. Here, a psychotherapist, not a reproductologist, fights male infertility. Sessions of psychotherapy appointed in situations where pregnancy is hampered by difficult psycho-emotional state in which the man is: stress, nervous breakdowns, psychological susceptibility to parenthood. The doctor leads the patient's psychological state to normal condition, helps to relax, look at life with optimism and faith in the future [5].
- Medicament treatment. Medications are prescribed if the examination shows infectious or inflammatory processes in the body. Infections are cured with antibiotics, while hormonal disorders are treated with hormones. Completes the drug course of therapy, which normalizes spermatogenic function. This, as a rule, taking vitamins, a healthy diet, giving up bad habits. In general, the process is long, can stretch for months.

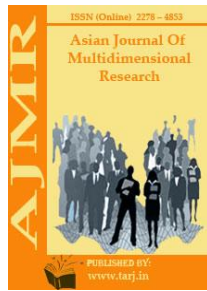
- Treatment with hormones. The treatment regimen depends on the pathology that triggered the disorder. An andrologist conducts an examination and selects the drugs. With adequate treatment, testosterone production is usually normalized. Spermatogenesis returns to the required level. With the help of hormonal drugs, male hypogonadism is cured - a pathology when the pituitary gland stops producing the gonadotropin hormone.
- Surgical intervention. Required in duct obstruction (inguinal hernia, varicocele, congenital anomalies, and inflammation of the testicular appendage). With duct adhesion, sperm cells cannot reach the seminal vesicles. The doctor's task is to excise the problem area or create a new path for the movement of sperm.
- Alternative medicine. The arsenal of Oriental medicine also has enough means to combat male infertility [6].

CONCLUSION

The last decade has been characterized by a growing incidence of different uterine illnesses in young women, including those with unrealized reproductive function, which dictates the need for a thorough examination. In spite of the variety of studies devoted to the pathogenesis of the disease, there is still no unanimity of opinion. There is also an insufficient evidence base for the restoration of a woman's reproductive function and, as a result, the occurrence of pregnancy.

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THE STUDY OF SIMPLE SENTENCES WITH HOMOGENEOUS PARTS IN LINGUISTICS

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ABSTRACT

The issue of homogeneous parts is a syntactic level unit that has caused controversy in linguistics, especially in Uzbek linguistics, where different scientific views are expressed. The scientific elaboration and study of these issues is of great importance both theoretically and practically. The article describes the scientific and theoretical study of complex parts of complex sentences in world and Uzbek linguistics.

KEYWORDS: *Uzbek and World Linguistics, Complex Simple Sentences, Homogeneous Sentences, Syntax, Syntactic Level.*

INTRODUCTION

The study of a particular level of each language also takes into account the history of its study. Historicity and modernity go through interdependent stages of development. The homogeneous parts of complex simple sentences also have a history of study. Below we discuss the history of their study.

The homogeneous parts that have been and are being studied in linguistics are one of the units of syntactic level of theoretical and practical significance. They are a unit that complicates the form of a simple sentence and is a syntactically occurring phenomenon that is historically formed.

THE MAIN FINDINGS AND RESULTS

The use of homogeneous parts can also be found in ancient written sources. In particular, in the 11th century written monument “DevonuLugatiTurk”, homogeneous parts were used as an effective means of expression:

*Qush, qurtqamug'tirildi,
Erliktishiterildi*

O'kurolibtarildi

Yinqayanakirusuz

The bird, the worm resurrected,

The teeth of courage were brushed.

The bullet was removed

Different flowers bloomed. (M.Koshgariy “DevonuLugatitTurk”)

The words *kush-bird*, *kurt-worm*, *mardlik-courage*, and *tishi-tooth* used in the play are homogeneous and are counted.

The interest in homogeneous parts and its beginning to be studied in linguistics dates back to the 30s and 40s of the twentieth century.

G.D. Sanjeev in his work “Grammar of the Kalmyk language” thinks mainly about the organized sections, but also dwells a little on the organization of complements. The author points out that organized complements are made up of pairs of words, which are expressed in words that are synonymous and have opposite meanings [16,106—109—119—120], but do not say anything about the organization of determiners and cases.

A.N.Kononov describes the main and secondary parts of the Uzbek and Turkish grammars separately. In his work on Turkish grammar, the author discusses the expression of homogeneous parts of speech, their use with connecting means and some features [6, 630-633].

In his work on the simple sentence syntax of the Kazakh language, M.B.Balakaev gives much more detailed information about the homogeneous parts of speech. The author highlights issues such as the types of homogeneous parts, their formation, spreading and aggregation, their use with binders [3,213-222].

I.A. Batmanov in his work “Ocherksintaksisauzbekskogoyazika- Essay on the syntax of the Uzbek language” calls homogeneous sentences “Slitnyepredlozheniya”: “A concatenated sentence is a sentence that contains organized parts of a furnace” [4, 59]. The author provides much more detailed information about the organization of the main parts, but the information about the organization of the secondary parts is incomplete.

The first information about the homogeneous parts of speech in the Uzbek language is given in the textbook “Language lesson” written by the authors. In the textbook, homogeneous sentences are called “homogeneous sentences” [1, p. 179; 4], and homogeneous determiners are considered, and no information is given about the complement and the organization of cases.

It is known that Fitrat's “An experiment on the rules of the Uzbek language”. “Nahv” is an important source in the history of Uzbek linguistics. Fitrat's textbook was a great innovation in the history of Uzbek linguistics at a time when the syntax of the Uzbek language was not yet fully developed and some system of syntactic terms was not regulated. This textbook was published three times during the years 1925-1930. Its version, published in 1930, is relatively perfect, with homogeneous parts referred to as “homogeneous parts of speech or short associations”, which means that the term is first used in this play. It is also noted that in the associations of definition and quality there is more than one occurrence of adjectives and adjectives [8,160]. Thoughts on the homogeneous parts of “Language Lessons” and “Nahv” are much simpler than they are today, but they are important scientific views for linguistics.

In the “Grammar” of N.Said and A.Yuldashev, the homogeneous parts are called “Homogeneous sentences” and this chapter is covered in more detail [19, 29-34]. They, like some linguists, have included homogeneous cases in homogeneous complements.

Linguist V.V.Reshetov, the author of “SovremennyyUzbekskiyYazyk - Modern Uzbek Language”, divides homogeneous phrases into three groups [11,149]. In the revised scientific work of the Uzbek linguist A. Gulyamov “Sodda gap – Simple Sentence” gives information about the homogeneous parts used in speech, the organization of primary and secondary parts, their ways of expression, the connectors used in homogeneous parts [19, 92-97].

The scholar has given enough information about the organization of the types of cut-verb-cut, but has not given any opinion about the organization of the horse-cut.

D.Ashurova, F.Ubaeva, H.Boltaboeva's scientific work “Organized and separated parts of speech” consists of 2 parts, the first part describes the semantic-logical features, morphological and syntactic features of organized parts, their methods of interaction [1, 6- 104].

It is known in linguistics that one of the leading scholars of Uzbek linguistics, G. Abdurahmanov, introduced a new term in the field – “complex sentences”. Complex sentences do not provide any information about homogeneous parts of speech, including separate parts of speech, stimuli, introductory parts [2, 41]. It is obvious that G. Abdurahmanov does not consider homogeneous parts as a syntactic construction that complicates a simple sentence. We can see a similar “attitude” to homogeneous parts in other scientific works of the scientist [2, 167-169].

A.G. Rudnev, who studied the syntax in Russian linguistics, admits in his scientific views that homogeneous parts are the subject of examination of complex sentences, as well as separate parts of speech, introductory words and compounds, motivations [12, 120].

There will be interdisciplinary integration in each field, which will have a positive impact on the development of a particular industry. The peculiarity of the scientific theory of A. Nurmanov, a representative of Uzbek linguistics, is that he connects language with logic and can justify it: “The internal syntactic structure of a sentence is hierarchical in nature and consists of parts of speech and parts of speech.

Based on the above idea, the scientist divides simple sentences into more complex and complex simple sentences according to their expansion in terms of content and form. However, in the textbook “Theoretical Grammar (Syntax) of the Uzbek language” co-authored by this linguist N.Mahmudov, it is better to use the term “complex sentences” in relation to the sentences in which these syntactic units are involved [7, 57]. But there is almost no comment on the homogeneous fragmentary statements. In addition, the terms “complex” and “complex simplification” are given differently in the two works, as well as ideas about the syntactic units that unite under these terms.

Homogeneous parts are not only a syntactic phenomenon, but are also widely used in works of art as a methodological tool to ensure its effectiveness. H.Khalikov, who turned the methodological features of complex simple sentences into his own source of research, tried to shed light on this aspect of the homogeneous parts in the works of the writer Abdulla Qahhor. He also comments on the widespread use of homogeneous parts in the depiction of natural landscapes in works of art, in the characterization of the protagonist [17, 8-10].

The use of homogeneous sentences expands not only the materials of modern linguistics, but also the examples of folklore. N. Dosanov, who has studied the determinants of Uzbek folk tales, also draws attention to the homogeneous use of these passages. In his view, homogeneous parts serve to express thought clearly, fully, figuratively, and to give speech expressiveness, emotionality, and upliftment. These are particularly important features for fairy tale language [5, 6].

There are also views on the misuse of the term “homogeneous parts” in linguistics, especially in Uzbek linguistics. According to Sh. Rahmatullaev, it is not reasonable to call parts of speech that come in the same syntactic function “homogeneous parts, because the syntactic part is one, only it is represented by a homogeneous series” [10,377].

In linguistics, scientific articles and research on the expansion of words and speech, the units that expand it, began to emerge. In particular, the linguist Y.Tojiev notes that the expansion of the *theme* and *rema* parts of a simple sentence results in the formation of a complex sentence. According to the scientist, there is no definite measure, norm or any definite boundary, principle that determines the transformation of a simple sentence into a complex simple sentence. It is said that all complications occur as a result of the expansion and interpretation of the theme and rhyme [17, 11]. There have also been scientific studies that have highlighted the importance and place of syntactic units in simple sentences in the expansion of sentence form. In particular, N.A.Sadullaeva's dissertation focuses on the expansion of the form of speech through organized and separated parts, in which the materials in modern Uzbek and English languages are studied comparatively [13,21].

CONCLUSION

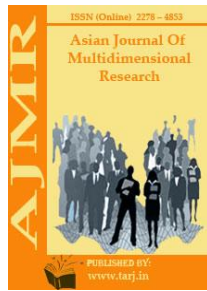
In traditional linguistics, homogeneous parts are interpreted as a factor complicating the form of speech and are approached from a cognitive point of view. R.D.Samandarov notes that sub-frames and related *frames* function in homogeneous parts, which indicates that the concept of frame is also associated with the expansion of the syntactic form of the sentence [15, 11].

So, opinions and scientific views on homogeneous sentences, which have been studied and are being studied in linguistics, are different. The problem of homogeneous parts and homogeneous sentences, which are considered to be the subject of perfect research for this field, has not been fully resolved.

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PRINCIPLES OF WORKING ON A MONOLOGUE WITH FUTURE ACTORS

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ABSTRACT

This article discusses the methods of working on a monologue with future actors and their importance, the monologue is a great resource for the performance of the actor, its performance requires great skill and responsibility, the widespread use of monologues in poems, epics, poems. It is also narrated that when working on the Monologue, it is necessary to refer to the images that suit each student's psyche, based on their ability...

KEYWORDS: *Monologue, Character, Epic Poem, Event, Action, Mood.*

INTRODUCTION

Monologue - (gr. Monos - one, Logos - word) "speech of a participant of the work to the interlocutor, to himself, and sometimes to the audience".

The monologue occurs in more dramatic works and has both internal and overt speech appearances. The monologue plays an important role in effectively revealing the idea of the play, in deepening the inner world of the protagonists, the peculiarities of their actions.

A monologue is a great resource for an actor's performance, and its performance requires great skill and responsibility.

The author does not use monologues in all forms, he uses them only when necessary. The character's sharp struggle puts him in a situation where he speaks with his heart and decides what to do in the next situation through a monologue. In this way, the author has the opportunity to reveal the inner world of the protagonist more deeply. Through monologue, the impact value of the work increases.

When working on a monologue, one must first study the work in depth and try to clearly define the scope of the characters' images and their goals and reveal the author's idea.

Monologues are in prose and poetry and in dramatic works, and it is important to note that they reflect the inner spiritual world, mental and physical states of the characters.

Monologues are also widely used in poems, epics and poems. Working on monologues in the poems of Sultan Akbari "Girdob" and Erkin Vahidov "Nido" also opens the possibilities of the performing student. In the process of working on monologues, the mental and physical state of the work is the basis.

Mental state is the inner world, mental state, feelings of the performing student. Physical condition is the student's performance and gestures, hand-foot movements, gait, and so on. When working on a monologue, it should be noted that anashu finds a clear expression of the above skills.

E.Vohidov

Nido

1 "I shout,

From the heart of the mountains

There is a rumbling sound.

From the depths of the mother earth's fire

The call comes, "My son."

"Son!"

2 My body is on fire,
Excitement stuck in my throat.

"Here I am, your son."

To a painful world

A lonely monument to you

Talk about rubbing salt in my wounds - d'oh!

Let me listen for a minute.

I'm not fed up with listening to your voice,

I couldn't find it once I lost,

Let me recover in my mind.

Otajon!

3 I finally remember this word
I haven't spoken in twenty years.
I kept the language for twenty years.
Your loving son will listen to you,
 Speak, I hear.....
 Vujudim tilka....
The weary anguish that burns my heart,
 But there are no tears in my eyes.
 Carving my heart out
 This day is giving me pain
A black bullet piercing your chest
 It's shaking.
 Blood from my chest
My heart is burning, my endless harmony
 My heart-broken epic
 I dedicate to you,
 Otajon!

4 Between the hazy veils of imagination
 The years go by before my eyes
Look like a chain from the village street
 The fire is running my childhood.
A friend who does not grieve for the world
 Laughing, beating,
 Lightning strikes
He does not know, a cloudy sky above his head
 Lightning strikes,
 The bell is ringing.....
 5 Steps,
 Steps,
 Heavy steps
The soil vibrates from the impact of boots.

Where are so many people going?
How far they are!
- Do you see that?
My dads
Dada!!!
My voice never comes out though.
I run - steps backwards.
I cry - names that do not occur to me.
Just a great tremor in my sore body!
Pain in my throat,
Bitter pain,
Even at sunset,
Can't stand even at night,
I look at the door,
Chekaman alam
I look forward to,
Is the letter coming?
How do I know?
As you walk,
My stern letter is staggering
From there,
Just from where he was going
An ominous black letter had set out.
6 Your eyebrows are like your father's
They say those who know always
Then they sigh and add,
I don't want to live like that.
Holding the torch my father was holding
That's the way I go, too.
Mayli was
Living like my father
Until the last rest

Like him
I passed my father,
I will not cross the bloody path,
But living life,
I will never forget.
To the chest of the motherland
My father's shield,
Many are on the path to happiness
The victim is my father
I'm standing in the middle of the road.

7 At this time -
The train screams.
Stop people!
Where are you going?
Where are the fathers?!
A blue light is shining on me.....
I wake up scared,
My mother is with me,
Kind hands,
Fire in my head!
Dadajon!
Never let a bullet hit you.
Come back soon for me healthy
My grandmother said,
If I wish
My wish is always answered.
To be honest,
I miss you so much,
I miss it equally with both eyes
Will you come sooner or later?
Kutaman,
Dadajon,

Definitely come.
 8 The nights of Hijrah are very long,
 The ways of separation are far from over.
 I go out a hundred times a day,
 My eyes are sad,
 Will the letter come?
 Even when you get up in the morning,
 My dear name is in my heart
 I kept it as my conscience.
 His immortal soul
 My goal is to rejoice
 Sacrifice my life
 He gave his life for the Motherland
 Let El agree with me
 Tell your father that I look like you! ”1

The main event of E.Vakhidov's poetic monologue "Nido" is the beginning of World War II. It is obvious that the war has cast a terrible shadow on every family, many children have been orphaned, beautiful women are without husbands, and people are still devastated by this horror. So what to look for when working on this poetic monologue

1. The main event in the play is the beginning of the war.
2. The leading movement is the condemnation of war.
3. The main event is the arrival of the call.
4. An important event is the death of his father.
5. The idea of the work is to condemn the war.
6. The highest goal is to glorify Peace

Condemning the war

Once the important factors in the monologue have been identified, attention is paid to all the major and minor elements in the literary work. Let's focus on expressive reading first.

The use of all punctuation marks, the perception of the situation and essence in them, and the place in the reader - that is, in the performance of the monologue.

Let's name the movement of all the marked events. We mark the parts of the monologue as follows and give them action names!

The call is coming.
 He wants to hear his father's voice.

20 years of nostalgia.

Back to childhood

Black letter

His intention is similar to that of his father.

Alahsirash

Ilinj - sends to life.

Each piece (marked) was given action names (the names we give are relative, maybe you interpret it differently).

Based on the above analysis, where the actions are defined, we start the work process step by step. What does the author mean by the above poetic monologue? - How do we implement the author's idea? Such impulses are given to our minds. The answer to these motives is sought in the mind. It is in this process that we develop a state of mind. It is during this state of mind that physical movements occur and encourage us to express our thoughts through speech. Achieving verbal action means that we achieve the goal from the attainment of the Supreme goal.

When working on a monologue, it is necessary to refer to the images that suit the mood of each student, based on his ability. The repertoire is addressed based on the skills the student has acquired in the three stages. Referring to classical works is helpful in unlocking the student's potential. Therefore, it is desirable that the monologues are taken on the basis of a theme that forces students to work. It is advisable to refer to the works of Prince Mirzo Ulugbek, K. Yashin, Nurkhan, world classics Schiller, Shakespeare, Gorky and other writers. Before starting work on monologues, it is advisable to divide them into four groups.

A monologue performed by the protagonist alone on stage.

This scene, like other scenes, is rich in mental and physical action, and the events take place in front of the viewer. The director's task is to avoid this over-vocabulary and turn it into an action-rich scene. Here are all the elements except the companion (partner): the scenery, the music, the lamp. The lamp may change. There is also a theatrical costume. All of this serves as a companion for the theater director and executive actor. To make up for what is missing on stage, the director must use imagination and thinking. Well, a natural question may arise as to what the relationship will be like. The approach, in Stanislavsky's words, should be done through scenery, costumes, and inanimate objects that surround the actor on stage. In addition, it includes the actor's intuition, his inner state of mind. This means that the director has at his disposal all the things necessary for the establishment of the relationship, and not to pass into dry rhetoric. When we talked about public scenes, we called on the director to limit his will as much as possible. Maybe it would be appropriate to let go of the reins of those desires here? No, here, too, desires and aspirations have to be curbed even more. True, gestures such as noise, running, and grabbing in public scenes cannot be used here. The viewer's attention will be focused on one person, not many. The main expressiveness of the monologue scene should also consist of limited movements. One step, half step, half turn, half turn, slightly forward, backward, and and so on.

As if in a one-on-one shootout, we know full well that the audience expects something from a single person standing under a beam of lights. This means that the entire responsibility and weight of a hall full of people falls on the sole actor. The actor's monologue should not start suddenly, but be a continuation of the events that took place on the previous stage. From a

technical point of view, this scene should be constructed in such a composition that the actor feels that he is at the center of all events. A monologue is an open expression of thoughts hidden in the web of the heart.

As an example, let's take a scene with the following content. The barno girl, dressed in a wedding dress, is getting ready for the wedding. At this point his eyes fall on a book lying on the edge. Involuntarily flips through the book. From it falls the leaf of a flower. The girl slowly lifted the leaf, stared at it, and did not fall into a trance. This leaf is a symbol of youth, first love. The girl is married to someone other than her lover at the will of her parents. Involuntarily, the girl's inner feelings and thoughts come out. The monologue begins. What should the actress do at such a time, to whom or what should she address?

Of course, they turn to the audience and interact with them. The girl stares at the far point of the hall above the audience's head. Imagination sees that "orphan in love" young man. His efforts are extremely frugal. She is wearing a wedding dress, a ring on her hand and a flower petal presented by her beloved boyfriend. Go for the magnificently decorated room walls (decorations). From time to time, the girl's squinting eyes can search for someone in the auditorium, addressing someone.

Another type of monologue is a narrative monologue.

In everyday life, we involuntarily talk and argue with ourselves out loud. We explain, we say, we talk to the imaginary listener.

This view of the monologue is typical of a pop performer. Preaching has its own set of rules, and ignoring it discriminates the art of acting.

If two people are talking, the interlocutor is his companion. The viewer involuntarily becomes a witness to this conversation. For the preacher, too, the audience becomes the conversational companion. A story-style monologue performer doesn't just have to be in constant communication with the audience. It is possible and necessary to talk to oneself as in life. But when the performer is performing a physical action, the words that come out of it should seem to stop him from using it.

From this point of view, the layout of such a scene should also be very economical. If the director prefers to say the monologue standing still, the actor can move with his body where he stands. If the actor is asked to change his position, he can move on to other points, taking a single step.

Transformation is the embodiment of an actor in another image.

So how can the actor be embodied in a different character in the two types of monologues we have seen above? Especially in a secondary monologue, the actor interacts directly with the audience. Looking into the eyes of a large audience, he says, "I don't think that's the case, that's the way it is."

Thinking on stage is a very difficult job.

During the performance of such monologues, the inner world of the protagonist should be exposed, as well as the original face of the creator. That is why it is recommended not to give too much to creative external actions.

For example, an actor playing the role of Hamlet should be able to bring the audience into the whirlpool of their thoughts, to be able to follow them. This is why the inner experiences of the great genius are more important to the viewer than the appearance and actions of the mind. The thoughts of a positive hero can be like that. We follow them, fall into his condition, and share his sufferings and thoughts. Should we now agree with the opinions of heroes such as Richard, the Commander-in-Chief, who has lost the image of humanity? Aslo! Here the author's attitude to such heroes is reflected, as if to say, "Look, look at the real faces of such people." Therefore, one should not give in to sincere execution and go to the conclusion that the worldview of the protagonist and the author is the same. In short, the story-style monologue is an expression of the protagonist's inner worldview.

In such scenes, the actor has to expose his inner world along with the protagonist. This means that not only the outer side of the actor, but also the inner psyche takes a different form.

The two types we have considered are the basics of monologue. There are two other types of monologues, one of which is the scene where the monologue is told and the narrative monologue.

For example, Gafir's monologue in the play "The Rich and the Servant" is a monologue among the other participants. The monologue in such scenes is a continuation of the stream of events that continues to this day, and should again serve the development of this stream. That is why it is called a monologue scene performed with the participation of other participants. At such times, one person often speaks and the others listen without moving. In fact, other non-speaking heroes also need to be on the move, expressing their reaction to what is happening on stage. In Hamza's "The Servant with the Rich," during Ghafir's monologue, the other was able to provide an active movement. The director must also be able to turn the remaining participants in the scenes associated with such monologues into active participants in the event. After all, during the scene, only one protagonist speaks, and while the others are silent, one of the spectators, of course, watches the actor standing speechless. In such cases, vitality and staging are disrupted.

In many poems there are story-style monologues. For example, the protagonist tells the story of an exciting journey in the circle of friends. To whom should the words of the protagonist be addressed? Of course, to their comrades at such times, when the director is setting the stage, the narrator must take into account that he must take turns looking at each participant and talking to him. Only then will this scene come to life. In another similar performance, Umarjon Ismailov's drama Rustam is Rustam's famous monologue about "money," in which the protagonist addresses the general public, not just one or two participants. At such times, the audience in the hall is required to be perceived as the public, and to be addressed. To increase the number of listeners, the actor can shout, speak, address, and look for answers to the question from the crowd even further over the head of the audience. In some cases, in order to bring the protagonist closer to the audience, the director may turn off other lights, leaving the speaker alone in the light, thereby trying not to distract the audience. But it is absolutely inappropriate to turn off these lights when the lights take on a certain load in the performance and serve to express the scenery, latitude, space, area and time.

Monologues performed with the participation of stage companions can be divided into three parts:

a) The whole attention of the audience should be on the speaker. In such a scene, the task of those around him is to help the speaker by listening intently;

b) The audience's attention should be divided equally between the speaker and the listener. In the play "The Rich and the Servant" the attention of the audience must be sometimes on Gafir, sometimes on the judge, sometimes on the fiftieth, sometimes on Holmat. In such a situation, the director must clearly place the participants on the stage so as not to keep the viewer's attention for a long time in one protagonist, and most importantly, place the speakers in the first part of the stage, the secondary sentences in the second and third parts of the stage;

c) the monologue should serve to create an atmosphere in the scene. That is, the audience's attention should be on the listener, not on the speaker. To make it even clearer, the director's main goal may be to observe how the speaker's words affect the audience. For example, in Shakespeare's tragedy Othello, Othello tells the story of how he fell into Desdemona's heart. What matters for the audience here is not what Othello said, but how this statement will affect the senators. But listeners don't have to act harshly in such scenes. In this case, the essence of the monologue is lost.

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OBTAINING INTERCALAR SORBENTS AND THEIR APPLICATION

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ABSTRACT

The study of the process of intercalation of natural soils from Karnabota kaolin, Kattakurgan and Navbahor bentonite deposits, physicochemical, structural and textural characteristics of the formed substances and the possibilities of application of the obtained products are studied. The solution containing Al_{13} polycation was prepared by hydrolysis of aluminium chloride. $AlCl_3 \cdot 6H_2O$ was added dropwise to the solution at pH 4.3-4.7 at room temperature until $NaOH [OH^-]/[Al^{3+}] = 2,4$. The solution was then precipitated at 60 °C for 24 h, resulting in the formation of Al_{13} polyhydroxycomplex. By the hydrothermal processing method according to the recipe of the solution containing Al_{30} polycation, Al_{13} was obtained from the solution, which was stored at 115 °C for 5 hours. The molar ratio of $Al_2(OH)_5Cl$ and $FeCl_3 \cdot 6H_2O$ solution mixture in a high-pressure reactor (at 135 °C for 20 hours) by hydrothermal processing of large-scale Al/Fe polyhydroxycomplex solutions is $Al: Fe = 15$. With respect to Al^{3+} , the concentration of the solution (x) is $x = 2.5, 3.7, 4.3, 5.1M$ (in the case of $x > 6M$ a precipitate is formed). 20 g of bentonite was immersed in 1 litre of distilled water and after 24 h the top layer of the suspension was centrifuged. The separated MM (montmorillonite) fraction particles were dried at 60 °C with an average size of 2 μm . MM Al_{13} , Al_{30} , and Al/Fe polyhydroxycomplex intercalation were performed by adding an intercalating solution by ion exchange in a 1% aqueous suspension (3mol Al^{3+}/g MM) and using a powerful magnesium agitator at 80 °C for 2 h. After 12 h, the suspension was washed with Cl^- ions at room temperature.

KEYWORDS: Bentonite, Kaolin, Intercalation, Technological Scheme.

INTRODUCTION

All over the world, active research continues in the field of directed synthesis of new highly efficient functional nanostructured materials for various purposes, for example, for use as catalysts, sorbents, carriers of dosage forms, membranes, fillers for composites, ceramics, etc. [1-5].

It is practically impossible to carry out catalytic and adsorption processes without the use of materials with a developed nano-porous structure. Oxide materials containing silicon and aluminium, both natural and synthetic, are widely used and are of significant scientific interest since it is possible to regulate their porous structure and composition during synthesis and subsequent modification in order to impart the necessary functional properties [6-8].

Modification of aluminosilicates by introducing metals of variable valence allows them to be used in redox catalysis, including for solving environmental problems. Catalytic oxidation of organic substances is an effective method for neutralizing gas emissions and wastewater [9-12].

Pilling is a special case of intercalation, in which inorganic compounds are introduced into the interlayer space. Regardless of particular features, the modification process can be reduced to three main stages:

- 1) Hydrolysis of metal ions with the formation of polynuclear hydroxo complexes (PYHC) - pillar solution,
- 2) Ion exchange, 3) heat treatment of the modified material.

The pillaring process of layered aluminosilicates. In aqueous solutions, montmorillonite swells, with an increase in the distance between the aluminosilicate layers. Aluminosilicate is placed in a pillaring solution containing polynuclear metal hydroxylations; ion exchange of interlayer clay cations for larger polynuclear hydroxo complexes is carried out. Polyhydroxy complexes are usually obtained by hydrolysis of cations with a NaOH solution. Almost all transition metal ions, the charge of which is greater than or equal to two, are capable of polymerization as a result of hydrolysis and the formation of polynuclear hydroxo compounds, which can be achieved by selecting conditions specific for this process, primarily the rate of pH change during hydrolysis, the degree of hydrolysis, and temperature [13-14].

Purpose of work. Development of physicochemical and technological bases for the production, modification and use of nanostructured clays for the purification and separation of liquid and gaseous media

EXPERIMENTAL PART

Natural soils from Karnabota kaolin, Kattakurgan and Navbahor bentonite deposits were used as objects of study [15-21].

The solution containing Al_{13} polycation was prepared by hydrolysis of aluminium chloride. $AlCl_3 \cdot 6H_2O$ was added dropwise to the solution at pH 4.3-4.7 at room temperature until NaOH $[OH^-]/[Al^{3+}] = 2,4$. The solution was then precipitated at 60 °C for 24 h, resulting in the formation of Al_{13} polyhydroxycomplex. By the hydrothermal processing method according to the recipe of the solution containing Al_{30} polycation, Al_{13} was obtained from the solution, which was stored at 115 °C for 5 hours. The molar ratio of $Al_2(OH)_5Cl$ and $FeCl_3 \cdot 6H_2O$ solution mixture in a high-pressure reactor (at 135 °C for 20 hours) by hydrothermal processing of large-scale Al/Fe

polyhydroxycomplex solutions is Al: Fe = 15. With respect to Al^{3+} , the concentration of the solution (x) is x = 2.5, 3.7, 4.3, 5.1M (in the case of $x > 6\text{M}$ a precipitate is formed).

20 g of bentonite was immersed in 1 litre of distilled water and after 24 h the top layer of the suspension was centrifuged. The separated MM (montmorillonite) fraction particles were dried at 60 °C with an average size of 2 μm . MM Al_{13} , Al_{30} , and Al/Fe polyhydroxycomplex intercalation were performed by adding an intercalating solution by ion exchange in a 1% aqueous suspension (3mol Al^{3+}/g MM) and using a powerful magnesium agitator at 80 °C for 2 h. After 12 h, the suspension was washed with Cl^- ions at room temperature.

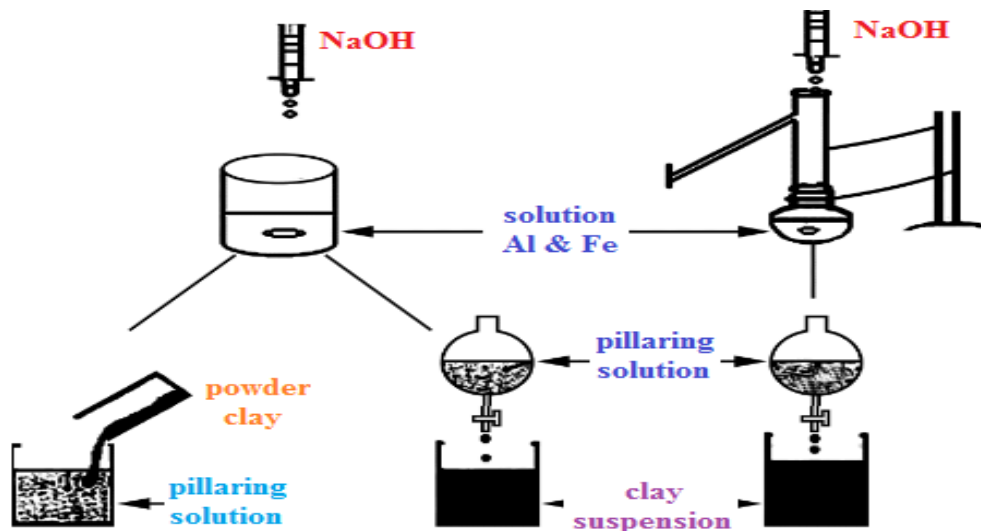


Figure 1 Scheme of bentonite intercalation

METHODS FOR TESTING THE ADSORPTION PROPERTIES

Adsorption experiments were performed as follows: 0.1 g of adsorbent was placed in a 50 mm cylindrical beaker, 20 ml of dye mixture was added to it, and stirred at 20 °C for 15 min to 1440 min at a constant rate of 400 rpm. At the end of the experiment, the adsorbent was separated from the mixture by centrifugation at 8000 rpm for 4 min. The dye concentration in the mixture was studied using a spectrophotometer UF-is U-2001 (“Hitachi”) at the maximum absorption λ_{max} wavelength ($\lambda_{\text{max}} = 514\text{nm}$ for red acid 17, $\lambda_{\text{max}} = 663\text{nm}$ for metallic blue dye). To study the effect of pH on the adsorption process (in the 2.0–13.0 range), the pH was measured using a pH meter by adding HCl (0.1M) or NaOH (0.1M) to the mixture. To obtain the kinetic curve of adsorption, samples were taken from experimental cups at 15, 60, 120, 180, 300, 1440 min.

By analyzing the residual concentration of the dye in the adsorption isotherm, an increase in the content of the dye was obtained in an aqueous solution of 10 to 100 mg/l. The amount of dye in the sample adsorbed during (q_t) is determined from the following equation.

$$q_t = \frac{V(C_0 - C_t)}{m}$$

In this case, C_0 and C_t (mg/ml) are the values of the dye concentration at the initial and t (min) time, V -mixture volume (ml), m is the dry adsorbent mass.

ADSORPTION KINETICS: To study the kinetics of the sorption process, the method of adsorption of a solid sorbent in a liquid medium was used for two well-known kinetic models of anion and cation dyes aqueous solution mixture MM. The first mode used Lagergren (1 and 3) and the second mode *Ho* and McKay (2 and 4):

Nonlinear

$$q_t = q_e (1 - e^{-k_1 t}) \quad (1)$$

$$q_t = \frac{k_2 q_e^2 t}{1 + k_2 q_e t} \quad (2)$$

linear

$$\ln(q_e - q_t) = \ln q_e - k_1 t \quad (3)$$

$$\frac{t}{q_t} = \frac{1}{k_2 q_e^2} + \frac{1}{q_e} t \quad (4)$$

In this case, q_t and q_e are the amount of adsorption dye at a given moment of time in equilibrium and condition; K_1 (min^{-1}) and K_2 ($\text{mg}/(\text{g} \cdot \text{min})$) are the adsorption rate constants of the first and second-order, respectively.

ADSORPTION ISOTHERM: The classical interpretations of Langmyura (5 and 7) and Freundlix (6 and 8) from the two models of adsorption constants for writing the adsorption isotherm look as follows.

Nonlinear

$$q_e = \frac{q_m K_L C_e}{1 + K_L C_e} \quad (5)$$

$$q_e = K_F C_e^{1/n} \quad (6)$$

linear

$$\frac{C_e}{q_e} = \frac{1}{K_L q_m} + \frac{C_e}{q_m} \quad (7)$$

$$\ln q_e = \frac{1}{n} \ln C_e + \ln K_F \quad (8)$$

In this case, the equilibrium concentration of dye in the Fe-mixture (mg/l); q_m -maximum sorption capacity (mg/g); K_L (mg/g) and Langmuir and Freundlix equilibrium constants; n -heterogeneity factor

DONOMETRIC COMPOSITION OF SOIL ORE: Preparation of the soil for donometric analysis is carried out in a porcelain bowl and divided into granular grains up to 1 mm in size. The composition of granules is carried out by pipette in accordance with GOST 21216.2-81. This method is based on the fact that particles of different sizes fall into the water at different speeds. Washing of the suspension is done only once, then after a certain time, it is pipetted to study in the form of a sample from a certain depth. Donametric composition (granulametric composition). To study the grain content of the soil, it is ground in a wooden sieve and ground to

a size of 1mm using a porcelain trowel. Properties of crushed particles by pipette GOST 21216.2-81. Determined by the method. Sodium pyrophosphorene at a concentration of 40 g/l was used to separate the grains. The results show that the natural samples were taken from the Kattakurgan and Navbahor deposits (samples 2 and 3, respectively) belong to the coarse-grained soil raw material in accordance with GOST 9169-75, the composition of the fission fraction (size less than 1 μm). It should be noted that it belongs to the class of sandy soils, as it contains a large fraction of sand from the Navbahor deposit (sample 3). Among the objects studied, only the soil obtained from the Karnab main deposit (sample 1) is a raw material belonging to the small subdivided plastic soil group. A comparison of the results shows that the difference between soils in the natural fraction and artificially enriched soils is very small, indicating that this enrichment process was ineffective forms.

In order to clearly observe the adsorption properties in soil samples, before the sample is enriched, these samples should be mechanically crushed into small pieces by thieves and then washed for 24 hours, after which the soil fraction should be selected and samples not deeper than 10 cm should be taken. Very little effect of enriched soils on the studied components is also reflected in the chemical composition of the studied soils. Navbahor and Kattakurgan soils contain large amounts of dye oxide. It should be noted that the increase in alkaline oxides in the above samples is the result of the presence of feldspar, hydromica and other compounds in the soil. The results of the analysis and comparison show that all the soil samples studied are raw materials with a semi-general composition, the soil composition of which is very complex and consists of a mixture of hydro silicates in the form of illite and kaolinite.

In these reflexes, montmorillonite (d-14.73-14.56; 6.43-6.48; 2.54-2.60 A), illite (d-4.47; 3.38; 3.31-3), 24; 2.98A), kaollinite (d-7.15-7.20; 3.58-3.57; 2.56A) Due to the addition of quartz material (d-2, 46; 3,36-3,34; 2,29; 2,24-2,25A) in the large dispersed part (sandy and foamy fraction), in the orthoclase-shaped feldspar (d-3.80; 3.20-3.18; 2.92; 2.53 A), in the soil of Navbahor (d-5.03; 3.50; 3.20; 2.34-2.35A). The number of minerals in the studied samples was determined by the intensity of the spectra on the reflex radiograph. The results obtained are presented in Table 14. All studied samples consist of montmorillonite-kaolinite-hydroslide soils. The samples studied show that the Karnabota soil retained more soil minerals in the enriched state (4 samples). The amount of montmorillonite in Kattakurgan and Navbahor soil samples differs 2 times from natural and enriched ones. Coallinite and hydroslide are 1.5 times different. The Kavrts reflex is clearly visible on the radiograph.

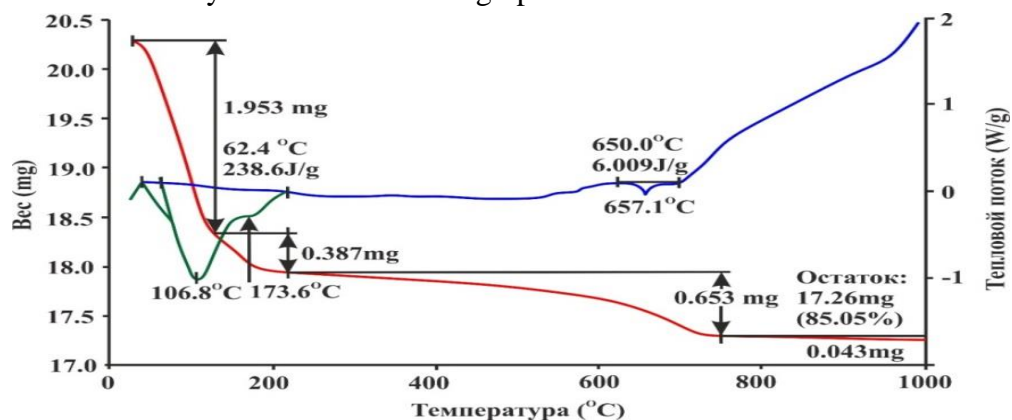


Figure 2 DSK-TG curvature of Karnabota natural soil

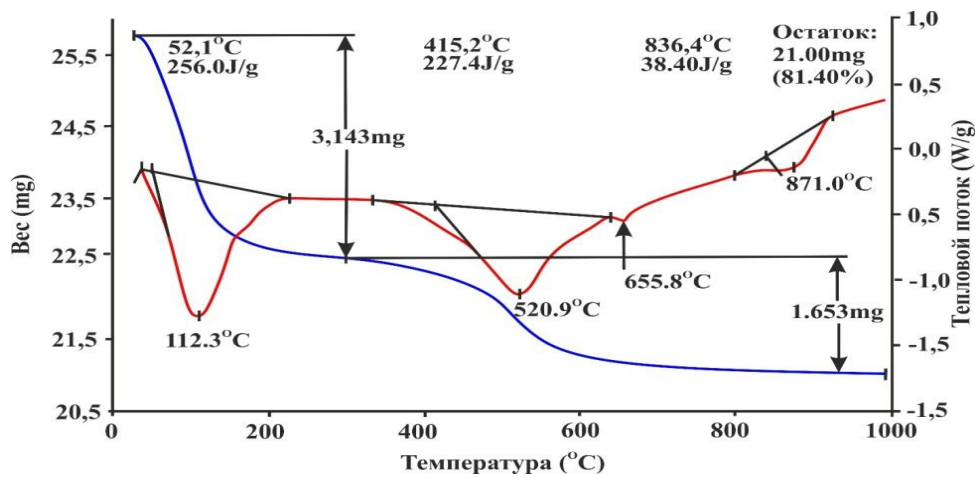


Figure 3. DSK-TG curvature of Kattakurgan natural soil

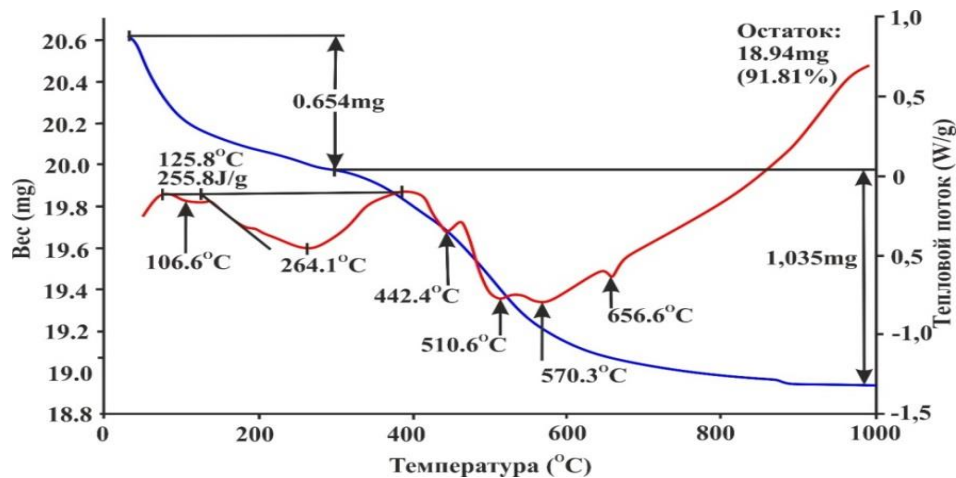


Figure 4. DSK-TG curvature of Navbahor natural soil

From the intensity of the reflexes on the radiograph, it became clear that the amount of quartz in samples 3 and 6 increased several times. The first effect on the DSK-TG curve (Figure 1) is natural soil from the Karnab main deposit. The mass was reduced by 11% due to hygroscopic evaporation of water at 100-170 OS, the remaining two curves were obtained from DSK-TG Kattakurgan (Fig. 2) and Navbahor (Fig. 3), where the temperature was 106.6-112.3 °C, weight loss was 3% and 15%.

Subsequent effects are associated with a decrease in water concentration. Due to water evaporation, the bonds in the crystal lattice are weakened. This is a characteristic feature of montmorillonite soil. As can be seen from Figures 2-3, the endothermic reaction is specific to kaolinite soils, which have been studied at 510 and 520 °C. As the concentration of hydrogen (water) decreases, the amorphous properties of the mineral increase and the order in the kaolinite structure are maintained. In natural soils, a decrease in the amount of mm on the surface (110 °C) was observed as m^2/g : 119 > 94 > 65.

TABLE 1. INTENSITY OF X-RAY REFLEXES IN SOIL ORE.

Soils	Absolute intensity of reflex, mm					
	Soil minerals			Mixed minerals		
	montmorillonite d-14,73-14,56Å	Kaollinite d-7,20-7,15Å	Hydroslud a d-2,98Å	Quartz d-3,34Å	Orthoclase d-3,20-3,18Å	Muscovite d-2,35-2,34Å
Garnab parent soil						
Natural 1 sample	187	86	44	208	24	-
Enriched 4-sample	191	90	37	93	22	-
Kattakurgan soil						
Natural 2-sample	65	49	35	229	62	-
Enriched 5-sample	158	60	40	217	21	-
Navbahor soil						
Natural 3-sample	67	35	25	318	52	27
Enriched 6-sample	152	62	33	310	41	26

Due to the high content of montmorillonite in the Karnabota soil (sample 4) from the studied natural soils, it was recommended to prepare sorbents and catalysts in them. From the data given in Tables 2-3, it can be seen that the surface appearance of soils is related to its extraction conditions (ultrasonic processing to it, the ratio of solid and liquid phases (T: J) in cattle to ON/metal ratio). Based on the results of these experiments, the optimal conditions for obtaining the sorbent were studied.

TABLE 2 UNDER THE INFLUENCE OF ULTRASONIC PROCESSING ON THE SPECIFIC SURFACE SIZE AL-SOILS AND FE-SOILS-K

For example	UT effect	$S_{\text{co.l.M}^2.\Gamma^{-1}(400^\circ\text{C})}$
Al-soil-1	With UT	242
Al-soil-2	UT you, through Na-MM	203
Fe-soil-k-1	With UT	129
Fe-soil-k-2	UT you, through Na-MM	115

TABLE 3. INFLUENCED BY THE SPECIFIC SURFACE AREA OF THE SYNTHESIS PROCESS AL-SOIL-1 AND FE-SOIL-K

Example	K:C	OH/Me	$S_{\text{co.l.M}^2.\Gamma^{-1}(400^\circ\text{C})}$
Al-soil-1	I	1:10	153
	II	1:50	242
	III	1:100	184
	IV	1:50	205
	V	1:50	220
Fe-soil-k	I	1:10	129

	II	1:50	1,5	108
	III	1:100	1,5	96

It can be seen from the data in Table 2-3 that the optimal modification of quality poly-hydro complex aluminium can be obtained when the concentration ratio of hydroxyl ions and metal ions is 2: 0 in order to obtain the maximum good surface material. If the amount of metal is 1.5, the T: J (solid: liquid) ratio is 1:50 in alpha-modified materials and 1:10 in iron-modified parts. When the surface is treated with ultrasound, the separation of sorbents and catalysts increases by 11-16%. With this in mind, the following scheme is used to obtain a modified soil. The natural soil is poured into a blender, water is poured over it, and left to swell for 24 hours at room temperature. The soil suspension is then treated with ultrasound at a frequency of 22 kHz for 3 minutes. Samples from the modified soil are placed in a mixer and washed until a chloride-ion reverse reaction. The materials dried at room temperature are then ground and heated to 400 °C or 500 °C. The main properties of natural soils from the Karnab main deposit were studied. The properties of Al-, Fe-, Fe-Al-modifications were found to be quantitatively related to the synthesis processes (Table 4).

TABLE 4. PROPERTIES OF TESTED SAMPLES

Example		$S_{уд}$ $M^2 \cdot \Gamma^{-1}$	$\sum V_{nop}$ $CM^3 \cdot \Gamma^{-1}$	$D_{nop}, \text{Å}$	$\sum V_{\mu}$ $CM^3 \cdot \Gamma^{-1}$	$d_{00}, \text{Å}$
Natural soil	110 °C	119	0,273	91	0,004	14,7
	400 °C	113	0,268	97	-	11,4
	500 °C	109	0,249	93	-	11,0
Al-soil-1	110 °C	274	0,248	97	0,076	19,1
	400 °C	242	0,246	99	0,065	17,9
	500 °C	192	0,221	96	0,046	17,2
Al-soil-2	400 °C	203	0,316	65	0,031	18,0
	500 °C	179	0,308	68	0,023	17,5
Fe- soil-o	100 °C	138	0,325	94	0,005	13,9
	500 °C	117	0,323	103	0,004	9,6
Fe- soil-k	100 °C	127	0,246	77	-	14,2
	500 °C	129	0,274	85	-	13,4
Fe-Al- soil-o	100 °C	146	0,280	77	-	13,0
	500 °C	118	0,258	89	0,004	9,6
Fe-Al- soil-k	110 °C	147	0,233	63	0,003	14,7
	400 °C	136	0,280	69	0,002	14,5
	500 °C	132	0,241	72	-	13,8

$S_{сол}$ - Comparable surface area

$V_{руд}$ – The total size of the ore

$D_{руд}$ – The average diameter of the ore

D_{001} - The distance between planes

S_M – Comparative surface of small particles

V_M – The size of small particles.

$S_{кел.}$ - Common Surface Surface, $V_{руд}$ –the total size of the ore, $D_{руда}$ – the average diameter of the ore, d_{001} - the distance between planes, $S_{\mu-мик}$ RoRo surface finish, V_{μ} - micro ore volume.

The structure of natural soils and the adsorption of modification samples based on them were studied at low temperatures (nitrogen 77K). The presence of hysteresis in the isotherm of natural soils (Fig. 5), i.e., the presence of a capillary-condensation ring, is a process specific to sorbents.

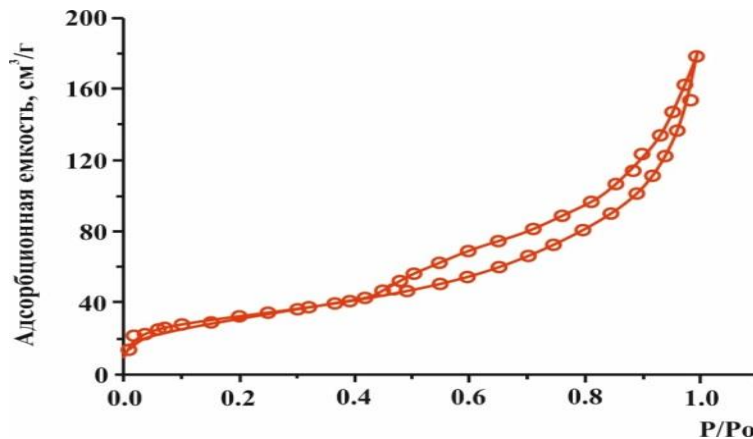


Figure 5. Nitrogen adsorption isotherm in natural soil dried at 110 °C

The shape of the hysteresis ring belongs to type V and is characteristic of the de Boer classification, which indicates the presence of fissured and flat parallel ores in the soil. The formation of cracks also indicates the presence of a desorption network. Isothermal R/R_0 is close to 1, indicating a sharp rise in the sorption curve. One process also indicates the presence of large ores in the soil, i.e. montmorillonite.

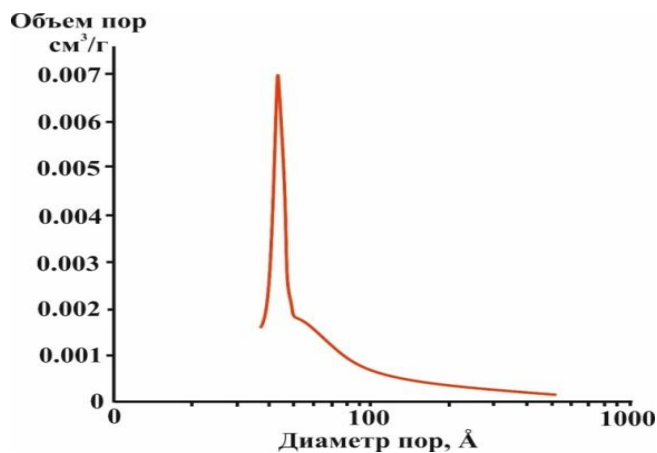


Figure 6. Distribution curve depending on the dimensions of natural soil samples shown at 110 °C

IR spectroscopy also provides information about the structural changes that occur below (Figure 7). Absorption full bands (p.p.) in natural soil IR spectra, this MM. It is a characteristic feature of the structure. 1090 and 1044 cm^{-1} p.p. corresponds to the valence oscillations characteristic of tetrahedra of silicon-oxygen. 580, 425, and 340 cm^{-1} p.p. belong to the deformation oscillations in the silicon-oxygen tetrahedron and the aluminium oxygen octahedron.

Comparing the absorption spectra of natural soil and Na-soil, it was observed that for exchangeable cations and sodium cations, 1090 and 1044 cm^{-1} yu. p. the tetrahedral layer of silicon-oxygen corresponding to the valence oscillation changes in intensity (Fig. 7, Spectrum 2)

Deformation oscillations in the 580, 425, and 340 cm^{-1} silicon-oxygen tetrahedron and aluminium oxygen octahedron bands are completely eliminated and sharply reduced. Such changes in the IR spectrum are associated with structural changes in the tetrahedral and octahedral montmorillonite layer.

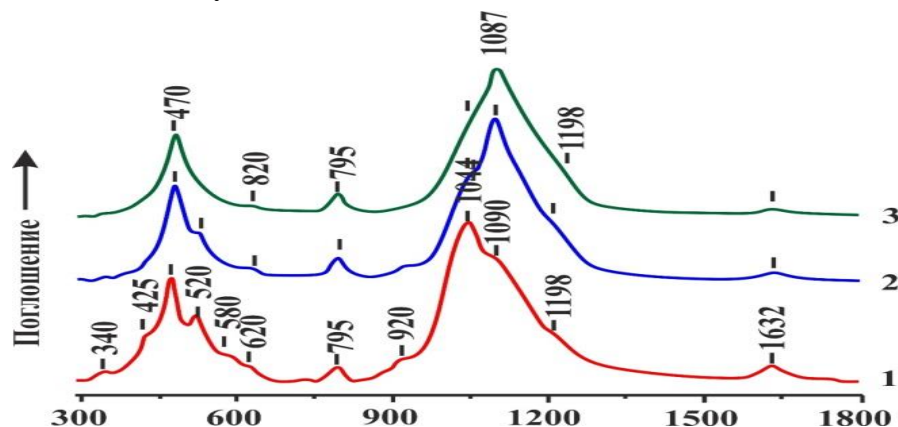


Figure 7. IR spectra of 1-natural soil, 2-Na-soil, 3-Al-soil-1 soils

An aluminium polyhydroxycomplex is incorporated into the soil, partial disruption of its structure (Fig. 6, Spectrum 3) can be seen as a maximum shift of the spectra from 1044 cm^{-1} to 1097 cm^{-1} . The intensity changes dramatically. It is known that the modification MM disrupts the periodicity of irregular shifts relative to each other in three-layer packages and the breakage of joints in three-layer packages. Figure 8 shows a diagram of a Fe-soil-k sample obtained by adding iron PGK to natural soil. According to RFA, the modification changes its layer structure when the soil is heated to 500 °C. Fe-soil-k passes into a layered structure, which in this literature is called “house of cards”. In the diffractogram, it leads to the disappearance of reflexes corresponding to d001, and low-intensity diffraction bands appear, indicating the formation of irregular silicate layers.

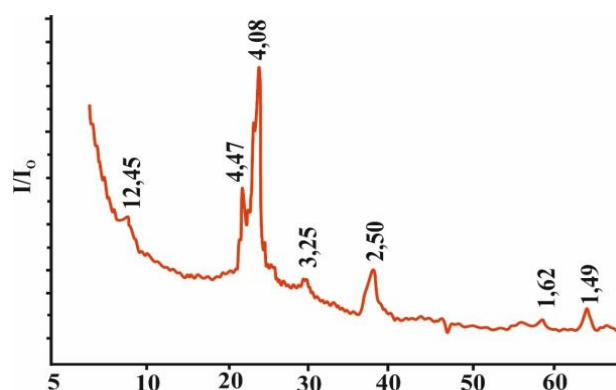


Figure 8. The Fe-soil-k-500 diffraction diagram shows the distances between the planes in Å.

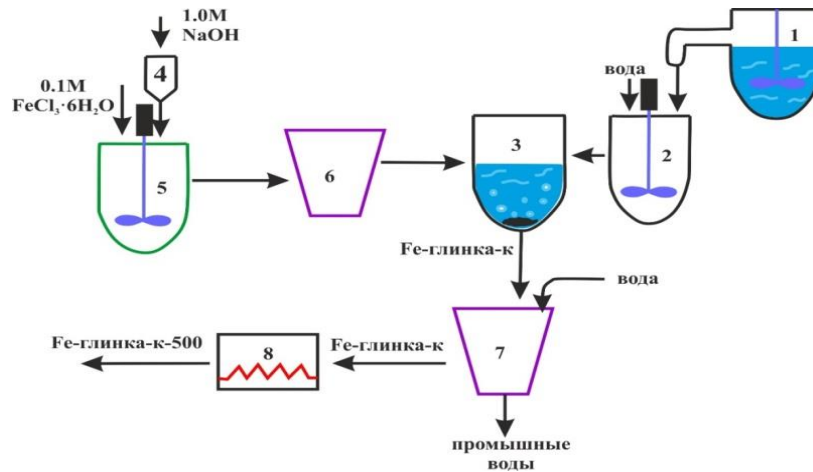
The results obtained show that the modified specific reference surface, average diameter and ore volume depend on the sampling, polyhydroxycation composition and injection method. Increase in specific surface area in modified samples relative to natural soil. In samples of Al-soil-1, Fe-soil-0, the average diameters increase less, and in samples of Al-soil-2, Fe-soil-k, Fe-Al-soil-o, Fe-Al-soil-k, it decreases, natural the total volume varies less than the soil. Recently, much attention has been paid to the protection and treatment of industrial wastewater from various organic pollutants. Sorption and catalyst methods are widely used for these purposes. Water purification with sorbents is very important. For this, it is important to get cheap sorbents. Obtaining cheap sorbents from naturally dispersed materials, including montmorillonite soils, increases cost-effectiveness. Montmorillonite drastically reduces the dye content of soil contaminated water, reduces the cost of water treatment, as well as does not re-pollute the water when using it. Natural soil is cation exchange, so the technology of sorbent extraction from it is important. Anion-type dissociators clean well of harmful organic compounds in wastewater. In addition to the sorbent method, the catalyst method is used to purify polluted water from dyes, using an environmentally friendly oxidizer such as ozone, oxygen and hydrogen peroxide. Fe^{2+} and Fe^{3+} ions from the Fenton and Raff systems are used as catalysts. But other heavy metal ions in water use homogeneous catalysts and heterogeneous oxidizing catalysts to clear the pH in a certain range. This field was used to clean the modified soil from dyes and surfactants (PAV) (SAM). Also in the reaction of our samples, an aqueous solution of azocrystalline KXTS and thiocyanate was used in the purification of hydrogen peroxide.

CHECKING ADSORPTION FEATURE: The magnitude of the adsorption capacity is related to the fact that the cation exchange has a larger amount of cation exchange than the natural soil anion exchange. The structure of natural soils allows the adsorption of cationic dyes half-layer, affecting not only the outer surface of the expansion paints sorbents but also the area between the layers. The adsorption capacity of cationic dye is much lower than that of anionic dye. The adsorption of anions occurs with positive charges at the MM boundary, which does not form a small area of the soil surface. Investigations show that the adsorption capacity of natural soil is 400 °C and that of soil heated to 500 °C is lower than that of soil dried at 25 °C. In soils heated at 500 °C and 400 °C, the adsorption capacity does not differ much. If there is a strong tension between the hydroxyl group and the surface, for example during the adsorption process on polar adsorbents, the alkyl chain is compressed like silicate oxides. When the concentration of ASAM in the unit of volume approaches the concentration of KKM, the tendency to aggregate in the chain of adsorption molecules begins. This leads to a vertical orientation of the molecules resulting in a sharp increase in adsorption. The second sharp rise in the isotherm corresponds to the coating of SAM molecules in a vertical direction to the surface integrity at low concentrations of KKM. The second rise at a high concentration of KKM indicates the formation of a SAM layer or the formation of a micellar aggregate on the sorbent surface. At low values of Na - dodecyl sulfate, the adsorption capacity changes very little. Concentrations of Fe and Al are higher than normal soil at normal values. The adsorbent capacity is mainly characterized by the total specific surface area of the sorbents and the number of main groups.

FE - SOIL EXTRACTION TECHNOLOGY. Soil preparation block 1 Natural soil from the Karnabota deposit contains a fraction of $<0.1 \mu\text{m}$ in size.

The pre-washed natural soil is poured into a mixer 2 (Fig. 8), which is filled with water in a ratio of 1:10 = T: J (Q: S) and left to swell at room temperature for 24 hours. The ground suspension is then placed in a 3-mixer and treated with ultrasound at a frequency of 22 kHz for 3 minutes.

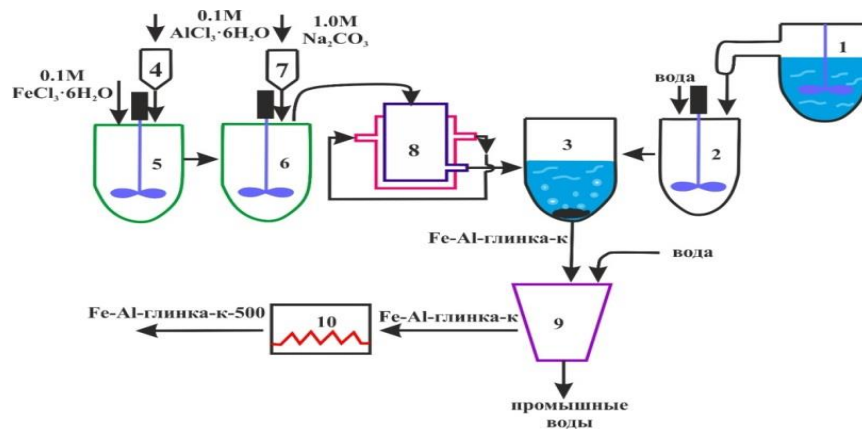
An iron (III) -based chloride mixture is prepared, placed in the 5th mixer and 1 drop of 1,0 M $\text{FeCl}_3 \cdot 6\text{H}_2\text{O}$ NaOH is added to the required concentration from the 4th block. The resulting ash is put on ageing at room temperature for 24 hours. In the hydrolyzed salt of iron, the pH should be around 1.55-1.95. Then the ash is added while stirring in a mixer 2 filled with soil suspension. Each 1 kg of soil is filled with 10 litres of ash.



1 soil preparation block, 2 mixers, 3 mixers, 4 tanks, 5 mixers, 6 tanks, 7 chloride ion washing tanks, 8 ovens

Figure 9. Technological scheme of Fe-soil extraction

FE - AL - SOIL EXTRACTION TECHNOLOGY: The modifying mixture is prepared in a mixer 5, which is removed from the 4th tank by dripping 0,1 M $\text{FeCl}_3 \cdot 6\text{H}_2\text{O}$ until it reaches $\text{AlCl}_3 \cdot 6\text{H}_2\text{O}$. The mixture is then poured into a mixer 6 and 0,1M Na_2CO_3 is mixed from tank 7. The resulting ash is put at room temperature, to wear for 24 hours. The value of pH should be around 4.00-4.05. The resulting mixture is then poured into an 8-thermostat and allowed to age for 4 hours at 120 °C and 36 hours at 95 °C. Then the prepared ash is added to the 2nd mixer with soil suspension in it, stirring constantly. To 1 kg of soil add 10 l of ash.



10 soil preparation block, 2 mixers, 3 mixers, 4 tanks, 5,6 mixers, 7 tanks, 8 thermostats, 9 chloride ion washing capacity, 10 ovens

Figure 10 Technological scheme of obtaining Fe-Al-soils

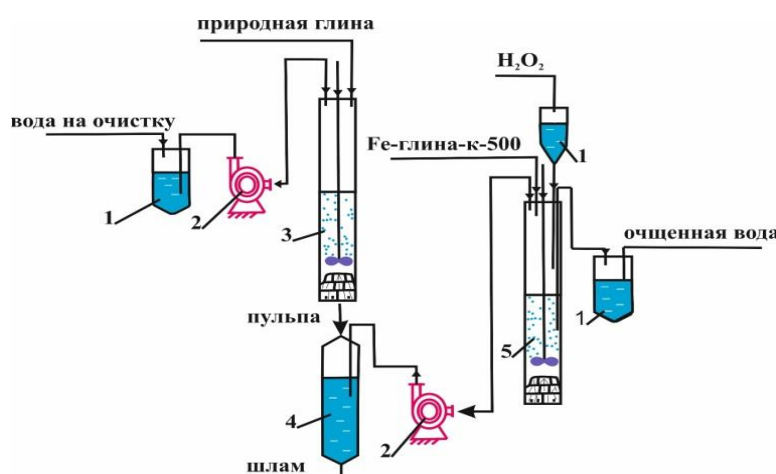
TWO-STAGE TREATMENT TECHNOLOGY FOR WASTEWATER TREATMENT

The two-stage adsorption-catalyst technological scheme of purification of polluted water from organic dyes and SAM is based on sorbents and catalysts obtained on the basis of natural soil and iron polyhydroxycomplex, mixed polyhydroxycomplex aluminium experiments. The high efficiency of this technology has been proven in many experiments, for example, the results of dyeing wool products have been well tested in the scientific laboratory of the East Siberian University of Technology. The training experience of processing this in mixed models in test paints and SAMs was in combo "EKOM".

The results show that the oxidation in organic dyes and SAM proves that the catalysts obtained in the future in this technological process have great potential.

Figure 45 shows the process sequence. Contaminated water from the storage device (1) passes 0.1-0.5 kg/m of paint through the pump (2) to the mixer (3), the mixer contains 5-10 kg of natural soil per cubic meter of dirty water.

The mixture is stirred until it reaches equilibrium. The ball (4) then falls into the precipitator and separates into layers (phases).



11-capacity, 2-pumps, 3-reagent mixer, 4-residue, 5-mix reactor

Figure 11 Two-stage technological scheme of adsorption-catalytic treatment of drinking water from organic dyes

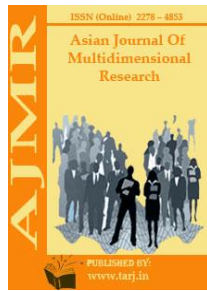
The soaked water (2) is pumped to the second stage of purification, where it is used to produce residual pigments containing natural soil. (5) 1.7kg/m^3 of hydrogen peroxide is added simultaneously in the reactor and Fe-soil-k-500 (5kg/m^3) is fed to the catalyst. Dye destruction (decontamination) lasts 2 hours, depending on the initial concentration of the dye. Water purification by this method is 87.5 - 98.6%.

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FAUNA AND PHENOLOGY OF MALARIA COMMITS (DIPTERA: CULICIDAE) AND THEIR EPIDEMIOLOGICAL SIGNIFICANCE IN THE SURKHANDARYA REGION

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ABSTRACT

The results of phenological observations of malaria mosquitoes (Diptera: Culicidae) in the south of the Surkhandarya region from 2015 to 2020 were analyzed. Key dates in the life of mosquitoes were established: the beginning of emergence from wintering, the appearance of the first preimaginal stages, the emergence of the first generation of adults, and diapause. The dates of the period of possible transmission of malaria in the south of the Surkhandarya region have been calculated retrospectively.

KEYWORDS: *Anopheles, Culicidae, Malaria Mosquitoes of the Maculipennis Group of Species, Phenology, Epidemiology, Malaria, Malaria Plasmodium.*

INTRODUCTION

In the Surkhandarya region, there are favorable landscape and climatic conditions for the development of blood-sucking mosquitoes of the genus *Anopheles A. superpictus* Grassi (Diptera: Culicidae). Until the middle of the XX century, a fairly large number of malaria patients were identified here. At the present time, despite the almost complete absence of local cases of human infection with this infection. We monitored the status of the population of mosquitoes that transmit malaria. For these purposes, in the city of Termez and in the Termez region, 194 stagnant or weak-flowing reservoirs are constantly and periodically registered: continental lakes and floodplain lakes, associated by their origin with the Amu Darya and Surkhandarya rivers. These reservoirs, suitable for breeding of malaria mosquitoes, are annually subjected to active recreational load and, nevertheless, are the places of development of larvae of malaria mosquitoes.

The first information on the ecology of the anopheles mosquito *An. superpictus* in the Surkhandarya region was obtained in 1936 by A.V. Ulicheva and in 1944 by P.P. Chinaev.

A significant contribution to the study of the biology of malaria mosquitoes was made by employees of the Isaev Research Institute of Parasitology in Samarkand.

In addition, *A. claviger* was noted in the northern regions of the Surkhandarya region. This species can also participate in the transmission of malaria pathogens, as it is well infected with all types of plasmodia.

The dominant species in the Surkhandarya region is *A. pulcherrimus*Theob. and *A. superpictus*Grassi, while the proportion of individuals

A. hyrcanus Pall. low - it is only 1.1-1.3%. Considering that both species are of similar importance in the spread of malaria in Uzbekistan, this publication provides phenological observations in general for the group of species "A. pulcherrimus".

With the strengthening of anti-epidemic measures in the post-war period in the foci of malaria, there was a clear tendency towards a gradual;

A decrease in the total number of cases of malaria;

The aim of this study is to study the phenology of malaria mosquitoes of the *A. pulcherrimus*", as well as the establishment of their potential epidemiological significance in the south of the Surkhandarya region.

Research objectives: to determine the timing of seasonal phenomena: the beginning and end of winter diapause, the appearance of the first preimaginal stages in water bodies, the first emergence of adults; determine the length of the period in which malaria transmission is likely to occur.

MATERIAL AND METHOD

Phenological observations and counts of the number of malaria mosquitoes were carried out in the water bodies of the Surkhandarya region from April to September in the period from 2018 to 2020.

Standard techniques were used (Lysenko et al., 2003). Phenological observations were carried out once every 5 days in permanent reservoirs. To count the larvae and pupae of mosquitoes in reservoirs, a net made of mill gas (rim 20 cm in diameter, bag depth 25 cm) was used. The number of larvae per 1 m² was counted after 5 net insertions in the reservoir. Another 12 water bodies registered, located within the city of Termez and its environs, were examined for the presence of malaria mosquito larvae at a frequency of at least 1 time in 5 years.

The counts of the number of adult mosquitoes during the day were carried out in one and

The same stable with cattle near the village of Pashkurt. The counts of wintering females were carried out in vegetable stores located in the village. Uchkyzyl. These works were carried out every ten days from 2018 to 2020. In addition, data for the period from 2010 to 2017 from the archives of the Sanitary and Epidemiological Center of the Surkhandarya Region were analyzed. With a low number of mosquitoes, the absolute number of mosquitoes sitting on the surfaces of the premises was taken into account, with a high number, the absolute number of mosquitoes on an area of 1.0 m² in 2-3 places of the room. The relative number of mosquitoes was expressed as the average number of individuals per 1 m².

Determination of the period of possible transmission of malaria to humans was carried out retrospectively on the basis of average daily air temperatures according to the method of M.D. Moshkovsky (1950). Using this method, subtract 14.5 ° C (lower threshold) from the daily average temperature and add the daily difference to a total of 105 ° C. The next day after

reaching 105 °C is considered the day of the beginning of the season for the transmission of malaria and possible human infection. Necessary for calculating the timing of the beginning and end of the periods of transmission of malaria and the last term of effective infection of malaria mosquitoes with plasmodia were obtained from the Termez branch of the Uzhydrometburo.

The calculation of the number of gonotrophic cycles was carried out according to the method Oganov-Raevsky (Methodical, 2000). The gonotrophic cycle was taken as a period of time in days, the sum of heat of which was 36.5 ° C.

The amount collected is needed to create one serving of eggs in a female mosquito. From the indicator of the average daily air temperature of the room for

Livestock (not lower than 16 ° C) is subtracted 9.9 ° C (the lower threshold for follicular development). The temperature difference adds up to 36.5 ° C. The next calendar day is skipped for digestion, laying eggs, searching for prey, and again the temperature difference is summed up to 36.5 ° C.

RESULTS AND DISCUSSION

For the beginning of the epidemiological season, it is necessary that the populations of anopheles mosquitoes overwinter successfully. Overwintering mosquitoes of the *A. pulcherrimus* were found in the city of Termez in the basements and entrances of wooden houses, and in the Termez region - in vegetable stores.

The temperature inside the mosquito shelters was noted from +1 to +5 ° C. According to literary data, it is known that in 1936-1963. Mosquito wintering in Termez was observed in cellars, basements, underground private houses, warehouses and vegetable stores. The temperature in the wintering premises varied from -3 to +18 ° C. In natural conditions, wintering mosquitoes were found in hollows and abandoned animal burrows.

According to our observations, mosquitoes left their wintering grounds in the Termez region from April 26 to May 15, when the average daily air temperatures ranged from +10.4 to +20.2 ° C. According to the observations of other authors, the emergence of mosquitoes was observed at approximately the same time from April 13 to May 31 (A.V. Ulicheva, 1936, 1944, P.P. Chinaev, 1944, E.S. Kogai, 1963, M.M. Zhahangirov, 2003)

The first females fed in 2018-2020 found in the Termez region from April 29 to May 18. Almost at the same time (from April 25 to May 17), E.S. Kogai noted the appearance of the first fed females in the Termez region (1961).

The appearance of the first instar larvae of mosquitoes in permanent water bodies

Termez region was observed from 11 to 27 May at average daily air temperatures from +9.1 to 17.6 ° C, the peak of their numbers was recorded from 11 June to 10 July. The maximum number of larvae of the genus *Anopheles* at the peak was 120 ind./m², the minimum - 28 ind./m².

Similar indicators of the density of larvae for the study area were

E.S. Kogai (1961) were found - 160 and 21 ind./m², respectively. However, in the permanent water bodies of the Surkhandarya region, higher

The maximum density of larvae of the genus *Anopheles* is up to 200 ind./m² (M.M. Zhakhongirov et al., 2016).

According to E.S. Kogai (1960), 4th instar larvae appeared in the Termez region from June 6 to 27, the emergence of the 1st generation of adults was recorded from June 7 to 30. According to our data, pupae appeared from May 31 to June 13, the emergence of the first generation of adults took place from June 6 to 19. The peak of the number of adults during the day was recorded by us from June 21 to July 10, while the majority of individuals were mosquitoes of the 1st generation and the first emerged mosquitoes of the 2nd generation. In different years, the indicators of the maximum density varied from 6 to 120 ind./m². In the Novosibirsk region the maximum density of gonotactile females during the day was higher and reached 250 ind./m² (M.M. Zhakhongirov et al., 2016).

It is generally accepted that the number of populations of adult mosquitoes depends on

The number of breeding sites in the summer, as well as the survival rate of larvae and

Adults during the season: When comparing the average numbers

Adults of the group of species "A. pulcherrimus" their stable

Dynamics (2010-2012), decline (2013-2015) and growth (2016,

2018-2020). Interannual fluctuations in the average seasonal abundance of adults were probably due to changes in various abiotic (temperature) and biotic (predators, parasites, hosts) factors. Thus, the observed decrease in the number of adults during the day in 2010-2016 may have been caused by a sharp decrease in the number of livestock in the suburban area, and in 2018 due to drought, which led to a decrease in the number of breeding sites in the spring and summer period. Nevertheless, the high number of adults in the daytime in other years created the prerequisites for the resumption of local foci of malaria in the Surkhandarya region in the event of the importation of this infection.

According to our data, the first diapausing female mosquitoes of the A. pulcherrimus" appeared from August 12 to September 1, and from August 29 to September 16, their mass flight into the wintering premises was noted.

In the course of observations, it was found that in the Termez region, only 2 generations of malaria mosquitoes develop: the 1st from May to July, the 2nd from June to August. However, in some years, at the end of August-September, the third generation of malaria mosquitoes may appear.

The timing of the malaria season, that is, the period in which the transmission of malaria may occur, in the south of the Surkhandarya region changed in different years and depended on the characteristics of the season and, consequently, on the phenology of the vector.

According to our observations, the end of the possible season for the transmission of malaria (according to the appearance of range females during the day) in the south of the Surkhandarya region fell on the period from August 12 to September 2. In general, the territory of the Surkhandarya region belongs to the zone of low risk of malaria transmission, since the number of days with temperatures above + 16 ° C is on average 65, and the duration of the possible malaria transmission season ranges from 0 to 69 days.

Based on the foregoing, it follows that on the territory of the Surkhandarya region there are all the prerequisites for the emergence of a local focus of malaria: anophelogenic reservoirs, mosquito-carriers, temperature conditions for the development of plasmodium. However, in addition to the natural factor, an important role is played by the introduction of infection by

patients and parasitic carriers of three-day malaria during the season of activity of the vector. There was no epidemiological risk for local malaria cases.

CONCLUSION

Observation of anopheles mosquitoes must be carried out continuously.

Despite the elimination of outbreaks of local malaria, cases of imported malaria are periodically observed in the Surkhandarya region.

According to phenological observations, the end of the winter diapause malaria mosquitoes begins in the 3rd decade of April and the 2nd decade of May. 1st instar larvae appear in permanent water bodies in the 2nd-3rd decades of May. The emergence of the 1st generation of adults occurs in the 1st-2nd decades of June. Average number of adults in the daytime is characterized by interannual fluctuations from 2.0 to 25.0 ind. per 1 m². The peak of the number of adults in the diurnal period was recorded in the 3rd decade of June and the 2nd decade of July. Mass withdrawal to diapause is observed in the 3rd decade of August and the 2nd decade of September.

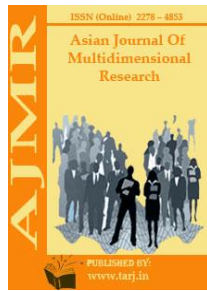
Comparison of our own results with the data of similar observations carried out by other authors showed that the onset of seasonal phenomena in the life of mosquitoes, such as the beginning and end of diapause, the appearance of the first fed and the first diapausing females occurs at approximately the same time. Their specific dates depended mainly on the interannual climatic conditions of the environment. However, the timing of the appearance of preimaginal phases and adults, their numbers varied in a number of years and depended on various seasonal and biotopic factors.

The date of the beginning of the season of possible transmission of malaria in the south of the Surkhandarya region fell on the third decade of June and the second decade of July, the end date of the season was the second decade of August and the first decade of September. The longest season of possible transmission of malaria in some years was 69 days.

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ECOLOGICAL AND FAUNAL ANALYSIS OF PLANT NEMATODE FAUNA OF SOUTH-SURKHAN RESERVOIR

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ABSTRACT

The article analyzes the fauna of plants and nematodes found in the South-Surkhan reservoir. The study revealed that the nematodes belonged to 9 genera, 25 families, 34 genera and 49 species. The identified nematodes formed 5 ecological groups, among which the representatives of the parasitobiont group were found to be the most numerous in terms of species and individuals.

KEYWORDS: *Phytonematodes, Fauna, Pararizobionts, Eusaprobionts, Devisaprobionts, Disease-Causing Phytohelminths, Disease-Causing Phytohelminths, Ecological Groups, Predominance, Faunal Complexes.*

INTRODUCTION

Nematodes are resistant to environmental conditions and have a passive dispersal property. Unlike other groups (35%, 47%, and 50%), nematode species are rarely distinguished by their random distribution (5% of species). Given the diversity of nematodes, their distribution has been proposed by zero models to study species richness through environmental gradients in other ecosystems and biogeographic regions [6].

Among the free-living and phytoparasitic nematodes-invertebrates in reservoirs, they play a leading role in terms of population density and play an important role in the balance of organic matter in water bodies.

The nematode fauna of the water basins of Uzbekistan has not been studied by anyone so far, and we are studying it for the first time.

MATERIALS AND METHODS

For the study, in 2010-2020, the Red Reservoir will be occupied by coastal algae (*Charafragilis* Des.1810), thorns (*Polygonumhydropiper* L.1753) and coastal reeds (*Phragmitesaustrális*Cav) and 350 specimens were obtained from plants of the genus (*Typhalatifolia* L.1753) [3,4].

Plant tissue and soil nematodes were isolated using Berman's funnel method and fixed in 4% formalin solution. In order to determine their morpho-anatomical structure and species composition, permanent drugs were prepared using the Sainhorst method [7].

RESEARCH RESULTS

The study identified 49 nematode species belonging to 3 subclasses, 9 genera, 25 families, and 34 genera (Table 1).

(TABLE 1) DISTRIBUTION OF IDENTIFIED NEMATODES BY NUMBER OF INDIVIDUALS

№	Types	Number of individuals								
		Xara	Toron		Reed		Qo'g'a		Total:	%
			Root	Stem	Soil	Root	Soil	Root		
1	2	3	4	5	6	7	8	9	10	11
1	<i>Tobrilusgrasilis</i>	12	27		5	4	-	-	48	2,4
2	<i>T. pellucidus</i>	7	22	6	10	6	-	-	51	2,5
3	<i>T.medius</i>	11	-		-	-	-	-	11	0,5
4	<i>Dorylaimusstagnalis</i>	-	-		-	-	21	-	21	1,0
5	<i>Laimydorus. pseudostagnalis</i>	5	38	13	9	5	-	-	70	3,5
6	<i>L.agilis</i>	10	32	8	-	-	-	-	50	2,5
7	<i>Mesodorylaimusbastiani</i>	22	12		-	-	-	-	34	1,7
8	<i>Eudorylaimuscentrocercus</i>	-	-		12	-	-	-	12	0,6
9	<i>Aporcelaimellusobtusa</i>	13	26	12	14	-	11	-	76	3,8
10	<i>Nygolaimusbrachyuris</i>	-	16		-	-	-	-	16	0,8
11	<i>Paradorylamusfiliformis</i>	37	15	4	11	12	-	-	79	4,0
12	<i>Thorniaateatopyga</i>	-	18		-	-	-	-	18	0,9
13	<i>Mononchustruncatus</i>	-	-		51	11	-	-	62	3,1
14	<i>Punctodorasalinarium</i>	-	17		-	-	-	-	17	0,9
15	<i>Achromadoraterricola</i>	3	15		-	-	-	-	18	0,9
16	<i>Monhysteraafricana</i>	10	-		7	8	-	-	25	1,2
17	<i>Chronogastertypicus</i>	-	-		11	9	51	-	71	3,5
18	<i>Rabdolaimusterrestris</i>	20	20	8	4	-	46	6	104	6,2

19	<i>Plectuscirratus</i>	55	82	14	12	9	41	5	218	12,0
20	<i>P.parainquirendus</i>	-	29	3	-	-	-	-	32	1,6
21	<i>Proteroplectustenuis</i>	6	-		9	11	-	-	26	1,3
22	<i>Rhabditisbrevispina</i>	-	-		-	-	13	-	13	0,6
23	<i>R. longicaudata</i>	-	-		-	-	25	-	25	1,2
24	<i>Mesorhabditisszunyoghya</i>	7	9		12	-	52	7	87	4,4
25	<i>Panagrolaimusrigidus</i>	46	5		-	-	-	-	51	2,5
26	<i>P.subelongatus</i>	-	-		14	-	-	-	14	0,7
27	<i>Diplogasterrivalis</i>	50	5		-	-	-	-	55	2,7
28	<i>Mononchoidesstriatus</i>	-	12	4	-	-	-	-	16	0,8
29	<i>Cephalobusersegni</i>	-	-		6	7	-	-	13	0,6
30	<i>Eucephalobusmucronatus</i>	5	-		16	-	2	-	23	1,1
31	<i>E. oxyuroides</i>	-	-		23	-	-	-	23	1,1
32	<i>E. striatus</i>		13		-	-	-	-	13	0,6
33	<i>Heterocephalobuselongatus</i>	-	-		16	6	-	-	22	1,1
34	<i>H. filiformis</i>	-	7		8	9	2	-	26	1,3
35	<i>H. laevis</i>		7		-	-	16	-	23	1,1
36	<i>H. longicaudatus</i>	-	-		15	-	-	-	15	0,7
37	<i>Acrobelloidesbuetschlii</i>	17	7		46	8	9	-	87	4,4
38	<i>A. emarginatus</i>	-	-		-	-	31	-	31	1,5
39	<i>Aphelenchusmaximus</i>	-	-		97	-	-	-	97	5,0
40	<i>Paraphelenchusbatavicus</i>	-	-		13	-		-	13	0,6
41	<i>P. myceliophthorus</i>	-	-		14	-		-	14	0,7
42	<i>Aphelenchoides. Scalacaudatus</i>	-	7		14	-	-	-	21	1,0
43	<i>Tylenchusdavaini</i>	-	-		-	-	55	-	55	2,7
44	<i>Filenchusfiliformis</i>	-	-		-	-	30	-	30	1,5
45	<i>Helicotylenchuserythrinae</i>	-	17	5	-	-	3	-	25	1,2
46	<i>H. multicinctus</i>		12		-	-	-	-	12	0,6
47	<i>Macroposhoniacurvata</i>				16	6	21	10	53	2,6
48	<i>Paratylenchusmasrodorus</i>				14	6	16	8	44	2,2
49	<i>Hoplolaimustylenchiformis</i>	-	-				13	-	13	0,6

Totaltypes:	18	25	9	27	15	19	5	49	
Totalindividuals:	336	470	77	479	117	458	36	1973	100

According to the results of faunistic research in the South-Surkhan reservoir, 44 species (1973 individuals) of nematode species have been identified, of which 18 species (336) are in the plant frag (Ch. Fragilis) and 25 species (547) are toron. (P. hydropiper) in the root and stem part of the plant, 27 species (596) in the root and root soil of the reed (Ph. Australis) plant and 19 species (494) in the root (T. latifolia) The plant was found to occur in the root and pre-root soil.

The Krogerus [5] classification was used to determine the degree of predominance of phytonematodes identified during the study by percentage. We divided them into four groups: dominant phytonematoads - 3 species (R. terrestris, P.cirratu, A. maximus), subdominants - 16 species (T. grasilis, T. pellucidus, L. pseudostagnalis, L. agilis, A . obtusicaudatus, P. filiformis, M. truncatus, Ch. typicus, M. szunyoghyi, P. rigidus, D. rivalis, A. buetschlii, T. davainei, M. curvata, P. masrodorus), recedent- species (D.. stagnalis, M. bastiani, M. africana, P. parainquirendus, P. tenuis, R. longicaudata, E. mucronatus, E. oxyuroides, H. elongatus, H. filiformis H. laevis, A. emarginatus, A. scalacaudatus, F . filiformis, H. erythrinae), subrecedents - (T. medius, E. .Centrocercus, N. brachyuris, T. steatopygaP.salinarimA.terricola, R. brevispina, P.subelongatus, C.persegnis, M. striatus, E .Striatus, H. longicaudatus, P. batavicus, P. myceliophthorus, H. multicinctus)

The identified phytonematoids belonged to 9 genera, among which the representatives of the Rhabditida family took the leading place in terms of the number of species (17 species), accounting for 34.9% of the total identified species. The next places were taken by Dorylaimida (9; 18.5%), Tylenchida (7; 14.2%), Araeolaimida (5; 10.2%) and Aphelenchida (4; 14.8%). In Enopli (3; 6.1%), Chromador (2; 4.0%), Mononchida (1; 2.0), and Monhyster (1; 2.0%), the representatives of the series were less numerous (Table 2).

(TABLE 2) DISTRIBUTION OF THE NUMBER OF SPECIES AND INDIVIDUALS OF NEMATODES FOUND BY CATEGORY

Categories	Number of species	%	Number of individuals	%
Enoplida	3	6,1	110	5,5
Dorylaimida	9	18,5	376	19,0
Mononchida	1	2,0	62	3,1
Chromadorida	2	4,0	35	1,7
Monhysterida	1	2,0	25	1,2
Araeolaimida	5	10,2	451	22,8
Rhabditida	17	34,9	537	27,7
Aphelenchida	4	8,1	145	7,3
Tylenchida	7	14,2	232	11,7
Total:	49	100%	1973	100%

The genus Enoplida has 1 subtype: Tripyloidina; 1 family: Tobrilidae; 1 younger family: Tobrilinae; 1 generation: Tobrilus; It includes 3 species (6.1% of all identified species). It consists of a total of 110 individuals (5.5% of the number of phytonematoids detected).

Dorylaimida series 1 sub-series: Dorylaimina; 1 large family: Dorylaimoidea; 6 families: Dorylaimidae, Quadsianematidae, Aporcelaimidae, Nygolaimidae, Paradorylaimidae, Thornidae;

8 younger families: Dorylaiminae, Laimydorinae, Mesodorylaiminae, Quadsianematinae, Aporcelaiminae, Nygolaiminae, Paradorylaiminae, Thorninae; 8 generations: Dorylaimus, Laimydorus, Mesodorylaimus, Eudorylaimus, Aporcelaimellus, Nygolaimus, Paradorylaimus, Thornia; Includes 9 species (18.5%), a total of 376 (19.0%) phytonematodes.

Mononchida series 1 sub-series: Mononchina; 1 family: Mononchidae; 1 younger family: Mononchinae; 1 generation: Mononchus; Includes 1 species (2.0% of identified species). It consists of a total of 62 individuals (3.1% of the total number of detected phytonematodes).

Chromadorida series 2 sub-series: Chromadorina, Cyatholaimina; 1 large family: Cyatholamoidea; 2 families: Chromadoridae, Cyatholaimidae; 2 younger families: Chromadorinae, Cyatholaiminae; 2 generations: Punctodora, Acromadora; There are 2 species (4.0% of the total identified species) and a total of 35 (1.7% of the identified phytonematodes) phytonematodes.

Monhysteridaturkumi 1 ta kenjaturkum: Monhysterina; 1ta oila: Monhysteridae; 1 ta kenjaoila: Monhysterinae; 1 ta avlod: Monhysteravabittaturdan (2, 0%) iborat. Jami 25 ta (1,2%) fitonematodanio'zichigaoladi.

Araeolaimidaturkumi 1 ta kenjaturkum: Araeolaimina: 3 ta oila: Rabdolaimidae, Chronogasteridae, Plectidae; 3 ta kenjaoila: Rabdolaiminae, Chronogasterinae, Plectinae; 4 ta avlod: Rabdolaimus, Chronogaster, Proteroplectus, Plectusva 5 turdan (barchaaniqlanganturlarning 10,2 %) iborat. Jami 451 ta individni (jamianiqlanganfitonematodalarning 22,8%) o'zichigaoladi.

Rhabditida series has 2 subfamilies: Rhabditina, Cephalobina; 2 large families: Panagrolaimoidea, Cephaloboidea; 3 families: Rhabditidae, Panagrolaimidae, Sephalobidae; 5 younger families: Rhabditinae, Mesorhabditinae, Panagrolaiminae, Cephalobinae, Acrobelinae; 9 generations: Rhabditis, Mesorhabditis, Panagrolaimus, Diplodaster, Mononchoides, Cephalobus, Eucephalobus, Heterocephalobus, Acrobeloides; It consists of 17 species (34.9%) and contains a total of 537 (27.7%) phytonematodes.

Aphelenchida series 1 subcategory: Aphelenchina; 1 large family: Aphelenchoidea; 3 families: Aphelenchididae, Paraphelenchidae, Aphelenchoididae; 1 younger family: Aphelenchoidinae; 3 generations: Aphelenchus, Paraphelenchus, Aphelenchoides; There are 4 species (8.1%) and a total of 145 (7.3%) phytonematoids.

Tylenchida series 2 sub-series: Tylenchina, Criconematina; 3 large families: Tylenchoidea, Hoplolaimoidea, Criconematoidea; 5 families: Tylenchidae, Tylodoridae, Hoplolaimidae, Criconematidae, Paratylenchidae; 3 younger families: Tylenchinae, Hoplolaiminae, Paratylenchinae; 2 generations: Masroposhonia, Paratylenchus; It consists of 7 species (14.2%), a total of 232 (11.7%) phytonematodes.

Phytonematodae found in plants found in the South-Surkhan Reservoir A.A. According to Paramonov's ecological classification [1, 2], it belongs to 5 ecological groups, parasitobionts - 22 species (44.9% of the total identified species), eusaprobionts - 4 (8.1%), devisaprobionts - 12 (24.4%), non-disease-causing phytohelminths - 6 (12.4%) and disease-causing phytohelminths - 5 species (10.2%) (Table 3)

(TABLE 3) DISTRIBUTION OF IDENTIFIED PHYTONEMATODS BY ECOLOGICAL GROUPS

Ecological groups	Types	%	Number of individuals	%
Pararizobionts	22	44,9	1075	54,6
Eusaprobionts	4	8,1	180	9,1
Devisaprobionts	12	24,4	341	17,3
A disease that does not cause disease	6	12,4	230	11,6
A disease that causes disease	5	10,2	147	7,4
Total:	49	100	1973	100

The group of parasisobionts belongs to the following genera: Enopli, Dorylaimida, Chromadorida, Araeolaimida and Mononchida, consisting of 22 species (44.9% of the total identified species), a total of 1075 (54.6%) phytonematodes.

The group of Eusaprobionts belongs to the Rhabditida family and includes 4 species (8.1%) and 180 individuals (9.1%).

Devisaprobionts belong to the Rhabditida family, comprising 12 species (24.4%) and 341 individuals, accounting for 17.3% of the total identified species.

The disease-free phytohelminths belong to the Aphelenchidae family, which includes 6 species (12.4%) and 230 individuals (11.6%).

The pathogenic phytohelminths belong to the family Tylenchidae, which includes 5 species (10.2%) and 147 individuals (7.4%).

CONCLUSION

The identified phytonematodes belonged to 9 genera, among which the representatives of the Rhabditida family took the leading position in terms of species and number of individuals (17 species), accounting for 34.9% of the total identified species.

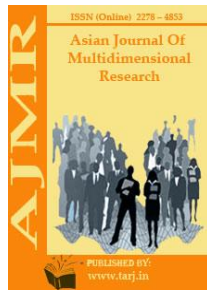
The nematodes found belonged to 5 ecological groups, and the group of parasisobionts was found to be the most numerous in terms of species and individuals. In addition, the dominant occurrence of the species *R. terrestris*, *P. cirratus*, *A. maximus*, was noted.

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FORMATION OF METHODOLOGICAL COMPETENCIES OF FUTURE MATHEMATICS TEACHERS IN THE FIELD OF QUALITY ASSESSMENT OF EDUCATION

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ABSTRACT

In the context of modernization of education, instability of educational standards and curricula, mathematics teachers are forced to independently compose tasks and systems of tasks. To correctly evaluate the ready-made systems of problems, the teacher must be competent in theory, methodology and have experience in drawing up problems. The demand in education for a modern mathematics teacher who is ready to carry out professional activities in the context of modernization of education, and the insufficient focus on this of the existing system of professional training in pedagogical universities.

KEYWORDS: Algebra, methodology, geometry, Theoretical, Propaedeutic, Experimental, Implementation.

INTRODUCTION

In pedagogical science, certain theoretical prerequisites have developed for a comprehensive analysis and successful solution of the problem of teaching future mathematics teachers to compose problems.

Despite the significance of the available work, there is no holistic methodology for teaching future mathematics teachers how to compose problems. All of the above indicates the existence of contradictions between:

The demand in education for a modern mathematics teacher who is ready to carry out professional activities in the context of modernization of education, and the insufficient focus on this of the existing system of professional training in pedagogical universities;

The potential of problem-making to improve the quality of professional training (mathematical and methodological components) and the actual lack of special methods of teaching future mathematics teachers to formulate problems;

The noted contradictions determined the research problem, which is associated with the need for a scientific substantiation of the methodology for teaching future mathematics teachers to compose problems. Taking into account the relevance problem, the research topic was chosen: "Methods of teaching future mathematics teachers to compose problems", the object, subject, goals and objectives of the research were determined.

The object of the research is the process of training future mathematics teachers at a pedagogical university.

The subject of the research is the methodology of teaching future mathematics teachers how to compose problems.

The purpose of the study is to develop a methodology for teaching future mathematics teachers to compose problems.

The hypothesis of the research is that teaching future mathematics teachers how to compose problems will be carried out more efficiently than in mass experience if:

The compilation of tasks is considered as a process of solving a search problem;

The methodology for teaching task compilation is based on a step-by-step model developed taking into account the essential characteristics of the task compilation process as a solution to a search problem;

The specificity of the target, content and procedural components of the teaching methodology for composing tasks determines the optimal form, logic and ways of presenting educational content.

Research objectives:

1. To clarify the essential characteristics of the process of composing mathematical problems;
2. To create a step-by-step model of teaching future mathematics teachers how to compose problems in conjunction with special skills for solving problems;
3. To develop target, meaningful and procedural components of the methodology for teaching future mathematics teachers how to compose problems;
- 4) To conduct an experimental implementation of the developed methodology for teaching future mathematics teachers how to compose problems. The theoretical and methodological basis of the study was made up of:

Research methods: study and analysis of literature on research issues; synthesis of empirical material; generalization of the pedagogical experience of practicing teachers and their own teaching experience, classification, comparison, analogy, observation, conversation, questioning, testing, modeling (at the theoretical and applied levels), ascertaining and forming experiments, measurement methods and statistical methods of processing experimental data obtained in the course of the study.

The reliability of the research results is provided by a comprehensive analysis of the problem, the compliance of the findings with the main provisions of didactics and methods of teaching mathematics, the logical validity of theoretical conclusions and the course of experimental work, systematic monitoring of research results at its various stages, statistical processing of data from the ascertaining and forming stages of the experiment.

The scientific novelty of the research results lies in the fact that it supplemented scientific knowledge about the essential characteristics of the compilation of mathematical problems (the stages of the compilation process are determined). For the first time, special skills related to the compilation of tasks were revealed (skills associated with the analysis of the structural-component composition of the task, modification and variation of the conditions of finished tasks, changing the structure of the task, drawing up new tasks taking into account the characteristics of students). The author has developed a methodology for teaching future mathematics teachers how to compose problems, which is adequate to a step-by-step learning model (the propaedeutic stage of learning; the stage of learning to modify and vary the elements of the problem; the stage of learning to transform the structure of the problem; the stage of teaching systematization).

The theoretical significance of the research results lies in the fact that a contribution has been made to the development of the theory and methodology of teaching mathematics by developing a step-by-step model for teaching future mathematics teachers to compose problems and to identify the specifics of the target, meaningful and procedural components of the teaching method for composing problems.

The results obtained can serve as a basis for further research in the field of professional training of future mathematics teachers in the preparation of problems with mathematical and natural science content in the system of secondary and higher vocational education.

The practical value of the research results lies in the fact that the developed educational and methodological support for teaching future mathematics teachers to compose problems can be used by teachers of institutions of higher and secondary vocational education in the framework of disciplines of subject and general professional training "Theory and methods of teaching mathematics", "Theory and methods of teaching mathematics in innovative institutions "; disciplines and courses at the choice of students "Methodological systems of teaching mathematics", "Problem technology in teaching mathematics."

Provisions for Defense:

1. The process of composing mathematical problems is a process of solving search problems, aimed at obtaining new problems, and includes the following stages: creating ideas about the life situation corresponding to the task; choice of a theoretical basis for finding a solution; establishing the type and structure of the task; formulation of a question corresponding to the type or structure of the problem; selection of the numerical values of the initial values and the establishment of links between them; formulation of the condition and question of the problem, writing in the language corresponding to the subject area of the problem; solution and assessment of the compiled problem.

In accordance with the stages of the process of composing problems, as well as depending on the degree of change in the structure of the original problem when compiling a new one on its basis, the following groups of special skills for composing mathematical problems are distinguished: those related to the analysis of the structural-component composition of the problem; modification and variation of the conditions of the finished tasks; changing the structure of the task; drawing up new tasks, taking into account the characteristics of students.

2. A step-by-step model of teaching future mathematics teachers to compose problems includes a propaedeutic stage (solving problems that are inherent in uncertainty); the stage of teaching the

modification and variation of the elements of the problem (filling the problems with initial data, drawing up test assignments and adapting the problems to the didactic situation); the stage of learning to transform the structure of the problem (redefining problems with an unformulated question; reformulating problems with an incomplete composition of a condition, with an excessive composition of a condition; construction of inverse problems); the stage of teaching systematization (building tasks using generalization and analogy; drawing up tasks of a certain type for a given answer; taking into account certain features in the solution; drawing up tasks and systems of tasks for specific topics).

3. The methodology of teaching future mathematics teachers to compose problems, adequate to the step-by-step learning model, is expressed in the unity of the target (goals of different stages of training: master the methods of analyzing the structural-component composition of the problem and eliminating uncertainty in the process of solving it; learn to modify the input data of the existing problems without significant changes their structure; to understand the logic of constructing a task, taking into account its structural and component composition; to learn to determine the conditions for applying the experience gained in compiling tasks), meaningful (systems of tasks for each stage, selected in accordance with the formed skills for composing and solving problems: undefined tasks; tasks with uncertainty arising in the course of the solution; problems with a given structural-component composition with uncertain initial data; problems with an unformulated question, incomplete or redundant structure of a condition; problems that take into account the features in the solution, and systems of problems for a specific topic) and procedural (problem statement, partial search and research methods of teaching, frontal, group and individual forms of educational work) components.

This section describes the methodology developed by us for teaching future mathematics teachers how to compose problems, which is based on a step-by-step learning model that we have developed: the specifics of the goals and content of each stage, as well as the methods and forms used in teaching, are disclosed.

The methodology developed by us for teaching future mathematics teachers how to compose problems is built taking into account the essential characteristics of the process of composing problems, which are largely invariant with respect to the sections of mathematics and types of problems, and is based on the material of the disciplines taught at the mathematical faculties of pedagogical universities: "Elementary mathematics", "Introductory course of mathematics", "Algebra", "Number theory", "Geometry", "Mathematical analysis", "Discrete mathematics".

At the beginning of the lesson, a conversation is held in which the following arguments are given, indicating the benefits of self-composing tasks:

- 1) In real life, ready-made tasks with specific conditions and requirements are rare.
- 2) Learning to compose problems contributes to the development of skills related to solving problems.
- 3) In order to correctly evaluate the available didactic materials, the teacher must be able to evaluate the proposed systems of tasks, which is much easier to do with experience in composing tasks.
- 4) The ability to compose tasks will help the teacher diagnose the actions of his students, anticipate the difficulties that may arise in solving problems, and will allow him to rise to a higher level of understanding of the subject.

5) The tasks drawn up (subject to sufficient quality) will be in demand in the future. In particular, the developed algorithms will be used by the students themselves as part of the "Computer Practice" course, where students develop software and pedagogical tools.

The methodology is based on a model of teaching future mathematics teachers to compose problems, which includes: a propaedeutic stage; the stage of learning the modification and variation of the elements of the problem; the stage of learning to transform the structure of the problem; the stage of learning systematization. At the end of each stage, control sections are taken. I. Propedeutic stage.

The target component is aimed at mastering by students the methods of analyzing the structural and component composition of the problem and eliminating uncertainty in the process of solving it.

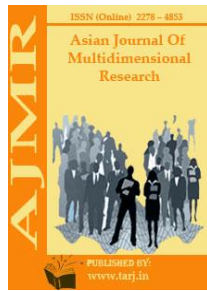
The cognitive component is aimed at mastering systemic knowledge in special-subject areas, at providing orientation in the activity being performed, at getting to know the situation of future activity. The cognitive component of the readiness to compose tasks includes: knowledge about the essential characteristics of the processes of solving and composing tasks; knowledge about the staging of the processes of solving and composing problems; knowledge about heuristic techniques used in solving problems; knowledge about the methods and techniques of composing new problems.

The operational-activity component involves the accumulation of the necessary knowledge and skills through the organization of educational activities, the synthesis of knowledge, skills and abilities, the formation of the ability to use the accumulated knowledge. The operational-activity component of the readiness to formulate tasks includes: special skills associated with solving problems; ability to compose tasks; the ability to evaluate the compiled task and, if necessary, make its adjustment.

To identify the level of readiness of future mathematics teachers to compose problems, let us single out the criteria. Each criterion has a number of indicators characterizing the most essential and necessary manifestations of the diagnosed quality. The selection of the criteria described in the table was made on the basis of the analysis of the processes of solving and drawing up problems.

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HOW TO TEACH ENGLISH TO YOUNG CHILDREN

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ABSTRACT

The article concentrated on children's type of temperament, educating, as well choosing appropriate games for infants according to their abilities and observe children's attitude connected to games. Moreover, the given article also contains the pedagogical views of A.N.Chomskiy about the significance of interest in educating young language learners. Additionally, the demonstrated item also emphasizes to using non-traditional methods during the lessons and the fundamental obligation of being a teacher.

KEYWORDS: *Childhood, Education, The Easy Child, The Difficult Child, The Slow To Warm Up Child, Thomas Chess, A.N.Chomskiy, Children's Interests, Games, ABC Or 1,2,3, Contract, Attention.*

INTRODUCTION

Person aspires to achieve all sights of obscurity as a curiosity explains the essence of a humanity. The bright example of it was described in people's childhood, especially, in babyhood when youngsters just start to speaking syne for the children it also similar with to learning new languages for the first time. Generally, children begin to babble from around the age of six months and say their first words between ten and 15 months.

They then begin to pick up increasing numbers of words and start to combine them into simple sentences after around 18 months.

Accordingly, kids start to communicate with people around, to become extremely nosy as well, leaving adults under the various, extraordinary questions. In some cases parents inspire their child to learn another languages as a consequence, wide range of psychologists and educators had a discussion on this issue. Overall, according to the study, the best time to learn a new language

with native-speaker proficiency is by the age of 10. Children under 10 can more easily absorb information and excel in the new language. According to that, teachers try to find materials taking into account the age of the young learner.

Besides the age of the child, teachers also should take into the notes the character and temperament of youngsters. Many psychiatrists such as Thomas and Chess, believe there are three basic types, or clusters, of temperament: easy, difficult and slow to warm up. **The Easy Child** is generally in a positive mood, quickly establishing regular routines in infancy and adapts easily to new experiences. Such kind of infants can easily adapt to the atmosphere of the language, there will not be any difficulties during the process of teaching them. Nevertheless, in some cases teachers can not take into the control numerous easy children, as they can easily argue during the games or make a chase, a noise during the lesson or bother others.

The Difficult Child tends to react negatively and cry frequently, engaging in irregular daily routines and is slow to accept new experiences. It will be exhausting to teach the difficult child as he will create laborious ambience in the class, in addition, it is contagious to other little ones. However, the exceptional and innovative ways of teaching can not leave them without attention. It is effective using bright and colorful tools and illustrations during the teaching period.

The Slow to Warm Up Child has a low activity level, is somewhat negative, shows low adaptability and displays a low intensity of mood. The slow to warm up pupils have lower percentage of interest to learning something new or achieving other fields of education. It is useful adding countless activities which will evaluate and increase the interest of the younger one. Doing physical activities related to the theme is the brilliant idea for such kind of temperament

types.

The key point and solution all of these distributions is children's interest. As an American linguist, philosopher, cognitive scientist, historian, social critic, and political activist A.N. Chomsky said: « Most problems of teaching are not problems of growth but helping cultivate growth. As far as I know, and this is only from personal experience in teaching, I think about ninety percent of the problem in teaching, or maybe ninety-eight percent, is just to help the students get interested. Or what it usually amounts to is to not prevent them from being interested. Typically they come in interested, and the process of education is a way of driving that defect out of their minds. But if children[s] ... normal interest is maintained or even aroused, they can do all kinds of things in ways we don't understand.» In this occasion teacher should diversify the lesson with effective and sapid games in order to awaken kids' interest, however, choosing appropriate game according to infants character and temperament is also significant option.

The game ABC or 1,2,3.

The first obstacle which every teacher appears is teaching alphabet, numbers and especially, new words. So the game which concludes all this issues easily can be efficient in all cases.

A = 1	K = 11	U = 21
B = 2	L = 12	V = 22
C = 3	M = 13	W = 23
D = 4	N = 14	X = 24
E = 5	O = 15	Y = 25
F = 6	P = 16	Z = 26
G = 7	Q = 17	
H = 8	R = 18	
I = 9	S = 19	
J = 10	T = 20	

Teacher's task is to say the random letter in order to check if the pupils learned the correct order of the letters of the alphabet, as well, for checking new words and learning them educator should say the numbers and youngsters' task is to find the letters and make a words with them.

For example, 3-1-20 is C, A, T the world "Cat".

The game Contract

This game is effectual for increasing communication and speaking abilities, also useful for learning and asking irregular verbs.

Blow	Blew	Blown
Hear	Heard	Heard
Tell	Told	Told
Write	Wrote	Written

In numerous cards teacher should write only one verb in each one. Pupils should take the cards in one minute without thinking and their task is to put each irregular verb in the correct order and if there will be some missing verbs they should reach agreement with other participants and change their cards between each other.

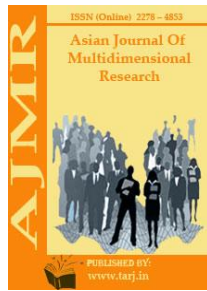
The game Attention

The given game is brilliant example for developing listening and spelling abilities of infants. Teacher should ask the letters of the word and pupils should write what they hear, and at the end of this task they will compare it with the correct version. It is also effective and extremely ridiculous when pupils blindfolded.

The given examples of games will be effective if the teacher utilize it in accordance with kids' temperament which is clearly demonstrated above. Furthermore, children's character, temperament, behavior plays enormous role in using innovative ways of teaching and choosing opportune entertainment for educating future generation has an essential significance in educational system. As in modern century replacement of ubiquitous methods with non traditional once and ability of creating opportunities for youth once is the main errand for teachers:

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STUDY OF HISTORISMS AND ARCHISMS OF RUSSIAN LITERATURE IN THE SYSTEM OF LIFELONG EDUCATION OF THE REPUBLIC OF UZBEKISTAN

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ABSTRACT

This article examines the historicisms and archaisms of Russian literature as a unique phenomenon of the national language, literature and culture. It also examines topical issues of studying archaisms and historicisms in the lessons of the Russian language and literary reading in the aspect of solving the problems of the national and cultural development of the country and the functioning of the Russian language in Uzbekistan.

KEYWORDS: *Historicisms, Archaisms, Education System, Literature, Language, Cultural Heritage, Guidelines.*

INTRODUCTION

Historicisms, archaisms of Russian literature are a unique phenomenon not only of literature itself, but of the entire Russian national culture. As the famous writer M.A. Sholokhov: "The greatest wealth of a people is its language! For thousands of years, countless treasures of human thought and experience have been accumulating and eternally living in the word".

All "living" languages are constantly developing, improving and changing. They have their own past, present and future. At the same time, the language invariably fulfills its most important value - it serves as a means of communication. Since the language is constantly changing, many words disappear from use, and new words appear.

The role of language in society as a means of communication is incredibly great. Therefore, this topic is always relevant. Today the Russian language as a developing phenomenon is considered quite rarely. We are accustomed to it and use words automatically, sometimes without even thinking about the meaning and historical significance of these words. And this is absolutely normal, since we are native speakers of the Russian language. We also calmly react to the appearance of completely new words in colloquial speech. But it is for this reason that we need to be interested in the history of our language and its specifics.

Our language has changed over the centuries. Old words disappeared or changed, new ones appeared. Therefore, the developing Russian language is a completely unique cultural heritage. In Independent Uzbekistan, one of the fundamental principles was education in the spirit of internationalism and tolerance towards all nations and nationalities, and not only inhabiting our country, but throughout the world. Therefore, it is necessary to pay special attention to our languages, relying on the experience of both classics and contemporaries.

An analysis of methodological works on literature at different stages of development of all levels of education indicates that the existence of this educational and aesthetic problem is constantly mentioned, it is characteristic that it is sometimes not methodically disclosed, is not demonstrated in action - in the classroom. This confirms once again that she viewed as an axiom, and not as a guide to action.

In the literary education of the educational system, carried out in various CIS countries, sufficient attention is paid to the links of national literatures with Russian literature; Many useful books and articles, methodological guides and manuals are devoted to the method of identifying these connections (works by M.M. Abduvalieva, M.G. Akhmetzyanov, T.F. Bugayko and F.F. Bugayko, A.I. Gusev, S. G., Mayorova I.Kh., Nemsadze B.F., Ryzhevolova A.V., Sabaeva S.V. and others).

The list of works, in one way or another concerning the problem of interethnic literary ties, could be continued, but, noting their usefulness, we have to repeat again and again that the problem of the formation of such concepts as historicisms, archaisms and neologisms of Russian literature in readers at all stages of the continuous education system, remains not only unresolved, but not even set in the methodology.

Scientists are faced with another goal - to determine possible ways of such a study of literature in the system of continuous education, so that the readers' idea of continuous changes in Russian literature and of such concepts as historicism and archaisms is gradually expanded and strengthened.

From this point of view, it is necessary, without changing the existing structure, to introduce some clarifications that would orient teachers and students in solving the problem.

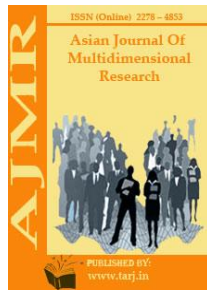
The lessons on which the main work on the study of these terms of Russian literature will be carried out should contain sample assignments, methodological recommendations and comments. At the same time, the textbook serves mainly as one of the means of preparing students for the upcoming lessons, and the teacher, together with the students, tries to go "beyond the textbook," supplementing it, delving into the work, into the atmosphere of literary life, etc.

It is important to give a large place in this activity to creative works and research messages and reports of students: Experience convinces that such introductions, even if they are not quite good and prepared in some way, is perceived by the modern classroom with special trust, which it does not always enjoy. Even the teacher's carefully prepared story. Of course, it is desirable to interact with students at every stage of the national education system, but we believe that today it is advisable to put forward the role of students as organizers of the lesson, to help them "assert themselves" in the educational process. We have observed more than once how students, if they really got involved in the preparation and conduct of a lesson, feel their responsibility for successes and failures, sincerely and deeply experience them.

The appeal to archaisms, historicisms, exoticisms, ethnographisms of the Russian language and their inclusion in educational programs contributes to the expansion of the picture of the world of the individual, the formation of his worldview and linguistic thinking, communicative culture. In this case, the object of attention can be both individual facts extracted from the depths of history, and whole fragments of the culture of the people.

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HISTORY OF KOKAND KHANATE IN THE XVIII CENTURY

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ABSTRACT

It covers the political processes during the formation of the Kokand Khanate, the history of the formation of the Kokand Khanate, the return of the entire history of the Kokand Khanate in the XVIII century in historical data, general information about all the periods of the Kokand Khanate in this century. The works of palace historians, local authors and Russian and European tourists visiting the khanate provide information about the study of the Kokand khanate.

KEYWORDS: *Source Studies, "Golden Cradle", Chodak Khojas, The Process Of Formation Of The Kokand Khanate, The Rulers Of The Kokand Khanate: Shahrukhbi, Abdurahimbi, Abdulkarimbi, Abdulrahimbi, Erdonabi, Norbotabi;*

INTRODUCTION

Source studies of the Kokand khanate. The Kokand khanate as a developed region in the XVIII-XIX centuries has always attracted the attention of scholars. Many historians have written interesting historical information about the Fergana Valley in their works. The history of the Fergana Valley in the XVIII-XIX centuries is included in the works of many researchers. Depending on the time in which they lived and created, the available sources can be conditionally divided into several periods: 1. Works of palace historians; 2. Works of local authors that reflect the history of the khanate; 3. Travelogues and memoirs of Russian and European tourists, soldiers, ambassadors and merchants who visited the khanate during the XVIII-XIX centuries; 4. archival documents.

Undoubtedly, the most important sources on the Kokand khanate are the works of historians who lived at that time or in the near future. Such works include Muhammad Hakimkhan Tura's "Muntahab at-tavorix", Ishakhon-Ibrat's "History of Fergana", Khudoyorkhonzoda's "Anjum at-tavorix" ("Star of History"), MulloOlim Makhdumkhoja's "History of Turkestan" and similar historical works. We can take the works as an example. These works contain information about

the formation of the khanate, its socio-economic situation, military campaigns and the activities of its rulers.

Khudoyorkhonzoda's work "Anjum at-tavorix" also gives specific information about the establishment, formation and development of the khanate. The value of this work is that the author of the work belongs directly to the dynasty of thousands, and widely used the information of his descendants. At the same time, the works of such authors as MullaOlim Mahdumhoja, Ishakhon Ibrat, MirzoOlim Mushrif, Muhammad Yahyakhan, and Muhammad Aziz Margilani are also important sources in the study of the history of the khanate.

The history of the Kokand khanate is studied, first of all, on the basis of primary sources, ie historical works created at that time. One such source is Muhammad Hakimkhan Tora's Muntahab at-Tavorihasari. The history of this play is given from the middle of the 18th century to 1843.

Formation of the Kokand Khanate: Taking advantage of the political crisis of the Timurids, Shaibanikhan founded his own state. It was officially named the Bukhara Khanate from the time of the state's successors. The Shaybanid dynasty ruled in the Bukhara khanate until 1601. From that year on, the Ashtarkhanid dynasty, which was no stranger to the Shaybani dynasty, came to power. Although the dynasty initially ruled the country relatively well, the economic, political, and social crisis of the state intensified during the subsequent reigns. This, in turn, led to the separation of the territories of the Bukhara Khanate. The Fergana Valley was annexed by Muhammad Shaibanikhan in 1504, and Fergana became part of the Bukhara Khanate.

As mentioned above, by the beginning of the 18th century, the general political, socio-economic situation in the Bukhara Khanate had deteriorated to such an extent that Samarkand, Balkh and a number of regions became independent from the Ashtarkhanids, and political forces in Fergana tried to seize this opportunity.

When thinking about the history of the Kokand Khanate, the first thing that comes to mind is the legend of the "Golden Cradle" written by local authors. So what is the meaning of the Golden Cradle legend and how historical is it? It is natural to ask questions. The meaning of this legend is as follows: Zahiriddin Muhammad Babur was defeated by Shaibanikhan and on his way to India, where he gave birth to his wife during the journey (sources indicate the territory of Fergana). In order not to be able to continue the journey with the baby, Babur leaves the boy here with a jeweler and a young man in his cradle.¹ Three Uzbek tribes living in the area adopt the child. It is given to a woman and given the name of the Golden Cradle. When he grows up, he marries a girl, and from this marriage a child named Sultan Edik (or Ilik in other sources) is born. He had a son named Khudoyor, from him Abulqasim, from him Shahmastbiy, from another name Jamoshbiy, Shohmastbiy, from Jamoshbiy Shohruhbiy and from him Hajibi, from him Ashurbiy, and from Ashurbiy the famous Shahrukhbiy was born. There were 10 births between Altyn Beshik and Shahrukhbi, who founded the Kokand khanate. The legend of the "Golden Cradle" is described in detail in the works of BM Babadjanov², VV Nalivkin³ and Khudoyorkhonzoda⁴. This is a summary of the legend of the Golden Cradle. In fact, Zahiruddin Muhammad Babur has nothing to do with this legend. The important role of the Ming dynasty in the formation of the Kokand Khanate, and its early representatives, there are different views, both in scientific research and in manuscript sources.

In 1709, Shah Rukhbi, the leader of a thousand tribes of Uzbeks, came to the throne and the independent Kokand khanate was founded. He chose the city of Khokand⁵ as his capital. He

built a new fortress, fortress and palace on the site of Hoqand. This was followed by the coronation of Shah Rukhbi. His palace will be moved from Eskikurgan to Kokand. After Shah Rukhbi, the khans also represented the Ming dynasty. Representatives of this dynasty ruled the Kokand Khanate until 1876. There are many sources about this period.

The rulers of the Kokand khanate: About the year of Shah Rukhbi's accession to the throne in the work "Ansab us-salotin tavorihi al-hawaqin": "Shah Rukhbi built a fortress in the blue-toned father and lived there in 1121 (gray comes) sat on the throne. After the 12-year reign of Shah Rukhbi, he died in 1133 AH and 1721 AD at the age of 52. He died in Namangan and was buried in the Sari-Mozor cemetery there. Shah Rukhbi is survived by three children: Abdurahimbi, Abdukarimbi, and two daughters of Shadibi unknown. Abdurahimbi sits on the throne in place of his father. Abdurahimbi was born in 1110 AH and 1690 AD. He ascended the throne of Kokand on January 1, 1722. When Abdurahimbi ascended the throne, he first chose a new capital. He built a fortress for himself in a place called Dehkan-Toda. Abdurahimbi made a name for himself as a generous ruler in sources. He pursued the path of expanding the territory of the State through military campaigns. In 1725, he conquered Khojand with an army of 20,000 men. After capturing Khojand, he appointed his brother Abdul Karimbi and his younger brother Shadibi as governors of Margilan. A year after the conquest of Khojand, he marched to Oratepa and conquered it. Six years later, in 1732, he marched to Samarkand. The city surrenders after a few days of siege. A truce will be signed in Samarkand this year between Bukhara and Abdurahimbi. According to the truce, Samarkand and Kattakurgan were recognized as under the influence of the Kokand khanate, in exchange for which Abdurahimbi undertook not to cross from there to Bukhara. After about 3 or 6 months, Bukhara recaptured Samarkand and Abdurahimbi returned to Samarkand. will have to return. But he got sick in Khojand and died there. Abdurahimbi is survived by a son, Erdona, and three daughters.

After Abdurahimbi's death, Abdukarimbi ascended the throne. Abdukarimbi was born in 1703. Abdurahimbi ascended the throne in 1733 at the age of 30. During the first six years of his reign, he lived in Tepakurgan, where he remained from his family. He did not dismiss any of the officials of his brother's time. In the sixth year of his reign, he built the Ark in the city center. The city is surrounded by a wall. The city had four gates. These are Isfara, Qatagan, Margilan and Haydarbek. Abdulkarimbi died in 1750. He is survived by one son, Abdurahman Khan.

Abdul Karimbi will be replaced by his son Abdurahmanbi. But nine months later, he was dethroned, sent to the governorship of Margilan, and Erdogan was installed on the throne. Erdogan was born in 1720. He marries his sister, Oyjon, to Abdurahmanbi, an opponent of the throne. In this way, Erdogan sought, firstly, to rule the throne as a regent and, secondly, to legitimize the dynasty's connection to the Timurids.

Thus, in the first half of the XVIII century in the Fergana Valley was founded the Kokand principality, which later became an independent state. Initially, the principality was a vassal of Bukhara Khanate, but in the second half of the XVIII century it began to pursue an almost independent policy. This is especially true during the reigns of Erdonabi and Norbotabi.

In the early days of his reign, Erdogan sought to pacify the tribes, that is, to carry out external expansion with the tribes. He first walks to Oratepa. But it will be defeated. A year later, Erdogan recaptured Khojand from Fazilbi. He immediately marched to Oratepa and conquered it. There will be a great massacre. Such atrocities against hundreds have woken not only Erdogan's rivals, but also his relatives. Erdanabi sees his cousin Abu Rahmanbi (Abdul Karimbi's son) as

his first threat. Abdurahmanbi declares his independence at the Chahorkuh fortress in Isfara. The struggle between Erdonabi and his opponent will last for 7 years. In the end, Erdogan invited Abdurahmanbi to Kokand for a mutual agreement, guaranteeing that his life would not be in danger. But he manages to kill her and her sister. On the day of his father's execution, his son Norbotabiy's grandmother Oychuchuk escaped death because he was with his mother and lived in Shakhrisabz until he ascended the throne. When Abdurahmanbi is executed, all his property is also confiscated. He is survived by three sons, from Norbotabi Kenagas (meaning Oyjonoyim, the daughter of Ochuchuk), Shahrukh and Hojibek from his wife from the Chorkuh tribe. The legitimate heir to the throne of the Kokand khanate was about 23-25 years old when he was killed. Norbotabiy lived in Shakhrisabz for about two years and then came to Oratepa. Fozilbiy appointed him governor of the Red Fort.

At that time, Erdonabi tried to retake Oratepa and Khojand, but his rivals in the western part of the Fergana Valley tried to quell the revolt, but failed. In the last years of his reign, Chinese troops invaded the Middle Horde and the Jungar Khanate was defeated. The Chinese continued their advance to Tashkent from the north and occupied Osh in the east. Local governors in Andijan, Margilan, and Namangan have officially recognized Sin suzeren. Even Erdogan is forced to admit verbal suzerainty. But this suzerainty is limited to mutual embassies and gifts.

The most important thing that Erdogan did during his rule was to form an alliance of Central Asian states against China, albeit formally. This work, which took place around 1758, stopped China's advance into Central Asia.

At the same time, during Erdogan's rule, the policy of forming the foundations of statehood in the Fergana Valley continued. For example, Erdogan's domestic policies, particularly those aimed at managing the tax system, have served to provide benefits to the country's citizens, as well as to increase their confidence in the state and the ruling elite. The tax system was regulated as a result of the ruler's measures against the harassment of tax officials. According to the author of "History of Shahrukh", Erdogan severely punished officials who collected taxes in the form of "beneficial agreements". It is clear from Erdogan's actions that he has fought hard against abuse of office by officials in the administration and for greed and corruption in the administration. Erdonabi died in 1762 at the age of 43. It is unknown at this time what he will do after leaving the post. "Erdogan ruled for fourteen years, and at the age of forty-two he passed away." Muntahab al-Tawarix gives a different account of how long Erdogan ruled and how long he ruled: "His lifespan was thirty-six years and his reign was ten years." He is survived by five daughters.

Erdogan's death could mark the beginning of a struggle for the throne and political turmoil. Therefore, one of the palace officials, Irisqulibi Sulaymonbi, the murderer of his father Norbotabi, ascended the throne. Suleimanbi's father, Shadibi, was killed in a battle with the settlers in Yazyavan in his youth. The country's aristocracy agreed that Suleiman Khan, Shadibi's 30-year-old son, would be enthroned. He was unworthy of the throne and spent his time having fun. Such a person could not remain on the throne for long. Therefore, according to some sources, he sat on the throne for three months, and according to some sources, for six months. The nobles of the palace even persuaded his regent, Irisqulibi. Suleiman Khan was then assassinated and 14-year-old Norbotabi was installed on the throne. From the above, it is clear that in Central Asia, the issue of enthronement has often been addressed to the mayor's system. But if the enthroned ruler did not reckon with the court officials, he would be overthrown. The fate of Solomon shows this.

After Suleiman Khan was assassinated, 14-year-old Norbotabi was enthroned.

Norbotabiy was born in 1749. Norbotabi spent his youth in the village of Qoratepa (Moi Muborak district). Due to his young age, his cousin Abdullah Qushbegi was appointed regent. With the help of a Norwegian regent, he first captures Chust and executes the rebel leader. After that, Norbotabiy will start walking to Namangan. There was an opposition led by Irisqulibi, his father's killer. But suddenly Irisqulibi sent an envoy to the ruler and offered a truce. As a pledge of peace, he invited his granddaughter, Ming, to marry Norbotabi.

In any case, the aristocratic origins of Mingoyim force Norbotaby to forget the enmity between them. Norbotab accepts the offer and marries Mingoyim. He was the father of Alimkhan and Umarkhan (both of whom later ascended the khanate).

The second period of Norbotabi's struggle to consolidate and expand his power continued with the conquest of the western part of the Fergana Valley - again Khojand and the adjacent Uratepa. Because Hajibi, who was appointed governor of Khojand, lost the city to Khudoyorbi. In 1766, Shah Rukhbi, the brother of Norbotabiy, died. He was replaced by Hajibiy, who had shamefully handed over the governorship of Khojand. Upon his arrival in Turakurgan, Hajibi declared his opposition to Norbotabi as the oldest member of the dynasty, according to the mayor's system. Norbotabi defeats Hajibi in a battle. Hajibi will first go to Kasan, then to Chatkal, and then to Tashkent. Norbotabi, who had escaped from his brothers, summoned his maternal cousin Khankhoja from Samarkand and gave him the governorship of Turakurgan. This marked the end of the second period of Norbotabi's struggle for power.

Relations between Bukhara and Kokand were strained. In fact, the Fergana Valley was officially the vassal territory of the Bukhara Khanate. By the end of the 18th century, Fergana's vassalship of Bukhara was officially restricted. We can see this in the fact that Erdogan has established independent relations with neighboring China. Oratepa is an example of an apple divided between Bukhara and Kokand. The second period of Norbotabi's struggle for consolidation and expansion of power continued with the conquest of the western part of the Fergana Valley - again Khojand and the adjacent Uratepa. Because Hajibi, who was appointed governor of Khojand, lost the city to Khudoyorbi.

Norbotabi, who came to power in 1762, left his mark on the Kokand khanate. Thus, after strengthening the country's borders, Norbotabiy once again turned his attention to the country's economy. During the Norwegian period, the country's economy developed so much that there was abundance in the country. As a result, technical crops were planted. As a result, the textile industry and related professions are developing. The low prices, which lasted for several years, have reached such a level that it is impossible to buy a small amount of products on the market. So, for example, it was possible to buy ten loaves of bread for one penny. It was a waste to buy ten loaves of bread for a small household. (At that time the monetary system was as follows: 1 gold - 21 coins; 1 - coin 4 miri; 1 - miri 2 money. It is impossible to compare the money of that time with the money of other countries. By the middle of the XIX century, one coin of Kokand was worth 3 soums and 80 tiyins of Russian silver, and 1 coin was worth 20 silver tiyins). Such an "interesting" downturn in the market has raised the need to introduce even smaller currencies. In consultation with Norwegian financial officials, they issued a decree to mint a small coin called "Karafulus." Two black fulus are equivalent to one coin in circulation. Not only did he strengthen the unity of the state, but for the first time in the history of the khanate he minted coins independently. Between 1776 and 1777, Norbotabi minted his first independent coin. The

tattoo he made was so valuable that he gave one sheep for one tattoo. Although the quality and composition of this coin was much lower than that of its neighbors, it was a big step towards the real sovereignty of the khanate. The low quality and composition of the coin indicate that the economy of the Kokand Khanate was not yet developed.

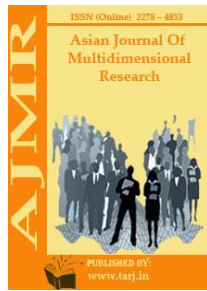
After resolving the issue of Oratepa, Norbotabiy will distribute the territory of the country to his successors. The eldest son Madaminbek was appointed governor of Margilan, and the middle son Olimbek was appointed governor of Turakurgan. The governor of Khojand handed it over to Eshan Khankhoja. But his eldest son, Madaminbek, did not live long. He ruled in Margilan for 8 years. He fell ill and died in 1797, at the age of 28 years. A year after the death of his son, Norbotabi died of paralysis (June 1798). He was forty-eight years old when he died. He is survived by six sons and five daughters. The eldest son Madaminbek (mother remained), the second Olimkhan, the third Umarkhan, the daughter Oy Podshoh oyim (mother Mingoyim), the fourth son Rustambiy, the fifth Fozilbiy, and the sixth Yodgorbiylar (the mother of these three princes was a concubine). 'lgan). The authors do not provide information about the remaining daughters of Norbotabi.

In short, the territory, which was one of the principalities of the Bukhara Khanate, was isolated during the socio-economic and political crisis of the XVIII century. This principality later became the state known in history books as the Kokand Khanate. Bukhara's attempts to retake its territory were thwarted. The state, though young, was able to withstand various invasions and even withstand the pressures of the Chinese Sins on the east and the Mangit emirs on the west, and was able to put up a worthy resistance.

In short, in the XVIII century a state was formed, which has a certain importance in the history of Uzbek statehood, and due to the prudent policy of its rulers in the XVIII-XIX centuries it was the largest region in Central Asia. became a state. Science flourished in this country and the great poets, poetesses and historians of their time created it. The Kokand khanate was able to become a country with a high level of craftsmanship and a reputation in neighboring countries for its agricultural products.

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LAND MOLLUSKS OF FARYAB REGION

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ABSTRACT

The article provides information on the species composition, distribution and population density of terrestrial mollusks found in the mountainous areas of Faryab Province, Afghanistan. In the scientific literature and sources, information on the species composition and distribution rate, bioecological features and economic importance of turkey molluscs of the Hindu Kush Mountains is very rare in practice, the data show that in this regard, almost no research has been conducted. Therefore, it is of scientific and fundamental importance to determine the species composition of terrestrial mollusks in the Faryab region of Afghanistan, to reveal their bioecological features, to analyze the faunal composition.

KEYWORDS: *Faryab, Mountain, Foothills, Land Mollusks, Shells, Population Density.*

INTRODUCTION

In the study of wildlife diversity and the assessment of its rational use, special attention is paid to faunistic research, especially to assess the diversity and evolution of fauna in regions rich in endemic species and the formation of autonomous species centers. It should be noted that mollusks, which are one of the largest groups among invertebrates, including terrestrial mollusks, are the main link in the trophic ring, intermediate host and agricultural host in the process of soil formation, the spread of helminthic diseases. Given the importance of crops as pests, the development and implementation of measures for their effective use through faunistic, evolutionary research is of great scientific and practical importance.

The malafauna of Afghanistan is no exception. This is due to the geographical location of the region, its unique climatic conditions, the diversity of its malafauna, as well as the fact that the long-running turmoil has not allowed to conduct faunal research.

From this point of view, it is scientifically and theoretically important to determine the composition of the species of malachofauna of this region, to analyze their evolution by comparing the conchological and anatomical features of the identified species with those of neighboring species.

In the scientific literature and sources, information on the species composition and distribution rate, bioecological features and economic importance of turkey molluscs of the Hindu Kush Mountains is very rare in practice, the data show that in this regard, almost no research has been conducted. Therefore, it is of scientific and fundamental importance to determine the species composition of terrestrial mollusks in the Faryab region of Afghanistan, to reveal their bioecological features, to analyze the faunal composition.

The aim of the study was to determine the taxonomic composition of land mollusks of Faryab region, to analyze their population density and distribution in different biotopes.

Faryab is a province in northwestern Afghanistan near the border with Turkmenistan, bordered by Juzjan Province in the northeast and Badghis Province in the southwest. The area is 20,293 km² and consists of 15 districts.

Given the prevalence of terrestrial mollusks in mountainous areas, we conducted our studies in mountainous areas of Faryab Province, such as Kohistan, Pashtun Kot, and Gursivan. A collection of 158 specimens of mollusks collected from these areas served as research material.

Collection and Detection of Crustacean Mollusks A.A. Shileyko [3], and the collection and detection of slugs was carried out by the methods of IM Likharev and AY Viktor [1].

During the study, samples were collected from all water bodies in the area, under rocks, around the roots of plants, and some terrestrial mollusks found in almost all wet areas between them. In the study of gastropod molluscs and in the processing of collected materials, A.A. The Shileyko method was used (Shileyko, 1978).

As a result of our scientific research, 9 species of terrestrial mollusks belonging to 6 families and 6 genera from different biotopes in the above-mentioned mountainous areas of the region were identified. Let's take a closer look at the taxonomic and ecological characteristics of these species:

G. gibbulinopsis genus *G. signata* was found under rocks and bushes in the areas of Kokistan, Pashtun Kot and Gursivan districts at an altitude of 450-1500 meters above sea level. The xerophyte was found as a species even under dry rocks. All morphological features of the shell of this species are fully consistent with the literature [2]. However, the color, sculpture, and size of the shell vary greatly depending on the habitat. The population density is 25-30 per 1 m².

Ps belonging to the genus *Pseudonapaes. albiplicata*, *Ps. sogdiana*, *Ps. species of eremita*. Especially *Ps. the albiplicata* species was collected from high-growing grasses, shrubs, soft soils and rocks in the areas of Kokshetau at an altitude of 1400-1850 meters above sea level. The shell of this species is cylindrical, the walls are thick, shiny, the folds are 7-8, the color varies from light brown to dark brown at different stages of development. The population density in the study area is 8-10 per 1 m².

Ps. the sogdiana species was observed among the large shrubs, shrubs, and grasses of the mountainous and foothill areas of all three districts. *Ps.* differs from the *albicaticata* species by the round oval shape of the shell and the presence of thin radial lines in the sculpture and 6.5 talismans of the shell. The population density is 10-15 per 1 m².

Ps. molluscs belonging to the genus *Eremita* were found on the mountain slopes of Kokistan and Gursivan, under shrubs, migratory rocks, and boulders on the northern slopes. All the morphological features of this species also correspond to the literature [2,5], except that the color of the shell is darker. The population density is 18-20 per 1 m².

L. rufispira and *L. mezoleuca* species from the *Leucozonella* family were recorded during the study.

The species of *L. rufispira* is found in the regions of Kokshetau at an altitude of 1800-2000 meters above sea level. It is found mainly under large rocks that retain moisture in the area. The population density is 12-15 per 1 m². The *L. mesoleuca* species is found in shrubs, grasslands, under rocks, and rock crevices at altitudes of 2,300 to 2,500 meters above sea level in the mountainous region. The population density is 4-6 per 1 m².

The shell of *L. rufispira* is dome-shaped or conical, the number of shells is 6-6.5, while in *L. mesoleuca* the shell is almost shattered, the number of shell shells is 5. Both species are *namsevar* species. These species were found at altitudes of 1500-1700 meters above sea level in Kokshetau and Gursivon.

The *S. levanderi* species of the genus *Candaharia* has been found in rivers, streams, springs, grasslands, and under rocks at altitudes up to 1,800 meters above sea level. The morphological features of the body structure of the representatives of this species vary according to the habitat in different mountain ranges and biotopes, and in general correspond to the data of the literature [2,4]. The color of the representatives distributed in the studied areas is the same, that is, gray or grayish-yellow, and the back and sides are slightly darker. Copies with fewer dark spots or streaks are also common. The population density is 20-25 per 1 m².

The *M. sogdiana* species of the genus *Macrochlamus* is abundant in the highland areas of the mountains in the Kohistan region, where it is harvested from under the rocks near the ponds, among the plants in the garden. The structure of the shells of this species does not differ from those described in the literature. The shell is 11-12 mm high, 13.5-14.5 mm wide and has 5 packages. The population density is 20-25 per 1 m².

The genus *Z. nitidus* from the genus *Zonitoides* is found in streams of all three districts, in streams, ravines, and in wet areas near all water bodies in the mountains, under rocks, and under grasses growing along the water. *ildi*. The shell of *Z. nitidus* is very shiny, conical, with a sharp edge and a twisted edge, which makes up half of the height of the shell mouth. The number of shells is 4-4.5. The sculpture consists of small radial lines. The shell is 3-4 mm high and 6-7 mm in circumference. The population density is 12-15 per 1 m².

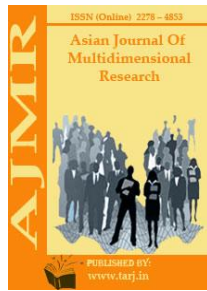
Scientific research and observations on the study of terrestrial mollusks are underway in other districts of Faryab province.

CONCLUSIONS

In the study area, 9 species of terrestrial mollusks belonging to 6 families and 6 genera were found. The most common species is *Candaharia levanderi*, a *Gibbulinopsis signata* with a high population density.

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THE FIRST SKETCHES ON THE OXFORD MANUSCRIPT OF “MAHASIN AL-SHARIA” BY AL-QAFFAL AL-SHASHI

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Academy of UZBEKISTAN

ABSTRACT

The author of this article writes about manuscript one of the ancient books written on the philosophy of Islamic Law, which is currently kept at Weston library of Bodleian libraries. She tries to analyze the manuscript from codicological perspective and gives valuable conclusions on the subject. The manuscript of Mahasin, which we have studied directly there, is kept in the Huntington Collection of the Bodleian Libraries of Oxford University under the name Mahasin al-Shari'a, No. 259. As for the dimensions of the manuscript, the book is 26.5 cm long, 18 cm wide and 5.5 cm thick. Each page contains 25 lines of text, with an average of 17 words used per line. The pages are arranged not by numbers, but by footnotes, as was typical for manuscripts of that period.

KEYWORDS: *Usul Al-Fiqh, Furu'al-Fiqh, Manuscript Studies, Islamic Law, Al-Qaffal Al-Shashi, Mahasin Al-Sharia.*

INTRODUCTION

The full name of the author of the work, al-Qaffal al-Shashi, is Muhammad ibn Ali ibn Ismail, and no more information about his genealogy is given in the history books. In the book Mahasin al-Sharia, which we are studying directly, the scholar tried to answer the question that arises in the science of usul al-fiqh, "What is the purpose of the norms of Shari'ah?" in the process of covering all the topics of furu' al-fiqh.

There is no doubt that the full title of the book is Mahasin al-Sharia fi Furu' al-Shafeiyya, but many historians gave the title of the book as Mahasin al-Sharia in abbreviated form. The author has covered all the topics of furu' al-fiqh on the basis of Shafi'i jurisprudence. Unlike other works of Islamic jurisprudence, it has been paid great attention to revealing the wisdom of the norms of Islamic law.

In our opinion, comprehensive and objective interpretation of the work of "Mahasin al-Sharia" should be based on the following methodological principles: objectivity, comparative approach, harmony of national and universal values, the integrity of the scientific process, theory and the interdependence of practice. Rich experience and conclusions of international and local scholars should not be contrasted with each other, but should be viewed in terms of consistent development, using them positively.

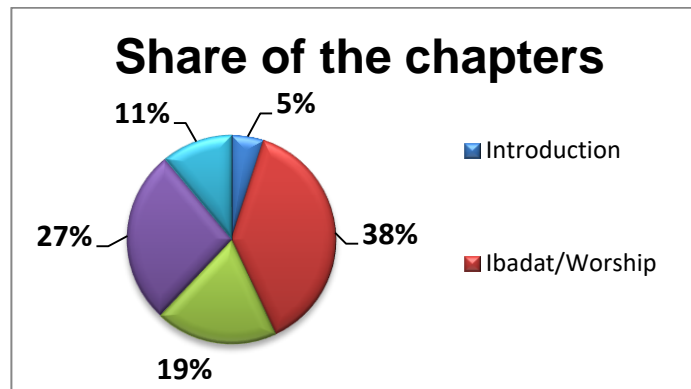
During our research, we traveled to the Oxford Center for Islamic Studies to study the scientific findings of foreign experts in this field, and spent 6 months there as a researcher. This trip took place within the framework of the OCIS Chevening Fellowship.

The manuscript of Mahasin, which we have studied directly there, is kept in the Huntington Collection of the Bodleian Libraries of Oxford University under the name Mahasin al-Shari'a, No. 259. As for the dimensions of the manuscript, the book is 26.5 cm long, 18 cm wide and 5.5 cm thick. Each page contains 25 lines of text, with an average of 17 words used per line. The pages are arranged not by numbers, but by footnotes, as was typical for manuscripts of that period. Every tenth page of the manuscript is marked with a single footnote. As there is no colophon in the Oxford manuscript, the name of the calligrapher who copied it and the exact date and place of copying the manuscript are unfortunately not known. In the lower right corner of page 3b, where the title of the manuscript is written, the date of its possession is recorded as 841 AH (1437 AD). From this record, we conclude that the manuscript has been copied before 841 AH.

The cover of the manuscript is made of leather, and the inside of the cover is covered with cloth and paper. The patterns on the cover of the manuscript and its binding may help determine the date it was created, but taking into consideration that the cover may have been replaced years later, we can say that it cannot be a reliable basis for determining the exact date on which the manuscript was copied. Nevertheless, we have reviewed a number of scientific papers devoted to the covers of various manuscripts and their ornaments. In particular, we also read Dr. Ohta Alison's doctoral dissertation on the study of covers of manuscripts written during the Mamluk period. We found that two patterns used as ornaments on the book covers produced in Morocco in the 13th century mentioned in Dr Alison's dissertation were identical to the patterns on the cover of the Mahasin manuscript. The use of these patterns on the covers and margins of manuscripts continued during the Mamluk period as well. We have also seen that the volume of the Oxford manuscript has similar aspects to the ornaments of that period. Presumably, the cover of the manuscript has been made in the territory of the Arab Maghreb countries before the XIII-XIV centuries. In order to determine the date of Mahasin book by the type of letter in which the Oxford Manuscript was copied, we sent a photo copy of the manuscript to Arabic manuscript specialist at Oxford University. In the reply letter written to us by the expert, he wrote that the writing style of the manuscript was peculiar and that he had never encountered a manuscript copied in this type of letter. According to him, the manuscript was written using both Maghrebi and Mashreqi letter types. However, the dots of the letters "fa" and "qaf" clearly replicate the writing style of the copyists in the eastern region. Based on this, we have reason to assume that the manuscript was copied by the specialist who may be studied in the Arab Maghreb regions and may be tried to write in the style of writing used in the Arab Mashreq. Either the manuscript may have been copied by the person raised in a family who moved from the Arabian Maghreb to the Arabian Mashreq, or by a specialist who studied in the middle of western and eastern regions, such as Tunisia.

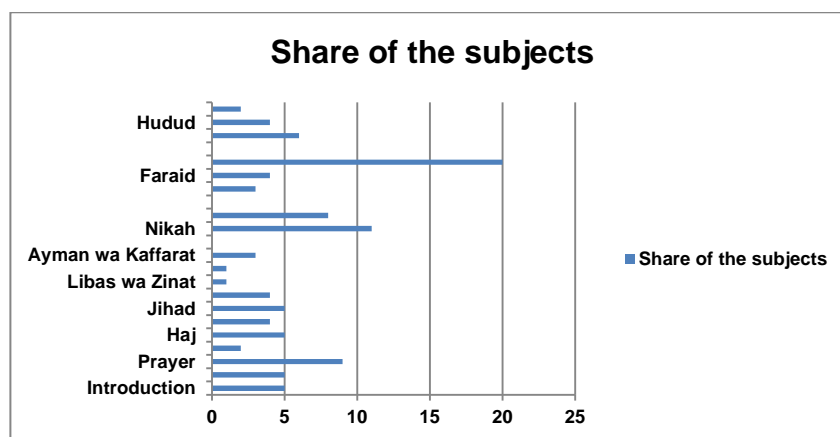
As for the classification of the source by subject, it repeats the traditional style used by Islamic scholars. Themes include prayer, marriage, financial relationships, and crime after the introductory part of the work in fiqh order.

The percentage of fiqh topics in the work is given in the following diagram:



The prayers section makes up the largest part of the work with a share of 38%, while the introductory part makes up the smallest part of the book with a volume of 5%. In terms of themes, “Trade” is the most popular book with a 20% share, while “Clothing and Jewelry” is the least booked book with less than 1%. In the introductory part of the source, the author puts forward the following ideas about the Shari'a and prayers: “All the instructions of the Shari'ah are different and reasonable, and if it were different, they would have gone beyond wisdom and maslaha (human interests). Prayers are divided into two types: physical (physical) and financial prayers”. The author explains the source focuses on trade issues as follow: “Financial relations include trade, rent and various other financial issues. It is very important to know them all”. Proper regulation of financial relations is a key factor in ensuring social stability in society.

Below we can see the percentage of all topics in the work:



In the course of a brief codicological analysis of Mahasin's manuscript in the Bodleian libraries, we came to the following conclusions:

1. This manuscript is copied in naskh script;

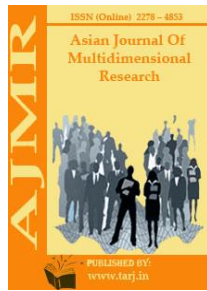
2. The name of the person who copied the work, the place and time when the source was copied were not recorded in the colophon;
3. According to the possession record on page 3b of the manuscript, the source has been copied before 841 A.D. (1437 A.D.);
4. Depending on the type of letter, the manuscript may have been copied at the junction of the western and eastern regions of the Arabian Peninsula, i.e., present-day Tunisia or Morocco;
5. Considering that in the XIII-XIV centuries in the territories of modern Morocco it was customary to decorate book covers with the same pattern as in the manuscript we studied, we concluded that this manuscript was covered before the XIV century;
6. It is assumed that the manuscript was written using a mixture of Maghrebi and Mashreqi scripts, and was copied by a calligrapher who traveled extensively and mastered both types of scripts and was able to approach them more freely than the calligraphers of the time.

In our opinion, the comparative study of manuscripts and publications of the work Mahasin al-Sharia plays an important role in laying the groundwork for a comprehensive study of the work by the academic community in today's world.

Since the main purpose of our study was not a codicological analysis of the manuscript, but the study of the theoretical views of the author of Mahasin, we limited ourselves to a general codecological analysis of the source.

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COSTS AND RETURNS OF THE RURAL DAIRY ENTERPRISES: A STUDY IN AZAMGARH DISTRICT OF UTTAR PRADESH

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ABSTRACT

India is not only largest producer of milk in the world but having largest population of cattle and buffaloes as well. Milk is the major source of animal protein for majority of the people in this country. A study of the economics of its production is of great value. This will lead to more production of milk and make the business remunerative. In the rural areas, crop and livestock operations are integrated into a local system where waste from each operation is processed and transported to become a cheap input for the other. The surplus fodder and agricultural by-products are gainfully utilised for feeding the animals. However, the problem of estimating accurately the production cost, and its components for this commodity is complicated because for most of the producers, milk production is side line incidental to the maintenance of cattle for agricultural purposes. Moreover, majority of the producers being illiterate do not maintain detailed systematic accounts. Therefore, in the present paper an effort has been made to study the costs and returns of different milch bovines.

KEYWORDS: Cost and Return Analysis, Dairy Enterprises, Revenue, Milk Yield.

INTRODUCTION

India is not only largest producer of milk in the world but having largest population of cattle and buffaloes as well. According to 17th Livestock Census 2003, India accounts for more than 50 per cent of the buffaloes and 20 per cent of the cattle population in the world. Typically, dairy animals have performed multiple functions of producing milk for household consumption, males as a source of draught power in agricultural operations, and dung as manure and fuel. Furthermore, a recent study conducted by Mishra and Shirin (2008) revealed that dairy animals have potential to generate income at minimum of Rs.4540.65 (local cow, without agricultural landholding) per year and at maximum of Rs. 21900.11 (crossbred cow, with agricultural landholding) per year. On the other hand, sustained rise in per capita income and urbanization are fuelling rapid growth in demand for milk. The forces underlying the growth in demand have been robust in the past, and are likely to increase in the near future. Rao et al. (2004) have projected per capita milk demand to 2020 at 121 kg and total demand at 156 million tons.

Agarwal (1990) conducted his study on cost and return of different milch animals in western Uttar Pradesh and found that profit on the milk from crossbred cow was Rs. 1.24 per kg and for desi (local) cow the loss was Rs.0.2 per kg. Similarly, the profit for the milk from desi buffalo was Rs.0.78 per kg and for crossbred buffalo was Rs.2.56 per kg. According to their study domestication of crossbred milch animals are always more beneficial and ensure a higher return on the capital employed as compared to desi (local) animal (While calculating cost and returns, he has excluded labour cost from the total costs and calf return from the total returns). Commenting on the productivity of milch animal in India, Agenda Notes (2004) has opined that in spite of India's position as highest milk producer in the world, the productivity per animal is still very low. More than 50% of the milk in the country is produced by small and marginal farmers and landless labourers. They were producing about one to three litres of milk per day. Low productivity is the result of gradual deterioration of breeds due to general neglect over centuries and chronic shortages of feed and fodder. Gulati and Garg (2005) mentioned in their study that, because most of the nutritious grains are used to feed India's large human population, dairy cattle are often left with a diet of straw and stubble, the residues of farming products. This sort of diet lacks the protein and energy necessary for optimal milk production. Khalid et al., (2004) argued that small scale dairy farm in India and Pakistan are not able to cover their full economic costs but are able to generate family farm income due to low cash costs. Small dairy farming has a significant potential to compete at world milk market price. Small farms in these regions will remain existent as long as the farmers do not find suitable alternative employment opportunities for economic diversification to non- farm jobs. International comparison of cost of milk production shows that small farms in general have equal potential to compete with world milk producers as they have similar cost of production. Mathur (2003) observed that in India we follow a 'crop-livestock production system', where crop residues are fed to the milch animals. This renders a competitive advantage to Indian milk vis-à-vis countries that practice stall feeding. Mathur and Singh (2001) revealed that feed was the major cost component accounting for about 55%, 56% and 57% in buffalo, crossbred and local cattle, respectively. The gross cost for the maintenance of buffalo, crossbred and local cow per annum was found to be Indian rupees (Rs.) 8961, 12,264 and 6315, respectively. The net income from the buffalo and crossbred cows was Rs. 3500 and Rs. 3972, respectively. As compared to this, the net income from local cows was only marginal, i.e. Rs. 440 only. The family labour income generated from the buffalo,

crossbred cow and local cows was Rs. 5530, Rs. 6816 and Rs. 1886, respectively. The average cost of production of a litre of milk from the respective breeds was Rs. 5.43 for buffalo, Rs. 5.27 for crossbred cow and Rs. 6.74 for local cow. Awudu (2002) quoted in his study the Swiss Agency for Development and Cooperation in the year 1997 revealed that average investments in dairy increased in real terms from Rs. 10,021 in 1978–79 to Rs. 31,731 in 1995–96. Of the total investments, 50% was on milk producing animals, 40% on buildings and the remaining 10% on dairy equipment. Another study was conducted by Sharma and Sharma (2002) and they found that the fodder (green and dry) costs (42.6 per cent) are the most significant costs followed by feed (21.0 per cent), labour (17.2 per cent) and fixed cost (17.1 per cent) in terms of total cost of different milch bovine in different states in India.

Thus, in the present paper an effort has been made to study the costs and returns of different milch bovines. The main items of costs are cost of milch bovine, cost of building/shed, equipments cost, fodder cost, feed cost, wage and veterinary cost while returns include the value of milk produced, value of dung and value of calf. In the light of these assumptions, an attempt has been made to analyze the costs and returns of dairying in this region. Thus the objectives of the study are: (1) to analyse costs and returns of the rural dairy enterprises, (2) To highlight proportion of costs and returns of different dairy animals in the rural households, (3) To judge and evaluate profitability of different dairy animals in the rural households, and (4) To compare the profitability of different dairy animals of the rural dairy enterprises.

RESEARCH METHODOLOGY

(a)SELECTION OF THE SAMPLE

Azamgarh district is a part of Administrative Division of Azamgarh, which is situated in Eastern Region of Uttar Pradesh. The study has been conducted at Azamgarh district of Uttar Pradesh. Azamgarh has 07 Tehsil and 22 development blocks. Among the 22 development blocks, seven have been taken randomly from each Tehsil. From each block, two villages have been selected randomly. From each selected village 15 families, which were having in-milk bovine, have been taken randomly in the sample for intensive study. Thus, the present study covers 210 households in the district. In 210 selected households, 569 bovines have been selected for the study which comprises 301 in milk bovines and rest 268 dry or not yet calved bovines. However, from families, which had two or more milch cows, milch buffaloes and milch crossbreed cows, only one cow, one buffalo and one crossbreed cow were selected. Thus, out of total in-milk bovines, 142 in-milk buffaloes, 37 in-milk local cows and 75 in-milk crossbred cows were selected.

(b)COLLECTION OF DATA

The primary data were collected through personal interview with the milk producers by the aid of the schedule designed for the study. Personal observation of the facts were also given due consideration.

(c)PERIOD OF STUDY

Period of the data related to this study, is between, September 2005 to October 2006.

(d)RESEARCH TOOLS AND TECHNIQUES

The cost and returns of the dairy enterprise have been estimated through a standard accounting approach. The in-inputs utilisation and the milk out-put have been studied through appropriate

tabulation methods. The arithmetic mean has used for drawing inference to various average cost and return of different dairy animals in the sample.

(e) Cost Analysis

The term 'cost' indicates, "the amount of expenditure (actual or notional) incurred on or attributable to a given thing".

(i) FIXED COST

This cost remain fixed in total amount and do not increase or decrease when the volume of production changes. The important items of fixed cost in dairying are cost of milch bovine; cost of building / shed and cost of equipments are shown in the table 1.

TABLE 1: PREVAILING DEPRECIATION/INTEREST RATE OF DIFFERENT FIXED COST IN THE SAMPLE

Name of Fixed Cost	Depreciation/Interest	Rate of Depreciation/Interest
Milch Bovine	Depreciation	10% per Annum
Permanent Cattle-Shed	Depreciation	4% per Annum
Temporary Cattle-Shed	Depreciation	10% per Annum
Equipments	Depreciation	10% per Annum
Fixed Capital	Interest	12% per Annum

(ii) VARIABLE COST

These costs tend to vary in direct proportion to the volume of output. In other words, when volume of output increases, total variable cost also increases and when volume of output decreases total variable cost also decreases. The important items of variable cost in dairying are fodder, feed, labour and veterinary costs are presented in table 2.

TABLE 2: PREVAILING LOCAL MARKET PRICE OF DIFFERENT VARIABLE COST IN THE SAMPLE

Name of Variable Inputs	Unit	Average Price(Rs.)
Dry Fodder	Per Kg	0.8
Green Fodder	Per Kg	0.4
Minerals	Per Kg/Litre	350
Cake	Per Kg	5
Feed Mixture	Per Kg	8
Labour	Per 8 Hours	50

(f) RETURN ANALYSIS

Returns in this context include the value of milk produced, value of dung and, value of calf.

(i) VALUE OF MILK

Value of milk produced is calculated by multiplying the quantity of milk produced with the milk procurement price. The average sale price of buffalo and local cow milk is Rs. 14 per litre, while, average sale price of crossbred cow is Rs. 12 per litre.

(ii) VALUE OF DUNG

The value of dung is determined at the prevailing rates per tonne, which is Rs.100 per quintal (100kg).

(iii) VALUE OF CALF

Value of calf is valued at prevailing market price.

RESULTS AND DISCUSSION**(A) COST OF THE RURAL DAIRY ENTERPRISES**

The analysis of cost and returns in dairy enterprise should start with the analysis of cost. There is a great divergence in the production cost of various units. To a significant extent, it depends upon the availability of various infrastructural facilities in a particular area. There is also a great variation in the cost of production in relation to breed of bovines and seasonal changes. The important items of cost in dairying are cost of milch bovine, cost of building/shed, equipments cost, fodder, feed labour and veterinary cost.

(i) FIXED COSTS

The important items of fixed cost in dairying are cost of milch bovine, cost of cattle's building/shed and cost of equipments. From the sample the average fixed costs of different milch bovine are studied and shown in table 3.

TABLE 3: FIXED COSTS OF MILCH BOVINE

Category of Milch Bovine	Fixed Costs of Milch Bovine (Rs)		
	Average Cost of Milch Bovine (Rs)	Average Building /Shed Cost(Rs)	Average Equipments Cost (Rs)
Local Cow	3506.75	2996.84	95.58
Buffalo	9544.01	3899.76	120.52
Crossbred Cow	10082.67	4047.47	141.42

Source: Field Survey.

(ii) COST OF MILCH BOVINE

Among the fixed cost of the milch production, cost of milch bovine itself has great importance. Cost of milch bovine directly depends upon its milk production capacity. That is, greater the milk production capacity; grater will be the cost of milch bovine. Besides this, the cost of milch bovine also depends upon its breed (grade), number of calving and sound health. The graded and European breed Cattle (Holstein-Friesian and Jersey) are much costlier than local cows. Likewise, buffaloes are more costly than local cow. Moreover, cost of milch bovine decrease along with number of calving, that is, more the number of calving less the cost of milch bovine. The cost of healthy milch bovine is grater than the one with poor health. From the sample, it is found that average local cow is the cheapest (Rs.3506.75) among the milch bovines, however average cost of milch crossbred cows (Rs.10082.67) and buffaloes (Rs. 9544.01) are more or less similar (table 3).

(iii) BUILDING/SHED COST

Building cost is another important component that has to be included in the fixed cost. Building provides shelter to milch bovine and gives protection from extreme weather. It may be

permanent structure or temporary shed. Permanent structure costs more than temporary shed. To make Permanent structure one needs cement, bricks and, steel which are not locally produced while, for making temporary shed one needs bamboo, branches of tree, idle grass and residues of crops which are locally available. The cost of building depends upon its structure that may be permanent or temporary and area which totally depends upon number of milch bovine. Moreover, it is revealed that due to temporary shed local cow requires building cost (Rs 2996.84) less than crossbred cow (Rs 4047.47) and buffalo (Rs3899.76) (table 3). However, due to need of more care, average crossbred cow requires much more cost for building purpose. Furthermore, this is obvious that building cost depends upon size of building and permanent or temporary structure rather than milk yield of milch bovine. Besides this, cost of building depends on the funds available with the household.

(IV)EQUIPMENTS COST

Equipments are essential component that must be used regularly in the maintenance of a dairy animal. These include milking pot, feeding pan, rope and other equipments. This is obvious that cost of equipments depend upon feeding habits rather than their milk yield. From the sample study it is found that average local cow required less cost of equipment than crossbred cow and buffalo. However, average buffalo needs less cost of equipment than crossbred cow.

(V)AVERAGE ANNUAL TOTAL FIXED COST

Total average fixed cost has been calculated on the basis of annual interest on fixed cost and annual depreciation of fixed cost. While average annual depreciation includes depreciation of milch bovine, depreciation of building /cattle shed and, depreciation of equipments, the annual interest on fixed cost includes interest on the total investment. It is observed from the sample that the trend of total fixed cost shows that average total fixed cost is higher for animals giving larger quantity of milk. From the study, it is found that average fixed cost per year for average local cow is lowest, while average buffalo needs slightly lower than average crossbred cow (table 4).

TABLE 4: AVERAGE ANNUAL FIXED COST OF DIFFERENT MILCH BOVINE

Category of Milch Bovine	Average Fixed Cost = Depreciation +Interest/Year			
	Average Depreciation(Rs)	Average Interest(Rs)	Depreciation +Interest(Rs)	Average Milk Production /Lactation(Litres)
Local Cow	586.86	791.90	1378.76	704.8649
Buffalo	1226.27	1627.71	2853.99	1297.641
Crossbred Cow	1253.00	1712.58	2965.59	2050.9

Source: Calculated.

(b)VARIABLE COST

These costs tend to vary in direct proportion to the volume of output. The important items of variable cost in dairying are fodder, feed, labour and medical care (veterinary cost).

(I)FODDER

Fodder is one of the essential elements in the maintenance cost of a milch bovine. Fodder used for the maintenance of milch bovine is of two categories: green fodder and dry fodder. For better milk yield the use of green fodder along with dry fodder is essential. The average utilisation and

Cost of fodder per day for milch animal is shown in table 5.

TABLE 5: QUANTITY AND COST OF FODDER PER DAY PER MILCH BOVINE

Category of Milch Bovine	Dry Fodder		Green Fodder		Total Fodder		Milk Production
	Quantity (Kg)	Cost (Rs)	Quantity (Kg)	Cost (Rs)	Quantity (Kg)	Cost (Rs)	Average Milk Production /Lactation (Litre)
Milch Cow	4.04 (72.40)	3.23 (83.99)	1.54 (27.60)	0.61 (16.01)	5.58 (100)	3.84 (100)	704.86
Milch Buffalo	5.14 (63.95)	4.12 (78.01)	2.90 (36.05)	1.16 (21.99)	8.05 (100)	5.27 (100)	1297.64
Crossbred Cow	5.01 (57.32)	4.01 (72.87)	3.73 (42.68)	1.49 (27.13)	8.75 (100)	5.50 (100)	2050.9

Source: Field Survey

The quantity of consumption of fodder by local cows is less than crossbred cows and buffaloes. The utilization of dry fodder in general for all categories is higher than the utilization of green fodder. It is 4.04 Kg (72.4 per cent of total fodder) for average local cow, 5.01 Kg (57.32 per cent of total fodder) for average crossbred cow and 5.14 Kg (63.95 per cent of total fodder) for the average buffalo. Though, the green fodder is cheaper than dry fodder but because of seasonal availability of green fodder, its price is low only during rainy season and some what in winter, hence the utilization of dry fodder is high. As far as, the quantity of green fodder is concerned, local cow consumes (1.54 Kg) less than crossbred cow (3.73 Kg) and buffalo (2.9 Kg). The quantity of total fodder used for local cow is less (5.58 Kg) than crossbred cow (8.75 Kg) and buffalo (8.05 Kg) (table 5).

(ii) MILK YIELD AND FODDER UTILIZATION

The average utilization and cost of fodder according to milk yield per milch bovine is shown in table 5. The trend of utilization of total fodder shows that there is higher utilization of fodder for animals giving higher quantity of milk. Though, the utilization of dry fodder is also increasing along with the increase in the milk yield, but not as much as green fodder. Most of the farmers are not raising green fodder in the summer season. In the winter and the rainy season usually they use crops residuals like leaves and idle branches of plants to fulfil their green fodder requirements or get green fodder from common public property (government grazing land). It is also evident that due to small land holdings most of the sample households utilised their land for cropping rather than raising green fodder. Some households having medium and big landholdings utilised good part of their land for cropping and the rest for raising green fodder.

The opportunity cost of fodder is the crop which is not produced. Therefore, it is beneficial to produce crop which also gives green and dry fodder as well. (It can be seen from the table 5 that though the cost of green fodder is less than dry fodder but utilization of dry fodder is higher than green fodder due to only seasonal availability of green fodder. If the household try to raise green fodder in the summer season, the cost of green fodder would go higher than dry fodder. Therefore, the milch bovines whose milk yield is high are fed with more green fodder).

(iii) FEED

Feed is another component that has to be used regularly in the maintenance of a milch animal. Feed includes cake, feed mix and minerals (table 6).

TABLE 6: AVERAGE PER DAY FEED COST OF DIFFERENT MILCH BOVINE

Category of Milch Bovine	Minerals/D		Cake/D		Feed Mix/D		Average Feed Cost per day (Rs)	Average Milk Production /Lactation (Litre)
	Minerals (ML/ Gram)	Cost (Rs)	Cake (Kg)	Cost (Rs)	Feed Mix (Kg)	Cost (Rs)		
Local Cow	0.11	0.04	0.14	0.69	1.02	8.16	8.89	704.86
Milch Buffalo	0.00	0.00	0.34	1.74	1.97	15.78	17.52	1297.64
Crossbred Cow	1.51	0.52	0.23	1.17	2.67	21.33	23.03	2050.9

Source: Calculated.

It can be seen from the table 6, that the quantity of cake used for buffaloes (0.34 Kg per day) is more than the quantity used for local cows (0.14 Kg per day) and crossbred cows (0.23 Kg per day). The quantity of mixture used for crossbred cows (2.67 Kg per day) is highest, while local cows consumed (1.02 Kg per day) much lesser than buffaloes (1.97 Kg per day). The quantity of minerals/calcium used for crossbred cows per day (1.51 ml/gram) is higher than local cows (0.11 ml/gram), while buffaloes have not consumed any quantity of minerals/calcium. Thus, it can be concluded that the cost of total feed utilized per day for crossbred cows is highest (Rs 23.03), while local cows consumed (Rs 8.89) much lesser than buffaloes (Rs 17.52).

(iv) MILK YIELD AND FEED UTILIZATION

It is observed from the sample that the trend of utilization of total feed shows that there is higher utilization of feed for animals giving higher quantity of milk. However, the table 6 shows that the average crossbred cow consumed 259.16 per cent much more than total feed cost of average local cow but gives 290.96 per cent more milk yield than local cows. It is also revealed that average buffalo consumed 197.18 per cent much more than total fodder cost of local cows but gives 184.09 per cent more milk yield than local cows. Therefore, it is clear that crossbred cows are most efficient in terms of total feed consumption and average milk yield per lactation, while buffaloes are much better than local cows.

(v) LABOUR UTILIZATION AND WAGE

Another important component that has to be considered while analysing cost in dairying is labour. The average utilization and cost of labour per day per bovine for different types of milch animals is studied. Labour is utilized for milch bovine for tending, bathing, feeding, collecting fodder, taking animals for grazing, and cleaning of cattle shed (table 7). The crossbred cows are

bathed every day. A great deal of labour time for buffaloes and local cows are utilized for tending.

TABLE 7: AVERAGE LABOUR AND WAGE OF DIFFERENT MILCH BOVINE

Category Of Milch Bovine	Labour/Per Day				Average Milk Production /Lactation (Litre)
	No. of Milch Bovine.	Total Labour (Hours.)/Day.	Average Labour Hours/ Bovine	Average Labour Cost/ Bovine(Rs)	
Local Cow	37	75.24	2.03	12.68	704.86
Milch Buffalo	142	304.17	2.14	13.37	1297.64
Crossbred Cow	75	170.58	2.27	14.18	2050.9

Source: Calculated.

Being indigenous cow, local cow needs less labour (2.03 hours) because of their less feeding, bathing and caring requirements whereas due to requirement of more feeding, cleanliness and bathing habits crossbred cow needs most labour (2.27 hours) than local cow and buffalo(2.14 hours) (table 7). Because of their European origin, where weather is cold, crossbred cows need low temperature that requires daily bathing and cleaning regularly. However, average buffalo required less labour per day than crossbreed cows because being the indigenous they are very much habitual with the local climate. It is also observed that the average buffalo requires least cleanliness among the milch bovine.

On the whole, it is evident that due to their common needs, requirement of labour is not much varied among the milch bovines and more or less (local cow Rs 12.68 per day, buffalo Rs 13.37 per day and crossbred cow Rs 14.18 per day) tends to be the same for all.

(vi) MILK YIELD AND LABOUR COST

It is evident from the sample that there is not much variation regarding requirement of labour cost per day among the milch bovine. This is because of the fact that every milch bovine whether they gives more milk or less per lactation need approximately equal amount of labour. It is also clear that labour cost is not associated with milk production per lactation.

(vii) VETERINARY COST

TABLE 8: VETERINARY COST OF DIFFERENT MILCH BOVINE

Category of Bovine	Veterinary Cost(Rs)/Year			Average Milk Production/ Lactation(Litres)
	No of Milch Bovine.	Average Veterinary Cost(Rs)	Average	
Local Cow	37	87.83		704.86
Buffalo	142	181.72		1297.64
Crossbred Cow	75	382.67		2050.9

Source: Field Survey.

Veterinary cost is also an important component among the costs of dairying. Veterinary cost is not only required for milch bovines for protecting them from different diseases but also artificial insemination. The average need of veterinary cost per bovine per year for different types of milch bovine is studied and shown in the table 8. The, sample reveals that because of cost of artificial insemination, the veterinary cost of crossbred cows and buffaloes is much higher than that of local cows.

(ix) MILK YIELD AND VETERINARY COST

It is observed from the sample that higher veterinary cost is required for milch animals giving higher quantity of milk. The average crossbred cow needs 435.65 percent much more veterinary cost per year than local cow but gives 290.96 per cent more milk yield than local cows while, average buffalo needs 206.88 percent of veterinary cost per year than local cow but gives 184.09 per cent more milk yields than local cows (table 8). Therefore, it is obvious that crossbred cows are most expensive regarding veterinary cost.

(x) AVERAGE ANNUAL TOTAL COST

On the whole, it is more worthwhile to analyse average annual total cost of different milch bovine. However, average total cost includes average fixed cost and average variable cost per year of different milch bovine.

TABLE 9: AVERAGE TOTAL COST OF DIFFERENT MILCH BOVINE/YEAR

Category of Bovine	Average Fixed Cost (Rs)	Average Variable Cost (Rs)	Average Total Cost/Year(Rs)	Average Milk Production /Lactation(Litres)
Milch Cow	1378.76 (12.82)	9368.09 (87.17)	10746.85 (100)	704.86
Milch Buffalo	2853.99 (17.57)	13388.17 (82.42)	16242.16 (100)	1297.64
Crossbred Cow	2965.59 (15.65)	15978.69 (84.34)	18944.28 (100)	2050.9

Source: Calculated.

Note: Figures in parenthesis are percentage.

It can be seen from the table 9 that average crossbred cow (Rs. 18944.28) is the most expensive among the bovines as far as total average cost is concerned; however average buffalo (Rs. 16242.16) needs much average cost than local cow (Rs. 10746.85) per year.

(xi) MILK YIELD AND AVERAGE TOTAL COST

It is more worthwhile to analyses average total cost of different milch bovine according to their milk yield per lactation. This only gives the clear picture of average cost of milk production and after calculating the revenue side one can calculate profit or loss .It can be seen from the table 9 that the average crossbred cow needs 176.32 percent much more average total cost per year than local cow but gives 290.96 per cent more milk yield than local cows while, average buffalo needs 151.09 percent of total cost per year than local cow but gives 184.09 per cent more milk yields than local cows. Moreover, it is obvious that average crossbred cow seems to be most

productive than local cow and buffalo. It is also evident that average local cow is least productive among the milch bovine.

Moreover, with the view of analysing average total cost according to per litre milk of different milch bovine have found that the average total cost per litre milk for local cow is Rs. 15.25, for crossbred cow Rs. 9.24 and, for buffalo Rs12.52. It's obvious that as far as average total cost of per litre milk is concerned, crossbred cows are most economical among the milch bovine, while local cows are most expensive and buffaloes are moderate.

(c) RETURNS OF THE RURAL DAIRY ENTERPRISES

Returns in this context include the value of milk produced, value of dung and value of calf. However, value of milk produced is calculated by multiplying the quantity of milk produced with the milk procurement price. The value of dung is determined at the prevailing rates per tonne. Value of calf is valued at prevailing market price.

(I) MILK REVENUE

It is revealed from the sample that most of the milk producers sell their milk to middleman instead of directly to consumers. It is interesting to note that the selling price of the milk of buffalo is higher than that of the crossbred cow milk whereas, selling price of local cow is equal to that of buffalo's milk (table 10).

TABLE 10: MILK REVENUE OF DIFFERENT MILCH BOVINE/LACTATION

Category of Milch Bovine	Milk Revenue/Lactation			
	Average Sale Price (Rs.)/ (Litre)	Average Milking Days/Lactation	Average Milk Production/ Lactation(Litre)	Milk Revenue(Rs.)
Local Cow	14	210 (55.26)	704.8649	9868.108
Buffalo	14	253 (69.69)	1297.641	18166.97
Crossbred Cow	12	295 (80.82)	2050.9	24610.8

Source: Field Survey.

It can be seen from the table 10 that average milking days of local cow is 210 days while, buffalo and crossbred cow are 253 and 295 days respectively. It is also revealed that average crossbred cow is 290.96 per cent more efficient than local cows in terms of milk yield while, in the revenue term it is only 249.39 per cent more efficient than local cow. This is because that price of local cow milk (Rs. 14 per litre) is higher than crossbred cow (Rs. 12 per litre). It is also evident that while average crossbred cow is 158.04 per cent more efficient than buffalo in terms of milk yield while, it is only 135.47 per cent more efficient than buffalo in the revenue term. This is also because price of buffalo milk (Rs. 14 per litre) is higher than crossbred cow (Rs. 12 per litre). It is observed that due to general perception of people is to prefer buffalo and local cow milk rather than that of crossbred cow.

(ii) CALF REVENUE

Another important component to be considered while analysing revenue of dairy enterprise is selling of calf. It is assumed that calf has to be sold after just completion of milking period of milch bovine. It is observed that selling price of male calf is less than female calf. This is

because of changing scenario of using lesser draught power in rural areas. With the mechanizations of agriculture, use of animal for draught power is becoming obsolete. Therefore, demand of male calf is being least for the draught power in the rural area. Besides this, the male calf of crossbred cow and buffalo are not being able to consider for draught power due to their flat hump. It is evident that for the potential milking purpose, selling price of female calf is higher than male calf. However, it is also observed that mortality rate of calf is very high due to improper veterinary care. Therefore, average calf revenue is low in the sample area.

TABLE 11: AVERAGE CALF REVENUE OF DIFFERENT MILCH BOVINE / LACTATION

Category of Bovine	Calf Revenue/ Lactation	
	Average Calf Revenue(Rs.)	Average Milk Production/Lactation(Litre)
Milch Cow	417.56	704.8649
Milch Buffalo	588.30	1297.641
Crossbred Cow	692	2050.9

Source: Calculated.

Average crossbred cow has more milk productivity than local cow or buffalo hence, the selling price of its female-calf is higher than the female-calf (heifer) of other two, as it is having potential of higher productivity of milk. Likewise, the selling price of female-calf of buffalo is higher than local cow due to the expected potential to produce more milk. Besides this, the selling price of male calf is determined by the demand of beef (table 11). Thus, it is revealed that the selling revenue of calf depends upon two factors, first, as to how much expected milk productivity of the female calf, and second, how much expected weight of male calf for beef.

(iii) DUNG PRODUCTION AND REVENUE

Another important product of dairying along with milk is dung. While milk is produced only in milking period whereas dung production is regular. The selling price of dung is as the prevailing local market price in the sample area, which is Rs.100 per quintal (100kg).

TABLE 12: AVERAGE DUNG REVENUE OF DIFFERENT MILCH BOVINE PER YEAR

Categories of Bovine	Average Dung Production (quintal)	Average Dung Revenue (Rs.)
Milch Cow	3.77	377.02
Milch Buffalo	5.10	510.83
Crossbred Cow	5.10	510

Source: Calculated.

It is evident from the sample (Table 12) that dung production depends upon the feed and fodder consumption of milch bovine, more the consumption of feed and fodder more the production of dung.

(iv) TOTAL REVENUE OF MILCH BOVINE

Now, it is interesting to illustrate the different components of total revenue of milch bovine in percentage term. The total revenue includes average milk revenue, average calf revenue, and average dung revenue per year. It is evident from the table that most of the revenues (92 to 95 percent) come from the milk. Therefore, it is revealed from the sample that higher the milk yield higher is the returns. It is interesting to compare various revenues with different milch bovine.

TABLE 13: DIFFERENT REVENUE OF MILCH BOVINES

Category of Bovine	Different Revenue of Milch Bovine/Year			
	Milk Revenue (Rs.)	Calf Revenue (Rs.)	Dung Revenue (Rs.)	Total Revenue (Rs.)
Milch Cow	9868.10 (92.54)	417.56 (3.91)	377.02 (3.53)	10662.7 (100)
Milch Buffalo	18166.97 (94.29)	588.30 (3.05)	510.83 (2.65)	19266.11 (100)
Crossbred Cow	24610.8 (95.34)	692 (2.68)	510 (1.97)	25812.8 (100)

Source: Field Survey.

Note: Figures in parenthesis are percentage.

Table 13 reveals that as far as annual average milk revenue is concerned, local cow earns Rs. 9868.1 as milk revenue, which is 249.39 percent less than crossbred cow and 184 percent less than buffalo in terms of their average milk revenue. The average yield of selling calf revenue of local cow is Rs. 417.56, whereas, crossbred cow and buffalo earn 165.72 and 140.88 percent more than local cow in terms of calf revenue. Another important component of total revenue is dung revenue; we find that average local cow earns 74 per cent less than crossbred cow and buffalo in terms of dung revenue. However, it is evident from the sample that dung revenue is almost the same for crossbred cow and buffalo.

On the whole, it is worthwhile to compare average total revenue of different milch bovine with their respective total cost. While, buffalo needs 151.13 per cent much more total cost than local cow whereas, earns 180.69 per cent much more total revenue than local cow. Likewise, the average crossbred cow needs 176.27 per cent, more total cost than local cow whereas, earns 242.10 per cent, more than local cow. Moreover, average crossbred cow needs 116.70 per cent more total cost than buffalo whereas, earns 133.98 per cent much more total revenue than buffalo. Furthermore, it is revealed from the sample that average crossbred cow is found to be most cost efficient than buffalo and local cow, while buffalo is more efficient than local cow.

(d) AVERAGE COSTS AND RETURNS OF MILCH BOVINE

From assessing total cost and return of different milch bovine, now we are able to analyze the bottom line of the dairy enterprise. On the one hand, cost of the dairy enterprise comprises interest on fixed cost, depreciation of fixed cost, fodder cost, feed cost, labour cost and veterinary cost incurred on milch bovine. On the other hand, return of the dairy enterprise includes milk revenue, calf revenue and dung revenue.

TABLE 14: AVERAGE COSTS AND RETURNS OF DIFFERENT MILCH BOVINE (RS.)/YEAR

S. No.	Cost Items	Local Cow	Buffalo	Crossbred Cow
FIXED COST				
1	Interest on Fixed Capital	791.90 (7.36)	1627.71 (10.01)	1712.59 (9.03)
2	Depreciation	586.86 (5.45)	1226.27 (7.54)	1253.04 (6.60)
A.	TOTAL FIXED COST (1+2)	1378.76 (12.82)	2853.99 (17.56)	2965.59 (15.64)
VARIABLE COST				
3	Fodder	1404.75 (13.06)	1926.79 (11.85)	2008.96 (10.59)
4	Feed	3244.55 (30.17)	6397.78 (39.37)	8408.62 (44.34)
5	Labour	4630.93 (43.06)	4881.87 (30.04)	5178.43 (27.31)
6	Veterinary	87.83 (0.81)	181.72 (1.11)	382.67 (2.01)
B.	TOTAL VARIABLE COST (3+4+5+6)	9368.08 (87.12)	13388.17 (82.40)	15978.69 (84.27)
C.	TOTAL COST (A+B)	10752.99 (100.00)	16246.94 (100.00)	18960.72 (100.00)
RETURNS				
7	Milk Revenue	9868.10 (92.54)	18166.97 (94.29)	24610.8 (95.34)
8	Calf Revenue	417.56 (3.91)	588.30 (3.05)	692 (2.68)
9	Dung Revenue	377.02 (3.53)	510.83 (2.65)	510 (1.97)
D.	TOTAL RETURNS (7+8+9)	10662.7 (100.00)	19266.11 (100.00)	25812.8 (100.00)
PROFIT/LOSS				
E.	TOTAL PROFIT/LOSS (D-C)	-90.28	3019.17	6852.08
F.	Average Milk Production/Lactation(Litre)	704.86	1297.64	2050.9
G.	PER LITRE PROFIT/LOSS (E/F)	-0.12809	2.326663	3.341011

Source: Field Survey. Note: Figures in parenthesis are percentage.

From the table 14, it is revealed that the dairy farmer owning a local cow with milk yield of 704.86 litres per lactation incurs a loss of Rs 90.28 per year. Though, the average local cow gives loss of Rs.0.12 per litre but it employs idle labour, which is abandon in this area. Besides this, all the dairy enterprise in the study area employed family labour which earns wage for the households. When we consider labour employment as wage earning (Rs 4630.93), this loss becomes profit for the household. As for as crossbred cow is concerned study shows that maintaining an average crossbred cow which have milk yield of 2050.9 litres per lactation gives profit of Rs. 6852.08 per year which works out to be profit of Rs. 3.34 per litre. The analysis of average cost and milk yield of buffalo per year shows that with average milk yield of 1297.64

litres per lactation a buffalo gives profit of Rs. 3019.17 per year and earns profit of Rs. 2.32 per litre.

CONCLUSION

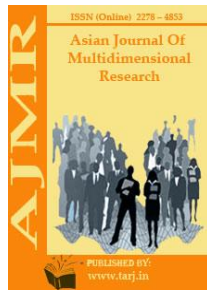
From the above discussion it can be concluded that feed and fodder was the most significant cost component accounting for about 43%, 51%, and 55% in local cow, buffalo and crossbred cow, respectively. However, labour was another important cost (43% for local cow) (30% for buffalo) (27% for crossbred cow) which has incurred by the cattle-breeders. The gross cost for the maintenance of local cow buffalo and crossbred cow, per annum was found to be Rs.10747, Rs.16242 and Rs.18944, respectively. The net annual income from the buffalo and crossbred cow was Rs. 3019 and Rs. 6852, respectively. However, the net income from local cows was negative, i.e. Rs. -90. Average profit per litre milk for crossbred cow is Rs. 3.34 and, for buffalo Rs. 2.32. But, average local cow bears loss of Rs. Rs.0.12 per litre (Though, the average local cow gives loss of Rs.0.12 per litre but it employs idle family labour which earns wage for the households). Thus, the results prove that domesticating dairy animals could not only earn profit for the cattle-breeders but also, utilize idle resources like crop residues and labour force which otherwise remains idle and in abandon.

The overall analysis of costs and returns of dairying reveals that since 92 to 95 per cent return comes from milk, it is the main indicator of profit. The higher the milk yield the higher is the profit. Therefore, it is good for the dairy farmer to maintain crossbred cow and buffalo which give more milk yield per lactation rather than local cow. Therefore, it is suggested that the government and public should take more and more initiatives to maintain crossbred cow and buffalo in the rural areas. This, in return, will bring a more prosperous and sustainable development in the rural areas.

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DEVELOPMENT CYCLE OF EUCOLEUS ANNULATUS (MOLIN, 1858) IN NEMATO

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ABSTRACT

The article defines the developmental period of Eucoleus annulatus in the primary and intermediate host organism of the nematode parasite in domestic and feral chickens. The biology and life cycle of A. cylindrica, Dendritobilharziaisabellina, a parasitic nematode in chickens in Uzbekistan, especially in Tashkent, Syrdarya, Jizzakh, Kashkadarya and Bukhara regions, have been studied. The life cycle of Dendritobilharzia loss from trematodes in Uzbekistan has also been studied. Anisusspirorbis, a species of mollusk, has been identified as an intermediate host, with 1.3-1.9% of them being infested with eggs and larvae of trematodes in the wild.

KEYWORDS: *Nematode, Defensive Host, Extensiveness Of Damage, Intensity Of Damage, Intermediatehost, Feces, Fulleborn Method.*

INTRODUCTION

Based on the study of the developmental cycle of parasitic helminths in poultry, many studies have been conducted on the development and maturation of birds and intermediate hosts in the body of insects, earthworms, and parasites, which are their main hosts.

The biology and life cycle of A. cylindrica, Dendritobilharziaisabellina, a parasitic nematode in chickens in Uzbekistan, especially in Tashkent, Syrdarya, Jizzakh, Kashkadarya and Bukhara regions, have been studied. The life cycle of Dendritobilharzia loss from trematodes in Uzbekistan has also been studied. Anisusspirorbis, a species of mollusk, has been identified as an intermediate host, with 1.3-1.9% of them being infested with eggs and larvae of trematodes in the wild. According to the study, the development of trematodes in the intermediate host lasted 26 days, while in the primary master it was 15 days. Scientific data on the fauna and ecology of bird helminths in Uzbekistan are partial and require further research. On this basis, during 2017-2020, we conducted a study on the biology of helminths of wild birds in the southern regions of Uzbekistan, and on this basis, 150 fecal samples from 27 chickens (chickens, pheasants, sparrows, quails) were helminthologically examined using the Fulleborn method. The

examination revealed the presence of eggs and larvae of 6 species of cestodes and 5 species of nematodes in the feces.

Eucoleus annulatus is a common nematode in Uzbekistan, causing helminthiasis in poultry and wild chickens and causing great economic damage to poultry.

This species of nematode was recorded in Uzbekistan by MA Sultanov (1963) in chickens and turkeys, the intensity of damage was 1.4-4%, and the intensity of damage was 1-4.

In the development cycle of *Nematoda Eucoleus annulatus*, the earthworm *Allolobophora caliginosa*, *Eisenia foetida* participates as an intermediate host. One of the main tasks of the study is to determine the duration of development of the definitive host of *Eucoleus annulatus* in *Nemato*, the seasonal dynamics of the lesion of the final and intermediate host, as well as the identification of obligate and facultative hosts. Based on the helminthological study of earthworms from the habitats of wild birds during the season, it was concluded that the intermediate host of the nematode *Eucoleus annulatus*, *Allolobophora caliginosa*, was found in 2 species of worms in the *Eiseia foetida*.

TABLE- 1 SEASONAL INFESTATION OF EARTHWORMS WITH EUCOLEUSANNULATUS LARVAE

Types of rain worms	Spring			Summer			Autumn			Winter		
	Checked (number)	ZE %	ZI soni	Checked (number)	ZE %	ZI soni	Checked (number)	ZE %	ZI soni	Checked (number)	ZE %	ZI soni
<i>Allolobophora caliginosa</i>	228	5,3	1,4	312	5,9	1,5	128	5,4	1,9	86	3,2	1,4
<i>Eisenia foetida</i>	218	4,4	1,3	272	5,5	2,1	112	3,7	1,2	74	2,8	1,2
Total:	446	4,8	1,3	548	5,7	1,8	240	4,5	1,5	160	3	1,3

According to Table 1, the intensity of seasonal damage of the intermediate host was almost the same in mountain and tugaibiocenoses. In early summer, the intensity of damage ranged from 5.5 to 5.9%, and in August it was 6.1%. During the winter, damage was reduced to 3.6%. The above regularity is related to the encounter rate and environmental characteristics of the intermediate host.

To analyze the degree of spontaneous infestation of earthworms with *Eucoleus annulatus* larvae in different biotopes, the species of *allolobophora caliginosa* and *Eiseia foetida* from poultry farms, forest zone, and tuga zones were examined by mass cleavage method and compression methods.

TABLE 2 DEGREE OF SPONTANEOUS INFESTATION OF EARTHWORMS WITH EUCOLEUSANNULATUS LARVAE IN DIFFERENT BIOTOPES

A type of earthworm	Poultry farms			Forest massif			Tugai zone			That'sall		
	Checked (number)	Z E (%)	ZI(number)	Checked (number)	Z E (%)	ZI(number)	Checked (number)	Z E (%)	ZI(number)	Checked (number)	Z E (%)	ZI(number)
Allophora caliginosa	314	6,2	1,4	288	5,9	1,7	168	6,3	1,5	770	6,1	1,5
Eisenia foetida	410	7,1	2,3	218	6,3	1,2	178	5,9	2,1	806	6,4	1,8
Total:	724	6,6	1,8	506	6,1	1,4	346	6,1	1,8	1576	6,2	1,6

According to Table 2, the highest infestation rate was recorded in the *Eiseiafoetida* species around poultry farms, with an infestation rate of 7.1% and in the *Allophoracaliginosa* species 6.2%. In the forest zones, high damage intensity was recorded in the species *Eiseiafoetida* 6.3%, and in the species *Allophoracaliginosa* 5.9%. In the tugai zone, too, high damage intensity was recorded in the *Allophoracaliginosa* species of earthworm, in contrast to other zones, i.e., the damage intensity was 6.3%. In order to study the developmental period of the main host organism of the nematode *Eucoleusannulatus*, we infected 10 chicks 1.5 months old with the larvae of the nematode *Eucoleusannulatus*.

Prior to the onset of the infestation, a caprological examination based on the Fulleborn method was performed to determine whether the experimental chickens were infested with helminth larvae. The chicks in the experiment are kept in special cages in order to break the connection with the intermediate owners. 16 chickens were used for the experiment (6 of which were control chickens).

TABLE 3 DEVELOPMENTS OF NEMATODAEUCOLEUSANNULATUS IN THE MAIN HOST ORGANISM (IN THE EXAMPLE OF DOMESTIC CHICKENS)

Experimental chickens	Date		Swallowed larvae of <i>E. annulatus</i>	Swallowed earthworms	Found aliens		Stages of development of nematodes
	damaged	checked			number	viability	
1	25. 06	28. 06	20	-	-	-	-
2	6. 06	2. 07	25	-	6	24	Larvae in the formed stage
3	27. 06	6. 07	30	-	-	-	-
4	29. 06	9. 07	35	-	8	22,8	Young juvenile larvae
5	control	-	-	-	-	-	-
6	control	-	-	-	-	-	-

7	2.07	19.07	30	-	-	-	-
8	3.07	21.07	25	-	12	48	Adult uniforms (4♀, 8♂)
9	4.07	25.07	20	-	7	35	Adult uniforms (2♀, 5♂)
10	5.07	26.07	25	-	-	-	-
11	control	-	-	-	-	-	-
12	control	-	-	-	-	-	-
13	6.07	27.07	-	26	5	3,3	Adult uniforms (3♀, 2♂)
14	6.07	27.07	-	30	9	30	Adult uniforms (5♀, 4♂)
15	control	-	-	30	-	-	-
16	control	-	-	-	-	-	-

Infectious larvae of *Eucoleusannulatus* were isolated from species of infected earthworm *Allolobophoracaliginosa*, *Eiseiafoetida*, and the chicks were infested. Experimentally infected chickens were helminthologically examined after 4,7,10,13,17,19,23 days. Two chicks (12-13) were swallowed by 6-8 earthworms obtained from natural conditions.

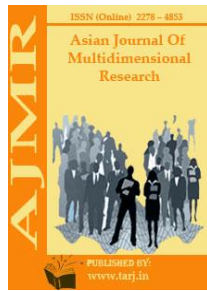
The larvae in the body of the intermediate host are free and in a capsule state, which allows them to settle quickly in the intestine of the defensive host. Separation of the egg of *Eucoleusannulatus* began 18 days after injury. *Eucoleusannulatus* was isolated from the glandular stomach of 12 sexually mature nematodes (♂ 8 chicks), helminths were detected on the 21st day after infection with *Eucoleusannulatus* in ♂ 9 chicks (4 (, 8♀), 7 (2 ta, 5♀) individuals were found in adult nematodes.

The experiment concluded that in the southern regions of Uzbekistan, it takes 18-21 days for the nematode *Eucoleusannulatus* to reach sexual maturity and lay eggs in the main host organism. In contrast to the data in the literature, the development cycle of the nematode *Eucoleusannulatus* was found to be shortened by 2-5 days in the southern regions of Uzbekistan. The data obtained on the basis of the study serve as the main scientific source in the development of preventive measures against nematodes in the fight against parasitic nematodes of poultry and wild chickens, the determination of the developmental period in the body of their main host.

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"ABAY KUNANBAYEV'S ENLIGHTENMENT VIEWS AND ITS WAYS OF USAGE IN THE EDUCATION SYSTEM OF UZBEKISTAN"

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ABSTRACT

This article discusses the content of the enlightenment views of the great Uzbek and Karakalpak writer Abay Kononbaev and his practical application in the field of education in Uzbekistan. His life and work are analyzed in scientific, literary, artistic, patriotic thoughts, as well as the content of the works he wrote during his life. We investigated the literary literature of the peoples of Uzbekistan and Karakalpakstan, their spiritual closeness in the works of Abay. Many dedicated seremonies and memorable works about his works honoured to the memory of the writer.

KEYWORDS: *Enlightenment views, works, artistic heritage, Abay's memory, Abay's enlightenment views in the field of education, patriotism and nationalism.*

INTRODUCTION

The honorable name and rich creative heritage of the great enlightened poet and thinker, singer of kindness and friendship Abay Kononbaev lives in the hearts of not only the Kazakh people, but also all Turkic peoples, including the Uzbek people. Today, when the relations of friendship and cooperation between Uzbekistan and Kazakhstan are rising to a new level, the immortal legacy of such great scholars as Abay Kononbayev is even more important for our peoples.

Kononbaev Abay (Real name was Ibrahim), was born in 1845, Chingiztog (mountain was called Chingiztog) (now Abay) district of Yettisuv region and was died in 1904) - the founder of the Kazakh written literature, the enlightened poet. He studied at the Ahmad Riza Madrasa in his seventies. He studied the works of classical literature of the East, such as Firdavsi, Saadi, Navoi, and Fuzuli. Influenced by the secular ideas in the works of these poets, he began to write lions

that enlightened the people. An important factor was to get acquainted with the works of Krylov, Pushkin, Lermontov, Tolstoy, the Russian democrats who were exiled to Ettisuv, along with the classical poets of the East. According to him, social and cultural development is impossible without overcoming some shortcomings in the mentality of the Kazakh people, who live in nomadic conditions and are therefore divided into clans. To this end, he paid great attention to the writing of didactic works that promote enlightenment and culture, improving good human qualities. He wrote the philosophical story "Naqliya so'zlar" ("Words of Wise words"), which consists of 44 large and small plates that inspire the Kazakh people to enlightenment, culture and humanity.

He was acquainted with the ideas of Russian democrats such as Chernyshevsky and Dobrolyubov, as well as with the philosophical and didactic views of Aristotle, Socrates, Plato, and even Hegel. In his literary legacy of more than 200 poems and 4 epics, there are many works written under the influence of these figures. In the epic "Alexander", referring to the image of Alexander of Macedon, he wanted to instill in the minds of his compatriots, who live in a scattered way, the wisdom of "There is no alone horse."¹

Mukhtar Avezov is one of the scholars who studied Abay's life and analyzed his works in detail particularly his poems. M. Avezov devoted a large part of his creative life to the study of Abay's life and work, and wrote a multi-volume epic "Abay's Way" about him. Most of Abay's works have been translated into Uzbek by Mirtemir and other poets and writers. Considering the great contribution of Abay Kononbaev to the development of culture of our peoples with his mature works of art, exemplary life and social activity, glorified by universal values and feelings of kindness, and the further development of cultural and humanitarian ties, in order to acquaint our country with the works of the great representatives of Kazakh literature:

Ministry of Culture of the Republic of Uzbekistan, Ministry of Higher and Secondary Special Education, Ministry of Public Education, Ministry of Foreign Affairs, Uzbek Press and Information Agency, Writers' Union of Uzbekistan, Academy of Sciences of Uzbekistan, The Center for Navigation and Enlightenment, the Committee on International Relations and Friendship with Foreign Countries under the Cabinet of Ministers and members of the public express their respect and confidence in the brotherly people of Kazakhstan, its unique literature and culture, and its bright future. As a bright expression, he approved the proposals of the great Kazakh poet and thinker Abay Kononbaev on the wide study and promotion of his creative heritage in Uzbekistan².

- And to create for them an organizing committee for the organization of extensive study and promotion of the creative heritage of the great Kazakh poet and thinker Abay Kononbaev,
- Preparation and publication of Abay Kononbaev's work "Saylanma" ("Selection") and a collection of literary and analytical articles "Uzbek and Kazakh literary relations";
- Organization of a permanent exhibition "Abay and Uzbek literature" at the Tashkent State Pedagogical University named after Nizami;
- Every year, on August 10, the day of the poet's birth, a wreath-laying ceremony and poetry readings are scheduled at the statue of Abay Kononbaev in Tashkent.

Abay Konanbayev had left an indelible mark on the history of the country as a famous scientist, thinker, poet, and enlightener, founder of the new national literature, translator and composer. His poems and words reflected the nation's identity, way of life, worldview, character, spirit, religion, mentality, language and psyche, and so the president "learns to love the nation".

When we observe Abay's works, he always sincerely wanted the country to prosper and develop, and he glorified this idea. Science and education are the basis of development. With all his heart and body, Abay wanted the Kazakhs to constantly study and develop. He said, "Do not boast until you have acquired knowledge." Which means it's about to be the most vital time of the year, as well. These conclusions are still relevant today. That's why Kazakh President Kasym-Jomart Tokayev says the education system needs to be modernized. The move is aimed at improving the education system. As you know, the role of the teacher is special in any society. Teachers play a crucial role in educating the younger generation. Therefore, it is necessary for the state to improve the status of the teaching profession and create appropriate conditions.

One of the great things about Abay is learning the foreign languages. In his twenty-fifth speech, the poet says what another language gives much opportunity to a person: "He who knows everyone's language and art is equal to them, and does not strike himself with various requests."

Another important manuscript is the translation and publication of the great poet's works in ten languages. In particular, Abay's works are translated into English, Arabic, Japanese, Spanish, Italian, Chinese, German, Russian, Turkish and French. A number of documentaries will be made, as well as a TV series "Abay" about the life and legacy of the poet, his contribution to the development of Kazakh culture.

The field of art is considered one of the spheres that emphasized above. The republic international theater and music festival was hold to honour of him. Now the State Awards for the best works in the field of literature and art are named after the Abay State Prize.

The cemetery of the Konanboy Uskenbayevich dynasty has been renovated in the village of Akshaki in the East Kazakhstan region. The city of Semey in the Semipalatinsk region has been becomes a historical center.

It should be noted that today the relations of friendship and cooperation between the states of Uzbekistan and Kazakhstan have reached a new period. Much attention is paid to the study and promotion of the immortal heritage of the past.

In this regard, the Resolution of the President of the Republic of Uzbekistan dated March 13, 2018 "On extensive study and promotion of the creative heritage of the great Kazakh poet and writer Abay Kononbaev" is dedicated to the kind and patriot people of Kazakhstan, its unique literature and culture that was a shining expression of the immense respect and trust he had received. As stated in this law: "The honorable name and rich creative heritage of the great enlightened poet and writer of kindness and friendship Abay Kononbaev is in the hearts, not only the Kazakh people, but also all Turkic peoples, including the Uzbek people".³

In addition, together with the Ministry of Preschool Education, the Ministry of Public Education and the Ministry of Higher and Secondary Special Education, a comprehensive measure to introduce the positive experience of Finland in the field of education in the education system of the Republic of Uzbekistan and the Program - for the implementation of measures:⁴

The Institute of Retraining and Advanced Training of Managers and Specialists of the A. Avloniy Public Education System was reorganized as the A. Avloni Research Institute for the Study of Problems and Prospects of Public Education of the Ministry of Public Education. It also set specific tasks for the study and perpetuation of the artistic and scientific heritage left by our historical bright thinking writers.

In this sense, it is no exaggeration to say that Abay was a great thinker who contributed to the development of philosophical thought not only in the Kazakh people, also in the whole Turkic world, illuminated literary thought, and artistically reflected the existing life. Because as a poet, he loved all mankind.

Abay's love for his people is incomparable. The factor that took the poet out of the shell of nationality and turned him into a universal poet was his boundless and pure love for his people, his wise thoughts on the fate of his people. Because only a person who truly loves his people can love other nations, and only a person who is able to protect his own dignity can glorify human dignity. Writer's literary heritage, advanced philosophical ideas, great creative ideas are a high spiritual world dedicated to the Motherland, man, nature and life, and have forever occupied the hearts of his people. Abay's creative legacy⁵ includes about 180 poems, 3 poems, more than 60 translations and a short prose, as well as several historical articles. In his poems, Abay calls on his people to get an education, to have a profession, to work honestly, saying that there can be no life without love and friendship, without which it is impossible to create something useful for society.

In his works, Abay called on his people and contemporaries to understand the foundations of a just society and a happy life, to understand the essence of what is happening, to think about people, to understand themselves, to recognize themselves as a nation.

It should be noted that Abay had a great love for the Uzbek people. He wrote in The Second Word of his Advice: "There is not a single plant that an Uzbek farmer has not grown; there is nothing that they have not made. They live in harmony and do not provoke hatred. They have well-known rich people, educated mullahs, craftsmen and wealth, they have everything" he said. In this way, Great writer wants to see his people as progressive Uzbeks, to live in friendship and cooperation with them. Therefore, I am sure that one of the cornerstones of the eternal friendship between the brotherly Uzbek and Kazakh peoples, which is developing today, was laid by Abay, who was a true patriot and enlightener of his people at that time.

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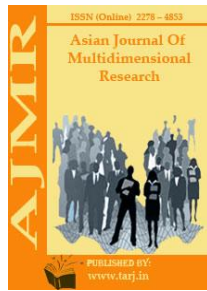
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WORKING WITH TEXT AS A MEANS OF FORMING STUDENTS' LINGUISTIC COMPETENCE

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ABSTRACT

The decisive role of a foreign language lies in its interdisciplinary nature, since the integration of various fields gives a person the necessary specialized knowledge and competence. The language is characterized by a limited scope of specific communication. The language has a peculiar grammar, but a distinctive feature is the lexical and phraseological structure. This article reveals the ways of forming linguistic competence among students by working on a text. Moreover, Russian as a foreign language makes a great contribution to improving the professional level of students.

KEYWORDS: *Work On the Text, Competence, Modern Technologies, Interactive Tasks, Readiness*

INTRODUCTION

Many scholars emphasize the need to enhance the intellectual activity of students. Emotional regulation of students' mental activity is the primary task of foreign language teachers. Attention is drawn to the wide representation in various types of competence of the category's "readiness", "ability", as well as the fixation of such psychological qualities as "responsibility", "confidence". The latter is now being studied in detail in terms of competence.¹ Thus; there is a relationship between motivation and a positive emotional state of students. Professional language is a narrower concept than general literary language, since its functions are epistemological, cognitive, informational, logical, intellectual and communicative functions. Interactive independent work allows students to develop not only language skills, but also effective intellectual activity, communicative competence and analytical thinking. Since the information society has brought with its effective teaching tools such as information and communication technologies, there is a constant integration of Internet resources into independent learning activities for teaching a professional foreign language. This makes it possible to expand access to

education, form an open education system, and create a highly qualified specialist. An interactive approach is one of the means to achieve communication goals. At the Address to the OliyMajlis, the head of our state made a speech and repeatedly pointed out that "The greatest wealth is reason and science, the greatest inheritance is a good upbringing, the greatest poverty is the lack of knowledge."² The desire to master modern knowledge, be enlightened and have a high culture should become a vital need for all of us. Since the main goal of independent work in the process of vocational guidance learning a language is the development of interpersonal and team interaction skills, the implementation of an interactive communicative approach is possible through the use of interactive teaching technologies. One of the effective ways to form communicative competence in teaching a professional language is the use of information technology. This is the most innovative and promising teaching method, improving all previously used by reforming the education system. The results of this study clearly demonstrate that one of the main characteristics of interactive independent tasks is the assimilation of new competencies and the creation of new ideas. Obviously, key competencies are the most general and broadest definition of the adequate manifestation of a person's social life in modern society. It is interesting to note that along with the concept of "competence", and sometimes as its synonym, "basic skill" is used.³

The internet is a great source of text-based information, but if you're like us, you won't have the time or inclination to turn web pages into complete lesson plans with worksheets, handouts, and more for hours. So, here are ten of the best ideas for how to get started. Any text and use it in class with the least amount of time on your part to prepare.

EXPAND TEXT

Working with short, simple texts have students add an adjective before each noun / adverb to each verb, etc. For slightly longer texts, write (10) additional sentences or phrases in front of the class that can be inserted into the text. List them in a random order on the chalkboard, and have students add them in the most appropriate places.

REDUCE TEXT

Have the students reduce the text by exactly (100) words or reduce the total number of sentences by (50%).

REBUILDING TEXT

Before class, write a list of keywords from the text in a random order on a piece of paper. Make one copy for each group of students. In class, distribute the text to all students. Get them to read this. Now ask them to turn the text over. Distribute jumbled keywords. Ask the students to put the keywords back in the correct order without looking at the text. When they get stuck, let them re-read the text (but first get them to hide the confused words again). When all students have dealt with the words in the correct order, remove the text. Ask students to recover the text (orally or in writing) using keywords.

CONFORMITY

Before class, take a thick black pen and cross out the first sentence of each paragraph. (If you downloaded the page from the Internet, use your text editor to remove the sentences before printing.) In class, write the missing sentences in a random order on the chalkboard, and have students add them back to the text in the correct place. Note: Choosing the first sentence of a

paragraph is especially useful as it often summarizes the main idea of a paragraph. Students can use these suggestions to help to them to understand and structure the text.

CONVERT TEXT

Students must transform the text in some way, for example: Retell the story in the first person, not the third. Retell the story from the perspective of another character in the story (for example, from the perspective of the wolf, not from the perspective of Little Red Riding Hood). Present the news in the form of TV news, not newspaper articles.

CALCULATION

Copy the text onto an A4 sheet. Tear off a column (say 4 cm wide) from the left side of the copy and a column of the same size from the right side. Make a copy and distribute the remainder of the "middle" section of the story. Students must work together to deduce the entire story from the passages they have. Pass out the original story for comparison at the end.

TEXT QUIZ

Distribute the selected text to the class. Give them time to read, check new words, and so on. Now ask the students in their groups to prepare (15) questions from the text that the other group will have to answer from memory. Questions should be factual.

When the groups are ready, cover all copies of the text, then ask the groups to swap question sheets and answer each other's questions. The group that answers most of the questions correctly wins.

TALKING ABOUT TEXT

One of the things we often do in real life is tell someone a story / news / magazine article, etc. that we are reading. All you need to do this in class is text and a group of students. Ask students to read the text. Now ask them to describe the text and how they react to it with their partner. Get them to start like this: "I read this (story) the other day and it was really interesting. It said...." Option: Write two or more texts and ask different students to read and discuss different texts.⁴

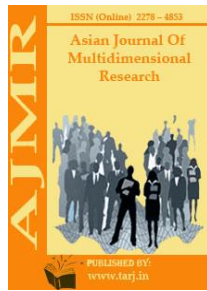
Any motivated student activity in the classroom, requiring the use of various "language" operations and explaining the laws of the use of morphological units in speech, contributes to the formation of communicative skills, provided that the essential features of linguistic phenomena are included in the orientational basis of speech actions. Morphological knowledge, skills and abilities are the foundation on which the teaching of schoolchildren in various types of speech activity is built, their culture of oral and written communication is improved, which is the main goal of the Russian language course.

According to many linguists and methodologists, in order to create a systematic idea of one or another part of speech among the participants, to form supporting communication skills, it is necessary to constantly pay attention to two types of correlations: the form of a linguistic unit and its meaning, the form of a linguistic unit and its use, those. Forms and functions.⁵ The implementation of a communicative strategy in teaching the Russian language imposes certain requirements on the professional training of a teacher. Its task is to be an active organizer of the educational process, stimulate students' need for communication, arouse their interest, and encourage them to search for ways to solve communicative and cognitive tasks.

Thus, in the context of the communicative strategy of teaching the Russian language, the formation of the skills of verbal communication, the development of the ability to communicate is put forward as the most important goal, and the path to mastering the language is seen in its practical use. The communicative strategy of teaching a language actualizes its educational potential, contributing to the mastery of the culture of speech behavior and communication by schoolchildren.⁶

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FORMATION OF SOCIAL AND MORAL NORMS IN STUDENTS ON THE BASIS OF NATIONAL RELIGIOUS HABITS

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ABSTRACT

While the word Value means a habit that deserves special attention and respect, it has a high status if it is recognized by all peoples, not just one nation. It is no secret that the issue of value has raised to the level of worship in Islam. At the heart of prayer is the protection of values. For example, the Qur'an and the Hadith emphasize doing good to parents. The reward of this value is one of the great deeds. As the poet said, "The heart of your father and mother will pass through the circumambulation of the Ka'bah, and if you rejoice, this service is also a prayer."

KEYWORDS: *Value, Respect, Recognition, Respect For The Elderly, Respect For Neighbor, Kinship, National And Religious Values, National Culture, Humanity, Kindness, Honesty, Thinking About The Hereafter, Goodness, Compassion, Faith, Spiritual-Moral Upbringing, Social-Moral, Moral Character, Spiritual-Moral Behavior, Ability, Spiritual-Moral Knowledge, Spiritual-Moral Behavior.*

INTRODUCTION

While the word value means a habit that deserves special attention and respect, it acquires a higher status if it is recognized by all peoples, not just one nation. Greetings to the peoples of Uzbekistan, young and old, respect for the elderly, respect for neighbors, respect for relatives, hospitality, hospitality, hospitality, regardless of religion and nationality Such qualities as tolerance have been inscribed in golden letters on the pages of world civilization for centuries.

It should be noted that in time, our national and religious values are closely intertwined; it is difficult to separate them from each other. Especially, for many centuries, our sacred religion has been a powerful factor in understanding the meaning of life, preserving our national culture, way of life, values, customs and traditions. After all, the qualities of our people, such as humanity, kindness, honesty, thinking about the hereafter, kindness, compassion, take root and develop on this very ground.

It is no secret that the issue of value has raised to the level of worship in Islam. At the heart of prayer is the protection of values. For example, the Qur'an and hadiths emphasize doing good to parents. The reward of this value is one of the great deeds. As the poet said, "The heart of your father and mother will pass through the circumambulation of the Ka'bah. If you make them happy, this service is also a prayer."

When one focuses on the essence of the five principles of Islam, it becomes clear that they all call for virtues that are valued for humanity. For example, the slightest sign of faith is called the removal of something that hurts people from the path. It is said that the foundations of Islam turn mankind from evil and destructive deeds. If he desires hunger and thirst for good and does not refrain from evil, there is no use in such hardship, if he goes on a great pilgrimage for good, but does not refrain from corrupt words and immoral acts, even from a long journey. emphasized the lack of benefit. He was warned that if he said that he would give forty-one percent of his income to the needy, he would be guilty of sin and crime, claiming that he would be rewarded if that income came from unclean ways or was spent on unclean ways. Hence, in Islam, the concepts of merit and value are closely intertwined.

Anyone who considers himself a believer should refrain from doing things that only harm others by sharing goodness with those around him. In this regard, Alisher Navoi is an example to humanity.

The feeling that caused the Sultan of the Word to dedicate his life to great deeds was perfect faith. Therefore, the Prophet (pbuh) prayed, "When you die, put the pearl of faith in my heart.

One of the values that have been glorified in our land since ancient times is respect for the great, obedience to the leader, obedience to the law. It is very important that every believer respects the elders, obeys the leaders, and follows the rules of the state and society. One of the main reasons for the current chaos and conflict in some parts of the Islamic world, conflict and enmity, is the failure of such concepts.

The hadiths such as "Respect our elders and not show mercy to our younger ones", "Blessed are you with your elders", "If a nobleman of a people comes, honor him too", "Whoever humiliates the sultan, Allah will humiliate him" prove this opinion. Will be;

The hospitality of our people is world famous. One of the few nations in the world that honors its guest on its own. Uzbek homes have a reserve for a guest who always comes suddenly. If this is not possible, food is prepared for the guest, even if he gets help from a neighbor. This is a bright expression of the harmony of national and religious values of hospitality. It is a good tradition passed down from our ancestors to follow the principle stated in the hadith, "Whoever believes in Allah and the Last Day let him honor his guest." For this reason, tourists visiting our country have long been fascinated by the beautiful traditions here. Those who prefer the needs of others to their own are described in verse 9 of Surat al-Hashr in the Qur'an. This verse praises the "conquerors." The word "Iysar" means translation in Arabic. That is, it is stated that those who put their own desires above the needs of others and keep their desires from greed will attain salvation. This is one of the beautiful Islamic values. This is a lofty virtue characteristic of past prophets, saints, great thinkers, great scholars. This quality is still evident in Uzbekistan. The land of our country, which respects guests, strangers, the elderly, neighbors, relatives, children, orphans and widows, has long been known as a land rich in prosperity and blessings. These values have become the beauty of our lives in building a new Uzbekistan and serve as the cornerstone of the Third Renaissance.

It is an urgent task today for teachers, parents and intellectuals to convey to our people, especially the younger generation, the essence of our national and religious values, which are intertwined.¹

What should we pay attention to in the spiritual and moral education of our youth, as follows?

Spiritual and moral education and the requirements for it are appropriate and systematic influence on the minds, feelings and behavior of students in order to form moral qualities in accordance with certain socio-ethical requirements in this society.

The tasks of spiritual and moral education are:

1. Formation of spiritual and moral consciousness in students.
2. Nurture and develop in them spiritual and moral feelings.
3. Develop students' spiritual and moral behavioral skills and habits.

According to the essence of spiritual and moral education, the human mind is connected with society, has a duty to society, understands that its behavior depends on the level of development of society, and is responsible for fulfilling the moral norms, ideals and requirements recognized by society. Sense of authority, the transformation of spiritual and moral knowledge into beliefs and the systematization of these beliefs, the formation of strong spiritual and moral feelings and qualities, the spiritual and moral behavior of students in society. The realization that it is one of the criteria of respect for one's self, the formation of spiritual and moral habits, and so on;

Radical changes have taken place in the context of spiritual and moral education due to the need to put on the agenda the restoration of national and universal values. The most important value is the human factor. Life is given to a person once, so there are many legends, wisdoms and teachings in national and universal values that it should be lived meaningfully, with an understanding of the meaning of others and one's own life. In addition, the value of students in educational institutions is becoming increasingly important. After all, one of the most important, fundamental principles of education is the humanization and democratization of education, the essence of which requires a humane attitude to the student, the liberalization of the educational process.

Another most valuable value in spiritual and moral education is freedom. With the democratization of education, respect for the will and rights of the individual develops. This, in turn, develops the student's sense of responsibility and conscious discipline. It is also important to cultivate patriotism, friendship and cooperation between peoples, a sense of responsibility, duty, honor, conscience, order, justice and other qualities.

Today, sex education, labor education is becoming more important. The need for a healthy lifestyle is especially evident in everyday life.

Addictions, drug abuse, tobacco and alcohol abuse, prostitution, and ignorance are also common. These vices destroy not only the moral image of man, but also himself. Man dies both spiritually and physically. Therefore, the organization of spiritual and moral education should be given priority over other areas of social education. Therefore, spiritual and moral education is related to the upbringing of the younger generation. If in other areas of education certain education (for example, physical, legal, etc.) is based on a system of educational activities, in spiritual and moral education, taking into account the specific characteristics of each student, as well as the

educational situation, educational work is planned and appropriate methods and techniques are selected.

It is necessary to develop a plan of educational activities, to have an understanding that spirituality, morality is a form of human consciousness, a part of human culture.

Understanding the essence of spirituality and morality, the content of its norms and principles, allows students to think spiritually and morally. As a result, they evaluate their own actions and the actions of others in this way. Spiritual-moral beliefs are formed on the basis of spiritual-moral concepts, evaluation and discussion, and finally human behavior and attitudes are determined. A person with spiritual and moral beliefs consciously fulfills and respects moral norms and requirements. However, having knowledge and understanding of spiritual and moral norms does not mean that faith turns into action. Can be said to have formed only when.

In the system of spiritual and moral education, spiritual and moral feelings are systematically organized by a person, which stimulates the arousal of emotions in relation to his moods, events, people and his behavior. Is effective only when done. This system reflects the educational work on the formation of behavior. Accordingly, the activity that emerges is the most important, with the motivation to form the qualities of spiritual and moral character.

There is also a need for the student to develop spiritual and moral qualities. This means that the activities that take place in the process of organizing spiritual and moral education consist of a chain of behavioral actions. Spiritual and moral behavior is the study and understanding of the essence of moral norms and principles by the student.

The system of actions is composed of spiritual and moral habits. In this regard, it is advisable to implement the following requirements:

- Spiritual and moral education should be carried out in a purposeful, continuous, systematic and consistent manner, without becoming a "company" in the fight against corruption;
- The development of spiritual and moral qualities in students is carried out in active life situations, in cases of violation of moral norms, with the expression of the views of students;
- To develop the skills of organizing actions aimed at arousing in a person a desire for his ideals;
- Carrying out work on spiritual and moral education, taking into account the experience of students, their acceptance and readiness for the rules of education, understanding of the nature of good and bad behavior;
- The formation of high spiritual and moral qualities in students - humanity, respect for man, generosity, kindness, adherence to the culture of conduct and morality in the organization of social relations;
- Civic culture, conscious discipline, respect for the community and many other spiritual and moral qualities - caring for others, understanding people's worries, joys, self-interest should be based on priority, ability to stop actions contrary to ethical norms and existing laws, sharing the opinion of team members in the implementation of certain actions, a sense of responsibility, and so on.

Negative habits in the behavior of students in the organization of spiritual and moral education - harsh speech in public, the use of harsh words, emotional, thoughtless speech, unreliable and unsubstantiated it is necessary to pay special attention to the elimination of thinking about

events, sharing conversations with others, shaking hands, and so on. One of the important tasks of teachers is to help students to get rid of such habits, which seem insignificant, but necessary for the success of the individual in the organization of future life and professional activity. is considered.²

Therefore, upbringing can be considered as the continuous acquisition of knowledge, which is very important for maintaining the established relationships between members of society. In educating children, it is important to take care of the development of each person's individual abilities, as well as to instill in them a sense of responsibility for others. The prosperity of the state and the well-being of the people depend on noble manners, and noble manners depend on upbringing. Discipline should, in principle, instill in us the seeds of virtue that are beneficial to society. Education should not only cultivate the human mind and impart a certain amount of knowledge to it, but it should also arouse in the person a real thirst for work, without which a person can be neither attentive nor happy in life. Upbringing means that the older generation passes on their experience, their passion, their faith to the younger generation. The main task of education is not only to force a person to take good steps, but also to teach him to enjoy good deeds; not only work, but also love of work. It is not enough that discipline keeps us from going astray; it must keep us from getting better. In our view, we are not content to leave children's bodies and bodies as nature created them to be, we care about their upbringing and education so that the good can improve and the bad can change for the better. Education should strengthen the ability and love for work; it should allow a person to find a decent job in life. Upbringing is one of the sacred duties of any person to improve the conditions of hard work and upbringing. There is nothing more important than informing yourself and those around you. In every country, the art of parenting is so closely linked to the way of governing that it is impossible to make any significant change in social education without making changes to the state system itself. True upbringing is a high virtue, otherwise it is useless. Of all the discoveries, the most beautiful is the well-mannered one. Discipline must be based on two principles — morality and wisdom; the former cultivates good qualities and the latter protects against the vices of others. The person we bring up must have a combination of moral purity, spiritual wealth, and physical perfection. There are wise sayings about upbringing in folklore, people hide their secrets with enthusiasm and generously spread others. The ignorant do not learn from the past, do not think about the future, he lives only with the present. Even the ignorant's truth works to his detriment. Losing is always painful. Everything in life is the opposite: you can't achieve what you want, what you don't want will get under your feet. You can't forget until you're calm. Both happiness and the state seldom go together. One cannot be great without rising above daily worries. When someone has a problem, they are more likely to enjoy each other's company. Although people do not agree with good, they are one in evil. Hostility often comes from unexpected sides. We are often overwhelmed by people who do not even think to doubt us (from folklore). Instead of trying to recover, they wallow in their sadness and thus, experience more failure. This is the best way to make your heart and soul happy and to protect your honor and reputation. An example of a gift that is given late is a tight chain (from the Hadith). It is the habit of shameless, insane people to demand praise that is not worthy of Him. The end of a repentant person's life is the beginning of his life (that is, he is as innocent as being born of a mother), and his deeds are not sinful in the sight of Allah (from the hadith).

Whoever has a good character and good behavior, his wishes will be fulfilled and his future will be bright (Yusuf Khas Hajib). One should only worry about losing one's intention, because any good deed cannot be right without intention (Hakim at-Termizi). When the body is engaged in

physical training, there is no need for any medicine, and it is necessary to follow a certain order (Ibn Sina). The friendship of friends is known through hardship and hard work (Hoja Ahror Wali). Education consists of three parts: physical education, mental education, moral education (Fitrat). The science is first silence, then hearing, then memorization, then practice, then dissemination (Imam al-Ghazali). Difficulty is the wheel of the mind and the wheel of zeal (Abdullah Qahhor). If it works, your knowledge will last for a while, and it will increase even more (Mirzo Ulugbek). There is no salvation in the world except knowledge (Imam al-Bukhari). Where there is learning, there is glory. Where there is knowledge, there is greatness (Yusuf Khas Hajib). Not educating a gifted person is cruel and educating a disabled person is dangerous. Do not spare your upbringing and do not waste it, and do not waste your upbringing on it (Az-Zamahshari). Any difficult work is reformed thanks to the wise (Alisher Navoi). Education requires three things: talent, knowledge, and exercise (Aristotle). The school is the most sacred and precious building in the world. People who know the true meaning of the school devote their lives, property and zeal to the development of the nation (Behbudi). Thought education is the most necessary, long-cherished and sacred task of teachers (A. Avloni).

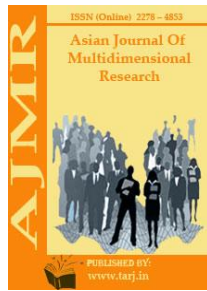
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THE WORK ON "IMPROVING THE CULTURE OF CREATIVE THINKING OF FUTURE TEACHERS OF RUSSIAN LANGUAGE AND LITERATURE ON THE BASIS OF A CREATIVE APPROACH" AND ITS TRANSFORMATION INTO EXTENSIVE RESEARCH

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ABSTRACT

The integration of the world community and the expansion of socio-economic and cultural ties between peoples are leading to an increase in the need for the study and practical use of languages. Ensuring the effectiveness of education today, the use of existing language experience in language teaching; United States (University of California), Germany (Technische Universitat Darmstadt), Russia (Moscow State University, St. Petersburg State University, Voronezh State University), Hungary (Eotvds Lorand University), Czech Republic (Univercity), Univercity is being studied at leading universities in countries such as.

KEYWORDS: *Interlingual Interference, Us Language Knowledge and Skills, Interference Errors, Modern Needs of the Market, Native Language Interference in Foreign Countries.*

INTRODUCTION

In world practice, the issues of interlingual interference, the elimination of the negative impact of Russian language teaching in second language education have always been relevant. The need to study these issues both linguistically, didactically and methodologically, to take into account the existing language experience of students, in particular, knowledge and skills in Russian and to form in them a culture of creative thinking has been recognized by linguists, methodologists, psychologists. being done. Today, education in secondary schools of the country is conducted in 7 languages, which ensures the right and freedom of citizens to study in any language, to learn languages. Today, most young people are fluent in 2-3 languages due to the serious attention paid to the acquisition of foreign languages. The interest and aspiration of young people to learn languages is growing. However, their existing language experience or interference errors under the influence of Russian create different patterns in language learning, which in turn allows

higher education students to review their learning activities through the gradual mastery of learning materials based on systematic approaches. The Action Strategy for the Further Development of the Republic of Uzbekistan states that "further improvement of the education system, capacity building of quality educational services, and training of highly qualified personnel in line with modern needs of the labor market" is one of the priorities to further improve the quality of education. Further improvement of ways to eliminate them will increase the level of methodological training.

This research work was approved by the Decree of the President of the Republic of Uzbekistan dated December 10, 2012 No PP-1875 "On measures to further improve the system of learning foreign languages", the Cabinet of Ministers of the Republic of Uzbekistan dated May 8, 2013 No 124 "On approval of state educational standards for foreign languages" Resolutions and Resolutions of the President of the Republic of Uzbekistan No.PF-4947 of February 7, 2017 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan", No.PP-2909 of the President of the Republic of Uzbekistan of April 20, 2017 Resolution No. PQ-3775 of June 5, 2018 "On additional measures to improve the quality of education in higher education institutions and ensure their active participation in the ongoing comprehensive reforms in the country", as well as other regulations in this area to ensure the quality of education in the documents this research work will serve to a certain extent in the implementation of the defined tasks.

Issues of teaching foreign languages in our country T.K. Sattarov, J.J.Jalolov, M.T. Irisqulov, L.T.Axmedova, G.T. Maxkamova, X.T. Mutafoeva, F.M. Rashidova, K.D. Risqulova G. Studied in Sabirova's research. EA. Azlarov, O.A.Azizov, R. with problems of teaching the second language. Yuldashev, R.Tolipova, F. Qodirova, X.S. Mukhitdinova, GA Asilova were engaged. Theoretical aspects of the phenomenon of interference in the works of linguists such as VM Beldiyani, UQ Yusupov, M. Dzhusupov on the comparison of Uzbek-Russian, Uzbek-English, Uzbek-Kazakh languages, methodological aspects J.J. Jalolov, S. Uzbek and English languages were studied by Misirov, Uzbek and Russian languages by R. Yuldashev, R. Tolipov, Russian and Kazakh languages by MD Djuspov, Uzbek and Arabic languages by K.S. Kadyrova.

Problems of overcoming the influence of the mother tongue in the study of a foreign language in Russia L.V. Shchcherba, N.P. Fedorova, Yu.A. Tregubova, J.Bagana, M.M. Kublanova, I.N. Balashkin, T.N. Kurokhtina, G.R. Gasanova, L. Gayarsky, B. Lanin, N. Kudryashev, I. Zimnyaya, L. Novikov.

The issue of eliminating mother tongue interference in foreign countries was discussed by Gergely Lajos Toth, Saba Pasha, Ch. Hopkinson, Muriel Saville-Troike.

The purpose of the study "Improving the culture of creative thinking of future teachers of Russian language and literature on the basis of a creative approach" is to improve the culture of creative thinking, content, form and methods of higher education students.

Objectives of the study "Improving the culture of creative thinking of future teachers of Russian language and literature on the basis of a creative approach":

- Explain the essence, functions of improving the culture of creative thinking in students of higher education institutions;

-Scientific and methodological definition of socio-pedagogical tasks of improving the culture of creative thinking of students of higher education institutions and the definition of their study in the educational process;

- Identify and scientifically substantiate the pedagogical conditions for improving the culture of creative thinking of students;

- Development of a system of educational work that improves the culture of creative thinking of students, testing and determining the effectiveness of research results;

Object of Research:

The process of improving the culture of creative thinking of students in the teaching of Russian language and literature in higher education;

Subject of research: Activities to improve the culture of creative thinking in students in the process of teaching Russian language and literature in higher education institutions.

Research Methods:

- Comparative study and analysis of philosophical, sociological, pedagogical and psychological literature on the topic of research;

-Study of state educational standards, curricula and programs, textbooks and teaching aids, socio-pedagogical (observation, interview, questionnaire, test) and pedagogical practice test, mathematical and statistical processing of monitoring results.

The scientific novelty of the research is:

- The essence and functions of explaining the improvement of the culture of creative thinking in students of higher education institutions have been developed.

- The socio-pedagogical tasks of improving the culture of creative thinking in students of higher education institutions have been scientifically and methodologically defined and their role in the educational process has been identified.

- The pedagogical conditions for improving the culture of creative thinking of students were identified and scientifically substantiated.

- Educational work to improve the culture of creative thinking of students has been developed; experimental tests have been conducted to determine the effectiveness of research results.

Practical results of the Research:

Improving the culture of creative thinking in students of higher education institutions has a positive impact on personal development, as well as is assessed on the basis of current SST criteria, based on an innovative approach to it and scientifically based. Students will be shown the peculiarities and practical significance of improving the culture of creative thinking and applied to the sciences of Russian language and literature. The results of the research were used in various activities during the lesson. Articles, theses, manuals, brochures on the problem were published and presented at scientific conferences.

The approach and methods used are based on the fact that the theoretical data used in the framework of the analysis and the statistical method of the effectiveness of experimental work

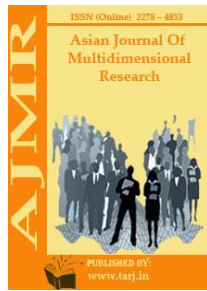
are based on the conclusion, analysis and implementation of the recommendations in practice, which is confirmed by the competent authorities.

Scientific and practical significance of the research results The experimental results were used in the "Improvement of the culture of creative thinking" for undergraduate students in the teaching of Russian language and literature in higher education, in particular, through the development of students' socio-cultural competence in teaching Russian. It is important to note that the findings are important for the further development of socio-cultural competence of future Russian language specialists.

In the process of teaching Russian language and literature in higher education institutions are implemented in practice as methodological recommendations and guidelines based on the theoretical, methodological and practical results developed to improve the socio-cultural competencies of students.

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THE SOCIAL NOTION OF THE STUDY OF THE SCIENCE OF HADITH IN THE THIRD RENAISSANCE

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ABSTRACT

Religious and Social Issues The hadiths of our Prophet (s.a.w) have always been of great importance to Muslims as an inexhaustible source of knowledge about religion. This was in the early stages of Islamic development and continues to be so today. At the same time, their importance is clear to every Muslim. The literature of hadiths comprehensively studies the messages in the words of the Prophet (s.a.w.), including what is allowed and what is forbidden. This article discusses the social features of the study of the science of Hadith during the current third renaissance.

KEYWORDS: *Renaissance, Hadith, Science, Religious Education, Companion.*

"In today's world, where the glorious power of our people is in full swing, it is true to say that a new awakening is being laid in Uzbekistan - the foundation of the Third Renaissance. Because today's Uzbekistan is not yesterday's Uzbekistan. Our people today are not the people of yesterday."

Mirziyoev Sh. M.

INTRODUCTION

The truly glorious teachings of the holy religion of Islam are aimed at educating the perfect man. How important is the role of Islamic teachings in the physical, mental and spiritual development of man. The Prophet (peace and blessings of Allaah be upon him) stated in his hadeeth: "I was sent to teach mankind complete morality." Indeed, the teachings of the Qur'an and the hadiths, which are the foundations of Islam, call for good manners and morality, and that kindness is the highest virtue.

After independence, we began to use the terms "perfect man" in relation to the individual, "harmoniously developed generation" in relation to the younger generation. It's not a term. No matter what quality we use, in educating the future man, we must first take into account the trends of social development and, at the same time, the characteristics of our national spirituality. Therefore, we need to model in advance the requirements of the "fourth industrial revolution" based on artificial intelligence and high technology, and adapt the education system to them.

Similarly, in order to preserve our national identity, we need to find optimal ways to adequately teach our native language, history, literature and art. Our traditions also need to be improved and modernized. In the social consciousness, there must be a turn in people's behavior, new ideals and values must be decided.

In this regard, modern scholars study hadith codes that have not been fully analyzed in previous stages and comment on commentaries, jurisprudence, and historical treatises to make them more accessible to a wider readership. Research in the field of hadith studies lays the groundwork for the further development of the remaining Shariah sciences, helping to protect Muslim teachings from misinterpretations in the spirit of intolerance and radicalism. Hadith scholars are usually moderate, centrist, because moderation was one of the main features of Muhammad's practice and legacy.

It is well known that Islam has encouraged people to do good deeds such as mutual love, helping parents, neighbors and relatives, and even members of other religions. He encouraged the members of the society to be polite and act wisely in any situation. Not everyone realizes that the verses and hadiths of the Qur'an are at the root of this. Many verses of the Qur'an contain calls and commands to help parents, relatives, orphans, and the poor. At the same time, most of the hadiths call for morality

In the Qur'an, Allah says: "Take what the Messenger has given you, and abstain from what he has forbidden you" (Qur'an: 59: 7). This verse, along with other Qur'anic texts, emphasizes that the whole life of Muhammad (s.a.w) fully confirms his undeniable authority. And therefore, from the very beginning of the mission of prophecy, the Muslim community obeyed the prophet, accepting his verbal commands, actions, statements as a vital, obligatory factor and example, not to the listener. Follow-up all the activities of the Prophet (s.a.w) are included in his Sunnah, which has been and will continue to be one of the main sources of Islamic law, which is secondary to the Qur'an. This course covers topics such as the concept of hadith, its content, teaching and dissemination of hadith, recording of hadith, system of isnad, criticism of hadith and their narrators, classification of narrators and its effect on classification. the hadith, the fabrication of the hadith, and so on. The last section is devoted to a collection of hadiths and short biographies of their authors. In compiling this guide, its author has tried to avoid unnecessary details and as specific, complex terminology as possible, and has achieved this in many ways.

The Prophet (peace and blessings of Allaah be upon him) was a living Qur'aan. He was the compiler of the Qur'an on earth, and the Companions made it a very good dream they were unar. So they (peace be upon him) accompanied him. That is why they were called the Companions of the Prophet (peace and blessings of Allaah be upon him). This term does not apply to the same person. In the time of the Prophet (peace and blessings of Allaah be upon him), not everyone who believed in him was a companion, but only those who met him (except for one person).

Although he could not come to meet the Prophet (peace and blessings of Allaah be upon him), he called his companion.

The Companions of the Prophet (peace and blessings of Allaah be upon him) understood his dignity and therefore made unimaginable efforts to be with him, to write for him, and to respect him (peace and blessings of Allaah be upon him). 'Umar said, "According to another Companion, they take turns to go to work to earn money for the family, and that someone will always be with the Prophet (peace and blessings of Allaah be upon him) and he (peace and blessings of Allaah be upon him)." alayhiwasallam) write down everything he said and did. At the end of the day, they shared what they had learned.

Another example is Abu Hurayra. When the Messenger of Allaah (peace and blessings of Allaah be upon him) was much later than all the Companions had predicted, he narrated the most hadeeths, even though he was a Muslim. The reason for this is that as soon as he converted to Islam, he became one of the Ahl al-Suffa (the poor Companions who lived in the mosque of the Prophet (peace and blessings of Allaah be upon him)) and devoted his life to the following deeds. The Prophet (peace and blessings of Allaah be upon him) and those who learned from him (peace and blessings of Allaah be upon him). The Companions even tried to test him because he narrated so many hadiths and he passed their test.

The narrators of the hadith would repeat what the Prophet (peace and blessings of Allaah be upon him) had done. There is a whole category of al-Musalsalat hadiths in which the narrator says that the Prophet (peace and blessings of Allaah be upon him) did something and then did what the Prophet (peace and blessings of Allaah be upon him) did. For example, it could be a smile, a handshake, or mixing your own fingers with someone else's fingers (encouragement). This shows the attitude of these people towards the hadith - even though the Prophet (peace and blessings of Allaah be upon him) pointed it out, they always mentioned and repeated it.

Hadith scholars have identified eight ways to transmit a hadith from one person to another:

1. with the ear. The person heard and memorized the hadith from the narrator.
2. Presentation. The recipient of the hadith recited it in the presence of the transmitter and the narrator approved the recitation. This is especially important in our time. We live in an information age. There is a lot of information, but little knowledge, and all because the information is transmitted carelessly. It should be noted that those who narrated the hadith from others without permission were considered to have stolen the hadith.
3. Decision. The person who narrated the hadith allowed the recipient of the hadith to transmit the hadith from himself.
4. Transfer. The set of hadiths was delivered by the transmitter to the recipient and he (the transmitter) allowed the transmission of the hadith from this collection.
5. In writing. The sender sent a written message to the recipient of the hadith, where the hadith was.
6. Notification (s). This means informing about a hadith, i.e. informing someone that he (the informant) has obtained permission from a certain scholar to deliver a certain collection of hadith. Some scholars allow it, some deny it.
7. Will. He narrated the hadith in his will to the recipient of the hadith.

8. Toping. The recipient of the hadith encountered the work of the transmitter where the hadith was.

This is what the hadith scholars have said. How the hadith is conveyed affects his level of trust. For example, it is often seen that the authors of books that narrate hadiths write "hadasana" or "akhbarana", sometimes they simply write "folian 'an ilan". These are not random words - they have their own consequences. For example, 'hadasana' means that the teacher reads the hadith to the student and the student passes it on, while 'akhbaran' means that the student himself reads the hadith to the teacher and the teacher confirms the student's method of memorization.

Central Asia is a region that has produced many scholars for the world. From him came many scholars in all fields of science, as well as in religious knowledge. Through their scientific and enlightenment activities, they have constantly fought against ignorance, ignorance, injustice and intrigue in their time.

Every scholar, muhaddith, and thinker has bequeathed to his relatives, comrades, friends, and disciples, written a will, and given his advice. Such testaments and recommendations may be specific or general to specific individuals. It is mustahabb for every Muslim to make a will and write down his life's advice for the future. In particular, Imam Bukhari also narrated a hadith about this in Sahih Bukhari. It is one of the hadiths of the rubai ("four narrators"):

“For a Muslim who has something to bequeath, go for two nights It is his duty to have his will written in the presence of the masdanak!” (Hadith 2738).

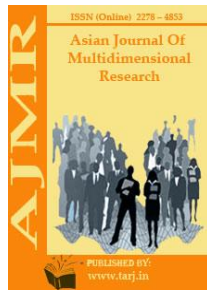
Imam Bukhari also gave his life advice for scholars of hadith, a student who aims to become a muhaddith. These recommendations are mentioned in the sources as specific testaments and wills.

In conclusion, it is not permissible to arbitrarily draw conclusions from the hadiths without knowing these aspects of the science of hadith, to call something halal or haram, or to make someone a disbeliever or a sinner. As a rule, it is acceptable for a mujtahid who is well versed in the sciences of religion to rule from a hadith. Knowing these aspects of the hadith will help you to understand the hadiths easily and accurately. It is narrated in the hadiths that Allah has created a place for Himself in the heart of man, and that heart is the place where Allah sees. Youth is the best opportunity to maintain the purity of the soul, to fill it with the light of faith and knowledge and enlightenment.

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MALAKOFAUNA OF THE GISSAR RESERVOIR AND THE GORGE ILONLI GISSAR RIDGE

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ABSTRACT

The vertical profile was studied from the vicinity of the Gissarak reservoir to the east to the left tributary of the Gissar, then to the south and along the gorge. In many biotopes, they constitute a significant part of the communities of destructors of dead organic matter and phytophages. In turn, molluscs serve as food for many species of vertebrates and invertebrates, often making up a significant part of the diet. Currently, the fauna of terrestrial gastropods in Uzbekistan in general, and in the Gissar ridge, is extremely poorly studied. Only a few works are known. (A. Pazilova, F. Gaibnazarova).

KEYWORDS: *Gissarak, Gastropods, Destructors, Tributary*

INTRODUCTION

Terrestrial molluscs are an important part of living communities. In many biotopes, they constitute a significant part of the communities of destructors of dead organic matter and phytophages. In turn, molluscs serve as food for many species of vertebrates and invertebrates, often making up a significant part of the diet. And some species are specialized malacophages. The role of mollusks is also important as intermediate hosts of parasites, primarily flatworms, the final hosts of which are various types of vertebrates and, sometimes, humans. Some large species can reach large numbers in agrocenoses and often do some harm (primarily on household plots), spoiling some horticultural crops. Currently, the fauna of terrestrial gastropods in Uzbekistan in general, and in the Gissar ridge, is extremely poorly studied. Only a few works are known. (A. Pazilova, F. Gaibnazarova). The aim of this work is to study the species composition of terrestrial gastropods in the vicinity of the Gissar reservoir and the Ilonli gorge of the Gissar ridge. Proceeding from this, the following tasks were set: 1 - master the method of collecting terrestrial mollusks; 2 - to identify the places of concentration of rare and protected species in neighboring states for the study area. The studies were conducted from March 2019 to March 2021. The following biotopes were selected: chul, adyr, tau.

The vertical profile was studied from the vicinity of the Gissarak reservoir to the east to the left tributary of the Gissar, then to the south and along the gorge. Ikonli - in the upper vegetation belts up to the subalpine.

Chul. Located at an altitude of 650–900 m above sea level. The malacofauna of this belt has been studied in the following biotopes: orchards and vegetable gardens, river banks and ditches.

In gardens and vegetable gardens, on the grass, in fallen leaves and in rotting plant remains, the following were found: *Deroceras laeve* (5), *D. agreste* (6), *Candacharica levanderi* (3).

Along the banks of rivers and ditches, among the thickets of grasses, we identified: *Cochlicopanitens* (10), *C. lubrica* (6), *Valloniacostata* (11), *Pupillamuscorum* (14), *Angiomphaliaregeliana* (4), *C. levanderi* (3), and *Zonitoides nitidus* (9).

Xeropictacandaharica (25) forms dense populations on undeveloped lands in semi-shrubs and on stems of thickets of herbs.

Thus, in the chul belt, we found 11 terrestrial mollusks. The characteristic species for this belt is *X. candaharica*.

Adyr covers the entire hilly-undulating foothill area with a loess cover, occupies most of the territory of the northwestern part of the Gissar ridge. Adyr, according to the scheme of K. Z. Zakirov (1955), splits into two subzones or two tiers: 1) the lower adyr, where the relief is calm, 500–900–1200 m; 2) upper, where the relief is relatively sharp with frequent outcrops of subsoil rocks; its height is 1000–1500 m. The vegetation of the lower adyr is ranked: *Philomisthopsoides*, *Prosaleadrupacea*, etc. The vegetation of the upper adyr is represented by almonds, which survived only in more or less remote places from settlements.

In the adyr belt, we studied the following biotopes: at the foot of the slopes, among the shrubs: *Pseudonapaeussogdiana* (17), *Sphyradium doliolum* (13), *Chondrulopsinaintumescens* (9), *Xeropictacandaharica* (15), *Gibbulnopsissignata* (21).

Along the ditches among the thickets of grasses, under stones, the following were found: *Cochlicopanitens* (11), *C. lubrica* (9), *Pupillamuscorum* (18), *Vertigo pygmaea* (5), *Phenacolimax annularis* (13), *Angiomphaliaregeliana* (4), *D. laeve* (3), *D. agreste* (5), *Zonitoides nitidus* (5), *Valloniacostata* (15).

Not far from streams, among bushes, under stones, *C. levanderi* (5), *C. roseni* (7), *C. kaznakovi* (3) develop.

In total, 17 species have been identified in the adyr belt.

Tau. According to natural-historical conditions, this belt can be subdivided into two bands or subzones.

1. The lower tau subzone (tier) - a transitional strip from the underlying adyr zone - is characterized by the presence of ephemeral plants with more or less xerophilic long-growing dominants of the steppe type. Arboreal and shrub forms have been supplanted for various reasons, mainly as a result of human activity. The height of the strip is 1400–1800–2100 m above sea level. m.

In this subzone, basically the same complexes of terrestrial mollusks were found as in the adyr belt.

2. There are almost no ephemeral plants in the upper subzone. Trees and shrubs are better developed here. Under similar conditions, the number of species of more or less mesophilic plants is gradually increasing.

In this subzone, mollusks live in various biotopes: on trees and shrubs, on rocks and talus, on the banks of streams and springs.

In the tree and shrub vegetation on gravelly slopes, we found 8 species: *S. doliolum* (10), *G. signata* (15), *Pupillatriplicata* (12), *Vertigo antivertigo* (12), *Puramidularupestris* (7), *Pseudonapaeusalbiplicata* (4), *Chondrulopsinaintumescens* (8), *L. maculata* (5);

In the biotope of scree shrubs, 6 species are found: *Ps. kasnakovi* (5), *Ps. otostomus* (4), *Ch. fedtschenkoi* (10), *Leucozonellarubens* (6), *L. mesoleuca* (7), *Macrochlamussogdiana* (2).

Rocks and talus are poorer in molluscs than other biotopes. Here, among the stones and plant remains, 6 species are observed: *Leucozonellarufispira* (4), *L. reteri* (3), *L. caria* (1), *Vallonialadacensis* (10), *Macrochlamusturanica* (5), *P. anzobica* (10).

11 species live along ditches and springs, as well as near streams among thickets of plants: *Cochlicopanitens* (5), *C. lubrica* (10), *C. lubricella* (9), *Valloniocostata* (11), *V. pulchella* (8), *Pupillamuscorum* (10), *Vertigo antivertigo* (7), *Columellacolumella* (6), *Deroceraslaeve* (3), *Candachariarutellum* (2), *Zonitoidesnitidus* (10).

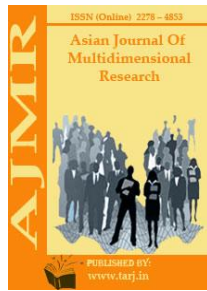
In the malacofauna of the Gissar reservoir and the Ilonli gorge, the Gissar ridge is distinguished by the diversity and richness of species (after the family Buliminidae). Here it is represented by 5 subfamilies, 12 genera and 38 species, accounting for 22.22% of the malacofauna.

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THE STUDY OF THE ASH-CONTENT OF ACTIVATED CARBONS BASED ON VEGETABLE RAW MATERIALS

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ABSTRACT

Currently, one of the main problems is the accumulation of rather large amounts of solid waste in the production of agricultural products, which contain high molecular weight hydrocarbons such as lignin, cellulose, etc. Within the framework of this work, studies have been carried out to calculate the ash content of coal-based on plant waste generated in agricultural production.

KEYWORDS: *activated carbon, adsorbent, ash content, plant raw materials.*

INTRODUCTION

Currently, the main types of coal are used for the production of electricity and heat. The volumes of its use for the production of semi-coke, gas, liquid fuel, high-carbon materials, carbon-alkali reagents, plastics, humic fertilizers are increasing at a high speed. The use of coal only as an energy raw material without using the capabilities of modern technology and deep processing carries enormous economic damage and causes significant damage to the environment.

In this regard, it is of interest to develop certain types or areas of coal processing into valuable intermediate products that can be used in industry. In particular, one of the most important products of coal processing can be carbon sorbents used to purify various substances, which is important for solving environmental problems [1].

MATERIALS AND METHODS

Currently, sorbents are produced from carbon-containing raw materials: wood, coal and brown coal, peat, polymeric materials and plant waste. Activated carbons can be classified as carbon

macroporous adsorbents, which are a class of high-molecular-weight porous carbon materials with a developed specific surface area and capable of efficiently and selectively absorbing molecules of substances of various chemical nature from gaseous, vapor-gas and liquid media. Carbon adsorbents differ significantly from other highly porous materials such as coke, pumice and graphite in their micropore and supermicropore content. Due to its small particle size, carbon black has a higher specific surface area (up to 100 m² / g) and belongs to carbon nanoporous adsorbents [2-4].

Ash content is one of the most important indicators of all types of carbon adsorbents. Ash left after burning coal or coke in air is formed from the inorganic compounds that make up the coal matter and from the minerals present. The amount of sulfur remaining in the ash partially depends on the ashing conditions, and in order to obtain comparable results for determining the ash content, it is necessary to strictly adhere to these conditions [3-6].

A sample based on peanut shells and cones was initially crushed and weighed on an analytical balance. After that, it was burned in a muffle furnace, heated at a certain rate to a temperature of (815 ± 10) °C, and kept at this temperature until constant weight. The ash content in percent was calculated from the weight of the residue after calcination.

The ash content of the analytical sample, %, by weight was calculated by the formula

$$A = \frac{m_3 - m_1}{m_2 - m_1} \cdot 100;$$

Where m_1 is the crucible weight, g;

m_2 - mass of the crucible with sample, g;

m_3 is the mass of the crucible with ash, g.

Table 1 shows the calculations of the ash content of activated carbon based on peanut shells and juniper cones.

TABLE 1 CALCULATIONS OF THE ASH CONTENT OF ACTIVE CARBON BASED ON PEANUT SHELLS AND JUNIPER CONES.

	Crucible weight, gr	Sample weight, gr	Total volume of crucible and sample	Residue mass, gr	Time, hour	Ash content, %
Peanut shell 1	42,8622	4,3745	47,2365	42,9798	1	2,688430149
Peanut shell 2	37,7429	5,0253	42,7687	37,8906	1	2,938835608
Juniper cone1	42,8744	4,3723	47,273	43,0047	1	2,962306
Archi cone 2	37,7797	7,2504	45,0296	37,8693	1	1,235879

Thus, on the basis of the studies carried out, the percentage of ash content of carbon-containing raw materials used in many processes of chemical technology, such as purification of waste gases and waste water, has been studied.

CONCLUSION

The results of the work are one of the examples of the fact that at the junction of the chemistry of high-molecular materials and the processes of activation of carbon-containing raw materials, a very fruitful and promising line of research can arise.

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RESULTS OF EXPERIMENTAL AND PRODUCTION TESTING OF DEVELOPED TECHNOLOGIES FOR THE PRODUCTION OF ACID-ACTIVATED ADSORBENTS OF MCA FOR PURIFICATION OF PARAFFIN AND CERESINS ON THEIR COMPOSITIONS

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ABSTRACT

The article mainly examines the adsorbents used in the process. At the same time, based on the results obtained, the use of a wide range of processing of mineral oils and paraffin at refineries using domestic adsorbents and adsorbents developed in the country is justified. Long-term studies of technologies for producing bentonite and palygorskite adsorbents by acid activation, washing and drying have shown that the resulting sorbents have relatively low activity. In addition, regardless of the type of acid used (hydrochloric, sulfuric, etc.), the duration of the activation of clays practically does not decrease, which negatively affects the cost of the obtained adsorbents.

KEYWORDS: *Oil, Paraffin, Purification, Absorption, Adsorbent, Composition, Petroleum Oils, Ultrasound, Wave.*

INTRODUCTION

Long-term studies of technologies for producing bentonite and palygorskite adsorbents by acid activation, washing and drying have shown that the resulting sorbents have relatively low activity. In addition, regardless of the type of acid used (hydrochloric, sulfuric, etc.), the duration

of the activation of clays practically does not decrease, which negatively affects the cost of the obtained adsorbents.

Therefore, in laboratory conditions, we selected a mechanochemical activator (MCA), which significantly reduced the activation time and increased the sorption capacity of the resulting adsorbents.

THE MAIN PART

To compare the results obtained, we used imported ascanite, imported from Georgia and activated with 25% sulfuric acid at a temperature of 60 °C in the usual traditional way. The rest of the local bentonites and palygorskite were activated under the conditions described in Table 1. A significant difference between mechano-chemical activation from the usual traditional one is the high speed of the mixer (rotor) up to 3000 rpm. At this rate, the activated clay heats up strongly, open the internal pores and remove those elements that reduced the sorption activity of the resulting clay adsorbents. Table 1 shows that the developed technology for producing adsorbents using mechanochemical activation (MCA) of clays with solutions of mineral acids makes it possible to replace Georgian arkansite with local raw materials, which are several tens of times cheaper than imported ones at a price.

TABLE 1 THE ACTIVITY OF CLAY ADSORBENTS OBTAINED USING MCA

Clay name	Clay activation conditions			The activity of the adsorbent
	Acid concentration, %	MCA revolutions, rpm	Temperature, °C	
Askanit (Georgia) (control)	H ₂ SO ₄ – 25,0	Common	60	86,5
Tulsohskiy palygorskite	H ₂ SO ₄ – 15,0	2000	40	91,3
Fergana bentonite	H ₂ SO ₄ – 20,0	2000	40	92,6
Fergana bentonite	H ₂ SO ₄ – 15,0	2000	60	89,4
Fergana bentonite	HNO ₃ – 20,0	2000	60	87,2
Tulsohskiy palygorskite	H ₂ SO ₄ – 20,0	2000	40	88,7
Tulsohskiy palygorskite	HNO ₃ – 15,0	2000	60	90,5
Tulsohskiy palygorskite	H ₂ SO ₄ – 15,0	3000	60	94,0
Fergana bentonite	H ₂ SO ₄ – 20,0	3000	40	97,0

The use of mechanochemical activation (MCA) of local clays with solutions of mineral acids made it possible to significantly increase the adsorption activity of the resulting adsorbents, compared with the control. This can be explained by the fact that high-intensity mixing of a solution of mineral acids with clay makes it possible to remove sorbed substances from micro

and transition pores and thereby increase the activity of the resulting adsorbents. Consequently, based on the results of pilot production tests, the following optimal modes of obtaining bentonite and palygorskite adsorbents for the purification of ceresin and paraffin from harmful substances were established: - for bentonite adsorbents, the concentration of H_2SO_4 is 20%, the speed of MCA is 3000 rpm and the temperature is 40 °C; - for palygorskite adsorbents, the concentration of H_2SO_4 is 15%, the speed of MCA is 3000 rpm and the temperature is 60 °C.

It is known that the composition of paraffin contains up to 25% ceresin, the melting point of which is above 50 °C. To assess the effect of ceresin content on wax purification, we carried out a series of experiments on adsorbents of different nature. The results are shown in Table 2.

TABLE 2 PARAFFIN-CERESIN MIXTURE PURIFICATION INDICATORS ON DEVELOPED CLAY ADSORBENTS

Composition of the mixture, %		Conditions for cleaning the mixture			Purification degree, %	The output of products, %
Paraffin	ceresin	type of adsorbent	adsorbent consumption, kg/t	temperature, °C		
80	20	Askanit (Georgia)	20	80	91,4	95,0
80	20	Ascanite	40	80	94,7	96,8
80	20	Ascanite	60	80	96,5	97,6
90	10	Ascanite	60	60	98,2	98,0
90	10	Ascanite	40	60	94,1	98,4
80	20	Bentonite (Fergana)	20	80	92,3	95,3
80	20	Bentonite	40	80	95,1	97,0
80	20	Bentonite	60	80	96,8	97,9
90	10	Bentonite	60	60	98,5	98,4
90	10	Bentonite	40	60	94,4	98,7
80	20	Palygorskit (Tulsoh)	20	80	92,0	95,0
80	20	Palygorskite	40	80	94,8	96,7
80	20	Palygorskite	60	80	96,5	97,5
90	10	Palygorskite	60	60	98,2	98,0
90	10	Palygorskite	40	60	94,1	98,3

Table 2 shows that effective adsorbents can also be obtained from local bentonites and palygorskite for cleaning mixtures of ceresin and paraffin, instead of imported ascanite purchased from Georgia. Moreover, there are significant advantages in the developed adsorbents in the purification of mixtures of ceresin and paraffin in terms of the degree of their purification and the yield of the resulting products. With the same consumption of bentonite and palygorskite adsorbents, the degree of purification of ceresin and paraffin mixtures is more than 98%, which is very important when obtaining these products for medical and technical purposes. The same picture is observed in the yield of the obtained products, which is important from the point of

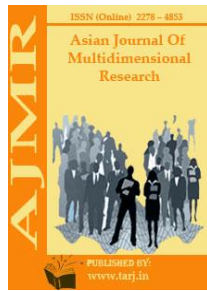
view of the technical and economic efficiency of the developed technology for purification of ceresin and paraffin mixtures on the developed local adsorbents.

CONCLUSION

The multicomponent composition of crude paraffin dictates the need to use adsorbent compositions with different selective properties for its purification. As the results of previous studies have shown, the mineralogical composition of clay adsorbents greatly affects the quality of purification of crude paraffin and ceresins. Taking this into account, we have studied several compositions from activated bentonites and palygorskite during the purification of crude paraffin.

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PROVERBS - A SOURCE OF UPBRINGING THE MORAL QUALITIES OF THE PERSONALITY OF PRESCHOOLERS

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ABSTRACT

The article reveals the importance of using proverbs as a genre of folk pedagogy, as a means of educating the moral qualities of a preschooler's personality. Working with proverbs in the aspect of upbringing the moral qualities of a child, it is necessary to adhere to the following directions: human qualities and universal values. In the modern world of the latest technologies and gadgets, a great danger hangs over the younger generation, expressed in the destruction of the spiritual and moral sides of the individual. Material values prevail over moral ones. Children enter a complex multifaceted world in which they encounter not only kindness and mercy, but also betrayal, meanness, cruelty.

KEYWORDS: *Education of Moral Qualities, Proverbs, Preschool Children, Oral Folk Art, Folk Pedagogy.*

INTRODUCTION

In the modern world of the latest technologies and gadgets, a great danger hangs over the younger generation, expressed in the destruction of the spiritual and moral sides of the individual. Material values prevail over moral ones. Children enter a complex multifaceted world in which they encounter not only kindness and mercy, but also betrayal, meanness, cruelty.

Every year in pedagogy, the need to form the foundations of moral qualities in children is becoming more acute.

Repeatedly we come to the conclusion that the preschool age, when the life experience of a little person only begins to accumulate, is the fundamental stage in the upbringing of moral, patriotic qualities, world outlook, and the ability to live among people. It is in the preschool age that the personality is determined on the first moral and ethical attitudes and views.

Moral ideas are the result of the perception of moral phenomena, as well as the mastery of the results of the moral activities of all mankind. Therefore, moral ideas are not only an image, but a cognitive process for assimilating reality.

Moral representations are important semantic formations in the structure of a person, which are the product of the transformation of social values into individual guidelines, on the basis of which a person comprehends reality and builds constructive relationships with the world and himself.

The moral development of preschool children is a dynamic process. In a preschool child, the formation of moral ideas is characterized by the fact that initial moral judgments and assessments begin to form. At preschool age, children begin to understand and realize what a moral norm is, they form their own attitude to moral norms and their implementation, but not always preschool children observe moral norms and rules in their actions and behavior.

The formation of moral ideas in older preschool children is seen in the development and testing of technology, the content of which will include a phased, systematic introduction of folklore elements into the daily life of preschoolers, in order for children to receive not only theoretically valuable knowledge about the culture of their people, emotional and sensory reactions, but also practical skills and abilities when interacting with them in various types of children's activities.

The effectiveness of the implemented model is assessed using the following criteria:

- Interested attitude to the culture of their people;
- The formation of a system of knowledge and ideas about the culture of their people;
- Expression of moral feelings in various situations towards peers and adults;
- Awareness of the importance of motives that contribute to the manifestation of moral feelings

Folklore (from English (folk) - people and (lore) - knowledge, wisdom) - "folk knowledge", "folk wisdom". This term was first introduced into scientific use in 1846 by the English scientist Williams Toms.

In pedagogy, the following definition is used: folklore is the artistic creation of the broad masses, mainly oral - poetry. Folklore is a part of folk pedagogy and an element of oral folk art, its genres are intuitively based, taking into account the physical and mental characteristics of children of different age groups.

Considering the relevance of this problem, we recall the power of the impact of oral folk art on the spiritual and moral side of the individual. Uzbek folk art, being a special kind of art, helps not only to master the native language, but also introduces to the culture of a particular people. Proverbs are one of the types of folk oral art. It is this genre of folklore that is proposed to be used as one of the ways to solve the moral crisis in working with preschool children. The use of proverbs in the educational process of kindergarten and in everyday life teaches children the moral foundations of life.

Proverbs represent a rich inexhaustible source in the education of the moral qualities of a child's personality.

A proverb is a small form of folk poetry, a rhythmized saying that carries a generalized thought, a conclusion.

A proverb is one of the genres of Uzbek creativity, a compact, deeply rooted essence of folk experience accumulated over a long time in socio-economic, political and cultural life. Over the centuries, proverbs were passed down from ancestors, and their images reflect the worldview of our people, attitude towards society, history and spirituality. There is no people in the world who do not have their own proverbs. Each nation passes on its experience in this way. For this reason, in the oral tradition of different peoples, there are repeated and similar proverbs in terms of content and form.

There is so much truth in the proverbs, because they are deeply rooted, and this truth is difficult to deny. The words are so ambiguous that any meaning makes it easier to understand the idea, makes it brilliant. That is why history is always accompanied by popular speech. Those who often use the proverb in their speech try to listen especially carefully. Writers and poets use proverbs in their writing, which gives them impressive power. If we carefully study the work of Yusuf KhosKhojib, Ahmad Yassawi, Raguji, Lutfi, AlisherNavoi, Bobur, Munis, Ogahi, Nodira, Furkat, Chulpan, Abdulla Kodiriy, OybekGafurGulam and many others, we can feel the attractiveness of proverbs. Even the main idea of the work is to combine the essence of the proverb together. For example, Abdullah Kahar's story "About the Thief" shows the image of officials who turned the suffering of others into a living source. Proverbs are often used in fiction, poetry, poetry, short stories, and novels.

The proverbs are deep and excellent; they contain wisdom, national tradition and long-lived experience of workers.

Professor O. Safarov wrote: "In every proverb I see the image of the people who created it." Proverbs should be clear, concise, expressive and imaginative, and should be in the form of a judgment. Folk proverbs are our wealth. One of the great treasures left by our ancestors for the upbringing of the next generation. We must not only read and study proverbs, but also keep them in our souls. Using wise sayings can make every conversation more effective and effective. In proverbs, words are often used in a figurative sense. If we understand them in our own way, then the expected meaning will not disappear.

For example, the proverb "Unreasonable work will bring trouble" uses words in the literal sense. They symbolize a person's love for the good in his character. They play a great ideological role in our daily life, as they reflect centuries of experience in which the lives, aspirations and aspirations of people are tested. Because a small statement reflected in a proverb, is an affirmation or negation.

So, each proverb gives a person a consistent ideological orientation and promotes the growth of ideas.

The child is aware of the concept of justice and freedom, peace and honor, courage and grace, kindness, humane friendship and hard work. Human hopes are united under the influence of patriotism, humanity, science, hard work, morality and all the positive attributes that lead to maturity. This is why the educational value of the proverb is enormous. The homeland begins from the threshold of the home, from the family. When we grow up in a family, a sense of homeland begins to awaken in us. In our proverbs, love for the homeland is a matter of love and gratitude. People always love their country, love and fight against their enemies. Folk proverbs are created in honest work, in everyday communication, as well as in professional spheres.

Proverbs on the topic of the work include love and respect, the conclusions of a people who condemn laziness and ignorance. People realized that from the earliest times the achievement of good results is possible only through working life in all aspects, through the love of work and the avoidance of laziness.

Human nature is hard working. She demonstrates her abilities and talents through work. In the course of research, a person's perspectives increase, and his knowledge grows, and he is physically and spiritually shaped. Human development is carried out under the condition of a combination of mental and physical labor. When mental labor develops the human mind, physical labor is the foundation of healthy thinking.

In folk proverbs they say that work is the key to everything. At all times, any profession is highly respected. One of the sages said: "my son, if you want to be wise, be a craftsman. You will receive honor and respect from skill, and if you cannot become a professional, you will be like a tree with dry leaves. Oh, my children make friends with smart people. Don't stray from professional knowledge. "

When we use proverbs in the process of raising children, they remember them, keep them in their minds, we encourage them to follow a positive example in life, we teach them to take measures to overcome difficulties in life. We see that proverbs cover all educational aspects. Parents in the family bring up their children and want their children to be friends and treat each other well.

In their advice, they can back up their words with life conclusions about love for the homeland, parents, nature, and relatives. We can see that people's conclusions are justified by their words. They sharply criticize indifferent people devoid of attachments.

Proverbs do not glorify such human qualities as greed, theft, pride, laziness and hooliganism. On the contrary, they welcome and support qualities such as courage, generosity, justice, love, devotion, wisdom, friendship. They teach us to be vigilant, distinguish friend from foe, respectful, kind-hearted, and honest with parents, relatives and friends, honor the elderly, and support the young.

If every family had Uzbek folk works in the family library, it would be a great success in raising children. Children need to be taught to read and memorize these books. Parents should ask the child about the learned proverbs, about the hidden meaning in them, ask the child to express his own understanding, suggest his ideas and give him a conceptual approach. - Speak less - you will be respected, eat less - you will be healthy. - Knowledge is the lamp of the mind. - An educated son is more respectable than his father. - From a snake - a snake, from a scorpion - a scorpion. Folk proverbs have a convenient form and structure to memorize. They remain in memory for a long time. An original proverbial tool geared towards education. They serve as educational examples of folk wisdom. They contain ideas that describe all aspects of children's education, about having a child and raising a good person. Proverbs - the wisdom of a nation over the centuries, which have been tried and tested thousands of times to encourage those who are honest and noble; they always serve as a textbook for humanity, with the help of humanity, hard work, patriotism, energy, enthusiasm and the desire to live in peace. Parents would achieve their desired goal if they could show our children the right path to wisdom.

- With the power of the hand he will crush one, with the power of knowledge - a thousand.

- Knowledge and wisdom are more valuable than gold

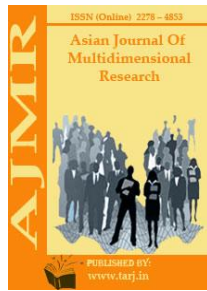
- Once obey the old, another time - the small.

- In a house where there has been a quarrel at least once, wealth takes forty days. Parents need to be aware of the shortcomings and achievements in raising their children and use proverbs for children to eliminate shortcomings, correct abusive behavior in their child and improve good qualities. Proverbs provide examples for every person; it is true that our children encourage us to become living examples for the future. Proverbs are not just invented words, but a great path traveled by people who came to certain conclusions, revised and improved many times in the experimental process. This is the question of maintaining peace on earth, following the wise advice of the people and improving our education and upbringing. Every child should keep proverbs not only in his mind, but also in his heart. This is why it is important for the family to memorize proverbs and explain their essence. In the educational power of proverbs, the child can correctly define his way of thinking and acting.

The proverbs reflect the life experience of the sociocultural and historical orientation of the people, its ideology, and psychology and life wisdom of generations, warnings or instructions. More than one generation was brought up on proverbs. Each proverb is based on a certain fact, object, phenomenon, etc. From each proverb, a certain everyday situation and the moral meaning arising from it, expressed in a figurative form, emerge. Working with proverbs in the aspect of upbringing the moral qualities of a child, it is necessary to adhere to the following directions: human qualities and universal values. Each direction can be divided into several groups, uniting them by themes: about wealth and poverty, about friendship, about wine, about a person, about the qualities of a person. It is important not to forget the proverbs about negative qualities and traits, proverbs about bragging, talkativeness, laziness and other shortcomings of the human character. The simplest, but the main truths that children comprehend with the help of proverbs can be fixed in the mind of a child for life. Emotionally rich artistic images strongly influence behavior and attitude towards the environment. Their brightness, emotionality leads the child to the correct attitude to the phenomena of reality, helps to understand what is good and what is bad, and thereby contributes to the education of moral feelings and qualities.

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DEVELOP THE CREATIVE SKILLS OF FUTURE TEACHERS USING THE KNOWLEDGE OF ART DESIGN

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ABSTRACT

Solving the issue of using art as an effective way of self-exploration and creative self-development is one of the important tasks of modern pedagogy. Arts occupy a special place among the leading components of educational strategy. Under the conditions of general education, art is the only area in which the emotional and moral development of a growing person and his introduction to the highest spiritual values of his people and humanity can take place in a natural way. The purpose of this article is to show the need to create an art-pedagogical space as an innovative environment for the creative development of future teachers, using the knowledge of ART design and professional training of students of pedagogical universities. In this regard, the work pays special attention to the personality of the future teacher, expanding the boundaries of his professional competence, his humanitarian and professional pedagogical position, and motivation to use the possibilities of art in professional activities. This can be through the creation of new master's programs, in particular, the training of highly professional specialists in the field of art pedagogy under the master's program "Art Pedagogy". The article deals with the issues of the influence of art and artistic culture on the sensually-emotional sphere and the spiritual world of the individual; the state of art education in general education schools; implementation of innovative activities in higher pedagogical education through the art-pedagogical approach; professional training of teachers working with art pedagogy technologies; requirements for the personality of the teacher, his professional and pedagogical position; fundamental scientific and practical training of masters.

KEYWORDS: Art, Art Education, Art Pedagogy, The Personality Of A Creative Teacher, Master's Program "Art Pedagogy", Art Design;

INTRODUCTION

The school education system at the present stage is undergoing systemic and planned changes, which objectively requires the modernization of higher pedagogical education. In this context, teacher education should and is oriented towards changes in the social and social situation in the 21st century.

Looking into the future: the modernization of public consciousness sets the directions for the development of society in the near future. It denotes the qualities necessary for modern youth for the successful modernization of consciousness. Firstly, it is competitiveness through computer literacy, knowledge of foreign languages and cultural openness. These qualities are acquired in the process of education. That is, consonant with the tasks set is the task of changes, in particular, of higher education in the Republic. If modern society is given a global intention to form a citizen with a new form of thinking and consciousness, then in parallel the problem of training teachers who are ready for such a formation and possess the necessary competencies should be identified. Thus, in the modern conditions of reforming all levels of education, problems associated with the preparation of future teachers with new professional competencies that meet the challenges of the 21st century are of particular importance.

The teacher must have the ability to organize various types of extracurricular activities, including artistic and productive. In order to be able to organize both artistic and productive and other types of creative activity, to be a source of culture formation, the teacher himself must have creative abilities.

The development of the creative potential of the future teacher is largely facilitated by innovative pedagogical technologies. One of these technologies is art design, which can be taught as a separate independent discipline in the pedagogical areas of training bachelors and masters.

Changes are being observed in the education system, which represent the next stage in the formation of a new school. That is why there are significant changes in the approach to the pedagogical theory and practice of the educational process: new content, new approaches, new rights, attitudes and types of behavior, as well as a new pedagogical mentality are brought to the fore. Solving the issue of using art as a way of self-exploration and creative self-development is an important task of modern pedagogy. The attitude to highly artistic works of art and to one's own products of creative activity as one of the effective factors of spiritual and moral education should not only be significant for the individual, but also find its embodiment in the pedagogical technology of guaranteed cultivation of the spiritual and moral values of the individual.

MAIN PART

Even in ancient times, the great thinkers Aristotle, Democritus, Pythagoras, Plato defined art as the source of the formation of harmony and order not only in the entire universe, but also in the human soul. Komensky Y.A., Pestalozzi I.G., Sukhomlinsky V.A., Tolstoy L.N., Ushinsky K.D., Shatsky S.T. wrote about the pedagogical possibilities of art in their works. And others [1]. Arts occupy a special place among the leading components of educational strategy. Art is used in the educational process primarily in the direction of the emotional sphere of the individual; it enriches a person not only with knowledge, but also with thoughts, feelings and experiences; it offers aesthetic pleasure, fosters aesthetic taste. In terms of its content, art has a positive effect on the formation of personality: it enriches cognitive activity, develops human perception abilities,

expands his spiritual world, forms attitudes and assessments not only to works of art, but also to the wider world, to people and to human relations [2].

Information conveyed in the language of art is usually more accessible and easier to digest. Art shortens the time for us to acquire knowledge, abilities, skills, enriches and equips other people with selected, generalized, meaningful experience. It allows a person to develop their own attitudes and value orientations. The impact of art is aimed at the socialization of the individual and the establishment of its intrinsic value [3].

Pechko L.P. identifies the following grounds for art classes:

3) The development of cultural and aesthetic tolerance of schoolchildren and students and their art-tolerant orientations and, in particular, the transformation of intolerant attitudes towards art or individual works into positive attitudes in general.

4) Expansion of knowledge.

5) Simultaneous practical development of taste based on personal experience, value ideas, mastering the beautiful and expressive in art and reality. This makes it possible to accustom students to reflexive actions, conscious choice of the preferred and attempts to understand, explain, think over and even transform their negative, intolerant attitude to a specific cultural, artistic phenomenon into the opposite, going through a series of steps controlled by the teacher and ensuring the development of aesthetic taste and experience [4].

Melik-Pashaev A.A. considers art or artistic culture as the highest value and an integral part of the human way of being in the world. In his opinion, the alarming trend for the present time, the loss of responsibility for the preservation of artistic culture, its development and translation into the future may become a problem of national security [Melik-Pashaev, www].

An analysis of dissertation research on the pedagogical sciences of the last decade shows an increase in the total number of scientific research in the field of the pedagogical potential of art itself.

In addition to studying the experience of using art for the purpose of correction, rehabilitation, adaptation of children and youth, considered in the works of O.P. Zabolotskikh, E.A. Medvedeva, O.A. Pestereva, T.A. Khviyuzova, A.B. Finish, the subject of modern research is the prospects for solving complex pedagogical problems by means of various types of art. Questions of moral, social, patriotic, ethnocultural, labor education of students with the help of art were reflected in the dissertations of Z.S. Batchaeva, A. Sh. Abdramanuly, E.V. Artybaeva, M. Zh. Kozybakova, S.A. Uzakbaeva and others.

The possibilities of artistic cognition of reality and the synthesis of arts in the context of information technologies are considered in the research of NK Karpova. The pedagogical potential of folk art and artistic pedagogy is revealed in the works of A. Alimbekov, Sh.M. Arsalieva and others.

Art pedagogy as a specific pedagogical technology or direction of pedagogical theory and practice is considered in the studies of M.K. Khashchanskaya, L.V. Lebedeva, E.A. Medvedeva and others.

Due to the fact that in science this direction is at the stage of formation, the variety of theoretical approaches to the essence of art pedagogy and related key concepts that describe the phenomenon of art pedagogical activity seems to be natural.

In particular, the categories “art-therapeutic pedagogy”, “aesthetic pedagogy or psychopedagogy of art”, “art-pedagogical approach”, etc. are simultaneously applied.

In most studies in this area, priority attention is paid to the educational potential of art.

The analysis of the theory and practice of university training of a future teacher allows us to single out the following main contradictions:

Between the significant potential of art pedagogy in the formation of the future teacher's readiness for creative artistic and visual activity and the insufficient use of this potential in the practice of university training of the future teacher;

Between the need to form a future teacher's readiness for creative artistic and visual activity and the lack of scientific and pedagogical substantiation of the process of forming such readiness by means of art pedagogy;

Between the need and desire of the modern student for professional personal self-expression and creative self-realization in the educational process and the insufficient readiness of teachers of a pedagogical university to create conditions for its implementation based on the enrichment of the content and forms of professional training by means of art pedagogy;

The contradictions and relevance of the problem under study made it possible to put forward a research problem, which made it possible to define the topic of the article as "Developing the creative skills of future teachers using the knowledge of ART design."

To determine the theoretical and methodological foundations for the formation of the future teacher's readiness for creative artistic and visual activity by means of art pedagogy, it is necessary to analyze the main approaches to the interpretation of categories: creativity, artistic creativity, creative artistic and visual activity, the ability to such activity, characterized in philosophical, aesthetic, psychological and educational science. Accordingly, this paragraph sets the following tasks: - determination of the content and pedagogical value of creative artistic and visual activity; - highlighting the psychological and pedagogical features of artistic and visual activity; - determination of the structure and features of the formation of creative artistic and visual activity.

Today, art classes are of particular importance for the healthy mental development of students. Depicting his experiences, feelings, the student, as it were, re-experiences and "splashes out" negative emotions on paper. Drawing, sculpting, or painting with paint are safe ways to discharge stress. In addition, inner experiences are more easily expressed through visual images than in conversation. Art pedagogy solves these tasks in the education system. Such activities are also able to increase self-esteem, control their behavior. Methods and techniques of art pedagogy develop and strengthen attention to feelings, provide an opportunity for self-expression and self-knowledge, help the student acquire communication skills and experience of creative work in a team, develop imagination and creative thinking. And this is very important. The student needs success! The degree of success largely determines his well-being, attitude to the world, and desire to create. Helping to believe in yourself, in your strengths, to express your ideas, emotions, feelings, to defend your beliefs is the main task of the teacher.

An art teacher is also an active observer. His eyes and soul are aimed at understanding each student as a person, providing psychological comfort, trust, warmth and safety of the creative student.

Art pedagogy, in contrast to art therapy, is a narrower category based on the principles and methods of art therapy, but used in educational practice, while also having a therapeutic and developmental effect due to the use of artistic creativity in its core. Art pedagogy, in contrast to the traditional education system, uses the creative interaction of educational subjects. It seems important that both the teacher and children and parents are carriers of culture, and art pedagogy allows you to work fruitfully with various categories of students: from gifted to deviant. Art pedagogy forms the desire for learning to turn into self-study, upbringing - into self-education, and development - directly into self-development.

Art pedagogy in the field of education in general, and in particular in special pedagogy, is a synthesis of two areas of scientific knowledge (art and pedagogy), ensuring the development of theory and practice of the pedagogical process of the artistic development of children, in particular children with special educational needs, and the formation of the foundations of artistic culture through art and artistic and creative activities (musical, visual, artistic and speech, theatrical and play), as well as removing barriers to communication, motivation for creative activity and self-knowledge, self-realization. In contrast to art pedagogy, the goal of art therapy is the curative (therapeutic and corrective) effect of art on the subject and consists in "playing" a traumatic situation with the help of artistic and creative activity: through the product of this activity, as well as the production of new positive experiences, actualization of creative needs and options their satisfaction. Currently, art therapy in a broad sense includes: isotherapy (therapeutic effects by means of fine arts: drawing, modeling, arts and crafts, etc.); bibliotherapy (therapeutic effect of reading); imagotherapy (therapeutic effect through the image, theatricalization); music therapy (therapeutic effect through the perception of music); vocal therapy (singing therapy); kinesitherapy (dance therapy, choreotherapy, corrective rhythm - therapeutic effects of movements), etc. The main functions of art therapy are: catharsistic (cleansing, freeing from negative states); regulatory (relieving neuropsychic stress, regulation of psychosomatic processes, modeling a positive psychoemotional state); communicative-reflexive (providing correction of communication disorders, the formation of adequate interpersonal behavior, self-esteem). In art therapy, no emphasis is placed on purposeful learning and, therefore, mastering skills and abilities in any kind of artistic activity (musical, visual, theatrical and play, artistic and speech), as in art pedagogy. Art pedagogy and art therapy have different theoretical foundations, differ in essence, tasks, content and technology.

Based on the correctional-personal and activity approaches in development, art pedagogy and art therapy pursue a single goal - the harmonious development of the subject of education; expanding the possibilities of his social adaptation through art, participation in social and cultural activities in the micro and macro environment.

Now let us note the substantial difference between "art pedagogy" and the narrower term "artistic education". The main goal pursued by art pedagogy is the artistic development of children (both with problems and with the norm of development) and the formation of the foundations of artistic culture, social adaptation of the personality by means of art. The category "art pedagogy" does not replace the term "artistic education".

Art pedagogy, being an area of scientific knowledge, allows us to consider in the framework of special education not only art education, but also all components of the correctional and developmental process (development, education, training and correction) by means of art, as well as the formation of the foundations of the artistic culture of a child with problems. The essence of art pedagogy consists in education and training, the development of personality by means of

art, the formation of the foundations of artistic culture and the mastery of practical skills in various types of artistic activity.

Art pedagogy has common goals with classical pedagogy: to help a child learn to understand and accept himself, adapt to social life and learn about the world around him using the laws of aesthetics and morality. Art pedagogy also has specific goals - it is the formation of ethical and aesthetic immunity of the individual in the process of developing his universal and spiritual and moral culture.

Art pedagogy is a branch of pedagogical science that studies the laws of the upbringing and development of children by means of the integrated impact of art, the purpose of which is to help the student in understanding universal human values concentrated in art.

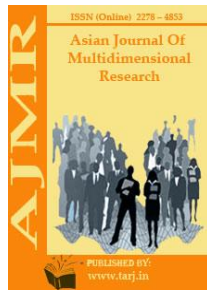
Modern art pedagogy is implemented in two spheres of human activity - in science and practice. Today, teachers feel a certain figurativeness in the use of the element "art" by teachers: theoretically, art is not the direct goal of activity, but becomes only a means of solving professional problems. This situation applies to practical art pedagogical activity, where the means of art are used only to solve professional pedagogical tasks, without pursuing special goals and ideas of fundamental art education: i.e. this does not include raising the level of artistic and technical skills of children, since the main goals of art pedagogy are the tasks of the social, moral and spiritual direction, the development of humanity-oriented models of behavior. Thus, art pedagogy, in contrast to artistic education, is more focused on the development and adaptation of the personality without a narrow focus on the development and assessment of artistic abilities.

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DEVELOPMENT OF THE CONCEPTUAL FOUNDATIONS OF PEDAGOGICAL SCIENCES IN UZBEKISTAN BASED ON A CULTUROLOGICAL APPROACH

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ABSTRACT

This article examines the development of the conceptual foundations of the pedagogical sciences in Uzbekistan based on a culturological approach. One of the central ideas of the new cultural and educational space and socio-pedagogical thinking is the transition from a knowledge-centered school to a culture-oriented school. At the same time, a new image of culture is called upon to be assimilated by a person reflexively as his personal life project. Cultural conformity is one of the principles of education, the axiological guidelines of its humanistic paradigm. General pedagogical prerequisites for the formation of a culturological approach in pedagogical science.

KEYWORDS: *Development, Conceptual Foundations, Pedagogical Sciences, Culturological Approach, Education.*

INTRODUCTION

In today's era of globalization, humanity, science and scientific knowledge are facing unprecedented growth, the formation of an informed society. In the XXI century, science will become not only a scientific development, but also a decisive force in the development of society, social development, which requires the expansion and deepening of the worldview and spirituality of every citizen living in Uzbekistan.

While studying the concepts of historical periods in the context of the content of the education system, we would like to note that the modern world, especially in human thought, has declared a century of culturological approaches to understanding the process of history and trying to determine the impact of global problems on all aspects of society. We would also like to

emphasize the importance of developing a conceptual framework of pedagogical science in Uzbekistan on the basis of a culturological approach.

In the history of pedagogical thought, the allocation of the principle of cultural conformity as a special pedagogical technique belongs to the Age of Enlightenment and is associated with a philosophical understanding of the principles of cognition. In the pedagogical views of J. Locke, K.A. Helvetia, F.A.V. Disterweg reflected many provisions of the principle of cultural conformity. Thus, J. Locke, who assumed that a person acquires his knowledge only by experience, linked upbringing with the assimilation of the culture developed in society. Although he did not use the term "cultural conformity" itself, many of the provisions of this principle are expressed in his statements about the need to form such qualities of a gentleman as prudence and good manners [6]. He considered the most important for a person to receive an upbringing and education corresponding to his social position. The principle of cultural conformity of upbringing was widely interpreted in the pedagogical theory of K.A. Helvetia. Convinced of the omnipotence of education, he argued that it should correspond to the best examples of human culture. Helvetius perceived the cultural conformity of upbringing and education as the correspondence of these processes to the highest, in his opinion, the development of "just laws" [2]. From the general philosophical views of A. Disterweg followed his understanding of the basic laws of teaching and upbringing. According to Disterweg, the construction of the pedagogical process should be based on the principles of conformity to nature, cultural conformity and amateur performance [4]. He emphasized the need to establish a close connection between education and the life of society, its culture. Thus, Disterweg added the principle of conformity to nature with the requirement of giving education a culture-like character, taking into account "the conditions of the place and time in which a person was born and will live."

Attention and interest in the cultural aspects of education of prominent Russian teachers of the late 19th - early 20th centuries. caused by a deep need to find axiological foundations for the implementation of the strategy of the educational process on the principles of humanism.

The principles of humanism and cultural conformity are reflected in the preservation of the traditions of the anthropological-humanistic trend in the interpretation of the problems of the upbringing and development of the child's personality in the works of K.D. Ushinsky, N.G. Chernyshevsky, V.P. Ostrogorsky, L.N. Tolstoy, M.M. Rubinstein, P.F. Kaptereva, K.N. Ventzel, S.T. Shatsky, P.P. Blonsky, A.V. Lunacharsky and other educational thinkers. Emphasizing the continuity of the pre-revolutionary and subsequent periods (first third of the twentieth century) of the domestic historical-pedagogical process, let us single out their qualitative axiological specificity due to the change in basic sociocultural values in 1917.

The dominance of the philosophy of Marxism-Leninism significantly narrowed, and after 1929 made it almost impossible to develop idealistic, culture- and anthropo-oriented, and even more so Christian, pedagogical postulates and corresponding philosophies of education. Despite a certain division in the views of teachers and philosophers of education as representatives of the social-rationalistic and anthropological-humanistic directions, the theory of free education and space pedagogy, there is every reason to talk about a certain axiological "timelessness" of the main provisions of pedagogical concepts, their humanistic nature, about successful testing in the domestic pedagogy of positions that have not lost their relevance today, namely:

- Humanistic attitude of the educational process; - value attitude towards the personality of the child;

- Cultural conformity of education and upbringing in accordance with the geopolitical and socio-cultural dominants of civilization, regional characteristics;
- Humanitarian orientation of educational disciplines;
- The primacy of spiritual and moral education over rational knowledge;
- The intrinsic value of education, rejection of the utilitarian-pragmatic bias in it.

A consistent supporter of cultural education, who filled the interpretation of its content with cultural meaning, was S.I. Hesse. Considering education from an axio-cultural point of view, S.I. Gessen defined cultural values as his goals: "The task of any education is to familiarize a person with the cultural values of science, art, morality, law, economy, the transformation of a natural person into a cultural one" [3]. He argued that among all other goals, it is cultural values that are inexhaustible and valuable in themselves, being in this sense absolute values. Referring the problem of education to the problems of culture, S.I. Gessen saw in education a socio-cultural mechanism that ensures the preservation and transmission of cultural achievements from generation to generation. At the same time, the denial of the "education of coercion" is fundamentally significant for his theory of the free and moral formation of a person: cultural content, which is a feature of the educating generation, but only in communicating to it the movement, continuing which it could develop its own new content of culture". [3]. As the process of the formation of the Soviet paradigm developed, the official ideological and party-state guidelines in the field of education acquired the importance of basic value orientations.

The dominance of value orientations of this kind, the priority of the principles of class and partisanship in the construction of theoretical knowledge about upbringing divorced Soviet pedagogy from the humanistic tradition in the domestic science of upbringing and education, led to the reduction of the anthropological-humanistic approach, to the establishment of a sociologizing interpretation of the upbringing process, which constituted the conceptual basis his theories until the mid-50s. At the same time, scientific research thought in its cognition of the essential aspects of pedagogical realities could not but reflect the humanistic nature of the pedagogical process, but go to the humanistic interpretations of the child's personality, his development and upbringing. Since the mid-50s. There is a revival of integration processes within the anthropological system of knowledge, the psychological mechanisms of the educational process are developed and substantiated, the importance of taking into account socio-cultural factors in the development of the child is determined, the need for the transformation of the individual into a subject of his own development.

Humanistic pedagogical values were also laid down at the level of officially recognized socialist ideals of education. This is how Marxist ideals were synthesized with the ideas of humanistic domestic and reformist foreign pedagogy of the early 20th century. Striving for a communist future became the leading tenet of the Soviet paradigm. The idea of all-round personal development acquired the significance of a strategic goal and, by no means losing its Marxist content, was filled with new humanistic meanings as the social consciousness was humanized.

The "duality" of pedagogical consciousness became characteristic - an orientation towards the upbringing of a person with socially given parameters and the development of a unique personality, its abilities for creativity, for self-determination. He most fully expressed the humanistic content of the ideal of all-round development of the communist personality in his works V.A. Sukhomlinsky.

As rightly noted by E.V. Bondarevskaya [1], the assertion that education in our country has been developing for a long time outside the context of culture has a philosophical justification associated with the fact that, according to Marxism, the goals of education and upbringing were "derived" not from culture, but from the requirements of civilization and directly associated with the development of production, and not with the natural and spiritual development of man himself. This method of pedagogical goal-setting affirmed technocratic thinking in pedagogy and led to its "dehumanization" and dehumanization. However, the model of the Soviet school was "domesticated" in its own way, because it tried to translate "good, beautiful, eternal" in its own way, relying on the dominant ideological principles, and therefore was consistent with the culture that was relevant for that period. The model of the totalitarian school formally corresponded to the sociocultural situation. But it was not cultural in its essence, since it did not follow the principles of humanism (in its general human content) and the freedom of self-development of the child, which corresponds to the essence of culture. Analysis of the peculiarities of the development of the domestic system of general and professional pedagogical education in the second half of the twentieth century made it possible to single out a number of phenomena that, in our opinion, were the reasons for the decrease in the culture intensity of education, its distance from culture, and the weakening of culture-creating functions:

- Differentiation and isolation of natural science complexes from social and humanitarian ones in the very "organism" of culture;
- The acquisition by the official ideological and party-state guidelines in the field of education of the value of basic value orientations; the priority of the principles of class, partisanship in the construction of theoretical knowledge about education and in educational practice;
- Understanding the goal of education as a set of functionally assigned personality traits; orientation of the education system towards "gross" improvement of the educational and professional level of students;
- Weakening of the attention of traditional pedagogy to the problems of individuality, the loss of the humanitarian and cultural background of pedagogical problems;
- Weakening of the personal-value orientation of education with a bias towards enlightenment, emanating from the primacy of subject-object relations; stable dominance of the knowledge-educational paradigm of education;
- Subject-centrism in the mode of reproduction of an ever-increasing volume of knowledge ready for assimilation; - orientation of pedagogical education towards the preparation of a subject teacher; predominantly formative rather than developing approach to pedagogical activity. At the turn of the 60-70s. The revival of the tradition of anthropological substantiation of value orientations was facilitated by the process of constitution of human philosophy, expressed in the appearance of works on philosophical anthropology, research on the social psychology of personality.

The new general cultural context - democracy, humanization of life, pluralism of thinking, search principles of politics and economics - created conditions for creative self-expression and self-realization of the individual, demanded a radical turn to change the functions of education, its basic paradigms in the direction of humanization, suggested a rethinking of the main provisions of pedagogy. New social conditions demanded an understanding of education as an anthropogenic practice of culture, a factor in the development of personality. In this regard, in

the educational environment, tendencies are more and more clearly revealed that make it possible to state the movement of the education system into a new qualitative state in the direction of a cultural-creative model, the basis of which is the idea of a person of culture, a subject of general and professional culture:

- Dissemination of ideas of personality-oriented education;
- Appeal to the new values of education: a unique holistic personality, a person of culture, self-development, dialogue, self-realization, etc.;
- Overcoming the attitude to knowledge, abilities, skills as the leading goals of education, defining their function as its most important means ensuring the achievement of the general goal
- Personality development;
- Understanding that knowledge must be "cultivated", humanized in humanistic categories;
- An appeal to the personality of a specialist who is aware not only of his technological tasks, but also the social significance of professional activity, its place in culture;
- The transition to a personality-oriented pedagogical paradigm, which makes special requirements for the cultural and moral qualities of the teacher and actualizes the development of scientific and pedagogical theories in the field of pedagogical culture.

One of the central ideas of the new cultural and educational space and socio-pedagogical thinking is the transition from a knowledge-centered school to a culture-oriented school. At the same time, a new image of culture is called upon to be assimilated by a person reflexively as his personal life project. This is seen as one of the fundamental differences between the traditional ways of appropriating culture by an individual from the sought-for way of conscious mastery of culture by an individual. A critical reassessment of the established scientific, theoretical and practical systems of education, the need for new pedagogical ideas led to an in-depth development of a number of methodological issues of pedagogy and philosophy of education, the most important of which are the knowledge of the educational process from the standpoint of a culturological approach, a view of pedagogy as a culture.

To return pedagogy to the context of culture meant to turn it to a person, to understand his place in culture. Paying tribute to previous achievements and not crossing out the general patterns of the pedagogical process identified and disclosed by Soviet teachers, pedagogical science has changed the perspective of the scientific analysis of educational processes, choosing a culturological approach as one of the methodological principles of humanistic pedagogy on a par with anthropological, personality-activity and axiological ones.

From the standpoint of culture, the goal of education is to assist the child in his self-development, relationships with an expanding circle of people through the culture of pedagogical activity and the culture of the teacher as a person.

Pedagogy as a part of culture sees its main task in introducing the child to the cultural heritage of society and in including it in the cultural environment. At the same time, the study of the socio-cultural environment surrounding the child is a theoretical and applied task for pedagogy, and it itself is a condition for the formation of a personality.

In the socio-cultural environment, the experience of previous generations is transmitted in various ways, but the most correct of them is the "living" of the content of this experience. At the same time, the sociocultural environment becomes a destructive force if society corrupts the

personality, if it is dominated by anti-culture, from which it is necessary to protect the child's personality.

The main idea of education from the standpoint of its culture-forming function is to fulfill the mission of educating a person of culture, and through him - in the preservation, revival and further development of culture itself.

The implementation of this personally and socially significant function of education presupposes a rethinking of the very content of the concept of education, its consideration as a socio-cultural phenomenon, the implementation of the conceptualization of innovative educational activity from the position of its appeal to a person as a subject of culture. This provision also presupposes the definition of a culturological approach as the main method of designing cultural and creative education.

Awareness of the priority of the cultural and creative functions of education, focus on the holistic development of the student's personal culture presupposes the development of new theoretical and methodological approaches that correspond to both modern variable, open and multicultural educational practice and the changed philosophy of education.

In this context, in recent decades, the following problems have been investigated:

- a) Pedagogical culture of society;
- b) Cultural values and models in education;
- c) Multicultural education;
- d) Pedagogy as culture, education as a cultural process;
- e) General cultural development of the individual;
- f) Sociocultural approach to teaching academic disciplines.

The study and generalization of scientific works allows us to distinguish two areas of the cultural analysis of education: the first is the study of the problem of its goal-setting; the second is the consideration of the issue of the relationship between education and culture.

The objects of this analysis are the educational process, educational systems, educational environment, and individual academic subjects. A fundamental philosophical and pedagogical work, which highlight a new approach to the problems of spiritual and moral development of the individual in a new socio-cultural situation.

The focus of the humanist teacher is on the ways of spiritual salvation of a young person from pseudo-culture, the methodology for the development of universal human moral principles in a child, which form the "personality of the individual" and make it spiritually rich, internally free, independent and at the same time socially mature, responsible and disciplined.

The concept of "basic culture" of a personality as the goal of educating modern student youth is introduced into the pedagogical categorical apparatus, we define it as the necessary minimum of a person's general abilities, his value ideas and qualities, without which both socialization and the optimal development of genetically given personality talents are impossible. Considering that culture as a complex of historically expressed material and spiritual values, moral norms, models and methods of activity is very diverse and inexhaustible for development within one human life,

we emphasize the need to select the main thing facing the institution of education and the person herself.

This basic component of personal culture defines the general ability to self-determination in life, which is an obligatory prerequisite for the selection of elements of social culture for an individual culture.

The culturological approach as the leading method of designing human-centered education is represented by the culturological concept of student-centered education. In this, the culturological approach presents a vision of education through the prism of the concept of culture, understanding it as a cultural process that takes place in a culture-like environment, all components of which are filled with human meanings and serve a person who freely manifests his individuality, the ability to cultural self-development and self-determination in the world of cultural values.

The components of the culturological approach to education are:

- Attitude towards the child as a subject of life, capable of cultural self-development and self-change;
- Attitude towards the teacher as a mediator between the child and the culture, capable of introducing him into the world of culture and supporting the child's personality;
- Attitude to education as a cultural process, the driving forces of which are personal meanings, dialogue and cooperation in achieving the goals of cultural self-development;
- Attitude towards an educational institution as an integral cultural and educational space.

Based on the concept of man as the epicenter of culture, its highest spiritual value, concerning the cultural essence of man as a system-forming component of his integrity. As the goal of modern education, we consider it possible to consider a "person of culture" - a type of personality, the core of which are subjective properties that determine the measure of its freedom, humanity, spirituality and life-creation.

The new quality of personality-oriented education is determined by the principle of culture-conformity. "Culture-appropriate upbringing," the author notes, "is upbringing, which with its entire organization encourages the cultural self-development of the child and helps him in this process. It is based on the idea of the value of the child's self-development as a creative person. "

Upbringing is an element of universal human culture and should be studied from a culturological position as the creation of conditions and targeted assistance to a child in his entry into modern culture. From a culturological point of view, we consider the process of upbringing, examining the mechanism of the child's assimilation of sociocultural experience.

Upbringing as a child's life organized by a teacher at the cultural level includes an extremely important sign of "a joint ascent to culture with the child." This is a joint interaction with children with the outside world at the cultural level, when the teacher reproduces his cultural personal achievements, and the child ascends through their recreation to cultural new formations.

The value-oriented model of cultural education is personalistic, that is, focused on the development and self-development of the individual. Education and training are processes and the result of the assimilation of culture by the individual along with socialization and inculturation, cultural assimilation and acculturation. Consequently, there are objective, regular

connections between pedagogy and culturological sciences, which determine the allocation of a new inter-scientific direction - pedagogical culturology (culturology of education).

In our understanding, in this scientific field of knowledge, methodological principles, theoretical foundations, and regularities of the functioning of culture are considered in relation to specific objects studied by pedagogy. At the same time, it is necessary to pay attention to the fact that the obvious integrative essence of pedagogical culturology does not mean a simple "mechanical" application of the culturological method to the solution of traditional pedagogical problems. We are talking about much more - about the whole complex of methodological, theoretical and applied issues, the solution of which is designed to facilitate the implementation of pedagogy's most important function - to reveal the laws of the formation of a personality as a subject of culture.

On the basis of the revealed general pedagogical prerequisites for the formation of a culturological approach, let us define the meanings that we put into the concept of this general scientific method. Awareness of culture as a condition of formation, stimulus and spiritual and practical basis of social development determined the emergence of a new fundamental method of scientific knowledge, called the "cultural approach".

The essence of this method lies in the fact that in the study of objects, processes and phenomena of the social and personal plan, the most characteristic cultural aspects are accentuated and analyzed. Obviously, like any other scientific method, the culturological approach allows you to see the phenomenon under study only in a certain, in this case cultural, perspective.

The culturological approach is the study of the human world in the context of his cultural existence, in the aspect of what this world is for a person, what meaning it is for him. This is an examination of the cultural content of social reality, established and emerging cultural programs that assert themselves in the experience of practical activities of people.

The culturological approach presupposes the consideration of the phenomenon of culture as pivotal in understanding and explaining a person, his consciousness and life. In the logic of this approach, various aspects of the essence of a person as a subject of culture (consciousness, self-awareness, spirituality, morality, creativity) are understood in "extra-hierarchical conjugation" as the facet of a holistic cultural person.

The culturological approach is, first of all, a fundamental humanistic position that recognizes a person as a subject of culture, its main character. He focuses on a person as a subject of culture, capable of containing all the old meanings of culture and at the same time producing new ones. With this approach, the sphere of human activity, the sphere of his being, in which the perception and creation of artifacts are carried out, are considered as culture. As the methodological basis of pedagogy, the culturological approach presupposes a view of pedagogical phenomena and processes as cultural phenomena. As a methodological direction of research, it allows us to consider pedagogical phenomena as a set of cultural components against a broad sociocultural background of society and taking into account the local cultural situation. The use of the culturological method in modern pedagogy focuses on a broad approach to culture and education in the context of their general philosophical understanding. From the standpoint of culture, education is viewed not only as a sociocultural institution, but also as an anthropogenic practice of culture.

For pedagogical science, it is extremely important that the fundamental ideas of the culturological approach are a person as a subject of culture, the processes of his cultural creation. This makes it possible to organically transfer the culturological approach to the field of the entire pedagogical process, in the center of which is the student's personality, being developed and developing, mastering the culture, transforming itself in the course of this development.

The conceptual significance and paradigmatic meaning of the category "culture" for the theory of education is determined by the fact that its use makes it possible to highlight another significant facet of education - its cultural component.

The culturological approach allows us to consider the culture of the student, the culture of the teacher and the content of education as a full-fledged component of education as a generalized culture intended for development, assimilation and appropriation.

Despite the fact that, in accordance with the established tradition, we are talking about a culturological approach, we mean something much more than an approach - a special way of thinking, penetrating more and more deeply into the public and scientific consciousness today, becoming paradigmatic thinking.

Aspect, the culturological approach is closely intertwined with the axiological approach, the content of which is the disclosure of ways of forming value relations of the subject of culture. Culture is derived from human activity and is a system that acts as a measure and method for the formation and development of a person's essential forces in the course of his activities in various spheres of social life. This fact necessitates the implementation in pedagogical research and practice of a close connection between cultural studies and the activity approach. The culture of the personality is not so much formed as it is assimilated, assimilated and appropriated as a result of the interiorization of external cultural activity with the subsequent transformation of the internal structures of the psyche and the exteriorization of the latter in cultural and practical activity.

Thus, the culturological approach in unity with the personality-activity, axiological, dialogue and ethnopedagogical approaches constitute the essence of the methodology of humanistic pedagogy. Summing up the substantive result of the characteristics of the prerequisites for the formation of a culturological approach as a methodological basis of pedagogical science, we can state the following. The ideas of cultural consistency, a close connection between education and culture are not fundamentally new for modern pedagogy, but they pass as the leading ones along with the ideas of nature consistency through all progressive, humanistic pedagogical teachings of the past and present.

Cultural conformity is one of the principles of education, the axiological guidelines of its humanistic paradigm. The general pedagogical prerequisites for the formation of a culturological approach in pedagogical science were:

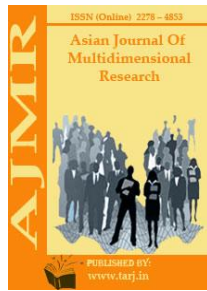
- Changing the perspective of scientific analysis of education problems, determined by crisis phenomena in the socio-cultural sphere and the complication of the nature of the education process itself, accentuation of its culture-forming functions;
- Rethinking the methodological foundations of pedagogy from the standpoint of culture, turning to the culturological approach as one of the methodological approaches of humanistic pedagogy;

- The need for specific culture-containing projective pedagogical solutions aimed at overcoming socio-cultural problems that have manifested themselves in the field of education;
- The formation of a culturally appropriate and culturally creative paradigm of education, which has defined as its goal the development of the individual as a subject of culture;
- Development and start of functioning of cultural educational models;
- Actualization of scientific problems of the pedagogical culture of society, general cultural development of the individual, education as a cultural process, professional pedagogical culture of the teacher.

The culturological approach is historically determined in its essence. A holistic study of the process of its formation in the context of the anthropological concept of education will allow a deeper understanding of the basic laws and trends in the development of this concept, the problems and mechanisms of the movement of anthropological and pedagogical knowledge, the ways of its impact on modern education.

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PRACTICAL WORK IN PRIMARY MATHEMATICS EDUCATION AS A METHODOLOGICAL BASIS FOR THE STUDY OF MATHEMATICS

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ABSTRACT

This article examines that the methodological basis for researching the problem of student learning development in developmental education consists of an active approach. In our research, we took into account that there are two important interrelated content and procedural aspects of the use of practical work in the educational process. Based on this situation, we had to choose a specific educational model to address the issue of student development. This, indeed, affected the content of practical work. We have adopted the technology of developing education as such technology. Because it is becoming more and more obvious that the school of the future is a school for developing learning.

KEYWORDS: *Contemplating, Development, Practical Work, Practical Exercises.*

INTRODUCTION

In our research, we took into account that there are two important interrelated content and procedural aspects of the use of practical work in the educational process. Based on this situation, we had to choose a specific educational model to address the issue of student development. This, indeed, affected the content of practical work. We have adopted the technology of developing education as such technology. Because it is becoming more and more obvious that the school of the future is a school for developing learning.

Let us turn to the essence of developmental education. Determining the nature of developmental education and then finding ways to implement it, indeed, is primarily related to the category of development. The concept of development in the pedagogical dictionary is explained as follows:

Development is an objective process, the formation of quantitative that is, qualities, qualities and rights of an individual through external and internal controlled factors, the transition from simple to complex, from simple to complex, from abstract to concrete, from simple forms of life to higher activity [1,421 b.].

Between teachings a person and his mental development there is always activity. Therefore, when considering developing education, it is necessary first of all to analyze the content and structure of educational activities. The mental development of younger students is directly related to this situation. Recent studies have shown that the concept of “category of activity” is much more substantiated and clarified.

For example, E.S Markaryan defines activity as "an information-oriented activity for the purpose of self-application, based on the relationship of living systems with the environment." For M.S. Kagan, activity is the activity of a subject directed to another object or to other subjects [2]. The definition proposed by M.S Kagan identifies three main elements of activity and establishes the structural relationships between them: the activity of the subject in relation to one object or another; the object to which the activity of the subject is directed; activity itself is expressed in one way or another affecting an object or establishing relationships between subjects.

Psychologist A.N. Leontev discovers activity through relationships. He drew attention to the fact that “activity is not a process; by this term we mean the processes by which a person meets certain requirements in the world in the implementation of certain relations ”[3, p. 3]. Human activity is always focused on one of his needs and an object that satisfies him. This object awakens and directs the activity of the object. All of the above is directly related to the educational activity of the student: first, they contain all the listed components of the concept of general activity; secondly, these components have subjective content that is unique to any other activity.

Consider the derivation of the formula for the surface of a right-angled triangle. The goal is to prove that the surface of a right-angled triangle is equal to half the surface of a right-angled rectangle. The need to know the motive. Method - study of a rectangle: bending and cutting along the diagonal, placing the formed triangles on top of each other and establishing their equality using the formula for the surface of a rectangle. The result is the formula for the surface of a right-angled triangle.

By activity in the context of the learning process, we mean the interaction of an object and a subject in an ideal or material form aimed at obtaining a new product. It is clear from this definition that the basis of the activity is the technology of obtaining the product of this or that activity. It should be noted that technology is neither a subject nor an object of activity. It is important to organize their activities properly so that students can sit in the classroom and acquire knowledge and skills.

If a teacher usually requires students to learn a subject in the classroom through practical work, then the students are faced with problems that require them to complete the learning activity. The practice of teaching, which requires students to determine the internal and external relationship of the studied material, is creative in nature. According to V.V Davidov, “the personality of a person is reflected in his work” [4]. The need to develop the learning activities of students and the ability to implement them greatly contributes to the development of the student's personality. Learning activity cannot exist without the need for its main component.

Let us present the above given theories, in an example assignment for practical calculation work.

$$4+5$$

$$6+3$$

$$5+4$$

$$7+2$$

$$10-1$$

$$11-2$$

$$12-3$$

1. Find the value of a numeric expression.

2. On the basis of what signs can a given number of expressions be given?
3. What interesting situation have you noticed in the values of numeric expressions?
4. Create a numeric expression with the value 9.
5. Which of the following numeric expressions is redundant in finding the sum? Why?
6. What interesting situation have you noticed in the examples of the difference in numeric expressions?

The second condition for the proper organization of learning activities is to set a learning problem, the solution of which requires practical work on the material mastered by students. Under the guidance of the teacher, the student discovers its primary or important relationship in the subject in solving the learning problem [6].

The final stage in the organization of learning activities is self-monitoring, i.e. the child evaluates his own work.

At the heart of the process of acquiring knowledge lies movement, which is strictly adequate to the acquired knowledge. P.Ya. Galperin and N.F. Talizina developed the theory of the formation of a step-by-step control of mental movements in sequence. According to this theory, learning leads to the acquisition of areas of activity and the direction of mental action, as well as its planning and implementation. The following are required to develop voluntary skills and competencies:

- 1) Motivation;
- 2) Explain and differentiate the target scheme of actions, that is, divide the action into actions that are understandable and achievable for students;
- 3) The formation of an action in a material or materialized form;
- 4) The formation of an action by oral speech without relying on material or materialized means (all operations and instructions of the algorithm are pronounced aloud in the order of their execution);
- 5) The formation of action through internal speech (actions are communicated by themselves, while the action is reduced and automated);
- 6) There are three main types in the formation of tasks according to the theory of the gradual formation of mental movements.

As an example, let's see how to teach students to "explore" through organized hands-on work.

Cut a rectangle out of paper with sides 4 cm and 16 cm and fold it in the middle. Then divide it into 4 equal pieces by folding it into 8 equal pieces. How the pieces change as the number of pieces increases. Now let's look at the following practical work that can be solved by 3rd graders.

Draw three straight lines on the carpet so that there are seven flowers on the carpet, one at each interval?

To do this, we consider three issues.

1. Draw a straight line in the plane and explain how the plane is divided into two parts.
2. Draw two straight lines in the plane.

Explain by making points that if straight lines overlap, do not intersect.

3. Draw three straight lines in the plane.

If all three straight lines overlap, two overlap and all three do not overlap. If they intersect and do not intersect due to the above condition, they intersect at the same point when they intersect. The problem is solved by drawing points in such a way that three straight lines do not intersect at one point.

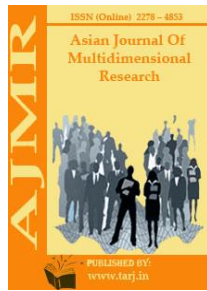
Khudoynazarov E.M [6] developed a new Uzbek method of teaching multiplication in teaching mathematics using the organization of practical exercises with the fingers. If this technique is properly organized in primary education, students can learn the practice of multiplication without a table. We believe that this is a factor in the development of students through the use of an active approach in mathematics education.

Thus, one of the important features of learning activity is that education is creative in nature. Fostering students' creative abilities can only be achieved through their active participation in the creative process. As a result, learning activities, in addition to mathematical goals, set students the goal of developing mental activities and creative abilities.

In education based on a step-by-step approach to the formation of mental movements and knowledge, it is very important to properly organize practical work from mathematics, because the developmental theory of mathematics teaching requires the solution of three main problems: goals, content and tools. Practical work in mathematics opens up new possibilities for solving these problems.

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**FACTORS AND TRENDS IN THE FORMATION OF INTEREST IN
 EXAMPLES OF FICTION THROUGH READING IN PRIMARY SCHOOL
 STUDENTS**

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ABSTRACT

In this article, the factors and directions of the formation of interest in the samples of literary literature through reading in primary school students are expressed. Also, the article gives an idea of the reasons that lead to a decrease in the interest in reading, the main components of reading activity, the printsips that determine the range of reading to be formed in readers.

KEYWORDS: *Pupils Of Primary Classes, Reading, Samples Of Art Literature, Subjects Of Interest, Teaching, Communication With The Book, Educational Materials, Oral Creativity Of The People, Children's Literature, Educational And Cognitive Environment.*

INTRODUCTION

The following views, expressed in the Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis on January 24, 2020, are of special importance in raising the morale of young people: "... As the sages of the East say, "The greatest wealth is intelligence and knowledge, the greatest heritage is good upbringing, and the greatest poverty is ignorance!" Therefore, for all of us, the acquisition of modern knowledge, true enlightenment and high culture must become a constant vital need "[1].

Well-known educator VA Sukhomlinsky [2] also likened books to a window through which students learn about the outside world.

Reading is a pedagogical phenomenon that determines what to teach primary school students and by what means to develop their interest in fiction. With the help of reading not only speech and mental activity is formed, but also a certain set of knowledge, skills, abilities and competencies of a general educational nature.

In teaching all subjects and in extracurricular pedagogical processes, students develop the ability to communicate with books. Reading activity refers to the desire to engage in the labor of reading. Understanding the reality in the book helps to gain a deeper understanding of its content. Once the book is fully read, the reader should be able to think about it.

Independent reading activities of primary school students are individual in nature. In this process, without the help of the teacher, the students enter the communication environment expressed in the book. As a result, students will be able to consciously choose the works they read, as well as read and master them independently during the acquaintance with the book.

Reading activity has three main components:

- WStudents' understanding of the motives and goals of conscious reference to the book;
- Have knowledge of the world of books;
- Understand the content of the read book to the best of their ability.

At this stage, students should not be pressured by the teacher. It is important that students read books out of desire, not out of obligation. One of the unique features of children's books is that they have a lot of pictures and illustrations. Such illustrations have an emotional impact on young school-age students and arouse their strong interest in the book.

According to A. Bolibekov [3], creating conditions for students to communicate as much as possible with teachers and parents about the books they read also serves to increase their interest. This helps to create more conversations, exchanges, debates, and situations where students and adults know and discuss things they don't know.

L.A. Efimova [4] emphasizes that from primary school, every student should have their favorite book. These books primarily influence their area of interest and help them develop effectively. To do this, teachers, parents need to show a positive attitude towards the book and set an example for children. To this end, they are required to organize daily reading minutes with them. It is advisable to regularly introduce students to books on the Internet or various social videos that reflect reading. Creating a positive attitude towards books allows students to easily master the learning materials, approach the texts in the textbook, pictures with a special interest. The more the texts and pictures in the textbooks are selected according to the learning objectives and the age characteristics of the students, the more rapidly their cognitive-based interests develop.

Observations show that in recent years, students' interest in books containing examples of fiction has waned somewhat. This situation can be observed among students of different ages.

Parents and teachers often point out that students do not want to read large volumes of books, are limited to watching short texts and series about a particular work, and that books without pictures and illustrations are not of interest to them at all. As a result, students do not develop the ability to work with books, to understand the content of works of art. Educators, sociologists, psychologists and philosophers have repeatedly stressed that this has a negative impact on the development of individual spirituality. It is advisable to organize reading lessons with students in a systematic way, starting from the primary grades, with the understanding that students love works of art, are more eager to read them, have an effective impact on the formation of their interests. Only then will it be easier for students to master the learning materials. Teachers need to find out what books their students are interested in, what genres of folklore and children's

literature they read with particular interest. For this purpose, the teacher should conduct conversations, questions and answers with each student in the field of books and reading.

It should be noted that it is at school that students' interest in reading decreases or gradually disappears. This suggests that teachers monitor the development of a student's reading technique skills in each classroom. Such control is boring for students and bores them with books. Students read a particular book according to the teacher's assignment, but for them, the work will not be interesting at all. Reading becomes an interesting activity for students only when they selectively read samples of fiction based on their wishes.

We try to show the reasons that led to the decline in interest in reading among students below:

- The strong influence of the media on students, the development of science and technology, including the emergence of various gadgets and their impact;
- In most families, children do not pay much attention to reading;
- Decreased activity of parents in reading books to students after school, the decision that there is no need for this;
- Lack of mechanisms for the formation of systematic reading activities for students.

Teachers are often reluctant to teach elementary school students to communicate with a book. Because teaching young students to communicate with a book is a complex pedagogical phenomenon. Without teaching them to read, it is impossible to develop in them an interest in examples of fiction.

As a result of teaching elementary school students to communicate with the book in a planned way, an interest in examples of fiction can achieve the expected effectiveness. Younger students will find fun activities such as word formation by combining different letters, interpreting the meaning of words. Such sessions allow them to gradually engage in reading. As a result of regular training of teachers and parents, the reading rhythm of students increases.

It is well known that a teacher's reputation is a role model for students. As a result, students strive to achieve the following: students imitate specific aspects of their teachers' behavior. Accordingly, a number of cases need to be addressed. If the teacher himself has not developed a special interest in the examples of fiction, he cannot demand it from his students. The teacher himself must love the book, thereby making a direct impact on his students. On this basis, the teacher arouses students' interest in examples of fiction. Due to the interest in fiction, students develop thinking, attention, cognitive activity.

Psychologists emphasize that acquaintance with examples of reading fiction is of special importance in the development of students' cognitive activity. In this context, the role of each teacher is to help students think deeply about their relationship to the book. Through the gradual formation of reading in students, teachers are able to acquaint them more closely with the world of literature. Our observations show that some teachers do not pay enough attention to introducing students to examples of fiction. They are thinking about influencing students' intellectual fields using more technical means. However, they do not take into account the pressure exerted by these tools on learners.

Teachers need to focus on making elementary students read expressive, conscious passages from works of art first. At the same time, it is important for students to understand the works and to be able to read them without compulsion.

S.A. Kambarova [5] emphasizes that books should introduce young school-age students to mysterious historical events, strange adventures, and introduce them to wonderful realities and values.

There are 3 major groups of factors that arouse students' interest in fiction:

The factors belonging to the first group are inextricably linked with the content and directions of the educational process:

a) A set of methods used in the learning process. Such methods are used by teachers in primary school reading lessons. In this process, students interact with examples of fiction, form a literate reader and instill in them a stable interest in examples of fiction;

b) The principles that determine the scope of reading formed in students:

- Aesthetic principles. The sample of fiction presented to students should embody spiritual, cultural, aesthetic values.

- The principle of integrity. Any sample of fiction has the character of integrity, which includes the construction and content of the work of art.

- The principle of convenience. Samples of fiction provided to primary school students are required to be easy for them to understand and master.

- The principle of taking into account the views of students as a reader. When a teacher selects books for students to read in the classroom and in the extracurricular pedagogical process, the students' interest in the works of art should be considered first. It shapes students' desire to read independently, with curiosity.

- The principle of expediency. It is important to ensure that any book presented to students serves to shape their literacy skills.

- The principle of expressive reading of a work of art.

c) Taking into account the age and psychological characteristics of students;

g) Take into account the content of students' interests. At this point, it is important to focus on the main motives that motivate students to read.

Factors belonging to the second group are directly related to the learning process.

a) Organization of various forms of joint activities of students and teachers;

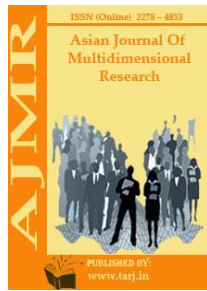
b) Mastering high levels of reading techniques. In reading lessons, the teacher is one of the most important goals that students set for themselves as well. Such a learning process is rich in bright, positive, emotional images. The technical aspects of reading expand students' ability to read the text comprehensibly.

Factors belonging to the third group are related to the interactions between teacher-students. It is especially important that teachers are able to create a comfortable psychological environment of a certain kind in the classroom. In such an environment, every student should feel comfortable. This in turn contributes to the formation of a cordial environment based on mutual respect among all participants in the educational process. This environment ensures an effective learning environment.

Thus, cultivating an independent-minded reader is a complex pedagogical process that combines many factors and directions.

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THE IMPORTANCE OF RIDDLES IN THE DEVELOPMENT OF STUDENTS CREATIVITY IN THE LEARNING PROCESS

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ABSTRACT

Since we live in an era of globalization, time requires us to think deeply in all directions. Especially for the developing new Uzbekistan, we need young people with high thinking. The development of personal thinking is a complex process that has a long and dynamic character. It is advisable to increase the intelligence of a person in primary school. The article discusses the importance of riddles in the development of intellectual thinking in younger students.

KEYWORDS: *Puzzles, riddles, conundra, enigma, popularity, play function, poetic aesthetic function, didactic function, method.*

INTRODUCTION

Changes in the education system of the independent Republic of Uzbekistan pose important challenges for secondary schools. These tasks require constant creative research and the dedication of teachers in educating young people to be well-rounded, spiritually mature, independent-minded, and respectful of our national heritage, scientific, creative and sensitive. The world, man, intelligence, spirituality are closely intertwined. When the world was created, when the man saw the face of the world, when he understood himself as a human being, he recognized himself with his intellect as the most perfect being of all beings [1,2]. The human mind has such an advantage because of its thinking and spirituality. Man does not come into the world for a specific purpose. From the moment he realizes himself, he begins to look for meaning in life, to set different goals and objectives. In order to lead a meaningful life and activity, a person must, first of all, know the world around him, have a high level of intelligence and experience. Because the human mind plays an important role in his life, only due to the intellect a person can realize such qualities as wisdom, deep thinking, honesty, truthfulness, foresight, not to fall into the trap of lust. It is not in vain that our people say, "The mind is the beauty of man," "The mind is clearer than water, as clear as a mirror". That is why the mind is a great blessing for man [3-5]. With the mind, knowledge is acquired, a profession is formed, and

the secrets of the world are studied. "The mind is the light in the heart, with which light is distinguished rightly or wrongly."

THE MAIN PART

As we live in an age of globalization, time requires us to think deeply in all directions. Especially for a developing new Uzbekistan, we need young people with high thinking. The development of personal thinking is a complex process with a long-term, dynamic nature. It is advisable to increase human intelligence in primary school. The use of various puzzles and riddles in the development of intellectual thinking of primary school students is not without its benefits. Because Riddles is the best way to develop a child's mind and thinking. Riddles are the most ancient and popular genre of folk oral poetry. It is found in the folklore of all the peoples of the world. The life, living standards, culture and traditions of the people are reflected in the riddles to a certain extent. The question that can be solved in the riddle is expressed in a figurative form, and its meaning is hidden. In finding, an object or event is embodied by analogy, comparison, comparison with another object or event. Some studies suggest that the riddles originated in China, especially in the city of Hang Cheu during the Sun Dynasty. In turn, riddles are divided into two types:

- **Conundra:** The essence of these types of puzzles is that the speaker presents them as a game on the word, and their answers can be given in the same way. For example, "What is between day and night?" (And).
- **Enigma:** This class of riddles is made up of metaphors that are difficult to understand, using metaphorical sentences, so it takes more thought and time to find the answer.

Puzzles and riddles have the following features:

- They provide guiding elements. When hidden or fragmented keywords are added to the text, they create hints that evoke the recipient's imagination and find a solution until they make sense.
- Presence of distracting elements. Distracting elements are used to divert the receiver and make it difficult to find a solution. For example, "He is a sickle, his tail is a comb" (Rooster).
- They serve for entertainment. The creativity and ingenuity they create allow us to enter into games and distractions in full-time situations.
- Popularity. Riddles are popular and recognized in all cultures and societies. It depends on their age. Because they are almost always transmitted orally.
- They serve for education.
- Riddles are usually produced with words rhyming, to give tone and dynamism to a given question. Riddles are a teaching method that allows children to learn some concepts and meanings. Similarly, these types of puzzles are fun and distracting, depending on their structure. Puzzles perform different functions. It has the following functions:
- Playable function. One of the main tasks of puzzles is to offer games and entertainment. This goal draws attention to the statement that the word game has raised. Awakens the imagination to know the secrets.

- Poetic aesthetic function. The poetic component of the riddles and the style of their construction give access to the world of sensations, and at the same time connect with the genre of poetry. This is connected with verses and rhymes, which sharpen the emotions with the help of literary figures.
- Didactic function. The elements and features that make up the puzzles provide their learning function and their impact on learning.

Riddles are an important tool for increasing children's vocabulary, understanding and perception of life and its events, cognition and reasoning. Kids love to guess. In order to guess the hidden object, it is necessary to carefully observe the events and happenings in life, to compare the events. This process leads to the speed of reaction and reaction, which in turn develops the ability to formulate evidence, to prove an opinion, to draw conclusions. The child analyzes, compares, and synthesizes in the brain a hidden object in finding puzzles. This develops in the child the skills to solve problems through deep thinking.

In particular, the ability to compare is an important part of conscious learning. Secret management is gymnastics that develops mental strength in a child. In the process of teaching literacy, I think it is appropriate for educators to use the following methods during the lesson to develop the intellectual potential of students:

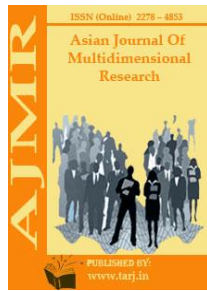
- Organize lessons based on riddles. This method can be used in reading and mother tongue lessons. Puzzle-based lessons help to develop students' thinking and thinking skills. This is because the student will be able to remember and memorize all the information related to the puzzle before finding the appropriate answer to each puzzle. Puzzles on a new topic can be used in reading, math, and alphabet lessons. For example, in a math class, a teacher can use number puzzles while passing a new number. Using the same processes in an alphabet lesson is not without its benefits. Students will be able to give oral and written answers to puzzles during the lesson. Because some students are not able to express what they understand and what they have learned, and when they answer in writing, they fully express their opinion.
- Organize a student-class intelligence tournament once a week. In this case, the teacher, in the absence of the lesson, divides students into groups and asks them questions consisting of various puzzles and riddles. The winner encourages students or teams. This method is the most effective. Puzzles can be used as a didactic game during the lesson. In this case, a single leader is appointed among the students. The students tell the riddle one by one, and the stopped participant is removed from the game. Of course, in every process, students must be properly encouraged by the teacher.
- The puzzles are used at the beginning of the lesson to draw the student's attention and test their knowledge of previous topics and at the end of the lesson to find out how well they have received new material and to give students a creative break.

CONCLUSION

In conclusion, it is the task of educators today to increase the intellectual potential of children, to bring them up as full-fledged people. In the process of intellectual development, the use of the method of riddles in the classroom is effective.

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BUDDHISM AND PHILANTHROPISM: AN IMPACT ON COVID, 19 CRISIS IN NEPAL

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ABSTRACT

Purpose – The purpose of this paper is to investigate the relationship between Buddhism and philanthropism. Whereas Buddhism refers to the act of giving (generosity), kindness to others, and friendship to all and so. While philanthropism refers to a person who has excess wealth and wishes to share it with those in need in society and around the world. Illustrating the cumulative effects of the epidemic crisis in Nepal (Covid, 19).

Design/Methodology/Approach – Using secondary data and conclusions from an empirical investigation. The essay examines of social service perceptions, the fundamental spirit of Buddhist followers and philanthropists. Proposed concept integrating Buddhism and philanthropy to society in the midst of a calamity pandemic Covid, 19.

Findings – The paper's findings produce a proposition that indicates the feasibility of linking Buddhist philosophy and philanthropy to societal benefits. Likewise, the final result of the giving act (DANA) is assistance for controlling pandemic and its consequences. Finally, the paper's findings provide an integrative model and efforts for demonstrating the humanitarian acts of individuals, organizations, and states through the use of pragmatic wisdom from Buddhist and philanthropic traditions.

Research limitations/Implications/Originality – The paper used the act of giving to bring the key concepts of Buddhism and philanthropism as the main point of application in the most distressing situations in society (DANA). The study of the influence of Buddhism and philanthropy in jointly is unusual. This method, on the other hand, may be difficult to grasp for readers who are unfamiliar with the traditions. The paper can be used as a resource for readers and scholars who want to learn more.

KEYWORDS: - Buddhism, Philanthropism, Covid, 19, Nepal, Study.

INTRODUCTION

The toughest situations have been facing by the human being in the world and nobody can say whether the situations controlled. Covid, 19 is giving a big lesion to the human being that the main chapter of the lesion is interrelationship among the countries and people who are living in the world. No country can escape from this pandemic whether the country powerful or not, from this pandemic many people have lost their lives, many business have collapsed, the economy of many countries facing the recession, devastating impact has left throughout the world.

Initially, the COVID-19 pandemic was considered to be limited to China. And it spread all over the world through the movement of people. The financial crisis has been exacerbated as people are urged to stay home and travel bans have affected the airline industry, and cancellations of sporting events have affected the sports industry, which is considered to be the most serious in the world. The prohibition of mass gatherings affecting Events, entertainment industries. (Horowitz, 2020; Elliot, 2020).

There are parallels between the COVID-19 crisis and the 2007-2008 events. As in 2020, at the onset of the recession, many assumed that the impact would be mostly local (in this case the subprime mortgage crisis would only affect the United States, but ultimately it is a relatively problematic issue) (Elliot, 2020). The sudden economic turmoil caused by COVID-19 is not only devastating, it also has worrying effects. (El-Erian, 2020)

Due to the coronavirus outbreak, governments in many countries have restricted non-essential travel to countries affected by COVID-19 and suspended travel, work visas and indefinite immigrant visas. Some countries have completely banned all forms of domestic or international travel and have closed all domestic airports. At the peak of the coronavirus pandemic, most planes were in flight with too many passengers canceled. GTBA reports coronavirus pandemic will cut tourism revenues by \$820 billion.

The hotel industry is also facing the devastating impact of COVID-19, with some hotels in the US, UK and some European countries temporarily shutting down from normal operations, with estimates loss of jobs about 24.3 million people worldwide.

The number has reached 3.9 million in the United States alone.

During the pandemic, occupancy gradually decreased as the company announced its closure. Similarly, sports industries, oil dependent countries, import dependent countries, banking sectors and all the developing countries, under developing countries suffering massively.

The paper demonstrates current situation and in the crisis granting is the most effective tool to share difficulties, who are really in. Buddhism has a rich tradition of giving act (Dana) in the Buddhist community and philanthropy is also the rich act of giving to needy people. The main content of the paper is introduce Buddhism and philanthropism linking them to support or giving relief to the people and society who are really suffering by the covid, 19.

The act of giving in Buddhism

Importance of granting/giving act (Dana) to the needy people or countries is increasing higher than ever before. Buddhism has rich culture of giving act, on this topic there are many scholars had written as given. The practice of giving is widely regarded as one of man's most fundamental virtues, a trait that demonstrates his depth and his ability to transcend himself. The Buddha's teachings also assert that the Buddha's act of

giving is the basis of spiritual development and an important place to distinguish it as a species. In the Pali suttas we study over and over that "speak on giving" (danakatha) become continuously the primary subject matter to be mentioned with the aid of using the Buddha in his "graduated exposition" of the Dhamma. Whenever the Buddha preached to an audience who did not consider him a teacher, he began by emphasizing the value of gifts. After the public recognized this virtue, he presented another aspect of his teaching, such as morality, the law of Karma, the benefits of renunciation, and all these principles had an impact on the minds of his audience, and he described his awakening and the unique discoveries of the Four Noble Truths. Strictly speaking, gifts do not appear alone in the Eightfold path and the additional requirements of Enlightenment. (*bodhipakkhiya dhamma*).

Most likely, the act of giving has excluded from these groupings as the act of giving doesn't by its own nature conduce directly and immediately to the increasing of insight and the realization of the four noble truths. Another possibility is a giving function to the Buddhist precepts. It is not on the path as part of the awakening process, but as the basis and preparation for silently supporting and sustaining all efforts to free the mind from anxiety.

However, if the gifts are not counted directly into the path factor, their contribution to progress on the path of liberation should not be overlooked or underestimated. The excellence of this contribution is emphasized in places attributed to the various practices the Buddha put forward for his disciples. In addition to appearing as the first topic of the Dharma Graduation exposition, Giving is considered the first of the three foundations of meritorious deeds (*punnakiriyavatthu*), as the first of four ways to benefit others (*sangahavatthu*), and as the first of the ten *paramis* or "perfections." The latter is a noble virtue to be cultivated by all seekers of enlightenment, and is most appreciated by those who follow the path of the highest enlightened bodhisattva of the perfect Buddhahood.

Seen from another angle, gifts may be defined as the personal characteristics of chivalry (*caga*). This angle also emphasizes the act of giving, not the external act of delivering things from oneself to others, but as the inward disposition to give, a disposition which is strengthened by outward acts of giving and which in turn makes possible still more demanding acts of self-sacrifice. Generosity is included in the essential attributes of Sappurisa, along with other traits such as faith, morality, learning and wisdom. Considered a characteristic of mercy, this gift is closely related to the overall movement of the Buddha's way, especially the purpose of the path is to destroy greed, anger, and delusions and the practice of generosity is to directly undermine greed and hatred and create conditions for mental flexibility to eliminate delusions.

The current Wheel publication has been edited to continue the practice of giving, which is a fundamental virtue of this Buddhism.

In this regard, the four modern Buddhists combined their textual knowledge of the teachings of Buddha with their personal dedication to the path, describing their understanding of various aspects of the teachings of Buddha. The difference between giving and examine relates to the wider practice of Dharma. The collection ends with translations of old documents - medieval critics' descriptions of

how bodhisattvas were offered, Acariya Dhammapala. This is an excerpt from his dissertation on Paramis in his commentary on cariyapitaka. (Bodhi, B. 1995)

Poverty is not the only obstacle to giving; recklessness and ignorance of karma and survival after death are legitimate causes (*macchera ca pamada ca evamdanamnadiyati*, S.i, 18). Knowing the moral benefits of giving, one will be vigilant to seize the opportunity to practice this wonderful virtue. The Buddha once said that if people only knew the value of such a line, they could not eat without sharing food with others. (It.p, 18).

Qualities of Donor

Donors are also explained to those who keeps open houses for the needy. (*anavataadvvaro*). He seemed to be a (opanabhuto) source for hermits, Brahmin, poor people, travelers, wanderers and beggars. He is such a person, who does a commendable act.

He is kind (*muttacago*) and aspires to share his blessings with others (*danasamvibhagarato*). He is a philanthropist who understands the plight of the poor (*vadannu*). He is ready to open-hand the demands of others (*payatapani*) he is the person who can receive the request. He likes to give gifts to the poor (*vossaggarato*) and pays attention to donations (*cagaparibhavitacitto*). These are inscriptions that are used as traversals to describe the characteristics of a free spirit.

A noble donor is someone who is happy before, during, and after the gift. Before making a donation, he was delighted to expect the opportunity to do his philanthropy. By giving, he happily meets his needs and makes others happy. After giving, he was happy with what he did. The scriptures mention generosity as one of the important qualities in building a temple. The Buddha compared the righteous rich and who gives to the needy with two eyes, but those who earn only riches without merit look like one eyed. Rich people who enjoy wealth without giving it away are known to dig their own graves.

The Donations

Almost anything useful can be given as a present. The Niddesa (ND.2, 523) lists fourteen objects that are suitable for charitable giving. Food, drink, cloths, vehicles, garlands, perfume, unguent, beds, houses, and lamps are among them, as are robes, almsfood, dwelling places, medicine and other requisites for the ill, food, drink, cloths, vehicles, garlands, perfume, unguent, beds, houses, and lamps. It is not necessary to have a lot of money to be generous; one can donate according to one's financial means. Gifts made with one's minimal resources are regarded as extremely valuable (*appasmadakkhinadinnasahassenasamammita*, S.i, 18; *dajjappasmim pi yacito*, Dh.p. 224). If a person lives a holy life despite scraping by on gleanings, provides for his family according to his means, yet makes it a point to donate from his limited resources, his generosity is worth a thousand sacrifices (S.i, 19-20). The Buddha praises alms given from wealth obtained in a good manner (A.iii, 354; It.p.66; A.iii, 45-46). A householder who does so is considered fortunate both now and in the future. The Buddha praises Magha in the Sutta Nipata's Magha Sutta (Sn.p.87), saying that he obtains money through good methods and generously distributes it to those in need.

Even if one provides a tiny amount with a faith-filled heart, one can achieve eternal satisfaction. There are numerous examples in the Vimanavattha. The alms offered consisted of a small rice crust, but because it was offered with profound devotion to a prominent arahant, the reward was

rebirth in a splendid heavenly house, according to the Acamadayikavimanavatthu. According to the Dakkhainavibhanga Sutta, an offering is purified on the basis of the donor when the giver is virtuous, the recipient when the receiver is virtuous, both the donor and the recipient if both are virtuous, and none if both are impious. Dhammadana, or the transmission of Dhamma knowledge, is regarded to be superior to all other forms of giving (sabbadanamdhammadanamjinati, Dhp.354).

From ancient times, noble-minded persons have held five great gifts in high regard, according to the AnguttaraNikaya (A.iv, 246). Their worth was not questioned in ancient times, is not questioned now, and will not be questioned in the future. They were held in the highest regard by enlightened recluses and Brahmans. The rigorous adherence of the Five Precepts is comprised of these enormous givings. All beings benefit from one's bravery, love, and generosity. The ultimate type of Dana one may provide, not only to mankind, but to all living beings, is if one human being can provide security and freedom from dread to others by his behavior.

The Donee

The suttas also mention the person who should get alms (A.iii, 41). Guests, travelers, and the sick should all be handled with kindness and respect. During times of famine, the poor should be lavishly entertained. The virtuous should be treated to the first fruits of new crops initially. In the suttas, there is a recurring expression (D.i, 137; ii, 354; iii, 76) that describes those who are especially in need of public generosity. Recluses (samana), Brahmans (brahmana), Destitutes (kapana), Wayfarers (addhika), Wanderers (vanibbaka), and Beggars (vanibbaka) are among them (yacaka). Recluses and brahmans are religious people who do not work for a living. They provide spiritual counsel to the general public, and the general public is expected to back them up. The impoverished need on the support of the wealthy to survive, and the wealthy gain spiritually by assisting the needy. The public had to step in to support the wayfarer at a time when transportation facilities were limited and amenities for passengers were poorly arranged. According to Buddhism, it is a person's moral obligation to help all of these people.

The Buddha mentions three types of fires in the AnguttaraNikaya, using sacrifice terminology that should be tended with care and honor (A.iv, 44). Ahuneyyaggi, gahapataggi, and dakkhineyyaggi are the three. According to the Buddha, ahuneyyaggi refers to one's parents, who should be respected and cared for. Gahapataggi refers to a person's wife and children, as well as their employees and dependents. Dakkineyyaggi denotes religious people who have either gained arahantship or have begun a training program to rid themselves of undesirable mental qualities. All of these should be treated and cared for as if they were a sacrificial fire. Offering hospitality to one's relatives is one of the great auspicious deeds a layperson can conduct, according to the Maha-mangala Sutta (Sn. 262-63).

King Kosala once inquired of the Buddha about who should receive alms (S.i, 98). The Buddha responded that alms should be given to those who provide happiness to the giver. The king then questioned, "To whom should charity be paid in order to acquire big fruit?" The Buddha distinguished the two questions as distinct and responded that alms given to the righteous generate enormous fruit. He went on to say that sacrifices made to virtuous recluses who have removed the five mental hindrances (nivarana) and cultivated moral habits, concentration, wisdom, emancipation, knowledge, and vision of liberation (sila, samadhi, paa, vimutti, vimuttinanadassana) bear enormous fruit.

Sakka addressed the Buddha the same question in the Sakkasamyutta (S.i, 233): Whose gifts provide the best results? What is offered to the Sangha yields significant results, the Buddha said. The Buddha defines "Sangha" here as the community of upright noble individuals who have entered the road and established themselves in the fruit of sainthood, and who are gifted with morality, concentration, and wisdom. It's worth noting that "Sangha" in the Vinaya refers to a large enough number of monks to represent the Order of monks for certain ecclesiastical functions (Vin. i, 319). However, in the suttas, "Sangha" refers to the four pairs of noble individuals or the eight specific individuals (cattaripurisayugani, atthapurisapuggala), i.e., those on the path to stream-entry, once-returning, non-returning, and arahantship, as well as those who have attained the fruits thereof.

The Magha Sutta (Sn.p.86) presents a lengthy account of the arahant's merits in order to explain to whom one wishing merit should contribute alms. Offerings to persons who know their prior lives, have seen heavens and hells, have put an end to birth, and have acquired ultimate knowledge, according to the Brahmanasamyutta (S.i,175), yield the best results. As a result, the field of merit is made up of the Sangha, which is made up of morally flawless and worthy personages as described in the suttas (punnakkhetta, M.i, 447). Alms donated to the righteous established on the Noble Eightfold Path yield wonderful results, just as seeds placed in rich, well-watered fields bring copious crops (A.iv,238; i,162). According to the Dhammapada, weeds are the flaws of fields, while lust, wrath, delusion, and desire are the blemishes of people, and hence what is offered to those who have removed those flaws brings enormous fruit (Dhp. 356-59). The quality of the recipient's field of merit, rather than the quantity and value of the gift given, determines the outcome of generosity.

The AnguttaraNikaya (A.iv, 392-95) recounts the Bodhisatta's magnificent alms-giving when he was born as a Brahman named Velama. Everyone who came forward to greet them received lavish gifts of silver, gold, elephants, cows, chariots, and other animals, as well as food, drink, and clothing. But, in terms of merit, this open-handed generosity was worthless because there were no deserving beneficiaries. It is believed that feeding one person with a right view, such as a stream-enterer (sotapanna), is more virtuous than giving enormous alms like Velama's. Feeding one once-returner is more worthwhile than feeding a hundred stream-enterers. Non-returners, arahants, Paccekabuddhas, and Sammasambuddhas are the next in line. It is more virtuous to feed the Buddha and the Sangha rather than only the Buddha. Construction of a monastery for the universal use of the Sangha of the four quarters of all times is even more worthy. It's even better to take shelter in the Buddha, Dhamma, and Sangha. It is even more valuable to follow the Five Precepts. But the cultivation of metta, loving-kindness, and, most importantly, insight into impermanence, which leads to Nibbana, is much better.

The Motivation for Giving

Various reasons for being generous are recorded in the suttas. Eight motivations are listed in the AnguttaraNikaya (A.iv, 236):

Asajjadanamdeti: a gift given out of displeasure, with the intent of offending or insulting the recipient.

Bhayadanamdeti: dread can also prompt someone to make a sacrifice.

Adasi me tidanamdeti: in exchange for a former kindness, one provides.

Dassati me tidanamdeti It is also possible to give with the expectation of receiving a similar favor in the future.

Sadhu danantidanamdeti: it is considered good to give.

Ahampacami, ime ne pacanti, naarahamipacantoapacantanamadatuntidanamdeti: Ahampacami, ime ne pacanti, naarahamipacantoapacantanamadatuntidanamdeti: "They don't cook, whereas I do. It would be impolite of me as a cook to refuse to provide to people who do not cook." Some people are compelled to contribute because of such altruistic motives.

Imam me danamdadatokalyanokittisaddoabbhuggacchatitidanamdeti

Cittalankara-cittaparikkaratthamdanamdeti: still others offer alms to beautify and embellish the intellect.

Favoritism (chanda), ill will (dosa), and delusion (moha) are also mentioned as giving motivations. Alms are sometimes offered in order to keep a long-standing family tradition alive. Another powerful motivator is the desire to be reincarnated in heaven after death. Giving makes some people happy, and they donate with the hope of gaining a positive attitude (A.iv, 236).

However, the suttas (A.iv, 62) stress that alms should be offered without anticipation (nasapekhodanamdeti). Alms should not be given to people who are attached to them. Giving with the intention of gathering items for later use is a subpar act of giving. Giving with the expectation of reaping the benefits after death is also a lesser act of giving. Giving should be done solely for the sake of decorating the mind, to cleanse it of the ugliness of greed and selfishness.

The Manner of Giving

The suttas (e.g., A.iii, 172) place a lot of emphasis on how one gives. Regardless of whether the present provided is large or small, the giver's attitude throughout the act of giving makes a huge impact in the goodwill between the donor and the recipient.

Alms should be delivered in such a way that the donee does not feel embarrassed, belittled, or harmed. Sakkacchandanamdetithe needy ask for something with a sense of embarrassment, and it is the donor's responsibility not to disgrace him more and add to his already heavy burden.

Cittikatvadanamdeti: alms should be given with reverence and consideration. It is necessary to make the receiver feel welcome. A cohesive mutually enriching friendliness forms between the donor and the donee when a gift is delivered with such warmth.

Sahatthadeti: Giving with one's own hand is referred to as Sahatthadeti. Participating in the act of giving on a personal level is extremely beneficial. The social value of giving is that it fosters connection between the donor and the donee. When charity is combined with a warm sense of personal connection, society is fused in oneness with care and concern for one another.

Na apaviddhamdeti: don't give alms that are merely fit to be thrown away. It's important to just give what's useful and appropriate.

Na anagamanaditthikodeti: one should not give in such a cruel way that the donee will not want to return.

The suttas exalt the virtue of giving with faith (saddhayadeti) (A.iii, 172). Offering alms to the clergy, in particular, should be done with deference and respect, with gratitude for the

opportunity to serve them. Giving at the right time to satisfy a serious need is also important (kalenadeti). Such timely gifts are extremely useful since they reduce the supplicant's tension and worry. Giving should be motivated by altruistic concerns, with the sole purpose of assisting another in need (anuggahacittodanamdeti). When donating, one must be careful not to injure oneself or others (attanana ca paran ca anupahaccadanamdeti). The Buddha praises giving with compassion and discretion (viceyyadanamsugatappasattham).

It is wise to provide a gift that benefits the donee's well-being. However, if the gift is harmful to the donee's well-being, care should be taken to use discernment. Giving in the manner mentioned above is seen as noble giving (sappurisasana). A present is valuable not only because of what is given, but also because of how it is delivered. Even if one cannot afford a fancy gift, the manner in which it is given can always make the recipient feel cared for.

The Value of Giving

Many suttas list the several advantages of giving. Giving strengthens social bonds and fosters unity. It is the most effective way of bridging the psychological divide that exists between haves and have-nots, much more than the material economic divide. When one is established in generosity, according to the Magha Sutta, hatreds fade away (Sn. 506). The person with a giving heart gains the love of others and is associated with a large number of people (A.iii, 40). Giving strengthens friendships as well (Sn. 187).

It is believed that if a person wishes to be born in a specific location after offering alms, his wish will be granted only if he is virtuous, but not otherwise (A.iv, 239). According to one sutta (A.iv, 241-43), one receives an unpleasant birth in the human world if one practices generosity and morality to a very limited degree and has no knowledge of meditation. A lucky human birth occurs to someone who performs good activities such as generosity and morality to a significant degree but does not understand meditation. Those who practice charity and morality to a large amount without knowing about meditation, on the other hand, are reborn in one of the heavens. They outperform other gods in terms of longevity, beauty, pleasure, fame, and the five sense pleasures.

The AnguttaraNikaya (A.iv, 79) lists a number of tangible advantages to giving. Others sympathize with the generous individual, not the miser. Arahants approach him first, accepting alms and preaching. He has a solid reputation in the community. He can confidently and dignifiedly attend any meeting. After death, he is reborn in a happy state. A charitable person gains reputation, individuals of noble character associate with him, and he gets the satisfaction of having fulfilled a layperson's obligations, according to another sutta (A.iii, 41) (gihidhammaanapetohoti).

An almsgiver is said to impart life, beauty, happiness, strength, and wisdom on others. He becomes a benefactor of them after bestowing them on others (A.iii, 42). The simple sentence "one reaps what one sows" expresses the same meaning (yadisamvapatibijamtadisamharatephalam, S.i, 227).

Giving with faith results in the acquisition of wealth and beauty whenever the gift is realized; Giving alms with deference also results in obedient, dutiful, and understanding children, wives, subordinates, and servants. Giving alms at the right moment not only brings enormous wealth, but it also ensures that one's needs are met on time. Giving alms out of a real desire to serve others brings immense wealth and the urge to indulge in the finest of sensual pleasures. Giving

alms without causing harm to oneself or others provides protection from threats like as fire, floods, thieves, kings, and unloved heirs (A. iii, 172).

Alms given to recluses and Brahmans who practice the Noble Eightfold Path create amazing benefits, just as seeds planted in fertile, well-prepared, well-watered fields create copious crops (A.iv, 238). Giving alms without expecting anything in return might lead to birth in the Brahma-world, where one may become a non-returner (A.iv, 62).

The Dakkhinavibhanga Sutta lists a list of people to whom alms might be given, as well as the merit that accrues from doing so, in ascending order. Giving anything to an animal yields a hundredfold return. A present given to a common person with a bad moral tendency reaps a thousandfold reward; a present given to a virtuous person reaps a hundred thousandfold return. When a gift is given to someone outside of the Buddhist dispensation who is unattached to sensual pleasures, the return is a hundred thousandfold in crores. When someone on the path of stream-entry receives a gift, the return is unfathomable and immeasurable. So, what about a stream-enterer, a once-returner, a non-returner, an arahant, a Paccekabuddha, and a Fully Enlightened Buddha who receives a gift?

A gift given to the Sangha as a whole is more valuable than a gift given to a single monk in his particular position, according to the same sutta. It is predicted that in the not-too-distant future, Buddhist monks will wear only a yellow collar as a distinguishing clerical symbol, and will be immoral and malevolent. Even a gift given in the name of the Order to such monks has far more merit than a gift given to a monk in his individual capacity. However, it should be noted that this remark runs counter to other notions, namely, that what is given to the virtuous is highly useful, but not what is given to the immoral. It is clear that a subsequent interpolation cannot be ruled out entirely.

Even throwing away the water after washing one's plate with the generous intention, "May the particles of food in the washing water provide food to the creatures on the ground," is a meritorious act, according to the Buddha. How much more noble it is to feed a human being when that is the case! However, the sutta quickly adds that feeding a good person is more commendable (A.i, 161).

Another sutta (A.iii, 336) claims that estimating the quantity of merit accrued when an offering is equipped with six specific attributes is impossible. Three of the traits belong to the donor, while the other three belong to the donee. Prior to making an offering, the giver should be overjoyed at the prospect of giving. He should be pleased when he makes the offering and content after it is finished. Thus, a present is genuinely magnificent when it is given with no sign of greed before, during, or after the offering. The beneficiaries should also be devoid of lust, hatred, and delusion, or they should have begun a training program to rid themselves of these mental depravities. When these attributes of the giver and donee are combined in an almsgiving, the merit is said to be as immeasurable as the ocean's waters.

When the Buddha questioned Visakha about the advantages she expected from her enormous charity, she gave a sophisticated explanation of the benefits she expected (Vin.i, 293-94). She claimed that if she hears that a monk or nun has attained any of the fruits of recluseship and that monk or nun has visited Savatthi, she may be sure that he or she has partake of the offerings she provides on a regular basis. Great delight (pamuja) occurs in her when she considers that she has contributed in any way to his or her spiritual distinction. Piti (joy) is a feeling that occurs in a happy mind. The body relaxes when the mind is happy (kayo passambhissati). When the body

relaxes, a sensation of ease (sukha) is felt, which aids concentration in the mind (cittamsamadhiyissati). This will aid in the growth of spiritual faculties (indriyabhavana), spiritual abilities (balabhavana), and enlightenment components (bojjhangabhavana). These are the benefits she expects from her generosity. The Buddha was so taken aback by her intelligent response that he applauded it with "Sadhu sadhusadhu."

It is clear that simply donating is insufficient to put an end to misery. Anathapindika, the Buddha's almsgiver of choice, was reduced to little more than a stream-enterer. If Dana is to yield excellent outcomes, it is believed that it must be bolstered by sila, or morality. Though Anathapindika lived a life of spotless morality, there is no mention of him engaging in mental culture or meditation (bhavana). As a result, despite his enormous generosity, he had to stay a stream-enterer.

The Ghatikara Sutta (M.ii, 52) recalls a one-of-a-kind almsgiving in which neither the donor nor the recipient was there. The Buddha Kassapa's main benefactor was Chatikara the potter. He was a non-returner who refused to join the Order since he was caring for his blind and elderly parents. By the nobleness of his conduct and devotion, he had significantly gained the Buddha's trust. The Buddha Kassapa came to his residence on his alms route one day, but Ghatikara was not there. He inquired of the blind parents about the potter's whereabouts. They replied that he had gone out, but encouraged the Buddha to help himself to a supper from the pots and pans. This was done by the Buddha. When Ghatikara returned and asked who had taken the food, the parents told him that the Buddha had arrived and that he might help himself to a meal. Ghatikara was thrilled to hear this since he believed the Buddha had placed a great deal of faith in him. It is reported that the joy and gladness (pitisukha) he felt lasted for two weeks, and that his parents' delight and happiness lasted for a week as well.

According to the same sutta, the Buddha Kassapa's monastery's roof began to leak on another occasion. Ghatikara was away at the time, so he dispatched the monks to Ghatikara's residence to get some straw. The monks returned and stated that there was no straw accessible on the premises other than what was on the roof. The monks were instructed by the Buddha to gather the straw from the roof. Monks began removing the straw from the roof, and Ghatikara's elderly parents inquired as to who was removing the straw. "Please take all the straw," the monks urged after explaining the situation to the parents. When Ghatikara learned of it, he was deeply moved by the Buddha's faith in him. The excitement and gladness that erupted in him lasted for a whole fortnight, while that of his parents lasted for another week. Ghatikara's house was left without a roof for three months, with only the sky above, however it is reported that the rain did not wet the house. Ghatikara was known for his remarkable piety and generosity.

Dana is the first of the virtuous deeds, as stated at the opening of this essay. It's also one of the four good methods to treat others (cattarisangahavatthuni, A.iv, 219). However, Dana never appears as a needed virtue in lists of qualities required for freedom, such as those contained among the thirty-seven requisites of enlightenment (bodhipakkhiya dhamma). Some of the lists, such as the five virtues — faith virtue, learning, generosity, and wisdom — use caga or generosity instead of Dana. When it comes to values instilled in the mind, there may be a little distinction between Dana and caga. Dana is the very practical act of giving, and caga is the generous attitude instilled in the mind as a result of Dana practice. The word caga literally means "to give up" or "to abandon," and it indicates that caga has loosened one's tight-fitting selfish grip on one's things. Even though negative causes such as favoritism (chanda), ill will (dosa), fear

(bhaya), delusion (moha), desire for a good reputation, and so on can motivate people to give alms; caga is the positive virtue of a giving temperament.

Buddhism gives a method for gradually emptying one's mind. Giving away one's external possessions is the first step. When the generous dispositional feature develops and is bolstered by a growing understanding of the true nature of things, one becomes disillusioned with sensual pleasures (nibbindati). At this point, one abandons family life in order to pursue ordination. The sensory inputs are then emptied by guarding the sense doors. Meditation (bhavana) purifies one's mind of deep-seated defilements and instills positive noble traits. However, Dana, or the practice of giving, is the starting point for removing negativity.

Philanthropism

Philanthropy can be defined as a love for humanity in its broadest sense. It comes from the Greek words "philos," which means "to love," and "anthropos," which means "to be human." A philanthropist is someone who practices philanthropy.

The goal of philanthropy is to promote humanity's well-being through avoiding and resolving societal issues. Charity and philanthropy is not the same thing. Charity is concerned with alleviating the suffering caused by social problems, whereas philanthropy is concerned with eradicating social problems. Giving food to someone suffering from a famine, for example, is a form of charity. The food satisfies the person for a brief while, but the individual will eventually grow hungry again. Teaching someone how to grow food is philanthropy since it solves the societal issue that is causing their hunger.

Historic Roots

Philanthropy has been practiced for thousands of years. Ancient people like current philanthropists, practiced charity for a variety of reasons. Kindness and concern for the greater good were two of the causes. Some people considered generosity as a method to obtain prestige, power, and recognition, while others considered it as a way to obtain the gods' favor.

Widows, orphans, and the elderly were given monetary allowances by Chinese families over 4,000 years ago. The Hebrews offered God and those in need a tenth of their money as a gift. Tithing is a religious practice that is still practiced in many religions today. In order to placate the gods and secure a blissful afterlife, ancient Egyptian monarchs and nobles gave to the impoverished (Weaver 1967).

The Koran, Bible, Torah, and the teachings of many other religions and cultures, including Buddhism, Japanese and Native American cultures, and Hinduism, all include philanthropy. "Zakat," or charitable giving, is one of Islam's five pillars that helps individuals grow closer to God (Islam-guide.com). Giving, according to the Bible, is a method to acknowledge each individual's sanctity, as God states in Matthew, "...Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Matthew 25: 40). There are eight levels of generosity in Jewish tradition. The highest level of generosity is assisting someone in becoming self-sufficient, which is what true philanthropy entails (Friedman).

Religious ideas have shaped how people think about and participate in philanthropy for generations. The religious belief systems of others help to define what is considered "good" or "moral" in society for persons who are not religiously motivated to give. As a result, it's crucial to think about how religion has influenced philanthropy in the past and now (Bremner 1988).

Native Americans were the first American philanthropists. Many Native American civilizations place a high value on concern for the general good. Native Americans displayed care and compassion when the first Europeans arrived in the Americas, supplying the Europeans with the supplies and information they needed to survive (ibid.).

The colonization of America by Europeans in the 17th century was a pivotal period in European philanthropy. Charity, religion, the impoverished, and philanthropy in general sparked increased interest among Europeans, who saw America as a source of fresh charitable prospects. These donors wished to bring education, religion, and all other "civilization" institutions to the Americans. They also saw Native Americans being converted to Christianity as a chance for religious generosity (ibid.).

Philanthropy in the United States was centered on religion and morality until the middle of the nineteenth century. A social movement known as the "Great Awakening" occurred in the American colonies during the first part of the 18th century. Religious revivals drove the Great Awakening, which emphasized the significance of individualism in religion. Though interest in religion grew, the churches' influence was eroded by Americans' increasing sense of individuality (ibid.).

Church-based philanthropy grew in popularity, but people began to exercise generosity outside of the church's authority. This secular approach to charity resulted in "...the promotion of compassionate sentiments and philanthropy at all levels of society." (Bremner 1988, 20). This new generosity was not imposed by the Church on individuals. It was a voluntary, self-directed approach for individuals to improve society in ways that they (rather than an authority figure) thought were best for society (Bremner 1988).

The attitudes and ideals of Americans in the new United States after the American Revolution encouraged generosity. These Americans were not opposed to riches, but they did not want it to be flaunted or hoarded. "...the luxury of doing good was about the only extravagance the American rich of the first half of the nineteenth century could indulge in with sound consciences" because of common attitudes on money (Bremner 1988, 41).

Slavery and education were key topics in philanthropy during the nineteenth century. The American Colonization Society established a colony for free African Americans in Liberia, Africa, in the 1820s. This project was divisive since no one knew whether it would help or hurt African Americans. Furthermore, no one could anticipate the colony's impact on slavery in the United States, which was supported by some but opposed by others. Few persons or groups ventured to speak out against slavery before the mid-nineteenth century (Bremner 1988).

Many benefactors prioritized offering free education to disadvantaged children at the turn of the nineteenth century. Philanthropists gave to private schools for wealthy children while the public school system improved. Philanthropy provided a significant amount of support for higher education. In the nineteenth century, there were so many universities in the United States that the public and government couldn't sustain them all (ibid.). Philanthropists aided in the survival of these institutions.

As philanthropists became less concerned in religion and moral change in the middle of the nineteenth century, science began to take precedence in charity. The Smithsonian Institution and the Lowell Institute were founded by philanthropists to foster learning and scientific growth. Art, museums, industry, invention, and exploration all became philanthropic targets (Bremner 1988).

In charity, the nineteenth century was a period of transformation. The 1820s charity reformers were concerned that too many people gave for sentimental reasons rather than considering the impact of their donations on the needy. Giving to the poor could "pauperize" them and make them reliant on charity, according to the charity reformers. They recommended charity organizations to concentrate their efforts on addressing social issues and teaching people how to help themselves. The charity reformers contributed to a greater emphasis on accountability in generosity (ibid).

The Civil War in the late nineteenth century put additional demands on philanthropy. Philanthropy supported the military by providing supplies and services, as well as boosting civilian morale. Aid societies were formed by women to assist troops and their families. Religious organizations in the North and South worked to provide moral training and spiritual care to the troops (ibid.).

Following the Civil War, there was a surge in charitable giving and philanthropy. To manage what they regarded to be inappropriate giving, the charity reformers grew interested in philanthropy as a science. Social Darwinism was a belief held by scientific philanthropists, who felt that social issues developed because the impoverished were less suited to success than the wealthy. They argued that the impoverished should be closely monitored and instructed in order to help them improve (ibid.).

Some people were so affluent after the Civil War that they couldn't spend their money as rapidly as they earned it. The New York Tribune estimated that there were 4,047 millionaires in the United States in the 1890s (Bremner 1988, 103).

Andrew Carnegie and John D. Rockefeller thought that prosperity came with a responsibility to the less fortunate. They set up foundations to handle their money both during and after their lives. They urged other extremely wealthy individuals to follow their lead. This was a watershed moment in American philanthropy since it boosted the number of foundations and ushered in philanthropy's professionalism. When fundraising strategies were perfected during World War I, this professionalism became even further. Fund development became a career speciality in the 1920s (Bremner, 1988).

Rather than generosity, the Great Depression of the 1930s resulted in an increase in charity. Philanthropists were more concerned with satisfying people's immediate needs with food and shelter than with fixing social problems because the need was so acute. Rich businessmen provided shelter for the impoverished in warehouses, and other wealthy individuals donated funds for bread lines. Despite their limited financial resources, local community chests relied on public donations, and the American Red Cross strove to alleviate the suffering of the destitute (ibid.).

Philanthropy had tremendous challenges following the Great Depression. It wasn't associated with sentimentality any longer. The populace in the United States was distrustful of benefactors' motivations. Some people believed that philanthropists merely gave to boost their own power and position, and that their money should not be received by organizations. Furthermore, the public had become accustomed to donating to emergency-related initiatives, but no one knew if they would be willing to donate to more preventative initiatives (ibid.).

During World War II, when the American public was once again participating in emergency humanitarian efforts, these questions were placed on wait. Before the United States became fully

involved in World War II, philanthropic organizations in the United States were assisting in relief efforts around the world. It was acknowledged that these activities could have an impact on foreign policy and jeopardize the US's neutrality. After the Axis powers conquered France, generosity became considered as a non-military approach to support the Allies' efforts (ibid.).

President Franklin D. Roosevelt recognized the necessity to coordinate the work of the thousands of war-related charity organizations when the United States entered World War II. To oversee and manage war-related charities, he established the President's War Relief Control Board. The necessity of cooperation, efficiency, and oversight in charity was underlined in President Roosevelt's strategy. This bureaucratization of philanthropy was also a feature of post-World War II philanthropy, which required coordination and monitoring to coordinate the large number of people and organizations that wished to help with relief efforts overseas (ibid.).

One of the most significant advances in charity after WWII was the tax exemption offered to foundations. Their income became tax-exempt, and their gifts to foundations became tax deductible, under specific conditions. The idea of founding or contributing to foundations became particularly appealing to affluent people since income and estate taxes were so high. The revenue legislation stated that foundations might lose their tax-exempt status if financial accounts revealed the goal of their existence was to amass wealth or money was being redirected back to the donor in order to avoid abuse of foundation assets. Despite these restrictions, the number of foundations grew. There were as many as 7,500 foundations in the United States in the mid-1950s (ibid.).

Philanthropic action became the target of mistrust and anxiety in the 1950s. Members of the public and the government were concerned that some donors and foundations were funding "anti-American" and pro-socialist initiatives with their funds. There have been two congressional investigations into foundations. The first one took place in 1952 and found no evidence to back up the charges. The second investigation, which took place in 1954, was so biased against foundations that few people took it seriously. However, the negative press surrounding philanthropy has helped philanthropists realize the importance of giving thoughtfully and carefully (ibid.).

In the 1960s and 1970s, there was a greater emphasis on public-private partnerships. The public lost faith in the government's ability to address social issues. To overcome these difficulties, people began to turn to private organizations and philanthropy. State and municipal governments purchased private groups' services, giving them with much-needed financing for their operations (ibid.).

In the 1960s, philanthropy was held to a higher standard of accountability. To prevent and deter abuses, the Internal Revenue Service increased its auditing of foundations and other tax-exempt organizations. The Tax Reform Act of 1969 made it unlawful to utilize foundation funds to influence legislation or elections by requiring foundations to expend at least 6% of their revenues for philanthropic purposes each year (ibid.).

Philanthropy saw significant developments during the 1960s. Anti-socialist hysteria was no longer a problem for philanthropists in the 1950s. At the end of the 1960s, 18% of foundation donations were utilized to address poverty, race relations, and urban challenges (Bremner 1988, 187).

The 1970s economic downturn resulted in a decline in individual contributions and a decline in the value of foundation assets. The dramatic decline in philanthropy caused political leaders to recognize its significance to American society. The Commission on Private Philanthropy and Public Needs was established in 1973 to study the nonprofit sector and its impact on government, the public sector, and private businesses. According to the commission, the nonprofit sector is a significant element of the American economy (Bremner 1988).

In the early 1980s, governmental spending on social welfare programs was reduced. A recession occurred during this time, resulting in an increase in homelessness and unemployment. Nonprofit organizations were supposed to take care of the poor in place of the government, but their funds had been cut as well. The administration hoped that private donations would cover the shortfall. Philanthropy has to scale back on its efforts to foster social change and innovation in order to fulfill the basic needs of the impoverished. Simply put, there were insufficient resources. Individual contributors became more important to philanthropy as a result of government funding cuts in the 1980s (ibid).

Importance

Philanthropy is vital because it opens doors to new possibilities. Philanthropy helps undertakings and initiatives that would otherwise be too unpopular or controversial to obtain significant public or government backing. As a result, philanthropy is an essential component of a democratic society. Because philanthropists are not accountable to the government or the general public, they are free to select who and what they fund.

The Aaron Diamond Foundation and the HIV/AIDS crisis are two examples of this freedom. Between 1986 and 1997, the Aaron Diamond Foundation invested \$220 million in New York City to combat the HIV/AIDS epidemic (Council on Foundations, 2003). This amount of support would have been incredibly difficult to gain from the general public or the government due to the stigma and fear associated with HIV/AIDS. The cause needed to be championed by someone who was passionate about HIV/AIDS and willing to invest money. The foundation's philanthropic efforts provided financing for HIV/AIDS testing, research, and prevention, and had a positive impact on society as a whole.

In American society, philanthropy has played a critical role. We benefit directly from philanthropy by using libraries, schools, hospitals, performing arts institutions, and museums that are sponsored by philanthropists' generosity. Scientific research, scholarships, civil rights efforts, social services, and other societal benefits may all be supported by philanthropy.

Ties to the Philanthropic Sector

The heart of the philanthropic sector is philanthropy. Philanthropic money supports the philanthropic sector, and the philanthropic sector exists to carry out charitable actions. The aim of philanthropy and the philanthropic sector are to improve human welfare by addressing societal issues.

Key Related Ideas

Charity is not the same as philanthropy. Charity's goal is to alleviate immediate suffering. It is usually only a short-term remedy to a social issue. Charity, unlike philanthropy, does not aim to solve social issues.

Charity Reform urges donors to contribute wisely and consider the consequences of their actions. Giving that does not assist the recipient in learning to help herself or herself is discouraged by charity reform.

Foundations: Individuals and charitable organizations can apply for funding from foundations. The law exempts foundations from paying taxes if they fulfil specific criteria.

Social problems: Issues in a society that cause human suffering are referred to as social problems. Disease, racism, unemployment, poverty, and crime are all examples of societal issues. (Zimmer, C.)

Philanthropreneurship

There are several common features that link Buddhism to philanthropic entrepreneurs; nowadays, many big business owners donate a big portion of their profits to the underprivileged. Philanthropreneurs, as they are known. A philanthropreneur is a philanthropist who is also an entrepreneur. The phrase was allegedly coined by Internet entrepreneur Mark Desvaux in 2004, but it was first referenced in a 1999 article in The Wall Street Journal, and a newsletter called The Philanthropreneur Newsletter existed as early as 1997. Philanthropreneurship is frequently regarded as the beginning of a new era in philanthropy, marked by the maturation of the philanthropist's position and the incorporation of business methods (2018)

There are four components to philanthropy. First and foremost, the driving force must be a desire to improve the lives of others, particularly the poor. Second, whether in terms of money or time, there must be an element of giving. Third, there must be creativity, or the ability to imagine new ways to solve issues. Finally, philanthropy necessitates leadership - the ability to direct, organize, and influence the actions of others. Bill Clinton's leadership talents have served him well in his new job as a philanthropist, as evidenced by the Clinton Global Initiative, which brings together the efforts of tens of thousands of people (Chandy, 2014).

Buddhist Philanthropist in Nepal

Charity, benevolence, giving, donating, voluntary-sector, non-profit organization, and NGO are all synonyms for philanthropy. Private activities for the public benefit, focusing on quality of life, are referred to as philanthropy. Business efforts, on the other hand, are private activities for private gain, whereas philanthropy is a public good. Though there is considerable overlap, philanthropy is distinct from charity. Charity seeks to alleviate the symptoms of a societal problem, whereas philanthropy seeks to solve the problem's core cause.

Philanthropy, like secularism, nationalism, and welfare, is a contentious term in both Western and Indian intellectual history. There are several examples in the Vedic, Buddhist, and Jain philosophies that distinguish between paropkar, daan, lokseva, and other related notions.

Nepal was struck by a massive earthquake in 2015, which claimed many lives and destroyed large amounts of property. Faith-based philanthropy is now widely recognized as an integral part of the worldwide community's emergency response. However, the impact of intra- and inter-religious dynamics in our motivation to aid is less well understood. While the desire to give may be motivated by good intentions, it's crucial to recognize how religion becomes intertwined in these intervention sites.

In researching Buddhist NGOs undertaking rescue work in Sri Lanka following the tsunami and the civil war, I discovered Buddhist groups engaging in "competition philanthropy," as I put it in

my dissertation. These organizations provided medical, educational, and social development services to the rural poor in largely Buddhist areas where they believed proselytism was a problem.

A famous Buddhist preacher stated, "It is indeed our obligation to support Nepal in this situation." "It is mostly a Hindu state with a sizable Buddhist population. It is the birthplace of the Bodhisattva Siddhartha." When speaking to his parliament following the accident, Sri Lankan Prime Minister Ranil Wickremesinghe echoed same thoughts. He claimed that because Sri Lanka is the heart of Theravada Buddhism, it is the country's responsibility to help the Buddha's birthplace. Buddhist reformers in Sri Lanka called for the Buddhist holy lands of Bodhigaya in India and Lumbini in Nepal to be established in the early twentieth century. Lumbini attracts millions of pilgrims from all over the world as the birthplace of Gautama Buddha.

Despite the fact that the disaster spared none of Lumbini's major sacred sites, Sri Lanka's generosity to Nepal could be interpreted as a way for Sri Lankan Buddhists to reaffirm their own identity as caretakers and guardians of the envisioned Theravada Buddhist community.

Religious communities have a long history of helping those in need, and they play an important role in a society beset by disasters, both man-made and natural. Even the most pure faith-driven desire to donate cannot escape the religious dynamics of the terrain in which they operate. The common fundamentals of Buddhism and philanthropism are to protect humanitarian values. Act of giving, generosity, friendship also the meeting points of both philosophy.

CONCLUSION

Since the beginning of May 2021, the second wave of Covid, 19 has started out badly, like a storm, affecting all public sectors of the country, with transmission rates exceeding 50% in real-time PCR tests, individuals dying at a pace of up to 250 per day, and many people dying from a shortage of oxygen gas.

Regardless of the circumstances, health care workers, religious communities, business associations, and neighborhood organizations have maintained their optimism and optimistic outlook. The majority of Nepalese adhere to the Hindu faith, which worships Buddha as a god. There are some similarities between the two religions in terms of social standards, morals, way of life, and, in some cases, festival celebrations. They learned from their civilization to give without question; they don't inquire, "Where are you from?" What's your name? What exactly do you require? They simply give, and the act of giving (Dana) is a significant Buddhist act. Some have donated their property to a covid patient isolation unit, while others have donated foods, clothing, and other items. Some of them have contributed financially. Their kindness, acts of giving, and teamwork have all aided in the slowing down of the crisis.

Many Nepalese Buddhist philanthropists have donated their personal funds to help save lives and combat the pandemic. Buddhists who practice (live) the Buddha's philosophy. They can become good philanthropists by practicing Buddha's teachings, noble road, and eightfold path. The research investigates the relationship between philanthropy and Buddhism, concluding that collective effort is more effective than individual effort.

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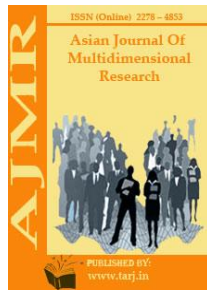
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PEDAGOGY-LINGUISTIC SEMANTICS IN THE STUDY OF THE DIALECTOLOGICAL SYSTEM IN PEDAGOGY

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ABSTRACT

This article discusses the dialect system of the Russian and Uzbek languages in a comparative aspect. Studying the dialect system of the Russian and Uzbek languages in a comparative aspect makes it possible to create a comparative dialectological competence. This article is devoted to the creation of dialectological competence at the comparative level of different languages.

KEYWORDS: *Comparative Dialectological Competence, Aspect, Dialect System, Provincial Environment.*

INTRODUCTION

The democratization processes of modern society stimulate the need to master effective communicative behavior [A. Vorobyova. Conditions for achieving the communicative duality of rhetorical discourse. American Journal of Science and Technologies, 441-447 pp., P. 411]. Communicative behavior is not only determined in the modern environment, but even in remote areas.

“The beginning of the nineteenth century in Russia it is characterized by a revival of socio-political life, an upsurge of national self-awareness, especially after the war of 1812. It was then that interest arises in the comprehensive study of the peasantry: its customs, beliefs, culture, language, ethnography develops (from the Greek ethnos – “people”), which studies the material and spiritual culture of the people. It should be noted that language and linguistic features at that time were considered as ethnographic features, not standing out in a separate area of knowledge. Researchers recorded mostly “exotic” words and phrases related to the description of local customs and rituals. So, with the collection of local words and vivid expressions, the science of dialectology began (from the Greek dialektos – “conversation, dialect, adverb” and logos – “word, doctrine”), studying local dialects” [From the history of the study of Russian dialects, Teacher’s newspaper, No. 38 of September 21, 2010].

We know that in remote areas there are still dialects, dialect systems, folklore. Improving the system of comparative dialect competence of the Russian and Uzbek languages at present can give a methodical direction to students from the national group.

“At the same time, one should deeply study the peculiarities of the Uzbek language and its dialects, issues related to its history and development prospects, increase the effectiveness of specialized scientific research, and drastically improve the quality of training” [Shavkat Mirziyoyev, Gazeta.uz.].

Studying the dialect system in a comparative aspect in different languages makes it possible, as mentioned above, to realize the highest value of oral folklore by two peoples and two nations.

A focus on competency-based education is already being formed in the 70s. XX century in America in the context of the concept of “competency” proposed by N. Chomsky as applied to transformational grammar [5, 240 p.]. Chomsky writes: “... we draw a fundamental distinction between competence (speaking and listening to one’s own language) and use (real use of the language in specific situations). Only in an idealized case ... use is a direct reflection of competence”[11, p. 9]. We draw attention to the fact that “use”, according to Chomsky, is a manifestation of competence as something potential, that is, use is associated with skills, thinking, the speaker himself, his experience [5, 240 p.].

Competence – these are some issues in which a person is knowledgeable, has knowledge and certain experience.

You can divide the concept of competence into linguistic, communicative.

Comparative dialectological competence gives a certain direction in training personnel for further professional and pedagogical activity, since knowledge of dialects, on the one hand, helps to develop ideas about the richness and diversity of the Russian and Uzbek languages, and on the other hand, it allows to carry out productive work on reporting errors in speeches of representatives in the local dialect of Russian and Uzbek languages [13, p. 228].

The improvement of the system of comparative-dialectal competence of the Russian and Uzbek languages at the present time can provide a methodological direction for students from the national group. A competent approach to the study of the dialect system develops the knowledge of future teachers of the Russian language in national schools. Comparative - dialectological competence is interconnected with both linguistic (linguistic) and communicative competence. The main direction of sociolinguistics [13, p. 228]

Subsequently, in foreign linguistics, the concept of communicative competence was developed in line with the methodology of teaching foreign languages (see J. Van Ek (1986), M. Channel (1980), R. Bell (1991), L. Bachman (1990), M. Svein (1980), C. Keen (1992), S. Savignon (1997), J. Manbai (1978), H. Widowson (1978), R. Clifford (1985) and others) [5, P. 239].

The concept of linguistic competence is associated with knowledge of the language system (E. D. Bojovich (2013), E. M. Shulgina (2014), intuitive knowledge of the rules and norms of the language, language code (M. N. Vyatyutnev (1975), E. Movsesyan (1982), Y. B. Emelyanova (2010), T.P. Ogluzdina (2011), N.S. Kuznetsova (2010), M.K. Kabardov (1996), V.A. Pishalnikova (2004), measure language proficiency (G. Yu. Bogdanovich, 2001), correctness of the language (A.K. Grigoryeva, 2005), real knowledge of the language (I.N. Gorelov, 1987), verbalization of the mental content (E.V. Yakovchenko, 2003), construct (S. G. Makeeva, 2011, A. M. Shakhnarovich, 1991) [5, 239 p.]. N. Chomsky defines language competence as: a) “a certain system of intellectual abilities, a system of knowledge and beliefs that develops in early childhood and in interaction with many other factors determines the types of behavior that we observe”; b) “a system of rules that we have mastered and which allows us to understand and produce new offers in every suitable case”; c) “an ability specific to a given (human) biological species and basically independent of mental abilities” [12, p. 15, 30, 37, 89, 97].

Comparatively - dialectological competence is interconnected with both linguistic and communicative competence. The main direction of sociolinguistics;

Tasks of comparative dialectological competence:

- Educational and methodological tasks - mastering the methods of analyzing dialectal phenomena; deepening and expanding knowledge of Russian and Uzbek dialectology;
- Professional tasks - acquisition of basic skills in comparative dialectology;
- Scientific and practical tasks - the development of future teachers of interest in research work; formation of a scientific approach to working with linguistic material [13, p. 225].

All natural languages existing in the world have national boundaries, therefore, one of the main ones in modern linguistics is the concept of *a national (nationwide) language*, which is the language of a particular nation in the aggregate of all its inherent features that condition it as such and differentiate it from other languages [6, p.p. 416]. *Dialectism* can be interpreted as a word used only in a certain territory within the boundaries of any dialect and absent in another dialect and in the literary language.

Modern dialectology distinguishes the following types of dialectisms: a) grammatical dialectisms – words that have grammatical characteristics different from the literary language, manifested in a different declension, the special formation of the forms of parts of speech, the transition from one grammatical gender to another, etc.: *мимоизбе* (instead *мимоизбы*), in the *стене* (instead of *встени*), *широкиестеня* (instead of *широкиестени*), *слабше* (instead of *слабее*). The whole face has become so blue (I. Bunin) (*Всялицотаквродекакголубаястала* (И. Бунин)

Smells the cat whose meat it ate (A. Sholokhov) (*Чуеткошка, чьюмясусъела* (А. Шолохов); b) phonetic dialectisms – words with a pronunciation of separate sounds and sound combinations other than in the literary language: *девцонка, крицать, чай* (tea), *нясу, мяшок, курица* (chicken), *бочкя* (barrel); c) *semantic dialectisms* - general literary words with a different meaning than in the literary language: *гораздо* (very), *наглый* (arrogant), *залиться* (drown), *угадать* (guess,

recognize in person), *верх*(top, ravine); d) *word-building dialectisms* - words with a different word-building structure than the same-root literary synonyms: *бечь*(run), *блюдко*(saucer), *гуска*(goose), *дожжок*(rain), *нехожаяинеезжаясторона*(a bad and unladen side), *сбочь* (side); e) *lexical dialectisms* - local names of objects and phenomena that have other names in the literary language: *баз* (indoor courtyard for livestock), *бурак*(beetroot), *векиа* (squirrel), *гашиник* (belt), *дежа* (sour), *закутилизакута*(cattle for small livestock), *зараз*(now), *кочет* (rooster), *стерня*(stubble); g) *ethnographisms* - local names of local objects: *обедник, побережник, полуношник, шалоник*, (names of winds at pomors), *журавель*(a lever for raising water from a well), *коты* (birch bark bast shoes), *новина* (severe canvas) [7, p. 119-120].

Complex Uzbek concepts also exist in the system of Uzbek dialectisms. In a comparative aspect, it is possible to create a system of dialectological competence.

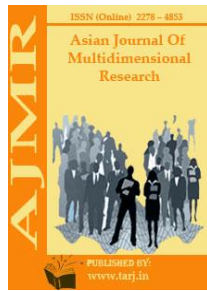
Uzbek dialects are divided by researchers into three main dialects, which were given different names: 1) Central Uzbek (southeastern, Chagatai, or Karluk-Chigile-Uyghur); 2) South Khorezm (southwest, or Oguz); 3) Northwest (Kypchak, Shaybani to Uzbek, OR jacking). E. D. Polivanov, the first to outline this division, outlined the difference between these dialects with three phonetic attributes using two words as examples: 1) tag, sart, q •, 2) daq, sarb (SA: rb) •, 3) daq, sarb. A.K. Borovkov, preserving basically the same division, lists the characteristics of each dialect separately. To delimit the “Sheybanid-Uzbek, or jacking, dialect”, it gives eight signs, of which two are morphological [3, p. 55].

It can be concluded that in the dialectic system, two languages distinguish phonetic, lexical, and morphological dialects.

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THE RITUAL OF MILITARY GREETINGS IN VARIOUS COUNTRIES OF THE WORLD: HISTORY AND MODERNITY

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ABSTRACT

The article examines military rituals from a historical and modern point of view, including the ritual of military greetings in various countries of the world, their origin and subsequent development, taking into account external and internal factors, especially traditions, mentality, historical characteristics of the country, etc., as well as their importance and role in the daily and official activities of military personnel and the armed forces in general.

KEYWORDS: *Military Ritual, Greeting, Military Salute, Armed Forces, Charter, Military Personnel, Veterans, Culture, Education.*

INTRODUCTION

Greeting in one form or another has always existed among many peoples: various bows, kneeling, falling to the ground, handshaking and hand gestures complemented the oral forms of greetings. Different social groups and peoples, depending on the time, and the greeting was different. The military were no exception.

Military greeting – a greeting of servicemen or formations of the Armed Forces of various states, established in accordance with the guidelines, refers to military rituals, traditions or military etiquette. A military greeting can be performed independently by a serviceman or at the command of a formation personnel (military unit, ship, subunit, etc.)[1].

In accordance with the Charter of the Internal Service of the Armed Forces of the Republic of Uzbekistan, a military greeting is the embodiment of the comradely cohesion of military personnel, a testimony of mutual respect and a manifestation of common culture[2].

All servicemen are obliged to greet each other when meeting (overtaking), strictly observing the rules established by the Combat Regulations of the Armed Forces of the Republic of Uzbekistan.

Subordinates and junior in military rank greet the first, and in case of an equal position, the first to greet is the one who considers himself more polite and well-mannered.

The servicemen are also obliged to greet: the Tomb of the Unknown Soldier; mass graves of soldiers who died in battles for the freedom and independence of the Motherland; The Battle Banner of the military unit, as well as the Naval flag with arrival on a warship and upon departure from it; funeral processions accompanied by military units.

In the Armed Forces of the Russian Federation, a military greeting has a similar meaning[3].

Some military historians associate the origin of the military greeting ritual with greeting in general, when a hunter (defender, warrior) raised his empty hand from a weapon, greeting his fellow tribesmen.

Ancient engravings preserve the memory of the bygone days, when the military salute was performed with both the right and left hand, as well as with both hands at the same time.

Other military historians associate the origins of the military salute ritual with medieval knights. To show their nobility in the face of the enemy, the knights threw back the visor of the helmet. The characteristic movement of the hand formed the basis of the modern military greeting.

Heavy cavalry (knights, knights) in the Middle Ages wore helmets. Many helmets had visors or masks to protect the face. When passing on the opposite side, as a gesture showing peaceful intentions, the knight raised his visor or mask and opened his face so that the oncoming person could recognize him. This was done with the right hand, which also showed that the warrior was not ready to start a fight and had no aggressive intentions. The gesture seemed to say "there is no weapon in my right hand". For peoples whose armed forces did not have heavy cavalry (Mongols, Indians of North America), a salute is simply a demonstration of an open right palm. The ammunition has changed over time, and the gesture has transformed into a salute.

To understand the essence of the salute (salute) with the right hand, it is necessary to understand what the symbolism of the right hand and the greeting as such represent. From the earliest times, the hand was considered a symbol of strength, some kind of action, purposeful will. Depending on the intentions, the hand turns the palm to greet a friend or clenches into a fist when meeting an enemy.

The right hand symbolizes sincerity, logic, positive, correct path; left - duality, left path, "negative" influence.

They blessed with the right hand, and cursed with the left. The concept of "right" (in the sense of the side) has always been associated with the words "right", "right" (in the sense of the law). There are examples of this in some European languages. For example, in German etymology, the right side (recht) is directly related to the word Recht – Right. In Russian, the word "right" is directly related to the concepts of "true", "correct" ("suitable", "real", "true"), as well as in German with the word Right (Law). Apparently, from the old times, the custom has been preserved according to which a person greets a person with his right, that is, with the right, strong, right hand.[4].

There is also a romantic hypothesis about the origin of the military salute, according to which with a similar gesture the knight covered his eyes from the dazzling beauty of the lady of the heart, who watched him perform at knightly tournaments.

Another version of the origin of this military ritual is associated with the Renaissance. The military of that time wore magnificent, if not to say, bulky headdresses, by the color of the uniform, the color and shape of the headdress on the battlefield, they recognized the location of the units. The very greeting of that era represented a bow in many countries of the world. Before bowing, the military man held or took off his headdress. Over time, the ceremony became simpler, and only the gesture of offering the hand to the headdress remained.

In many armies of the world, the junior ranks greeted the elders by removing their headgear. Civilians still greet like this as a sign of special respect.

The tradition of modern military greetings originates on the island of Great Britain. The fact is that by the 18th-19th centuries the headdresses of the soldiers had become so bulky that it was simply inconvenient to take them off and put them on every time. Therefore, the greeting boiled down to touching the headdress (visor) or simply raising a hand. The greeting we know took shape in 1745 in the Coldstream Regiment - an elite Guards unit of the personal protection of the Queen of England.

By the middle of the 19th century, the military greeting in Great Britain underwent new changes: the hand raised to the headdress (more precisely, to the right eyebrow) was turned with the palm outward. This tradition continues to this day [5].

In the USA, the right hand with straightened and closed fingers is brought out slightly forward, as if closing the eyes from the sun, and the palm looks into the ground. Interesting fact: the US Army charter allows you to give a military salute by putting your hand on an "empty head" [6]. The American gesture was influenced by the traditions of the British Navy: back in the days of sailing ships, sailors used tar and tar to seal cracks in the wooden parts of the ship so that they did not let the sea water through. At the same time, they protected their hands with white gloves, but it was unworthy to show a dirty palm, therefore, in the navy, the greeting hand turned 90 degrees down. Also saluting the military in France.

In tsarist Russia, the military saluted with two fingers (this tradition still remains in Poland), and in the Soviet and modern Russian army, honor is given with the whole palm facing down, with the middle finger looking at the temple[7].

In the German Armed Forces (Wehrmacht), the junior in military rank was supposed to greet the senior in military rank or military position on the move and on the spot. In the modern German army, a junior in rank must greet a senior in rank or rank. The outstretched right hand rises up and slightly to the right, the fingers together, the palm is straightened, the left hand is along the body, without touching it. When referring to non-commissioned officers, officers and officials dressed in uniform, they use the word lord, which emphasizes the respect of a junior in rank when addressing a higher superior. Also, a soldier of the German army has the right to salute a war veteran, a disabled person or a participant in other hostilities, despite the fact that he is not dressed in uniform, thereby emphasizing great respect for the former soldier and his services to his homeland.

In the Israeli army (in the IDF), the straightened and closed fingers of the right hand are applied to the forehead in a gesture very similar to the salutation of military honor in the American army; while the tip of the middle finger of the right hand almost touches the corner of the right eyebrow, while the right palm is facing downward; the left arm is extended along the seam. In

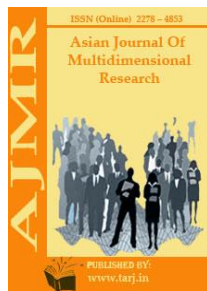
the IDF it is allowed to give a military salute even with a bare head. Providing a military salute is a right, not an obligation.

Thus, a military greeting and the procedure for giving it differs in the armed forces of different countries and depends on the historical development of military affairs, the social and political system, the level of development of science and education, the cultural traditions of the population, the spiritual state of society in the state.

The rituals of military greetings are permeated not only with the spirit of awareness of their military duty, but also with genuine beauty, and their performance in accordance with all the rules and norms adopted in different countries is a sign of the culture, education and discipline of military personnel.

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SPIRITUAL CULTURE AND VALUE OF UZBEKISTAN

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ABSTRACT

The value of spiritual culture is a key factor in the formation and development of national ideology. This scientific article argues that spiritual culture is a value, that spirituality and culture are interconnected and inseparable. In addition, the role and influence of spiritual culture in the development of national ideology is scientifically and philosophically investigated. The content is illuminated through the concept of axiology, which is a value philosophy. Scientific research was carried out using concepts such as axiology, value assessment, value approach, moral quality of a spiritual person. The scientific conclusion was made that our country has a rich spiritual heritage, which is a key tool for the comprehensive development of young people through spiritual heritage, especially in shaping their national ideological worldview.

KEYWORDS: *National Ideology, Philosophy Of Values, Axiology, Spiritual Culture, Social Values.*

INTRODUCTION

Axiology is the philosophy of values. The concept of values refers to the characteristics of various objects and material and spiritual life. The concept of value reflects objective reality. Value is the objective significance of the various components of reality, the content of which is determined by the needs and interests of public actors. The concept of value is very close in meaning to such concepts as "need", "interest", "good", "utility", but it is not reduced to them and has its own independent meaning. The highest value from the point of view of axiology is the person himself, his life as the highest creation of evolutionary development. The whole totality of human activity, including, and above all, labor, are values. The value orientation of the individual expresses its ideological, civic position. It is part of the motives and incentives of all types of human behavior, it not only determines, but also directs the meaning of the actions of modern man. As a core basis, value orientation permeates spiritual culture both vertically and horizontally. Unlike other components of spiritual culture, it expresses the general trend of

development and functioning of spiritual culture at different levels: theoretical and socio-psychological. Value orientation, in our opinion, acts as a regulator of the relationship between the objective basis and the subjective side of culture. Values express the unity of the material and the ideal in the spiritual culture of the individual. Value orientation reacts very subtly to changes in social relations that characterize the ratio of different carriers of spiritual culture. It determines the activity of a person in life, his actions and their motivation. It focuses the individual on the awareness and development of the most important values that contribute to the progressive development of society and the individual.

DISCUSSION

The value orientation itself is inseparable from social values. Value orientation acts as a subjective perception of the achievements of material and spiritual culture by a person. In essence, it means a completely conscious choice of values, the ability of the individual to rise in certain circumstances to social expediency. Spiritual values play an extremely important role in the life of a person and the whole society, as they represent the totality of knowledge, feelings and aspirations. They contribute not only to the realization of the meaning and goals of life, but also contribute to the self-affirmation of a person as a creative person; they determine his life position to all aspects of social life. They give us the opportunity to evaluate the real merits of a person to humanity, as well as the true value of each particular stage of social development in general, social progress. Without understanding the meaning and content of a person's spirituality, it is impossible to understand the content and nature of the spiritual culture of the individual, its moral qualities, to understand the value orientation chosen by him.

In modern conditions, we do not care on what spiritual and moral basis we move to the market. The transition to the market is a kind of test of life maturity and resilience. Spiritual emptiness or the cults of permissiveness are absolutely not allowed here. In the conditions of the modern market, the problems of spirituality, spiritual and moral revival and purification are of particular importance. Only on the basis of high morals with strong, noble spiritual and patriotic qualities can civilized market relations and market mechanisms for regulating economic development be created. A. Erkaev correctly states in his book "Spirituality - the Energy of independence", spiritual qualities of a person are not innate. They are formed in each individual person under the influence of the entire environment of his life, the totality of living conditions. "Stable ideas, views, moral, legal, ethnic, religious norms, and other ideological requirements imposed by society on a person form a spiritual environment"[11.1] He rightly emphasizes that the spiritual environment educates, forms both an individual and the entire generation as a whole. In the spiritual environment, both positive and negative qualities of the individual are manifested and highlighted. The spiritual environment is the requirements of society both to individuals and to social groups. A. Erkaev in this regard made a successful attempt to give his own definition of the concept of spirituality. He deduces the concept of spirituality from social conditions or, as he claims, from the spiritual environment [11.2]. At the same time, each environment has its own characteristics, due to the social status and interests of its carriers. Therefore, A. Erkaev believes that "spirituality in the broad sense is an established intellectual and emotional environment, an active attitude to social phenomena"[11.3]. He emphasizes that the environment is the most generalized continuous form of spirituality, and culture is its discontinuous (discrete) form. The revival and development of the best spiritual qualities of our people is carried out in conditions of constant and relentless strengthening of independence. "Thanks to independence," the first president I.A.Karimov emphasizes, "the springs of spirituality have been cleansed, we have

begun to partake of the holy water of these pure springs - we have revived the traditions and spiritual values of our ancestors, whose names were blackened in the Soviet era. Now they inspire us with strength, like the holy water from the paradise spring of Kavsar"[4].

Values are always functionally significant, they express the spiritual aspirations of a person, the orientation of his behavior and specific actions. Spiritual and moral qualities of a person can act as regulators of relationships between people, as well as between a person and society. Spiritual values acquire social meaning and influence the behavior of the individual when they are deeply comprehended, realized by the individual and society. If a person does not have harmony between the value orientation and its social meaning, then his spiritual qualities remain unfulfilled, they exist by themselves, and act as one of the sources of contradictions between a person and society, between social and individual value orientations. There are cases in life when this or that person is knowledgeable, able to understand and comprehend certain social values, but ignores them in his behavior. In such cases, there is a situation where a wide gap separates a person's awareness of certain values from what he does and how he actually acts.

The process of developing needs and being able to formulate values is a very complex process. As a rule, in the process of choosing from the whole variety of value orientations, a person experiences serious difficulties, hesitations, doubts, as a result, the ways of realizing certain values in life are not always correctly chosen, as has happened more than once in the historical process[5]. It is known that the historical process is not carried out automatically; it is carried out through the activities of value-oriented individuals, the masses, political parties and movements. It follows from this that the development and progress of civilization is directly based on the spiritual qualities of a person, which are a complex of individual properties and features of social values, the historical experience of the social environment. Therefore, studying the value orientations of the individual as the driving forces of his actions and motives of his activity, it is possible not only to reveal the essential qualities of the individual, but also to explain the patterns of development of his consciousness and behavior, to understand the characteristic features and originality of the development of society, the modern era in terms of their value [6]. At the same time, it should be taken into account that the value attitude is formed in the process of human activity, which is of a social nature.

The results of human activity are objectified, objectified, acquire the ability to become the property of not only their creators, but also other people, can be included in the culture of society, which can be traced in the mastery of human tools, means of communication, spiritual heritage, fixed in traditions, in works of art, moral imperatives and norms of behavior. Of course, not all results and not all human activities become elements of culture, but only those that are socially significant, meet the public needs and interests of people. Moreover, not only spiritual relations and spiritual production act as values, but also the results of material relations in the production process. In a certain sense, value is the objective significance of the various components of reality, the content of which is determined by the needs and interests of public actors. At the same time, it is unacceptable to identify the concept of value with their practical significance. The fact is that social significance can be both positive and negative. At the same time, both positive and negative significance affects the interests and needs of large groups of people or even the whole of humanity. However, it is precisely and only positive significance that is expressed in value. Although in reality, each given particular thing or property can in various ways bring a person both good and harm, and good and evil, justice and injustice, it can also be both positively and negatively significant. We consider every thing as a value from the

positive side. At the same time, things themselves do not act as values, they become values, acquire a value orientation in the relationships between people. The value of actions, thoughts, and things belonging to a certain historical period lies in the fact that they contribute to social progress, and also to some extent contributes to the improvement of the subject[9]. When describing different types of values, it is important not to miss the differences between the values of material and spiritual culture. Spiritual values exist not only in the objective form, but also as an act of activity, inseparable from the spiritual production itself[14]. The concept of value and the concept of value orientation derived from it reflect the most important aspects of spiritual and moral relations. In these concepts, the whole complex of moral, political and, in general, ideological values is refracted, which determine the perception of the world and the civil position of the individual. Value orientation is organically part of the motives of all forms of behavior of moral subjects, determines their meaning and direction. Thus, the value orientation acts as a regulator embodying the strong-willed and other qualities of the individual's behavior. The value orientation, as it were, directs the actions and all the activities of society and each of its subjects, as a carrier of social relations. Value orientation is a conscious choice of values, the ability of a person to navigate in certain circumstances of social expediency. The presence of a huge variety of values in society creates significant difficulties for a person in choosing the right value orientation. Therefore, in the process of forming moral and value orientations, the individual must rely on fundamental social, political, moral and cultural values, in the content of which the ideas of the social ideal, social justice, duty, honor and dignity are concentrated. Historical practice confirms that all types of value orientations have a regulatory impact on human behavior. However, the strength and direction of this influence is not the same for each of them. Values and value orientations are derived concepts from social reality. In this regard, it is reasonable to define the value orientation as a reflection of certain objective relations that develop before the process of value orientations and act as the final determinant of its content. In other words, as a mandatory element of the structure of all forms of social consciousness, value orientations are secondary, derived from social reality and determined primarily by one or another nature of social relations [9.1]

Historical practice shows that all types of value orientations have a regulatory impact on human behavior. However, the strength and direction of this influence is not the same for each of them. Thus, at the level of psychology, value orientations were most often manifested in various kinds of unsystematized value attitudes that direct a person's behavior to meet his individual needs and interests that do not go beyond his daily everyday life. At the same time, the mechanism of these needs relies more on emotional factors than on the logical comprehension of upcoming decisions. Therefore, at the level of social psychology, value orientation cannot be transferred to spiritual culture as a whole, to moral, political, legal and other types of social behavior, in this form cannot be a criterion for evaluating their behavior, even in its meaningful form, value orientation in the psychological aspect acts only as a psychological mechanism for the functioning of the individual. Value orientation as a reflection of objective social relations is determined and determined by the social relations that are reflected in it.

Despite the fact that social progress is carried out as a result of the interaction of different cultures, each of which has its own unique, original and original spiritual values, and naturally has its own national value orientation. The tendency to integrate different cultures is intertwined with the desire of each of the cultures to preserve and develop traditional national values, rituals, customs, language, and their way of life. Various cultural programs and value systems reproduce in the consciousness and behavior of subjects value orientations associated with a particular

carrier of certain spiritual values, value orientations. Every subject of spiritual culture, speaking figuratively, is not a person without a Homeland, without a passport, simply speaking; he belongs to a certain position, a certain state, a religious denomination, etc. Thus, thinking and behavior are guided by specific traditions and norms of life of a particular community. Hence the division of the world into "own" and "foreign", the opposition of some nations and nationalities and others. However, the veneration and reverence for their national values in certain social conditions gives rise to nationalism. The famous humanist of the XX century, the Nobel Prize winner Albert Schweitzer asks himself the question, what is nationalism? And he answers: "Ignoble and absurd patriotism, which is in the same relation to the noble and common sense of love for the motherland, as a delusional idea to a normal belief"[15]. At the same time, Schweitzer himself one-sidedly assesses the place and role of national culture. Emphasizing that by proclaiming the idea of national culture, nationalism has begun to destroy the idea of culture itself. From his point of view, it is not enough for nationalism in its policy to reject any hope for the realization of the idea of cultural humanity. Proclaiming the idea of national culture, he began to destroy the idea of culture itself [15.1]. In essence, it completely denies the modern idea of national culture. In this regard, A. Schweitzer argues that before there was just culture and every cultural people sought to assimilate it in the purest and most diverse form. At the same time, the nationality was characterized by much more originality and integrity than it is now. And if, nevertheless, at that time there was no desire to separate the spiritual life on a national basis, then this proves the idea that such a desire is by no means an indicator of the strength of the nation. The claim to the identity of the national culture in the form that it is claimed in our time is a painful phenomenon. He believes that modern nationalism is increasingly striving to ensure that in any product, any creation of human hands, the feelings, views and thinking of the people who created it appear as strongly as possible. This artificially stimulates originality – the best evidence of the loss of the natural [3]. In this situation, the individual peculiarity of a particular people no longer flows into the common treasury of spiritual life. It becomes a mania, a whim, a fashion, a trick. Everything valuable in the individual or in his actions is explained by the national identity, which gives rise to self-conceit, arrogance and self-delusion of the national. Nationalists believe that under foreign skies, nothing created by their own nation and its specific representatives is unattainable, impossible for other nations. Schweitzer argues that in most countries this vanity has already gone so far that the Herculean pillars of stupidity are quite achievable for him. Of course, Schweitzer concludes, the spiritual principle in the national culture recedes into the background [15.2].

Schweitzer's statements are extremely contradictory. On the one hand, he is right when he claims that regardless of our will and consciousness, the process of globalization is going on under the flag of integration, but when he speaks about the decline of spirituality in the culture of each nation, stating that the national culture has a pronounced material character. He believes that the national culture feels called upon to master other peoples as well and thereby make them happy. Modern peoples, according to him, seek markets for their culture as well as for the products of their industry or agriculture. National culture has become an instrument of propaganda and an export item, so there is a very touching concern about advertising. The necessary phrases can be obtained in a ready-made form; it remains only to combine them. Thus, the world becomes an arena of competition between national cultures, which has a detrimental effect on its own culture. If in our time the differences in spiritual life are becoming more pronounced, then the reason for this is primarily due to the steady decline of culture. How closely the peoples that make up the historically developed cultural humanity are still connected by spiritual threads can be seen from

the fact that all of them together are doomed to the same degeneration [15.3]. However, the general spirit of Schweitzer's philosophy is very optimistic and humanistic. He generally shares the categorical imperative of I. Kant, who argued that only those actions that are carried out solely out of a sense of duty, without any inclination to them, have a true moral value. "Do so-it is written - so that the maxim of your will can at the same time have the force of the principle of universal legislation"[8]. According to Kant, the real moral value is possessed by actions committed solely out of a sense of duty, without any inclination to them.

It is impossible to agree with Schweitzer's reasoning that national culture is not connected with spiritual values, as well as with his statement that it generates self-conceit, arrogance and self-delusion of the national, as well as from what is created by one's own nation by other nations, it is impossible to achieve. Claims to the identity of spiritual culture Schweitzer declares a painful phenomenon. The claim that the originality of the people, their individuality will never join the common treasury of spiritual life is also devoid of common sense. It should be added that at a time when many peoples of the world, including the people of Uzbekistan, have embarked on the path of independent existence, political, economic and spiritual independence, according to Schweitzer, the time has come to erase all the national specific, original original [15.4]. All these arguments are aimed at denying the national culture, the spirituality of nations and nationalities and merge with the theories of Marxism-Leninism that have already sunk into history, about the erasure of national differences, about the convergence and fusion of the national spirit, national languages, holidays, and even national pride. At the same time, these arguments lead to modern globalism, expressed in the desire of all peoples to live and think in an American way. All these ideas are, to one degree or another, directly opposed to the national ideology being developed in Uzbekistan. Building a civil society in the republic, liberalizing political and economic life, increasing the political activity of the population, and forming a political culture based on individual and universal values among all citizens is the fundamental goal of the current stage of Uzbekistan's development. In terms of the problems facing the country in the spiritual sphere, the main task is to increase and enrich our spiritual values with the achievements of science and technological progress, to establish the principles of national ideology in the minds of the people, to prevent the falsification of our history, the foundations of religion, and to use them for unseemly political purposes.

Our reasoning shows that the absolutization of collectivism to the detriment of the interests, demands and rights of the individual leads to the degradation of society and, above all, to the degradation of spiritual culture. It is well known that when society affects the individual more strongly than the individual affects society, the degradation of culture begins. In such cases, the decisive value – the spiritual and moral qualities of a person-is diminished, society is democratized and it loses the ability to understand and solve the problems facing it. As a result, sooner or later, disaster strikes. Erich Fromm in his work "Escape from Freedom" develops the idea that the man of the mass does not gravitate to freedom at all. He believes that a person is psychologically much more comfortable when his life, his will and mind are controlled by a totalitarian leader [12].

Spiritual values, like everything in the world, are not eternal and unchangeable, given once and for all; they are in constant movement, change and development. At each new stage of historical development, spiritual values are enriched with new facets and shades. That is why it is important to always take into account the factor of space and time in the axiological approach to

spirituality. If a concrete historical approach to value orientation is applicable anywhere, it is in the assessment of spiritual and moral values [8.1].

The changes taking place in society somehow change the axiological orientation. Especially spiritual values do not characterize the objective qualities of things, processes, phenomena, ideas and theories, but characterize the attitude of a person to these specific aspects of objective and subjective processes and phenomena. In the process of development of society, the value orientation changes. As the poet says, "And I burned everything that I worshipped, worshipped what I burned". Each value belongs to a completely specific civilization, a historical stage of development. Even the best works of literature and art are not perceived by everyone as certain values, and not only at different times, but also at the same time, the masterpieces of literature and art delight some, while others cause a skeptical smile. After all, it has long been known that there are no friends for taste and color, but in both cases the position of the person himself prevails. The objective criterion of many spiritual values is their influence on social progress; they also contribute to the spiritual improvement of the individual. In relation to spiritual culture, spiritual values, spiritual emptiness or the cult of permissiveness are absolutely unacceptable. We deny the moral principles that took place in the past, which correspond to the current stage of development of Uzbekistan. Therefore, in our country, special attention is paid to spiritual and moral revival and purification [7]. Only on a highly moral basis, with strong noble spiritual and patriotic principles, can truly civilized market relations and market mechanisms be created.

The Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan holds thousands of manuscripts that have not yet been touched by scientists, which contain valuable data about the history of our region and its spiritual culture. Nowadays, it is possible not only to revive the rich, centuries-old culture of our people, but also to add to it all the best that is in science, technology, literature, art for all and, in particular, the most developed peoples of the world [8.1]. It is important to put these values at the service of the individual, the reforms associated with their implementation.

In the works of many Russian philosophers, various aspects of the values inherent in spiritual culture are considered. At the same time, all or almost all believe that the main task of reforming society is the task of creating, or rather developing, and an ideology of national independence. "Love for the Land, for the Motherland, noble feelings - these are the eternal features of the national character, which have entered into the flesh and blood of our people. To preserve, preserve and improve these valuable human qualities, to raise our children as worthy sons and daughters of a free and democratic Uzbekistan – all this should become the main directions of our work in the field of spirituality." In S.Atamuradov's doctoral dissertation, analyzing the problem of the formation of the Uzbek people, some aspects of the ideology of Islam that had a significant impact on the formation of the Uzbek people are considered [2]. M.M.Kakhkharova's dissertation "Continuity as the highest factor in the formation of moral and ethical values" considers a new approach to the problem of the role of continuity in the formation of the moral values of the Uzbek people. This work emphasizes that continuity in the sphere of spiritual culture, which includes spiritual and moral values, implies coherence, mutual support, mutual understanding and dialogue of peoples in society. Continuity is considered by the author to be one of the features of Eastern ethics. M.M.Kakhkharova correctly states on the basis of the analysis of the historical and cultural traditions of the Uzbek people, it can be argued that morality as a value is based on folk traditions, on the support of each other and mutual understanding; morality contributes to the solution of modern social and cultural problems [5.1]

Revealing the complex problem of the formation of the national (ethnic) self-consciousness of the Uzbek people and the influence of Islam on it, Khuzhamuradov I.R. notes the significant influence of religious values on the formation of national psychology, ethnic consciousness [13]. Special attention is paid to the analysis of pre-Islamic beliefs, customs and traditions that existed in Central Asia in the pre-Islamic period, as well as their influence on the life, customs and culture of the peoples of Central Asia. In conclusion, the author reveals the influence of the Islamic factor on the national identity and the progress of spiritual culture. Khuzhamuradov I.R. he believes, and quite rightly, that in our state we must necessarily keep our Muslim faith in view. Because religion has left its indelible mark on our way of life, our spiritual values, in the minds of people [13.1].

In the work of Abdirazzakov A.A. "National spiritual values and their place in the self-consciousness of the nation", special attention is paid to the importance of national self-consciousness and the entire spiritual culture in strengthening national and interethnic harmony in modern Uzbekistan, turning the Republic into one of the developed countries of the world. He believes that national consciousness and self-consciousness play an important role in the spiritual and moral renewal of society. We fully share the statement of Abdirazzakov A.A. that national identity is the awareness of the people of their history, culture, traditions in close connection and unity with the values of universal humanity [1]. He correctly emphasizes that national identity is the ability to combine national interests with the interests of other peoples and nations [1.2]. He analyzes the main structural elements of national identity and expresses his attitude to the concept of national value. National value is the sum of the spiritual wealth of the past and present. Not every heritage can be included in a group of values. Certain forms of the heritage of the past had a positive significance in their time, in very specific socio-economic conditions. As a result of the development of spiritual needs, some of them lose their meaning and cease to be values. Spiritual values are those aspects of the heritage of the past that, not only in the past, but also in the present, have a positive impact on the socio-economic and spiritual development of society. He quite correctly states that special attention to national values and national identity is not a manifestation of national isolation, arrogance, but a desire to restore historical justice [1.3]. National identity is not only a mass desire of the people to strengthen their independence, but also an important means of national self-determination and ethnic consolidation.

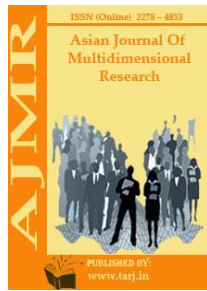
CONCLUSION

Values are not a characteristic of things in themselves, but of the phenomena of reality included directly or indirectly in social relations. Value is a manifestation of social being, which indicates that in the process of interaction things acquire a social nature. The change and development of the analyzed processes and phenomena is caused by a change in their value relations, in a complex dialectical relationship between the absolute and relative in value. In the process of development of society, the values themselves and their value orientation change. What was a value yesterday may cease to be a value today. In the future, along with the emergence of new values, a turn to the values of the past is possible. The material and spiritual values that exist in society show the side of relations that has a direct impact on the subject. Through the development of diverse values, a person acquires social experience, in other words, is sociologized; he receives information about different aspects of a complex social organism, and is attached to spiritual culture. As part of the development of culture, a person creates new values and preserves old ones, which also affect the further development of culture.

The value approach and value orientation in the analysis of spiritual culture make it possible to correctly orient researchers and all students of spiritual culture, on which values should be based in the pursuit of the progress of society.

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REPERFUSION THERAPY FOR ACUTE MYOCARDIAL INFARCTION WITH ST ELEVATION

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ABSTRACT

The article is devoted to the development of new strategies for reperfusion therapy in myocardial infarction, based on the prolongation of the use of primary and salvage PCI in the acute period in patients with an initially increased risk of death in the absence of the possibility of timely implementation, as well as interventions 12-24 hours after successful thrombolysis, directed to prevent the development of relapses of ischemia and reocclusion.

KEYWORDS: *Reperfusion Therapy, Percutaneous Coronary Intervention, Thrombolytic Therapy, Early Angioplasty.*

INTRODUCTION

Reperfusion therapy is the main component of the treatment of patients with acute myocardial infarction with ST-segment elevation. Its use in the early stages significantly improves the short and long-term prognosis. Various types of reperfusion are used in clinical practice. The most affordable is thrombolytic therapy, and primary percutaneous coronary interventions performed at a high professional level are preferred. The combination of thrombolytic therapy and percutaneous coronary interventions remains a subject of research and discussion [2]. However, in many countries, reperfusion therapy is not widespread. A large number of patients remain without this type of therapy, despite the availability and absence of contraindications. In our country, primary percutaneous coronary interventions are used extremely rarely, the number of patients without any reperfusion therapy reaches 90%. It was found that the absence of reperfusion in patients with acute myocardial infarction is an independent predictor of death. [13] A delay in its application affects the prognosis negatively. In this regard, the European Society of Cardiology considers it necessary to further expand the use of reperfusion strategies, identify obstacles to their implementation and make decisions to ensure the availability of this type of therapy. [12]. Expanding the possibility of using various types of percutaneous coronary interventions is especially important in patients with an initially increased risk of death, which

increases tenfold depending on the number of unfavorable signs, such as advanced age, manifestations of acute heart failure, delay in the use of reperfusion therapy, etc. [15]

According to the registries, the use of reperfusion therapy in Europe and the United States is increasing from year to year, while there is a clear relationship between the use of reperfusion and a reduction in mortality for the first time 30 days. Preference is given to early angioplasty over thrombolytic therapy. [9] According to the Swedish registry, over the course of 10 years, their ratio to thrombolytic therapy increased, which was associated with a 50% reduction in mortality in the first 30 days. Data from the 2004 European Survey showed that 48% of patients with acute coronary syndrome had myocardial infarction with ST segment elevation, reperfusion therapy was performed in 61% of cases, of which 59% - in the form of early angioplasty and 41% - thrombolytic therapy. Compared to 2000, the number of reperfusion and early angioplasty increased by 6%. Similar data were obtained from German registries, which include 64 thousand patients since 1992. In one of the latest reviews of the European Society of Cardiology, the frequency of reperfusion therapy for myocardial infarction with ST-segment elevation reached 73%, of which 43% of cases underwent early angioplasty and 30% thrombolysis. Refusal of reperfusion was associated with an almost twofold increase in mortality. The mortality rate in patients after early angioplasty was significantly lower than after thrombolytic therapy. The increase in the frequency of reperfusion from 56% in 1994 to 73% in 2002 led to a decrease in mortality from 16.2 to 9.9%. Similar data were obtained in the United States. Between 1994 and 2004, the number of reperfusions increased from 64% to 72%, with the preference given to early angioplasty in 2004. Due to the best use of reperfusion therapy, a decrease in mortality was noted. [14]

According to the registries, the patients of routine practice differ significantly from those included in clinical trials. They are older, women are more common, their condition is often worse, and concomitant pathology is more often detected. A randomized trial of 65 years. The predictors of mortality were age and concomitant diseases, diabetes mellitus and renal failure, with an increase in age by 10 years, mortality doubled. [17.8]

There are large differences in the use of reperfusion therapy in different countries, hospitals and even in individual clinics at different times. There are significant differences in the Swedish national registry both in the assessment of the severity of the patient's condition and in the methods of using reperfusion. Participation in registries, results are significantly better than in settings without reperfusion control. There are often discrepancies between the potential risk of death and the therapy provided. It is not uncommon for low-risk patients to undergo thrombolytic therapy and percutaneous coronary interventions, while high-risk patients are left without any reperfusion therapy. Therefore, registries containing information on patient status and treatment outcomes are considered to be an integral part of improvement programs. The quality of the work of medical institutions, the introduction of developments on reperfusion strategies in clinical practice and the increase in the effectiveness of treatment. [19.4]

There are many examples of well-established reperfusion therapy networks in Europe. In Denmark, the Czech Republic, Italy and Poland, the networks include all hospitals; their work is coordinated by several centers with the possibility of round-the-clock performance of primary percutaneous coronary interventions, accepting all patients without exception, regardless of age, origin and other factors. [16.6]. An alternative reperfusion therapy strategy has been developed in Spain, where 30 cardiac centers providing percutaneous coronary interventions, including three in Portugal, operate under a single protocol. Patients are sent for primary percutaneous

coronary interventions, if possible, within 90 minutes after the examination, in other cases, immediate thrombolysis is performed, followed by percutaneous coronary intervention the next day. [10]

According to the Russian register of acute coronary syndrome with ST segment elevation, which includes 1400 patients in 59 medical institutions, thrombolytic therapy in the first 12 hours after the onset of symptoms was performed only in 12.9% of patients, primary percutaneous coronary interventions - in 1.2% of patients ... In this regard, we consider it necessary to dwell on the recommendations of the European Society of Cardiology.

Based on these data, since 2003, the Sklifosovsky Research Institute for Emergency Medicine has been developing various strategies for reperfusion therapy. In patients with acute myocardial infarction, the effectiveness of primary and salvage percutaneous coronary interventions was assessed, taking into account the timing of their use and the initial risk of death, the possibility of preventing recurrence of ischemia after successful thrombolytic therapy through selective interventions was studied: the results were compared with those in patients without mechanical reperfusion. [20]

Mortality among patients with percutaneous coronary interventions was 1.2%, with successful and unsuccessful thrombolytic therapy without subsequent coronary interventions - 3.0 and 22.2%, respectively, and without any reperfusion therapy - 12%. The share of reperfusion therapy increased from 33% in 2003 to 50% in 2007. The ratio of patients with successful thrombolysis and percutaneous coronary interventions was 19% and 14% in 2003, 11% and 39% in 2007. With the increase in the number of percutaneous coronary interventions, hospital mortality decreased from 12.6% in 2002 to 7.2% in 2007.

The problem that has developed in our country, that is, in the city of Tashkent, in connection with mortality from acute myocardial infarction, is threatening. According to office statistics, in 2020 the number of patients with myocardial infarction was 1698, of whom 663 died, mortality was 39%, and hospital mortality was 25%. In the same years, mortality in Russia was 25%, hospital mortality was 10%.

The European Society of Cardiology believes that the main task in order to improve the effectiveness of treatment of acute myocardial infarction with ST segment elevation is to achieve the use of reperfusion therapy in 75% of patients as soon as possible from the onset of symptoms. In a number of European countries this goal has been achieved. Reperfusion therapy should be started in the first 3 hours; if it is possible to perform primary angioplasty, the delay should not exceed 90-110 minutes after the initial examination. [12.21.5]

To achieve this goal, first of all, it is necessary to create national and regional networks of reperfusion therapy. This includes close cooperation of all hospitals, preparedness of ambulance teams, the creation of a territorial network of well-equipped angiographic laboratories, as well as communication with polyclinic doctors and private cardiologists. The organization of reperfusion in this network, starting from the diagnosis, initiation of therapy and transportation of the patient, must be developed in detail, the role of each participant must be coordinated. It is necessary to ensure the availability of all types of reperfusion, maintaining protocols for each case, including patients left without reperfusion therapy. [1,11,7]

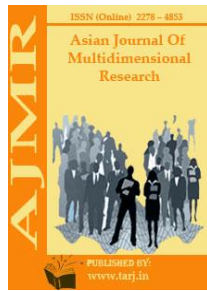
An important task is to increase the level of knowledge of doctors on the use of reperfusion therapy, monitor the effectiveness of reperfusion networks, educate the population about the

need to urgently seek medical help, inform the authorities and health departments about the problems of organizing reperfusion therapy in order to increase the effectiveness of treatment of acute myocardial infarction. [4.9]

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RESEARCH OF THE METHODOLOGY OF LINGUISTIC TOPONYMY

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ABSTRACT

The article examines the main problems and directions of the methodologist of linguistic toponymy, characteristic of Uzbek linguistics at the present stage. The tasks of toponymy are the distinction between segmental and super segmental onomastics, its connection with the communicative aspect of the language. The geographic method of toponymic research is based on the use of folk geographic terms - words that determine the nature of a geographical object, its genus and species. Being, in fact, a common name, folk terms are used to define a specific geographical concept or phenomenon. The genetic connection of a folk term with geographical objects, their essence, finds expression in toponymy, which is a kind of accumulator of a significant number of terms. The relationship between a toponym and a term is a universal pattern of toponymy.

KEYWORDS: *Toponymy, Linguistics, Onomastics, National Version Of The Literary Language.*

INTRODUCTION

The main task of a toponymist is to conduct research in a comprehensive manner. Only through the use of a complex of methods of different sciences can a real scientific result be achieved. The geographical name is part of the toponymy of a certain territory; therefore, its analysis can be correct only taking into account the specifics of the entire complex of toponyms. A single name, divorced from the system, cannot serve as a source of scientific analysis. Therefore, the second requirement of toponymic research is the study of a toponym in the context of all toponymy. The geographic method of toponymic research is based on the use of folk geographic terms - words that determine the nature of a geographical object, its genus and species. Being, in fact, a common name, folk terms are used to define a specific geographical concept or phenomenon. The genetic connection of a folk term with geographical objects, their essence, finds expression

in toponymy, which is a kind of accumulator of a significant number of terms. The relationship between a toponym and a term is a universal pattern of toponymy.

Toponymy is a kind of landscape language, its verbal expression. We can say that through toponymy, the landscape "tells" about itself, about its history, dynamics and features. Landscape toponymic research contributes to the reconstruction of geographical situations of the past. Place names make it possible to identify and study in dynamics such components of the natural landscape as landforms, soils, vegetation and fauna. Closely related to toponymy and cartographic method. The cartographic method is successfully used to establish the patterns of placement of toponymic phenomena, the dynamics of their development in time, spatial relationships and dependencies, both between individual toponymic facts and between them and various social and natural realities reflected on the maps. Revealing toponymic material requires the involvement of various cartographic sources. Multi-temporal maps make it possible to study the dynamics of various phenomena and their components according to toponymy data. The establishment of toponymic areas is inseparable from mapping, the tasks of which include the exact localization of places of settlement of people, in whose speech the studied onomastic phenomenon is noted, or objects that are named in a certain way. But mapping is used not only to fix the identified areas. Different territorial distributions of names in regional studies and features globally inherent in names of different languages can be mapped. Areas identified as a result of mapping constitute a special toponymic text, the scientific reading of which poses a series of new tasks to the researcher. Consequently, a map with a toponymic load itself becomes a source for further study of geographical names.

The creation of modern databases of toponyms, the use of GIS technologies significantly intensifies toponymic research. A full description and analysis of toponymic facts cannot be carried out without the use of historical research methods. Taking into account real historical conditions is one of the main criteria for the reliability of research. Toponyms are usually utilitarian in semantics, reflecting the relationship of man to nature, which has developed over a long historical period. The name is always social: even physical and geographical terms in toponymy are an expression of the level of economic significance of an object. Each historical epoch is characterized by its own toponymic set, therefore, a special place in the study belongs to the historical and chronological analysis of toponyms. However, such an analysis is far from always possible: folk physical and geographical terms and names of natural objects rarely lend themselves to accurate dating, at the same time, socio-economic terms and names in the overwhelming majority have a fairly accurate chronological reference. An important source of information about the process of territory development and changes in nature was the study of historical documents containing toponymic and historical-geographical information.

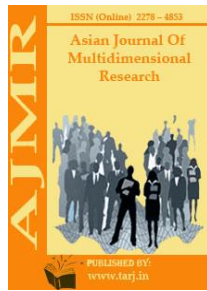
This requires taking into account geographical, socio-political and cultural-historical factors and circumstances, which may be different in relation to different parts of the studied region. The analysis of toponymy is carried out by linguistic means of the word-formation method, which is based on the study of massively repeated elements of names. These elements, usually called formants, are most often the final elements of names, which are suffixes or endings. The rest of the elements of the names are also of interest from the point of view of the study of toponymic word formation.

Many supporters of this method consider it to be very reliable, since the massively repeated elements in the names provide a serious basis for judging their typology and population migrations that transfer toponyms to new places. A certain place in the processing of the

information received belongs to the statistical method. With its help, the quantitative relationship of toponyms with other categories of names is established, quantitative indicators and relationships of various categories of toponyms are revealed. To a large extent, these statistics are based on the cartographic materials of the study. Geographical and historical reasons often require local clarification. Sometimes the solution to the question posed is not easy and, in addition to historical, geographical and linguistic information requires the involvement of additional local facts. Field surveys, toponymic expeditions and acquaintance with objects directly on the ground help to clarify the meaning of some toponyms and geographical terms, to correct certain conclusions. Similar expeditions are also carried out with the aim of collecting geographical names of insignificant, small objects; they disappear for various reasons, but also have significant scientific value.

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VIEWS ON THE CREATION OF MODERN SCHOOLS IN THE TEACHINGS OF THE JADIDS, THEIR METHODS OF TEACHING IN A CLASSIFIED MANNER AND THE SYSTEM OF PRESCHOOL EDUCATION

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ABSTRACT

In this article given information about Jadids works on modern schools, classifications of pre-school education and elementary schools, new techniques of teaching, the reform of the management system, the state, nation, society, the development of new ideas out into the stage of life and the family. A modern school reform carried out big responsibility and the responsibility of the family, such as the physical, mental and moral issues reflected in the works of their philosophical interpretation. Slim to get his thoughts on the cost advantages, shortcomings, the family, the demographic situation in the world, philosophical, legal, and Shari`ah principles.

KEYWORDS: *Children, Modern Schools, Country, Nation, Knowledge, Science, Pre-School Views, Duties, And Development.*

INTRODUCTION

If we look at the historical stage of development, human development and launch of the first phase of the family we have. And a great university of the holy land of the family from the beginning. Human childhood until the age of majority, the parents or the substitution of a person`s education. Knowledge management, education, and upbringing of children, the family-educated people, worthy of the next generation of our family education are important. Thus the formation of a spirit of national traditions and universal values of respect, honor, obey, raising the family. At the beginning of the twentieth century for the reform of the national Jadids progressive society sincerely. One of the main reforms carried out as a family pays great attention to the issue. Jadid government, reforming the management system, the development of

the nation, a new stage of life of the society to bring them out. It has played a great role in world civilization are stored in the history of the country, the Eastern Turkistan, the European enrichment sought in the development and to find new ways of living, oppressive conditions as the cause of self-determination efforts represent a complex process. The nation through education, science perspective, independence can be understood long before Jadids than others. But there is more. Those in the ideological-political movement against the system, the implementation of the merger, by combining the national democratic forces can conclude that to achieve that goal. The correct understanding of the ongoing reforms in the society and the USAF to change the minds of young people in achieving independence, the development of ideas, and the formation of the feeling of patriotism. This is a modern school and family uploaded to assume a great responsibility. When they came in assessing the situation promptly as a result of the construction of the foundation of the family, physical, mental, and moral education of the young generation in the family to give their interpretation of the works of philosophical issues.

MAIN PART

Jadids looks at the role in the family and family relationships. Jadid, including periodic press, "Mirror" by Bekhbudi. The family has always been the center of attention on the issues of the journal. Behbudiy "Padarkush" drama family child care through negligence and indifference to destroy not only the family but the whole society and nation, through his philosophical thoughts about the decline of national vigilance, watchfulness cases. The importance of science education in the family to get a wide range of people about the advantages, shortcomings losses through the theater.

The rapid development of the modern game for that time to be in harmony with the modern achievements of science should be the owners if they are well used to go behind the progress and developing countries remain dependent on numerous examples. At the same time some of the rich, the formation of the outlook of the development of science and businesses should pay attention to their own religious and secular, scientific excellent education to their children while highlights can not.

"Now a new and a different time. This wealth of knowledge and skills, the people, the media, and device-days from the date of her husband had been buying morality and religion out of hand, even weak. To do this, we Muslims must lead efforts to read religion, although the names of each variety outweigh the cradle to the grave maintain the knowledge we have done. The judgment - the judgment of codes of Law. We, especially the Muslims, and this time the printer two classes: one religious scholar; Codes scientist times. Religious leader: a scholar, preacher, teacher, teacher, judge Mufti, the crowd of religious and moral and spiritual work management, including students, first of all, Turkestan and Bukhara, scientific, religious and Arabic and Russian school, then a bit of Mecca and Medina, Egypt and Istanbul, Ulmus parts they need, or theocratic mullahs" [1.43,44]. His time is for the first letter of Muslim children and illiterate, religious and language of the nation need to know then the system of our government schools kerakdur, gymnasium and school qilg`ondan after the end of the city, St.Petersburg, Moscow University sent a doctor, law, engineering, judges, Industry knowledge, the knowledge economy, knowledge, wisdom, teaching, and other sciences is necessary. Do not be ignorant of science dealing with the human. So, a new method to increase the schools and real knowledge of people is necessary" [2.43,44].

RESULTS AND DISCUSSIONS

Behbudiy children in ignorance and ignorance about the corrupt ways, the story of the murder of his father. His son did not prevent rear-rich Toshmurod. The son of the uneducated. A boy around saying, the son of a teacher, and as a result, it is not street thugs. The restaurant is the showy enough money to buy his home in the night, comrade. The boy woke up and notice them, but kill him money. Conclusion: Ignorance and foolishness father, the child`s head. If the nation as a whole in this situation?! ... [3.11]. In these sentences, man moves philosophical contemplation. So, as a result of family, culture, and education to beware knowledge, ignorance, and destroyed the nation`s scientific and philosophical justification. It is an entire nation, especially the youth, vigilance, warning the philosophical outlook shaped piece. Abdulla Avloniy "family talk" Poetry learned from parent to child care, child outlined in the debate on the existence of any benefits. As a youth, parents, sons, daughter, teacher, delivered the plague of knowledge, science, youth, spending time to waste on spending for the future of society and the best. Mother`s son was the daughter the home will not work, knowing that its and lack of worldview away from some of the women in the society with science and education they did not know their rights. Parents who read this time instead of soup, bread, cutting teeth, leads people to see the hard work throughout the day. Only in this way can be boiled in cauldrons. Study boys angry, Brenda, unjust, knowledge, devotion, self-life decreases and as a result, the burden of his honor and reputation can suffer described.[4.134-137].

The formation of respect for ethical principles, psychologically, as a result of an increased emphasis on science leads to honor the child`s parents, thank the people, the development of the nation`s ideological and philosophical views. Haji Muin's article "Family education" and education play an important role in the life of the nation, the family said. Every nation in the world, its system of rights and liberties of the citizen to take the necessary and important knowledge as a successful, family bliss and pleasure to live with foster families. Developed countries in the world by giving great attention to the upbringing of their family. There is a family of education will not achieve true happiness. If you have discipline in the family ignored a negative impact on the development of the state and society. State economic crisis, political failure occurs as a result of the collapse of the state. So to solve the problems of the country and welfare of the people of the state to focus on families. Islam before Muslims family is to teach the children, male and female. Hatun rights. And halted in the shade of education and culture step, and a great deal of power. A little part of the world miracles drew. He medieval Islamic lands wives and many scientists and poets, editors, Khatib, writers and scholars of the men.

Muslim Abbasid Halifakh the development of that period. The raising period of the Abbasid family is broken. Khalifa and Amir palace crazy and fun and shaft. The government's pain, suffering create treason, and at that moment the Muslim social and political aspects of the day-to-day crisis started. Hand, the governments of countries had failed. Changes emir and ruler of the Muslims and family education eventually became prisoners and captives. Nevertheless, the harvest of the previous centuries, Muslims beauty moral upbringing and family developed and innocent. At the end of the family, raises their hand and silent and now because of him. We the development of the world, writer for 15 years and has started to open new schools with a wish to die. The only male children have access to education but the girls did not care so far about any role. We shop and error efforts more time, come to us innocent families, we are also others and, too. But now do not, and ought to be sure that we to male and female children with learning from us until innocent families. We have no idea what you earn will be a true joy and happiness,

development unable[5]. Science and education without attention to the family, women, boys, and girls, without the protection of the rights of the people to achieve prosperity and development of the country, may not be reflected in the social and philosophical aspects.

His family's moral and legal framework within justice. This is a violation of the Euphrates and strengthens the family as the basis of interpretation. His strength depends on the following factors: 1. The family in the eyes of modesty and gentleness. Men and women to be a decent and dignified Koran state: "O Muhammad! Tell the people of Islam, men: revealed and hidden from the eyes, ie and ambitions, ie vision ... is to say: eyes and their soul's chaste women". 2. Take your chance. Since modesty and sexual rights of men and women wearing the obligatory, therefore, each of which are second on the other side, ie the return of rights. They say that "energy work". 3. Love presence. The purpose of the first child, marriage is a means of achieving this goal and the reason for the rendezvous. 4. Uncompromising gentle. For many years the couple together, share joy and sorrow. However, there will be a movement toward error or abuse of family structures. Then, without taking revenge on the other side chooses the path of the uncompromising gentle damaged building collapsed. A positive result of such measures and activities with the Islamic religion, the right to divorce his wife on the ground at the end of [9.20]. Head of nature "part of the work of salvation" is dedicated to the care of the family, the submission of development of the world. It was a generation duration, that is, legally we were talking about the birth, life, and overall development. His family as a social function: the "generation", "culture", "education" of such components. The duty of youth, the pride of a parent, think about posterity. All the people, for the creation of corals. Is not indifferent to the sorrows of a person educated. It should be noted that one of the most important issues of the family and educational issues that manner passed His works can learn. His eyes lie at the basis of all education. His school youth training four categories: 1. Raising children; 2. Physical Education; 3. Mental training; 4. Moral educations; Speaking about the role of education in nature" of the people, try to be financially happy to take the world of glory, or the poor, the weak, humiliated, violated, obedient, dependent on others, become a slave, a prisoner at the time of their childhood from their parent's Topics related to education and emphasizes that" [10,262].

The conclusion about the nature of youth education, said: "This is a global struggle. This field guns to recognize a healthy body, mind and morals" [11,267]. His eyes any moral basis of the education. East morals of the children of the world an example to the world. Therefore, the foundation of education is constantly strengthened and enriched by the heritage of our ancestors. He wrote: "... If you happiness, peace, comfort, honor, honor, honor and attention you need to get to know the methods of upbringing, the same method following the rules and culture that we must" [12,267]. He is now not only an ideological leader was not as sharp as propaganda itself.

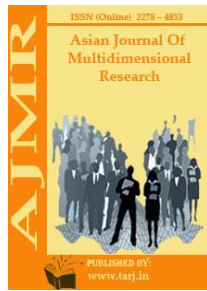
CONCLUSION

State and prospects of the development of the society and the future of a great, first of all, living in a particular region and the same country as he did, the courage of the citizens who sacrificed their lives for the motherland, the high level of scientific, culture, spirituality and the outlook will depend on the form. It is in the spirit of patriotism, courage, the outlook for the first root is always important to the family. When they came to their scientific, political, social, and philosophical ideas to improve society through the great young hope. For this reason, mentally, physically, mentally and spiritually healthy, which is the first in a family, educating the young parents are responsible for their great load of responsibility, and secondly, to play an important role in school education, which is the source of undeniable scientific and philosophical research

firm evidence to prove that. Jadidchilar understands the basis of the development of education. Comments will be caused, due to the efforts of man. After this training teachers to help, regardless of the width of the power, glitter, teacher education. Class education is a little different from each other, even though both, one of the body loose one can recognize Sorceries” he reasoned [13.39,40].

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SEMANTIC AND LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK PROVERBS WITH CONCEPT OF FRIENDSHIP

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ABSTRACT

The concept of "friendship" is one of the main categories of ethical character that determines the spiritual values of a national culture. The concept of "friendship" is a complex, on the one hand, but interesting, on the other hand, the object of research in a comparative aspect. This concept has its own slots: mental, moral, ethical, spiritual, etc., and "when comparing, a set of semantic features is formed, the totality of which forms a "standard of comparison". The study of the concept of "friendship" is one of the most important inexhaustible sources of social, national and cultural information about native speakers of a particular language. At the present stage of scientific development, this aspect is undoubtedly becoming relevant and is explained by the need to study it for a deep understanding of the culture of a particular nation or ethnic group.

KEYWORDS: *Comparative, Consciousness, Philosophy, Conceptualizing, Paremiological, Emphasizes.*

INTRODUCTION

The novelty of this article is a comparative analysis of the reflection of the concept of "friendship" on the material of three languages: Uzbek, English and Russian. The research material was Proverbs (paremiological units) matched languages. The object of the research is the linguistic and cultural concept "friendship", expressed by the paremiological units of the Uzbek and English languages. The subject of comparative research is the similarities and differences in the description of the concept of "friendship" in the Uzbek and English languages.

The linguistic reflection of the concept of "friendship" can become part of the study of the language picture of the world in the Uzbek and English linguistic cultures. The concept of "friendship" is a complex spiritual and ethical phenomenon, which is expressed in different ways in different languages. The components of this concept may sometimes coincide in different language cultures. There is not a single linguistic culture in which the analyzed concept is absent, since it exists in any society and determines the behavior of a person in his personal relationships.

An important statement in the linguistic analysis of scientific consciousness is the statement that "Each language represents a certain way of conceptualizing the surrounding world. At the same time, language meanings form a certain system of views, a kind of collective philosophy that is imposed as mandatory on all native speakers."

Each person belongs to a certain ethnic group, a certain nation. This means that each person, as a part of an ethnic group, leaves its imprint in the language consciousness and communicative behavior of this ethnic group. Language consciousness is divided into numerous fragments of perception of reality, which are understood as concepts. E. S. Kubryakova offers the following definition of the concept: "Concept-an operational unit of memory, mental lexicon, conceptual system and language of the brain, the whole picture of the world, quantum of knowledge".

The content of the concept "friendship" has a multi-sided function for research as an ethical, ethnic and philosophical concept. In the course of an in-depth analysis of this concept, it was possible to identify its component semantic features: friendship as a virtue, friendship for the sake of utility, and friendship that brings pleasure. Indeed, friendship can be different: the friendship of boys, girls, elderly people, spouses, family members, relatives, neighbors, classmates, colleagues, guests and hospitable people, and so on. The most widespread is friendship as a virtue. This is good, because friendship was originally intended to help, support, and do good. But, unfortunately, at the present stage of development of society, friendship is developed and spread only for the sake of pleasure or profit. This type of friendship emphasizes the natural egocentrism of a person.

The study of the concept "friendship" revealed that the paremiological Fund of all three analyzed languages contains a common layer of universal proverbial expressions, the semantic and syntactic structure of which fully or partially coincide. For example, there is an English proverb Better an open enemy than a false friend. And in the Uzbek language there is a proverb that is semantically appropriate to the above: Do'stachitibgapiradi, dushmankuldirib. Such Proverbs are semantic synonyms that have a common semantic structure, but differ in terms of expression:

Uzbek proverb: IkkiBo'lak-birButun.

English proverb: Among friends all things are common.

Uzbek proverb: Omadketdi, do'stlartarqaldi.

English proverb: In time of prosperity, friends will be plenty; in time of adversity, not one among twenty.

Uzbek proverb: Do'stbo'lsang ham, haddingnibil.

English proverb: Short (even) reckoning makes long friends.

Uzbek proverb: Singando'stlikhechnarsagayaramaydi.

English proverb: a broken friendship may be soldered, but will never be sound.

Uzbek proverb: Narsaningyangisiafzal, do'stingyaxshisi.

English proverb: Old friends and old wine and old gold are the best.

There are also paremias that do not have semantic equivalents in comparison languages. It is in this group that the semantic features that relate to the national specifics of the concept of "friendship" are identified. The differences here relate to the specifics of friendships in different

language cultures. Thus, in the Uzbek language, there are a large number of proverbs that call for unity and friendship, which is Holy and for which a person does not regret anything:

Ikkido'stbirdanko'rayaxshi, uchtasiundan ham afzal;

Birmayizni 40 kishiyegan;

Based on the material of English Proverbs, a component of a certain freedom that has no analogues in the Uzbek languages was identified:

Friendship increases in visiting friends, but in visiting them seldom.

Friends are like fiddle-strings, they mustn't be screwed too tight.

But, in all the analyzed language cultures, there is a call for true and loyal friendship, which is learned in a difficult situation:

Uzbek proverb: Haqiqiydo'styomonkuningdabilinar.

English proverb: a friend in need is a friend indeed.

As a result of the research of the concept "friendship" on the material of the paremiological units of the three languages, we came to the conclusion that the common features for the Uzbek and English languages are the following:

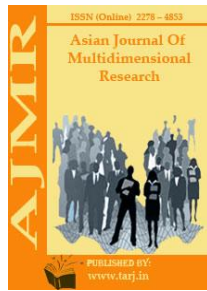
1. The language unit of relationship or dating is present in all languages and is disclosed through semantic modules;
2. The paremiological fund of the three analyzed languages contains a common universal layer of semantic concepts, such as: help, beneficence, kinship, falsity, danger, reliability, etc.
3. In all the analyzed languages, there is a call for friendship, real, true and strong, which will save a person in a difficult situation.

In the process of analyzing the proverbs of the Uzbek and English languages, distinctive features were also identified. So, in the Uzbek linguistic culture very well represented a sign of goodness, Holiness, sometimes even of self-sacrifice in the name of friendship; but the wish for similarity and equality of the friends; the friendship, it is not Holiness and sacrifice, but also is valuable against the British.

As a result of the research, it can be noted that the concept of "friendship" is a character of communicative behavior in relation to another, and is endowed with specific features that are characteristic only for speakers of this language culture.

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THE MAIN CAUSES OF CONFLICTS IN HIGHER EDUCATIONAL INSTITUTIONS AND THE CONCEPT OF THEIR MANAGEMENT

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ABSTRACT

In the process of higher education, conflicts arise between leaders and professors, mainly due to the organization of the educational process, the organization of scientific work, the lack of good management of spiritual and educational work. The article discusses the main causes of conflicts in higher education institutions and the concept of their management. Conflicts between older professors and younger assistants are mainly due to the irresponsibility of young people, non-compliance with rules, lack of subordination to students, and shortcomings in the conduct of classes. It will be possible to solve this problem on the basis of regular evaluation at meetings of the department, the continuation of the tradition of "Teacher-Apprentice" with older qualified teachers, the organization of scientific seminars by qualified specialists.

KEYWORDS: *Conflict, Disciplinary Action, Intellectual Capacity, Internal Rules, Problem-Solving.*

INTRODUCTION

A number of conflicts can occur in higher education institutions:

- Between the leader and professors;
- Between senior professors and young assistants;
- Between an uneducated teacher and a student;
- Between demanding teacher and student;
- It can occur between a teacher and a student prone to corruption.

Conflicts between the head and the faculty are mainly due to the organization of the educational process, the organization of scientific work, the lack of good spiritual and educational work. This leads to conflicts between teachers who do not feel guilty as a result of appropriate disciplinary action by management [1-5]. Here the manager must take into account the weight, the essence of each work done (or work not done). This work is widely used in higher education institutions in the installation of surveillance cameras in all rooms, regular monitoring of the teaching process, the assessment of the potential of teachers. Conducting surveys with students, regular "Rector and student meetings" in each faculty, close communication with the leadership of the institute through social networks will help to solve existing problems [6-11].

THE MAIN PART

Conflicts between older professors and younger assistants are mainly due to the irresponsibility of young people, non-compliance with rules, lack of subordination to students, and shortcomings in the conduct of classes. It will be possible to solve this problem on the basis of regular evaluation at meetings of the department, the continuation of the tradition of "Teacher-Apprentice" with older qualified teachers, the organization of scientific seminars by qualified specialists. Conflicts between an uneducated teacher and a student occur constantly. Because a teacher with low potential has difficulty answering students' questions, is unable to pass classes at the required level, and is not able to set a personal example, it always causes dissatisfaction among students. Today, the development of the world requires any educator, especially young teachers, to be aware of the political and economic events on the world stage, in other words, to be one step ahead of students in every field. Only then will it be possible to resolve the disputes between them. Otherwise, it will lead to drastic measures by the management of the institute. There has been, is and will be a conflict between the demanding teacher and the student. Because a professor with his own potential gives good knowledge to students and expects the same results from them [12-17]. Such students make up 15-20%. Because they did not come to this direction voluntarily, they are not interested in education, they are indifferent to their future destiny.

Conflicts between corrupt teachers and students are a thing of the past. Today, the higher education system is recognized as a corruption-free sector, and special attention is paid to the implementation of all processes in a fair and transparent manner, without subjective factors, the effective use of modern information technology in the assessment process. This is especially true in the field of distance education today. There are also the following conflicts in higher education institutions:

-Due to the fact that the salaries of training technicians are fixed on the basis of the staffing table, the large number of their work processes leads to a conflict of these employees. Also, taking into account the situation of this conflict, they are given a bonus and additional salaries at the expense of additional funds earned at the institute;

-At present, the institute organizes online educational processes based on the Moodle system, especially in these processes, young professors and teachers face difficulties and problems in these processes. Conflicts arise because of the inability to complete the tasks assigned to them in these processes, and the inability to enter information into their content in a timely manner. To overcome this, training seminars were organized to train them and improve their skills.

- For example, the total contingent of students of the Fergana Polytechnic Institute is more than 13,000 students, student accommodation on the territory of the institute - 1335 places, the total

coverage - 10.2%. As the needs of students are not fully met, it creates situations of conflict with their faculty deans.

In order to address these issues fairly and transparently, the allocation of student accommodation takes into account, first of all, the appeals of students with disabilities, orphans, orphans, students from other remote areas, and then students from remote areas of the Fergana region. Once the seats have been distributed fairly, a list of home addresses of the students who have been accommodated will be posted on the bulletin board to ensure its transparency;

-The teacher gave the student two grades, but this student answered better than the other students. In this case, too, a conflict situation arises. First of all, video images will be considered. In this case, at the request of the student, a special commission on the subject is formed and re-examined electronically.

-The conflict occurred during the submission of course projects. When one of the students brought in his course project to be submitted, the teacher remembered that he had already received the exact same copy from another student from the other group. When the student found out that he had copied it from another student while doing it, the teacher accused him of plagiarism and refused to accept the job. The student insisted on accepting the project, noting that he had completed it himself. In this case, too, a conflict situation arises [13-18]. Under the chairmanship of the head of the department, a special commission is formed with the involvement of relevant professors and teachers, this case is studied in detail and the appropriate conclusion is made.

-The first conflict situation arises due to the student's superficial attitude to learning and non-compliance with internal rules, the second due to his low moral character, and the third due to his non-participation in the teaching process.

In this situation, the science teacher, the group coach, and the deputy dean for youth affairs, the institute psychologist will immediately interview the student and his or her parents and try to resolve the issues. Fergana Polytechnic Institute is equipped with video cameras in all educational buildings and auditoriums, corridors, all floors of student dormitories, spiritual rooms in order to transparently monitor and effectively manage conflict situations in the classroom, during breaks, in student dormitories. They are regularly analyzed and appropriate measures are taken. In order to control students in the dormitory, to spend their free time meaningfully, to direct them to their interests, there are regular shifts, various clubs, "days of the department" spiritual and educational activities. The 35 departments of the institute hold spiritual enlightenment events once a week on a calendar basis throughout the year. These, in turn, serve to prevent a conflict situation from arising. Conflict situations can also occur in the following cases:

1. Unfair treatment of students. This creates a major conflict situation between students and teachers. It is he who causes the most conflicts. What is driving this situation? First of all, not wanting to be educated. Why did you come to the university? Some - in order not to go to work, boys - are more likely to "leave" the army, while many girls are busier with things like looking after the groom (perhaps from teachers or hopeful students) during their student days. There are also students who, under parental guidance - agree to the requirement of higher education, as some parents see "teaching students" as their highest duty [15-18]. On this basis, too, students 'lack of interest in learning, failure to attend classes, failure to submit assigned assignments on

time, leads to many conflict situations. In this regard, from now on, according to the legal and regulatory documents, those who are indebted in 4 or more subjects will remain in the course.

2. Lack of student supervision during the semester. Freshmen may have the illusion that they are not ready for class, that they still have a long way to go, and that they still have time to learn. Failure to monitor students in a timely manner in the future will lead many of them to conflict in test and exam sessions. Therefore, the actions of the departments and deans, which constantly monitor the current results and attendance of students, will lead to the prevention of further conflicts due to academic failure.

3. Inadequate preparation for higher education. This conflict situation arises among students studying on a fee-for-service basis. Some universities are ready to accept everyone. For non-state educational institutions, students are the only source of funding, while for public higher education institutions, additional funds are needed to increase salaries and bonuses for teachers and other higher education institutions, to purchase literature, computers, office equipment, business trips, etc. will be.

Therefore, it is recommended to identify sources of funding in these higher education institutions, on the basis of which to carry out expenditures. Failure to do so will result in legitimate objections from students due to the quality of education and lack of adequate facilities.

4. Low moral qualities of some students. Students with these qualities go on to deceive, falsify documents, blackmail a teacher, and threaten her with direct repression. Knowing that the administration of higher education institutions do not want to say goodbye to students (the number of teachers depends on their number), especially with “students studying on a fee-for-service basis”, such students write a complaint to the teacher every time.

And the complaint is already a contradiction because it is an open conflict. A loser is a pre-determined conflict teacher. Because management doesn't always like teachers who cause them problems, the administration will have to resolve the conflict.

Conflicts with students negatively affect a teacher's reputation. Leaders have a reason for this: other teachers somehow manage to work with those students without conflict.

A comparative analysis of the oral and written examinations showed that the average score in the written exams was slightly higher than in the oral exams. This is explained by the following factors: more time to prepare, more time to let the excitement subside. After all, any exam is a stressful situation for the examiner. Stress is more intense with the verbal form - the cost of each word is particularly high (due to the temporality of communication with the teacher) It is known from experimental and theoretical research that excessive motivation leads to worse results than average power motivation.

In an oral exam, this is especially evident when the material the student has learned “flies from the head” when the teacher responds and is already remembered in the hallway. I would like to draw your attention to the fact that the practical benefit of conflict prevention, which is very unpleasant for the teacher, is due to the formula of non-random conflicts, i.e. the application of the theory in practice. The same situation (about theory and practice) occurs with random collisions that occur in our higher education institutions.

CONCLUSION

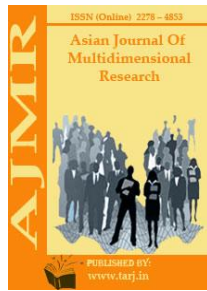
If the conflict situations in the "student-student" relationship are resolved by the students themselves, then the resolution of interpersonal conflicts at the "teacher-student" level will have more complex forms. The main role in their prevention and solution falls on the teacher, for which he must comply with certain requirements:

- Create a friendly atmosphere in the exam (test), remembering that the exam itself is already a stressful situation;
- Assessment, a brief justification of the answer in terms of compliance with the requirements of the examination program;
- Not to discriminate against the student in any way or for any reason;
- You will need to be able to control yourself and your emotions in any situation.

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PROBLEMS AND WAYS OF IMPROVING THE ORDER IN THE EXECUTION OF PUNISHMENT IN THE FORM OF RESTRICTION OF FREEDOM IN THE REPUBLIC OF UZBEKISTAN

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ABSTRACT

This article examines the problems and ways of improving the order of execution of punishment in the form of restriction of freedom. In particular, it examines two causes of problems in the execution of a sentence of restriction of freedom. The first reason for mistakes is mainly found in the imposition of punishment, the second reason in the execution of punishment in the form of restriction of freedom. The factors influencing their occurrence are highlighted, and solutions are proposed that contribute to the proper execution of this punishment. In the course of the implementation of the restriction of freedom in practice, certain problems and discussion points arise, which, in our opinion, deserve special attention. The problem of serving a sentence in the form of restriction of freedom at the place of residence of the convict. Oftentimes, the courts make mistakes in the verdict when establishing the permanent place of residence of the convicted person.

KEYWORDS: *Convict, Restriction of Freedom, an Inspection of Internal Affairs Bodies, Electronic Monitoring, Electronic Bracelet.*

INTRODUCTION

The Criminal - Executive Code of the Republic of Uzbekistan, adopted in 1997, laid the legal foundation for ensuring the rule of law, the principle of inevitability of responsibility, reliable protection of the rights, freedoms and legitimate interests of convicts, their education and correction to prevent the commission of recidivism. In recent years, numerous measures have been taken to improve the penitentiary system. In particular, comprehensive measures were taken to strictly observe the rights of detainees, respect their honour and dignity, prevent corruption

and abuse in this area, and strengthen the material and technical base of institutions for the execution of punishment. The use of this type of punishment, rather than imprisonment, entails a decrease in the number of persons in penal colonies. This is positively expressed in a decrease in the criminal orientation of the component of the activity of the penitentiary system [1].

According to the results of statistical data of the Supreme Court of the Republic of Uzbekistan for 2020, the number of people sentenced to restraint of liberty was 9767 people; in 2018 it was 5132 people. Thus, there is an increase in the number of persons sentenced to this measure, namely, the person sentenced to restriction of freedom is given a chance to reform without separating him from society.

MATERIALS AND METHODS

When analyzing the executive legislation, as well as the results of direct dialogue with the public and those sentenced to restriction of freedom, several problems have emerged that require special attention from the state. From the analysis of criminal cases on which decisions were made in the courts of the city of Tashkent, as well as from the personal files of convicts submitted for inspection by the internal affairs bodies, it was found that legal errors are often committed. Problems can be divided into two reasons: the first reason for mistakes is mainly found in the imposition of punishment, the second reason in the execution of punishment in the form of restriction of liberty.

The First Reason: In practice, most cases arise when the courts impose punishment, which affects the decrease in the effectiveness of the work of the inspection of the internal affairs bodies. Employees often seek help from the prosecutor's office, which response to violations, as well as from the judicial authorities, which determine the procedure for serving sentences and supervise the observance of the established prohibitions (restrictions) by convicts.

Among the above problems with the appointment of restriction of freedom, there are difficulties, both of a general nature and those caused by territorial characteristics. They are caused by the distortion of information about the level, dynamics, and structure of crime in a given territory. However, the distortion of information by authorized persons in some cases is because information about a large number of crimes negatively affects the authority of law enforcement agencies and the entire penal system.

Factors affecting the dynamics of crime, and, consequently, the effectiveness of the execution and imposition of punishments, are ethnic, religious, economic, social, psychological, victimological, as well as other reasons that create barriers to collecting objective information about the crimes committed and prevent them investigation [2].

These characteristics, manifested at the territorial level, can create difficulties for the effective interaction of the population with the bodies executing punishment in the form of restriction of freedom. Sokolov I.V. noted the inadequacy of the scope of restrictions, legal obligations to achieve the goals of punishment [3].

In the course of the implementation of the restriction of freedom in practice, certain problems and discussion points arise, which, in our opinion, deserve special attention. The problem of serving a sentence in the form of restriction of freedom at the place of residence of the convict. Oftentimes, the courts make mistakes in the verdict when establishing the permanent place of residence of the convicted person. In practice, there have been cases when the court established a permanent registered place of the convict, although he lives in another place. Subsequently, as a

result of checks carried out by the inspection staff, it is established that the supervised person does not live at the address indicated in the verdict. To search for a convict, one has to carry out measures to find a convict.

The inspectorate constantly visits the convict's place of residence and talks with the convict's relatives, but they also do not know where the convict will be. The Inspectorate for the Execution of Sentences submits to the court a submission that the convicted person is hiding from his place of residence, the location of which has not been established for more than three days. The court returns the submissions and indicates the location of the convicted person. The inspectorate directs inquiries to all morgues, rehabilitation centres, social institutions, etc.

All institutions and bodies send a request that they have not registered such a convict. In this regard, it seems extremely important for the court to correctly determine the place of residence of the defendant. In our opinion, such events take a long time. During the search, the convict moves freely around the territory, without serving a sentence, continuing his criminal acts. In practice, problems are encountered with the employment of convicts. The court entrusts the inspection of the internal affairs bodies to find work for the convicted person. Many employers refuse to hire convicts. Also, there were cases when many convicts were deprived of their place of permanent study. The leadership of educational institutions, having information about the student's offence, is immediately expelled, and are not interested in his further fate.

A similar problem arises with convicts in the presence of a permanent job. So, according to the results of the survey, 20.14% of the convicts were dismissed from their permanent jobs due to a criminal record. In our opinion, such a situation directly contradicts labour legislation if it is indicated as a circumstance for terminating an employment contract. While serving, the convicted person can continue to work, since the convicted person is serving his sentence without isolation from society. In this regard, the experience of the Republic of Belarus is very valuable, the preservation of work until the end of the sentence is guaranteed. Also, there were cases when the court sentenced a convicted person to restraint of freedom, who, by the nature of his activities, was forced to leave the territory of his residence.

The verdict established a ban on leaving the city. As a result, the convict lost his job. Violation by a convicted person of the order and conditions for serving a sentence in accordance with part 1 of article 44 3 of the PEC RU, the Inspectorate for the Execution of Sentences applies a disciplinary measure to him in the form of a warning. Thus, a punishment in the form of restriction of freedom should not be imposed on a person whose work is travelling or mobile in nature. Thus, we examined the main problems in the appointment of punishment by the courts in the form of restriction of freedom, which affect the order of activity of the executive inspectorate for the execution of punishment.

The Second Reason: These reasons are associated with the execution of the punishment in the form of restriction of freedom. The problem is the term of restriction of freedom. As it was correctly noted in part 2 of article 442 of the Criminal-Executive Code of the Republic of Uzbekistan, the period of restriction of freedom does not include the time of the unauthorized absence of the convicted person for more than one day without good reason. But at the same time, more attention should be paid to the concept of "good reason".

In "On approval of the instruction on the procedure for organizing the execution of punishments in the form of deprivation of a certain right, correctional labour and restriction of freedom and control over conditionally convicted persons" [4], this concept was not specifically defined.

However, the absence of a convict at the place of residence for more than a day can be explained by several reasons, the observance of which is not always determined earlier.

The Inspectorate for the Execution of Punishment listed what may be valid reasons, for example: for the state of health of the convict, when the convicted person is absent from the place of residence for more than a day. When interviewed by an inspection for the execution of punishment with convicts, the reason must be confirmed, for example, a medical certificate, an extract from an outpatient card, etc.

We have proposed other circumstances of the convict's absence from the place of residence, which can be recognized as valid. When making and changing the legislation, it is advisable to preliminary conduct a survey among the employees of the inspection in order to assess whether they would consider the indicated reasons for the absence of the convict at the place of residence justified. Such reasons include the following cases of a convicted person at the place of residence:

- Due to illness (80%);
- Natural disasters and man-made disasters (92%);
- As a result of actions to protect personal and public safety, which directly threatens convicts or third parties (50%);
- Third parties (60%);
- Because of the current family situation (22%).

So, according to the results of the survey, due to the current family situation, the majority of the employees of the Inspectorate for the Execution of Punishment do not accept the unauthorized absence of the convict for valid reasons. All other noted reasons for the unauthorized absence of the convict from the place of residence for more than a day were recognized by the inspectorate as valid.

Based on the opinion of the majority of the participants, it is proposed to add the following contents to clause 77 "Instructions on the procedure for organizing the execution of sentences in the form of deprivation of a certain right, correctional labour and restriction of freedom and exercising control over conditionally convicted persons": reasons: "state of health; natural disasters and man-made disasters; implementation of legal actions to eliminate the danger that directly threatens the convicted person or third parties, as well as the interests of the company or the state; illegal actions of third parties".

Moreover, part 2 of article 442 of the PEC of the Republic of Uzbekistan must also be supplemented: "The term of restriction of liberty does not include the time of the convicted person's unauthorized absence from the place of residence for more than one day without good reason. The following reasons can be considered respectable: health status; natural disasters and man-made disasters; implementation of legal actions to eliminate the danger that directly threatens the convicted person or third parties, as well as the interests of the company or the state; illegal actions of third parties".

The next problem arises in the order of supervision of the inspection for the execution of sentences with convicts. Part 2 in Art.44 3 of the PEC UZ indicates in relation to a convict to restraint of freedom, electronic means of tracking can be used [5].

It is necessary to modernize the provisions of the legislation concerning the regulation of the use of electronic means of tracking the whereabouts of those convicted under this sentence. In

addition, it is necessary to develop additional methodological recommendations on the procedure for monitoring persons serving a restriction of liberty using electronic bracelets, which will be discussed in the next paragraph. In practice, there were problems with attracting psychologists to convicts and minors. Psychologists are recommended, together with the inspectors, to streamline communication with the parents of minors to clarify his interests and inclinations, to clarify the socially significant characteristics of the personality of the convict. The above recommendations are given by psychologists to inspectors, recommendations in which there is no detailed mechanism for its implementation. And therefore they have only a declarative character. Of course, the high degree of the workload of psychologists and inspectors does not allow them to reveal their creative potential, just as psychologists in the inspectorate not only teach prisoners to restrict freedom, but also other convicts.

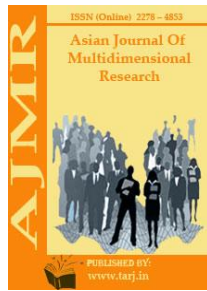
Basically, the work of psychologists is performed by inspectors. Note that inspectors do not have specialized knowledge of training in psychology. At the same time, we notice that at the moment in the Republic of Uzbekistan, the inspector orders all prisoners to restrict their freedom with the services of psychological support services for conducting psychological tests. Subsequently, psychologists determine the need for a repeat visit. In most cases, psychologists work with convicts prone to aggression, and only there are cases when psychologists work with convicts who express a desire to receive psychological help. Thus, psychologists focus on one category of those sentenced to restraint of freedom, paying less attention to other categories. In practice, there were cases when, due to individual characteristics, there were convicts who passed psychological tests without problems and at the same time they needed psychological help.

CONCLUSION

Therefore, taking into account modern conditions, it can be argued that the work on the implementation of punishment in the form of restriction of freedom is not being carried out effectively enough. Raising the level is especially necessary under the condition of improving the organizational and legal support of the work of criminal executive inspectors and the use of new methods of working with convicts.

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TECHNOLOGIES OF USING LOCAL NETWORKS EFFICIENTLY

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ABSTRACT

The degree of use of information technologies, freedom and efficiency of access to information resources, the availability and quality of communication facilities have become in recent years the main criterion for assessing the technological progress of society. The expansion of business activity requires the creation of a developed regional telecommunications infrastructure that ensures the prompt exchange of information.

KEYWORDS: *Internet, Local Area Network, Information, Globalization, Modernization, Telecommunications, Server.*

INTRODUCTION

It is known that computer networks are an environment that specializes in transmitting and receiving information in the form of electrical signals. Examples of network services are:

- File server service: In this case, all computers in the network can use the data of the host computer (server) or place their data in the memory of the host computer;
- Print server service: In this case, all computers in the network can print their data on paper through the computer control, which is implemented in the service;
- Proxy server service: In this case, all computers connected to the network can simultaneously use the Internet or other services through the computer management in which the service is implemented;

A local area network is a network that connects computers in several nearby buildings in an enterprise or institution.

The basis of such an infrastructure is the backbone information transmission networks. To create an optimal geographically distributed telecommunications system at the technical level, it is necessary to find a solution that:

- Would provide high data transfer rates and low signal delay time;
- Would allow expanding the types of services in which users are interested. First of all, these are voice, data, conferencing, video mail, video information, video telephony, video conferencing, etc. Many of these new applications are sensitive to the slightest disruption in the signal delivery time (otherwise, the sound and image will twitch and distort). Therefore, the selected technology should be able to provide a communication channel with some guaranteed parameter values, that is, quality of service (QoS) management;
- Would integrate other, currently existing non-computer technologies of information transmission, such as teletype, telex, and fax;
- Would allow for integration with existing networks, other technologies and ensure the compatibility of products from different manufacturers;
- Would have a sufficient supply of basic technical parameters for the development of the information system, at least for the next five to ten years.

MAIN PART

Traditional LAN technologies (Ethernet, Token Ring, FDDI, etc.) have an upper bandwidth limit of 100 Mb / s, which is a compromise between speed and economy requirements, and do not have traffic control facilities. The technologies used to build high-speed global networks (X.25, ISDN, Frame Relay) also turned out to be unsuitable for complex solutions to such problems.

An important problem for backbone networks is the organization of the transport system. The transport system must provide the ability to transfer information in a wide range of rates for the use of various physical communication channels. Another requirement is the efficient use of the available bandwidth. For example, voice or video transmission may require the allocation of some constant portion of the channel. At the same time, the traffic generated by traditional applications (for example, client-server) can vary widely, which sometimes leaves some of the bandwidth unused, and at other times it can create a peak load that exceeds the capacity of the communication channel. Finally, the regional transport system should provide easy connection of local networks of users using traditional technologies such as FastEthernet, FDDI, etc.

The SDH (Synchronous Digital Hierarchy) network has gained the widest popularity as a backbone transport network. SDH technology originated in the 70s with the aim of transmitting audio information over long distances. Its development was stimulated by the proliferation of automatic telephone exchanges capable of maintaining communication over E1 channels with a transmission speed of 2 Mb / s. It is currently an international standard adopted by the ITU-T committee.

SDH technology provides a backbone for communication between two subscribers via a fiber-optic cable and can operate with E1 (2 Mb / s) or $n * E1$ stream rates. The principles of SDH technology are based on time division multiplexing (frames are transmitted every 125 μ s).

Like any other technology, SDH has its advantages and disadvantages. Its indisputable advantages are the reliability and self-healing of the network, centralized network management, transparency for the transmission of heterogeneous traffic, and ease of power scalability. However, now, twenty years after the creation of the technology, it is possible to point out a number of shortcomings that in the future may turn out to be critical for users.

For LAN interconnection, the SDH network provides dedicated high-speed channels. The structure of the regional network in most cases has a pyramidal hierarchical structure, when the lower levels are directly connected to the center. In this case, all traffic is routed through a central router, which must be very powerful and therefore expensive. Currently, there are routers capable of routing up to 250 primary digital channels at 2 Mb / s. For corporate networks that reach the scale of global networks, the execution time of a peripheral user's request can be quite long. With a high intensity of requests, it becomes difficult to work with applications that require real-time operation, such as video conferencing, television, conferencing.

As a result of the development of technologies and to eliminate the shortcomings of SDH technology at the turn of the 80s and 90s, ATM technology (Asynchronous Transfer Mode, asynchronous transfer method) was developed. Based on switching and multiplexing technologies, it allows you to create a high-speed transport system that provides the integration and delivery of data, voice and video over a single high-speed channel, support of various quality levels and, equally important, has the functionality that allows you to use ATM as in local, and geographically distributed networks.

In an ATM network, information is transferred using small, fixed cells of 53 Bytes, including a 5 Byte header. Dividing information into such small cells helps to simplify and reduce the cost of the equipment used, increase port density and processing speed by implementing most of the functions at the hardware rather than software level.

The asynchronous nature of ATM is determined by the ability to transmit cells at any time, rather than at specific intervals, as is the case with SDH.

To exchange data, devices must establish a connection with each other, for the entire lifetime of which data is transmitted along the same path. This connection can exist permanently or dynamically set up as needed. The transmission of cells belonging to several connections over one physical communication channel is provided by means of multiplexing. For this purpose, a field in the header of each cell determines which virtual (logical) connection it belongs to. It also allows point-to-multipoint exchange.

The introduction of various types of service allows connecting traffic of different nature in ATM networks, allocating resources for each of them that guarantee the specified minimum bandwidth, maximum delay and percentage of data packet loss. Service level is determined by QoS management (see sidebar). At present, the main specifications for the exchange rate in the range from 2 Mb / s to 2.4 GB / s have been determined.

CBR (Constant Bit Rate) when establishing a connection allocates the resources and bandwidth required to maintain a constant exchange rate between devices for the entire duration of the connection. This type is used to emulate dedicated high-speed lines of the E1 type, as well as for real-time applications that require minimal data latency and uniformity of traffic;

VBR (Variable Bit Rate) is used to transmit information in a mode that allows consistent rate changes during the lifetime of a connection. There are two subcategories, VBR-rt and VBR-nrt, the first of which provides control over data delivery time (real-time) and can be used, for example, when organizing video conferencing. The second allows changes in this characteristic and is used in applications such as database transaction processing;

UBR (Unspecified Bit Rate) does not use any QoS control mechanisms. Accordingly, applications can make the most of the bandwidth of the physical channel; however, the loss of

data cells is possible if the transmitted stream exceeds the capacity of the communication channel. The solution of the problems arising in this case is entrusted to higher-level protocols (for example, TCP). UBR is well suited to interoperability with traditional LAN technologies due to its simplicity and similarity in characteristics. ABR (Available Bit Rate) has characteristics similar to UBR, but has an additional control mechanism that allows the transport network to inform the data source about the availability of available resources, which allows the latter to adjust the speed of work, avoiding possible problems. In the first version, the data source gradually slows down until it receives confirmation that the network is ready. This process can take several stages, and, in addition, the selected speed may turn out to be slightly lower than the actual maximum possible. The further development of the ABR / ER (Explicit Rate) protocol allows to explicitly inform the source of the current maximum permissible exchange rate.

As mentioned above, in ATM technology there are two possibilities for user interaction - the establishment of permanent virtual connections or connections on demand. Voice traffic is transmitted using the E1 interface and CBR service category. As with SDH technology, CBR service requires bandwidth reservation of a certain amount. However, in July 1997, a standard was approved for ATM networks that allow the allocation of bandwidth on demand for the transmission of voice traffic, while ensuring the necessary quality of service, using not the CBR service, but the VBR-real time service.

CONCLUSION

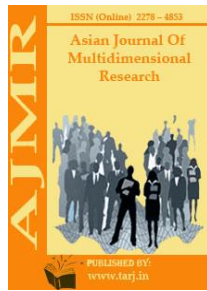
Support and integration of existing LANs is one of the main requirements for ATM technology. In 1996, the lane (lan emulation) specification was developed. The main purpose of this standard is to provide connectionless data transmission, as it happens with the exchange of data in local networks. LAN emulation also allows existing types of local area networks to exchange information without any modification to their structure and applications.

Summing up, we can conclude that ATM has undeniable advantages over SDH: providing a variety of services; the versatility of the user's connection for the transfer of any type of information; flexible regulation of channel capacity; high speed of information transfer and efficient use of trunk channels.

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THE WAYS TO IMPROVE THE INTERNAL CORPORATE GOVERNANCE MECHANISMS IN JOINT-STOCK COMPANIES

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ABSTRACT

This article discusses the strategic directions of corporate governance development in joint-stock companies, the innovation of ongoing projects and products, their quality, the level of fulfilment of goals set by senior management, the use of branded products, the effectiveness of corporate governance, the constant impact on market capitalization. In an environment of scarcity and growing scarcity for all types of resources, an option that requires the rational and efficient use of resources is more challenging, but at the same time looks more attractive.

KEYWORDS: *Financial Management, Quality Assessment Of Growth Processes, Corporate Governance, Economic Growth, Economic Relations.*

INTRODUCTION

The increase in value in the assessment of the quality of management processes in the company is not only in the interest of owners but also top management, because the financial well-being of management is directly related to the market value of the company. However, there is a clear correlation and interdependence between a company's market value and its financial condition, profitability and business efficiency. The choice of this indicator as an objective function of the quality of corporate governance allows to determine the change in the value of the company at the expense of its growth (decline), taking into account the influence of factors, resulting in corporate governance elements: financial management, efficiency or economic interests [1-4].

At the same time, it is expedient to consider the coordination and harmonization of the relationship between the external and internal environment of the company and the interpretation of various changes in economic conditions, their transformation into a profitable channel and the realization of new opportunities. implementation of innovations [5-9]. The prospects for the use of innovations as a key factor that will have a positive impact on the development of the company have become clear.

MATERIALS AND METHODS

Cost calculations do not always allow a company to determine the usefulness and effectiveness of innovations in manufacturing and other areas. In this regard, in our opinion, the following criteria are used to assess the effectiveness of innovation for corporate governance purposes:

- Criteria for ensuring the minimum cost of reduced costs;
- A criterion based on the use of an integral (generalizing) indicator of the quality of innovations.

All of the above, changes in global economic processes, global economic conflicts and the growing competitive environment determine the priorities for the development of the telecommunications network in Uzbekistan, which in turn determines the number of factors that directly or indirectly affect the quality and corporate level [10-13]. In turn, the implementation of priorities for the development of the country's telecommunications network depends directly or indirectly on the quality of corporate governance. The study allows us to say that in recent years, the activities of telecommunications companies to implement effective social and environmental policies have reached an active stage and continue to increase their pace. The priorities of this work are:

- Support of economic interests of the company's employees (social support);
- Implementation of social projects;
- Implementation of measures to create a favourable environmental and working environment for employees;
- Assistance in the implementation of public environmental programs.

The economic growth of the company is also achieved through the implementation of the following factors:

- 1) Increase the number of resources used;
- 2) Rational and efficient use of resources.

In assessing the quality of corporate governance in the context of the realization of the economic interests of the company, it is especially important to understand which of these factors prevails. Ensuring economic growth by increasing the number of resources used implies a relatively more expensive option, the realization of which does not benefit stakeholders, company employees or the state.

In an environment of scarcity and growing scarcity for all types of resources, an option that requires the rational and efficient use of resources is more challenging, but at the same time looks more attractive.

The assessment of the quality of corporate governance should be based on data on the use of resource-saving technologies and the analysis of resource efficiency.

It is known that the transition to a new model of economic growth and ensuring the competitive advantage of local enterprises, in the long run, will not be possible without increasing the efficiency of the use of the country's resources. Representatives of the scientific community are discussing this more and more, and government agencies are getting more and more of their

attention [14-17]. The clear advantages of the proposed conceptual approach to defining the qualitative characteristics of corporate governance are as follows:

1) the use of an integral coefficient of corporate governance quality, using 3 blocks, allows you to assess the quantitative characteristics of management quality. However, the “Interests of Corporate Entities” block has not previously been quantified; within the proposed methodology it is quantified and included in the integral (generalizing) indicator.

The article argues that adherence to the equilibrium state of economic interests is the most important factor influencing the quality characteristics of corporate governance, as inconsistencies and disparities of interests can have a very negative impact on a corporation's financial condition and reduce efficiency to the highest level. use of resources;

2) application of the proposed methodology allows to determine the impact of specific indicators at the stages of the corporation's life cycle, based on which to develop and make appropriate management decisions to select the most promising areas that directly affect the market value of the corporation;

3) Monitoring and analysis of changes in the values of the generalized indicator of the quality of corporate governance allow observing the main processes and economic relations within the corporation.

CONCLUSION

An optimal corporate governance system can be established in any enterprise.

However, the capacity of large vertical integral corporate structures for such a system is relatively high. In this regard, our business entities based on local corporate ownership have favourable conditions to increase the effectiveness of the corporate governance system. Because, as a result of the policy of denationalization and privatization implemented in our country, almost all enterprises in the basic sector of the economy have been transformed into large vertical integrated organizational structures. These corporations' account for a significant proportion of the total assets of the corporations. Also, the share of the state in these corporate structures is high, on which the trustees of the state are appointed and entrusted to the management of trustees. The current state of the trustees confirms that their effectiveness is influenced by the following factors:

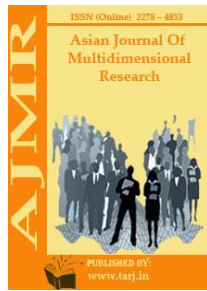
- Although the main goal is to ensure state participation in business in sectors and industries of strategic importance, its interests are clearly defined;
- Insufficient incentive mechanisms based on the results of effective management of assigned tasks;
- Lack of competence, ie the presence of staff gaps and the lack of professional knowledge and skills, as well as the basics of corporate governance, powers and responsibilities of existing staff.

The complex mechanism of corporate governance includes such components as: corporate strategy, corporate culture, financial and information transparency, the existence of a system of protection of the rights of shareholders, creditors and other securities owners, each of which is important for improving corporate governance.

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GEOECOLOGICAL FUNDAMENTALS OF NATURE PROTECTION AND RATIONAL USE OF NATURAL RESOURCES IN THE FERGANA VALLEY

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ABSTRACT

This article describes, in detail, concepts in the field of nature protection, rational use of natural resources in the Fergana Valley, the views on the reproduction of natural resources and the geo-ecological basis of nature use. The steady development of production in the Fergana Valley, increasing anthropogenic pressure on the environment, uninterrupted release of various industrial, transports, construction, agricultural wastes to the environment began to aggravate the ecological situation in the region in the 70-80s of last century.

KEYWORDS: *Fergana Valley, Anthropogenic Pressure, Ecological Situation, Natural Resource, Idea, Concept, Balsam Poplar, White River, White Acacia, Stinky Tree, Lime, Common Ash, Chestnut, Maple, Silver Jiyda, Ecological-Geographical Ideas , Erosion.*

INTRODUCTION

The steady development of production in the Fergana Valley, increasing anthropogenic pressure on the environment, uninterrupted release of various industrial, transport, construction, agricultural wastes to the environment began to aggravate the ecological situation in the region in the 70-80s of last century.

In the 1970s and early 1980s, conservation issues and the deteriorating environmental situation in the Fergana Valley were just beginning to be on the agenda. The first scientific opinions of Yu.Sultanov (1973, 1989), A.Maksudov on geographical aspects of rational use of available water resources, changes of landscapes in the irrigated area under the influence of anthropogenic factors and its ecological consequences were published.

THE MAIN FINDINGS AND RESULTS

Yu.Sultanov (1989) made a comprehensive and in-depth analysis of the regional and local environmental situation and nature protection problems in the Fergana Valley in the late 1980s. This article was the first in-depth scientific analysis of the area in the field of nature conservation. The author has raised many delicate issues in the work. For example, all industrial cities in the cone distribution (Kokand, Yangikokan, Fergana, Quvasoy, etc.) began to pollute groundwater and surface water with their own waste, if this process is not prevented, the scale of the hydroecological problem will increase in the future and become a regional problem.

Given the fact that the Fergana Valley is surrounded by mountains, he stressed the need to reduce exhausted emissions from industrial enterprises to normal, otherwise its environmental and socio-economic consequences will lead to catastrophic events. He said that the crops, orchards, vineyards and mulberry groves near Kirguli district of Fergana are already being seriously damaged by industrial wastes.

The author writes that due to the intensive land development in the region, the area of forests, groves and pastures has sharply decreased and this process is progressing rapidly, and a detailed analysis of its negative consequences will create unpleasant geocological problems in the future [1].

I.Abduganievand others (1995) noted that for the first time in the Fergana Valley, due to the predominance of altitude-landscape zoning, the exchange of matter and energy is two-way.

The strength of anthropogenic pressure and its occurrence on a regional scale emphasized the importance of micro-reserves and micro-orders in order to preserve natural complexes and their diversity in the Fergana Valley, as well as to protect important local features of geosystems.

The Fergana Valley has long been a land of reserves, canals and ditches, and the edges of highways are densely populated with several rows of fruit and non-fruit trees. I.Abduganiev and others (1995) argue that existing landscaping at the edges of main streets has a positive effect on the natural purification of urban air, clearing much of the waste generated by road transport. Currently, 110-120 thousand tons per year from the city of Fergana, 50-60 thousand tons from the territory of Osh.gaseous wastes are rising into the air. In this case, the waste assimilation function of the reservoirs on city roads is further enhanced. Balsamic poplar, white seaweed, white acacia, rotten wood (aylant), larch, common ash, chestnut, maple, silver jade, etc. are the most resistant to waste and are effective in cleaning them.

This idea can be considered as the most optimal option for cleaning the air from waste in the complex orographic and climatic, densely populated conditions of the valley [2].

The nature of the Fergana Valley has been under pressure in two directions: the first is the process of comprehensive and extensive use of natural resources, and the second is the pressure associated with industry and other types of social production (Sultanov, 2001). Until the 1990s, extensive use of natural resources (and still is in place) continued. It is clear to everyone how important it is to use them wisely in densely populated areas, where land, water and pastures are scarce. But in reality, in the use of wealth, local mismanagement, waste, and their qualitative deterioration are allowed, resulting in the development of undesirable phenomena such as poverty, artificial scarcity, and loss of circulation.

This, in turn, has serious socio-economic consequences as a result of the negative impact on the normal sustainable growth of farms. We are talking about optimizing the pressure of the anthropogenic factor on the environment. The author independently characterizes it in the second place in terms of anthropogenic pressure, highlighting the impact of industrial, transport, construction production on the natural environment. This is logically correct, and the scale, consequences, and power of this pressure are growing. It is important to pay special attention to this in the valley conditions. In the future, it is important to give priority to both types of pressure and to identify appropriate practical tasks. In this regard, Yu.Sultanov's geoecological idea is distinguished by its depth, practicality and breadth of influence [1].

Due to the large-scale development of agricultural and industrial production in Namangan region, there are interconnected geo-ecological problems in the region. According to A.Kozakov, K.Boymirzaev and others (2003), in recent years, due to the very low (5-6 degrees above normal) water flow from the Toktogul reservoir across the Naryn River, their vegetation lasts an average of 20-25 days (for example, cotton) is delayed, leading to a 25-30 percent reduction in yield.

In recent years, large tracts of land have been developed in the foothills of Qurama and Chatkal, irrigated lands have been expanded, as well as new reservoirs and floodplains (more than 20), more than 100 pumping stations, the Greater Namangan and Chust canals. From 1994 to 1995, it was found that the groundwater level was rising in the plains between the hills of Yangikurgan and UychiChartak districts. The authors put forward relevant ideas on the solution of a wide range of issues of great practical importance. Rising groundwater levels in the foothills and behind plains are leading to soil salinization and swamping. The fact that this hydromorphic process occurs in the place of automorphic conditions has a negative impact on the process of soil formation and development. This ecological-landscape idea should be studied in depth and resolved positively. From time immemorial, people have always kept open streams through which floodwaters pass. The practical call of the authors is that the floodplains should always be kept ready.

The elevation-landscape zoning in the Fergana Valley is very clearly expressed in a classical way. Each region has a natural-historical character, and diversity in nature, resources, economy, and location of the population is well expressed. At the same time, the use of nature is characterized by its originality and territoriality.

Most importantly, the altitude-landscape regions are inextricably linked to each other, in which process the exchange of matter and energy takes precedence. In this regard, the scientific views and ecological-geographical ideas of K.Boymirzaev and A.Nazarov (2002) are important [3].

CONCLUSION

The authors divided the altitude-landscape zones of mountains, foothills, hills, plains, analyzed the existing landscape-ecological problems in each of them and developed issues of their facilitation. The changes in the natural conditions of the Fergana Valley as a result of anthropogenic pressure are of great practical importance for the preservation of some of its characteristic areas "naturally". According to I. Abduganiev et al. (1995), micro-reserves and micro-orders play an important role in the protection of important local features of geosystems.

Therefore, it is time to establish such micro-reserves in each community area. This is a great idea, even if it is organized on a farm that has a large area. One of the important opportunities for the development of irrigated agriculture is the development of hills in conditions of land scarcity.

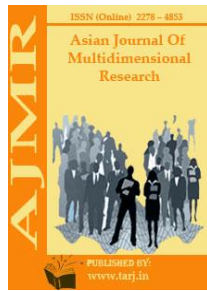
In this regard, experts, taking into account the views of farmers, it is necessary to pay attention to the justification and ideas of geographers, because this scientific justification implies a combination of natural, farming, economic, management factors. In this regard, A. Maqsudov et al. (1998), S. Jalolov et al. (2001), A. Ibragimov et al. (2001), A. Kozakov et al. (1983, 2001), Yu.Sultonov (1999), A.Nigmatov and others (2000) K.Boymirzaev and others (2002) have well-founded ideas [4].

First of all, it depends on the specific natural conditions of the hill, especially lithological, geomorphological, soil conditions. .

Prevention of all types of erosion, highly efficient use of water, prevention of nes-destruction, increasing soil fertility are the most necessary and mandatory recommendations. These are stated in the ideas and views of the above authors [5].

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THE IMPORTANCE OF INNOVATIONS IN IMPROVING THE STRUCTURAL COMPOUND OF THE ECONOMY

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ABSTRACT

The role of innovation activity provides high level of competitiveness in stable development of economic system is showed and the conditions of economic reforms are analyzed present time in this article. In particular, conducting the results of scientific research and innovative activity and using them effectively in innovative economic system provides the increasing of intensiveness of economic development of the country. From this point of view, innovation is very important in the existence of an innovative economy in the country, which is one of the main factors calling and achieving economic interests of mankind, is of great importance.

KEYWORDS: *Innovation, Economy, Economic System, Economic Stability, Competition, Technology, Manufacturing, Economic Growth.*

INTRODUCTION

It is known that improving the structural compound of the economy is one of the most actual issues today. Innovation is a great importance in finding a solution to this problem. Because innovation is a technological product, service or a new product of socio-economic, social, character, used in the production process, changes in the field of new technology and management, as well as new combinations of resource use, ensuring its competitiveness.

Since the beginning of mankind, the socio-economic exchanges between people as well as the relations of production and services have been undergoing a process of continuous development. Especially since the 80s of the last century, this process has developed more rapidly, and since the early years of the XXI century, technical and technological changes have taken place in the eyes of the people. As a result, humanity has achieved unprecedented socio-economic achievements; the form and image of life have changed dramatically in terms of quality and convenience.

Indeed, “innovative economic” has a great role in attracting mankind to economical interest and it is one of the main factors follow them on the basis of this level development of techniques and technologies in XXI century.

Before dwelling on the impact of innovative economy and innovative development on the improvement of the national economy, the role of people in socio-economic life, it is necessary to focus on its economic essence, the evolution of formation and models of action. Because there is no single approach to “innovative economy”, “innovative development” their development and models in the economic literature and scientific works.

The word innovation comes from Latin language and it means “change” or “modernization”. The main focus in innovation is paid attention to renewal. Such updates will only happen if people abandon existing norms and rules, abandon standard methods, and adopt completely new approaches.

Innovation is a broad category that is much broader and more complex in content, requiring a multifaceted approach to uncovering content.

On the one hand, innovation means the function of change, that is, development. In this sense, it is an innovative process, and such development in each area has its own characteristics. On the other hand, innovation is the product, future result.

Innovation is an idea that has been implemented and has a commercial value; it can create new requirements, meet existing requirements more effectively and bring economic, informational, environmental, social or other benefits in the optimal ratio of costs and results of implementation.

An innovative economy is a radically changed, modernized economy. The main reason for its emergence is the development of technological methods of production (simple cooperation, manifolding, mechanized production). Innovative development is the process of development through the use of innovative factors, their introduction. Innovative development creates an innovative economy.

The main goal of the innovative economy is to increase the quantity and quality of products, minimize its cost and improve the quality of technological, foreign and human resources and bring them in line with advanced international requirements:

- Minimize the share of manual labor in production and management and improve working conditions;
- Ensure the continuity and stability of the production process, eliminating non-production-related time losses;
- Minimize labor costs and energy consumption per unit of output;
- Improve the efficiency of equipment, machinery and devices used in production.

The main features of the innovative economy:

- Availability of information technology and computerized systems in all sectors of the economy;
- Availability of advanced modern infrastructure to ensure the creation of advanced national information resources;

- Rapid computerization and automation of production and management processes in all spheres of society;
- Creation of a highly flexible system of training and retraining of qualified scientific and technical personnel in accordance with the innovative requirements of the world.

An innovation system is a set of institutional structures in a society whose activities are aimed at creating knowledge, scientific information and innovations (or positive assimilation of advanced information innovations in developed countries), which are mutually beneficial synergetic (mutual)) and this set of measures will strengthen the economic activity of the country and its rapid development.

The ultimate goal of the innovation system is to obtain scientific and practical results from academic or applied sciences (developed countries), the implementation of ideas and, as a result, to achieve rapid socio-economic development of the country.

Innovative activity that ensures a high level of competitiveness in modern conditions will be the basis for the rapid sustainable development of the economic system. The innovation system allows increasing the intensity of economic development of the country through the use of effective mechanisms for obtaining, conducting and using the results of scientific research and innovation in economic practice. In this regard, special attention is paid to the development and implementation of modern state scientific, technical and innovation policy in the country. In particular, the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 sets the following tasks:

1. Further modernization and diversification of high-tech processing industries, especially through the qualitatively new level of industry, aimed at the rapid development of industries for the production of high value-added finished products based on deep processing of local raw materials.
2. Development of production of completely new types of products and technologies, on this basis, ensuring the competitiveness of domestic goods in foreign and domestic markets.
3. Stimulation of scientific research and innovation, creation of effective mechanisms for the implementation of scientific and innovative achievements, the establishment of specialized experimental laboratories, high-tech centers, technology parks in higher education institutions and research institutes.

Thus, at present, Uzbekistan pays special attention to the development of the innovation sector. Today, the situation with the development of innovation potential and innovation is as follows:

The level of development of scientific and technical personnel is the most important indicator of innovative development of the country.

In 2017, the number of researchers conducting research and development in Uzbekistan amounted to 1 million. The population averaged 1,000 people, which is in line with the world average.

The role of the business sector in the conduct of scientific research and development has increased, which, in turn, has allowed the emphasis to be on research and development that is ready to introduce technology. The share of the business sector in the total number of organizations engaged in research and development in 2017 amounted to 31.1%. It should be noted that the interest of the private non-profit sector in research and development is growing. Its

share increased 3.6 times and in 2017 was 2.3 percent. This indicates the growing interest of enterprises in the country and the opportunity to conduct their own research and development.

The total amount of expenditures on research and development increased by 1.3 times and in 2017 amounted to 471 billion Sums. It should be noted that the share of the public sector is large when considering the structure of disbursed expenditures on research and development. In the structure of sources of funding for research in Uzbekistan, the state budget will continue to be a priority. Its share in 2017 was 56.1%. The second largest source of funding for research and development is the importance of own funds of enterprises and organizations - 29.4%.

The volume of goods, works and services sold over the past decade has increased fourfold and in 2017 amounted to 18025.9 billion sums. In 2017, the total volume of expenditures for all types of innovations (technological, marketing and organizational), in turn, increased by about 2.4 times, and its share in 2018 amounted to 1.7% of GDP.

In 2018, the enterprises themselves spent the most on innovations (71.0%). Technological innovations have the largest share in the cost structure by type of innovation (average 97%).

In 2018, the number of innovative active enterprises that introduced technological innovations reached 975. They introduced 1946 technological innovations. According to the results of continuous statistical surveys, the share of enterprises and organizations that introduced innovations in 2018 amounted to 0.34% of the total number of enterprises.

In turn, the following are the main problems that hinder the development of innovative potential and innovative activities:

1. The current funding of research and development does not provide the necessary significant growth of scientific and technical developments. Science in the country is limited by funding volumes. Funding for research and development in the country in 2017 amounted to 70.7 mln. (Sweden - 16.2 billion US dollars, Russia - 39.9 billion US dollars, the United States - 599 billion US dollars);

The analysis showed that its share in GDP growth in the share of expenditures for research and development remained unchanged - 0.2%. This value is not enough because it is much lower than in many countries around the world (2-3% worldwide on average). At the same time, UNESCO recommends that developing countries spend 1% of GDP on research and development.

2. It is noted that the size of the share of the public sector and the structure of expenditures for research and development in the total amount of funding for research is not high enough in the business sector.

At the same time, the state research institutes and universities cannot qualitatively absorb these investments in scientific research. There is a process of redistribution of expenditures for research and development from the public sector to the business sector. The interest of enterprises in research institutes and universities is declining.

3. The level of enterprises that have introduced innovations in the country is much lower than world prices - 0.34% (average 40% in the world). Difficulties in the commercialization of new technologies are due to the lack of an advanced system of technology transfer, an appropriate regulatory framework and experience in scientific and industrial cooperation.

4. Mechanisms for attracting investment in innovative developments have not yet been improved. In world practice, business incubators, technology parks, technology transfer agencies are the most effective mechanisms. These mechanisms are almost non-existent in the country.

5. Issues related to the information infrastructure in the field of innovation infrastructure and innovation activities are deepening. This, in turn, is leading to the weakening of the national innovation system.

6. Innovative development is observed mainly in Tashkent, Tashkent region and partly in Andijan region. The remaining regions are active only during the implementation of large investment projects or investments in innovative activities, which, in turn, leads to the decline of other regions of the country.

7. The mechanism of interregional exchange of scientific and technical information is not developed (demand, supply).

In the perspective period until 2030, taking into account the positive experience of the world in the country, it is planned to take measures to accelerate the development of scientific, technical and innovative activities through the formation of the National Innovation System (MIT).

In modern conditions, a mixed strategy of innovative development with the following elements should become an acceptable direction for the formation and development of MIT in Uzbekistan: a) the development and adaptation of foreign technologies; b) enriching its innovation potential.

In the medium term, it is planned to create and develop elements of MIT, innovation infrastructure in the form of technology parks, technology transfer and centers for the commercialization of innovative ideas. The groundwork will be laid for the transition from technological innovation, namely the purchase of equipment, to the production and introduction of their own technologies, that is, the transition to a strategy of serious enrichment of scientific potential in the long run. Further development and improvement of the legislative framework of the innovation industry, including the following measures: measures for technical and technological renewal of industrial production focused on the final product.

In the long run, a single technological policy will be developed and implemented by the state, aimed at identifying new technologies necessary for innovative growth in both processing and processing industries. Introduction (improvement) of energy efficiency standards and eco-standards, initially covering the most energy-intensive non-ferrous metallurgy, chemical and building materials enterprises (production of cement, fertilizers, metals, etc.), which are incentives for resource saving and development of new technologies creates.

Based on the long-term perspectives, the following are the target areas for improving innovation policy by 2030:

1. Inclusion of the Republic of Uzbekistan in the list of 50 leading countries of the world according to the Global Innovation Index.
2. The share of employees with higher education in the total number of employed is 45-50% (16% in 2017).
3. Increase spending on research and development and increase this figure to 1-1.5% of GDP.
4. The share of research scientists in the employed population of Uzbekistan is 0.4%.

5. The share of expenditures of the business sector in research and development in the economy is 50-55% of all expenditures for innovation.

6. Internet speed will increase by 8 times; it is expected to enter the Top-90 countries in the ranking of telecommunications infrastructure development.

2. Innovative potential of the enterprise. Economic mechanism of innovation introduction

Innovation is an invention, a new technological product, service or socio-economic, production, social, finished, innovative product used in the production process of the enterprise, which is the result of the final activity that ensures the growth of its competitiveness.

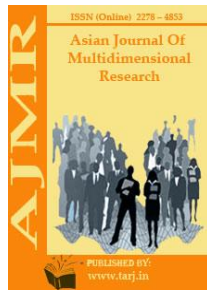
Innovative activity is the process of creating and implementing research, technical inventions aimed at creating innovative innovations in the economic activity of the enterprise through the finance of the enterprise, in order to ensure the growth of the competitiveness of the economy through the effective use of marketing tools.

When an enterprise has an innovative infrastructure, the introduction of a suitable project within the existing environment means the implementation of innovative activities. The link between innovation activities is personnel, financial, information, material and technical resources and competent personnel, which are an important element of it. The final outcome of the project is innovation in the form of new technologies, products, services, new organizational and management or patents, licenses, know-how and means of individualization in the form of intellectual property. In this way, the business entity will have a competitive advantage for successful development in the market as a result of innovative activities, increase its capacity and develop scientific personnel.

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KURDISH FACTOR ON GEOPOLITICAL MAP OF THE “NEW MIDDLE EAST”

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ABSTRACT

The article discusses the geopolitical changes in the Middle East, the renewal of tools to strengthen the policies of international actors in the region, as well as the reflection of the Kurdish problem on the geopolitical map of the New Middle East. The aim of the article is to reveal the Kurdish factor in the geopolitical map of the New Middle East concept. In line with the goal, the concepts of the Greater Middle East, the New Middle East and the future issues related to the formation of an independent Kurdistan state were identified.

KEYWORDS: Kurds, Kurdistan, “Greater Middle East”, “New Middle East” Concepts, “Never Quit The Fight”, “Blood Borders: How A Better Middle East Would Look”, Arab Shia State, Free Kurdistan.

INTRODUCTION

New manifestations of modern geopolitical trends are emerging in the Middle East, which is one of the most important regions of world politics. In these trends, there are serious attempts by major power centers to use unconventional means of influencing the region. In particular, the Kurdish problem can be cited as the most acute and occasionally escalating problem in the region. The Kurds 'desire to control the region's most oil-rich regions is increasingly raising the possibility that the issue could become a tool of external forces' geopolitical goals. The New Middle East concept, developed by the United States, not only radically changes the geopolitical map of the Middle East, but also points to the establishment of an independent Kurdish state.

Goals and objectives

The aim of the article is to reveal the Kurdish factor in the geopolitical map of the New Middle East concept. In line with the goal, the concepts of the Greater Middle East, the New Middle East and the future issues related to the formation of an independent Kurdistan state were identified.

Methods: The article used historical, structural-logical, content and event analysis methods.

Results

Today, the modern world order is changing with new and unusual means of power. Several new means of influencing the regions are being devised by major powers in the international arena. In particular, the focus on the Middle East, one of the world's hottest spots, is growing. This is important in terms of the geopolitical location of the region, and this factor is leading to a further increase in interest in the region. The Middle East occupies a special place on the world political map as a region rich in religious, national and cultural diversity, with the presence of hotbeds of tension with a century-old history. The growing interest in the region is also changing perceptions of the regions geographical boundaries.

DISCUSSIONS

The Middle East plays an important role in world politics due to a number of factors: First, the Middle East is located at the crossroads of Asia, Africa and Europe. In addition, in terms of geopolitical importance, the United States plays a very important role in the strategy of world hegemony, as it shares borders with the Caucasus and Central Asia. Second, the Middle East region is an important transport corridor in the world. The region is the center of transport corridors, oil and gas corridors connecting Asia, Africa and Europe. Third, the Middle East is the center of origin of the three largest world religions practiced by almost half of the world's population: Islam, Judaism, and Christianity (Muhammadsidikov, 2019, p.81-83).

The concept of the “Greater Middle East”

U.S. geopolitical visions in the Middle East help to justify the states foreign policy approaches and national interests in the region. These geopolitical views changed, especially after the collapse of the Soviet Union. The new world order, which has a multipolar structure, has expanded the northern and eastern borders of the Middle East region. The role of the United States in this geopolitical landscape, as well as its efforts to control the region and its resources, will help determine the evolution of its foreign policy in the Middle East. It was at the beginning of the 21st century that the arrival of neo-conservative Republicans in U.S. government increased the focus on the Middle East. Several new ideas have been put forward in this regard. In particular, concepts have been developed based on the ideas of the Greater Middle East and the New Middle East. Under the influence of U.S. neoconservatives, a system of neoconservative views that broadly defined the Middle East region was formed and presented to the general public. One such view is the concept of the Greater Middle East. It was developed on November 6, 2003, and according to then-US President George W. Bush Jr., the American mission is to promote the spread of freedom and democracy through the concept (Sharipov, 2013, pp. 13-15). The concept of the Greater Middle East includes the following countries: North Africa (Morocco, Algeria, Tunisia and Libya), the traditional Middle East, the Middle East and the Persian Gulf (Egypt, Israel, Syria, Jordan, Lebanon, Yemen, Iraq, Saudi Arabia, UAE, Kuwait, Bahrain, Oman, Qatar) as well as Iran, Afghanistan and Pakistan. A number of American experts believe that Turkey also belongs to this region. In addition, the Caucasus and Central Asia from the former Soviet republics are also included in this region (Manachinski, 2014, pp.19-20).

According to Washington, the main features of the concept of the “Greater Middle East” are to some extent the sources of international terrorism in the region, the proliferation of weapons of mass destruction, political and economic instability.

A number of experts believe that the main goal of these strategies is to strengthen Israel's position and form regimes that support US interests in the region. In particular, according to Iranian experts, the Middle East is dependent on the United States, to prevent the Islamic renaissance, to overthrow the

United States and to completely re-ideology Islamic states. According to them, the tasks of the United States in the framework of the implementation of the Greater Middle East concept are: to increase the role and interests of Israel in the Middle East; in oil reserves creating opportunities for the United States; Putting pressure on Iran; cultural and tasks in the field of ideological policy (Muhammadsidikov, 2019, p.36).

During the Middle East policy review, especially after the announcement of the American project to create a Greater Middle East, Americans began to offer little help in creating a Kurdish nation-state, and the United States decided to redraw the map of nation-states in the Middle East and create a Kurdish state. Proponents of creating a Kurdish nation-state automatically became allies or mediators of the United States. In this regard, it should be noted that the United States is the only country that has promised the Kurds to create a small state.

Today, the Kurds play an important role in geopolitical games, and they have two geopolitical choices:

1. The first is to build a nation-state. This can only be done with the help of the United States, which in the process seeks to put pressure or influence on Iran, Turkey, Iraq and Syria through the Kurds, in turn to obstruct Russia's active participation in the region. In the region, Israel is also interested in the Kurds becoming an independent state. In a sense, this will seriously weaken Israel's regional rivals, Turkey and Iran, in the Middle East.

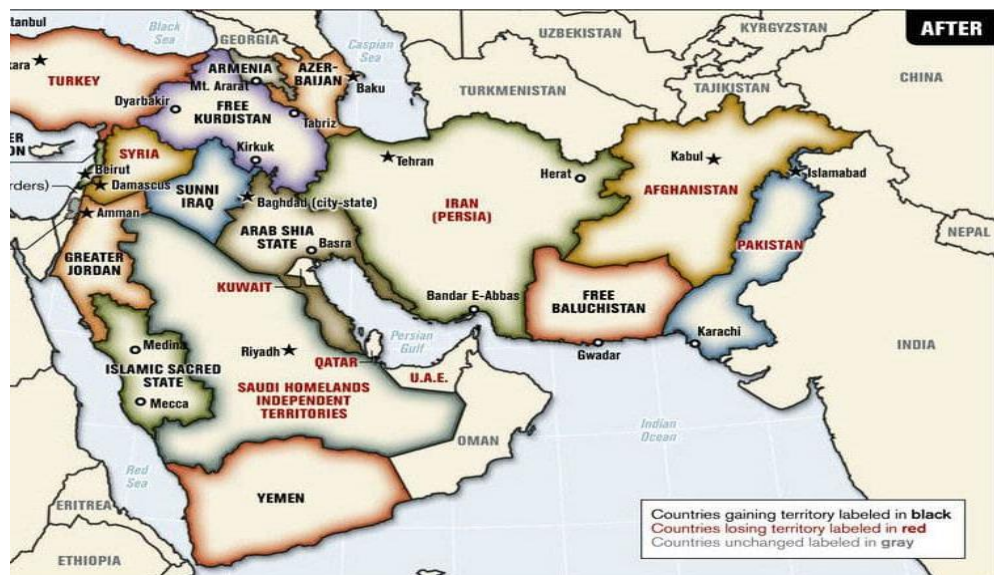
2. The second possible choice is to develop the identity of the Kurds by creating certain autonomous rights, rather than creating a national state. This corresponds to a multi-faceted part of the Kurdish population (Alexander Dugin, October 31, 2016.). Indeed, the Kurds living in the territory of the four states are trying to become autonomous in the territory of a state known more than the structure of an independent Kurdistan state.

The concept of the “New Middle East”

One of the new concepts that have been the subject of discussion by many politicians is the New Middle East project. This concept is shaped in a completely neoconservative spirit and reflects important aspects of U.S. foreign policy strategy in the Middle East. The phrase “New Middle East” was first announced by U.S. officials in June 2006 in Tel Aviv as a synonym for the “Greater Middle East”. One of its important aspects is that it was recognized at the same time as the launch of the Baku-Tbilisi-Ceyhan oil terminal. According to Condooleeza Rice, the New Middle East project will start in Lebanon. According to experts, this call is a road map for the Middle East, developed jointly by the United States, Britain and Israel. This concept is aimed at building forces of creative chaos by exacerbating the hotbeds of war and chaos throughout the region. Through the New Middle East, the United States, the United Kingdom, and Israel will have the opportunity to reshape the map of the Middle East in accordance with their geostrategic and other interests. With the development of the new Middle East, its map also emerged.



The map of the “Greater Middle East”



The map of the “New Middle East”

The new geopolitical map of the Middle East was developed by retired American Colonel R. Peters. The map was an important part of R. Peters' book, *Never Quit the Fight*, which was released to the public on July 10, 2006. The map was also published by R. Peters in the U.S. Armed Forces magazine under the headline *Blood Borders: How a Middle East would look better* (Ralph Peters, June 1, 2006).

According to Ralph Peters, the borders of the Middle East today are historically, ethnically, and nationally unrealistic. That is why the problems are not solved. This requires a change in boundaries. Changes can occur as a result of the emergence of sharp policies between states, armed conflicts caused by internal and inter-religious conflicts in states. According to Ralph Peters and Bernard-Henri Levi, the New Middle East project involves the creation of an independent "Kurdistan" that includes a number of regions in Turkey, Iraq, Iran and Syria. By uniting the 40 million Kurds living in these countries into a single state, a new geopolitical map of the Middle East will emerge.

Historically, the development of a Kurdish map in the Middle East has always been in the hands of various geopolitical powers seeking to exert influence in the Middle East. For example, Woodrow Wilson was the first to support the creation of an independent Kurdish state after the fall of the Ottoman Empire. The United States again backed Kurdish forces in the 1970s in an effort to overthrow Iraq's Ba'ath party. In 2003, the Kurds were used to overthrow Saddam Hussein. The Iranians also used the Kurds against Iraq in the 1970s, and more recently, the Syrians have been trying to use the Kurdish issue against Turkey. To weaken the Arab states, Israel strongly supported the Kurdistan project. The disintegration of the Kurds living in Iraq, Iran, Syria, Turkey, as well as the Caucasus, is one of the reasons why it is currently impossible to establish a single Kurdish state (Cengiz Gunes, 2019, p. 13).

Analyzing on the basis of a realpolitical approach, the construction of a single Kurdistan is essentially a utopian idea, because religious, linguistic and cultural diversity are major obstacles to building a traditional nation-state, and Turkey, Iran, Iraq and Syria oppose the project. For these countries, the implementation of the Independent Kurdistan Project actually means the end of territorial integrity and a radical weakening of their sovereignty, even their complete collapse.

While some experts believe that building an independent state for the Kurds seems a utopian idea, Russia, which is neutral in the conflict, could play a positive role in resolving and resolving the Kurdish issue in other ways. Despite its historical ties with the Kurds, Russia can act as a mediator and guarantor of Kurdish rights in the struggle to preserve the territorial integrity of existing states. The Kremlin leadership has the potential to help the Kurds provide opportunities for cultural unification, preservation and development of their identity. This could give the Kurds a certain degree of autonomy while maintaining the territorial boundaries of the countries in which they live (United World International, 08.26.2019.)

CONCLUSION

Logically repeats and complements each other concepts such as the Greater and the New Middle East are an expression of securing U.S. geopolitical interests under the idea of overcoming the problems of the modern Middle East. The advancement of such ideas and the creation of modern geopolitical maps seem to mean that today's world should help realize the national interests of the United States.

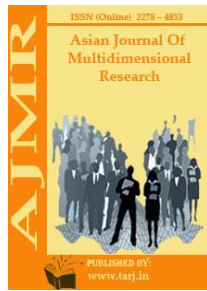
Analysis of the new Middle East map shows that the changes that are taking place will further complicate the political and military situation in the region. The exchange of territories between states or the separation of small territories can lead to an insoluble major.

Based on the above, it can be concluded that the practical content of this concept is aimed at forcibly changing the political map of the Middle East, and the formation of the Kurdistan state has the following geopolitical goals:

- Demonstrating to the world community the original geopolitical goals as a struggle for the realization of a clear noble program;
- Achieving the division of regional states that could hinder U.S. geopolitics in the Middle East, thereby weakening them;
- Bringing pro-American populist forces to power in emerging weak states under the pretext of ending religious and ethnic strife in the region;
- Take control of all oil supply corridors on the basis of the Western-Israeli alliance.

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EMERGENCE OF ORGANIZED RETAIL SECTOR INDIA-KEY ISSUES AND CHALLENGES OF RETAIL SECTOR: A STUDY

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ABSTRACT

In this research paper, we take a quick look into the organized Retail sector in India. It started making its presence felt nearly a decade after the first lot of entrepreneurs set up shop. A brief introduction shows how the organized retailing changed its gears over the period from Panwala Dhukan to chain stores across the length and breadth of India. The changing scenarios of Indian consumers give a proof to the potential opportunity in the retailing arena. The present study focused on the moment of retail sector in India and how the organized sector has been steadily increasing especially after liberalization of the Indian Economy. Retail, today is a combination of revolution and evolution. So as Retailers are faced with many issues and challenges as they attempt to be successful. Retailers are correcting their over enthusiastic strategies of the past and focusing on improving their business model. This section will review some of the challenges and issues these organized retailers are facing on both macro as well as local levels.

KEYWORDS: Retailer, Retailing, Breaking Bulk, Economic Growth, Changing Scenarios, Liberalization, Challenges And Issues, Size, Trends, Stamp Duties, Taxes.Etc.

INTRODUCTION

What is retailing:

Retail industry, one of the fastest changing and vibrant industries in the world. Has contributed to the economic growth of many countries. Retailing is one area of the broader term; e- commerce. Retailing is buying and selling both goods and consumer services. Retail marketing is undergoing radical restructuring. This is because of increase in gross domestic product, increase in per capita income, and increase in purchasing power and also the ever changing tastes and preferences of the people.

Definition and scope of Retailing:

The term 'retail' is derived from the French word retailer which means 'to cut a piece off' or 'to break bulk' in simple terms, it implies a first – hand transaction with the customer.

According to Philip Kotler- "Retailing includes all the activities involved in selling goods or services to the final customers for personal, non- business use".

Retailing can be defined as the buying and services. It can also be defined as the timely delivery of goods services demand by consumers at prices that are competitive and affordable. Retailing involves a direct interface with the customer and the coordination of business activities from end to end-right from the concept or design stage of a product or offerings, to its delivery and post-delivery service to the customer.

Type of Retail Operations:

Retail operations enable a store to function smoothly without any hindrances. The significant types of retail operations consist of:

- Department store
- Specialty store
- Discount/Mass Merchandisers.
- Warehouse/Wholesale clubs.
- Factory outlet

Retail management system target small and midsize retailers seeking to automate their stores. The package runs on personal computers to manage a range of store operations and customer marketing tasks, including point of sale, operations, inventory control and tracking, pricing, sales and promotions, customer management and marketing, employee management, customized reports and information security.

The concept of retail marketing:

Retail is all about making the product available for the consumer or customer. The consumers are of distinct behavior patterns. With these extreme kinds of behavior patterns, Retail industry has reached its significant heights in the market. Retail has a very important significance with respect to its place, price, product and promotion.

In the growing market, Retail marketing has become one of the major emerging trends in the entire economical cycle. It is the retail market only which provides the consumer a basic platform to encounter with goods and shop keeper for the first time. Retail market consists of a fixed location like boutique, store, departmental store etc. here in these location consumers meets the shop keeper and purchase goods in return of certain value. The basic motive of these shopkeepers is to satisfy the consumers and fulfill their needs and demands.

Retailing in India is evolving rapidly, with consumer spending growing by unprecedented rates and with increasing no of global players investing in this sector. Organized retail in India is undergoing a metamorphosis and is expected to scale up to meet global standards over the next five years. India's retail market has experienced enormous growth over the past decade. The most significant period of growth for the sector was between year 2000 & 2006, when the sector revenues increased by about 93.5% translating to an average annual growth of 13.3%.The sectors

Growth was partly a reflection of the impressive Indian economic growth and overall rise in income level of consumers.

Retail marketing strategy has become one of the basic elements of marketing strategy which includes a lot of planning and proper execution of this planning. Now let us first focus on basic nature of retail. Firstly in Retail, a marketer needs to focus primarily on the needs and desires of the customers. Customer needs are the basic key factor of retail.

Retail marketing consists of 5 basic pillars, first is saving the previous time of the customer, second is setting the right prices of the goods, third is creating a proper connection with the emotions of the customers, fourth pillar is paying the right respect to the customers and lastly solving the problems of the customers is another pillar of retail.

History of Retail Management:

Retail marketing started from Mediterranean regions and spread to Egypt and Babylonia. For over 2000 years Retail marketing flourished in Rome. After the destruction of Roman Empire retailing spread across the globe and Romans are the first ones to conduct sophisticated retailing. As sophistication and human relation go hand in hand Retail marketing has got lot to do with the psychology of human behavior. So retail marketing can be conveniently called has psychology of marketing.

Retailing in India:

The Retailing industry has been present in our country through history and is considered as one of the largest sectors in the Indian Economy, contributing to around 14% to the GDP, and employing around 7% of the total population. For decades, Retailing in India has been highly fragmented, i.e., unorganized, due to the presence of huge number of small mom-n-pop stores. As per images F&R research' India Retail Report 2007' organized retailing in India accounts for 4.6%(Rs.55,000 crores or \$12.4 Billion)of Rs 120,000 crores or \$270 Billion retail market with an expected 40% plus annual growth rate, and is expected to grow to Rs.2,00,000 crores, i.e., \$45 Billion by 2010. During the period 2005-2006, the leading retailer's sales growth was 50-100%.

While retail industry is present for centuries, it is only in the recent times that it has witnessed so much dynamism and corporate attention. It is the latest bandwagon that has witnessed hordes of big players like TATA, Birla, Reliance, Pantaloon group, etc., leaping into it. The entry of big players in retailing has caused a major revolution in its marketing strategies and innovations. Now retail sector, being considered as the most dynamic and attractive sectors in India, is going through a transition phase. For a long time, the corner grocery store was the only choice available to the consumer. This is slowly giving way to international formats of retailing. The traditional food and grocery segment has seen the emergence of hypermarkets/supermarkets/grocery chains (food world, subhiksha, Apna bazaar5,etc.) and fast chains(Mc Donald's, Dominos, etc.).

Trends in Retailing: Retail marketing is largely based on three V's- Value, Volume and Variety, through the Retail marketing had the quantitative development across the globe, the quality is no doubt being comprised with the Globalization, International quality products are competing with indigenized products. This variation in size, quality and competition has made Indian market face ridiculous growth. As the competition is between international and indigenized products, its taking a great tool on both the sectors.

With the big giants entering the market, there is a grave competition in the Indian Economy. After 1995 the great companies like Food world, Reliance, Planet MJ, Music world and many others also entered the retail market. The visibility and the craze to remain in the forefront of business has made of the giant companies to move from manufacturing to front line retailing. With this Retailing has become prominent giving world class shopping experience to the customers under one roof.

Key issues in Retailing:

Retailers are faced with many issues as they attempt to be successful. The key issues include:

1. **Customer Satisfaction-** Retailers know that satisfied customers are loyal customers. Consequently, retailers must develop strategies intended to build relationships that result in customers returning to make more purchases.
2. **Ability to acquire right products-** A customer will only be satisfied if they can purchase the right products to satisfy their needs. Thus an important objective of retailers is to identify the products customers will demand negotiate with suppliers to obtain these products.
3. **Product presentation-**once obtained product must be presented or merchandised to customers in a way that generates interest. Retail merchandising often requires hiring creative people who understand and can relate to the market.
4. **Traffic Building-** like any marketer, retailers must use promotional method to build customer interest. Building traffic is accomplished with a variety of promotional techniques such as advertising including local news papers or internet and specialized promotional activities such as coupons.
5. **Layout-** for store based retailers a store physical layout is an important component in creating a retail experience that will attract customers. The physical layout is more than just deciding in what part of the store to locate products.
6. **Location-** where to physically locate a retail store may help or hinder store traffic. Well placed stores with high visibility and easy access, while possibly commanding higher land usage fees, may hold significantly more value than lower cost site that yield less traffic.
7. **Keeping pace with technology-** technology has invaded all areas of retailing including customer knowledge (e.g., customer relationship management software), product movement (e.g., use of RFID tags for tracking), point of purchase, web technologies and many more.

Challenges to Retail development in India:

Organized retail in India is little over a decade old. It is largely an urban phenomenon and the pace of growth is still slow. Some of the reasons for this slow growth are:

1. **Retail not being recognized as an industry in India:** lack of recognition as an industry hampers the availability of finance to the existing and new players. This affects growth and expansion limits.
2. **The high costs of real estate:** real estate prices in some cities in India among the highest in the world. The lease or rent of the property is one of the major areas of expenditure.

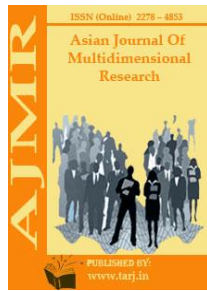
3. **High stamp duties:** in addition to the high cost of real estate, the sector also faces very high stamp duties on transfer of property, which varies from state to state(12.5% in Gujarat and 8% in Delhi).
4. **Lack of adequate infrastructure:** poor roads and the lack of a cold chain infrastructure hamper the development of food and grocery retail in India. The existing supermarkets and food retailers have to invest a substantial amount of money and time in building a cold chain network.
5. **Multiple and complex taxation system:** the sales tax rates vary from state to state, while organized players have to face a multiple point control and tax system, there is considerable sales tax evasion by small stores. With the introduction of value added Tax(VAT)in 2005, certain anomalies in the existing sales tax system causing disruption in the supply chain are likely to get corrected over a period of time.

CONCLUSIONS

The Indian retail sector is estimated to have a market size of about \$180 billion, but the organized sector represents only 2% share of this market. Indian retailing, thus enjoys many unique features, is still done in a primitive way. Barring a few exceptions, Indian retailers, particularly FMCG retailers, are not in a position to implement world- class practices of supply chain management. The concepts of quick response or efficient consumer response are unheard of in Indian retailing. Organized retail provides an attractive opportunity to manufacturers to expose their products to a large volume of customers in an environment conducive to buying. Thus retailers feel that the focus of manufacturers should be on producing good products, & foreign relationships with organized retail.

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ECONOMICAL INNOVATIVE BASIS FOR THE CARE OF INTENSIVE STUNTED APPLE VARIETIES

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ABSTRACT

The article examines the dependence of cost-effective innovative technologies for the care of intensive dwarf varieties of apples grown at the horticultural farm "SiyovushAgro" LLC, located in the territory of BoghiKalonNCM (neighborhood citizens' meeting), Bukhara district, and Bukhara region, on the processes of apple growth, development and yield. In order to increase fruit production in the country, it is necessary to apply new modern, cost-effective innovative technological bases in intensive horticulture, deep mastery of fruit growing technology, integration of production, increase the productivity of existing gardens, full and effective use of irrigation and fertilization methods.

KEYWORDS: *Intensive Horticulture, Dwarf Trees, Varieties, Economical Innovative Technologies, Drip Irrigation, Growth, Development, Crop Formation.*

INTRODUCTION

In order to increase fruit production in the country, it is necessary to apply new modern, cost-effective innovative technological bases in intensive horticulture, deep mastery of fruit growing technology, integration of production, increase the productivity of existing gardens, full and effective use of irrigation and fertilization methods.

One of the key factors in creating modern intensive orchards is that creating native gardens for them to grow virus-free, clean different rooted cuttings plays a very important role. This allows promising fruit varieties to be propagated in the best type of grafts. To ensure a high level of

products of welded mother gardens, they must be properly organized and used. It is necessary to take into account the biological properties of grafts and their care in different conditions.

MATERIALS AND METHODS

Scientific work is carried out in 2020-2021 in the horticultural farm “SiyovushAgro” LLC, located on the territory of BoghiKalon Farm, Bukhara district, and Bukhara region. This farm is designed for intensive gardening and development on the basis of innovative technologies. The climate of “SiyovushAgro” LLC, located on the territory of BogiKalon Farm, Bukhara district, Bukhara region, is characterized by sharp continental climate. The soil of the dwarf apple orchards connected in the experimentally vegetative grafts belongs to the alluvial soil type, which has long been irrigated. The agrochemical analysis revealed that the amount of humus in the irrigated lands was 0.8-1.4%, nitrogen 0.06-0.12%, total phosphorus 0.1-0.18% and potassium 1.22-1.45%. Leaking waters are located at a depth of 0.8–1.5 m [1,p. 156; 2, p. 182].

The object of study is the combinations of small apple varieties and grafting, as well as seedling thickness, which differ from each other in these biological properties. The studied varieties are Goldspur, Jeromin, Gala, Fuji- slow-growing M-9, and Golden Delishes - medium-slow-growing MM-106. Apple seedlings were planted in March 2020, in which the following schemes are placed in the order 4x1.2m, 4x1.4m, 4x1.6m, 4x1.8m, 4x2.0m and 3x1.0m, 3x1.5m, 3x2.0m. The branches of the small apple tree are semi-sparse and shaped in the Georgian style. Apple and pear trees in the study area are drip-irrigated every day, which ultimately saves 2-3 times the water norm.

EXPERIMENTAL RESULTS

The main purpose of the experiments is to study and determine the relationship between the growth, development and yield formation of apple trees in vegetative graft-variety combinations, which differ in different growth rates in small apple orchards connected to intensive type vegetative grafts [3,p. 102; 4, pp. 92-96; 5, pp. 23-26].

In intensive apple orchards, the light contained within the branches of varieties and combinations of grafts attached to stunted vegetative grafts was detected in July and August 2020-2021. In the intensive varieties studied in small apple orchards, the experimental field, i.e., in the horticultural farm “SiyovushAgro” LLC, selected 10 identical typical trees in combinations of varieties and grafts, all studied phytometric parameters, yield formation processes, yield and fruit quality, and economic efficiency of fruit growing, such key indicators have been studied in detail. In the experimental garden, 1334-2224 trees per hectare were planted in terms of seedling thickness (m / ha) and combinations of varietal grafts. Agro-technical indicators of apple care during the growing season were carried out in a timely and quality manner. One hectare of intensive apple orchard was fertilized with nitrogen fertilizers at 250 kg / ha, phosphorus fertilizers at 180-200 kg / ha and potassium fertilizers at 45-60 kg / ha [6; 7, pp.3337-3341].

It should be noted that all the complex measures carried out in 2020-2021 are carried out under the supervision of agronomists of “SiyovushAgro” LLC. Fruit trees are irrigated by drip irrigation. Apple and pear trees in complex pests; that is, the chemicals recommended for orchards against diseases and pests were applied in a timely manner and in approved doses by insecticides, acaricides and mineral fertilizers by spraying and irrigating with water to increase resistance to disease and pests [4, pp. 92-96; 10; 11].

Experimental results show that seedlings of young stunted apples and pears attached to vegetative grafts have a greater impact on the process of crop retention and crop formation in the first years in the field of crops. It should be noted that the growth and size of apple and pear trees may be the opposite of this process. It is advisable to form small trees at a height of 80% or less of the row spacing. The results of the study show that; In intensive apple orchards, the average number of light spruce varieties in slow-growing varieties and combinations of grafts is 60.3-68.6% in Gold Spur variety, 58.6-66.3% in Jeromin variety, 61.0-67.3% in Golden Delishes variety and 62.6-70.0% in Gala variety [8,9].



Figure 1 Salt wash process in the garden. (January)

CONCLUSION

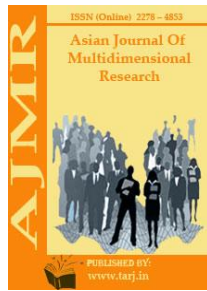
In the non-slow-growing horn system of small apples, the sun's rays are evenly distributed, the effects of insects and diseases are significantly reduced, the air inside the apple trees is well circulated, resulting in a sharp increase in the use of chemicals. Sunlight creates the opportunity for good development of buds, enlargement of fruits, and continuous abundant and high-quality harvest on stunted apple trees.

In small intensive gardens it is necessary to select varieties-graft combinations, pay scientific attention to the biological properties of the studied varieties, and pay special attention to the thickness of the seedlings and the methods of shaping and pruning.

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STAGES OF FORMATION OF GRAMMATICAL COMPETENCE IN FUTURE ENGLISH TEACHERS

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ABSTRACT

The current article is devoted to the stages of formation of grammatical competence in future English teachers. This competence is executed fundamentally through the improvement of aptitudes and capacities within the major sorts of discourse action, covering reception, interaction, and mediation. A comparison of the benefits of using linguistic use in communicative settings and formal instructing of linguistic use is made. The need to study grammar in practical use is emphasized. Moreover, It also discusses the motivational and reflexive criteria of cognitive operational activity that can promote successful communication.

KEYWORDS: *Grammatical Competence, Competence, Grammar, Different Methods, Linguistics, Cognitive, Motivation, Criteria, Degree, Linguoculture.*

INTRODUCTION

According to Council of Europe documents, grammatical competence refers to “the ability to know the grammatical elements of a language and apply them in speech”. Grammatical competence includes the ability to understand and express a particular meaning, formalizing it in the form of phrases and sentences structured according to certain linguistic rules (as opposed to mechanically repeating memorized patterns)”¹ Such an understanding of grammatical competence implies the presence of the following components:

- a) Know the grammatical rules that turn lexical units into meaningful speech;
- b) The ability and skills to work with grammatical devices, the adequate use of grammatical phenomena in speech activities in a foreign language in different communication situations to solve communicative problems;

c) The ability and readiness to understand and express a particular meaning, its verbal expression in oral and written form, according to the rules of a particular language².

It can be seen that the structure of grammatical competence consists of three components: theoretical, linguistic, and speech. However, many researchers, for example, L.K. Bobojanova, R.A. Budagov, G.V. Elizarova, L.I. Karpova, N.A. Kaftaylova, M.V. Lebedeva, S.G. Ter-Minasova, TK Tsvetkova, and others emphasize the need to include the socio-cultural (socioculturological) structure in the structure of grammatical competence. Given the state of the linguoculturological approach, linguodidacticians emphasize the importance of the connection between grammatical aspect and the culture of the country in which the language is studied, they not only contribute to the creation of a cognitive basis they put forward. As Methodist IV Chernetskaya points out, the socio-cultural component of grammatical competence in the context of this approach is primarily the ability and desire of learners to differentiate between different grammatical means in the communication process in order to adequately convey certain communicative content to the sociocultural context of communication³.

The concept of an important feature of grammatical competence as an integral part of the above-mentioned foreign (English) communicative competence gives us the ability to understand and compose a speech in oral and written forms, knowledge, analysis and comprehension skills, similar concepts of foreign cultural concepts in the native language and their interpretation in the process of comparison with means of expression, skills in working with grammatical means, their ability to compare communicative problems in the process of intercultural communication⁴.

MATERIALS AND METHODS

The structural basis of the process of formation and development of grammatical competence is the practical grammar of a foreign (English) language, which describes grammatical phenomena in conjunction with the tasks of forming a communicative unit. Formation of grammatical competence is carried out by combining traditional and alternative methods of teaching a foreign language at the Faculty of Foreign Philology of pedagogical universities. Of course, both have their tasks and goals. For example, traditional teaching methods provide for the study of English grammatical material through artificial speech learning situations. We analyze and recommend the introduction of alternative methods of teaching, such as intensive practical training, problem-based learning, project method, modeling of communicative situations, discussion (discussion) and game methods, modern information technologies, and others.

In the course of the research, we tried to identify the stages of the procedural model of the formation of grammatical competence as an integral part of the communicative competence of a future English teacher. The stages of this model identified during the study and confirmed in the experimental work, consisting of a) primary reinforcement of the presentation and grammatical material; b) formation and automation of grammatical skills; c) communicative practice; d) control and reflection on the level of grammatical competence.

We note that each of these stages has its own linguistic and pedagogical characteristics, each of which uses different methods, techniques, and tools to achieve specific goals and objectives. Below we have found it necessary to describe each of them separately on the basis of the author's approach.

1. The first stage in the formation of grammatical competence in future English teachers. At this stage, the focus is on the development of the knowledge component of grammatical competence, ie the acquisition of knowledge of grammatical rules designed to correctly compose speech in a foreign language and create an indicative basis for the formation of foreign language grammar skills in different communicative situations.

At this stage, a presentation of new grammatical material is held, its linguistic features and content are revealed, and students' attention is drawn to the functioning of the grammatical structure being studied in the context of ordinary speech.

Acquaintance with new grammatical materials is carried out in educational-speech situations (exhibition (visual), foreign language context, role play, translated language tools, etc. through induction or deduction methods depending on the level of linguistic success of students. we thought it necessary not to be limited to raising.

It should be noted that there is a second task of this stage, which is to strengthen the grammatical material studied by the student as a primary source in linguistic analysis exercises. We believe that the first stage of grammatical competence is formed in a student if the following tasks are given to the student for the successful completion of such exercises and their performance is strictly controlled. We found it necessary to cite some examples of the tasks identified in the course of the research and used in the experimental work: a) compare the presented situations and find commonalities and differences in the meaning of grammatical forms; b) indicate the forms of the grammatical event in the following sentences; c) state the functions of grammatical forms in the sentence; g) explain the use of grammatical structures in the following sentences and translate them into Russian; d) select the appropriate grammatical form from the given information; e) Analyze the following examples and substantiate the rule of grammatical event application, etc.

This type of linguistic exercise develops students' analytical thinking, and most importantly, helps to increase their ability and readiness to generalize and translate between languages based on a set goal.

2. The second stage of formation of grammatical competence in a future English teacher. At this stage, the student manages the grammatical structure being studied in speech situations specific to his or her activity. At this stage, the transfer of theoretical knowledge to practical foreign language activities, changing depending on the communication conditions that require the formation and strengthening of grammatical skills, requires the adequacy of the grammatical color of thought. We recommend the use of the following types of linguistic exercises to achieve the stated goals and objectives:

1. Conditions of sample assignments on the tasks of simulation exercises: a) read the sentences after the speech; b) read sentences in the form of a chorus chain; c) rewrite the following sentences, marking the grammatical form, and so on.

2. Conditions of sample assignments on the tasks of replacement (reserve) exercises: a) make sentences using the replacement (reserve) table; b) make sentences from the given words; c) make sentences according to the pattern; g) make sentences using the table; d) create a dialogue on analog; e) Answer the questions according to the samples, etc.

3. Terms of sample assignments on the tasks of transformational exercises: a) make a complex sentence from two simple sentences; b) translate sentences from Uzbek to English; c) give the

initial sentences of the dialogue using the answers; g) tell the text using the learned grammatical structure; d) convey the content of the dialogue and polylogue in a monologue using a grammatical form, etc.

We see that the goals and objectives set at this stage, the implementation of the proposed linguistic exercises in practice, prepare the ground for the formation of the linguistic component of the student, in a sense, serve as a basis.

3. The stage of the communicative practice of formation of grammatical competence in the future English teacher. The purpose of this stage is to further develop and improve the grammatical skills of production and receptive foreign language, to correct, correct if possible those formed in the earlier stages, the transition from grammatical skills to grammatical skills. At this stage, communicative tasks predominate to use the activated grammatical event depending on the speech state. In order to prove our point, we present the terms of the sample assignments below and emphasize that they have been confirmed in the learning process:

- a) read the story and act it out in dialogue;
- b) Organize a virtual tour of the city/museum for foreign visitors using Internet resources;
- c) Comment on the actions of the protagonists of the watched film;
- d) Listen to the story and explain, why ...?;
- e) Conclude the story using these grammatical forms, and so on.

Thus, the communicative practice phase helps the student to systematize the grammatical material being studied, allowing them to develop effective and receptive grammatical skills and abilities. The formation of grammatical competence is provided by communicative tasks, including elements of real communication and tasks in a creative form. All this to some extent prepares the ground for the formation of the grammatical component in the future English teacher, and most importantly, the development of linguistic competence.

4. The control and expression (reflection) stage of the formation of grammatical competence in future English teachers. This stage included the collection and analysis of information on the level of formation of grammatical competence of students, as well as the results of their assessment of the mastered grammatical material. Depending on the complexity of achieving the most reliable results, different levels of control can be used for tasks such as tests, discussions, group discussions, formal and role-playing games, project preparation, and so on. are recommended and they are applied in practice, allowing a differential approach to control, taking into account the level of formation of students' grammatical competence. Here are some examples of control tasks used in the experimental areas of the study:

- a) Do an exercise to use the tense form of the verb;
- b) Choose the correct form of the verb in the following sentences;
- c) Organize a competition for the best knowledge of grammar;
- d) Compose questions for the grammar test;
- e) Prepare a grammar study using PowerPoint on a computer;
- f) Prepare and conduct a test on the grammatical material studied. Correct and comment on errors;

g) Prepare a grammar table/diagram to illustrate the grammatical form using slides, etc.

RESULTS AND DISCUSSIONS

The positive results of the control measures and tasks developed by us and recommended to the scientific community testified to the successful mastery of the grammatical material and the formed grammatical competence at this stage of teaching the grammatical aspects of a foreign (English) language.

It is also important to note that the analysis and interpretation of negative results allow us to identify gaps in the formation of students' grammatical competence, to correct the system of tasks in accordance with the level of formation of students' grammatical competence, led to the development of a separate "road map".

In short, the process of forming the grammatical competence of a foreign (English) language becomes more relevant in the sequence of steps developed by us and tested in practice. The content, purpose, and task of each subsequent stage reflected the level of formation of grammatical competence and the increasing state of the student's communicative activity in the learning and cognitive process. The tasks set at each of the highlighted stages are inextricably linked to each other, allowing them to be applied in parallel depending on the stage of teaching and the level of formation of grammatical competence.

Now we have to determine the solution to the next important problem: we need to determine the indicators of the formation of grammatical competence in the future English teacher. In this regard, foreign scientific and methodological literature was studied; the relevant opinions were selected and generalized as a theoretical basis. As a result, in our view, we defined the formation indicators of students' grammatical competence as consisting of 4 criteria. They are cognitive, operational-activity, motivational, and reflexive criteria. Since there are different opinions in science, we found it necessary to emphasize some comments here. According to Methodists, the cognitive criterion encompasses a set of grammatical knowledge. Operational criteria include a group of grammatical skills and abilities, as well as preparation for professionally oriented speaking activities in a foreign language. The motivational criterion indicates an increase in the motivational need to master the grammatical aspect of a foreign language. The reflexive criterion involves the assessment of the student's own educational, cognitive and communicative activities, as well as personal qualities in this process⁵. Descriptions of this level are found in various scientific and methodological literatures in various variants. But they all complement each other in a certain sense or repeat each other. As we noted above, we were limited to four criteria and based on them in the research process.

CONCLUSION

In summary, the following should be noted:

a) Grammatical competence as an integral part of a future English teacher's foreign language communicative competence is complex integrative learning that is ready to be used effectively in teaching practice, sufficient to solve certain grammatical knowledge, skills, abilities, and communicative and professional tasks.

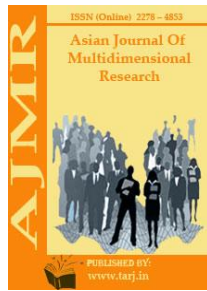
b) The step-by-step technology of forming the grammatical competence of future English teachers, developed by us, confirmed in experimental works during the research, and recommended for practice, has justified itself. Its cognitive, activity, motivational and reflexive

indicators can be the basis for the formation of didactic-methodological strategies aimed at different linguocultural understanding and comprehension.

c) The sequence of steps developed and recommended by us and their content, goals, and objectives will help to ensure the required level of grammatical competence formation, increase the role of the student in the professional activity of a communicative and future English teacher.

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CONTENT OF LABOR EDUCATION IN PRESCHOOL EDUCATION

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ABSTRACT

This article describes the forms and directions, purpose, content of the organization of child labor in preschool education, as well as the labor education of preschool children and its specific aspects. The priorities of educators in the implementation of educational activities with children are described. Labor education is an important type of education, a pedagogical process that is one of the necessary conditions for the formation of personality. Labor education serves to determine in the child such qualities as internal need for socially useful work, discipline, orderliness, organization, initiative, diligence, knowledge of work. Because labor was the first and foremost means of satisfying human needs, labor education preceded all other forms of education.

KEYWORDS: *Category, Labor Education, Vocational Guidance, Polytechnic Education, Self-Service, Adult Labor, Mental Development, Manual Labor, Passion, Activity, Interactive Method, Labor Product, Result, Household, Farm.*

INTRODUCTION

Labor education is an important type of education, a pedagogical process that is one of the necessary conditions for the formation of personality. Labor education serves to determine in the child such qualities as internal need for socially useful work, discipline, orderliness, organization, initiative, diligence, knowledge of work. Because labor was the first and foremost means of satisfying human needs, labor education preceded all other forms of education.

Labor education is a very broad philosophical and pedagogical category, encompassing concepts such as "labor education", "vocational guidance", "polytechnic education", and "vocational education". Labor education has always been the basis of the development of society, the most important means of preparing young people for life. That is why all the divine books and the writings of all thinkers place great emphasis on labor education. Labor education is carried out,

first of all, in the family as soon as the child begins to understand himself. According to Loginova, in order to educate children about work, they need to master the system of knowledge about labor and labor skills.¹

Therefore, it is important to note that social and pedagogical institutions, such as kindergartens and schools, play an important role in the education of children. Because labor education in these institutions is organized on a scientific basis by relevant specialists. The main aspect of the organization of labor education is that it should be appropriate to the age, mental, intellectual and physical capabilities of children. Just as light forms of child labor can bore them, so can heavy tasks bore them? Strict systematization should be observed in the implementation of labor education. Otherwise, any gifted child may not receive adequate labor training.

Activities that involve children's work usually begin in kindergarten. At this age, children's work is very simple and elementary, but it is very important for their mental development.² As a result of conversations with children of kindergarten age, children develop a positive attitude to work and a desire to work. Imitation of adult labor is first seen in children's play. Children not only imitate the labor activities of adults in their play, but also begin to strive to be directly involved in adult labor. For example, girls are involved in carrying water while their mothers do laundry, washing some small items (napkins), cleaning the house and yard, and boys are trying to get involved in the work that their father does.

Children of this age are psychologically more interested in the labor process itself than in the outcome of labor. Assessing the work of your kindergarten-age child plays a short role in instilling in them a positive attitude toward work. The main purpose of the organization of child labor in preschool education is the formation of a conscious attitude to work in children, as well as the full development of the child through labor, the formation of spiritual and moral qualities, and mental preparation for future work.³

In preschool education, the educator has a great responsibility to lead the educational and pedagogical process with children. In inculcating labor education in children of this age, the educator should help the child to determine the purpose of the work, discuss the value of the work, why and to whom it is needed, teach the best way to get to the stages of work, stimulate enthusiasm and activity. In order to be supportive, she needs to be interested in the next job, to review and evaluate the progress and results of the work with the child, and most importantly, to find interactive ways to stimulate independent decision-making. This, of course, is directly related to the educator's creativity and broad outlook.

Labor education in MTM is carried out in two directions:

Teach children to work.

Introduction to adult labor

Teach children to work. Training of preschool children to work is an activity that affects the development of general work ability, the formation of psychological training, the development of a responsible attitude to work and its products, as well as the mental and physical development of the child. The problems of labor education are very relevant for preschool children, because at this stage the child develops personal qualities and ability to work, and acquires educational value by expressing the following tasks.

- Respect for the work of adults and a desire to help;

- Development of labor skills, their improvement and gradual increase of the content of work;
- Formation of positive personal qualities for children, such as work, care, responsibility, saving;
- Development of work organization skills;
- The development of positive relationships between children in the work process - the ability to work in a team, to help when needed, to positively evaluate the work of peers and to give respectful comments.

The tasks of labor education play an important role in the overall development of the child.

Introduction to adult labor

By introducing children to adult labor, they are taught that adult labor is a socially useful labor and that it is aimed at creating things and objects that are necessary for everyone and the people. The main purpose of the process of introducing adult labor is to give clear knowledge and ideas about adult labor, to teach them to appreciate work and results, to arouse interest and love for work, to cultivate a desire to work and to teach quality work. The content of the introduction to adult labor is reflected in the following:

- the social nature of everyone's labor;
- positive mutual aid attitude among the working population;
- Explain to children that any profession is important.

According to D. B. Elkonin, in the preschool period the connection between the objective world and the world of human relations is somewhat closed. Therefore, introducing preschool children to adult labor plays an important role in establishing their connections with the adult world.⁴ According to the MTT program, children in each age group should have the following knowledge and understanding of adult labor.

Small group:

- The labor process of some professionals.
- Labor movements in the labor process.
- Materials required for the implementation of the labor process.
- Equipment for a certain work process.
- The result of labor.
- It is desirable that people have an understanding of the social significance of labor.

The middle group is given additional ideas and knowledge about work:

- About the quality of movement.
- Devices that facilitate human labor.
- People's love of work.

In the senior and preschool groups, new ideas and knowledge are given:

- About machines and mechanisms that facilitate human labor.
- That human labor is of a collective nature.

- On the interaction of people in the process of teamwork.
- Heroes of labor, enriching the knowledge of our people about the traditions of labor is the main way to the goal. In general, introducing children to adult labor is an integral part of child labor and moral education.

In the process of organizing child labor in preschool, they are involved in the following types of labor.

- Self-service;
- Household work:
- Plant and animal care (labor in nature)
- Manual labor.

Self-service (or self-service) occurs because of an individual's biological, social, play, and other needs. It has to do with keeping a child's body clean, eating, dressing and undressing, taking care of their clothes, and so on.

The educational importance of self-service is its vital necessity, focused on meeting the child's daily personal needs. Performing elementary work tasks every day teaches children to work on a regular basis. In self-care, the child shows certain physical and mental movements.

Labor in nature (agricultural labor) is reflected in the participation of children in the care of plants and animals, in the corner of nature, in the vegetable garden, in the cultivation of plants in the flower garden, and so on.

This type of work creates favorable conditions for physical development, improvement of movements, stimulates the activity of various organs and systems of the child's body, strengthens the nervous system, is of great importance for the intellectual and emotional development of the child. In this type of labor, mental and volitional actions are combined, unlike in others.

Handicraft is the process by which children make toys and items from a variety of materials (paper, cardboard, wood, natural and waste).

This type of work opens up a wide range of prospects for creativity in children.

Manual labor develops children's constructive abilities, useful practical skills, develops interest in work, readiness to take it, the ability to assess their capabilities, the desire to do the job as best as possible. In the process of this work, children get acquainted with the simplest devices, acquire skills in working with some tools, and learn to respect materials, work objects, tools.

Household work is carried out in the organization of preschool education and in the family. Examples of household chores performed by children include cleaning room and garden areas, tea pots, washing dolls' clothes, and cleaning the table after class. Good mastery of all types of work by children will help them to improve their socially necessary knowledge and skills in their later independent lives. On the same basis, it can be said that each of the types of work in which children are involved in preschool education is important for young children and is a prerequisite for their future development as a well-rounded person.

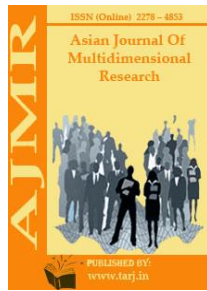
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PROBLEMS OF PERSONAL FORMATION OF THE CHILD IN THE FAMILY IN THE STUDIES OF SCIENTISTS OF UZBEKISTAN

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ABSTRACT

The article provides a brief analysis and comments on the content of research by Uzbek scientists on raising children in a family, scientific research on the formation of a child's personality. Research in Uzbekistan has shown that the future of a child, his or her development as a person depends in many ways on the parents' family, on the perceptions formed about him or her by psychologists. For example, M. Salaeva (2005) in her research on the ethnopsychological features of parent-child relationships also focused on the specific role of the father in these cases.

KEYWORDS: *Scientists, Study Of Personality Formation, Education, Child, Parent, Scientists, Study Of Personality Formation, Education, Child, Parent, Maturity, Psychological Characteristics, Attitudes, Ethnopsychological Approaches, National Character, Ethics, Etiquette.*

INTRODUCTION

The problem of formation and development of the child's personality is being studied by foreign and CIS researchers, as well as many scientists of the Republic. In particular, pedagogical and psychological scientists of the Republic contribute to the study of the relationship of the Uzbek family with their children and the ethnopsychological characteristics of the Uzbek people. D.J Sharipova, one of the pedagogical scientists on child rearing in the family, M.Inomova, A.K.Munavvarov, O.Turaeva and others, philosophers J.T. Tulenov, E.Yu.Yusupov, I.M. Muminov and others; psychologists M.G.Davletshin, E.G.Goziev, G.B.Shoumarov, V.M.Karimova, N.A.Soginov, E.N.Sattarov, Sh.Dosmuhamedova, T.M.Adizova, G. M.Mamatov, A.M.Jabbarov, R.E.Gaynutdinov, R.I.Sunnatova, B.M.Umarov, F.A.Akramova, M.Sh.Rasulova, N.S.Salaeva, O.Shamsiev, L. Nazirova, U. Kadyrov and others conducted research to study the ethnic institutions of the Uzbek people.

Research in Uzbekistan has shown that the future of a child, his or her development as a person depends in many ways on the parents' family, on the perceptions formed about him or her by psychologists. For example, M. Salaeva (2005) in her research on the ethnopsychological features of parent-child relationships also focused on the specific role of the father in these cases. He noted that "parents' attitudes and attitudes towards the role of parents are characterized by a stronger representation of Uzbek mothers than fathers." Other studies have found that a child's perceptions of his or her family are often partially consistent with the parent's perceptions and the original situation. Usually, as a parent takes all possible measures for their child, they expect the child to understand this and always be grateful to him, but children have different ideas about this.

Analysis of the literature on the formation of personality traits shows that the process of education of children, their formation as a harmoniously developed person has been in the spotlight of great scholars in foreign countries and in our country for centuries. The research of Uzbek scientists on the formation of a person, his socialization and behavior also has a special place.

Uzbek scientist Sh.A. Dusmukhamedova's research (1987) is devoted to the psychological features of adult assessment in the education of 6-year-old children. In his dissertation research work, the psychological features of pedagogical evaluation are highlighted. In this study, educators working on a democratic basis tend to have more praiseworthy and encouraging appraisal words than critical appraisals in the communication reserve. In turn, the teacher's assessment has been shown to influence the development of cognitive processes, sociometric status in interpersonal relationships with peers, the nature of self-assessment, as well as the development of creative abilities of children of high school age with a high need for assessment.

M. We recognize that the laws identified by Salaeva in her dissertation on the social psychological laws of parent-child relations (2005) have significantly expanded the scope of knowledge in this area. In her study, she emphasizes that "...sexual, territorial-psychological factors are crucial in the relationship between parents and children" (Salaeva M., 2005, p. 7). According to him, "The traditional ethnic features of the Uzbek family are more strongly preserved in rural families sexual differentiation is more pronounced in relationships" (ibid., p. 7). Although the author did not specifically study the relationship of these processes to the child's self-image and self-awareness in his research, we believe that his main conclusions are useful for the theoretical and methodological basis.

In addition, K.X. The research conducted by Rahimova (2000) is devoted to the study of spiritual perceptions in preschool children, which is of particular interest to us, in which the empirical conclusions obtained are of interest to us. He also studies the social behavior of children in the family environment, emphasizing the importance of social perceptions in parents. "The nature of spiritual perceptions, the author argues, is directly related to the environment in which the child lives, in which the views of parents on social and humanitarian relations. (in the case of hospitality) and how children perceive the process." A. Kadyrova (2007), who studied the social perceptions of family conflicts in adolescents, in her dissertation research praises the attitude of parents and their children to their children, and states that in turn, forms positive attitudes about family values, knowledge, perceptions and the system of social evaluation, which are formed from early childhood, he writes. It should be noted that these studies have been studied in our country by pedagogical and psychological scientists, but it should be noted that the scientific problem we are interested in has not become the subject of special research. Such research

emphasizes the idea that the main aspects of an individual's life activities, its formation and manifestation as an individual, take place in small groups that represent and change the impact of society on the developing individual. The family has a socio-psychological basis as a small social group and a social institution that carries out the process of socialization of the child according to its social status. The child involved in this subgroup is the object of influence for him, and socialization itself is a cultural requirement, the child's active assimilation of family and social values, modeling the child's personality in the system that determines their future behavior and position as an individual in society. process. As noted by MO Inomova, from the point of view of the theory of education, the formation of a national character means the implementation of multifaceted components of the individual, such as intellectual, moral, political, economic, legal, environmental and aesthetic. At the same time, national upbringing connects a person with his character, his nation. [6.38-40-p]

According to the research of AK Munavvarov, just as each nation has its own culture, national spirit, so the Uzbek people differs from other nations by its national character, character, feelings, self-awareness, subconscious and spiritual image [7.112-p]. .

M.G. Davletshin, one of the leading psychologists, said that in the family there are constant misunderstandings between parents in their relations with their children. speaks of the possibility of delays and conflicts. [3. 195-b]

In the process of life, the child develops such motives that these motives are of primary importance to the child and subdue all other motives. Motives that permanently dominate the child's behavior and activities shape the direction of the child's personality.

A number of scientific works and textbooks on the psychology of parent-child relations in the Uzbek family, brothers and sisters in the family have been carried out by GB Shoumarov and other psychologists. In particular, G. Shoumarov and H. Khudoikulova analyzed the socio-psychological aspects of the formation of this quality, which is one of the most important categories in the system of interpersonal relations and communication. Having children and being in constant contact with them, being directly involved in the upbringing process, being their full-fledged parent serves to form and manifest as. Expressing affection, the need for affection depends on age. We can see an extremely strong need for compassion, especially in preschool children. And it is at this age that a lack of affection, an insatiable parental affection can have a very negative impact on a child's character, personality later on. First, it is important not to miss the pre-school age when the child is most in need of the love of parents, grandparents, siblings. It is during this period that the child should be saturated with love. If the child does not feel the necessary affection during this period, he will not be able to make up for the loss of affection expressed to him in later life. [15.41-p]

We have also seen the importance of the role of compassion in the process of pedagogical dialogue, on the contrary, the attitude of kindness leads to a decrease in the effectiveness of educational activities. Indeed, the lack of kindness in the person of the educator, the teacher has a negative impact on the formation of kindness and the ability to express it in the person of the pupil. Kindness in educators affects the formation of students' ability to think independently, express themselves freely, communicate freely with adults, have a healthy discussion, participate in discussions on certain issues, justify their position, opinion, point of view, defend, explain. Where there is no mercy, aggression begins. None of us should forget that. [15.43-p] At the same time, for the first time among Republican psychologists, the Uzbek family studied several

intergenerational and two generations: the specific ethnopsychological features of parent-child relationships and respect for older members of large families, masculinity, love and family, etc., and their impact on the child's personality. Also, psychologists MG Davletshin and GB Shoumarov, studying the characteristics of the modern Uzbek family, one of its peculiarities is the number of children in the family, It emphasizes its impact on social status and the fact that as parents' children grow up, their prestige and respect in the social environment in which they live will increase.

EG Goziev, studying the ethnopsychology of the Uzbek people and the upbringing of children, found that its historical traditions, customs, rituals, customs, morals, lifestyle, spiritual values, interpersonal relationships, dialogue and other features are different from those of other nations. differentiates. At the same time, in relation to parents and relatives The fact that national attitudes, kinship ties also reflect the national spirit, and sincere family members, especially regular greetings to those around them, are an exemplary and unique manifestation of our national traditions. [16.8-9-b]

In one of his researches, BR Kadyrov noted that the family's ability to learn about families and talented children, their problems and solutions are formed under the influence of the family environment, and parents create conditions for these emerging abilities, emphasizes that they can further develop them. In his research, the scientist develops the sensitivity of family members to any interests and aspirations of the child, first of all, the attention of parents, the ability to turn the hidden ability in him into an ability. This suggests that the sensitivity of parents and their influential attitudes are important in the creation of gifted children with well-developed mental intelligence in the family. After all, the spiritual world of intelligent people will be perfect, they will have their own worldview in the socio-political sphere, they will be able to think independently. [17.5-p].

VM Karimova emphasizes that the characteristics of parents allow their children to develop the same qualities, and expresses the following views. For example: Parents regularly organize family traditions in their families, which are an important basis for the formation of children's personality, the development of family qualities, emphasizes that his ability to work independently helps to shape his interpersonal skills. The family and its healthy spiritual environment teach the child to live in society, to compromise with others, to work together, to be professional, to obey the norms of morality in behavior, to prepare psychologically. The completeness of the family, that is, the peaceful coexistence of both father and mother, and the presence of normal human relations, a healthy spiritual environment, allows the child to develop well in all respects, to have a healthy, intelligent, strong will [5.66-p].

In her scientific and creative work, TM Adizova was able to determine the communicative qualities of adolescents in Uzbek families using methods that study the relationship in the family. According to the researcher, the interaction between parents and children plays an important role in shaping the personal psychological characteristics of the child's character. That is, the relationship between parents and children in the family is the main source of the formation of the child's communication skills. Parents' trust in their children in the family, as a result of the support of his behavior, the child develops the qualities of openness, quick-wittedness, or, conversely, the ability to communicate as a result of a democratic approach of parents to their children, or the method of "rigidity, demanding" as a result of the approach, it leads to an increase in emotional sensitivity in their children, i.e., trauma to the child's psyche, instability in behavior, however, As a result of the parent's approach to the child in a "small unsuccessful"

way, the child develops a low level of communication skills, increased anxiety, loss of self-confidence. [1.56-p].

In the works of BM Umarov, the family is a micro-social group with its own traditions, orientation, ethnic and aesthetic worldview, which has material and spiritual aspects, which in this family inevitably affects the child's personal development and behavior [13.154-p.]. Although in a healthy environment, one of the main factors in the deviation of adolescent behavior in pleasant families is the shortcomings in family upbringing. Among the factors that lead to conflicts in family relationships, interpersonal conflicts often arise on the basis of interpersonal communication.

In the research of M.Sh.Rasulova the issues of raising children in the family are complex and multifaceted. Parents need to have deep knowledge, intelligence and intelligence, because each child needs to find his own way of upbringing. The influence of the family, that is, the way of life in the family, is reflected in the authority of the parents, the relationship between family members, the family environment, the pursuit of spirituality, interest, and so on.

In her research, F.S. Tatybaeva studied the influence of the type of social development in the formation of national psychological characteristics of the personality of a high school student. In his scientific work, he mainly analyzed the components, values, views of the national consciousness of the individual, as well as the influence of qualities, stages and institutions in the process of social development in shaping the national psychological characteristics of the individual [12.18-p].

In her research, E.I. Ganeeva studied the formation of individual behavior in adolescents in the educational process. The researcher determines the specificity of the structure of the integral individuality of adolescents in the research process, that is, the properties of different hierarchical stages appear as a mediating link in determining the relationship [2.24-p].

Z.P. In the course of the research, Klicheva managed to study the dynamics of the age, gender and ethnopsychological characteristics of primary school students in the Republic of Karakalpakstan in relation to the qualities of communication [6.200-p].

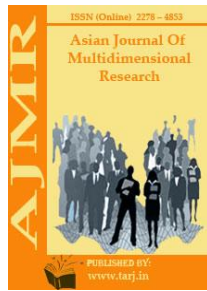
In the scientific psychological literature, psychologists have studied in great detail that the future of the child, his development as a person depends largely on the parental family, the perceptions formed about him in the child. Research has shown that a child's perceptions of his or her family, his or her place and role in it, are often partially consistent with the parent's perceptions and the original situation. Usually, as a parent takes all possible measures for their child, he expects the child to understand this and always be grateful to him, but children have different ideas about this.

In conclusion, the Chinese proverb says, "When we plan for a year, we sow, when we plan for ten years, we plant a tree, and if we plan for a lifetime, we train and educate people." Thus, in today's world, the focus on preschool education to achieve effective education has become a vital necessity, and the search for, finding, applying and popularizing convenient and effective ways to develop a child's personality is the most important issue.

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DEVELOPMENT OF HUMAN CAPITAL IN THE CONDITIONS OF INNOVATIVE ECONOMY

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ABSTARCT

The article discusses the priority directions of innovative development, ensuring the progressive development of science and education. It also highlights to form basis and mechanism leading to become as international education services market exporters rather than importers by improving reforms in the field of education, which carry out the main function in the formation of the value of human capital, internationalizing of education, developing institutional frameworks and mechanisms, using the potential of scientific schools in the country.

KEYWORDS: *Human Capital, Innovation, Innovative Development, Education, Economically Active Population, Tendency And Prospects For The Development Of Agriculture In Uzbekistan.*

INTRODUCTION

At present, the role of human capital in the socio-economic development of society, its development on the basis of national characteristics, its effective use, the creation of conditions for its full expression has become one of the most important areas of research in terms of the role of countries in the international community. In this regard, it is important to study the impact of human capital development on economic growth, assess the relationship between the components of human capital, determine the impact on the introduction and dissemination of innovations, study effective methods of human capital development.

The main task facing developing countries is to bring existing human capital to a new level of quality that meets the requirements of an innovative economy. An innovative economy places high demands on the quality and efficiency of human capital.

The Strategy for Innovative Development of the Republic of Uzbekistan for 2019-2021 identifies “the development of human capital as a key goal and a key factor determining the level of competitiveness and innovative development of the country in the international arena. Besides, it aims to become one of the top 50 countries in the world until 2030 by improving the quality and

coverage of education at all levels, developing a system of continuing education, ensuring the flexibility of the training system to meet the needs of the economy, as well as creating the conditions for widespread innovation»¹.

At the same time, the importance of the task of establishing a system of training on the basis of science-based experience was stressed during the President's talks with representatives of science»² The new quality of human capital implies a high level of competitiveness of specialists, mastery of managers and skill of workers in all areas of activity. To fulfill these tasks, it is necessary to increase the role of the state in the formation of human potential of the country, modernize education, health care systems and expand government funding for research and development. The formation of an innovative economy and the development of a national innovation system can be carried out in countries where fundamental science and education are identified as priorities of state policy and funded accordingly. In order to achieve this aim, it is important that the state leads the innovative processes in the dissemination of new technologies, the formation and improvement of the mechanism of commercialization of the results obtained as a result of research projects. The theory of human capital became more or less widespread among economists of the former Soviet Union in the 70s and 80s of the twentieth century. Mainly in the West, publications began to appear devoted to the theory of human capital and some aspects of the economics of education. Most of them had the character of a critical analysis based on the rules of the socialist political economy that prevailed at the time. However, this did not prevent them from being performed at a high scientific level. The works of V.I. Basov, V. Goylo, A.I. Kapelyushnikov, V.P. Korchagin, V.V.Kolachkov, V.I. Martsinkevich can be taken into account as good examples.

By the end of the twentieth century and the beginning of the twenty-first century, the scientific debate around the theory of human capital has intensified. Uzbek scientists are also conducting a number of studies on human capital and the factors involved in its formation. Scientists such as R.A. Ubaydullaeva, S.S. Gulomov, Q.H. Abdurahmanov, L.P. Maksakova, A.V. Vakhobov made a great contribution to the formation and development of economics in the republic. In addition, the works of N.X. Raximova, D.M. Karimova, N.K. Zokirova, X.P. Abulkasimov can be cited as significant sources in this sphere.

RA Ubaydullaeva noted that "today the role and importance of social imperatives is growing due to the growth of human potential to ensure the competitiveness of the country. The state acts as a major investor in human capital as a specific aspect of the formation and development of social imperatives in Uzbekistan."³

According to Kh. X. Abdurahmanov, "human capital is a factor of economic growth, and the achievement of human development in the country implies an increase in investment in human capital."⁴ "Human capital in the narrow sense represents human intellect, health, knowledge, quality and productive labor and its quality of life, while in the broad sense human capital is an intensive productive factor of economic development, society and family development, the educated part of labor, intellectual and managerial labor, living and working environment "⁵.

DM Karimova considers if the factors of production of material capital implies ownership of property and financial assets while the level of education of human capital and social capital mean professional skills, innovative potential of personnel, as well as public health, people's attitude to their own health, religious and cultural values, national customs and traditions⁶

In conclusion, when man and his creative abilities have long been the focus of scientific discussions of scientists, and creating new forms of socio-economic relations make such issues are even more important in the modern world.

Ensuring the development of human capital based on the basic principles of the concept of human development is of the greatest importance for the republic.

Today, as our country carries out deep reforms in all areas, it is becoming clear how important the role of the education system in the development of society and economic development. In general, the types of investment in human capital are classified in direct relation to the structural elements of human capital. Investment in human capital is carried out in different stages, it can be conditionally divided into three stages. The first is determined in childhood - on the basis of the decision of the parents, that is, the judgement whether or not to invest in human capital of their child. The second one is during adolescence which is carried out at the discretion of individuals. The third is done after entering the labor force stage - that is, after the start of labor activity, directly in the form of on-the-job training during the work process, as well as through a separate investment by the employer or the individual. The investor in human capital may be the family, the state (government), non-governmental organizations and foundations, individual firms, international organizations and foundations. Today, the role of the state in this area is very high. The state does this in a coercive and persuasive way. Examples include compulsory secondary education and compulsory medical prevention (vaccination). However, the main events are motivating. The role of the state is particularly great in the education and health systems, which are key areas of human capital formation. The accumulated human capital reserves of any society in the present period emerge as a result of the education policies of decades ago. Therefore, it is urgent to forecast the accumulated human capital in the country, taking into account the current changes in education. In forecasting human capital, it is important to forecast changes in the composition of the population of the republic, in particular, the working age population, which is the basis of labor resources, according to the level of education.

In the total population of the republic, the number of labor resources and, accordingly, the economically active population is growing. This situation can serve as a basis for ensuring rapid economic growth. However, such an economic leap can only be ensured through the application of effective methods in coordination with education and employment policies. The coverage of the relevant age group with less than 10% of higher education is an obstacle to innovative development in Uzbekistan.

As a result of the global changes in the world economy, the development of a national education system to ensure its competitiveness, as well as the search for ways to attract foreign students can become a promising direction for developing countries, including Uzbekistan.

It should be noted that the main indicator that determines the quality of human capital is the level of education of the population. The results of many studies show that the intensity of innovation is determined by the number of economically active population and the growth of its level of education.

Implementation of the forecast of human capital in the country, especially, the structure of the population according to the previous, current and future levels of education, is important because it allows to make changes in education policy.

For analysis from a human capital perspective, a change in the composition of the general population according to the level of education is more important than a change in the level of education achieved in the working age population or in the labor force. In 2015, the share of people with secondary education in the population over 15 years of age was 87% and the share of people with higher education was 13%.⁷ According to the forecast based on the second scenario as a result of a steady increase in coverage of higher education, this ratio will be 83.7% and 16.2% in 2025, 81.3% and 18.6% in 2030 and 78.1% and 21.8% respectively in 2035.

In turn, the share of men with secondary education will change from 84.6% in 2015 to 81.5% in 2025 and 75.9% in 2035, and the share of people with higher education will increase from 15.2% in 2015 to 18.4% in 2025 and 24% occurs in 2035. The share of women with secondary education will change from 88.9% to 85.9% in 2025, 80.3% in 2035, and the share of those with higher education is expected to rise from 10.8% to 13.9% and 19.6% respectively. It should be noted that such a result will be achieved only when the share of people with higher education in the 20-30 age group will reach 16% in 2020, 25.5% in 2025, 34.2% in 2030 and 41.8% in 2035 respectively.

This forecast can be important, first of all, in terms of planning the policy of the state in the field of education. Forecast indicators of the school-age population can serve as a basis for targeting the limited resources of the state. In other words, investing in the necessary infrastructure, training of teachers and others form the target indicators.

Second, the expected changes in the structure of the population according to the level of achieved education will make it possible to identify important areas for strategic and long-term planning. Having information about the long-term national human capital allows us to draw conclusions about the future of the country and even its geopolitical situation.

For example, according to a study by the International Institute for Applied Systems Analysis (IIASA), it is predicted that by 2030 the absolute number of able-bodied people in China with secondary and higher education will be 1.5 times higher than in Europe and North America.⁸ Such future changes in the number of skilled workers could lead to changes in the world economic system. In the current context of rapid globalization, forecasting changes in the national human capital of Uzbekistan will allow to see the opportunities for the development of an innovative economy in the country and its place in the world community and, if necessary, can be a basis for changing strategic plans.

Third, forecasting changes in the level of education by age groups makes it possible to more accurately set targets for the development of the education system. For example, the goal of eradicating illiteracy among women by 2015, which is one of the global goals set out in the Millennium Development Goals, has not been achieved due to the demographic characteristics of the world's population. By 2030, it will be achieved naturally, even in the context of current education coverage as this situation is explained by the natural death of the adult population. Having information on the level of education in the age groups of the population allows to set strategic goals more effectively.

Fourth, in some cases, the government will be interested in reducing budget expenditures while implementing programs related to structural changes in the economy. However, the states may decide to reduce "inefficient" spending as the cost of education does not provide a short-term return. Then a visual forecast of national human capital, which now reflects the extent to which changes in education coverage will affect the level of education of the adult population in the

long run, can serve as strong evidence to convince the government that investment in education will return over time.

As a result of the analysis, it is concluded that it is important to ensure the further development of science and education as a priority area of innovative development in the country.

After studying thoroughly the socio-economic nature and formation of the category "human capital", the author's definition of the concept of "human capital" has been prepared: human capital is a set of creative skills such as knowledge, professional training, health, innovative creativity applied in the process of socially useful labor leading to an increase in production, labor productivity and income, which is constantly formed and developed by investment in human capital.

At the same time, the concept of national human capital has been defined, and in our opinion, this term can be expressed as a resource of useful knowledge, skills, abilities, health accumulated by the population and, in particular, the labor resources formed in the country. Education, health; vocational training; professional mobility; spirituality, culture and faith; innovative creativity have been allocated as a key component of human capital. A classification of human capital based on various criteria has been proposed. It is distinguished as individual, family, corporate and national human capital by range; general and special according to the nature of application; congenital and acquired according to the nature of formation; according to the level of use: active and potential; according to the nature of the final result: creative, passive and destructive types.

The importance of human capital will increase in the context of any economic development and, in particular, the formation of innovative economy. Therefore, it is urgent to develop a system of indicators characterizing human capital, on the basis of which a comparative analysis of the state of human capital development in the regions of the country and, ultimately, to identify and reduce differences in human capital development in the areas.

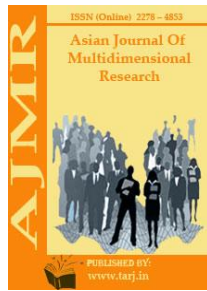
Demographically, the age-gender composition of the population in the country is formed in a ratio that allows to make a leap in socio-economic development, which can be assessed as a comparative advantage in the current global trends.

The level of using this opportunity implies the development of effective forms of education and employment policies that work in proportion to each other. To this end, employers, who are the final consumers of educational services, should be actively involved in the development of education policy in various sectors of the economy.

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A STUDY OF THE FIRST SKETCHES ON THE OXFORD MANUSCRIPT OF “MAHASIN AL-SHARIA” BY AL-QAFFAL AL-SHASHI

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ABSTRACT

The author of this article writes about manuscript one of the ancient books written on the philosophy of Islamic Law, which is currently kept at Weston library of Bodleian libraries. She tries to analyze the manuscript from codicological perspective and gives valuable conclusions on the subject. The author has covered all the topics of furu 'al-fiqh on the basis of Shafi'i jurisprudence. Unlike other works of Islamic jurisprudence, it has been paid great attention to revealing the wisdom of the norms of Islamic law.

KEYWORDS: *Usul Al-Fiqh, Furu'al-Fiqh, Manuscript Studies, Islamic Law, Al-Qaffal Al-Shashi, Mahasin Al-Sharia.*

INTRODUCTION

The full name of the author of the work, al-Qaffal al-Shashi, is Muhammad ibn Ali ibn Ismail, and no more information about his genealogy is given in the history books. In the book Mahasin al-Sharia, which we are studying directly, the scholar tried to answer the question that arises in the science of usul al-fiqh, "What is the purpose of the norms of Shari'ah?" in the process of covering all the topics of furu' al-fiqh.

There is no doubt that the full title of the book is Mahasin al-Sharia fi Furu' al-Shafeiyya, but many historians gave the title of the book as Mahasin al-Sharia in abbreviated form. The author has covered all the topics of furu 'al-fiqh on the basis of Shafi'i jurisprudence. Unlike other works of Islamic jurisprudence, it has been paid great attention to revealing the wisdom of the norms of Islamic law.

In our opinion, comprehensive and objective interpretation of the work of "Mahasin al-Sharia" should be based on the following methodological principles: objectivity, comparative approach, harmony of national and universal values, the integrity of the scientific process, theory and the interdependence of practice. Rich experience and conclusions of international and local

scholarsshould not be contrasted with each other, but should be viewed in terms of consistent development, using them positively.

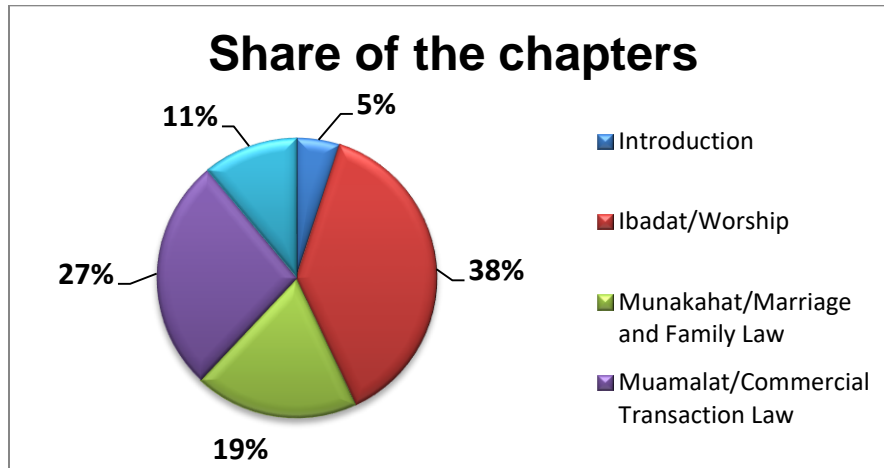
During our research, we traveled to the Oxford Center for Islamic Studies to study the scientific findings of foreign experts in this field, and spent 6 months there as a researcher. This trip took place within the framework of the OCIS Chevening Fellowship.

The manuscript of Mahasin, which we have studied directly there, is kept in the Huntington Collection of the Bodleian Libraries of Oxford University under the name Mahasin al-Shari'a, No. 259. As for the dimensions of the manuscript, the book is 26.5 cm long, 18 cm wide and 5.5 cm thick. Each page contains 25 lines of text, with an average of 17 words used per line. The pages are arranged not by numbers, but by footnotes, as was typical for manuscripts of that period. Every tenth page of the manuscript is marked with a single footnote. As there is no colophon in the Oxford manuscript, the name of the calligrapher who copied it and the exact date and place of copying the manuscript are unfortunately not known. In the lower right corner of page 3b, where the title of the manuscript is written, the date of its possession is recorded as 841 AH (1437 AD). From this record, we conclude that the manuscript has been copied before 841 AH.

The cover of the manuscript is made of leather, and the inside of the cover is covered with cloth and paper. The patterns on the cover of the manuscript and its binding may help determine the date it was created, but taking into consideration that the cover may have been replaced years later, we can say that it cannot be a reliable basis for determining the exact date on which the manuscript was copied. Nevertheless, we have reviewed a number of scientific papers devoted to the covers of various manuscripts and their ornaments. In particular, we also read Dr. Ohta Alison's doctoral dissertation on the study of covers of manuscripts written during the Mamluk period. We found that two patterns used as ornaments on the book covers produced in Morocco in the 13th century mentioned in Dr Alison's dissertation were identical to the patterns on the cover of the Mahasin manuscript. The use of these patterns on the covers and margins of manuscripts continued during the Mamluk period as well. We have also seen that the volume of the Oxford manuscript has similar aspects to the ornaments of that period. Presumably, the cover of the manuscript has been made in the territory of the Arab Maghreb countries before the XIII-XIV centuries. In order to determine the date of Mahasin book by the type of letter in which the Oxford Manuscript was copied, we sent a photo copy of the manuscript to Arabic manuscript specialist at Oxford University. In the reply letter written to us by the expert, he wrote that the writing style of the manuscript was peculiar and that he had never encountered a manuscript copied in this type of letter. According to him, the manuscript was written using both Maghrebi and Mashreqi letter types. However, the dots of the letters "fa" and "qaf" clearly replicate the writing style of the copyists in the eastern region. Based on this, we have reason to assume that the manuscript was copied by the specialist who may be studied in the Arab Maghreb regions and may be tried to write in the style of writing used in the Arab Mashreq. Either the manuscript may have been copied by the person raised in a family who moved from the Arabian Maghreb to the Arabian Mashreq, or by a specialist who studied in the middle of western and eastern regions, such as Tunisia.

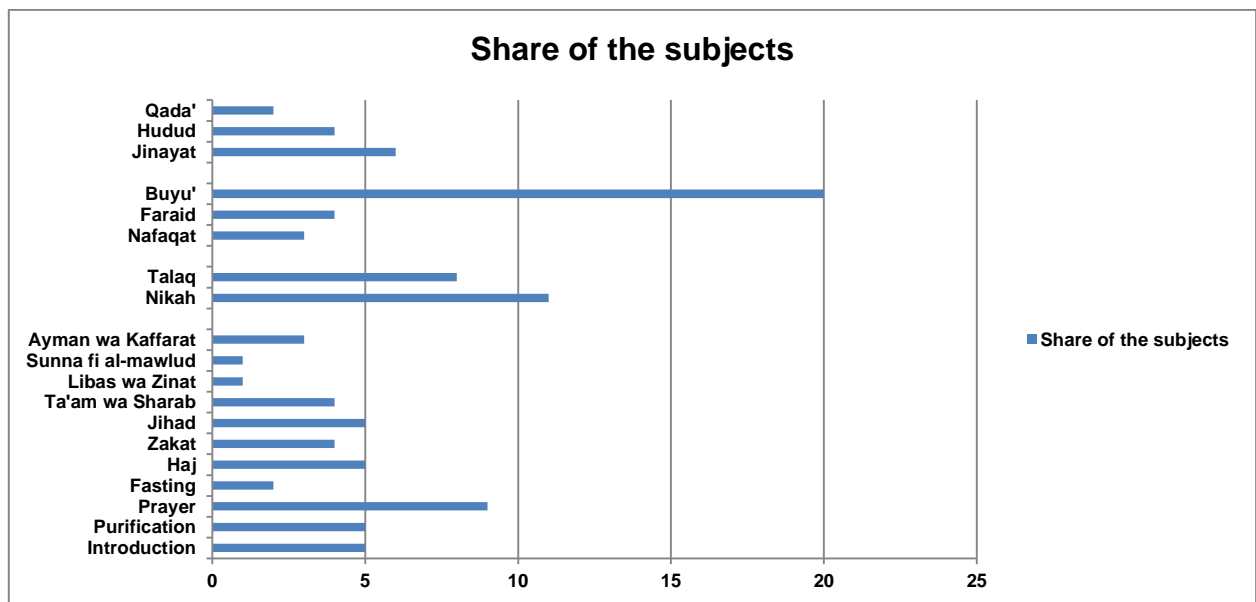
As for the classification of the source by subject, it repeats the traditional style used by Islamic scholars. Themes include prayer, marriage, financial relationships, and crime after the introductory part of the work in fiqh order.

The percentage of fiqh topics in the work is given in the following diagram:



The prayers section makes up the largest part of the work with a share of 38%, while the introductory part makes up the smallest part of the book with a volume of 5%. In terms of themes, “Trade” is the most popular book with a 20% share, while “Clothing and Jewelry” is the least booked book with less than 1%. In the introductory part of the source, the author puts forward the following ideas about the Shari'a and prayers: “All the instructions of the Shari'ah are different and reasonable, and if it were different, they would have gone beyond wisdom and maslaha (human interests). Prayers are divided into two types: physical (physical) and financial prayers”. The author explains the source focuses on trade issues as follow: “Financial relations include trade, rent and various other financial issues. It is very important to know them all”. Proper regulation of financial relations is a key factor in ensuring social stability in society.

Below we can see the percentage of all topics in the work:



In the course of a brief codicological analysis of Mahasin's manuscript in the Bodleian libraries, we came to the following conclusions:

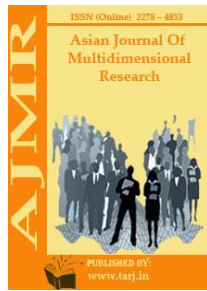
1. This manuscript is copied in naskh script;
2. The name of the person who copied the work, the place and time when the source was copied were not recorded in the colophon;
3. According to the possession record on page 3b of the manuscript, the source has been copied before 841 A.D. (1437 A.D.);
4. Depending on the type of letter, the manuscript may have been copied at the junction of the western and eastern regions of the Arabian Peninsula, i.e., present-day Tunisia or Morocco;
5. Considering that in the XIII-XIV centuries in the territories of modern Morocco it was customary to decorate book covers with the same pattern as in the manuscript we studied, we concluded that this manuscript was covered before the XIV century;
6. It is assumed that the manuscript was written using a mixture of Maghrebi and Mashreqi scripts, and was copied by a calligrapher who traveled extensively and mastered both types of scripts and was able to approach them more freely than the calligraphers of the time.

In our opinion, the comparative study of manuscripts and publications of the work Mahasin al-Sharia plays an important role in laying the groundwork for a comprehensive study of the work by the academic community in today's world.

Since the main purpose of our study was not a codicological analysis of the manuscript, but the study of the theoretical views of the author of Mahasin, we limited ourselves to a general codecological analysis of the source.

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HISTORY OF GHALANDARIEH TARIQAH IN CENTRAL ASIA

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ABSTRACT

There is a research which is being carried out about Ghalandarieh tariqah and the sources related to its history by Sufism centers in the world. Despite the fact that scientists share general opinion relating to its origin and the stages of development, there are several problems about its local features. Ghalandarieh interpretation which emerged in the XI century lost its classic and main essence by the time and transformed from the ideological point. There have been cases of “ghulu” (exaggeration) in nafs (lust) control. As a consequence appeared negative views and critical attitude towards them. Nowadays it’s important to research Ghalandarieh tariqah based on Sufism and principles of fairness, literary and historical sources, moreover investigate it dividing into types:

In Central Asia Ghalandarieh tariqah also run its movement at the same time with above mentioned tariqahs. And the main reason to its spread associated with the leadership of Khanafi madhab. It’s obvious that mutadillik and xalkchillik were the main conceptions for this tariqah follower;

In Central Asia at the same time with Yassaviyyah, Kubraviyyah, Nakshbandiyyah tariqahs Ghalandaries also conducted its activities as an integral part of society. It can be met the members of Ghalandarieh tariqah in every regions of the country. In the article there is investigated emergency and the reasons and local situation of appearance of Ghalandarieh tariqah in the XI centuries in Central Asia. Firstly, they conducted their activity not as a tariqah but as a djamaa’ (group) and soon broadened to the territories of Iran, Turkey and India. As a result, in the half of XII centuries they expanded quickly as a tariqah in Iran;

Forming as a tariqah Ghalandaries soon became famous in the territories of Central Asia. It’s obviously represented in the article that Ghalandaries mostly carried out their activities in Samarkand and Tashkent. Khoji Safo Vali (1660-1740) was the leader of the neighborhood

named “Khalandarkhona” (Ghalanadarieh room) in Samarkand which is saved to the recent times. Afterwards Ghalandarieh room in Tashkent was the center till the half of XX centuries for Ghalandaries of Turkestan region. Tashkent governors controlled incomes and activities of Ghalandarieh rooms. Furthermore, during the researches it was clear that Ghalandarieh tariqah never had been in disagreement with the Nakshbandis, Kubravis and Yassavis, but always supported and even promoted their views.

According to the local sources above we mentioned Khuja Safo Vali was the leader of ghalandarieh tariqah in Central Asia. This information can be met in the documents of National Archive of Uzbekistan. There it's also mentioned some information about his four children. According to the information provided by Abu Tokhirkhuja Samarkandi the chains of Safo Vali through the chains of Khazrati Ali stems to Muhammad alayhis salam (peace be upon him). He came from Samarkand and the Ghalandarieh room which he established is operating as a mosque till the recent times. His ancestors are the representatives of medicine and education fields. In the Ghalandarieh rooms situated in Central Asia used to reside two types of ghalandaries. Married and single. For married ghalandaries allocated a special section inside the ghalandarieh room. It was called inner courtyard and there ghalandaries passed the stage of solik, put off their jandah and got married. Moreover, this was the place for their schooling as well. Young ghalandaries and soliki (travelers) were trained there. Here they were taught orders and rules of tariqah, Qur'anic ayats and pieces from divans as well. This was the method of preparing future ghalandaries. In Central Asia especially in Uzbekistan XIX-XX centuries were the flourishing period of Ghalandarieh movements. It's important to state that in this period people were very oppressed under the Soviet colonization and even not having any relationship with ghalandarieh tariqah they joined these djamaahs by their own willing. As a result, started to appear a group of people who are unemployed and who wills sufism. Function of Ghalandarieh movement in XIX-XX centuries in this region was analyzed according to the sources of the National Archive of Uzbekistan. The number of ghalandarieh rooms and their addresses and the quantity of murids and murshids of ghalandaries had been determined. During the research based on periodic evolution it became clear that their movement became passive throughout Central Asia.

KEYWORDS: *Confident Knowledge, Residence, Iradah, Passionate Love, Remembrance Of God, Knowing God, Station, Seeker, Knower, Wrong, Traveler.*

INTRODUCTION

Information which belongs to the Ghalandaries of Central Asia can be found in historical, literary, mystical and artistic sources and in archive documents of the period Turkestan under the Russian colonization as well. In Central Asia Ghalandarieh tariqah followers spread mostly at the end of XVIII and the beginning of XX centuries. It became even clearer while learning the documents saved in the National Archive of Uzbekistan.

During the research we succeed to find the information not only about ghalandaries of the region but the ghalandarieh rooms where they reside in that period. We hope that found documents

enable to awaken more deep and wide imagination about Ghalandaries who carried out their functions in Central Asia.

MATERIAL AND METHOD

Furthermore, ghalandarieh portret described specifically in finctions and Uzbek literary critics paid particular attention to its some aspects. S. Rafiddinov [1:4-5.], I.Hakkul [2:182.], M.Khoshimdjano [3:142.], T.Ganiev [4:150.], Kh.Karamatov [5:35.], Kh.Khomidi [6.], E.Karimov [7] tried to highlight these features.

Islamic history in Central Asia and its related issues to other sciences were the interesting point to the local and foreign researchers as well. For instance, many scientists carried out researches about the matters of Sufi tariqahs in this region. P.Pozdnev [8:386.], E.E.Bertels [9:523.], P.Petrushevski [10:400.], A.D. Knish [11:464.], A.Shimmel [12:414], Dj.S.Trimengem [13:326.] are worth noting specially in this field.

Many local historians of Russia visiting ghalandarieh rooms and having some discussions with ghalandaries during their journey to Central Asia wrote their memories. For example, orientalist and ethnographer A.Troitskaya [14:155.], P.Spensarev [15:160.], O.Suxareva [16:85.] had recorded some notes about the ghalandaries who functioned in Central Asia during XIX –XX centuries describing their appearance, dresses, qasidah and poems which they used to read and even some negative points claiming that they consumed intoxicating drinks. They used the method of description by dividing the members of tariqah into regions. For instance, the functions of Bukhara, Samarkand, Khiva and Tashkent ghalandarieh rooms was written separately.

Moreover, we can meet some background about the ghalandaries of Central Asia in the works of well-known Arab traveler Ibn Battuta (1304-1377)[17:333.], Hungarian traveler Armeni Vamberi (1832-1913)[18], Russian military and painter V.Vershagin (1842-1913) [19:129.] as well.

Furthermore, pottery image of ghalandarieh which was painted by Kamaliddin Bekhzad (1455-1535), H.Rembrandt (1606-1669), A.Sevrugen (1830-1933) and Konstantin Makovski (1839-1915) enables us to get some more full imagination about their appearance.

RESULTS

We can meet some information based on historical documents related to Turkestan region which are preserved in the National Archive of Uzbekistan about the followers of tariqah and their addresses in this territory. To learn them scientific-analytically would be basic conception for ghalandarieh history.

In the document saved under fund number I-17 which belongs to 1892 years there is report written to the general governor of Syrdarya region. The content of this report argues that *Eshons and homeless Dervishes* in Tashkent adversely affect to the country prosperity and folk spirituality. There are some notes as well warning that their wide spreading can endanger Russian government. City governor colonel (there's no information about his name and surname) gave report noting that he is ready to take any precautions from his own side in order to prevent their negative effect to people's consciousness[20:1-3.].

However, continuing report he claims since he does not have any evidence about ghalandarieh's actions against politics he cannot put an end to their movements. He calls to focus on another

side of the issue. Declaring that he knows for sure about their recites of Qur'an and Persian books orally, even there is a lack of specialists in this sphere, he asks to take into control the books which ghalandaries used to read.

In the document fund number I-1, Description-8, Work-29 called “Сведения о мусульманских учреждениях” (*Information about Muslim institutions*)[21:15.] there is another background about ghalandarieh rooms in addition to mosques and the lists of graves. This document belongs to 1897 years and covers the information about the ghalandarieh rooms who functioned in different regions of Turkestan. There Sufi followers described like this:

“Among the Muslim population (in Turkestan) function four tariqah followers: nakshbandiyah, kadiris, jakhriyah and ishkiyyah. There is no significant difference between them. The above order is determined by the number of their followers. Leading murids of Nakshbandiyah and Jakhriyyah rules in Bukhara, Kadiris and Ishkiyyah's leaders rule in Samarkand. Centers of these tariqahs located in these regions as well. Beside that there were 32 ghalandaries in the districts Chelak and Yangikurkhan in Samarkand. Moreover in the parish under the control of Khuja Akhror Vali were 2 ghalandarieh rooms and 40 ghalandaries living there. Four sons of the famous ghalandarieh leader Khuja Safo Valiruled these parishes. They consist of 40 ghalandaries”

Khuja Safo Vali was the well known and popular ghalandarieh of Central Asia. There is a neighborhood called “Қаландархона такяси” (*Ghalandarieh room's takiya*) in the southeast corner which is out of Samarkand where his grave is located.

He wore *kuloh* and *jandah* from Bobo Khoji Abdurakhim ghalandarieh. He is from Mahmud ghalandarieh, he is from Mirshoh ghalandarieh, he is from Abd ash-Shakhid ghalandarieh, he is from Bobo Shokh Musafir ghalandarieh, he is from Bobo Shokh Seid, he is from Filmaziddin, he is from Seyyid Mir Jon ghalandarieh, he is from Seyyid Shamsuddin, he is from Mir Jalaliddin, he is from Ghiyasuddin, he is from Mir Bukhroyi ghalandarieh, he is from Seyyid Bakhrom, he is from Seyyid Hudud, he is from Ni'matullah, he is from Shaykh Tayyib ghalandarieh, he is from Mir Surkh ghalandarieh, he is from Zakariyyah ghalandarieh, he is from Seyyid Muzaffar, he is from His Highness the Sheikh fakhrul aimmah Seyyid Abd al-Kadir Jilani, he is from Abu Akhmad Abdal, he is from Sultan Fursnoma Kushai, he is from Maruf Karkhi, at the same time he is from Seyyid Ali Musa Riza, he is from Imam Jafar Sadik and he is from Mukhammad Bakir, he is from his highness Imam Zeyn al-abidin, he is from Imam Khusayn. He is from his dad Abdullah Ghalib Ali ibn Abu Talib and he is from Khazrat Mustafa. Khoji Bobo Safo Vali living in Makkah, gave the order to built *takya and* ghalandarieh room in Samarkand. It should not be secret that he had a son named Mirza Yakub. And it is popular that Mirza Yakub left after himself 4 sons[22:162-163].

DISCUSSION

Local historian O. Troitskaya also gives the information that Khuja Safo Vali was the leader to the ghalandarieh room in Samarkand in accordance with the information in the document preserved in the National Archive of Uzbekistan. This was central management space. There were divisions in Bukhara, Khashgar, Afghanistan and Khiva. Sheikh's relationships with the members of ghalandaries in other territories was like *pir-murid*. The tariqah which Khuja Safo Vali was leader transmission from generation to generation was the main condition of getting sheikh status, however in other territories it was carried out based on selection or setting a ruler. Samarkand Ghalandarieh sheikhs were the followers of Sheikh Safo Vali and they are considered

to be the founders of ghalandarieh tariqah in Samarkand. Division *eshans* accepted *irshad from* Samarkand sheikh and had the right to lead his own *murids* and regional branch at the same time. In every step of his function he got commands from Samarkand sheikh[23:192.].

Famous painter V.V.Vershagin (1842-1904) who visited Turkestan in the 1868 years also writes his memories noting that ghalandarieh room in Tashkent was also the well-known *takyasof* Central Asia and *tura* leading this *takya* controlled all the income which came to ghalandarieh rooms [24:192.].

There were specific terms of tariqah members. Members of group called “*devana*”. The term “*tura*” is also used among ghalandaries and meant the person who leads for all the *divansof* Tashkent. *Tura* lived in a special luxury house. Vershagin notes his memories about *tura* calling him very busy person and he was able to enter to him after several attempts [26:45.]. *Tura* of Tashkent rulling all the Turkestan divans and being either in Chimkent or in Khujand time by the time used to have very little free time. As a ruler of all Turkestan ghalandarieh he was busy all the time: to judge (followers of tariqah who made a mistake), to control all the incomes and to set the relations with other ghalandarieh rooms. All the divans used to report him about the accumulated funds and expenses. Ghalandaries were obliged to hand over a certain part of their daily incomes to the chairman. A fee is allocated only for one day and other part was given to the chairman. He accumulated incomes and food in general reserve.

In the archive document belonged to 1900 years is reported that 5 ghalandarieh rooms in Syrdarya, 18 in Ferghana and 2 in Samarkand and totally 25 ghalandarieh rooms functioned in that time. There were 5 *murids* and 45 ghalandaries in Syrdarya, 10 *pirs* and 134 ghalandaries in Ferghana, 2 *pirs* and 70 ghalandaries in Samarkand. In the general account 17 *pirs* and 249 ghalandaries were registered.

According to the document “Со сведениями о состоянии мусульманских учреждений в 1909 г.” (With information about the state of Muslim institutions in 1909)[28] 4 ghalandarieh rooms in Samarkand and 2 ghalandarieh rooms in Zamin (Uratape) had functioned in that time. Umar Alikhan Musakhodjajev and Usmanyar Allaberdiyev were considered to be the leader for *solikis*. Moreover, there was 1 ghalandarieh room in Khujand as well and Jamalkhan Nizamuddinov residing there had functioned as a *murshid* at the same time. He had 7 *murids*. In Khujand Akhmadkhan Tura and Eshan Valiev governed all the ghalandaries. There was ghalandarieh room in Tashkent in the neighborhood of Beshyagach rulled by Kasimkhan Sayfiddinov. He governed to 20 *murids*. In Chimkent Tura Mirza Orifkhan Ishankhanov was the leader of 5 ghalandaries. In Margilan county Akhmadkhan Tura was the ruler. There was one ghalandar under his control.

In Fergana region:

- 1 ghalandarieh room and 1 ghalandar in Skoblev;
- 1 ghalandarieh room and 20 ghalandaries in old Margilan;
- 2 ghalandarieh room and 2 **pir** (mentor) and 8 ghalandaries in Margilan County;
- 1 ghalandarieh room, 8 pir and 14 ghalandaries in Kokand city;
- 4 ghalandarieh room, 4 pir and 15 ghalandaries in Namangan city;
- 5 ghalandarieh rooms; 5 murshids and 29 ghalandaries in Namangan County;

1 ghalandarieh, 1 pir and 6 ghalandaries in Andijan city;

3 ghalandarieh rooms, 1 murshid and 14 ghalandaries in Andijan County;

3 ghalandarieh rooms and 3 murshids in Ush city;

If we generalize all the information related to 1909 years we can conclude that there were 22 ghalandarieh rooms, 27 murshids and 115 ghalandaries functioned in that time. According to archive documents of the period Russian colonization ghalandarieh rooms mentioned among the educational institutions and mosques. All the tariqah members called as *Ishans*. It shows their equal attitude to all tariqah members and little attention was paid to the difference between them.

CONCLUSION

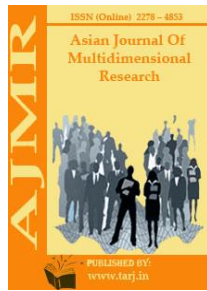
Another point of the issue which is interesting is that in many Russian ethnographic books the terms like *Sufi*, *dervish*, *ghalandarieh*, *majzub*, *ishanis* used in the same meaning such as members of tariqah or Sufi. This makes it difficult to understand to which of tariqah members he is referring to. To conclude all the materials which have been investigated it can be said that the terms “ghalandarieh”, “dervish”, “sufi”, “ishan” and “bobo” were used in a similar meaning.

In general Sufi means member of tariqah. It was not necessary to be in one certain tariqah. Even though there was not any movement formed as tariqah in the early periods of its emergence Sufism followers called like Sufis. Term Dervish is used to the Sufis of the later period. He can be member one of the tariqahs. At the same time term ghalandarieh meant to be the member of ghalandarieh's tariqah and used in a narrow circle. Clearly, a word belonging only to the ghalandarieh tariqah.

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24. Some of Ghalandarieh representatives in Namangan and Ferghana call themselves as *divanas*.



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APPLICATION OF NEW CONSERVATIVE METHODS IN THE TREATMENT OF COMPLICATIONS OF DOLICHOSIGMA IN CHILDREN

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ABSTRACT

This article reveals the new conservative methods in curing children who are suffering of dolichosigma. The paper also gives results of the treatment used in children. As a result of histomorphological examination of the biopsy obtained during colonoscopy in 18 of the 150 patients treated, inflammation, dystrophic and atrophic changes in the mucous, mucous and muscular layers of the sigmoid colon were observed. The use of a new method of conservative treatment has led to the elimination of changes in these identified pathological processes.

KEYWORDS: *Dolichosigma, Dolichocoln, Sigmoid Colon, Chronic Constipation, Abdominal Pain, Morpho-Functional, Normochromanemia, Leukopenia, Hypoproteinemia, Dysbacteriosis.*

INTRODUCTION

Relevance: “Dolichosigma” is the elongation and dilation of the sigmoid colon. The terms “dolichocoln” and “dolichosigma” are often used by clinicians and radiologists. However, there are no clear boundaries of the pathology. In the last century, doctors have noted that the main cause of chronic constipation in children is the elongation and dilation of the sigmoid colon (Milner.N.F 1985, Bossovskiy.K.N 1989).

M.S.Hechinashvili (1957), who studied sigmoid bowel changes in infants, divided it into the following types: "S" shape (53%), single-loop (27.8%), double-loop (57%) and multi-loop (9.9%). If previously dolichosigma was considered a pathogenetic manifestation of chronic constipation, now the question is whether to consider it as a congenital defect of development. In recent years, 25% of more than 1,000 children with chronic constipation and recurrent abdominal pain have been diagnosed with dolichosigma as a result of dynamic observations (A.V. Makarov, Z.A.Trafimova, and N.P. Kush 1982). Symptoms of chronic constipation in children with dolichosigma in recent years, according to the results of research by some scientists (N. Ilyonyushkin 1990, A.S.Suleymanov 1993, V.A.Rivkin 2012, G.N.Sheligin 2012), these diseases 30-40% were detected in children aged 2-11 years.

In addition (S.V.Lesnyak, L.N.Evtukhova, L.F.Shimchuk 1998y, V.M.Bondarenko 2003y) on the study of the microflora of fecal analysis of children with dolichisigma showed a sharp decrease in the number of bifidobacteria and lactobacilli, pathogens, have been shown to cause dysbacteriosis as a result of an increase in the number of microflora (*Escherichia coli*, *Proteus*, *Streptococcus*, *Staphylococcus*, and *Bacteroids*), as well as changes in clinophysiological conditions in some sick children.

THE MAIN FINDINGS AND RESULTS

Yu.N.Nishonov 1996, B.Ashindaryov 1998, G.A.Onishchenko 2002 identified dysbacteriosis as a result of quantitative and qualitative changes in the microflora of the small intestine as a result of partial or complete removal of the colon. To eradicate this dysbacteriosis, experimental animals were shown to be eliminated by injecting bifido-bacteria and lactobacilli into the digestive system through a probe and the gastrointestinal tract evacuator and absorption function was restored in 15–20 days.

Some authors have suggested that the untimely removal (evacuation) of feces in the sigmoid portion of the colon may lead to excessive hardening, enlargement, and elongation of that portion; that is, they cause the development of dolichosigma (E.G.Tsimbalova, A.S.Potapov 2002).

In recent years, there are various theoretical views among scientists on the origin and course of dolichosigma (Q. Clayden, Keshigar 2003, Yu.N. Sheligin 2012). In addition to the data of the above-mentioned scientists, some gastroenterologists link the symptoms of constipation in dolichosigma to the following factors: found to be caused by a lack of large gluten in the diet, hypodynamics, stress, and chronic colitis and dysbacteriosis in the colon (A.P. Biezin 1994, S.Ya. Dvoryakovsky 2001);

According to some researchers, as a result of colostasis in children and adolescents with long-term constipation, their physical development and anthropometric indicators are clearly lagging behind (Yu.N.Nishanov, J.T.Mamasaidov, and M.S.Isroilov 2019).

Thus, in recent years, studies of articles and monographs published by researchers have shown that constipation is caused by dolichosigma in children, and surgical and conservative methods are used to treat it.

However, due to differences of opinion of some scientists, morpho-functional changes in the sigmoid colon, as well as early detection of dysbacteriosis in children with dolichosigma, as well as a new approach to the treatment of physical development and pathological process have become a topical issue for pediatric surgeons.

The Purpose of the Inspection

Application of new methods of conservative treatment in the elimination of morpho-functional changes, constipation, dysbacteriosis and symptoms of physical retardation caused by dolichosigma;

Methodology

Anamnesis collection, irrigography, irrigoscopy, endoscopy, colonoscopy, histomorphological, bacteriological, anthropometric methods and clinical-biochemical examinations;

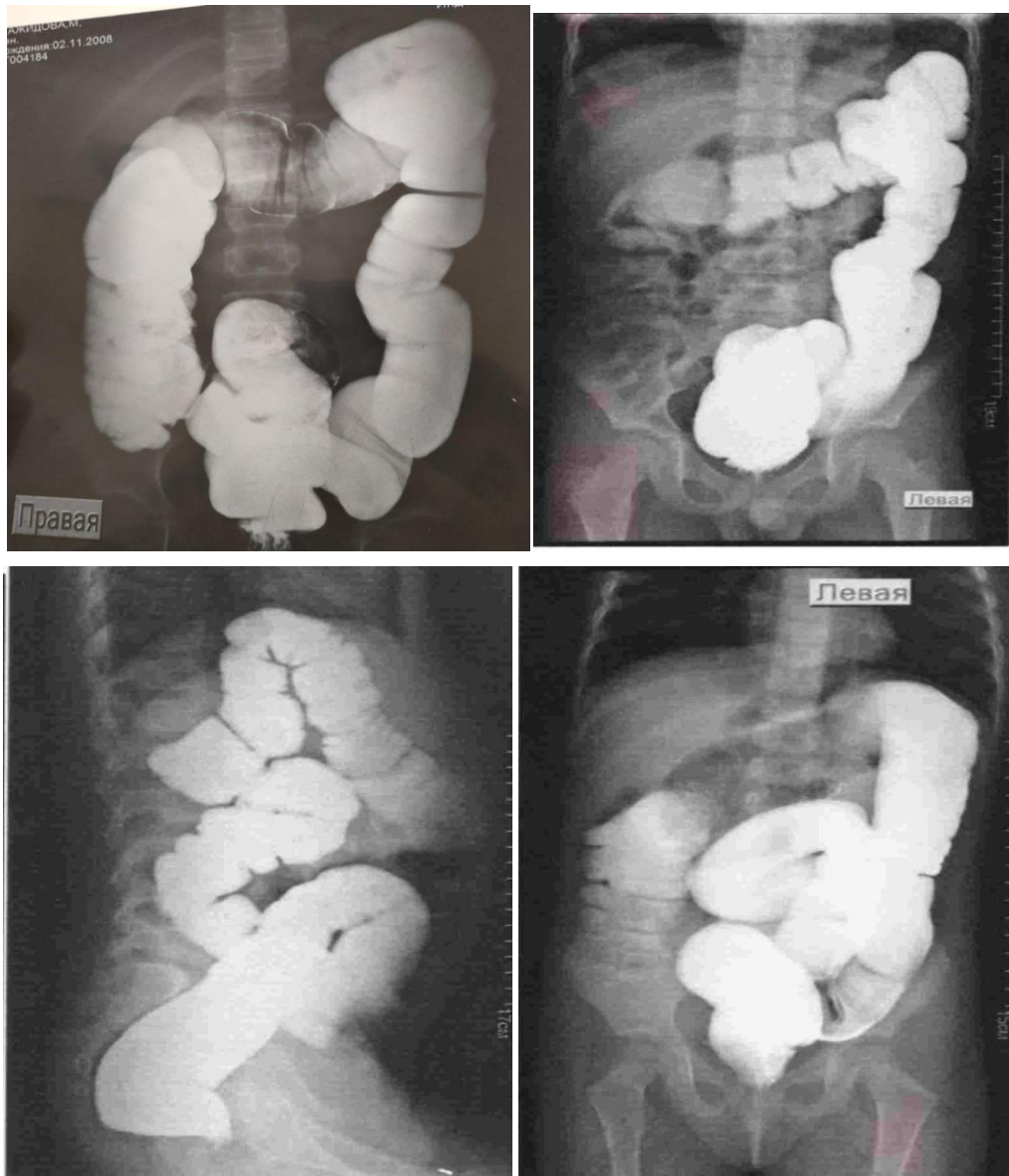
Object of Research and Results

To identify and study dolichosigma in children, the surgical department of the Fergana Regional Children's Multidisciplinary Medical Center (ECMMC) studied 150 patients aged 92 years (92 boys, 58 girls) between 2018 and 2021.

Dolichosigma disease is an enlargement and elongation of the sigmoid colon, and our studies confirmed the idea that the sigmoid colon condition is variable, and that dolichosigma is more common (15%) than in children aged 0–7 years. We considered the two or more loops of the bowel to extend to the spleen or liver corner of the colon in the abdomen. In this case, the intestine becomes overly mobile, free in the abdominal cavity, and the additional loops remain even after the bowel is emptied (G.N.Panchev 1970).

Thus, on the one hand, the occurrence of sigmoid colon elongation in healthy children is considered to be its normal appearance, and on the other hand, dolichosigma is associated with recurrent abdominal pain and chronic constipation. At the clinic, parental complaints consisted mainly of chronic constipation or recurrent abdominal pain in the child. Chronic constipation is caused by a disorder of sigmoid intestinal motility and occurs in many children (60%) after the transition to artificial feeding of life, and in 40% of cases it occurs at the age of 3-6 years. Abdominal pain was associated with stagnation of intestinal contents, flatulence, as well as twisting, tangling, and clogging of the excess loops, and scarring of the cartilage, which occurs at the age of 5–7 years. Sometimes the pain passed with vomiting. The disease was clinically differentiated into 3 stages: compensatory, subcompensated, and decompensated.

Based on the above data on dolichosigma and our study of sick children, our main goal is to eliminate the causes and consequences of this disease in all respects, namely, morphofunctional changes in the sigmoid colon, diarrhea and dysbacteriosis. Therefore, the pediatric surgery department of FECMMC analyzed the medical histories of 150 patients (92 boys, 58 girls) with dolichosigma in 2018-2021. Of these, 0-5 years - 55 (36.6%), 6-10 years - 58 (38.6%), 11-15 years - 27 (18%), 16-18 years - 10 (6, 6%) people. After the patient was admitted to the hospital, symptomatic signs (abdominal rest, abdominal pain, signs of constipation, weakness, loss of appetite, and anemia) were identified based on the age of the children and accumulated from them. X-ray examinations (irrigography and irrigoscopy) were performed in such sick children. X-ray images were taken in two views (anterior and lateral), after which the colon was cleared of contrast. Examination of radiographs showed an elongation and dilation of the C-shaped intestine, the appearance of additional loops (up to 2-3), no change in the shape and position of the abdomen, flattening of the colon gastras, as well as single-loop - 34.6%, double-loop - 49.1%, three-loop-13.4% and multi-loop-2.9% were found to have symptoms.



When examining the clinical and biochemical analysis of blood, the following cases were observed: normochromanemia in 50.6% of patients, erythrocyte depletion in 39% of patients, leukopenia in 35% of patients, hypoproteinemia and dysprotenemia in 12% of patients. Toxic hepatitis was observed in 8 patients due to chronic stool retention in the colon.

Bacteriological laboratory examination of the stool of 32 (21.3%) of the studied patients revealed the presence of dysbacteriosis in 28 (87.5%). We can also consider this on the basis of the table (Table 1, 2, 3).

Table 1

№	Microorganisms	Normally	In the patient
1.	Bifidobacteria	10^{10}	10^2
2.	Lactobacterin	10^7	10^1

3.	Enterococci	10^5	10^8
4.	Стафилококк	-	10^2
5.	Streptococcus	10^1	10^4
6.	In fungal candidiasis	10^3	10^6
7.	Protey	10^3	10^6
8.	Klebsiella	10^3	10^7

Table 2

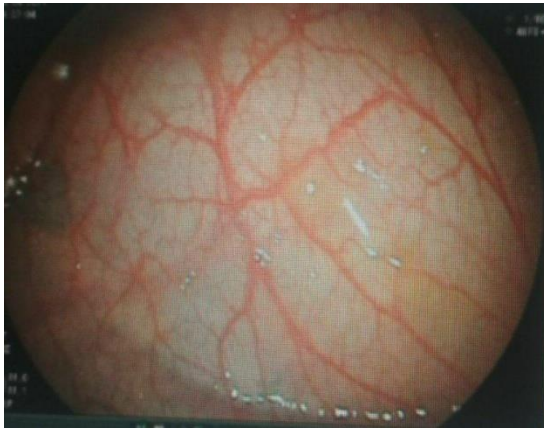
№	Microorganisms	Normally	In the patient
1.	Bifidobacteria	10^{10}	10^1
2.	Lactobacterin	10^7	10^3
3.	Enterococci	10^5	10^5
4.	Стафилококк	-	10^1
5.	Streptococcus	10^1	-
6.	In fungal candidiasis	10^3	10^5
7.	Protey	10^3	10^3
8.	Klebsiella	10^3	10^6

Table 3

№	Microorganisms	Normally	In the patient
1.	Bifidobacteria	10^{10}	10^3
2.	Lactobacterin	10^7	10^2
3.	Enterococci	10^5	10^5
4.	Стафилококк	-	-
5.	Streptococcus	10^1	10^3
6.	In fungal candidiasis	10^3	10^4
7.	Protey	10^3	10^4
8.	Klebsiella	10^3	-

As can be seen from the above tables, the analysis showed that the number of Escherichia coli, bacteroids, staphylococci and klebsiella increased compared to the norm, while the number of bifidobacteria and lactobacilli decreased compared to the norm.

The histostructure of the mucosa by biopsy was studied, along with the study of macroscopic changes in the mucosal layer of the sigmoid colon by colonoscopy of 18 of these patients. According to the results of the study, the proliferation of hemispherical folds in the mucous membrane, the absence of cylindrical epithelial cells in some areas, a decrease in the number of capillary cells, a decrease in the number of basal vessels (capillaries), clear signs of dilation of the capillaries in the venous part, thinning of the mucous membrane relative to the norm, atrophy of the fibers of the mucous membrane, mucous membrane and muscle layers (circular and longitudinal) were observed.



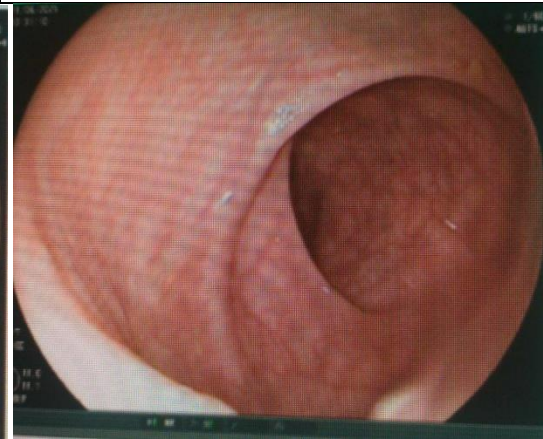
1- Picture. Loss of sigmoid intestinal gaustations



2- Picture. The state of stagnation in venous blood



1- Figure Stasis in venous blood vessels



2- Picture. Appearance of the inner wall of the sigmoid colon

All of the above changes have been shown to be factors that negatively affect the physical development of children with dolichosigma. As a complication of the disease, anthropometric lag was observed to vary in patients of different ages. When analyzing the height of patients with dolichosigma: of the 150 patients studied, 63 (42.1%) were behind the norm, 32 in boys (50.7%) and 31 in girls (49.2%); 106 (70.6%) out of 150 patients were lagging behind in weight, 66 (62.2%) in boys and 40 (37.7%) in girls.

In the conservative treatment of dolichosigma, regimen and diet also play a significant role in the prevention of defecation disorders. There are also inpatient physiotherapy treatments, vitamin therapy, abdominal massage and treatment in sanatoriums. We used a special device (catheter) to correct dysbacteriosis detected in dolichosigma disease. After the cleansing enema, a special device (catheter) was inserted into the rectum through the anus to the designated place and after making sure that it reached the sigmoid colon, bifidobacterin and lactobacillin were dissolved in warm distilled water and the dissolved mixture was injected through the catheter into the sigmoid colon (900 in the morning). After that, 10-12 hours later, these patients were again inserted through the anus into the rectum with a special device (catheter) and sent 10-15 ml of pumpkin oil with a syringe, depending on the age of the patient. The above treatments were performed in each patient for 10 days. After the treatment, the patient's stool was examined in a bacteriological

laboratory and positive results were obtained. When analyzing the feces of patients, it was observed that the number of bifidobacteria and lactobacilli was restored (increased) and the number of pathogenic microflora decreased sharply.

Thus, based on the results obtained, it is advisable to carry out the above procedures to eliminate the morphofunctional changes of the colon caused by dolichosigma disease in children, constipation and the observed symptoms of dysbacteriosis.

CONCLUSIONS

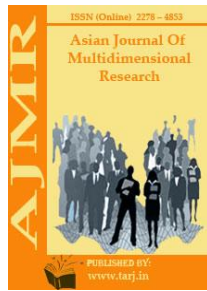
1. As a result of histomorphological examination of the biopsy obtained during colonoscopy in 18 of the 150 patients treated, inflammation, dystrophic and atrophic changes in the mucous, mucous and muscular layers of the sigmoid colon were observed. The use of a new method of conservative treatment has led to the elimination of changes in these identified pathological processes.

2. Anthropometric indicators of physical development were studied for the first time in a comprehensive analysis of the complications of dolichosigma disease occurring in the sigmoid colon of 150 patients.

3. Based on the dynamic analysis of clinical biochemical and bacteriological examinations of the studied patients for the first time, 28 patients were able to restore morphofunctional changes and eliminate dysbacteriosis by sending bifidobacteria and lactobacilli to the inner wall of the sigmoid colon through a special device (catheter).

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THE PASHTUNS AS THE LARGEST ETHNIC GROUP IN AFGHANISTAN

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ABSTRACT

The Pashtuns are not only the oldest, largest ethnic group in Afghanistan, but also one of the largest ethnic groups in the world, as the largest ethnic group in Afghanistan with a long history and a strong position in power. This article describes the specifics of Pashtuns living in Pakistan and Afghanistan, as well as being recognized as the largest ethnic group in Afghanistan.

KEYWORDS: *Paktun, Pakhtun, Pathan, Pushtu, Durand Line, Pushtunwali, Attan Dance, Maqsud Dance, Vaziri Dance.*

INTRODUCTION

Considering Afghanistan a multi-ethnic country, Afghan ethnic groups have lived in the region for more than 5,000 years and have often united against the British Empire and the Soviet Union and defeated them to preserve their freedom. It is safe to say that Afghanistan is home to many different nationalities and ethnic groups with similar histories, cultures, traditions and customs. These include Pashtuns, Tajiks, Hazaras, Uzbeks, Aymaks, Turkmens, Baluchis, and others. Ethnic groups in Afghanistan vary geographically across different parts of the country. The historical process of nation-building in Afghanistan is based on the unity of several tribes and clans. Pashtuns are considered to be the largest ethnic group in the country and have a large position in society. In particular, the culture, customs, lifestyle and traditions of the Pashtuns are unique.

Methods: The historical, structural-logical, content, event and comparative-political analysis methods are used in this article.

Results At the same time, Afghanistan has a population of 39,670,296 (thirty-nine and a half million), 42% of whom are Pashtuns. The largest ethnic group, the Pashtuns, play an important role in the socio-political life of the country as part of the Afghan community. The majority of Pashtuns are Sunnis and their social life is based on the unwritten Pushtunwali code of honor.

This code is very important for Pashtuns. It is known that Pashtuns do not want to live with ordinary people, but pay more attention to tribes. They live mainly in the south, southeast and part of the north of Afghanistan. Pashtuns speak Pashto, but also Dari in government (Davlatobod, 2012, p. 28). Prominent Afghan Pashtuns include Ashraf Ghani, Hamid Karzai, Muhammad Omar, Gulbuddin Hikmatyar, Sher Muhammad Karimi, Abdul Rahim Wardak, and others. Ethnic Pashtuns play an important political role in the Afghan political scene.

At the current stage, the Afghan political scene is, as always, the result of competition between Afghanistan's four main ethnic groups, Pashtuns, Tajiks, Hazaras, and Uzbeks.

The historically diverse ethnic composition of the Afghan Pashtuns has led to a dualistic system of government in Afghanistan, based on the principles of state and tribal governance. Speaking about the national character of Pashtuns, M. Hanev emphasizes their qualities such as pride, freedom, independent living, enthusiasm, piety, hospitality, militancy. At the same time, the researcher tried to prove that the attitude of the Pashtuns towards weapons shows that they are a militant people in the words of Khushkholkhan Khattok: "If you do not like weapons, do not consider yourself a man" (Haneev, 2010, p.23).

One of the main reasons for the politicalization of Pashtun nationalism is that Pakistan is using Pashtuns to gain control of Afghanistan and creating an ethnic divide. The ominous "Durand Line" between British India and Afghanistan in 1893, which divided the Pashtun tribes into two groups, was the basis for the escalation of such ethnic tensions in Afghan society. As a result, Pashtuns in Pakistan (about 35 million) outnumbered those in Afghanistan (about 15 million). The Afghan government, which claims the entire Pashtun territory, has never recognized the Durand Line. Therefore, Pakistan's policy has always been to prevent Pashtun unification. Consequently, Islamabad was interested in satisfying the role of the Pashtuns in the territory of Afghanistan, especially by increasing their influence in the government in Afghanistan, as well as upsetting the ethno-political balance in the country. According to Russian political scientist D. Verkhoturov, the main problem of instability in the region is the incompleteness of the Pashtun national statehood. This is the result of British policy. There are three ways to solve this problem.

- The first is to turn Afghanistan into a full-fledged Pashtun state;
- The second method is to create an Afghan-Pakistani confederation near the Durand Line;
- The third method is to test the leaders of Pashtunistan in the Free Zone on the Afghan-Pakistani border. These solutions will greatly weaken Afghanistan and Pakistan and lead to the loss of part of the country's territory.

Some experts suggest two ways to solve the Pashtun problem:

The first is the establishment of two Pashtun autonomies along the Durand Line in Afghanistan and Pakistan;

The second is the elimination of the Durand Line, the unification of the Pashtun people and the creation of a new independent Afghan state on the present-day Afghan-Pakistani border (Muhammadsidikov, 2013, p. 73).

Another reason why Pashtuns aspire to dominate Afghan society is that the tribal code of honor, based on tribal traditions, has become part of Pashtunwali's social life and has become ingrained in national consciousness (Kaufman, 2011). The formation of Pashtun culture is based on the

"Pashtunwali" (or Pakhtunwali) code of honor of the Pashtun tribes. The role of this code of honor in glorifying the unique culture of the Pashtuns is of great importance, as is hospitality for Pashtuns, protection of their lands, guests, property, family honor and honor of their female relatives, in the Pashto language. special issues such as communication and adherence to established traditions are of paramount importance. We can also include the issues of personal power and freedom among the main aspects of the Pashtun Code. There are currently 60 large and 400 small Pashtun tribes in Afghanistan (Abraham, 2013, p. 71). In Afghanistan, Pashtun traditions have required a high degree of autonomy for Pashtun tribes and communities. The Pashtuns' "democracy" was based on a balance of interests between tribal leaders, tribes, and communities. In this case, the relationship was governed primarily by the tradition of "authoritarian socio-political management of the existence of Pashtun tribes", which included the institution of "jirga" (Katkov, 1989, p. 43).

Pashtun nationalism posed an objectively real threat to Islamabad, as it could lead to the idea of creating a Pashtunistan that in the future could include the territory of Pakistan's northwestern province inhabited by ethnic Pashtuns. . Therefore, Pakistan's policy has always been to prevent Pashtun unification. Consequently, Islamabad was interested in satisfying the role of the Pashtuns in Afghanistan, especially by increasing their influence in the Afghan government, as well as in disrupting the ethno-political balance in the country. It is important to note that the main purpose of ethno-political intolerance in Afghanistan was to try to increase its influence in the region.

Pashtuns, as a major ethnic group, have a significant place in the history and culture of this Afghan society. It should be noted that in the last few years, there have been significant changes in the way Afghans dress. There has been a significant shift in the dress code among the educated population of Afghanistan. However, in remote areas of the country, people still wear trousers during the summer months.

In winter, they wear mostly home-made woolen shirts and special fabrics on their shoulders. Coats or home-made coats are also widely used by those who can afford them in the cold season. The heads are covered with turbans. The turbans are usually made of cotton fiber.

Women's clothing consists of trousers, long shirts and shawls. Afghan women in the country love to wear jewelry such as finger rings, earrings, necklaces and bracelets. High-end people and European clothing and modern footwear are very common. An Afghan girl is trying on student clothes.

Pashtun culture is based on the Pashtunwali, their way of life, and speaking Pashto and wearing Pashtun clothing are some of the characteristics of this culture. The emergence and formation of Pashtun culture takes place in northwestern Pakistan and southern Afghanistan. The biggest holidays for Pashtuns are Eid al-Fitr and Eid al-Adha.Navruz, which marks the end of winter and the beginning of spring. In Pashto it means "Nava-vraz" (Nava-new, vraz-day), which is also celebrated by some Pashtuns as a holiday. Bubayram is celebrated every year by the ancient Pashtuns as the day of the arrival of spring and the New Year.Pashtuns also celebrate Sheshbeeyeh, a holiday that prepares for Navruz. This tradition has been preserved in Bannu and Waziristan mainly among the southerners. During the holidays, Pashtuns organize various celebrations. During these festivals, they usually visit mosques, offer special prayers, go to various parks, and cook.

Character of Pashtoon: "The Pathan has been dubbed cruel, treacherous, miserly and, in fact, every epithet of an opprobrious nature has been showered on his devoted head at one time or another by men who were either incapable of seeing things from the Pathan point of view, and of making allowances for his short comings, or who were so hidebound by the humanity mongering sentimentality, which passes today for the hall mark of liberal mind that they shudderingly dismissed the Pathan from their thoughts (presumably with pious ejaculations) as an unreclaimable savage". (The Hon. Arnold Keppel)

Poetry of the Pashtuns: Even before the advent of Islam in Afghanistan, Pashtuns were known for their poetry. In particular, Pata Khazana contains Pashtun poetry written in the VIII century. Well-known poets from the Afghanistan-Pakistan region include Pir Roshan, Amir Kror Suri, Khushhal Khan Khattak, Rahmon Bobo, Nazo Toxi, Ahmad Shah Durrani, Temur Shah Durrani, Shuja Shah Durrani, Ghulam Muhammad Tarzi and Khan Abdul Ghani Khan.

Pashtun proverbs are also one of the oldest and most popular types of proverbs. An Afghan custom is that they are discussed during a conference, conversation, or jirga (meeting, parliamentary session), when giving lectures and sermons, of course, they like to cite examples from a poet's poem, especially proverbs and parables, and thus embellish their speeches and utter their utterances.

Among Pashtuns, there are three types of proverbs: prose, sajlan, or figurative poetry. However, folklorists often place proverbs in their collections of folklore as prose. Although extensive, specialized research on Pashtun folk proverbs has not yet been conducted, much has been done to compile and publish them, as noted above (Mannonov, 2021, p. 66).

Pashtun men usually gather at special events to listen to Pashto poems. There are also television programs that bring such events to a wide audience of the Pashtun people. One such program is AVT Khyber in Pakhtunkhwa, Pakistan. Traditional Pashtun music consists mainly of classical ghazals, which use rubab or sitar, tabla, portable harmonica, flute, and a number of other musical instruments.

Attan dance: In this dance, the dancers perform to the rhythm of the music. It is usually done by men and women. It involves 2-5 steps, ending with a round of applause, and then the process is repeated. The arms move in a series of turns, left and right, and the wrists twist. This dance is usually performed with the musician determining the duration and speed.

Mehsud / Mahsud Dance: It is too a warrior dance and is special among the hard Mahsood tribe. Originally it is used to dance at the time of war, but latter on became a cultural dance. They dance empty handed and require only large drums. The dancer shows a tremendous jubilation while dancing. Nowadays it is danced with the guns in the dancers hand; loaded guns are taken in one hand, up to the beat of the drum the dancers move forward in a circle. After taking two and half steps each dancer return go turn about, and make up the gun and is caught with the other hand. All the dancers do this in a uniform manner and by completing the turning steps they fire in the air simultaneously. The sound of each of the guns goes on one time and seems to be single big bang. It is a thrilling dance and requires complete skill and practice for stepping as well command on rifle or gun, otherwise humiliation is faced by those who are unable to go with these thrilling sounds.

Waziri dance: Waziristan is a federally administered tribal area of Pakistan, which is a large region with a distinctive Pashtun culture. Two drummers and a flute player play a specific tune.

All participants stand around them. The two come out of the circle and dance towards the drummers and return to the dance in the same way. While performing, the two people turn twice in opposite directions and again in reverse. When they do this one by one, they walk to the crowd while they dance. When they reach the circle, another pair of performers move forward in the same way. Pashtuns play a variety of sports around the world, including cricket and football. One of the oldest traditional sports is Buzkashi, a race between horsemen (presumably brought by the Mongols to the region) that required dragging a goat's body and carrying it away from other players. This type of game is similar to the "kid" game, which is held at weddings and ceremonies in the vast pastures of Uzbekistan.

Like other neighboring nations, many Pashtuns are involved in wrestling (Pehlwani), which is often part of major sporting events. Cricket is largely a legacy of British rule in the North West Frontier Province, with many Pashtuns becoming prominent participants, including Shahid Afridi, known as one of the best cricket players in the world, known as Shahid Hussain Shah. Polo, football is a growing sport among the Pashtuns. Although boys are traditionally less involved in sports than boys, young Pashtun girls often play volleyball and basketball, especially in urban areas.

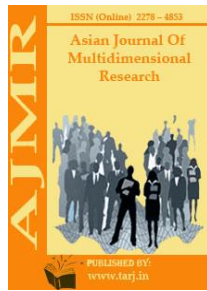
DISCUSSION

In conclusion, the Pashtuns, as the largest ethnic group not only in Afghanistan but in the whole world, play an important role in Afghan society with their culture, customs, traditions, and way of life. In particular, Pashtun culture has one of the longest histories in the world. The Pashtunwali code, for example, has a history of several thousand years and is important for Pashtuns.

It should be noted that the role of Pashtuns in modern Afghan statehood is also invaluable. Given that the historically diverse tribes of the Afghan Pashtuns have led to a dualistic form of government in Afghanistan, the role of the Pashtuns in governing the state has always been high. For example, incumbent Ashraf Ghani is ethnically Pashtun. Given the importance of achieving inter-ethnic harmony in overcoming the ongoing turmoil in Afghanistan today, the Pashtuns have an important role to play in determining the future of efforts in this area.

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THE SLANDERS AND INTERPRETATIONS OF AHMAD YASSAVI IN HIS WORKS

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ABSTRACT

Ahmad Yassavi is the founder of Turkish Sufi poetry. In his collection "Devoni Hikmat" blame is one of the leading ideas. Indeed, the role of blame is also important in revealing the essence of such concepts as love and knowledge, which are important in the teachings. Ahmad Yassavi's artistic skill in the interpretation of the blame is a major topic in itself, an important study. This article clarified some light on these issues. The analysis of Ahmad Yassavi's lack of sleep, his speech, his constant demonstration, and the performance of actions that need to be done on his own initiative are interpreted in the blame of the greed. It was concluded that high qualities such as not lying and keeping promises are also the basis of reprimand. The interpretation of the hadiths, such as "Poverty is my pride" and "Die before you die," which are often mentioned in the teachings of the sect, were also explained on the basis of the purpose of the advice of blame.

KEYWORDS: *Blame, Sufism, Art, Poverty, Arif, Lover, Irfan, Hikmat, Tariqat, Tasawwuf, Nafs, Soul, Heart, Tasfiya, Vahdat, And Fano.*

INTRODUCTION

It is known in science that Piri Turkistan Khoja Ahmad Yassavi was the founder of Turkish Sufi poetry. Devoni Hikmat is an artistic interpretation of the mental state and status of the founder of the Yassaviya sect, an expression of love that evokes the love of the Creator in the people. That is why the "Devoni Hikmat" pays special attention to the interpretations of the blaming greed. The impossibility of purifying the greed without following the path of the sect was based on mystical-theoretical works on mysticism. Expressing this truth in a beautiful and impressive way has become the main goal of Eastern classical literature. As a result, it is no exaggeration to say that the knowledge of the greed through torture, accusation, reproach, and the knowledge of the

Lord have risen to the forefront of ideology and art. Even Ahmad Yassavi said that the beginning of spiritual way is Slander:

*It is a will if the market needs it,
Peering's Tegar Sengahushkaromat,
Harashiktortsakerakmingmalomat,
Don't be blamed (1: 73).*

Lovers of truth have been rebuked in a thousand ways. There are two kinds of blame for this: first of all, the self-blame of the nafs, the confession of guilt, and self-harm. The second is that the owners of the boot are blamed by the people of Suvrat. Reproof is like a trial and a punishment that was destined in the beginning. The Merciful Allah criticizes the nafs or tests it or nurtures by punishing guilt for mistakes. Devoni Hikmat emphasizes the need for reprimand only for joining a sect. Perhaps even the most beautiful cases and the highest ranks on the road are interpreted in connection with the blame. For example, in a proverb:

*Malomatdin botti-yo, who drank oil,
He who drank oil from the hand of Pir was immersed in the light of Truth (1:48).*

It is well known that one of the most interesting, delicate themes in mysticism is unity. Unity was the highest goal of slaves in love. According to the wisdom of Diydarlash greed which comes from the intoxication. Even one of the highest positions, in which the blame is acknowledged and repeatedly explained, is mentioned in the commentary of the hadith of the Prophet (s.a.v), "Al-faqrifahri," meaning "Poverty is my pride." Yassavi also says that in the caravan of love, the liberation from the bondage of transient desires is achieved through the blame of "Al FaqriFakhri":

*When I trade in the market of love,
"Faqrufahri" is to blame,
Ikkiolamsavdosinikuzdinsolsam,
Shall I die before I die?*

Of course, the point of blame in "Devoni Hikmat" cannot be explained in terms of a personal feeling or understanding. His rebuke is a call to refresh and warn mankind. After all, the main purpose of wisdom is also aimed at the spiritual reform of mankind. It wakes people up in their slumber. The act of blaming the greed begins. The result is vigilance that gets every particle in the heart.

*My soul is weary of my life;
He made the people tremble.
Without saying dhikr, he walked with the devil,
Right now, I'm selfish.
KulKhoja Ahmad, carelessly,
In grief, the eyes, the strength of the knees,
Vovaylato, amonatnivaqtiitti,*

I did not act, I moved to the caravan (1:27).

Blaming is a condition. It is important to understand that the sharp edge of blame is selfish. Taste, hypocrisy, envy, hatred, enmity, pride, lust, etc. People have hundreds of their own enemies. It will take thousands of soldiers to defeat them. One of the main weapons tested undoubtedly is blame. Blame is self-accountability, every action is weighed on the scales of faith and conscience. That is, "to worship Allah as He sees Him, and if you do not see Him, to worship Him as He sees you." The accusers attain such great positions as musahaba, murakaba, mushahada, that they account for every moment, that they do not fall apart like the Creator for a moment, that they always think about why they came to this world. It is only when one ascends to this state that one can bravely chop off the head of the greed that has become a companion of the devil. The people of blame are well aware that it is the greed that oppresses the people and, as a result, keeps them away from slavery. Therefore, they relied on reproach in exposing his deeds and on the way to guidance. However, it should be remembered that Love and Irfan are also at the root of this blame. The joy of love and enlightenment are also necessary to withstand the arrows of blame and to persevere along the way. A few verses from the Qur'an were given (Ibrahim: 14/22, Isco: 17/29, 39, Vas-Saffot: 37/42, Vaz-Zoriyot: 57/40, Qalam: 68/30, Maorij: 70/30). However, in the verses of Maida and Qiyamat, which are based on Sufis, the meaning of the blessing is applied to the life of the essence. Indeed, in verse 54 of Surat al-Ma'ida, it is revealed: "O you who believe! And whoever of you turns away from his religion, then Allah will rise up a people whom Allah will love, and they will love Him. The main reason why all hearts are not afraid of blame is love. The Sufis explain this by saying that Allah loves them and that they love Allah too. Mystical interpretations have shown that there is a connection between blame and love. Of course, Sultan ul-Arifin, in his wisdom, also promotes the idea of blame based on this view. He proverbs describe the various experiences of the soul in the path of Truth, and describe the adventures of the soul. But there is a chain of love that binds all the wisdom. The creation of mankind is related to love. The appearance of love in the heart is seen as a grace of God:

Ishqbobini Mavlimochkoch, mango tagdi,

He did not bow down to the ground, but bowed down to the ground.

The rain was a sign of quality,

Paykonolib, my heart is broken (1:25).

The arrows of blame falling like rain and piercing the heart are a sign that the seed of love is sprouting in the hearts. It all has to do with the power of love. So, how does the state of blame help the lover on the arduous, difficult path that leads to the Beloved? Ahmad Yassavi, a lover, said:

Lovers will not escape blame,

The eyes of the foolish will not be opened,

Every fool will not be given a pearl,

The eagle swallowed the serpent's blood (1: 126).—

Love is, in a sense, holding the breast to the arrows of blame. If a traveler escapes from these paikons or turns away from fear and danger, he is not in love. Ahmad Yassavi strongly condemned such bulhavas who avoided blame.

*Sacrificing lovers to a true friend,
 Wondering for him day and night,
 Blame it on others,
 Lovers die before they die (1: 147).*

In this wisdom, too, Ahmad Yassavi speaks of the personality of the lover. It describes its high qualities and characteristics. The word "blameful greed" in Kalamullah means tazkiyya and purifying greed. According to Sufis, the education of the nafs is understood and explained through the hadith, "Die before you die." Indeed, it is, without a doubt, a reprehensible lust, which reveals its guilt, humiliates itself in the eyes of the people and the Creator, and dies at every moment. This is repeatedly emphasized in the proverbs, and the matter of blame is explained in this hadith:

*Love is easy to give up,
 To blame, to give up,
 "Mutu qobla an tamutu" to be dust,
 Slaves in love die before they die (1: 136).*

It is known that the gift of the Wayfarer to the Beloved is the heart, the zakat is the soul. The lovers did not know any other worthy gift. Dedication is fully understood through the interpretation of the hadith "Mutu qabla an tamutu" which is the basis of spiritual education. In the death of such a lust, the burden of blame must be borne not only on the shoulders but also on the head, and it must be sacrificed in the field of love. This fact is often mentioned in Ahmad Yassavi:

*Malomatdin, Ihonatdin will not return to love,
 If the truth afflicts a hundred thousand, he will not tell the people,
 If it is opened, the people will not be grateful,
 Long live the dead, my friends (1: 158).*

Blaming, in a sense, is love, and the people of blame are bound to see nothing but the Beloved of Truth. They will have no effect on the blame of others. Because there is no pain other than the love of fanaticism. The supplication of this team is only to the Lord. The grateful do not ask for anything from the people who earn their sustenance by the grace of Allah. They try to curb and nurture the lustful, humiliating desires of others. It is love that guides them in this struggle. In another wisdom, love is explained as follows:

*Lovers need trouble, disaster,
 Haqdin bezor tanparvarga comfortable crack,
 We must endure rebuke and betrayal,
 It is impossible to fall in love with the Truth without patience (1: 182).*

When a person is a slave to the Truth, he agrees to this slavery only when he is in love, and only then does he surrender his greed. Love brings him trouble. In proverbs, the word betrayal, which often means "discrimination, insult, humiliation," is used side by side with rebuke. This leads to

clearer conclusions in the mind of the reader, as well as the influence of the maslakhatimaslak. Ahmad Yassavi, as the founder of Sufi poetry in Turkish literature, enriched Turkish literature with figurative thinking, introducing laduni symbols and emblems. Updates have emerged in the expression of ideas of blame. There is also a peculiar style of the sage in interpreting the concepts of blame. One of them is the art of talmeh. The mention of celebrities clarifies the idea of blame. Since the purpose of reproach is moral and spiritual perfection, then the most perfect of all human beings is the Supreme Universe. In every case in the sect, the status is attributed to a prophet. They were later left to their ummah as an inheritance. However, the Rasululloh (s.a.v) is at the top of any position. In particular, this is acknowledged in the debate on guilt, and this confession is repeatedly stated in the mystical and literary literature:

Abu Jahl, Lahabgamalomatlik Muhammad,

Repentance, health Muhammad (1: 169);

The history of Islam tells us that the life of Muhammad (s.a.v) passed with blame. The life of the Prophet (peace and blessings of Allah be upon him) was an example in the Muslim world in realizing that belief in truth and truth will lead to health from reproach. Blaming has a special place in the lives of all the prophets. In general, the history of prophecy passed with blame. As Ahmad Yassavi points out, there is no prophet or saint who has not suffered in the rain of blame:

The prophets died before they died,

He suffered in this world and was enlightened,

He rebuked the disbelievers.

Shall I not speak before death (1: 126)?

The honor of humanity is to be a true ummah to the Muhammad. To the Prophet, ummah means inheriting him on all fronts. In this sense, the Sheikh of Turkestan gives a higher value to the blame, saying that the blame is the ummah with the homeland. At the opening of the insight, he points out the nature of the blame:

If you are a Ummah, blame the homeland,

Gamtigidinzahmaylasunmulki body,

Hamochilsunbotinindaturlukchaman,

Have you not seen his soul (1: 173)?

On the subject of blame, the name of Mansur Hallaj is often mentioned in the proverbs, and the prophecy of inner discovery is still a mystery even today. Here is one such proverb:

“Lo-lo” degil, olamsanikofirdesun,

Kofirteû, Mansur sifatdorgaossun,

Boşingbergil, dijdoriniÇak, kürsatsun,

BoşinbergonÇak, dijdorinkürarermiş (1: 134).

It is known from mystical sources that the great governor Mansur Hallaj was a pioneer of special status and circumstances. Because of him, some secrets of spiritual experience were revealed. His "Analhaq" secret is still the secret of unity for all hearts. The reproach and hanging of the Zahirbins on him is one of the important themes of Sufi poetry. The blaming life of the lover of

truth was an example for the Sufis, who were the people of all mysteries. Even when summarizing and analyzing the wisdom that reflects the spiritual life of Mansur Hallaj, it is possible to form a vivid picture of the sect of blame and make an objective assessment:

*Hang it on the gate and let the world see,
Munukurub, let the people be liberated,
Great and small, guide the tiger,
The "Anal Truth" debot is repeated (1: 139).*

or:

*They did not know the meaning of "AnalHaq",
He did not see the truth.
Legends are known, people do not know,
Mansurdakavliyoni is the winner (1: 1743)!*

The people of the outward and the inward, the possessors of the image and meaning, the possessors of the state and the state are contradicted in mysticism, and the essence of the leech and the peculiarities of the tax are revealed. The mystical-literary literature also explains the essence of these two contradictory concepts by interpreting the term blame and explaining the meaning and purpose of blame. Ahmad Yassavi said, "The source of my wisdom is hadith, or the source of my wisdom is Subhan. If you recite it, the meaning is the Qur'an." Indeed, the great enemy of man is defined by the nafs based on verses and hadiths. Therefore, the image of the nafs is clearly visible. The Way of Truth must know exactly to whom or against whom the rebuke of the "blaming lust" mentioned in the verse is against:

*The air of lust and anger Azozil is always happy,
My path is crooked, I am careless, my walk is all satanic.
I am a Muslim, pray to God,
Sin is sinful, bloodthirsty, Muslim.
The image in my hand, the image in my heart,
Lying in my tongue after praying (1: 273).*

Hence, the slave has no stronger enemy than the disbelieving lust and the devil. If one succumbs to lust and despises humiliation. The devil, on the other hand, is always trapped by various tricks, as a result of which the soul is lost. Man is alienated from the celestial senses and cut off from the divine bond. Spiritual nourishment is forgotten and slavery to the desires of the body begins. In order not to face such misguidance, the greed must always and everywhere blame itself. If he is negligent for a moment, his greed will fall into the abyss. The dream of the Sufis, which is enshrined in the Qur'an, is achieved through constant reproach. The greed lavvoma is between the greed ammora and the greedroziya. His vigilance is crucial. Indeed, it is impossible to imagine and reflect on the speed of the evolution of the greed. That is why Yassavi's follower YunusEmro said:

The truth has given me a heart, at least I will be surprised,

One day he will be happy and one day he will cry again ...

For a moment the life of the dead, like Jesus,

He became arrogant and became Pharaoh and Haman.

For a moment, it was Gabriel, thank you for coming to the meeting,

Poor Jonah will be surprised again (1:57).

So, the nafs is blamed. There are countless flaws in it. However, at the beginning of the list of blame is lying, hypocrisy, that is, not keeping a promise? There are different manifestations of this betrayal. Responsibility to all creatures, not to betray their rights, is one of the main criteria of humanity. But the formation of such a beautiful quality begins with forgetting the first promise. If humanity does not betray its promise in the affliction by saying, "Yes, You are our Lord," no other infidelity will occur. Or no matter how hard he tries to be loyal to the people, he will not achieve his goal if he breaks the promise of slavery. Therefore, the idea of such honorable qualities as fidelity, devotion, honesty must begin with the remembrance of the Feast of Tabernacles. The wisdom of Ahmad Yassavi proves that this is the main theme of the literature:

Slave Khoja Ahmad Ruhung said, "The plague."

Praise be to Allaah, the Lord of the Worlds.

If you are angry, do not do it. Almighty God,

The false promise of the slave (1: 141).

Blame is dissatisfaction with one's condition. Because the tax blames the status of the owner, just as he repents of the status quo whenever he rises. The wayfarers of the truth avoided the temptation to surrender to the circumstances of the accusers. They were annoyed by the status quo, rested from it, and did not stay in that position, but continued to fight and rebuke with reproach. No status was given to lust and no arrogance. Not only the people, but no matter how many ounces, they felt guilty before the Creator, blaming themselves and blaming themselves:

I am twenty-four years old.

If I look at the Hereafter, the blood is a weapon,

When I die, I will gather and beat you with a hundred thousand sticks,

Ulsababdin Haqqasiginibkeldim mano (1:33).

In almost all of his wisdom, Ahmad Yassavi focuses on aspects of blame. But there are also many proverbs written from the beginning to the end based on the ideas of blame. The Malamats expose the intrigues of their nafs to the people and begin to purify them in their sympathy. It is well known that in mysticism, such tasks as lack of sleep, little speech, constant ablution and remembrance are considered important. As a critic, these aspects are also emphasized in the proverbs. Defects such as lying, refraining from using bad language are blamed. It is their characteristic that all the culprits hide the good deeds and reveal the bad ones. Confidentiality is reflected in many proverbs:

Slave Hodja Ahmad, if you obey, hide,

Non-mahram, non-mahram, uzingbilgil,

Rather, he is a mahram, a present,

I asked for the truth.

The heart is the house of God. So this is all non-existent in the house except him. The Sufis said to converse with either Allah or those who are with Him. This spiritual-moral task was also always in Yassavi's memory, and he repeatedly spoke of the harms of talking to the wicked. While Goho expresses his regret, he sometimes teaches his disciples the rules of conversation and strongly condemns the interlocutors with the non-gays:

O Qadiri, I am ashamed of my sin,

If you don't forgive me first, I'm helpless,

I am a helpless slave, whatever you do, I command.

RahmonEgam, Aroyuldakoldimmano (1:37).

The root of the blame in these proverbs is the Eternity - the sorrow of the Hereafter. The Christians were children of rest. But the end has never been forgotten. They kept their promise at the feast, "You are our Lord." They always kept in mind that there is eternal life called the Hereafter, and prepared for it. If it were otherwise, they would not have rebuked their desires so much. If we pay close attention to the evolution of the subject of blame in the proverbs, we will see that Hoja Ahmad Yassavi never stopped blaming the greed, both in his youth and when he rose to the status of love and enlightenment. Even when he goes underground at the age of 63 to be circumcised, he still blames himself for his ignorance. The reasons for this ignorance are innumerable, but there is one truth among them - it is not obeying the commandments of the Truth. Abstinence from slavery to Allah leads to the nourishment of the evil soul. As a result, the heart is overwhelmed by ugliness. Worst of all, one avoids good people and treats bad ones. One of the most important issues in the sect is conversation. Because a person's spiritual state is determined by his interlocutors. The Qur'an also repeatedly mentions lust, demon, and non-believing brothers as the enemies of humanity.

I am sixty-three years old, I have passed unnoticed,

My heart is ignorant of the truth,

After fasting and praying, I became a pious person.

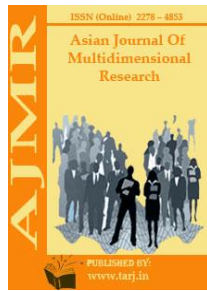
Evil is better than good (1:25).

The culprit is the lover of the Truth, who shakes his hand in the world to come and walks boldly towards the Almighty. He is one of the poor who seeks the presence of Allahuta'âlâ, who has attained the status of Tarkidunya, TarkiUqba and TarkiHasti. In the wisdom of Ahmad Yassavi, the specificity of the artistic expression of the ideas of Malamatism is a separate topic. For in wisdom there are new analogies, such as the stone of rebuke, the rain of rebuke, the arrow of rebuke, the blade of rebuke. And they are closely related to the condition and status of the spiritual caravan passenger. A new awakening in the greed, with the birth of a different state, a rebuke is born in the heart. Or it emerges as a result of another change in the human psyche. And it invites man into a new world of thought. As a result, the human being sees the flaws in me. If blame doesn't save the tax from stagnation, if it doesn't move, it's just hypocrisy. The purpose of reproach is to show off guilt, not to enjoy confession. If so, this pleasure is unbelieving lust in man, it must be a divine shield in the preservation of the Holy Spirit, which is the ore of man.

This was the purpose of the first blame, the purpose of blame. The other is the enslavement of the selfish, the ambitious, the ambitious, and the obedient. There is no choice but to give more support to his downfall. Therefore, the hypocritical behavior of subsequent accusers was strongly depravity, hypocrisy, greed, and deceit. On the contrary, every guilt must overcome the Self and serve for the birth of a new Self. The Great Jihad is the practice of diligence in the training of the greed. While it is a powerful weapon in overcoming the low, ugly, vile, evil, condemned. This, of course, is also reflected in the proverbs.

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THE IDEA OF HUMANITY IN THE SPIRITUALITY OF ALISHER NAVOI

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ABSTRACT

It is known that the legacy of Alisher Navoi is an endless ocean. It is the property of humanity. This article discusses the scholar's idea of humanity. The study of the philosophical and enlightenment foundations of A. Navoi's work has not only a purely scientific significance, but also reflects the changes in our worldview, our thinking, and various trends.

KEYWORDS: *Man, Humanity, Intellect, Thinking, Word, Language, Manners, Morality, Truth And Conscience, Faith, Perfection, Goodness, Patience, Contentment, Kindness, Generosity, Sincerity, Kindness, Purity, Patriotism, Friendship, Diligence, Ignorance, Selfishness, Meanness, Greed, Corruption, And So On.*

INTRODUCTION

The great poet and thinker Alisher Navoi is a great representative of the culture of the Eastern Renaissance. As a poet and scholar, he carefully studied and relied on the achievements of science in the Ancient East (especially Ancient India, China, Iran, including Central Asia), as well as the West (especially Greece). He was a profound scholar of Islamic history and philosophy.

In his worldview, A. Navoi developed advanced philosophical traditions in the East. In this regard, especially his work "Mahbubul-kulub", which has a direct socio-philosophical content, the epics "Lisonut-tayr", "Khayratul-abror" are a valuable contribution to the treasury of socio-philosophical thought in Central Asian and world culture.

A. Navoi's invaluable creative and scientific heritage has a special place not only in the history of our people, but also in the history of world literature, the development of our national culture and literary and aesthetic thinking. In his poetic and prose works, the great poet, with all his charm and grace, demonstrated the high universal ideas, the incomparable richness of words and the

infinite possibilities of expression of our native language, took a worthy and firm place in the hearts of millions of readers around the world.

So, A. Navoi is a child of humanity. His creative and scientific heritage is a spiritual treasure of mankind!

RESULTS AND DISCUSSION

AlisherNavoi's philosophical views are mainly based on pantheism. According to the teachings of pantheism, God is an impersonal origin. He does not stand outside nature, but is exactly the same as it is. Pantheism played a positive role in medieval philosophy and served to substantiate progressive ideas about the unity of the universe, the diversity and evolution of nature. Based on the requirements of the same principle, A. Navoi concludes that God and nature form a whole, and all the attributes of God exist in the nature. According to A. Navoi, nature and the greatest gift of God is man. Man must ascend to a higher level in the sight of Allah, and his thinking, feelings, and mature moral qualities must constitute the true object of philosophy and poetry. For example, human qualities and virtues are passionately and romantically portrayed in his Hamsa. Madness, devotion to love and affection, are the epitome of being a faithful slave and victim of this noble human feeling; Farhod is an example of the struggle for the interests of the people, the struggle for the interests of the people, the feeling of love for the people, which has grown to the level of great love for the people, depicted through embossed paints and even mythical lines.

In his works, A. Navoi glorified the friendship of peoples. A vivid proof of this can be seen in a whole gallery of images created by A. Navoi. For example, Farhod from China, Shirin from Armenia, Shopur from Iran, Mas'ud from India, Iskandar from Greece, Pliny from Rome, Layli and Majnun from the Arab world. Therefore, a characteristic feature of A. Navoi's worldview is the dialectic of patriotism and humanity.

A characteristic feature of A. Navoi's social views is that he is, first of all, a product and a child of his time. He created in the Middle East, especially in Central Asia during the period of feudalism, and in his worldview expressed the most advanced aspirations and ideas of his time.

According to the great humanist A.Navoi, the achievement of human happiness, the happiness of the people and the prosperity of the country, the liberation from the vices and shortcomings of society;

Till lust does not perish,
Until the air tower of lust dies,
To oppression and oppression will not die,
The hand will not die, the country will not die.

So, life is a constant struggle of various conflicting moods and qualities in a person, such as good and evil, light and darkness, fidelity and infidelity, generosity and greed. In it, historically changing and evolving moral relations are expressed in the moral consciousness of the people.

In the epics "Hamsa" and "Mahbubul-kulub" A. Navoi exposes the social oppression in society by criticizing the shortcomings of the ruling class, revealing its inhumane aspects. In the special chapters of Mahbubul-Kulub, he thinks of the wicked and tyrannical kings, their careless ministers, the ignorant, illiterate and filthy courtiers, the rude and arrogant soldiers, and say that these tyrants are the destroyers of the country and the losers. All of this is likened to scorpions

that harm the people. It should be noted that this idea, put forward by A. Navoi, is a classic program of the need for an uncompromising fight against **corruption**, which is becoming a major global problem of our time.

According to A. Navoi in "Mahbubul-kulub", ignorance, ignorance, incompetence, ignorance is like a donkey, but worse than a donkey. Whatever you load on a donkey, it will go wherever you drive it, because it has no intelligence. If you give him food, he will eat, if you do not give him, he will go hungry, and if you tie him up, he will not claim. The work of the fool is arrogance, pride, and a hundred kinds of anxieties in his mind. The great thinker said that in the hands of ignorance, ignorance, ignorance, humiliation and mental anguish prevail.

A.Navoi's socio-philosophical and moral views correspond to a man who lives by honest work, has a pure heart, is pure in himself, and is a simple worker. We see a vivid example of this in the legends of Hotami Toy and Bahrom Gur. Hazrat A. Navoi expresses deep love and respect for hardworking people, especially praises the work of farmers.

For A. Navoi, the sign of true humanity is decency and spiritual maturity. That is why he fought against hatred, injustice, ignorance, called people to work, justice, dreamed of creating a society based on enlightenment.

A.Navoi's socio-philosophical views played an important progressive role in the struggle against oppression and ignorance in the Middle Ages, during the period of feudal oppression.

A. Navoi takes a rationalist position on the issue of knowing the world. Demonstrating the great power of human thinking, science emphasized the enormous role of enlightenment in social development. Man's mental power, capabilities are glorified, and it is emphasized that the mind is the source of truth. "A person with the ability to think logically can distinguish between creative ideas and destructive ideas"[7: 1094]. Science and knowledge are acquired through the mind. Science develops with the help of the mind. Scholars, nobles, poets, philosophers, thinkers have tried to prove, confirm, glorify the infinity of the human mind, knowledge, and have written a number of verses dedicated to it. In particular, A. Navoi praised the role of thinking:

Every human being,

A man who knows by thinking;

In the works of A. Navoi, the humanistic idea formed in the Middle East rose to a high level. The idea of humanity is the most common and characteristic feature of medieval spiritual life, spiritual culture, which emerged and developed in the form of a socio-moral orientation. The issue of high morality, enlightened and just society, community as the main way and means of implementing the ideas and principles of humanity was put forward. High moral habits, the establishment of relationships and the proper conduct of educational work for this purpose are an important means of realizing the ideas of humanity. The idea of humanity, mainly because it is expressed in moral habits, attitudes, qualities, moral issues, problems of ethics are an important part of the spiritual life of the East - fiction, poetry, education, pedagogy, philosophy and other humanities.

We found it necessary to cite only one proof of the great human heritage of A. Navoi for centuries. Take a look at this editorial page of the "Khalksuzi" newspaper, published in the March 13, 2020 issue: [13].

The siege of Leningrad, which began on September 8, 1941, was a terrible period of war filled with human tragedies. During this siege, which lasted 872 days, the pillows of millions of people dried up. The old, the children were forced to survive under the bombs raining down on their heads in the agony of hell. Except for the road to Lake Ladoga, all other roads were cut off, and people starved to death on the streets due to lack of food and medicine. More than ninety percent of those who died in this ordeal were starved.

The celebration of the 500th anniversary of AlisherNavoi in the besieged city at the end of 1941 had a special symbolic meaning. On the eve of the start of the war, on March 12, 1941, the former Soviet government made a special decision to celebrate the 800th anniversary of NizamiGanjavi and the 500th anniversary of AlisherNavoi. According to him, complete collections of works by the two great poets will be published in their native languages as well as in Russian. Commissions have also been set up in Baku and Tashkent to hold these anniversaries in a dignified manner. The Saltikov-Shedrin Leningrad Public Library also houses the first office of AlisherNavoi, founded in 1465-1466 in Herat by the famous calligrapher Sultan Ali Mashhadi. It has a peculiarly interesting history, and in 1829, as a result of the assassination of A.S. Griboedov in Iran, it was brought to the diet along with other rare manuscripts in the Tehran library.

At the same time, the need to look at the creative heritage of the great poet through the mirror of half a millennium and to be nourished by the prophecies concerning the fate of mankind became more important than ever. Major orientologists and specialists have received invitations to the anniversary of A. Navoi: "The State Hermitage invites you to a solemn meeting dedicated to the 500th anniversary of the great Uzbek poet AlisherNavoi. The meeting will begin at 10 a.m. on December 10, 1941".

It is said that when the Uzbek leadership asked for advice on holding AlisherNavoi's jubilee in Samarkand or Tashkent, the commander-in-chief, I.V. Stalin, thought about it and read the great poet's poems under the pseudonym Foni in Persian while in prison in Baku, so that the celebration of this jubilee in the besieged city of Leningrad should be a great moral encouragement to both the inhabitants of the city and to the warriors. Thus, it is clear that the 500th anniversary of the great poet will be held in the besieged city of Leningrad.

On December 10-12, Navoi readings were held in the reading room of the Hermitage. On December 29, a scientific council was established at the Institute of Oriental Studies.

--Remembering the immortal name of the great poet and thinker AlisherNavoi is very important in the cultural life of our peoples, - said the well-known orientologist, academician IosifAbgarovichOrbeli, opening the meeting-Celebrating the poet's jubilee in the besieged city reflects the courageous spirit of the people, the indomitable will, the eternal truth of humanity. We will, of course, continue such celebrations long after the victory we have won, for poetry will continue to be celebrated as an everlasting event.

At that moment, the windows crackled from the powerful explosion. A second bomb explodes over the Neva River as the crowd gets up and walks to the window in panic. When Academician Orbeli offers to move to the bomb shelter, the crowd takes their seats again. Academician Sergei Jebelev called the ceremony a "science holiday".

Academics I. Krachkovsky, E. Bertels, Professor B. Rudenko's speeches about AlisherNavoi are still relevant in the world of science.

At a time when the Nazis were threatening to wipe out this beautiful city on the Neva River with weapons, the great Uzbek poet AlisherNavoi's great humanitarian ideas, the victory of good over evil due to his immortal spirit, sounded prophetic. [13]

A. Navoi is a unique figure in world literature.

In the words of Sergei Ivanov, a professor at St. Petersburg University, a well-known Navoi scholar and translator: "Today the whole world considers A. Navoi a classic of world literature. You will not find the title "classic of world literature" and its commentary in dictionaries and encyclopedias. But there is such a title, and such an honorable title deserves artists like Navoi, whose works were originally considered a treasure of national culture, as well as masterpieces of the international treasury of literature, serving to enhance cultural ties between peoples [12].

Therefore, the recommendations of the Resolution of the President of the Republic of Uzbekistan dated October 19, 2020 "On the celebration of the 580th anniversary of the great poet and thinker AlisherNavoi" that is, the Decree of the President of the Republic of Uzbekistan "On the establishment of the International Public Fund named after AlisherNavoi" in order to widely study and promote the life and work of AlisherNavoi in our country and internationally; We believe that the proposal to establish the Order of AlisherNavoi to honor the citizens and scientific and creative institutions of our country and abroad, who have made a significant contribution to the deep study and popularization of the creative heritage of AlisherNavoi, is a symbol of justice and truth.

CONCLUSION

The study of the philosophical and enlightenment foundations of A. Navoi's work has not only a purely scientific significance, but also reflects the changes in our worldview, our thinking, and various trends.

The peoples of the world have been enjoying Navoi's work since the sixteenth century, drawing the necessary conclusions, satisfying their aesthetic needs and learning from it. It is a true goodness, purity, literally a philosophy of life.

As the President of the Republic of Uzbekistan Sh.M.Mirziyoev noted: "It has been noted in scientific sources that the Turkic peoples have been reading the works of AlisherNavoi in their original form for centuries. Turkish scholar Yusuf Chetindog acknowledged that "especially in the 16th century, in the all-Turkic world, it is not an exaggeration to call it the 'Navoi age'";

This opinion is confirmed by the words of the famous Turkish scholar FuodKopruli: "AlisherNavoi was not only a great poet of Central Asian Turks, Uzbek literature, his works have been studied in all parts of the Turkic world, In Anatolia and Greece, in Azerbaijan, Iran, Iraq, Crimea, on the Volga, among the Turkmens, and even in the Turkish palaces in India, for hundreds of years" [6, 320].

As noted by the Kazakh literary scholar SautbekAbdrakhmanov:

"The name of Nizamiddin Mir AlisherNavoi, named after the huge crater on the planet Mercury, whose statues have been erected in the capitals of many countries around the world, unique voice reached the farthest corners of the world in the 16th century, is known to everyone familiar with world literature and respected by any reader who understands the value of word art." [11].

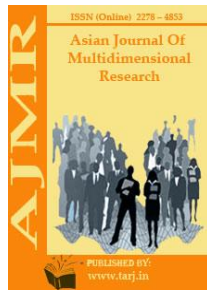
Renewing Uzbekistan has entered a completely new stage of development on the basis of the main principle "From national revival to national uplift", in-depth study and popularization of

Uzbek literature and culture on the example of AlisherNavoi's inhumane literary heritage, which is laying the foundations of a new Renaissance-Third Renaissance, is more important than ever.

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ECONOMY AND OCCUPATIONS OF THE POPULATION OF CITY KUNGRAD IN THE 19TH CENTURY

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ABSTRACT

The article is devoted to the study of the economy and occupations of the inhabitants of one of the ancient cities of Karakalpakstan - Kungrad, which was a large trade and craft center of the lower reaches of the Amu Darya. At the same time, this city was also the center of political events in the history of Karakalpakstan. The history of Kungrad is the history of the city that served as the gateway to ancient Khorezm for thousands of years. The history of Kungrad, which has repeatedly been the center of political, cultural, religious, historical events of the Khorezm oasis, especially the study of its economy, is an inseparable part of the history of Karakalpakstan.

KEYWORDS: *Kungrad, Economy, Craft, Agriculture, Cattle Breeding, Fishing, Hunting.*

INTRODUCTION

The history of Kungrad is the history of the city that served as the gateway to ancient Khorezm for thousands of years. The history of Kungrad, which has repeatedly been the center of political, cultural, religious, historical events of the Khorezm oasis, especially the study of its economy, is an inseparable part of the history of Karakalpakstan.

In the city of Kungrad, wealthier artisans lived and worked inside the city, while poor craftsmen, day laborers were located outside the city walls, in its vicinity. At the time under consideration, in the vicinity of the city of Kungrad, there was a concentration in one place of dekhkans/farmers-artisans of different professions, forming a “mosque” - the lowest administrative unit. Many types of traditional handicrafts and handicrafts were concentrated in the city of Kungrad and its environs. For example, in the vicinity of the city there were auls of potters, tanners, shoemakers, foundry workers, and within the city they were allocated into

quarters, such as quarters of coppersmiths, blacksmiths, butter mills, soap makers, woodworking craftsmen, etc. [1, p. 38].

Craftsmen who lived and worked in the city of Kungrad had their own workshops. Handicraft workshops were located mainly near the bazaar, and some of them were located within the bazaar itself. This was probably due to the fact that the artisans were mainly at the same time the direct producers and sellers of their products. The workshop of a craftsman also served as a shop for many. [2, p. 37].

THE MAIN FINDINGS AND RESULTS

In the handicraft industry of the city of Kungrad, by analogy with other cities of the khanate, there were their own customs and traditions. First of all, the medieval guild corporation, uniting artisans by profession, continued to survive. The workshop consisted of a mouth (master) and a half-assistant to the master), who is usually employed. At the head of the shop organization was a kalyantar, who was a wealthy person. Kalyantar acted as a representative of the workshop, which defended the interests of artisans before the administrative body of the city Kungrad. His duties included overseeing the work of artisans, sorting out disputes between the foreman and the workers, collecting the khan's taxes, overseeing the fulfillment of duties, etc.

In the craft, guild cults characteristic of the Middle Ages have been preserved. Each profession had its own patron, who was considered the founder of a particular craft. For example, among the shoemakers it was called "Prophet Salai", among the hats – "Idris", among the hairdressers – "Sulaiman". Craftsmen paid "muanat-buli", "tegijay", "keraye" (for the rent of an instrument and a room). Each artisan who did not have a shop (dukans) was charged 1 tilya "muanat-buli", 7-9 tengi "tegijay". From each dukan of the artisan, 2-5 tilya "muanat-buli", 1 tilya "tegijay", from 1 to 2 tilya "keraye" were charged. [2, p. 37].

Rural artisans, unlike urban ones, did not have any guild corporation, only artisans who lived closer to the city limits obeyed the kalyantar. Most of the dehkans-artisans worked at the request of their fellow villagers, receiving in kind and money for their labor.

In the 19th century, one of the most widespread types of craft in Kungrad was pottery. Kungrad potters made household items and household utensils necessary for the population - pots for chigiri, various types of dishes and bowls, vessels for storing water, butter, milk, ovens for baking bread and other items. The products of Kungrad potters were used far beyond its borders, by residents of the cities of Khojeyli, Kunya-Urgench, and others, as well as nomads wandering nearby.

Kungrad potters were grouped into auls and lived both in the vicinity of Kungrad and inside the city. The profession of potters was passed down from generation to generation and was one of the main occupations in the household. A resident of Kungrad, UmitAliyeva, born in 1958 by profession, a potter, said that her ancestors have long lived in Kungrad near the so-called "bridge of potters" and have been engaged in pottery for several centuries. From a glorious family of potters, she names the names of Amet the potter (1918-1997), his father Utemurat the potter (1884-1970), the brothers Utemurat - Kudiyar and Saparbai, as well as their father Seitmurat the potter [3].

In the 19th century in Kungrad, metalworking became more widespread. Cast iron foundry workers in the city of Kungrad poured openers so necessary for agricultural work, as well as various household items - boilers, kettles, braziers, etc.

Sakhaul coal was used for these works, which burns very well. The openers in Kungrad, unlike other cities of the khanate, were cast with an admixture of a small amount of copper in order to reduce fragility and impart a higher degree of toughness. In addition, these openers were cast thicker towards the rear end, because the openers were empty inside and were put on the plow. These coulter were honed on millstones or dragged along a hard road in order to wipe the coulter off. As a result, the Kungrad openers were valued higher than those made in other cities, and, accordingly, were more expensive, about 1.5-2 times [4, pp. 48-49].

Kungrad woodworkers made carts, boats, frame buildings, gates, doors, chigiris, and much more, so much needed in every household. In addition, there were specialists in the manufacture of spinning wheels, hand cotton ginners, cradles, saddles, as well as household utensils - chests, bowls, spoons, oil churns, etc. At the same time, it should be noted that most of the branches of woodworking production were of a small-scale nature, mainly for their own use.

At the time in question, food industries were widely developed in Kungrad. The butter mills made vegetable oil from a variety of seeds. Usually several hired workers worked for the owner of the churn. The raw materials for the manufacture of butter were cotton seeds (chigit), hemp seeds, sometimes poppy seeds, melons and watermelons. In the 19th century, there were about more than 20 oil mills in Kungrad [1, p. 38].

Millers for their work usually received payment in grain, and sometimes in money. The population of the city and the villagers brought wheat or dzhugara to the mill for grinding. At the mill, the draft power of horses and bulls was usually used, but along with this, in the vicinity of the city of Kungrad there was also a water mill [5, p. 559].

The bakers of Kungrad were famous for their art: "in Kungrad, they cook very tasty, round and flat cakes of different sizes, cooked in water, without oil" [6, p. 459].

In the 19th century, in the city of Kungrad, the manufacture of mats from reeds, which grew in large quantities in its vicinity, also received a great development. The demand for the products of the masters for the manufacture of mats was very high, since "not a single household could do without them" [7, p. 30]. To the north of the city of Kungrad was the so-called "Boyrashyaul". The inhabitants of this aul made mats from the reeds they collected from the nearest lakes (Khozhakol, Mashankol, etc.) and sold them at the Kungrad bazaar. [1, p. 38].

According to the informant Tazhimurat Dauletbaev, in the middle of the 19th century, the names of Kudaibergensheber, a master of woodworking, Abdalaksakal, who specialized in metal products, Sapparbai a potter, Berdish shoemaker, etc., were known from the craftsmen in Kungrad [3].

At the same time, among the inhabitants of the vicinity of the city of Kungrad, the economy was of a complex nature, that is, along with an auxiliary craft, an additional source was agriculture, cattle breeding, fishing, and hunting.

Since ancient times in Central Asia, agriculture, which was the main occupation of its population, was mainly artificially irrigated. As one of the researchers put it, about the outskirts of the city of Kungrad, "the possibility of the existence of settlements on this site, despite the clay and sandy soil, is determined exclusively by the current of the Amu-Darya River, the waters of which, artificially directed to neighboring areas, made of the named piece of land, one of fertile corners of Central Asia"[8, p. 4]. It follows from this that the quality and quantity of the

harvest not only of the inhabitants of the city of Kungrad and its environs, but also of the entire Khiva Khanate, depended on the abundance and lack of water, i.e. from irrigation.

The entire western part of the Amu Darya delta, including the outskirts of the city of Kungrad, was irrigated by the waters of three channels - Chumanai, Changly-Basu and Ters-Akar. The lands located in the immediate vicinity to the north and east of the city of Kungrad were irrigated by the waters of the Tallyk and Ulkendarya canals. For irrigation of lands to the west and north-west of the city of Kungrad, the Khan-yab canal was drawn, which began near Kungrad and passed through the entire city in a northern direction. A large number of ditches separated from Khan-yab, which were led to the fields in the vicinity of Kungrad, one of them was called Kadyr-khan, and which separated from Khan-yab flowed into Tallyk [9, p. 215].

In addition, in dry years, watering of the fields was carried out with the help of chigiri, small and large, differing in the size of the wheel, and therefore in the number of jugs. A. Arsky mentioned one of the chigiri located in the vicinity of Kungrad, calling it "an original water-lifting machine located above a deep ditch" [5, p. 559].

But irrigation with chigir was expensive, and not all farms were able to start such structures, since the construction of chigir required significant financial costs, not to mention the annual costs associated with repairs. Therefore, many small farms in two or three united and jointly built chigir and then jointly used it [10, p. 142].

The fields were irrigated in turn by a whole group of farms. The main manager of the water was the *mirab*, who was appointed by the khan. Sultan-mirab, in all likelihood, in the middle of the XIX century followed the distribution of water in the city of Kungrad and its environs [11].

The set of agricultural crops among the Kungraders was quite diverse, calculated mainly for their own consumption: from grain crops - wheat, rice or Sarachin millet, barley, millet, dzhugara, lentils; from the factory - cotton, hemp, sesame, alfalfa; from melons - melon, watermelon, pumpkin, from legumes - mung bean and peas.

Wheat in the vicinity of Kungrad was mainly sown for winter crops, since in autumn the crops were watered with excess water, and they were less sensitive to insufficient spring irrigation. For grinding bread, in the vicinity of the city of Kungrad, there was one mill, and mainly its inhabitants used ordinary hand millstones [12, p. 180].

Rice or Sarachin millet, requiring constant watering, was cultivated in the vicinity of Kungrad and Khojeyli, where irrigation funds abound [13, p. 120]. It should be noted that the inhabitants of the Kungrad environs cultivated rice in large quantities: "the Karakalpaks near Kungrad sow a lot of Sarachin millet" [14, p. 225]. A consequence of this may be the fact that rice, which is a labor-intensive crop that must be constantly kept in water (from the moment of sowing to almost complete ripening), could grow only in those places that were rich in water sources, i.e. near the city of Kungrad.

Along with this, the inhabitants of the city of Kungrad and its environs bred dzhugara, barley and millet from grain. Among industrial crops, cotton, sesame, and hemp were in great demand among the population. Due to the high cost of cotton fiber in the khanate, the left-bank Karakalpaks in the region of the city of Kungrad learned to grow cotton, although on the other hand it could have only consumer value among the Karakalpaks [15, p. 96].

One way or another, cotton in the vicinity of the city of Kungrad was cultivated in large numbers, although in fairness it should be noted that it did not reach the proper maturity here compared to other parts of the Khiva Khanate, which was largely influenced by climatic conditions.

Melons, watermelons, pumpkins were very widespread among the entire population of the Khiva Khanate, including Kungrad, because among the people of Kungrad, “cakes together with melons constitute the main food item” [6, p. 459]. Melons, depending on the varieties, ripened from the end of May to the end of August, watermelons ripened in September, and pumpkins in October, thus making up “folk food for several months” [16, pp. 338-339]. Onions, carrots, peppers, etc. were bred from garden plants.

The Karakalpaks of the vicinity of the city of Kungrad were also engaged in gardening. Fruit trees were planted in small orchards that were abundant in the vicinity of the city of Kungrad: apple trees, pears, apricots, plums, and grapes. The gardens were all lined with pyramidal poplars. In the vicinity of Kungrad, djida and willow trees grew, which reached significant sizes [17].

Cattle breeding, as one of the most important sectors of the economy of the population in the vicinity of Kungrad, played an important role in her life. G. Danilevsky is not right when he writes that in the Khiva Khanate a complete lack of meadow and pasture areas impedes the development of cattle breeding, and that it is very limited, and constitutes the most insignificant branch of agriculture. On the contrary, the presence of waterways (canals, rivers, lakes) in the vicinity of the city of Kungrad provided an abundance of pastures for the development of cattle breeding, and, along with agriculture, it was one of the main occupations of the population. Cattle breeding were mainly carried out by the Karakalpaks and Kazakhs wandering in the vicinity of the city, which sold or exchanged cattle for food, clothing, household items, etc. at the bazaar in the city of Kungrad. The main types of livestock among the local population were bulls, which were a draft force in agriculture, cows that provided the population with products that were both food and commodities, as well as small ruminants, mainly rams, sheep, goats, etc. Along with this, the population of Kungrad and its environs had horses and donkeys, which were available in every household as the main means of transport. In addition, the inhabitants of the city of Kungrad also bred poultry in large numbers: “Kungrad residents of poultry keep only chickens” [18, p. 118].

Fishing, as one of the branches of the economy, played a very important role in the life of the population of the city of Kungrad. Fish were caught in the Amu Darya and in numerous lakes and other bodies of water that were available in the vicinity of Kungrad in large numbers. A particularly good catch along the Amu Darya River was in the section between the city of Khodjeyli and the city of Kungrad, and local residents called this part of the river the mother of fish [19, p. 128].

The main fishing tools of the local residents were stabs, fishing nets made of kender fibers, stockades, nets in the form of a triple net made of jingil rods, fishing rods with a hook, small nets, or as they were called nonsense.

The transport for the fishermen was mainly “boats, fastened from small pieces of wood, fastened with iron; in the area from the sea to Kungrad, such boats can be assembled up to 150; the largest of them lift up to 150 poods” [17]. There was usually one boat for every 5-10 people. Based on

these calculations, it can be assumed that the number of people engaged in fishing in the city of Kungrad and its environs reached approximately 1000-1500 people.

The most common types of fish were carp, barbel, catfish, sturgeon, bream, beluga, thorns, etc. The fish was eaten fresh, boiled, fried on charcoal or in oil in a pan. In addition, the fish was also smoked in ovens, cut into thin layers, salted and hung in the wind, and for salting they used local salt, which was mined in Karaumbet [20, p. 135].

The fish that was sold was sold here, at special fish markets in Kungrad. The city of Kungrad in the 19th century, along with Chimbay, Klych-Kara on Daukar and Khodjeyli, was famous for its fish markets and Kungrad sent a large amount of fish to other cities of the Khiva Khanate. In addition, the Kungrad fishermen not only provided the khanate with fish, but also exported it to neighboring states. From Kungrad and Khojeyli, 50 to 200 boats of dried fish, mainly carp and catfish, were floated annually up the river to the Bukhara Khanate, which were transported from Bukhara further to Samarkand, Karshi, Shakhrisabz and Gisar.

An additional source of livelihood for the local population in the city of Kungrad was hunting, which had an auxiliary commercial value. We were engaged in it, mainly in autumn and winter, i.e. in free time from agricultural work. It is known, for example, that dense forests rich in animals and beasts began near the city of Kungrad: "a dense forest, which, starting 12 versts from Kungrad, stretches with short interruptions, at some distance from the coast, and ends only 5-6 versts from Khojeyli" [21]. These forests were rich in various types of animals and abundant in vegetation. Tigers, wild boars, wolves, foxes, in the steppes, hares, jackals, wild goats and other animals were found in these forests and in the reeds interrupting them in some places. Along with them, a large number of water birds lived here and in numerous lakes.

Among the birds there were in abundance various species of pheasants, terns, gulls, coots, black lapwings, herons, ibis, pelicans, ducks, and spoonbills. But the real masters in the reed thickets were wild boars and tigers. There were a great many wild boars and tigers in the lower reaches of the Amu Darya and, quite often, these dangerous animals attacked the inhabitants of the surrounding villages, protecting their possessions: "In Kungrad I saw one Kazakh who had a collision with a dangerous beast. The clash ended with the tiger leaving unharmed, and the Kazakh, in memory of this meeting, still bears the marks of his claws on his face" [22, pp. 47-48].

CONCLUSION

The main population of Kungrad and its environs hunted mainly for small game - pheasants, hares, waterfowl, etc. Large game - tigers, wild boars, wolves, as a rule, were not hunted, but chased and set traps, only in order to ensure the safety of their fields and herds, to which these animals inflicted enormous damage [23, p. 81]. Real hunting with the use of hunting birds and greyhounds, as well as match guns was only among the rich, and mainly for entertainment. It is known, for example, that even Khiva khans came to hunt in the vicinity of the city of Kungrad. The captive FedorGrushin, for example, together with the Khiva Khan Allakuli (1825-1842) in early December 1828 went hunting to the city of Kungrad, where they stayed in the khan's country house [19, p. 128].

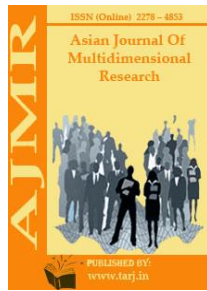
M.N. Chernyshevsky at the end of the 19th century also mentioned a large trip to the Khan's hunt in Kungrad [23, p. 81].

Thus, an analysis of the economy and occupations of the Kungraders shows that a sedentary culture was the basis of the life of our ancestors.

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PHILOSOPHICAL AND HISTORICAL BASIS OF THE IDEA OF PROSPERITY

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ABSTRACT

The article discusses the concept of prosperity, its philosophical and historical foundations. Because in the modern world, the importance of this topic is high. Prosperity in the world is measured by the level of economic life of society and the level of spiritual satisfaction of the individual from his social life. Developed countries are paying close attention to these factors in defining their development strategies. At the same time, attention to the socio-economic system and the human factor is important. Therefore, the importance of constructive analysis of the concept of prosperity is growing. The ideas of prosperity and their theoretical and methodological bases are studied in the philosophical doctrines and theories of the world. In this context, there is a growing need for a philosophical study of the historical foundations of prosperity. This article analyzes the dialectical relationship of prosperity to the concepts of mythology, state, law, society and the individual. Conclusions were made on the philosophical and historical foundations of the idea of prosperity.

KEYWORDS: *Prosperity, Philosophical Thought, State, Needs, Spiritual Factors, Private Property, Commodity Production, Justice, Personality, Social Policy, The Interrelationship Of Society And The State.*

INTRODUCTION

The essence of the concept of prosperity is much broader, and we need to look at history to understand it more deeply. Because history only serves to enrich any knowledge. The conceptual basis of our research is reflected in the religious and ideological teachings of the ancient world, Greek philosophers, scientific and theoretical views of Eastern and Western scholars in later periods of development. According to Magomaev, the general views on the welfare of society and the individual emerged in European economics with the development of the first industrial revolution of the XVIII century, as well as political economy, which was originally formed as a

science of wealth. [1]. Famous foreign scholars such as M. Weber, V. Zombart, R. Tucker, M. Porter, A. Marshall, F. Hayek, J. Schumpeter, O. Spengler, J. Rawls studied the general foundations of the concept of prosperity in their research.

D.Suleymanova, I.Sizova, N.Borovskaya, M.Dmitriev, M.Magomaev, T.Novinskaya, E.Kosmina, Z.Moiseeva and others from the Commonwealth of Independent States studied the socio-economic aspects of prosperity on a conceptual basis.

The problem of prosperity in Uzbekistan was analyzed in the scientific research of our philosophers such as K.Nazarov, H.Alikulov, V.Alimasov, V.Karimova, A.Choriev, N.Kholmiraev, Sh.Turaev, J.Yusubov, S.Otamurodov, H.Tajiboeva, Sh.Tulaganov, F.Akramova. And R.Djumanova, A.Olmasov, M.Mirzaev, M.Alieva, G.Ibragimova, Q.Abdurahmonov, Sh.Kholmominov, B.Mamatov, U.Achilov, B.Goyibnazarov, S.Abdullaev, D.Djumanov, A.Rakhimov, M. Muhitdinova, B. Valiev and others focused on the economic aspects of prosperity.

An analytical approach to the history of human society showed that the pursuit of prosperity was an integral part of human development. The emergence of states contributed to the development of views on prosperity. The goal of providing peace and economic development to the population encouraged states to overcome socio-economic, political, military, religious, economic, cultural and other problems. The Bakharis laws of the ancient world, the Hammurabi code, the Manu laws, the decrees of the rulers were aimed at ensuring prosperity, while regulating social relations in the spheres.

MAIN PART

The concept of "prosperity" as an object of philosophical, economic and sociological sciences is relatively little studied in scientific research. In the explanatory dictionary of the Uzbek language the word "**Prosperity**" has the following meanings – very much, much more, 1. *High-grade in every respect, all is a lot of.*, 2. *In large quantities*, 3. *In a figurative sense prosperous, happy*. The word "**Prosperity**" is recognized as "fullness, abundance, delicious condition" [2].

In the countries where the first statehood was formed, the concept of prosperity was based on theological views. Civil wars, the threat of attacks by external enemies, the destruction of crops due to flooding or drought, famine, the spread of epidemics were the main reasons for the emergence of theological views. The preservation of peace in society and the abundance of crops are considered to be prosperity. In general, the prosperity among the peoples of the East is mixed with mythological notions.

Theories about the dependence of prosperity on mythology are also developed in India. On the basis of polytheistic Hinduism, various theories have emerged, in which there is a general similarity in the concept of prosperity. In particular, the division of the population into castes, the constant famine and the weight of life served to link prosperity to mythology. However, the lokayata doctrine seeks to substantiate that prosperity is directly related to the types of economy, trade, as well as the moral qualities of the people and their participation in governing the state.

In ancient China, views on prosperity complemented and enriched religious and secular knowledge. The role of Confucianism is clear in this. The system of social stratification in education is an important condition for ensuring prosperity. An important aspect of Confucianism is that it links prosperity to moral teachings. Through this, attention is paid to the

spiritual aspects of prosperity. Confucius was the first in the Eastern world to put forward the idea of "governing society not by law, but by morality, good deeds and customs." [3].

Along with the role of the state in ensuring prosperity in China, attention has also been paid to the role of the ruler. Taoism is the basis of this idea. The doctrine connects prosperity with the activity of a ruler (emperor). According to the previous idea, "the ruler should guide the desires of the citizens in the direction of goodness" [4], that is, the ruler in public administration should not only be moral, but also his activities should be aimed at ensuring prosperity.

The issue of prosperity in China was advanced in the doctrine of Maoism from 479-400 BC. Mao Tzi, the founder of the doctrine, tried to prove the idea of equality of all people. His doctrines were aimed at substantiating that the supreme power in the origin of the state belonged to the people. It was unfair that the lower strata of society were subject to starvation, suffering and oppression. Therefore, it was argued that good governance was the foundation of prosperity. Maoism enriched prosperity with a sense of justice. This was further refined in the doctrine of legitimacy.

In the doctrine of legism in China, the issue of prosperity was interpreted in relation to legal norms. Proponents of legitimacy had more widely advocated the importance of laws in ensuring prosperity. According to them, if the rulers who follow the law strictly govern the state, it will be possible to ensure the welfare of the people. [5]. According to the doctrine of legalism, the attainment of prosperity depends not only on the hard work and morality of the members of society, but also on their strict observance of the law.

Studies showed that in ancient Indian and Chinese philosophy, the issue of prosperity was related to the relationship between people, especially the spiritual world of man. It was also recognized that prosperity was manifested in relation to the state, justice and the law.

The study of the ancient Greek philosophical heritage in the matter of prosperity never loses its relevance. Our quest for prosperity is no exception.

In the views of Greek philosophers, the aspects of prosperity related to the state still retain their methodological significance today. They introduced conceptual ideas into philosophy about the dialectical relationship between the concepts of state, society, and welfare. The Greeks followed the tradition of linking prosperity with state activity.

Greek philosophers had a basis for linking prosperity with the state. Unlike other regions of the ancient world, Greece had different forms of statehood. In particular, in the VI-V centuries BC, democracy was established in Athens, aristocracy in Sparta, oligarchy in Thebes and Megara, tyranny and despotism in some police. Such diversity in public administration led to the emergence of new views of Greek philosophers on democracy, politics, public administration and, accordingly, prosperity.

The functional structure of the state and society plays an important role in Plato's views on prosperity. Plato was a supporter of the aristocratic state, but also opposed extreme poverty and enormous wealth. In his view, these circumstances undermine the unity and integrity of the state. We see that the thinker's views on prosperity focus on property issues. The closeness of the level of economic security of citizens creates prosperity. His ideas were developed by Aristotle.

Aristotle understood that prosperity was incompatible with the sharp division of society into rich and poor, and that the division of society into property categories could sharply intensify the

contradictions between people. It is obvious that the development of any nation, which is caught in a whirlpool of contradictions, will not go smoothly. According to Aristotle, a balance between extreme wealth and extreme poverty must be ensured. The idea of prosperity is reflected in the ideas of both philosophers to achieve equality in the level of provision of citizens.

The views of Greek philosophers on ensuring property and political equality in the pursuit of prosperity also had an impact on the doctrines that later formed in Western countries. The thoughts of the thinker have not lost their significance over time.

Prosperity is not limited to ensuring economic prosperity and coordinating the distribution of wealth between the rich and the poor by the state. Man should also enjoy spiritually the satisfaction of his needs. Such an idea was rooted in the views of Epicurus. [8]. His views show that we need to focus on the spiritual aspects of prosperity.

In the Eastern world, prosperity is valued in terms of the community, not the individual. In Central Asia, as in the early civilizations of the East, the concept of prosperity developed in line with mythological views. In essence, the ideas of prosperity in Central Asia place great emphasis on aspects related to human labor. The development of agriculture and animal husbandry plays an important role in Zoroastrian ideas of prosperity. In Zoroastrianism, the development of these types of farms is the main guarantee of prosperity. In particular, Avesto honored farmers, herdsmen, gardeners, hunters and artisans who created wealth by working, cultivating abandoned lands, growing milk, meat and grain. [9]. In Zoroastrianism, collective labor is interpreted as the basis of prosperity.

Prosperity was achieved through conscious, purposeful labor, a period that existed not only before the emergence of Zoroastrianism, but also before it. Labor and the income that follows it are one of the economic conditions of well-being, and the benefit of the fruits of the labor done is not always in favor of the common people. Peoples saw peace in their lands, high yields, no threat of infectious diseases, and an increase in the number of livestock as prosperity.

The connection between prosperity and equality is also reflected in Islamic philosophy. In Islamic philosophy, prosperity manifests itself in the essence of Muslims helping each other. The promotion of zakat, almsgiving, helping the poor and orphans, and the condemnation of usury show that the idea of social welfare is a priority in Islamic philosophy.

Philosophical views on the problem of prosperity in Central Asia were developed by Farabi. The concept of law has a high place in Farabi's views on prosperity. He stressed that laws should be useful and fair to all members of society, protect their rights and interests equally, be sustainable and serve several generations. [10]. The rule of law leads to the triumph of justice and allows the prosperity of society to be achieved.

The ideas of a prosperous society were also reflected in the views of Abu Rayhan Beruni. In his book "India" he describes a life based on peace, harmony, non-violence and equality on one of the Indian islands. Farabi, Beruni, and their contemporaries differed in their utopian views on prosperity.

Farabi, Beruni, and Ibn Sina's views on a prosperous society were developed through Nizamul-mulk's "Siyasatnoma" and Jalaliddin Davani's "Akhlaiqi Jalali". In their ideas of prosperity, great importance is attached to rulers and public officials. In particular, Davoni expressed his views on what qualities a leader should have in ensuring prosperity [11].

Unlike in Asia, in Western countries, the main focus in the problem of welfare is on the issue of personal well-being. Assessing the well-being of the individual as an indicator of the well-being of society is widespread. In the Middle Ages, welfare continued to be seen as a task of the state. Thomas Aquinas's work "About the Rule of Kings" confirms our opinion. Aquinas studies the spiritual and social problems of members of society in the context of the dialectical relationship between state and society. According to him, the state should live so that everyone cares about their prosperity [12].

In the new era of prosperity in Europe, different ideas were formed in terms of content and quality. Some of them differed from the traditional directions of the concept of prosperity. The views of Nicola Machiavelli were an example of this. He stated that prosperity comes with the establishment of a centralized state [13]. After Machiavelli, Europeans explored more aspects of the dependence of prosperity on the state and political system.

John Locke (1632-1704), one of the prominent philosophers of the new era, emphasized the importance of private property in the relationship between state and society in the problem of prosperity. Locke was a proponent of private property protection. In his view, the state should establish order in society and protect the private property of citizens. He should not engage in social policies such as equalizing people's personal incomes, helping the poor [14].

In John Locke's time, land tenure relations were widespread in Europe and were an obstacle to the development of new capitalist relations. In his view, private property can lead to prosperity. The philosopher could not have imagined in his time that a state based on the domination of private property would be in a difficult position due to economic crises. Economic crises that had a serious impact on economic development began to occur after the John Locke era.

The experience of socialism has shown that prosperity is not decided on the basis of an ideological priority. The Marxist theory that the establishment of a planned economy due to the prohibition of private property would lead to prosperity caused serious damage to the social, political, and spiritual spheres. History has shown that communist ideology cannot be the key to prosperity.

The term "prosperous state" is found in the works of Western scientists J. Rawls, A. Etzioni, L. Leiseripg, D. Djoring and other researchers. Cooperation, freedom, equality, justice - these are recognized as the progressive normative ideas of the state. [15]. Among them, the American John Rowles argued that more attention should be paid to the interests of the poor for the sake of prosperity, realizing the impossibility of absolute justice, i.e. absolute equality, reward and distribution. J. Rawls' views on justice encourage a broader understanding of the concept of prosperity.

RESULTS AND DISCUSSIONS

In recent years, research on the problem of welfare has been conducted in various directions. At the same time, more attention is paid to the economic interests of the individual. Concepts linking prosperity to the satisfaction of an individual's economic needs are widespread. Researchers are conducting large-scale research on economic indicators. In particular, E. Kosmina studied the concept of prosperity and showed the option of evaluating it in terms of intensity [16]. The research also focuses on the welfare of the state, society and the individual; material, spiritual and social needs; production, distribution and consumption of products; peace and stability; relationships related to concepts such as happiness are explored.

In the modern world, the word prosperity is used as a synonym for successful development; the prosperous indicator is used by economists and sociologists to compare the living standards of people in different countries. In modern economic dictionaries, "prosperity" is defined as the socio-economic conditions of life and the satisfaction of the needs of the population.

Prosperity is related to the aspirations of the people, which in turn are related to the fate of the state. Wikipedia defines prosperity as the provision of material, financial, social, and spiritual wealth to the people of a country, social groups or classes, the family, and individuals. This definition does not fully reflect the growing nature of prosperity. For, in addition to the development of the productive forces of prosperity, it is understood by the assessment of this concept by the subjects of prosperity.

CONCLUSION

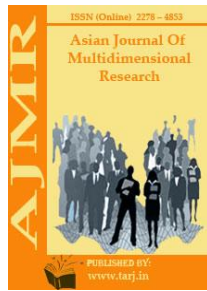
Summarizing the idea of prosperity, while acknowledging that its essence has evolved over time, the following conclusions can be drawn:

- Prosperity is studied in scientific research as a historically formed philosophical category;
- In the history of philosophical teachings, more emphasis has been placed on the relationship of prosperity to man, society, and the state;
- People's perceptions of prosperous develop in proportion to the evolution of the state and society;
- Creative and critical use of ideas related to the problem of prosperity is expedient;
- The scientific heritage of thinkers serves to enrich the knowledge of prosperity.

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SOCIO-MORAL FOUNDATIONS OF THE ORGANIZATION OF THE ACTIVITIES OF CIVIL SOCIETY INSTITUTIONS

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ABSTRACT

For the development of any society, first of all, the development and practical actions of civil society institutions are important. This is because the attempts of this type of institution to justify the requirements of its criteria on the basis of the ability to fully meet the material, social and spiritual needs lead to a slowdown in socio-political processes. This article also analyzes the requirements and moral foundations of civil society institutions that operate today and promote new types of mechanisms.

KEYWORDS: *Society Development, Civil Society Institutions, Spiritual Foundations, Transformation, Socio-Political Processes, State And Society.*

INTRODUCTION

In any society that has chosen the path of democratic development, it is necessary to raise the spiritual qualities to a higher level, along with the economic, social and cultural foundations. Because until the spiritual foundations are formed in the society, until the spiritual and ideological thinking of the people develops, neither the individual nor the community can understand the purpose correctly, it will not be the result of social growth.

In this sense, the socio-political relations between societies, the integration of cultural and educational reforms will depend primarily on the spiritual factors that operate within those societies. To do this, it is necessary to improve the activities of public organizations, in particular, civil society institutions, to set the goal of developing the spirituality of society in their criteria. The development of an important document on this issue, including the improvement of the spiritual and educational foundations of society, will lead to the systematization of work in this area.

Despite the important work being done in this direction, a number of systemic problems remain that hinder the effectiveness of spiritual and enlightenment reforms in the process of social,

economic and political reforms. In particular, there is no integrated system of spiritual and educational processes, insufficient organizational, practical and research work to protect our people, especially youth, from spiritual threats. In this regard, government agencies, civil society institutions, the media and the private sector. the social partnership of the sector is not effectively established. In order to address these and similar problems, increase the effectiveness and efficiency of spiritual and educational work, further expand the scope and scale, strengthen the sense of involvement in the ongoing reforms in the hearts of the population, especially young people, create a single system of coordination in March 2021. The Resolution of the President "On measures to radically improve the system of spiritual and educational work" [1] was the basis for the start of important processes.

This resolution provides for: a) cooperation with government agencies and non-governmental organizations: coordination of the activities of government agencies, non-governmental organizations and working (expert) groups in this area in the main areas of spiritual and educational work in the country;

To study the nature of harmful ideas and spiritual threats that contradict our national interests, our way of life and their impact on various segments of the population;

To effectively combat the actions that negatively affect the minds of our youth, aimed at their ideological dependence, and to develop programs of practical measures to bring up a generation of strong-willed, selfless, patriotic and independent thinkers;

The main task is to prepare relevant recommendations and proposals for state and public organizations to inform the general public about the priorities of public policy, the essence of large-scale reforms, the importance of the adopted legislation and state programs.

According to the resolution, the main task is to expand propaganda projects, methods and techniques of ideological work, aimed at giving the most effective and expected results by coordinating the activities of government agencies, non-governmental organizations and working (expert) groups in the main areas of spiritual and educational work. , in particular, the situation with the introduction of modern mechanisms of spiritual and ideological activity, which is necessary for young people.

Non-governmental organizations, the media, the community, the family, the individual, etc. The sciences are an integral part of important democratic institutions of civil society, and it should be noted that development outside the state and public organizations is one of the main ways of forming civil society. Today, thousands of non-governmental organizations operate in our country. At the new stage, along with the expansion of the number of such organizations, it is expected that their powers and place in society will increase dramatically. In each, a society, a strong state, can transfer its functions to social structures [2]. When social structures are sufficiently active in the organization and development of society, there is a common and stable inter-sectoral chain between the state and public organizations.

In fact, it is obvious that any public organization, non-governmental non-profit association, living and operating in this society, does not justify itself from a socio-political point of view. Thus, it is justified that these types of civil society institutions organize their activities in accordance with the norms and requirements accepted in society.

“One of the main tasks of NGOs is to educate these citizens. The active participation of citizens in the governance of the state and society is a sign of the health of the socio-political life of the state.

Citizen activism builds competence in everyone. In turn, it shapes the philosophy of life, civic position, internal moral and political norms and views in all people" [3]. In our view, if the active participation of citizens in the governance of the state and society is ensured, both social norms and the spiritual and ideological foundations of society will develop accordingly, optimizing the micro and meso systems of ensuring the stability of society. The first issue is the priority of human rights and interests.

In addition, according to the Decree of the President of the Republic of Uzbekistan "On approval of the Concept of Civil Society Development in 2021-2025" [4] adopted on March 4, 2021, the main purpose of the Concept is further development of free civil society, protection of human rights and legitimate interests, democratic values. to increase the political culture and legal awareness of the population, to strengthen social partnership between government agencies and non-governmental non-profit organizations and cooperation in addressing pressing issues, to increase the initiative and activity of non-governmental organizations in reforms in all areas [5]. It is obvious that the protection of democratic values envisaged in the concept, strengthening social partnership between government agencies and non-governmental organizations, as well as cooperation in addressing pressing issues is one of the most pressing issues today. integration, in turn, will increase citizens' trust in public organizations and social institutions.

The development of the moral foundations of civil society will directly depend on ensuring the stability of the state. Political scientist M.Kirgizbaev describes it as follows: If the idea of civil society acquires a more spiritual character, it becomes one of the concepts of society prone to change. This idea mainly motivates the welfare state to make changes. It has three important aspects:

- The official government does not lose its importance - it may be more important than ever, but it is required to redefine its role in society. Politicians should not deny the social activism of citizens, but rather support and encourage them in every way;

-Elements of competition in the social sphere are also necessary (for example, to increase the social efficiency of society and provide social services). In this sense, social exchanges can take place more effectively;

-Socialization of industry and corporate life [6]. In our view, if this factor is taken into account, the level of assimilation of political ideology in society and the political process will continue to be systematic. In addition, it is important to increase the level of participation of civil society institutions in the implementation of public control, public administration and social projects, as well as to ensure greater openness and transparency [7] of public authorities, as well as leadership.

On the other hand, civil society institutions remove barriers between the state and individual citizens and ensure the development of democracy from below [8].

In the process of social reforms, it is important to ensure the broad participation of non-governmental non-profit organizations on a par with public administration in addressing the issues of social protection of the general public, the promotion of social interests of citizens [9]. If public administration pursues an open policy, and civil society institutions and public organizations are given broader (more extensive) opportunities and privileges, social partnership will pave the way for effective horizontal political governance and processes. This requires that non-governmental organizations and other civil society institutions be equally active. If there are

members of the society at the center, all governmental and non-governmental organizations in the country will be able to work systematically around it:



As mentioned above, if the activities of governmental and non-governmental organizations, public administration bodies are closely linked by the social chain, that is, the common goal is to create common interests of the people, the confidence of citizens in public administration and political processes will increase.

If civil society institutions conduct their activities on the basis of this criterion, they will have sufficient conditions and will be able to fully meet their material, social and spiritual needs in various ways.

Also, the social partnership between the three subjects: "civil society institutions - the state - the subjects of entrepreneurial activity" is equally beneficial to society. This is because these organizations, for some reason, undertake certain tasks that are difficult for the state to fully implement. In turn, the improvement of the legal framework will increase the opportunities for civil society institutions to implement existing social projects and programs through grants, contributions, private sponsorship, the results of volunteer work or income from certain economic activities[10]. In a word, it provides social and moral support in a systematic way.

As each nation is formed as a nation and becomes an active participant in the events of history and time, its position and prestige before world civilization or in its own country has always depended on the potential of this nation - its intellectual and spiritual potential. Because the main force that makes a nation a nation, seals its name in the field of history is the people and their spiritual and enlightenment potential [11].

Any public organization or civil society institution that has begun or intends to start operating in a society will have to comply with the requirements of the applicable regulatory framework. "The law of any country does not allow the activities of public associations, the goals of which

do not correspond to the interests of society, moral norms and universal values" [12]. This in itself emphasizes that any and all forms of public organizations that set up activities for the sake of social and spiritual well-being must first and foremost rely on and be based on the interests of society and the norms of morality accepted in society.

In particular, it seeks to improve the spiritual and moral situation in society with the help of civil society institutions; observes national, religious and spiritual norms and strives to maintain them; ensures that citizens adhere to these norms accepted in society [13].

Another aspect of the issue is that if public organizations act unilaterally, for example, in the interests of a certain segment of society, in a certain direction, it is possible to break away from other public organizations, limit cooperation and deviate from public relations.

Most importantly, they will fully adhere to the principles of common goal, from one-sidedness, while gradually making the protection of democratic values, legal rights and freedoms of members of society in their activities. Only in this case, the process of implementation of activities will be open to all and the overall monitoring mechanism will be in harmony with the socio-political processes.

Because the process of development of civil society institutions is directly linked to the spiritual development of society, in particular, as noted above, the combination of democratic values and spiritual-enlightenment bases serves the evening of their activities on the basis of common interests.

Some sources suggest that the essence of civil society is that it has basic social functions, in particular: the creation of an environment in which citizens' public initiative is formed; integration of society on the basis of convergence of interests and activation of activity; creating and strengthening norms and values in society; reducing social and other conflicts to cultural dialogue; influence on institutions of state power and forms of interaction with them; cultural development; creation of new knowledge; protection of the rights and interests of citizens; integration into the international humanitarian space; educational, pedagogical and strengthening role, etc [14]. In addition to the fact that such norms or rules of conduct in society are becoming more accessible now serve as the basis for the institutions of civil society that are being formed, there is an opportunity to pass the factors of spiritual development in the territory in one system.

In short, Russian scientist V.Ryabev says that as civil society develops, the powers of state organizations will decrease, they will have to become the main institutions of the state, and state institutions will transfer more power to society through civil society institutions [15].

His role of social institutions in leading democratic reforms in society and ensuring the interests of citizens in practice is becoming a necessity over time. Given the current stage of rapid reforms, the head of state said: "In implementing the concept of further deepening democratic reforms and development of civil society in our country, we continue to use citizens' self-government bodies - mahallas, as well as non-governmental organizations, free and impartial public. We believe that the media will play an active role.

In implementing the important principle of "from a strong state to a strong civil society", we rely primarily on the strength and capabilities of these social institutions" [16].

In this sense, for the development of society and the improvement of the activities of civil society institutions, social institutions should be based on clearly defined goals and objectives of

society, whether informal or formal, primarily based on the normative principles adopted in the country and improve them as required by the process. representatives should be able to make suggestions and recommendations to the authorities.

Civil society institutions do not have the authority to impose administrative and legal sanctions. They can only apply moral sanctions. But the force of moral sanctions applied appropriately and correctly may not be less than the force of legal sanctions[17].

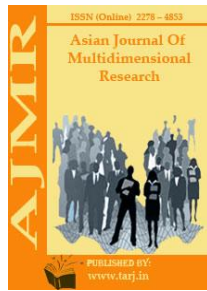
From this point of view, the role of civil society institutions in the process of socio-political reforms depends on the extent to which people can assimilate and implement the moral foundations, which creates a socially positive relationship between state and non-state institutions.

Thus, the activity of civil society institutions serves as a necessary component and a mechanism for transforming the spiritual foundations of society, which is a leading factor in the sustainable development of socio-economic, cultural, educational and socio-political processes.

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A STUDY OF THE ELEPHANT TRADE OF JAFFNA PRIOR TO THE ARRIVAL OF THE BRITISH (13 CENTURY B.C -1796) - A HISTORICAL VIEW

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ABSTRACT

Sri Lanka is a country with very long historical traditions. Particularly in Northern Sri Lanka, as one of the main sources of revenue, elephant trade occupied a dominant place, right from very ancient times up to the arrival of the British. Through this trade not only the kings of Jaffna, but also the Europeans who came later including the Portuguese and the Dutch were immensely benefited. This trade which was one of the chief sources of income to the Northern Sri Lanka, was so profitable that apart from local purchasers, even, South India and Bengal were induced to buy Jaffna elephants willingly for their various purposes. Though the elephant trade had been so flourishing, in the past, no individual scholar appears to have gone into this aspect in detail. This study therefore aims primarily in filling such a gap, and also pioneering such scholars as may be taken up by future scholars into this aspect. This study is based on a historical approach. It uses primary and secondary data. Primary data mostly include stone inscriptions, reports of Europeans and various other documents. As secondary data are used, subsequent books, articles, website data and interviews based on primary data. When the elephant trade carried on in Jaffna prior to the arrival of the British, is studied, the results bring one to the conclusion that elephant trade had been one of the main source of income of Jaffna.

KEYWORDS: Monopoly, Perl Trade, Elephant Trade, Aryan Kings, Europeans.

INTRODUCTION

Generally, to understand the history of Jaffna prior to the arrival of the British, it is easy for the scholars to dividing three main periods, viz the 3 periods of Jaffna Kings, the Portuguese period and the Dutch period. Among these the first was a period of administration kings of Jaffna and the other two may be treated as periods of European administration. During each of these periods the contribution made by Jaffna to the economic activities of Sri Lanka had been significant. Though agriculture and fishing formed the base of the economy of the people of Jaffna, right

from very ancient times they were interested and involved in local and overseas trading activities. Thus pearl fishing and elephant trade occupied a prominent place in their activities. Here too, elephant trade had been of special importance in their local and overseas trade activities. During the periods of Jaffna kings, the elephant trade was totally under their control. Later during the periods of Portuguese and Dutch rule, it was brought under their control. While the profits from such trade activities reached the hands of the rulers who administered Jaffna during the relevant periods, the name of Jaffna got renowned in a number of other countries even beyond India.

The period of Jaffna Kings (After the 13th century A.D)

At the time of the arrival of the Portuguese, Sri Lanka was divided into three separate administrative units, viz: Kotte, Kandy and Jaffna. Each of these was functioning as an autonomous kingdom. (*Silva, K.M.De., 1981*). However there was no unity among these kingdoms. Thus, the kingdom of Jaffna was being administered by Hindu, Tamil Kings with Nallur as their capital. During their period, the notes of indicate that the kingdom of Jaffna comprised the neighbouring islands and there land areas from Mannar in the west to Trincomalee in the east. (*Rev. Queyroz de Fernando 1930*)

Though controversies exist between Singala and Tamil historians regarding the beginning of the Jaffna Kingdom, generally its beginning is attributed to the 13th century by most of the historians. Similarly many difficulties are experienced in obtaining historical information about the original boundaries of Jaffna Kingdom. The early kings of Jaffna are said to have descended from the dynasty of Singai Ariyan. This is known from the literary words and inscriptions that appeared during this period. Generally speaking, it may be held that the rule of Aryan Kings in Jaffna was a result of the invasions modern Sri Lanka under the leadership of the Aryan emperor. (*Pathmanathan, S., 2011*). The administrative systems that followed were also introduced by them.

The commercial activities undertaken during the period of the Jaffna kingdom were of two types, viz: local and overseas. The overseas trade activities again, could be viewed from two angles. One is the trade activities it undertook within Sri Lanka with the other kingdoms and the other refers to trade activities carried out outside the country with other countries. Harbours like Kayts, Kankeshanthurai, Point Pedro, Colombboththurai, and mathottam, Arippu, Kachchai and Mullaitivu were immensely helpful to their trade activities. Thus it was through these harbours that trade relations were maintained with the eastern and southern parts of the island as well as with parts of South India. These harbours had been useful not only to the kings of Jaffna but also to the Kingdom of Kandy to maintain relations with south India. (*Nithiyanantham, V., 2003*). Since Colombboththurai was very much closer to the kingdom of Jaffna, relations with Vanni could be easily maintained.

Elephant trade occupied a prominent place among the revenue sources of Jaffna kingdom. Though the kings of this period imposed various taxes such as land tax, head tax, officers' tax and cast tax and also earned much income through such activities like pearl fishery, elephant trade occupied a much more significant place among their sources, of income. There was no particular season for elephant trade which was a monopoly of the kings of that time. They were earning revenue through this elephant trade throughout all seasons of the year.

Unlike as at present, elephants were found in large numbers in all parts of the country. They were abounding in the vanni forests, and beyond this in the eastern parts of Sri Lanka including

forests around Trincomalee and Batticaloa and also in the southern forests of Sri Lanka. (Sivasamy, V., 2014). These animals which could cause severe damages, occupied a prominent place in the internal and overseas trade of the kingdom of Jaffna.

The role played by the inhabitants of Vanni area and known as *vanniyars*, is of great significance. At present this area includes places like Vavuniya, Mullaitivu, Mannar and Kilinochchi. Though elephant trade occupied a place among the sources of revenue to the Jaffna kingdom, it has to be pointed out that the elephants were obtained from Vanni areas which were far away from the township of Jaffna. However the ancient history of Vanni area depends largely on archaeological evidences. Information is available to the effect that they paid annual rates to the Aryan kings and also that during Portuguese invasions on Jaffna, the *Vanniyars* of Mulliyavalai and Panankamam had offered military assistance to the kings of Jaffna (Pathmanathan, S., 2014). As Vanni area was mostly occupied by dense forests and was far away from Jaffna the Portuguese and the Dutch could not directly administer it during their periods.

The *Vanniyars* were highly trained in catching elephants. Many of the chieftain kings in Vanni used to catch elephants and often them as tributes to the kings of Jaffna. Professor S. Pathmanathan says that the kings of Jaffna received such tributes particularly from *Vanniyars* of Adangappattu. (Pathmanathan, S., 2011). As most of the lands in Vanni were not owned by the people of that area, the Dutch company claimed ownership to such lands. Thus the *vanniyars* were able to administer such lands only after paying tributes to the Dutch. Annually the *vanniyars* paid tributes in form of 30 elephants out of which two thirds were male elephants while one third was female elephants. (Kunarasa, K., 1995). The land portion through which elephants were led into Jaffna from vanni was known as Anaiyiravu (Elephant pass), which name is still in vogue.

The kings of Jaffna used to benefit immensely by selling such elephants gathered as tributes, to other countries including South India. Mostly they were sent to South India. They were used mostly for various purposes by contemporary kingdoms in South India and Bengal. Besides, they were also trained to do other types of work. They were also used to lift and drag heavy objects. Elephants were also kept and displayed in temples for worship as well as marks of religious faith. While they were kept and maintained in the palaces of kings and residences of chief officials, they were also habitually taken out whenever the king went out on his visits. (Sivasamy, V., 2014). In other words elephants were regarded as auspicious objects too.

Professor S. Krishnaraja mentions that elephants from Sri Lanka were used with much profuse in the kingdoms of Vijayanagara and Bamini. (Krishnaraja, S., 2000). He further says that there were 8000 elephants in the kingdom of Vijayanagara alone. There are references to the effect that traders who come to Jaffna from the coasts of Cholanamandala and Bengal used to purchase the elephants brought down from Vanni and export them via Kayts harbour. While coming to Jaffna, they used to bring in their ships, loads of paddy and rice which were readily purchased by the kings of Jaffna because during that period there was much shortage for rice, as cultivation depended totally on the availability of rainfall.

The importance attached to elephants by the kings of Jaffna is comparatively less, than that of the kings in South Sri Lanka. This was more because contemporary people in South Sri Lanka attached higher religious importance to elephants and the chances of their use in wars were also more. There are references to say that Rajasingha II used 12,000 elephants in his battle against

the Dutch. On the other hand in the Jaffna regions there had been only a few battles, and these too were not so big as to warrant the use of elephants in big numbers.

By the nature of the landscape of Jaffna it had severed harbours which were of great help in carrying out its overseas trade activities. Much income was derived from such trade activities. Ibn Battuta who came to Sri Lanka in 1344 A.D says that he had seen in the kingdom of Jaffna, extended business activities which were connected largely with overseas trade. (*Pathmanathan, S., 2002*). Thus a larger portion of the overseas trade activities of the kingdom was more closely linked with the coastal areas of South India.

There are evidences of elephant trade going on between Jaffna and other parts of Sri Lanka as well as with South India as available in the form of many stone inscriptions. A specific example is the inscription Parakramabahu I, in Nainativu. This inscription speaks of certain facilities provided to foreign traders and also some rules to be followed by them foreign traders were called '*Paradesis*'. There are also references about bringing their ships loaded with animals like elephants and horses and also other commercial goods.

There were rules to the effect that if the sea vessels bringing animals like horses and elephants were found damaged, one fourth of the animals were to be offered to the kings' chieftain, and the rest was to go to the vessel's owner. Likewise, if the vessels transporting other commercial items were found damaged, half of the goods should go to the chieftain and the other half to the owner. (*Krishnaraja, S., 1998*). Thus, this inscription gives a broad description of the trade relations between Sri Lanka and South India. Particularly this stone inscription confirms that elephants were imported into Sri Lanka. An important message given in this inscription is about the importation of elephants to Jaffna. This appears to be somewhat different to a situation where South Indians preferred to purchase elephants from here. May be that the Indians offered these to please the king, while there are also instances where kings on their own preference, chose to purchase such elephants from India. Irrespective of anything, it is noteworthy that elephant trade played an important role in the acquisition of the king's sources of revenue.

Portuguese and Dutch periods (1050-1658, 1658-1796 A.D)

The Portuguese, who accidentally stepped into Sri Lanka, took advantage of the disturbed political situation in the kingdom Kotte. Step by step they interfered into political affairs of Sri Lanka and brought all the maritime areas under their control. At the same time it has to be noted that their influence over Jaffna was achieved rather late. The main reason for this, was that, unlike as in South Sri Lanka spices like cinnamon were not found in Jaffna. However to ensure their own security and because of the availability of pearls from Mannar, the Portuguese brought Jaffna also under their direct control. (*Arunthavarajah, K., 2014*). Following them, the Dutch brought the entire coastal areas including Jaffna under their rule in 1658.

Through in general, the objectives of the Portuguese and the Dutch many appear similar, as seen from their activities the former had religion and trade as their prime motives, while the latter were concerned mostly about trade. Furthermore, both parties adopted the same administrative systems that prevailed during the rule of the kings of Jaffna. Since they found those systems quite congenial, they did not try to bring about any considerable changes in those systems. They accepted the same sources of revenue that were in vogue during the time of Jaffna kings. The various taxes they imposed on the people of Jaffna many in this regard be cited as examples.

This led to the continuation of the internal and external trade activities that went on during the period of the kings of Jaffna. However, the production and export of tobacco were introduced only by them in Jaffna. Besides, elephant trade was considered to be a profitable commercial activity during their periods. The elephant trade during their periods, had developed into a far greater trade activity than during the period of Jaffna kings. The main cause for such development was the importance attached to this trade by the Portuguese and the Dutch. Elephants caught from various parts of Sri Lanka including vanni, were taken to India through the harbours in Jaffna. A large number of elephants were exported via Karaitivu harbour. Professor V.Sivasamy that this is ascertained by the name 'Anaippalam' (Elephant bridge) still found in Karainagar. (Sivasamy, V., 2004). At the beginning, among all commercial goods, only the trades of elephant and dyeing roots were declared as the monopoly of the rules.

There are references to say that during the 17th century elephants were exchanged for salt petre with the *nayakkars* of Mathurai. During the Dutch period, the trades from Bengal to Jaffna used to come with cheap rice stocks and take elephants in return. The moggallayans showed much interest in purchasing Jaffna elephants. They were sold elephants by the government at the rate of 800 bushels per elephant. As for as Jaffna was concerned, the Dutch derived the highest income from the sale of elephant. (Pathmanathan, S., 2014). Particulary, Muslim trades had been engaged in bringing the necessary rice quantities, and taking back elephants in big numbers. Further, the trade of the Dutch also included such items like sugar, silk, oil and opium. 29 percent of the income of the Dutch was derived from the trade of elephants during period 1669-70 A.D.

The following information pertaining to elephant trade is available from a report sent to the viceroy in Buddleia by a Dutch commander at the time the Jaffna fort was captured by the Dutch from the Portuguese.

"I have seized 27 elephants, which had been tied at Anaippanthi for sale to Muslim traders. The price fixed for these elephants by the Portuguese is very low. I have decided to sell them at a higher price to Muslim traders. I have also despatched 10 of these elephants to Governor Pitt of cholamandalam" - (Kunarasa, K., 1995).

Dutch officials paid much attention to keep elephant hunting grounds and stables in good condition. An officer by the name *gajanayaka* was appointed in charge of catching elephants. He was a *mudaliyar* belonging to the Sinhala race. An elephant department was created and an officer called *Ethendenerala* was appointed in charge of it. He was fully responsible to the profession of catching elephants. *Gajanayaka* would take necessary steps to train the caught elephants and put them into stables. At this background, these two officers were responsible for the hunting areas as well as for the people living there. People residing in the training areas for elephants had been ordered by the Dutch to provide their services in respect of the land occupied by them. (Krishnaraja, S., 2000);

Normally the elephants caught by the etchers and given to the government are kept at stables for about two weeks in order to check whether the elephants developed any problems, in which case those who caught and gave the elephants were held responsible. People engaged in elephant hunt were known by various names such as *Mothakkam*, *Pannikers* and *Thalayars*. Thanakkarars were another section of people responsible for feeding the elephants. After two weeks, the height of the elephant would be measured and signets would be marked on their backs. There after the elephants would be ready for sale.

As mentioned earlier the Dutch also encountered certain problems in vanni as did the Porliguese. Hence they entrusted the administrative responsibilities into the hands of the *Vanniars* themselves and in return collected tributes in the form of elephants. Thus the Dutch government entered into agreements jointly, severally and expanded its elephant trade. Generally all such agreements made with the *vanniyars* were favourable to the Dutch. Such agreements helped the Dutch, to obtain valuable elephants and other goods at no cost. In general, more than any other trade activity, it was the elephant trade that helped to maintain close connections between Vanni and Jaffna. Besides it was this activity that was causal to the establishment of market settlements and industries within Jaffna peninsula and Vanni region. (*Krishnaraja, S., 2014*).

It is worth noticing that people who lived in places like Mathottam, Musalippatthu, and Nannattan were willing to offer elephants instead of the grain tax and head tax payable by them to the Dutch government. Consequently the Dutch had the hope of collecting 29 elephants from them annually. They also hoped to get another 25 elephants from poonakary area. Each of the officers in these areas estimated the value of the grain tax they received and calculated the number of elephants to be given to the Dutch. The value of a male elephant was decided as 300 bushels and that of a female elephant as 250 bushel. Professor S. Pathmanathan is the famous historians in Sri Lanka, gives the following figures as examples:

Panankamam	- 16 elephants
Karikkattumoolai	- 7 elephants
Karunavalpathu	- 4 elephants
Thennaimaravady	- 1 elephants
Melpatthu	- 1 elephants
Muliyavalai	- 1 elephants (<i>Pathmanathan, S., 2014</i>)

Because of the problems the *vanniyars* encountered in catching elephants, they could not supply the number of elephants as calculated. Owing to this there are references to many deficits in the supply of elephants. It is worth noticing that the number of elephants not provided as tribute was 80 in 1665 A.D, while it rose to 300 in 1669 A.D. Generally the streets constructed by the Dutch were of great help to their trade activities. The trade activities undertaken during their period may be regarded as to have provided the bases to the present shape of towns and villages seen by us, and also to the self sufficiency of the people who lived here. (*Krishnaraja, S., 2014*);

The elephants collected by the Dutch from South Sri Lanka as well as from the Vanni areas, were taken for exportation through the main commercial roads that were joining Ottisuttan, Mannar and Jaffna areas. Besides these, the Dutch acquired further elephants from Batticaloa and Trincomalee as tributes. These elephants were later sold by auction in Jaffna. The use of the roads constructed by them for their elephant trade is still remaining indispensable to road users.

Some hearsay information about elephant trade and the names of some places remind the elephant trade of the past even today. Anaicottai, Anaippanthy, Anayiravu and Anaippalam are examples of such names. The notes of Rev. Foldeyer and other Dutch official references indicate that Sri Lankan elephants were exported to South India and Bengal via Anaippalam in Kalaboomi, Karainagar. (*Sivasamy, V., 1990*). Even the name chankanai is supposed to be associated with elephant trade. There is traditional hearsay information to say that during the period of the Dutch, elephants and conch shells were taken to Mathagal harbour through this

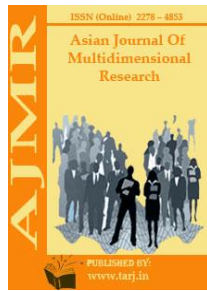
place and hence it derived the name Chankanai. There is a tank called Pattanaikeni in Dutch Road, Chankanai. Various tales exist among the people to the effect that ten elephants were bound and bathed in this tank to reduce their wild temper. (*Interview - Pavalachandran, S., Chankanai*).

CONCLUSION

Prior to the arrival of the British in Jaffna, elephant trade has been occupying a prominent place among the trade activities that prevailed in Jaffna. This trade which dates back to a time prior to the period of the kings of Jaffna continued to be a famous trading activity throughout the periods of Jaffna kings, the Portuguese and the Dutch. This elephant trade activity played a significant role in the internal and external commercial activities as for as the economy of Sri Lanka was concerned. Thereby the name of Sri Lanka was world renowned.

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THE IMPORTANCE OF MYSTICAL VIEWS IN THE PEDAGOGY OF ALISHER NAVOI

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ABSTRACT

The article examines the mystical views in the works of Alisher Navoi. The role of mysticism in Navoi's work, the problem of the perfect man; the Sufi views in his ghazals, in the work "Nasayimul-muhabbat" are interpreted. Sufism is a great teaching based on Islam, which is widespread in the Muslim world and is known all over the world. Through mysticism, humanity realizes the inner and outer beauty of Islam and its great human nature.

KEYWORDS: *Sufism, Sufism, Perfect Man, Lover, Love, Ghazal, "Nasayimul-Muhabbat", Passion, Pir, Knowledge, Allah.*

INTRODUCTION

Sufism is a great teaching based on Islam, which is widespread in the Muslim world and is known all over the world. Through mysticism, humanity realizes the inner and outer beauty of Islam and its great human nature. The purpose of mysticism is to purify a person spiritually, that is, to bring up a perfect person. A person who has attained purity of heart is a person of high spirituality, mental and physical development. In the works of Alisher Navoi, the perfect man is equated with the concept of a spiritually purified man. So it is necessary to purify the soul. And the only way to be purified is to overcome that lust.

In addition to eating, drinking, and dressing, lust means ignorance, ignorance, arrogance, arrogance, worldliness, oppression, theft, laziness, greed, envy, greed, ambition, boredom, anger. , in general, is understood as the sum of all the vices that defile the human soul, the soul, and turn it away from Allah [1].

That is why Navoi writes: And in all his works he was able to skillfully show the ways to overcome lust with the great mystical power called love. Take, for example, the epic Farhod and Shirin. The dragon that Farhod defeated in the epic, the Ahraman giant, the iron man, are not just imaginary, mythical images, but the symbolic desires of every human being, the symbol of

satanic aspirations. Farhod's love makes him fight with this army of desires, and love gives him strength and will.

THE MAIN FINDINGS AND RESULTS

This love in Navoi's interpretation is not simple, but a mystical love. In mysticism, love means not only feelings of kindness, love, but also will, perseverance, knowledge, prayer, wisdom, humility, patience, contentment, zeal, humility, justice, generosity, meekness, courage, modesty, purity. , sweetness, compassion, in general, is the sum of all the virtues and purities that serve to purify the human heart and soul, bringing it closer to God. The place of love is in the heart. The heart is purified by love [2]. When the heart is purified, love becomes grassier, radiant, and acquires a divine essence. According to mysticism, purification of the heart is also a science. Science is learned from teachers.

Alisher Navoi, through Farhod's teachers, created such images of spiritual beings in Sufism.

Boniy is a pir (a wise man) who built and taught to build the building of love.

Moniy is a teacher who taught the secrets of embroidering the love of Allah in the heart.

The Kuraan is a murshid who expresses the science of breaking down all desires from the stone of the heart. Similarly, only a person who learns the secrets of love, the science of purification from such great people as Suhaylo and Socrates, overcomes the desires and vices of his life like a giant, a dragon, a lion, a slave to his own self in everyday life Khusrav, Sheruya can withstand demons in human form. In short, he continues on the path of purification without losing his human identity. A perfect man who has attained purification, at the same time, becomes a symbol of high morals and decency. In this sense, FARHOD is a perfectly created image of a perfect man in Uzbek literature.

Navoi's work "Nasayimul-muhabbat min shamoimul-futuvvat" (Blows of love that spread the fragrance of greatness) is dedicated to the history of mysticism. This book is, in fact, a free translation of Abdurahman Jami's book "Nafahatul-uns min hazarotul-quds" (The Scent of Friendship). Dedicated to the life and work of such great writers as Khoja Ahmad Yassavi, Adib Ahmad Yugnaki, Sheikh Fariduddin Attar, Nizami, KhusravDehlavi, Sheikh Kamal Khojandi, Nasir Khusrav, MawlanaLutfi, Mawlana Ashraf, SayyidNasimi, Shamsiddin Muhammad, Hafiz Sherozi is also included in this book. The book also contains wise words and teachings on mysticism. Here are some of those wise sayings and teachings.

"Everything has a ring, and the ring of the light of the heart is to eat to satiety". (Abu SulaymanDaroni)

"Digging a mountain with a needle is easier than getting rid of arrogance". (Abu Hashim Sufi)

"Love is not something that people teach, but it is a gift and grace of the Truth". (MarufKarxiq)

"Whoever desires the highest honor let him choose seven of the seven things: poverty in abundance, hunger in fullness, high fracture, and humiliation in greatness, humility in pride, exile in joy, and death in life". (Ibrahim SitanbohHirovi)

"Woe to him who hides himself from Allah, the Exalted and Majestic". (BashrHorisAbdurahman)

The beginning of a person's attachment to the Almighty is self-denial, and the beginning of his separation from the Almighty is his attachment to his own desires. (Samnun Hamza Kazzob) [3].

We see the importance of mystical-Sufi views not only in Navoi's prose, but also in his poetry.

The main content of Alisher Navoi's ghazal is love. All thoughts revolve around this love. According to him, to be born is to be a perfect person. The first sign of perfection is love. Navoi says in one byte:

If not here's a new product just for you!

In both worlds, don't die;

Otherwise, love will not be two worlds,

Two worlds mean no life.

Love means a lover and a loved. The poet in love with Navoi's ghazals is the beloved Allah. Here it is appropriate to quote the poet's views on love. In "Mahbubul-qulub" he divides love into three types: common love, original love, sincere love.

While common love is a simple love of two young people, special love is different from it. Navoi explains it as follows: "And with this pure face, a pure lover enjoys the beauty of a true lover" [4]. For this category of lovers, love itself is the goal, not the vision. The love of the poets and governors who see the beauty of Allah in the vision of the world is a special love. The love of the righteous represents the unconditional love for the Creator of those who are higher than the governors, ie the saints, but lower than the prophets. The third type of love is the highest stage, which leads to the community of Allah. In mysticism, there is a concept of metaphor and truth. According to him, the beauties of the world are the signs of divine beauty. Indeed, the world itself is the manifestation of Allah. In this sense, the most perfect man embodies the truth. So there is divinity in it. A typical love is to look at the world from this point of view. To describe a beautiful lover is, in fact, to praise Allah. The love in him is the love of a perfect man for Allah.

The sun is not shining

If I can't find it, I think;

I didn't know what to do; I didn't want to leave,

I have no idea, I have no idea

Xarobatarokirdimoshuftahol,

May istargailgimdasing`ansafol [5].

There is no sun, just a particle of essence

I could not find my opinion.

It was clear what to come and what to leave,

Neither the ideology nor the rajat are clear

I went in between ruins,

May I have a broken pottery in my hand?

The poet who reads this poem becomes acquainted with the psyche and sufferings of the Creator, that is, the person who seeks himself, who wants to understand, who seeks to understand the world order. And, of course, marvels at the Sufi views: He could not comprehend the essence of a single particle, let alone the sun. It was not clear whether I would come or go. I can neither

achieve an intention nor give up an intention. I had a big problem: I was exhausted by this pain. Therefore, “I entered the tavern in a state of despair, wanting to drink wine. I have a broken pottery in my hand”.

In this way, the poet explains in detail the reasons for coming to the tavern. Now let us recall the mystical symbols. May is the love of God. The ruins are the dervishes, the tax collectors, the travelers. The *saqi* is a *pirmurshid* who leads the way to Allah. A glass of wine is the heart of a lover. But look at the situation here, the vessel itself is broken, that is, the heart of the lover is destroyed. Although this is also important, this destruction is not only due to the pilgrimage, but also to the longing for it. It is associated with limited ability to understand and conquer the world.

Navoi's ghazal “Everyone created in the light of Fano” also has a mystical character, in which two groups of religious people - the people of Fano and the people of “Riya-vu Zuhd”- are opposed to each other. True sheikhs and fake sheikhs are in conflict with each other, and hypocritical and greedy sheikhs are condemned. The poet called on the public not to blindly follow the false, hypocritical, greedy sheikhs. The fanatics are the representatives of mysticism, the hypocrites are the liars who have not gone beyond the level of asceticism, who have not tasted the love of Allah, and who cannot feel it in their hearts.

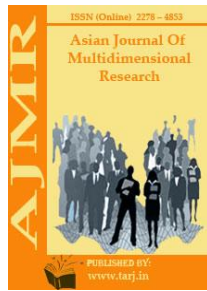
CONCLUSION

To conclude, mystical views play an important role in Navoi's pedagogy. Navoi's work cannot be imagined without mysticism. Both his poetry and his prose are nourished by mysticism. That is why a person who reads Navoi draws closer to the Truth and becomes spiritually purified.

The importance of mysticism in Navoi's education is that it formed the basis of a perfect upbringing.

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A STUDY OF PHRASEOLOGISMS IN THE LANGUAGE OF PUBLICISM (ON THE EXAMPLE OF M. NIZAMOV'S CREATIVITY)

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ABSTRACT

This article deals with the poisoning of phrase logical units in the language of journalism and in the language of the newspaper. As well as the transformation of phrase logical units, stylistic coloring, emotionality, expressiveness of phrase logical units. The interchangeability of standard and expressiveness, their combination, and in some cases even opposition, from the point of view of the language, provides a simple, with a rich set of neutral linguistic means, strong lighting with varying degrees of artistry.

KEYWORDS: *Phraseology, Phraseme, Neologism, Type, Transformation, Grammar, Functional, Semantics, System, Journalism, Deformation.*

INTRODUCTION

The role of a constant set of sentences in a standardized and impactful context. In the language of newspaper journalism, mainly standard units and neutral language means are reflected. And mass reading by the reader requires the combination of linguistic means providing an impact with normativity. Zh. Kozhevnikova in a newspaper-journalistic style reveals the presence of two opposing tendencies and the struggle between them - this is the desire for constancy and influence. In her opinion, expressive means (metaphor, paraphrase, etc.), losing their emotional value, turns into a standard and there is a need to replace them.

G.O. Vinokur assesses the language of the newspaper as stamped out, there is not a single non-standard description in it, the words of newspaper lexicon are not words, but terms, he emphasizes. G. Ya. Solganik points to the inability of G.O. Vinokura to reveal the originality of the newspaper language, its impossibility to be constantly standard, assesses it as a complex and special phenomenon that has its inherent features from a linguistic point of view. V.G. Kostomarov's concept is of great importance in assessing the language of newspapers.

In his opinion, newspaper language is based on impact and standard, as well as their interchangeability. The interchangeability of standard and expressiveness, their combination, and in some cases even opposition, from the point of view of the language, provides a simple, with a rich set of neutral linguistic means, strong lighting with varying degrees of artistry. In newspaper genres, the levels of standardization and expressiveness are different. For example, if standard units, neutral linguistic means are used in genres of information, then in articles, reports, essays, essays, in comparison with standardized units, expressive means are more often used. Based on the research of scientists, a number of ways can be cited that show the level of conformity of standard and expressiveness, as well as their contradictions. 1) The influencing verbal and linguistic means (metaphor, figurative presentation, term, borrowed word, etc.) in the structure of the sentence provide expressiveness in the newspaper text. 2) The use of meaningful, figurative sentences in the structure of the text provides expressiveness to the structure of the text. They are phrase logical units, sentences with stylistic coloring, sentences created from units of the spoken language, elements of artistic literary style, interrogative, imperative, exclamatory, introductory sentences and introductory constructions. 3) The impact of the material is ensured by the use of a number of influencing sentences, rich in elements of artistic language, corresponding to its content. Through these methods, in accordance with their role and place in the sentence, the text and the impact is provided. Among them, the role of phrase logical units of the newspaper language is extremely important. In the Uzbek language science, a number of research works have been carried out on the functional and stylistic features of phrase logical units in everyday printed language, their study from the point of view of literary norms, especially the implementation of phrase logical units in the style of journalism. In the Karakalpak language science, the stylistic features of phrase logical units in the newspaper language, their role in ensuring expressiveness have not been specially studied. General speech and newspaper phrase logical units. There is no doubt about the presence of linguistic and stylistic features characteristic of the newspaper language. For example, newspaper lexicon and phraseology, names of newspaper phraseology do not require a broad definition. Newspaper phraseology is basically a constant set of words used in newspaper text; they are not implemented in other functional styles (for example, white gold, blue ship, etc.). If we compare newspaper phraseological units with general language phrase logical units, then, along with general similarities, significant differences are striking. Common features between them include the following:

- Newspaper phrase logical units are created like general language phrase logical units. In most cases, they have the character of metaphors. Like common language phrase logical units, newspaper phrase logical units are formed on the basis of syntax schemes. There are a lot of differences between them, so you can easily distinguish newspaper phrase logical units from general language ones;
- Newspaper phrase logical units appear on the basis of root words. Several sets of words are formed on the basis of root words. For example: the word "gold" is based on the meanings of the words "white gold" - cotton, "black gold" - oil, "blue fuel" - gas, etc. Journalists use paraphrases to designate terms that are important for the national economy based on the root word "gold".

Differences of a semantic nature are also observed between newspaper phrase logical units and general language phrase logical units. However, there are no phrase logical extremes among newspaper phrase logical units, since they are a centuries-old heritage, have a strong emotional and expressive meaning. A single linguistic phrase logical unit does not immediately go to the

phrase logical extreme, but turns into it through a change in the internal form of a constant set of words into the definition of hidden meaning. And newspaper phrase logical units are formed in a conscious way.

Therefore, newspaper phrase logical units are not always successful in terms of originality and accuracy. But it is always clear that the principles of a bunch of lexical pairs are not individual author's tropes, but a constant set of words.

And from the point of view of structure, common language phrase logical units differ from newspaper phrase logical units. The structure of general linguistic phrase logical units is found both in the form of a set of words and in the form of a sentence. And newspaper phrase logical units are always in the form of a set of words. Thelexico-grammatical structure of newspaper phraseological units is not distinguished by its diversity. Newspaper phrase logical units are built on the basis of a template; the template is taken into the manual not only in the syntactic scheme, but also in the selection of words, which is the material part of the phrase logical unit. That is, the group of meanings used for these purposes, the semantic area is limited. Therefore, a small number of key semantic words give rise to newspaper phrase logical units.

Semantic and stylistic features of phrase logical units: Newspaper materials and article topics are among the main components of the language and style of the newspaper. In particular, the topic as an organic component of the article introduces the reader to it in advance. Semantic and stylistic study of phrase logical units - topics used in the style of journalism in various functions is an important and complex issue. For the first time, G.O. Vinokur drew attention to newspaper phrase logical units as topics, pointing out the strictly defined communicative task performed by the newspaper language. His artistic, poetic services are designed for a limited, neutral linguistic environment and numerous newspaper readers. This feature of the newspaper language reveals the meaning of the use of phraseological units in raising, to a certain extent, the emotionality and impact of the text. Studying the issue of topics makes it possible to identify what kind of dependent connection the syntactic structure of the topic has, their types in connection with speech, the artistic value of the topic, the principles of choosing a topic. Thus, the solution of these issues will allow us to fully determine the topic. Mastering the topic will help prepare the newspaper reader psychologically.

Along with the traditional types of heading articles in newspapers and magazines, there are also new types in their structure and meaning.

Their main task is to attract the attention of the reader and awaken interest in the article. In everyday printed language, themes are often found in the form of aphorisms, proverbs, catchphrases. Phraseologisms in the form of ready-made linguistic units for the topic increase the emotional impact and receptivity to the text. Phraseologisms, which have a particular stylistic meaning, are used as "raw materials" for staging a theme. As much as a journalist has a creative skill in staging topics, his publications will be as accurate, impactful and effective in relation to a wide readership.

There are many ways of phraseological set of words in journalistic articles. Artists and journalists, not limiting themselves to using the phraseological set of words in their original form, transform it, make changes in its structure, and enrich it semantically. Thus, a new phraseological set of words appears or the journalist's skill is manifested in introducing additional words into the structure of phraseological units, in changing their location or omitting one pair in a constant set of words. For example, there are often phraseological units that are

subject to the phenomenon of an ellipse, that is, the use of a set of words with the omission of one pair. For example, the topic of the article "Than to be a slave in a foreign land ..." is based on the meaning of the proverb "Than to be a sultan in a foreign land, it is better to be a shepherd in your native land." The journalist transformed the phraseological unit in accordance with his goal.

National phraseological units used in the periodical printed language. In everyday printed language, phraseological units used in the oral speech of the Karakalpak people are often implemented. In newspapers, you can often find such constant sets of words used in the colloquial speech of our people: "tóbesikókkejetti", "birjan, birtánbolıw", "jeńtúriw", "kózdińqarashıgındaysaqlaw", "kewlitawdaykóteriliw", "úmitipushqashıgıw", "sanamaysegiz dew", "súyegiqatıw", "tóbeshashutikturıw", "júreketiw". Some of them were used as they are presented in the oral speech of the people, and some with changes in their structure.

Phraseologisms, applied without any changes in comparison with ordinary linguistic units, are a means of increasing the impact; make a certain contribution to the content, reliability and compactness of newspaper materials. But due to frequent use, some of them to a certain extent have lost their expressive and stylistic impact, some: *birjan, bir tan bolıw, birjaǵadan bas shıǵarıw, tertógiw, súyegiqatıw* etc. represent a form of neutral language means. Phraseologisms, applied without changes, are to a certain extent a sensitive tool, because each of them has a positive or negative emotional-expressive coloring. Phraseologies meaning positive ratings are of particular importance in ensuring expressiveness. We can see the effective use of phraseological units with a positive meaning, such as «júzıjarqınboldı», «jeńtúrinip», «tawdıtalqanetiw» etc. Most of them have acquired the power of impact in context. Replacing phraseological units with other simple linguistic units in most cases negatively affects the accuracy and compactness of the meaning.

The use of phraseological units that have a positive meaning in the everyday print genre has its own peculiarities. They serve to provide in articles, reports, essays, correspondence, to a certain extent, emotional and expressive coloring and impact. The use of phraseological units with a positive meaning as headings is especially common. And phraseological units with a negative meaning are considered an important expressive-stylistic means for providing impact. In creating a critical article, a feuilleton, as well as humorous and satirical materials for figurative illumination of thought, strengthening the impact of criticism, bringing thoughts to the desired point, in order to express irony, sarcasm, phraseological units of negative meaning are also used as an expressive and stylistic means. In critical materials, you can often find the following phraseological units: «sanamaysegiz dew», «attantússe de, erdentúspegen», «tiygengetiyip, tiymegengekesekatıw», «dúnyanısuwalsa, úyrekkebirpul», «qalaqlıqbatpaǵınabatqan», «senmaǵantiymeseń, men saǵantiymeymen» etc. In newspaper journalism, you can often read phraseological units which, with their compactness, to a certain extent, with emotional-expressive paint, correspond to the nature of the newspaper. For example: «keseldijasırsań, ısıtpasıáshkaraetedi».

The use of phraseological units with a negative connotation also has an influencing meaning, they serve as a stylistic tool in providing expressiveness. And among these types of phraseological units, very few have lost their expressive and stylistic value. This speaks of, firstly, the power of the expressive coloring of phraseological units, which means a negative assessment, and secondly, it proves that, due to the rarity of critical materials, the possibility of their use is great.

Using variants of phraseological units: In everyday printed language, variants and synonyms of individual phraseological units are used. Individual words in the constant set of words are replaced by others. As a result, the meaning of the phraseological unit is strengthened, its expressive and stylistic value increases. Foreexample: «*jiptiñushintabıw*», «*máseleniñsheshinintabıw*».

Methods for ensuring the expressiveness of phraseological units in the newspaper language. In everyday printed language, there are peculiar features of the use of phraseological units. Journalists in their work skillfully use the possibilities of ensuring the expressiveness of phraseological units. In everyday printing, the following methods are used:

1. The use of two or more phraseological units in the structure of a sentence;
2. Directly include in the text the meaning determined by the phraseological unit;
3. Use of phraseological units as a topic;
4. The use of phraseological units from folk speech, but rarely used.

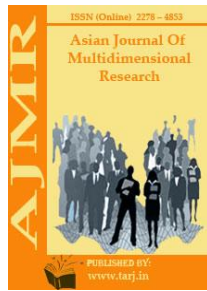
In connection with the skillful use of phraseological units, new permanent sets of words have appeared. And also aphorisms from the works of famous masters of the artistic word and quotations from the works of scientists have also taken an important place recently in ensuring expressiveness in the language of newspapers. They are especially conspicuous in critical and scientific articles.

In general, phraseological units in the newspaper serve to ensure the deepening of the content of events, their full understanding, and impact on the reader. This means that it is necessary to pay attention to its correct and appropriate use, masterful use of expressive and stylistic possibilities.

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"IOTEKA BANK" UZBEKISTAN QUALITY POLICY JSCMB

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ABSTRACT

The commercial banks of Uzbekistan began to act as a specific credit institution, which, on one hand, attracted interim spare funds of sector, on the other hand, satisfied financial requirements of enterprises, private entrepreneurship and population owing to attracted funds. Arrangement of motivating conditions for employees aimed at the improvement of quality and efficiency of employees performance, ensuring the high level of labor and performance discipline, engagement of all employees in Quality Management System establishment and development;

KEYWORDS: *The Commercial Banks Of Uzbekistan, Ipoteka-Bank”, Uzbekistan Banking Association.*

INTRODUCTION

During recent years in the republic, as in the world banking practice in whole, international and domestic experts noted the existence of general tendency - deviation from specialization and intensification of banking activity universalism. It predetermines substance of banking operations and essence of credit relations.

Main goals of “Ipoteka-Bank” JSCMB in terms of quality are the following: to ensure the Competitiveness, Diversity and High level of banking services rendered enabling bank to increase its financial stability and reliability. To implement the main principle, increase in services quality for client satisfaction, the bank sets the following priorities:

Membership in Organizations

Uzbekistan Banking Association

Fund of Guarantee Citizens’ Deposits in Banks

Uzbekistan Republican Currency Exchange



- RepublicanStockExchange “Tashkent”
- National Institute of Credit Information (NICI)
- National Information Database of Bank Depositors (NIDBD)
- UZKART NationalPaymentSystem
- Associationof VISA memberbanks
- SWIFT InternationalPaymentSystem
- establishment and continuous improvement of Quality Management System complying with the requirements of
- **ISO 9001:2015 “Quality Management System. Requirements”:**
- Constant improvement of procedures and organizational and technological processes influencing the increase in quality of bank's services;
- Maintain high level of professionalism of the bank’s employees;
- Firm, clear and exhibiting no ambiguity distribution of authority, functional duties and responsibilities among all bank employees;
- Arrangement of motivating conditions for employees aimed at the improvement of quality and efficiency of employees performance, ensuring the high level of labor and performance discipline, engagement of all employees in Quality Management System establishment and development;
- Development of positive corporate environment in the bank, as well as in relations with external interested parties;
- Efficiency in decision making, flexible interest and tariff policy, individual approach to client service;
- Performance of obligations to clients and counterparties, full and prompt;
- Introduction of new and improvement of existing services to adapt to changing client’s needs;
- Ensuring sufficient number of service points for territorial availability and expansion of bank’s services and client base;
- Application of advanced information banking technologies, enabling the bank to serve clients and make settlements at qualitative level;

- Compliance with bank secrecy in serving clients, adherence to the principles of business and information transparency for all interested parties, compliance with the requirements of the legislation, the Central bank and other government, regulatory and supervisory authorities;
- Further consolidation of “Ipoteka-Bank” JSCMB active position in banking community focused on financial market improvement and development, as well as building positive image of the bank among its clients, counterparties and other interested parties.

In implementing Quality Policy, the bank assumes obligation to comply with Quality Management System requirements according to ISO 9001:2015 and constantly enhance system effectiveness. The bank’s management ensures that each employee is informed on Quality Policy and complies with its provisions, and provides necessary clarifications. The chairman of the Board of “Ipoteka-Bank” JSCMB is responsible for Quality Policy implementation. The Board of “Ipoteka-Bank” JSCMB annually analyzes the activities of the bank in achieving its objectives and, if necessary, may revise the Quality Policy.

Our vision: Offering a wide range of solutions to clients, supporting private sector and engaging performance-driven team to join the ranks of 5 top banks in terms of efficiency.

Mission of the bank: Whilst our main attention will be focused on benefits of customers, we shall establish trusted and long term relations with them and offer high quality services.

Employees: Creating a working environment that motivates employees to realize and develop their potential, and that encourages responsibility and initiatives. **Shareholders:** To operate by having interests of our shareholders at the center of our attention and by creating a corporate governance system that provides high profitability to them and operating transparently and efficiently. (Operational autonomy);

Society: As a responsible member of the society, to contribute to the promotion of healthy lifestyle and financial inclusion, support women entrepreneurship and follow the environmental protection standards in projects.

Ipoteka-bank entered into its first ever FX forward time option

In order to provide support and enable one of the largest textile enterprises of Uzbekistan with the opportunity hedge its long-term currency risks, in May 2021 Ipoteka-bank entered into its first ever FX forward time option with one of the leading German banks, Commerzbank AG (Zurich Branch).

This transaction took place within the framework of the General Agreement of the International Association of Swaps and Derivatives (ISDA Master Agreement) concluded by Ipoteka-bank with Commerzbank AG at the beginning of 2021. The Master agreement allows Ipoteka-bank to conclude transactions with derivative instruments aimed at reducing short-term and long-term currency risks, including on international trading operations of its corporate clients by fixing the future rate of the corresponding foreign currency.

Commerzbank AG and Ipoteka-bank have 20 years of cooperation. Since 1999, the banks have established close interbank relations, and as one of the most important partners, Commerzbank provides services such as servicing correspondent accounts in foreign currencies, provides credit lines for financing investment projects, trade finance and others. Currently, Ipoteka-bank is working on the development of standard products and tariffs for its corporate clients, allowing

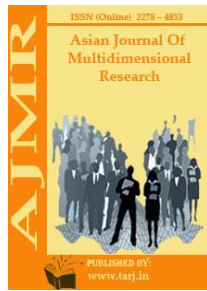
them to more effectively manage currency risks. Ipoteka-bank also continues to cooperate with other well-known international financial institutions in this area aimed at supporting domestic enterprises in minimizing their foreign currency risks.

Commerzbank Aktiengesellschaft is a major German bank operating as a universal bank, headquartered in Frankfurt am Main. In the 2019 financial year, the bank was the second largest in Germany by the total value of its balance sheet. The bank is present in more than 50 countries around the world and provides almost a third of Germany's trade finance.

Joint-stock commercial mortgage bank "Ipoteka-bank" is the largest mortgage bank in Uzbekistan with more than 30% share of the mortgage market of the republic. Ipoteka-bank today is a universal bank providing a wide range of banking services to retail and corporate clients through a well-developed network of 39 branches and approximately 400 sales points in all regions of Uzbekistan. Ipoteka-bank is constantly striving to grow its business, expanding its client base, increasing the number and types of services to meet the needs of each client.

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SOME NOTES ON THE EPIC “GUL AND SANOBAR”

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ABSTRACT

The present article discusses some notes on the epic which inherently belongs to central Asian nations called “Gul and Sanobar”. The soul, spirit and tradition live in the written forms and carry all customs and history. The epic being analyzed in this article is one of them. Folk epics are an oral monument that poetically expresses important information about the emergence of our people, the formation and development of our statehood, the cultural and social life of our ancestors, the spiritual worldview. President of Uzbekistan Sh.M.Mirziyoev: “Poetry and generosity are our national pride.

KEYWORDS: *Orators, Zevarkhan, Gul and Sanobar, Manuscripts, Epic, Dictionary, Khorezmian Environment, Bukhara, Samarkand, Mehrangiz, Nastaliq, Semurug, Bakhshis.*

INTRODUCTION

Folk epics are an oral monument that poetically expresses important information about the emergence of our people, the formation and development of our statehood, the cultural and social life of our ancestors, the spiritual worldview. President of Uzbekistan Sh.M.Mirziyoev: “Poetry and generosity are our national pride. The noble values underlying it must be conveyed to our people” [1]. Indeed, the magnificent examples of epics, sung by our orators for centuries, reflecting the high artistic potential of Uzbek wise people, are considered to be our best values; a deeper study of such a rare intangible cultural heritage reveals the bright sides of the unique mentality of Uzbek nation.

THE MAIN FINDINGS AND RESULTS

Folk epics are diverse in terms of themes, among which romantic-romantic epics glorifying pure affection and high human feelings have a special place. The plot structure of such epics is very similar to each other, and usually the protagonist goes on a journey in search of a beauty that is

in love with the unseen; they experience wonderful events, difficult adventures, confront supernatural forces, overcome all difficulties and achieve their goals. However, each of these epics differs from each other in terms of content, compositional structure, images, and the nature of the processing of motives. One of such romantic-romantic epics is the epic “Zevarkhan”, which also differs from other epics of this type. The epic “Zevarkhan”, “Gul vaSanobar” is sometimes called “Sanobar”. This epic is widespread not only in Uzbek epics, but also among the Turkic peoples, the peoples of the Middle East, the peoples of the Caucasus, and its plot has historical roots in Indo-Persian and Arabic literature. Valuable information about the epic is given in the work of famous folklorists V.M. Zhirmunsky and H. Zarifov “Epic of Uzbek national heroism”. A brief summary of the epic is given, and its genesis is connected with examples of Persian and Indian literature written in the XIII-XIV centuries. The author’s note that the sequence of adventurous events in the plot of the epic is associated with the famous Arabic fairy tale “A Thousand and One Nights” [2, p. 288]. In Uzbek folklore, in addition to the oral version of this epic, there are written and lithographic copies. In this article we want to think about the Turkmen version of the epic “Gul and Sanobar”. All scholars who have studied this attribute the Turkmen version to the poet Shaydoi, one of the leading figures of 18th century Turkmen literature. This epic “Gul and Sanobar” is widely used in Turkmen in the form of songs, lithographs and manuscripts. Its full form was first published in book form in 1943. The short preface to the book, along with the main ideological content of the epic, lists the manuscripts used in its preparation for publication. The second reprint of the epic was published by A. Meredov in 1964. [4] In this edition, A.Meredov spoke in detail about the scientific heritage of Shaydoi and gave examples of his works. At the same time, the text of the epic “Gul and Sanobar” (complete and supplemented), scientific research on it, photos from the manuscripts of the epic, a dictionary of difficult words, published with comments. Due to the relatively deep and extensive analysis of the epic “Gul and Sanobar” in the history of Turkmen literature, in the article we have based the scientific research of A. Meredov.

It is known that in Uzbekistan there are lithographs of the epic “Gul and Sanobar” in Kokand (1903), Tashkent (1903, 1909, 1910), Samarkand (1903, 1910), Kazan (1908), Bukhara (1911). There are also a number of manuscripts that are not known to the public. In particular, the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan have a manuscript copied in 1906, which is stored in the archives of the Folklore under number 1874. The manuscript of the epic “Gul and Sanobar” is also kept in the manuscript fund of the Leningrad branch of the Institute of Asian Peoples of the Russian Academy of Sciences. At the same time, the manuscript fund of the Institute of Literature named after Makhtumkuli of the Academy of Sciences of Turkmenistan also contains several copies of the epic, more precisely, four copies [7].

A Turkmen scientist who conducted research on this, A According to Meredov, only one of the four ancient manuscripts available to the Turkmen - the epic “Gul and Sanobar” in inventory number 84 of the Manuscripts Fund - testifies to the fact that it belongs to the poet Shaydoi, one of the leading representatives of 18th century Turkmen literature. As it turned out, Shaydoi’s name was not mentioned in any of the remaining versions and published lithographs. However, the epic “Gul and Sanobar” taken from inventory number 84 ends with the following lines: “So, after that, they became the king of the city (Sanubar), asked for a land, made Zevar a minister, gathered an army, gave alms, and had a good time with Gul and Mehrangiz. Friends rejoiced, enemies rejoiced. In honor of them, Shaydoi calls it a ghazal” [7, Inv № 84, pp. 88-89]. It then ends with the poet’s five-verse poetic text. This manuscript, copied in 1927 in the

Nastaliq script of the Arabic alphabet, consists of 91 pages. At the end of the manuscript is written: “We copied this book from a book written in 1257- (1841-1842).Copier KhojaliAtaniyazoglu, 22 X. 27” [7, Inv №84, 91-p].

According to A.Meredov, when comparing all the manuscripts and lithographs of the epic “Gul and Sanobar”, their original unity is a sign that it was written by one person. Although the content and poetic similarities of the copies of the epic are published as an unknown work by the author of the epic, there is no doubt that it was written by one author, Shaydoi [5, p. 151]. In our view, the scholar’s above views are quite controversial in attributing the epic to the work of an author. Manuscripts and lithographs of the epic found in science are numerous in the region of Uzbekistan. Their account itself shows the original address of the epic. The Shaydoiratio at the end of only one of the four Turkmen manuscripts does not indicate that this epic belongs to him. We know that Turkmen poets were leaders in reworking and writing epics. In our opinion, the intellectual of that time, as a poet, may have copied the text of the epic Shaydoi. If you look at the lithographs and manuscripts of the epic “Gul and Sanobar”, it is easy to see that the first copies were formed in Uzbekistan, or rather in the Khorezmian environment. After all, the Turkmen versions attributed to Shaydoicorrespond to the manuscript epics popular in Khorezm with their style, language and poetic forms. Copies distributed among the Turkmens were collected, molded into a certain pattern, and attributed to Shaydoi’swork. In addition, as a scholar who deeply studied the scientific heritage of the poet, A. Meredov himself notes that there is a difference in content and style between this epic and his songs, which are considered to belong to the works of Shaydoi [5, p. 161]. A.Meredov notes that the epic is widespread in Uzbekistan because the poet was educated here. In the middle Ages, science developed in Bukhara and Samarkand, where they studied all over the world. Indeed, when Shaydoistudied in Bukhara and Samarkand, the epic was widespread in this region, but it is possible that Shaydoistudied the epic here. The fact that lithographs of the epic were published in the early twentieth century (1903-1911) does not mean that it existed in those years. Also, the manuscript of the epic “Gul and Sanobar”, which is considered the oldest Turkmen, copied in 1851-1852, ends with the traditional words “Tammatulkitabbiavnilmalikulwawwab” in the manuscript fund of the Leningrad branch of the Institute of Asian Peoples of the Russian Academy of Sciences.

The copy of the 1906 manuscript belonging to RoziaKhalfa in our possession is more in line with the copy attributed to Shaydoiamong the Turkmen. The style of both epics is in sync with folk epics and is almost identical in content. However, this does not mean that the two works are the same. In its compositional structure, the events are given as follows:

1. Beginning with the traditional “But the narrator is the narrator and the narrator is the narrator and the narrator is the epic, ...”, Sanobar, the son of the Chinese king Khurshidshah, sees Gul in a dream and sets out in search of him.
2. The drowning of Sanobar with his friend Zavar and five hundred young men, and the survival of Sanobar and Zavar.
3. Sanobar, who has lost his jewelry, rides alone, comes to garden, witnesses an incident involving a diamond at night, and leaves the place knowing it is dangerous.
4. Sanobar to come to the place of the witch, to be a prisoner and to have a conversation with Mehrangiz, to be freed with his help and to continue on his way.

5. Sanobar falls into the hands of the bells, who put Sanobar in a cage. Sanobar prays to Allah and a hand comes from the unseen and takes him to a desert desert with a cage (here in the Turkmen version it is said that Sanobar breaks the cage and escapes. In our opinion, the publication of this epic was changed due to religious restrictions).

6. Sanobar collides with the robbers and defeats them.

7. Sanobar goes to Shahiston in forty days through Semurug, meets Gul and takes Mehrangiz, returns to his homeland and achieves his goal (in Tashkent, Samarkand, Kokand, Bukhara lithographs of the epic and in most manuscript versions available in Uzbekistan, Sanobar marries Mehrangiz along with Gul). In the epic attributed to Shaydoi, it is written that Gul and Mehrangiz married Sanobar. A copy of the Kazan lithograph and a book published in Turkmenistan in 1943 show that Mehrangiz married Zevar, the friend of Sanobar, the minister's son).

The events of the epic "Gul and Sanobar" in both manuscripts are mainly these. Of course, various small details are common in the series of events. Most of them are almost indistinguishable in both copies. However, in the Turkmen version, the weight of the poetic part is much higher. In some places, instead of prose, events are expressed in verse. In many cases, the poems added in the form of lyrical monologues correspond to the style of Shaydoi's poems. It seems that the Turkmen version was created in the style of popular book stories in Khorezm. "In this category of epics, various adventures are added to the story, resulting in an increase in poetic monologues. Narrators and khalfas focus on poetry, not prose [8, p. 32].

As we can see, all the poetic parts of the manuscript belonging to our RoziyaKhalfa are available in the Turkmen version line by line, and there is almost no difference in the words:

Sanobar: *ShohXurshidnio 'g'li, otimSanobar,
Hasratingdaxastako'nglimmukarrar.
Maloyiksuvratli, gulyuzlidilbar,
Rostindeginyorim, qaydinbo'lursan? [9, p. 3]*

Sanobar: *Son of Shah Khurshid, my name is Sanobar,
In your grief, my sick heart is inevitable.
An angelic, flower-faced charmer,
Tell me the truth, my dear, will you register?*

Senuber: *shaxurshitoglyam, adimSenuber,
Xasratiñdanxastakəñlymtıykeddir,
Melayiksuvatli, gylyyzliDilber,
Rastindiygil, kaysi Erdenbolursen? [5, p. 245]*

Only in the Turkmen version there are more poetic lines, that is, in many places the poetic part (end) of the epic lasted from four to 20 lines. It can be called a product of Shaydoi's creativity.

In both manuscripts of the epic "Gul and Sanobar" you can see the similarities and differences. For example, in our 1906 manuscript, the hero defends himself by throwing Sanobar into a fire in a fight with the rhinos, and gets rid of them by hanging their heads from a tree branch. In the

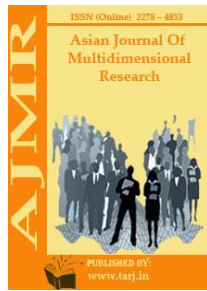
“Gul and Sanobar”, which is included in the 84th inventory of the Manuscripts Fund of the Institute of Literature named after Academy of Sciences of Turkmenistan Makhtumkuli, the episode related to rhymes comes in two places. In the first, Sanobar, after suffering a great deal from the ravages, stretches their heads between the branches of the trees. At this time, when he attacked the robbers with a stick in his hand, the robbers surrendered. However, at the end of the manuscript, after returning to his homeland with Sanobar Gul, he went with a hundred men and defeated them for the second time, saying.

CONCLUSION

In conclusion, the epic “Gul and Sanobar”, which is considered to be the common spiritual heritage of the Turkic peoples, is a poem written by talented, educated secretaries, bakhshis and poets. It is difficult to determine who originally recorded it. However, attributing the epic to the work of any author also raises a number of problems. The formation and popularity of the epic “Gul and Sanobar”, which is popular among the Uzbek and Turkmen peoples, can be said to be directly related to the process of literary and folklore influence in the oral and written relations of the people. As the epic spread over a wide area, in each region it was infused with local artistic colors, and thus the work was perfected, enriched and had its own peculiarities.

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FROM THE HISTORY OF UZBEK LIBRARIANSHIP

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ABSTRACT

The article describes the emergence, tariffs, stages of formation and development, the activities of the first libraries in Uzbekistan and Central Asia in the last centuries of the first millennium BC. There are clear historical sources that there were large dynastic libraries in Central Asia, libraries under mosques and madraIt was also emphasized that the library and the book are an integral part of the culture of humanity and society, educating people at all stages of human development, their means of intellectual development.It describes the activities of scholars and their libraries, which made a significant contribution to the development of librarianship, and what works are preserved in them. In the ninth and tenth centuries, the Arab caliphate disintegrated, and by the end of the eleventh century, the Samanid state had emerged in Central Asia. It is said that science and culture developed in Movarounnahr, Samarkand, and Bukhara during the Samanid period, and that many famous encyclopedic scholars lived and worked in this country during this period.It is also about the Ghaznavids, library work during the Great Sahibkiran and the treasure trove of books collected by Ulugbek. There is also information about the works of Abu RayhanBeruni "Monuments of ancient peoples" and "The key to astronomy", the astronomical tables of Al-Battani, Abu Ali ibn Sina's treatise "Laws of Medicine".

KEYWORDS: *Library, Book, Manuscripts, Printed Books, Sriting, Cultural Center, Famousencyclopedic, Manual Book, Masonry Method, Printing House, Calligraphy Art, Lithographic Calligraphy, Textology, Lithograph, Calligraphic, Manual, Editor.*

INTRODUCTION

Libraries have been an integral part of society and have long been a source of spirituality and enlightenment for human beings. The human race has always aspired to books. It is no secret that ancient manuscripts, printed books, and sources on historical figures have come down to us only because of libraries.

The advent of writing and the proliferation of documentary sources, manuscripts, and later printed books led to the emergence of libraries. Libraries originated in the 2nd millennium BC, and inscriptions were written in ceramic inscriptions.

The first libraries appeared on the territory of Uzbekistan in the last centuries of the 1st millennium BC. These were the first libraries, where the book means "books" in Arabic and the room means "house" in Persian, meaning a place where books and documents are stored. The library is a cultural, educational and scientific institution that provides public use of printed and some manuscripts, which regularly collects, stores, promotes and disseminates printed works, as well as information and bibliographic work.

Service to readers is the main activity of the library, and all other activities (collection, organization, replenishment of the book fund, etc.) serve for the main activity. The main purpose of serving readers is to satisfy their needs for information and literature as fully as possible.

There are clear historical sources that in Central Asia there were large dynastic libraries, libraries under mosques and madrasas.

In the ninth and tenth centuries, the Arab caliphate disintegrated, and by the end of the eleventh century, the Samanid state had emerged in Central Asia. During the Samanid period, science and culture developed in Movarounnahr, Samarkand and Bukhara.

During this period, many famous encyclopedic scholars lived and worked in this country. At that time, the Bukhara library had a very rich fund and was the political and cultural center of Central Asia. This library in Bukhara is located in the Emir's palace, and books are kept in boxes in the field of science. Only with the permission of Amir Nuh ibn Mansur could a reader enter it.

Inside the library, books were stacked in rows, and each box contained a list of books that stood in the box.

Medical books include the works of Hippocrates, an ancient Greek physician, Diskuridus (Pedanius Dioscorides), a 1st century physician in Malaysia, Jolinus (Claudius Galen), a 2nd century Roman physician, Archigen, Trojan Rufus, a second-century Roman physician; preserved.

In addition, Abu Bakr Muhammad ibn Zakariyya al-Razi (865-925), Ibn Musawah, a court physician of the Abbasid dynasty, Isa ibn Ali of Baghdad (ninth century), Isa ibn Yahya (ninth century), Indian physician Charak Hindi (first century), a Jew among the physicians were the works of Basrali Ibn Mosarjovayh (ninth century) and others.

THE MAIN FINDINGS AND RESULTS

In countries with rich libraries, science and culture have long been well-developed, with great scholars and celebrities. As much as Aristotle, Alexander the Great's service to Alexander the Great, became a warrior, so did Alexander's disciple, who sent books from the conquered lands to Aristotle, who stood in Rome and knew the secrets of the whole world.

We know from history that Bukhara had a world-famous library even before the time of Ibn Sina, and later this library caught fire. Large dynastic libraries also existed in Khorezm. Libraries were built in Urgench during the reign of Khorezmshahs, Mamuns and Anushtagens. The collection of books in the library of the king of Khorezm Mamun ibn Ma'mun began long before the arrival of the Arabs. King Maamun entrusts the management of this library to the famous literary critic and historian As-Solibi.

The king of Khorezm Mamun II organized the "Mamun Academy", which brought together many scholars in the palace. In 1010, like all Khorezmian scholars, Beruni began to work here and met Abu Ali ibn Sina here. They create together for a long time after that.

Khorezm was inhabited by many scientists, and in the XI-XII centuries the conditions for scientists to work in this country were good. Fakhriddinariyazi wrote his encyclopedic work, Sobranienuk.

Another Khorezm library is the Shahobuddin library in Khiva. "There was no such library before or since, because the fund of manuscripts in it was not inferior to the library in Marv," Nasafi said. "During the Ghaznavid period, the libraries of large cities such as Khorezm, Hamadan, Isfahan became the center of attraction for all talented and educated people in Khorasan", writes the great scholar A.A. Semyonov.

The science and culture of the Central Asian people were destroyed by the Mongol invaders for a century and a half. Later, during the revival, dynastic libraries were established among the local rulers, and the collection of book treasures became a tradition. Special attention was paid to the development of librarianship during the reign of Amir Temur and the Temurids. One of the two treasures of the great master was the library.

During the reign of the great Sahibkiran, it was forbidden to take books out of Samarkand, and books were protected as an incomparable treasure. Amir Temur (1336-1405) established a palace library first in his native Shakhrisabz, then in the capital Samarkand. For Timur's palace library, beautifully decorated copies of books by famous authors were purchased from booksellers and private library owners throughout Movarounnahr. Manuscript copying and book decoration in the library were carried out by masters of national book art. In Samarkand, many invaluable manuscripts in Arabic, Persian, Turkish, Sanskrit, Greek, Latin, and Armenian came from countries such as Iran, Turkey, India, Iraq, Armenia, Istanbul, Brussels, Isfahan, Hamadan, Shiraz, Baghdad, Basra, Damascus were brought from the cities.

Scholars believe that Timur brought to Samarkand in the first quarter of the VIII century a copy of the Koran, which was copied from Basra in Kufic script.

Amir Temur's library was used not only by the representatives of the palace, but also by a certain group of readers. The books in the library are listed by subject area and stored in boxes. This mode is set not only for bookkeeping, but also for ease of use. After Timur, his unique library was inherited by his grandson Ulugbek (1394 - 1449).

It is believed that the collection of books collected by Ulugbek began with the Pergamum manuscripts, and when Timur conquered the city of Pergamum, he also brought the manuscripts to Samarkand in a caravan. The library was enriched during the reign of Ulugbek. He was very knowledgeable and would sit in his library for hours reading. The works of Plato, Hippocrates, Ptolemy, and Aristotle were collected and well preserved in the library.

In addition, there is a famous treatise on algebra by the great scientist Muhammad ibn Musa Khorezmi, the works of Abu Rayhan Beruni "Monuments of ancient peoples" and "The key to astronomy", the astronomical tables of Al-Battani; Abu Ali ibn Sina had a treatise, The Laws of Medicine. Ulugbek studied the history of the science of stars so much that as a result, he began to do research and write books in this field.

As a result of many years of fruitful work, “ZijjadidiKoragoniy”, “Ulugbekziji” were born. This work, which shows the condition of 1018 stars, has remained the most accurate and perfect work for many years. In addition to the tables, the book also has a large introduction, which gives a methodology for astronomical observations. That is why Ulugbek entered the history of science as a great astronomer.

Ulugbek quoted for his works from the books he read, so the works of various scholars allow us to form a certain idea about the richness of his library. Philological works were also carried out in the library, where the perfect text of Firdavsi's famous epic “Shohnoma” was compiled, and in this manual there are twenty large wonderful miniatures. Another masterpiece “Kamila and Dimna” was copied in the library works. There are many rare manuscripts in this library fund. Scholars who have studied the history of the library have different opinions and narrations, but they all agree that the manuscripts have been preserved and should be searched.

Written sources are especially important for the history of librarianship. There are two types of written historical sources: documentary written sources and story-style (interpreted) written sources.hop.

Documentary written sources include state and government documents, other important decrees of the legislature and the executive, archival materials, statistical and bibliographic information, printed advertisements and information about books and libraries, facts directly reflected in the events that led to them (e.g., library inventory bDocuments narrated by witnesses or researchers some time after the events in which the facts took place are called narrative (interpreted) sources. These include memoirs, chronicles, diaries, notes, letters, and reports, articles published in newspapers, magazines and collections.ooks).

RESULTS AND DISCUSSIONS

Material sources in the history of librarianship, mainly books as an object of historical bibliographic analysis, their historically formed image, number and individual (copy-copy) features, and finally the fact of exchange, ie book preservation, its social and physical uniqueness, assessment of its ownership. to determine who owns the book, when, which library), the sources in the book itself: title and exit information, book notes, memorabilia, signatures, trade and library records, seals, exlibris (personal mark of the book owner) are important.

Scattered but unique information about ancient and medieval libraries can be found in the narrative (interpreted) written sources in the study of the history of science, culture, religion, literature and art of the Turkic-speaking and Persian-speaking peoples of Turanzamin. The study of lists of Manuscripts and lithographs in the libraries of kings and other private bookstores, including library catalogs, books of the tazkira (anthology) genre, biographies of great figures, and books on their lives, also provides much information for researchers.

Information about medieval libraries can be found in the margins of manuscript books, in the records of book owners. The names of libraries are often indicated on the exlibris of the personal marks of the book owners.

CONCLUSION

Throughout the middle Ages, dynastic libraries of books in Arabic, Persian, and Turkic languages appeared, disappeared, and revived under the palaces of kings, emirs, and khans that

had alternated in Turanzamin. Wealthy landowners, high-ranking officials, and regional governors imitated high governors and set up book collections on their property.

Often, on their orders, the secretaries would copy rare books of a secular and religious spirit, the sahs would make them into books, and the booksellers would sell them to the rich. Public access to property and private libraries was often not possible. Because the spirit of caring for them, the spirit of jealousy with a sense of privacy, prevailed.

Libraries, especially if they belonged to the royal household, could only be used by the king's own people. In rare cases, libraries are allowed to be visited by representatives of the upper classes, landowners, scholars and writers. Apparently, in this restriction, the tradition of treating the book, which has been going on since ancient times, as a sacred and inviolable creation has manifested itself. Access to temples and palace libraries based on this custom was carefully and strictly guarded. In conclusion, the use of the word "treasure" in reference to libraries is not in vain.

At the heart of such actions as the creation of a private library, the replenishment and enrichment of the previous governor's library, the professional interests and amateur aspirations of this or that person could lie. However, in most cases, the main factor in the creation of the library was the prestige of the governors and the desire to look enlightened, intelligent in the eyes of his contemporaries. There have also been many cases where support for the creation of large libraries has been inspired by the idea of patriotism, such as serving the development of national culture.

Despite the narrow range of users, the dynastic palace libraries can be considered as the main national state library for that period by their nature. Because they were usually created, maintained, and financially supported by the supreme governor of a state. Importantly, the state's attitude to such libraries was also formed. This attitude was associated with the name of this or that ruler.

The level of the palace libraries, the composition of the book fund in them, was related to the level of enlightenment, spiritual, spiritual world and culture of the founders of the library. At the same time, the level of libraries is determined by the scientific, spiritual and moral needs of society, the requirements of a certain cultural environment. These requirements, in turn, are formed in the environment of the cities of a particular period, a particular state, the center of culture and science.

In the 10th century, the Samanid dynasty library was the largest collection of manuscripts in Bukhara. In 996, Abu Ali ibn Sina was privileged to use this library in return for the miracle of medicine in the treatment of Amir Nuh ibn Mansur. The scholar describes this library in his autobiography as follows: "... I entered a book treasury consisting of several rooms. In each room there are boxes on top of each other. In one room there are Arabic books, in the other there are books on jurisprudence. In each room there were books on some field of science.

I looked at the list of books of those who had gone before me in science and asked for the books I needed. I saw books in the treasury that no one had yet heard of. I myself have never seen such books before. I have read these unique books, learned the usefulness of them, and learned the level of knowledge of each author in his field of science. This testimony of Ibn Sina is the only source of detail about the tenth century book culture. Through him we have received clear

information on important issues of medieval librarianship. First of all, this message gives us information about the structure of the largest library of that period.

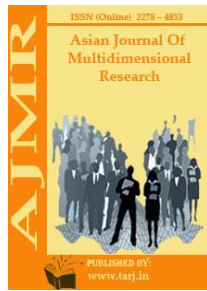
Moreover, Hazrat Alisher Navoi ushered in a unique period in the history of book art. With his direct support, he developed dozens of masterful calligraphers in the art of books, such as Behzod, Sultan Ali Mashhadi, and King Muzaffar. Our great ancestors not only created books, but also set an example in their care.

“Development of high spiritual qualities in the society, formation of national ideology, youth rich cultural heritage, historical Education in the spirit of respect for our traditions, universal values, love for the Motherland, devotion to the ideas of independence is a decisive factor in all reforms in our country”, the Decree of the President of Uzbekistan “On further improving and increasing the efficiency of Spirituality and enlightenment”.

In fact, nothing can be done without libraries to accomplish these tasks.

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FEATURES OF TAXATION OF INDIVIDUALS ENGAGED IN ENTREPRENEURIAL ACTIVITIES IN THE REPUBLIC OF UZBEKISTAN

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ABSTRACT

The article examines the organizational and legal basis, as well as the features of taxation of individuals engaged in entrepreneurial activity. In the framework of the Tax Policy Improvement Concept, an assessment of changes in the taxation procedure of individuals engaged in entrepreneurial activity is given, and author views on improving taxation of individual entrepreneurs are presented.

KEYWORDS: *Private Enterprise, Individual Entrepreneur, Taxation, Fixed Tax.*

INTRODUCTION

The policy aimed at the accelerated development of private entrepreneurship in the economy of Uzbekistan is yielding positive results. Today, systematic measures are being taken to further intensify entrepreneurship and create favorable conditions for business development.

As a result, it should be acknowledged that the role of private entrepreneurship in society is growing. In particular, as a result of the rapid development of private entrepreneurship, the share of income from their activities in the structure of income of the population is constantly increasing. This process necessitates the need to improve the existing tax system accordingly. At the same time, first of all, it is necessary to form a tax system that is understandable to the entrepreneur and to ensure that taxes are not excessive.

For many years, the system of taxation of individuals engaged in entrepreneurial activities was almost unchanged, mainly limited to certain changes in tax rates. The widespread development of private entrepreneurship in the country has necessitated a radical improvement in the system of taxation of individuals engaged in entrepreneurial activities, not limited to changes in tax rates or some other elements.

Therefore, the development of proposals and recommendations aimed at overcoming the existing problems on the basis of theoretical and analytical analysis of the features of the taxation of individuals engaged in entrepreneurial activity is currently lacking.

Analysis of the relevant literature

The issues of taxation of individuals engaged in entrepreneurial activities have been studied by a number of foreign and national economists.

Some foreign researchers have noted that individual entrepreneurship, self-employment, entrepreneurship and innovation are better organized in urban areas than in rural areas. The effect on competitiveness has been studied [1].

In the dissertation research of Russian scientists Ya.Mitryushkin, I.Zolotereva, S.Shakhbanova and others studied the issues of improving the taxation of individuals engaged in individual entrepreneurial activity [2].

B.Sanakulova, I.Niyazmetov, J.Urmonov, N.Ashurova, I.Yuldashev, A.Agzamov, A.Bozorov, M.Sabirov, K.Tukhsanov, economists who have conducted research on taxes and taxation in the country in recent years, in their dissertations partially studied the issues of taxation of individuals engaged in entrepreneurial activities [3].

The lack of attention in the scientific works of the above economists to the problems of improving the taxation of individuals engaged in entrepreneurial activities, the lack of a critical study of the impact of existing regulations on the activities of taxpayers requires in-depth research in this area.

ANALYSIS AND RESULTS

The system of taxation of individuals engaged in entrepreneurial activity serves as a component of the tax system of the Republic of Uzbekistan in the formation of state budget revenues.

According to the legislation of Uzbekistan, individuals engaged in entrepreneurial activity are those who are duly registered and engaged in any type of activity for profit. It is noteworthy that individual entrepreneurs have the right to hire employees.

According to the Decree of the President of the Republic of Uzbekistan dated May 15, 2015 PD-4725 "On measures to ensure reliable protection of private property, small business and private entrepreneurship, removing obstacles to their rapid development", from July 1, 2015, individual entrepreneurs have the right to hire one to three workers based on their activities.

Article 31 of the Tax Code of the Republic of Uzbekistan defines the concept of individual entrepreneur as follows."An individual entrepreneur is a natural person who is duly registered and carries out business activities without forming a legal entity" [4]

According to the Regulation "On the procedure for conducting entrepreneurial activities with the employment of employees by private entrepreneurs" approved by the Cabinet of Ministers of the Republic of Uzbekistan dated July 31, 2015 No 219, the procedure for conducting entrepreneurial activities of individual entrepreneurs by hiring employees is established [5].

Individual entrepreneurial activity is carried out by individuals and the types of activities are limited. In accordance with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated January 7, 2011 No 6 "On approval of the list of activities that can be carried out by private entrepreneurs without forming a legal entity" and its amendments, a list of

activities may be carried out by private entrepreneurs without establishing a legal entity. Today, there are 87 such activities. This means that individuals can register in the prescribed manner for the 87 types of activities listed in the above resolution and earn income from entrepreneurial activities.

The types of activities that can be carried out by individual entrepreneurs without forming a legal entity are divided into the following 4 major groups:

Retail;

Craft activities;

Household services;

Other activities;

Retail activities include the sale of food and non-food products, agricultural products in farmers' markets, newspapers, magazines and books.

Craftsmanship is a national-traditional small-scale production of goods, based on individual and manual labor using simple tools.

Household services include hairdressing services, repair and cleaning of carpets and rugs, manufacture of wooden doors, windows and other items (except furniture), bath and sauna services.

Other activities include the production and sale of national bread and pastries, tutoring services, trucking, and tourism.

Also, as an experiment for the period until December 31, 2022, individual entrepreneurs are given the right to engage in passenger transport in 4-seater passenger cars.

If individuals want to engage in activities other than the types of activities that the above legal entity may engage in (e.g., banking and insurance services), they may engage in activities that constitute a legal entity.

Recent changes in the system of taxation of individuals engaged in entrepreneurial activities, while creating some complexity in this regard, serve to somewhat unify the tax obligations of legal entities and individual entrepreneurs.

The tax legislation in force in the Republic until 2019 had a fixed tax obligation for all individual entrepreneurs. The fixed tax was set in fixed soums in a differentiated amount depending on the specific type of activity and place of activity (in the first years, this amount was multiplied by the minimum wage). As a result, the amount of tax they paid was not at all dependent on the income they received.

As a result of the adoption of the tax concept of the Republic of Uzbekistan, 3 different tax regimes have been established for individual entrepreneurs. The choice of which of them was determined on the basis of his annual turnover, regardless of the wishes of the individual entrepreneur. As a result, the tax liabilities of individual entrepreneurs have become somewhat dependent on their level of profitability.

For individuals with an annual turnover not exceeding 100 million soums, they were given the right to pay personal income tax instead of a fixed tax and choose to pay tax on the basis of the annual gross income declaration.

Individual entrepreneurs with an annual turnover of 100 million to 1 billion soums pay 4% turnover tax. If they have a turnover of more than 1 billion soums, they pay VAT and income tax in the prescribed manner.

The current procedure and features of taxation of individuals engaged in entrepreneurial activity can be expressed as follows (Table 1).

TABLE 1 PROCEDURE FOR PAYMENT OF TAXES BY INDIVIDUAL ENTREPRENEURS (SOES) IN THE REPUBLIC OF UZBEKISTAN (FROM JANUARY 1, 2020) [6]

Sales revenue	Type of tax	Tax rate	Application of taxes for individual entrepreneurs
100 mln. up to UZS	Income tax	in a fixed amount	A fixed amount of tax is paid no later than the 15th of each month in the amount determined for the type of activity.
		12 percent	Individual entrepreneurs can pay income tax on the basis of a declaration of total annual income.
From 100 million soums Up to 1 billion soums	Tax from the circulation	4 percent	If the income from the sale of goods (services) in a calendar year exceeds 100 million soums, it is transferred to turnover tax.
More than 1 billion soums	Value added tax	15 percent	If the income from the sale of goods (services) in a calendar year exceeds 1 billion soums, it is subject to value added tax and profit tax.
	Profit tax	15 percent	

It can be seen from the current procedure and features of taxation of individuals engaged in entrepreneurial activities that the tax liabilities increase in line with the increase in income from the sale of goods (services). The procedure for taxation of individual entrepreneurs is consistent with the tax obligations of legal entities.

Here we consider the tax rate for individuals who pay taxes in fixed amounts. For 2021, the following amounts are set.

As noted above, the types of activities of business entities engaged in individual entrepreneurial activity are divided into 4 groups, and tax rates are also classified according to these types of activities. Also, tax rates are further divided into 4 groups depending on the regions where individual business activities are carried out. The highest tax rates are in Tashkent, while the lowest are in other settlements.

**TABLE 2 TAX RATE FOR INDIVIDUALS WHO PAY TAXES IN FIXED AMOUNTS
[7]**

№	Type of activity	Monthly tax rates (in soums)			
		Tashkent city	Cities with the city of Nukus and regional centers	other cities	other settlements
1.	Retail:				
	with food and non-food items	750 000	600 000	300 000	200 000
	with agricultural products in farmers' markets	250 000	150 000	100 000	50 000
	with newspapers, magazines and book products	250 000	150 000	100 000	50 000
2.	Household services	250 000	150 000	100 000	50 000
3.	Other activities	225 000	150 000	100 000	50 000
4.	Services of cargo transportation by road:				
	For trucks with a carrying capacity of up to 3 tons	150 000			
	For trucks with a carrying capacity of more than 3 tons	225 000			

The analysis of tax rates for individuals who pay fixed amounts of tax shows that, based on the inflation rate in the country, these tax rates are indexed for each fiscal year. This makes it necessary to make certain changes to the current tax code every year.

According to the tax legislation of Uzbekistan, individual business entities are individuals. As a result, they also pay other taxes that individuals pay. These include property taxes and land taxes. Norms for property tax and land tax paid by individuals are set out in the tax code. Individual business entities also pay these taxes based on the property and land plots they own, based on these norms.

In addition, individual entrepreneurs pay a single social payment. In this case:

By individual entrepreneurs - in the amount of not less than one times the basic calculation amount per month;

By individuals who have an employment relationship with an individual entrepreneur, i.e. employees of an individual entrepreneur - in the amount of 50 percent of the basic calculation amount per month;

By family members carrying out activities in the form of family business without forming a legal entity;

By a family member registered as an individual entrepreneur - in the amount of not less than one times the basic calculation amount per month;

By other family members (except for those under the age of eighteen) - in the amount of 50 percent of the basic calculation amount per month;

For the first two years of their activity - 50% of the basic calculation amount per month.

The establishment of 3 different tax regimes for individual entrepreneurs has led to an increase in their tax liabilities. The general conclusion is that if the annual turnover of an individual entrepreneur is more than 1 billion soums, it is expedient to register and operate as a legal entity.

While the tax liabilities of individual entrepreneurs depend on their annual turnover, the current tax administration is not able to fully cover their annual turnover. At the same time, business entities have the opportunity to keep a full account of turnover through the bank. In some cases, cash payments for sales and services are incomplete. This situation necessitates the improvement of the existing tax administration, the widespread introduction of information technology in the system of mutual settlements.

CONCLUSIONS AND SUGGESTIONS

Significant changes have been made since 2019 in the procedure for taxation of individuals engaged in entrepreneurial activities. Their tax liabilities were determined in accordance with the annual turnover. However, the removal of the tax, which is strictly defined in the new version of the Tax Code, which came into force in 2020, does not mean a reduction in the tax liability of individual entrepreneurs.

Analyses show that recent changes in the tax regime for individual entrepreneurs have led to an increase in their tax liabilities;

In our opinion, an individual entrepreneur, like other individuals, should pay income tax and enjoy the tax benefits provided to them. Current tax legislation does not allow individual entrepreneurs to enjoy the same tax benefits as other individuals, even if they are taxed with a certain degree of consideration for their income.

In order to harmonize the tax burden between legal entities and individuals, the introduction of a tax regime for legal entities based on the annual turnover of individual entrepreneurs has led to the harmonization of the system of taxation of legal entities and individuals.

It is planned to reduce the tax burden for seasonal entrepreneurs and reduce the number of entrepreneurs in the informal sector as a result of voluntary declaration of income tax instead of a fixed tax for individual entrepreneurs.

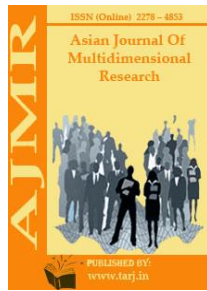
In our opinion, the introduction of a non-revolving tax regime for individuals engaged in retail activities in cities instead of paying a fixed amount of taxes will serve to improve the taxation system of entrepreneurs and generate additional revenue for local budgets.

In order to reduce the size of the shadow economy in the country's economy, taxation on the basis of a system of full general declaration of total income of individuals, including the income of individual entrepreneurs, should be a priority in this regard. At the same time, it creates an obligation to form a database on the expenses of individuals through the introduction of digital technologies and control their compliance with the income, to fully reflect in them the income received spontaneously.

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FUNDAMENTALS OF THE IMAGE OF MURSHID AND MURID IN FOLK ORAL ART

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ABSTRACT

In the oral art of the people, the vital, religious, national worldview of the people is reflected. The lives of the prophets and guardians have always been an example for the people. And it is this image of a perfect man who embodies this spiritual glory, and their meaningful way of life is glorified as alpine heroes. In particular, the article demonstrated by examples that the guides in the arduous journeys of the Alps were perfect murshids in mysticism, as well as that the images in the oral literature were consistent with the expressions in the written literature.

KEYWORDS: *Epic, Murshid, Pir – Wise Man, Bobo-Grandfather, Qutb-Pole, Rizo, Tawakkul, Sabr-Patience, Er, Eran, Sinchi - A Person Who Knows The Breed, Breed, Age, And Character Of Horses Well, Jilovdor-Horse-Holder, Murid-Follower, Ilmihol, Ilmiqol.*

INTRODUCTION

Considering the period of the creation of the epics, it may seem unreliable, unnatural, to associate it with mysticism, to equate the perfection of alpine heroes with the wisdom acquired by the murids. However, it would not be right to link the oral creativity of the people to a certain period, to seek from it only the realities of that period. One can hear the voice of millennia from the epics. Therefore, it is not difficult to imagine that the spiritual adventures of the Alps, in particular, are closer to the spiritual journeys of the murids, and that the guides are closer to the murshids of mysticism. It is also clear that the process of upbringing between them is very similar to each other.

THE MAIN FINDINGS AND RESULTS

It is well known that mysticism is a journey of the soul that goes to war with the tax or the murid's nafs. The heroes of epics and fairy tales are always on a journey of self-knowledge,

overcoming the difficulties of the road with the blessings of various patrons, saints and saints. Indeed, it was quite natural that the epics also included issues of mystical upbringing and the etiquette of the sect. Images representing the main function of the murshid-murid in mysticism are also present in folk oral art. The people called the savior in harmony with the divinity, the guide of the right path, such terms as in the sect *bobo* –grandfather, *pir* – a wise man, *er, eran, soki*y - winemaker. By studying the history of mysticism, the lives of its great representatives and the images of Sufi poetry, we became convinced that the word “grandfather” is the most widely used term that reveals the essence of the image of a murshid and is very appropriate for the psyche of the Turkic peoples. Like other Turkic peoples, Uzbeks referred to their sheikhs as *bobo* -grandfather, *ota* - father: Zangiota, Koylikota, Bahouddin bobo and others. The mystic S. Uludog explains: “There are two types of *bobolik* - ancestry: physical ancestry - ancestral ancestry, spiritual ancestry - a person who raises a person spiritually and spiritually. Sheikh is the real father of the murid”[1:80]. In folklore, physical and spiritual ancestors are in many places in harmony. Indeed, in the Turkic peoples, honoring and respecting ancestors, clans, tribal leaders, and elders were among the main criteria of morality.

The fact that the place where the hero of the epic passes is called Murodtepa, Achchikkol, Oyna Lake, Badbakht Mountain, Aydin Lake is a sign that the alpine road is a spiritual journey. There is a meaning and truth hidden in each of these figurative names. And no *alpine-eran* can cross the roads without a guide, without the help of the *pir*, without reaching the goal. In fact, from the moment they were born, the prayer or vision of the *pir* was hidden. For eighty days, Alpomish was devoted to ShahimardonPir and prayed to Allah. “When Alpomish was born, he went to ShohimardonPiri. Shahimardon would not burn if he was brought up by a *pir*, he would not burn if he struck with a sword; he would not have been shot by a gunman, and the Kalmyks would have been unaware of the cause, and would have been confused as to what calamity had befallen them”[5: 264]. The people created the image of a perfect human being, combining the miracles of the prophets, the discoveries and prophecies of the rulers with their physically and spiritually mature hero. Alpomish, who does not burn even when the end of the Kalmyks is on fire, involuntarily recalls Abraham (pbuh) who survived the fire of Nimrod, saying, or remember Alpomish being imprisoned: “Alpomish fell into a drunken, unconscious dungeon”, he said. But Alpomish would die as soon as he was imprisoned, and the *piri* Hazrat Hizr came and took him by the hand and slowly put him in the prison. Hizr threw his green janda on Alpomish. Alpomish was drunk and kept walking in paradise”[4:90]. It is impossible not to remember that these tablets were thrown into the well by Yusuf (pbuh). The first books we must read to understand its true meaning, whether oral or written, are: The Quraan, the Hadith, the history of the prophets, and then the mystical interpretations are the main sources of mysticism. It is very difficult to read and fully comprehend the folklore and classical literature without reading these books. If we study the history of mankind in depth, the events experienced by the people's heroes, the transformation of emotions in classical literature from color to color, in fact, is in fact a realistic literature. After all, the basis of the events and experiences in it is in the divine books. Indeed, they lived their lives both as reality and as emotion, and were narrated by the messengers of Allah as a reminder. And some of the miracles peculiar to the prophets were bestowed by the Lord of the Creator after them as a prophecy to the near servants of Allah. Such perfect images are perfectly assembled in folklore as a result of folk wisdom.

The epic shows Boychibor as one of the means of making Karajan a true Muslim. Therefore, the *jilovdor* in the epics is also a word that comes in place of the *pir*. He is a teacher who always

leads the *alp* (brave man) on the right, safe path, who embodies the qualities of leadership. The hero, who set out on a long journey, was blessed as follows:

Qaydaborsang, Shohimardonyorbo'lsin,

O'nakimom, chiltonjilovdorbo'lsin,

Dushmanlaringseniko'rsazorbo'lsin,

Sog'yurib, salomatkelgin, bekog'a[4: 132].

Wherever you go, may Shohimardon be with you.

Twelve Imams, may forty souls be horse-holder

Let your enemies see you,

Come and be healthy, brother [4: 132].

It should be noted that the *Sinchi* in the epic are also sharp-witted and have prophecies. One such figure is Ravshan, Gorogly's father. "RavshanSinchi is Jigalibek's child", he said. People used to call Jigalibek a very good horseman before he became a khan of Yovmit. Clearly a pure saintly man. He even knew the color of the horses that had passed in ancient times" [4:35]", Ravshan is described. They not only distinguish horses, but are also the critics of souls. Sinchi means a perfect sheikh who knows the pain of the heart, and this definition further strengthens our thinking. Hearing Hilalay's love affair, Ravshan answers:

"...Tabiblardardingnibilmaymiakhir,

Men birdiyorimdanayrimusofir,

Ravshanjandakiygang'aribmusofir,

Dardingnayu, davosininabilay?

"... Doctors don't know about your pain,

I am a stranger from my homeland,

A strange stranger dressed in a bright soul,

What is pain, what is the cure?

Ravshan was already a critic of the Sayis, and he already knew Hilalay's inner pain. Even so, he confessed his slavery and avoided these events"[7:28]. There is no creator equal to the wise people in the harmonious depiction of the image and biography of the hero. The Ravshandahri, depicted as a stranger and a poor man, is a so-called "saint" portrait of the Sufis who roamed the world. The fact that a prince calls himself a stranger, a poor man, a slave also indicates his spiritual condition.

The giants who grew up under the tutelage of great teachers are the true sages of the people. They embody Iranian repentance, patience, risk, consent and love. When Korajon saw Alpomish on Murodtepa, he thought to himself: "This is not a man from our Kalmyk region. If such guys were in Kalmykia, they would be in the kingdom. It used to catch my eye once and a half. Except for Alpomish, who came from Kungrad, who made me a Muslim and showed me his soul in a dream and made me his friend" [4: 148]. Giants, in particular,

“Shohimardonpirmuridi”Hakimbek, first of all, was born unnaturally. At the age of seven he was called a giant, and at the age of fourteen he was recognized as perfect in the Karajan language.

For those who are able to follow the requirements of the hadith, “Die before you die”, death is the continuation of one's life in a new place. Therefore, the fact that the Companions of the Truth spend the night in the graveyard and speak freely with the people of the grave shows that death is not over. This is often the case in epics. On his way to Kalmykia, Alpomish passed by a cemetery in the evening, imagining that he would spend the night there, and said to the people of the grave:

Assalomualaykum, ahliquburlar,
 Birkechamazgil-joy sizdanso'rayman;
 Osmondaarvohlar, ko'kdamalaklar,
 Birkechamazgil-joy sizdanso'rayman [4: 399]
*Assalamualaykum, the people of the kubur,
 I'll ask you for a place to stay one night.
 Ghosts in heaven, angels in heaven,
 One night I ask you for a place to stay.*

Talking to the people of the grave is also common in the manaqibs of the lives of the guardians. These events are evidence of their vassal upbringing.

The Alps grow spiritually in the nurturing wing of a few patrons. However, in the plot of the work, the piers are so closely connected with a spiritual chain as in life that their place or function cannot be changed. This series plays an important role in determining the spiritual “I” of the passenger on the journey of the soul, ensuring the stability of the plot. Goroglybek, who saw Yunus and Miskol in a dream, sets off in search of them. Dreams are important in both folk literature and mystical literature. Because the end of prophecy ended with the Prophet Muhammad (saas). He was followed by righteous dreams. The journey of folklore heroes is also associated with dreams. Of course, even in mysticism, one of the events that the murshid pays attention to and that the murid should always warn his teacher is a dream. In order to know the interpretation of Gorogly's dream and to determine the means of travel, “the great ancestor of the Turkmen people”, “saint, bakhshi, and hakim” went to Sari bobo. “Goroglybek, Kholdor mahram and forty young men went on foot, bowed to the cave and greeted Sari bobo. Then Goroglybek knelt down in front of Sari's grandfather, looked at Sari's grandfather, told him a dream and said a word:

Mushkullarimosonbo'lar deb keldim,
 JamolingnishamsuAnvar deb keldim,
 Vali bo'lsashuldirmagar deb keldim,
 Xizirdayilgimdantutar deb keldim,
 Yo'lga sol, birsenirahbar deb keldim [7: 35].
*I came to make my problems easier,
 I came to call your beauty Anwar,*

As for the governor, that's why I came,

I came to catch Khidr,

Come on, I came to you as a leader.

So, Sari Baba is not only an image representing the spirit of the ancestors, he is also one of the spiritual guardians of the world, the guardian servants of Allah, who serve the kings, show the right path. Gorogly, who is typical of the murids, shows his respect, submission and sincerity to him. Sari Bobo is considered to be a leader of the murshids, whose face is full of enlightenment and love. There is no pride, arrogance, hypocrisy or greed in such perfect pirs. Like the pir of the sect, it is a characteristic of Sari Baba to openly express knowledge that they do not know and to send their murids to the doorsteps of other sheikhs in search of knowledge. They have no duty, purpose or desire other than to guide the servants of Allah and to introduce them to Allah. Rahnamo Sari told Bobo Goroglu, "Since your pain is difficult, it is impossible to know it by looking at the water of wisdom". If I ask my brother Kara for a cure, he'll know." Black informs Grandpa that Goroglu is coming and gets permission to enter. Black Grandpa is described as "the pole of time".

Kutb, kutbizamon, kutbul-aktob are the spiritual sultans of the world chosen by Allah. Color is a symbol of the power of Al-Musawwir, the Creator of the universe. In the literature, colors play an important role in sign language. Indeed, due to Zikr, which is the main weapon, various changes occur in the soul of the disciple in the path of Truth.

It is as if the nafs (passion) is materialized through a certain color. Lust changes color from color to color. Each time it mixes with the previous color, it creates a new color. Finally, the nafs achieves discoloration in the Sofia. Sari Bobo is described as a *saint, judge, governor*, and Kara Bobo is described as a pole of time. The spiritual level of the black grandfather is very high. Black is the color of the self-possessed soul. In general, research says that the first stage in nafs purification ends with nafs mutmainna. In some sects, this status indicates the perfection of lust. There's a reason we pay so much attention to the color theme, of course. First of all, it is not a correct interpretation, an objective conclusion, to associate the birth of these images with the ability to create a symbol, an emblem, or to feel the commonality with nature in the expression of the state of the creator. This is the real spiritual experience of a murid armed with dhikr. Throughout the life of the leech, he clearly sees and observes the colors of riyazatu hardship, huzunhuzur. The birth of such convincing images, vivid images, is connected with the ascension of the murid from status to status in the presence of the murshid, the transition from color to color. The sect is not a theory but a discovery of the mind in practice. In this practice, meanings also take on a certain form of their own. The spiritual conditions of Botin's journey are known from mystical manuals and are reflected in the external image. The disciple began to see the emblems and colors clearly at first in the dream, sometimes in the right dream range, and finally in the awakening. In other words, the eye of existence also witnessed the events that were seen with the inner eye, achieving the openness of insight. The mastery of the people in poetic observation revived the spiritual states of the murid in such images as Sari bobo, Kara bobo, which was endowed with a stream of wisdom, laduni knowledge. The birth of such images should not be confused with the interpretation of literature as a potential for figurative thinking, a unique ability of the creator.

The role and influence of the status and status of the murid of the sect in the creation of such true, reliable images, unique, perfect images in the literature is incomparable. In the spiritual

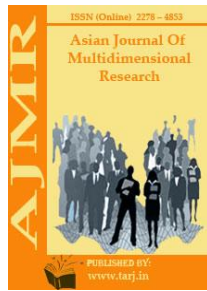
upbringing of the Alps, a series of spiritual educators such as Sari Bobo, Kara Bobo and Hizr emerge. While these rings are of little significance to the reader, the wise people have passed every thought, every image, through their mysterious gaze. The place and function of every image, every belief, is clearly recognized. This state, first of all, allows us to observe the world, the events in it, the relationship between man and being, man and theology. This is an important factor that determines not only the status of the sponsoring forces, but also the status of the national hero. After all, the hero grows spiritually and physically in this math, in this sequence. Emphasizing the help of patron leaders in overcoming hardships is not only a matter of defining one's place in human life, but also a full disclosure of the alp's physical strength, moral beauty, spiritual potential, and success. In turn, this helps to define a plot line specific to the epic scale.

CONCLUSION

There is a strict order in the upbringing of the Alps (braves). He is also seen in the image of the piers. With the spiritual rise of the protagonist, there is also a difference at the level of the pirs. The gradual rise of Gorogly to the status of a hero and, finally, to the presence of the Black Grandfather also shows that the epics have a unique system of stages of education. It is also natural that the talisman that the hero must unravel goes back to Hizr. First of all, it has to do with the word pole. Well-known scholar MF Kupruli in his research "Abdol": "... It is mentioned by many mystics that Abdol is seven. It is said that one of them is the pole, two are the imam, two are the abdal, and the seventh is Hizr (as), and these abdals know the secrets of the seven heavens. The occurrence of the phrase "One of the Seven Hizr" among the people is also a product of this worldview. So, Hizr is among the spiritual guardians chosen by Allah, who know the secrets of the world. It should be noted that Hizr is a great leader for both national heroes and followers of the sect. Undoubtedly, the Alps, who were brought up by Hizr and a number of perfect murshids, have the status of friendly servants of Allah who have attained perfection by being educated in a school of mysticism. They are the sages and guardians who reach the destination of the spiritual caravan and achieve their goal, facing Allah. These are, no doubt, the Iranians who overcame their lusts on a difficult journey, and their deaths are almost never mentioned in the epics. In folklore, muhaqqah, the highest form of spiritual education, the most vivid image of a perfect man, the most beautiful depiction of the evolution of the state of mind, the most convincing interpretation of the truths of the eternity of the soul. Folklore is an unparalleled educator of morality and a school of perfection, which combines the centuries-old, spiritual experience of the people and the country. It depicts the image of the perfect man, whose goal is to create the worlds, in extraordinarily bright and vibrant forms. The heroes of the people, who have gone through a long journey, by the grace of Allah, with the help and support of the prophets, bravely defeated the bandits and achieved their goals, in a word, Alami Akbar are perfect people. They are invincible, both spiritually and physically, and can be role models for the people in every way. Today's generation should evaluate them not as a legendary hero, but as perfection achieved through hard work, and strive for the same maturity. It is necessary to understand that this status is not an unattainable dream, an unattainable reality, but a spiritual and moral status that can be achieved as a result of cultivating the nafs and purification of the heart in every servant of Allah. In order to make them the ideal heroes of the generation, to strive to be like them in every action, to awaken love in their hearts, it is necessary to bring them down from the sky of the "other world" to the Earth. In the school of self-education, by the grace of Allah and the generosity of the elders, every believer can become an Alp-Wali.

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THE LIFE AND MYSTICAL VIEWS OF KHOJA ABU YAQUB YUSUF AL-HAMADONI

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ABSTRACT

In this article, based on the information presented in the book "Makomoti Yusuf Hamadoni", written on Abdukhaliq Ghijduvani's teacher Yusuf Hamadoni, the founder of the emergence of mystical views and teachings in Central Asia, Khoja Yusuf Hamadoni views on the essence of sufism, philosophical and irfanistic foundations, spiritual and moral views. It was also analyzed that Sheikh Yusuf Hamadoni was an important source of this treatise of Abdukhaliq Ghijduvani in highlighting his position in the formation of the first sufi sect schools in Central Asia.

KEYWORDS: *Yusuf Hamadoni, School Of Mysticism, Murshid, Rashha (Khojagon-Naqshbandiya Sect Etiquette), "Khilvat Dar Anjuman" (In The Botinda (In The Dream) With The Truth (God), To Be With The People Outwardly), Honesty.*

INTRODUCTION

Mysticism was considered the most inseparable link of the spiritual and spiritual world of mankind and arose as a religious-philosophical doctrine, which developed in itself a certain system of high moral rules, moral qualities, norms of conduct. From sources it is known that the ulugmutasavivists analyzed the moral principleillarni not only in theory, but also themselves as an example to others who practically crossed this path of spiritual perfection. At the same time, they were comforted by the shogirds as murshid, calling them also to perfection. Murshid (Arabic.-guide) - in Sufism it is considered pir, sheikh and teacher who teaches from sect manners. Moral principles of spiritual and educational significance have reached us by means of rare works of specialists, as well as manoqibs and statuses written by the shogirds about their masters.

There are references to the teachings of Sufism, its history of formation and development in Central Asia, and important sources include general information about Sheikh Yusuf Hamadoni and his successors in Fakhruddin Ali Safi's "Rashahot ain ul-hayat" work. Also, the information presented in the works of Abdurahman Jami "Nafahat ul-uns min Hazarat al-quds", Alisher Navoi "Nasayim ul-muhabbat", Doroshukuh "Safinat ul-awliya", Tahir Eshon "Tazkirai Naqshbandiya", Nasiriddin Tahran "Tuhfatu-z-zoirin", Abulqasim Samarkandi "Kandiya", Abu Hafis Nasafiy, Sheikh Zinda Ali, Muhammad Olim Siddiqiy also found in the works of Yusuf Hamadoni lifestyle, mysticism teaching, spiritual heritage, Central Asian mysticism is important in the proper evaluation and scientific research of its place in formation and development. Alisher Navoi's "Nasoyim-ul-muhabbat" he breed "...imam, scientist, rabbani, scholar, described it as "there were beautiful cases, many donations, high comets. In particular, the works "Maqomoti Yusuf Hamadoni", "Risalai sheikh ash shuyukh Khoja Yusuf Hamadoni" and "Maqsad as-solikin", written by Abdukhalik Ghijduvani's mentor Yusuf Hamadoni, are of particular importance in the analysis of Yusuf Hamadoni's life and mystical teachings.

Historical sources suggest that the emergence of the first Sufi school in Central Asia is associated with the name Abu Yaqub Yusuf al-Hamadoni al - Buzanjirdi. In the sources, Yusuf Hamadoni's birth, teachers, the reasons for coming from Hamadon to Movarounnahr, his life, mystical teaching, Samarkand and in Bukhara sufi school based on the tariqat piris, such as Abdukholiq Gijduvani and Yassawi, the Koran and Sunnah, Hadith, Sufism gave them a lesson in the knowledge of the detailed coverage. Yusuf Hamadoni's teaching was an important ideological foundation for the formation and development of Central Asian mysticism, in particular the khodjagon and yassavism sect schools. "Sheikh Yusuf Hamadoni was born in 1048 BC in the village of Buzanjird near the city of Hamadon. He had an education from Sheikh Abdullah Juyani, Sheikh Hasan Simnani, Sheikh Abu Ali Formadi, had a conversation with the like Sheikh Hamiduddin Multani of his time, Sheikh Abdulkadir Gilani(Ghavs ul-Azam), hujjat ul-Islam Imam Ghazzali of his time. He has a thorough knowledge of the apparent(tafsir, fiqh, Hadith) and the divine(Sufism)." Sources noted that the deaths of Khoja Abu Yaqub Yusuf Hamadoni were 1140 years.

The essence of the teachings of Khoja Yusuf Hamadoni is reflected in such treatises as "Rutbat ul-Hayat", "Kashf", "Risalai odobi tariqat", "Risalai fi alalkovna musaxxarun lil inson" and "Risalai dar ahloq va munojot", and the author of these treatises is Yusuf Hamadoni. At the same time, one of the sources providing detailed information about the history of sheikh ash shuyukh Yusuf Hamadoni's life, morality and shamoism, his blessed sons about the leeches of sect, his rules, the reason for his coming to Samarkand and his death are the treatises "Makomoti Yusuf Hamadoni", "Risalai Sheikh ash shuyukh Khoja Abu Yusuf Hamadoni", which is the fourth caliph of the manual of the treatise "Makomoti Yusuf Hamadoni" is stored in the treasury of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of sciences of the Republic of Uzbekistan under the number 2533, including the second treatise "Risalai shaykh ash-shuyukh Khoja Abu Yusuf Hamadoni" in the treasure of manuscripts of this institute under the number 3001. In the article,wrote about the teacher of Abdukhalik Ghijduvani "Makomoti Yusuf Hamadoni" (UzFASHI, manuscript №2533). We rely on a copy of the brochure translated by master Sayfiddin Sayfullah and Nadirkhon Hasans.

In exchange for the treatise "Makomati Yusuf Hamadoni", Khoja Abdukhalik Ghijduvani confesses how he met with the sheikh of the sheikhs "whoever wants something and tries seriously, he will certainly get it" and the correct sentence of the Hadith "Allah guides those who

desire him for this light"(Sura An-nur, 35-verse) with the clarity of the verse "Murid" in my head he is the captain of Sheikh Yusuf Hamadoni (may Allah have mercy on him) put his foot. I went this way with the rulers of the threshold of the will, and with the officials of the house of truth, love. With the reference and recommendation of Khizr Alaihissalom, he honored the sultan of saints with the interpretation of the remembrance of the heart of this weak." The famous German Orientalist Annemari Shimmel, who relied on the information that one of Joseph Hamadoni's mature poets in a series of hands was Abdukhalik Ghijduvani, wrote in his book "The sufi teaching of the Islamic world" in his book "The most talented caliph of Hamadoni-Abdukhalik Ghijduvani, along with the propaganda and dissemination of his murshidi's teaching, he himself introduced news.."it highlights the league.

The book "Makomoti Yusuf Hamadoni" is very valuable in getting acquainted with the essence of the teachings of Khoja Yusuf Hamadoni morality, philosophical-irfaniy fundamentals, his thoughts on moral and moral issues. In this booklet, Abdukhalik describes clearly and beautifully the way of life of his fiduciary master, his blessings to people, his band-aids, his prayers and deeds, his views on the originality of the true path leeches. In the process of reading the maqomot, the great figure, which became the basis of the life of the moral principleillarni, which is unequal, visible and pure in enlightenment before the eyes of man, and which leads people to the path of truth, becomes ravaged. In fact, since khodjai world is the sign of the Prophet Muhammad (sav) in the treatise, this great sheikh also called his friends and those who followed him, namely Hasan Andoqi, Khodja Abdullah Barraqi, Khodja Ahmad Yassawi, Khodja Aliyyona, Abdulkhalik ibn Abduljamil, and other dervishes who served him, to the king of Nabawi Sharia. Would protect and warn the people of dreams from subjugation, heresy, anti-sharia, falsehood and conspiracy, and imitations of the muqallids." In the article, Khoja Yusuf Hamadoni's coming to Samarkand with his companions was with the signs of Hizr Alaihissalom, that is, "Sheikh Yusuf Hamadoni's names came to Samarkand together with the saints mentioned above. They began to live in the neighborhood of the ghatfar district. Three months later, Khoja Hasan Andoqi and Khoja Ahmad Yassavi came and joined the sheikh's conversation. And the Sheikh inspired them both to remember their hearts. Nine months later, Khoja Abdullah Barraqi came and became a murid. In the period of these saints, there were no more corrupt people who were subjected to superstitious and nafsu weather in Samarkand, even from the regions of Amudarya to the black Khodagha, from the Khorezm region to Badakhshon." This recognition is evidenced by the wide extent to which the teachings of YusufHamadoni mysticism have acquired, as well as the high level of influence on the lives of society and people. Along with continuing the education of the teachers of the shogirdis, who studied at the YusufHamadonischool of sufism, he further developed his mystical ideas, which had a strong ideological influence not only in Central Asia, but also in the spiritual and educational, socio-moral life of the society of the entire Muslim world, consisting of the most correct and moderate way in the based on these and other sources, scientific research conducted in western and eastern mysticism, we can rightly say that it is difficult to imagine the emergence and development of Central Asian mysticism without YusufHamadoni.

When hodjai writes about the image of his master and urine in the world com, he describes a person as a kind-hearted person, generous who does not hurt anyone (that is, does not order his service), modest who does not show his guardianship, who sees one good from another, who repels several times, who is saved from harm with his hands and tongue, who he always gives information that hazrat was in the people and explained them by informing them of the religion of Islam and its deeds. This was a practical expression in life of one of the main rules of etiquette

(rasha), which the people of the sect of the same khodjagon (later Naqshbandiya) developed by Yusuf Hamadoni (being with the people in truth, outward in the bat). In this way, we see that mysticism has a significant impact on the social and moral life of the people who have demonstrated the qualities of humanity, such as calling people to the right path and being a lesson in every aspect, making them easy to hurt, avoiding hypocrisy, tolerance and humility towards people.

It can be seen that Yusuf lived in the practical life of the doctrine of mysticism, restored the school of sufism, as well as the creation of theoretical works on mystical, irfanian-philosophical issues in the history of sufism, founded the formation of mystical views and teachings in Central Asia. In this place, the English researcher J.S. Trimmingham in his book "The sects of Sufism in Islam" about khodjagon-Naqshbandiya "the initiator of this sect is Abu Yaqub al-Hamadoni.. "it is possible to cite as an example what they claim to be. One of the main requirements of the leech is to try to enjoy honest sustenance through the acquisition of a profession in the practical life of Sufi mysticism specialists. Yusuf Hamadoni first of all, following this demand, they began to follow this path. The status of Abduhalik Ghijduvani "Yusuf Hamadoni" about his mentor in the treatise "did not discriminate anyone and nothing. He would not look at someone else's fortune and bite, he would not be hindered. It would encourage the people to wear it honestly and spend the day with honest labor" Yusuf said, expressing how important honesty is in the teaching of Hamadoni. These aspects of Yusuf Hamadoni's spiritual moral views are of great educational importance even today. The honesty in the teachings of Yusuf Hamadoni, the negation of the views on the honest bite, first of all the Islamic religion and its foundations rely on the Sunnah, Hadith and Shari'ah of the Quran Karim. It is an idea that we should rely on in the struggle against corruption, which today is considered a social malady at the international level, in the formation of intolerance to corruption at all levels of society, which encourages the responsible to wear the people honestly and spend the day with honest labor, which absorbs society from the inside, which brings the individual morally into crisis, The formation of the worldview of compliance with hallality in every representative of our people in bite, professional and office functions, as well as in the daily way of life is one of the pressing problems of today. Because most of the problems in the life of society are caused by the actions of those who bypass honesty, are not afraid of someone else's right, do not return from any injustice in their own interests, are slaves to their own souls. It is possible to achieve the absence of injustice in society, the provision of justice, the existence of our people in a healthy and honest, comfortable way of life, when the seeds of honesty are planted in the hearts of people. After all, purification begins first of all from the human soul.

Therefore, every member of our society should know and practice honesty as a value. This serves as an example of a lesson for the growing younger generation. Since the religion of honesty, various philosophical, mystical teachings and accepted laws are not adhered to, they remain just a series of beautiful ideas written in books. Because we can achieve only if we follow the development of man and society, first of all the ideas about honesty. In this regard, we believe that the use of Yusuf Hamadoni's sufi teachings, honesty and his views on the validity of it in education and upbringing is the same. After all, the world of Khodzjai describes his master with great reverence as an avid lover and a loved one, a man belonging to the people, and did not call on the people of the sect and men to follow the path of life as Yusuf Hamadoni.

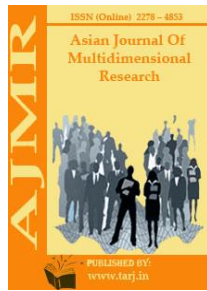
The merit of this information in the treatise is that firstly, we are concerned with the history of the origin of the lore and spirituality transmitted to the sect taxes and true needs of the Orif

Sheikh, regarding the life of the Prophet Yusuf Hamadoni, the teachings of the siyrati, the Sufi, the philosophical-irfanian, and secondly, the specificity of the leeches of the sect, we will have information. From this point of view, the need arises to study Yusuf's religious-mystical views on the basis of sources objectively and scientifically.

In summary, the book "Makomoti Yusuf Hamadoni" is an important source in highlighting the position of the teaching of Khazrat Sheikh Yusuf Hamadoni in the formation of the first sufi sect leeches in Central Asia. During acquaintance with the treatise, the orif sheikh, the whole scope of the philosophical-irfanian, spiritual-moral teachings of the perfect man, is manifested. This means that Yusuf Hamadoni considered the position of the school of sufism in the history of mysticism in accordance with the sources, as well as the comprehensive study of the importance of the teacher's teaching today in the quality of spiritual heritage leading members of society to spiritual purity.

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ORGANIZATIONAL MECHANISM OF FORMATION AND DEVELOPMENT OF MUNICIPAL INFRASTRUCTURE

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ABSTRACT

The article considers the main indicators of the formation and development of municipal infrastructure, which comprehensively characterize the level of municipal security of the population and the living conditions of the population of the region. In a changing market environment, the processes of solving the problems of formation and development of municipal infrastructure are poorly structured, with a large number of influencing factors and the presence of many alternatives. The complexity of solving such problems lies in the fact that in a changing market environment, the number of participants in the functioning of municipal infrastructure facilities is significantly increasing, and, accordingly, the requirements for the results of production and provision of public services. The number of goals (sub-problems) and tasks for the formation and development of municipal infrastructure, as well as their interrelations, is currently difficult to identify and measure.

KEYWORDS: *Public Utilities, Infrastructure, Indicators, Formation, Development, System, Organizational Mechanism.*

INTRODUCTION

It is proved that the fundamental principle of building an organizational mechanism for the formation and development of the municipal infrastructure of the region is planning from the final goals, the means to achieve them up to the programs of specific works in the field of improving public services. The problem-management tree of the formation and development of the municipal infrastructure of the region is presented, as well as the main tasks of building an organizational mechanism are determined. The structure of the model of the municipal infrastructure of the region is given, which determines the conditions and possibilities for building an organizational mechanism. A schematic representation of the organizational mechanism of the formation and development of the municipal infrastructure of the region is

given, as well as a structural and functional scheme of its implementation is presented. In the modern economy, the housing and communal services sector is the most important state program. Market relations and the formation of a multi-layered economy in the field of public utilities require a thorough revision of the relations of industry enterprises with state regulatory and control bodies. At the same time, we should not forget about the comparable development of public utilities and communal infrastructure, on the rational combination of which the comfort of living of the population in the regions, in particular in the region, directly depends.

In a changing market environment, the processes of solving the problems of formation and development of municipal infrastructure are poorly structured, with a large number of influencing factors and the presence of many alternatives. The complexity of solving such problems lies in the fact that in a changing market environment, the number of participants in the functioning of municipal infrastructure facilities is significantly increasing, and, accordingly, the requirements for the results of production and provision of public services. The number of goals (sub-problems) and tasks for the formation and development of municipal infrastructure, as well as their interrelations, is currently difficult to identify and measure.

Hence, the fundamental principle of building an organizational mechanism for the formation and development of municipal infrastructure, based on a system analysis, is planning from the final goals, the means to achieve them up to specific work programs in the field of improving public services. Currently, the "goal" is one of the most important characteristics in the processes of formation and development of municipal infrastructure.

The goal is usually understood as the future desired state of the municipal infrastructure, which is characterized by some quantitative indicators. Determining the goals of the formation and development of municipal infrastructure and ways to achieve them is a complex task, for which there is still no universally recognized approach. To solve it, experts who have experience in solving such problems are often involved, special methods are used (for example, Program, Evaluation and Review Technique-PERT).

In general, it is customary to allocate five stages to the preparation and selection of solutions to the problems of the formation and development of municipal infrastructure, namely: defining goals, identifying problems, researching problems, evaluating alternatives and choosing the best one. In particular, the following schematic diagram of solving the problems of formation and development of municipal infrastructure is highlighted, presented.

One of the tasks to be solved when building an organizational mechanism for the formation and development of municipal infrastructure is to improve the potential of the tools of the program-target approach, adequate to the complexity of municipal infrastructure as a branch of the regional economy. Another task is to take into account the multivariance in the methodological foundations of building an organizational mechanism for the formation and development of municipal infrastructure. The formation and development of municipal infrastructure is influenced by a variety of external factors that create new operating conditions and reduce the stability of municipal infrastructure facilities. Such factors, in particular, include scientific and technological progress and, as a result, permanently emerging innovations that form a variety of options for the formation and development of municipal infrastructure. In addition, the complexity of the municipal infrastructure, as well as the dynamism of the municipal infrastructure facilities, imply a long cycle and continuity of the process of their development within the organizational mechanism.

The third task of building an organizational mechanism is related to the problems of uncertainty of the external and internal environment of the formation and development of municipal infrastructure. The role of stochastic processes in the formation and development of municipal infrastructure is great, but the improvement of public services is still a purposeful change in the parameters of the functioning of municipal infrastructure facilities to meet the needs of the population of the region. The proposed approach to the construction of an organizational mechanism for the formation and development of municipal infrastructure is based on the hypothesis of the duality of these processes, which requires the allocation of functional and risky components when determining the prospects for the implementation of systemic transformations of municipal infrastructure facilities. The functional component of the organizational mechanism forms and ensures the positive development goals of the municipal infrastructure, which are the basis for improving public services in the region. Next, we will consider the basics of structuring the appearance of the functional component of the organizational mechanism for the formation and development of municipal infrastructure.

The first stage - the formation (justification) of the system-target image of the development of the functional component of the organizational mechanism based on the development of a goal tree - is based on the definition of the mission and the main (general) development goal, which are formed as a result of the interaction of the municipal infrastructure and mesosystems, that is, the regional economy, and are predetermined by the requirements of meeting the needs of the population in public services. This task is the least formalized and is carried out through the analysis of the external environment of communal infrastructure, analogy and creative thinking. A wide range of possible goals of formation and development, the set of which varies depending on the preferences of the initiators of the development of municipal infrastructure (in particular, regional government bodies), determines the need for the formation of homogeneous groups of target indicators.

It should be noted that in each specific task of formation and development for various objects of municipal infrastructure, the proposed set of indicators of the goal tree can be used partially, based on the specific goals of the initiator.

The second stage of the formation (justification) of the modernization structure of the municipal infrastructure based on the modeling of the functional-parametric appearance of the functional component of the organizational mechanism is based on the method of hierarchy analysis. A fundamental link in the process of planning the development of municipal infrastructure is the definition of a functional set of public service facilities included in its structure. The next stage is the formation of the innovative appearance of the functional component of the organizational mechanism. The physical (basic), technological, technical, organizational, financial, economic, managerial modules of interconnected and interdependent objects of municipal infrastructure and their characteristics are determined. As a result, the modules of the municipal infrastructure objects that are the most attractive for modernization are determined from the point of view of opportunities for improving public services in the region. Next, a morphological analysis is carried out, the basic innovations for improving the selected modules are determined in order to achieve (or exceed) a promising level of quality and competitiveness of public services in the region.

At the same time, it should be taken into account that the formation of the resource and financial and economic appearance of the functional component of the organizational mechanism should take into account the results of the risk assessment and analysis carried out within the framework

of the formation of the risk component of the organizational mechanism using logical and probabilistic modeling.

The construction of the organizational mechanism is aimed, first of all, at the establishment of goal-oriented objects of the municipal infrastructure, ensuring the formation of the functional appearance of the municipal infrastructure.

The proposed organizational mechanism for the formation and development of municipal infrastructure is based on a clearer separation of goals and objectives for improving the quality and competitiveness of public services by introducing the concept of goal-oriented objects of municipal infrastructure.

This approach makes it possible to divide the set of indefinite links of formation and development of the municipal infrastructure of the "goal - task - event" type into a finite number of links of the "goal-task - parameter of improving public services - responsible goal - oriented object municipal infrastructure-event" type and proceed to the quantitative assessment of such links.

It is also necessary to take into account that there is a dialectical relationship and interdependence between the goals and the "trajectory of the formation and development of municipal infrastructure" on a given planning horizon.

Within the framework of the organizational mechanism, this relationship is implemented on the basis of iterations of the goal tree with the structure of the selected goal-oriented objects-municipal infrastructure. In other words, the goals and means of their implementation should be adjusted together to better match each other. Identification of a set of goal-oriented objects of municipal infrastructure allows you to analyze their effectiveness using financial and economic tools.

The result of the analysis is to determine the technical and economic parameters of the processes of goal-oriented municipal infrastructure facilities, which most significantly affect the change in the parameters of improving the functioning of the municipal infrastructure and, as a result, the parameters of the quality of public services in the region.

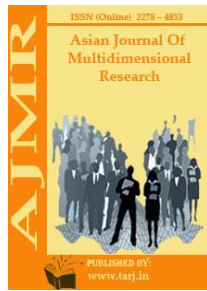
As a rule, such parameters represent specific indicators of resource use, such as material intensity, labor intensity, capital return, etc., which determines the intensity and effectiveness of the activities of goal-oriented objects of municipal infrastructure.

Thus, the proposed organizational mechanism allows us to methodologically eliminate the shortcomings of existing schemes for using the program-target approach and significantly expands the scope of its application, including for municipal infrastructure operating under conditions of a high level of uncertainty.

The scheme takes into account and considers the basics of the activities of municipal infrastructure facilities in conditions of risk and uncertainty based on the hypothesis of the duality of the process of formation and development of municipal infrastructure.

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"METHOD OF FORMING BALANCE KEEPING QUALITY IN YOUNG TENNIS PLAYERS"

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ABSTRACT

In the article, the idea of developed and tested circular acceleration exercises to effectively influence the formation of the vestibular balance, the increase in the functional activity of the vestibular analyzer and the exact pulse of a particular target, the increase in the number of strokes was put forward. The relevance of the topic physical education and sport in the period of Independence, which is rapidly developing within the framework of the priority directions of the state policy, has been discussed by the president of our country in recent years under the initiative of Sh.Mirziyoyev and his direct leadership, reached a new level.

KEYWORDS: *Young Tennis Players, Vestibular, Coordination, Functional, Innovation, Rotational Acceleration, Technology, Acceleration.*

INTRODUCTION

The relevance of the topic physical education and sport in the period of Independence, which is rapidly developing within the framework of the priority directions of the state policy, has been discussed by the president of our country in recent years under the initiative of Sh.Mirziyoyev and his direct leadership, reached a new level. A number of concerted decrees and decisions have been adopted in this regard and consistently being expressed in practice. Decree of the president of the Republic of Uzbekistan "on measures to radically improve the system of Public Administration in the sphere of physical education and sports" on March 5, № PD-5368. Therefore, the decrees and decisions adopted, especially the strategic tasks, instructions and

requirements set out in the PD-3031-th decision "on measures for the further development of physical education and mass sports" introduced by our compatriot from June 3, 2017, to eliminate the existing problems in the practice of training athletes to specialists, coaches and scientists in the field of advanced local and, it is the responsibility of the organization on the basis of purposefully developed programs of scientific research. It is necessary to recognize that at the same time there are problems that need to be done in this direction, there are shortcomings that need to be eliminated. The majority of such problems are evident in the practice of sports games, especially in the activities of sports schools specializing in the training of highly qualified, competitive tennis players, sports clubs, schools of higher sports skills and, of course, national teams. Today, the potential and position of Uzbek tennis, unfortunately, is far from the international professional tennis model indicators. However, there are no talented and professional tennis-worthy sports reserves or highly skilled players in our country – it cannot be said. On the contrary, although there are such sports reserves and tennis players with skill in practice, the training conducted with them does not meet international models and standards.

Although the action activity of a person is always aimed at a particular goal, its ultimate effectiveness is determined by the siphon of this action. And the quality of movement, in turn, will depend on the level of development of vital necessary movement skills (sitting, walking, jumping, stopping, etc.) and all physical attributes (strength, agility, sidekick, elasticity). But, as is known from the disciplines of physical education and sports theory as well as sports physiology, the effectiveness of movement is directly related to the functional state of various analyzers (movement, vision, hearing, vestibular and other analyzers), which are not only based on the level of movement skills and physical attributes, but also ostivorally (N.A.Razsolov, 2006; L.P.Matveev, 1999; J.K.Kholodov, V.S.Kuznesov, 2008; V.P.Filin, 1995; N.V.Zimkin, 1986).

Judging by the results of scientific studies conducted within the framework of space and aviation medicine and sports physiology, the functional preparation of the vestibular analyzer would be of decisive importance in the high coordination, speed and precise execution of the action. In other words, actions performed in different directions (correct acceleration, rotational acceleration, sharp stop, etc.) are necessarily associated with different accelerations. The vestibular analyzer performs 1control function of maintaining body balance. Consequently, if the balance is lost during the execution of the action, then neither the same coordinate of the action, nor the speed, nor the accuracy, will be productive (F.A.Abdurakhmanov and etc., 1992; G.L.Komendantov, 1989; N.A.Razsolov, 2006; A.I.Yarosky, A.N.Livisky, 1991).

The above-mentioned scientific and theoretical conclusions indicate that in order to achieve high skill in the process of training athletes, including effective coordination, speed and accuracy of the movements that are being formed, it is necessary to focus on the need to use the exercise of rotational acceleration, which is the "controller" of the function of maintaining balance in training – the functional.

The purpose of this work is devoted to the study of the methodology for the formation of the quality of balance keeping in young tennis players.

The object of the study consisted of 13-14-year-old tennis girls, in whom the functional activity of the vestibular analyzer correlated with the effective execution of game methods was chosen as the subject of the study.

Scientific novelty of the work. The technique and accuracy of the game methods (moving 2 - 3 m, then accurately beating the ball with a certain target tennis handle), which were performed as a result of training the vestibular analyzer, were formed in a relatively short time.

Theoretical and practical significance of the work. The movement coordination, technique and target accuracy of athletes in the practice of training is usually formulated by the use of specialised exercises at different speeds and in different changing situations. But, the technique of movement and accuracy affect the receptors of the vestibular analyzer of correct and rotational accelerations, which constantly occur in the sport, including in the game of tennis, thereby lowering the body's chances of maintaining balance. If the function of the vestibular analyzer performs exercises with the help of rotational accelerations, the possibility of maintaining balance is not only preserved, but also increased. A precisely formed vestibular analyzer leads to improved movement coordination and movement accuracy. Consequently, regular support of exercises for rotational acceleration in the process of training increases the functional activity of the vestibular analyzer, improving the coordination and accuracy of movement.

In the standing position, the balance retention period was determined during which the eyes closed and the head turned to the right. With the help of these test results, the functional capabilities of the vestibular analyzer in young tennis players were studied.

The results obtained in the control and experimental groups are presented in Table 1.

TABLE 1 ABILITY TO MAINTAIN BALANCE IN YOUNG TENNIS PLAYERS BELONGING TO CONTROL AND EXPERIENCE GROUPS CHANGES DURING THE PEDAGOGICAL EXPERIENCE (N=10)

Groups	Before pedagogical experience \bar{X}	After pedagogical experience \bar{X}
Control groups	13,6	15,8
Experience group	14,2	34,6

As can be seen from the table, before the pedagogical experience, both in the control group and in the experimental group, the duration of the equilibrium storage was practically not expressed by a large difference. In particular, balance storage accounted for 13,6 sec in the control group, while in the experimental group it was equal to 14,2 sec.

These indicators indicate that in the participants of the two groups, too, the vestibular analyzer is weakly formed with respect to turnover acceleration. It is known that such a weak development of the vestibular analyzer hinders the accurate and perfect execution of movements.

Control and experimental groups participated in the pedagogical experiment, which was conducted as noted above. The experiment was conducted for 6 months. The control group participated in the usual traditional meaningful training sessions. As for the training in the experimental group, in addition, specially developed Rotary acceleration exercises, which were set in chapter 2, were used.

The results obtained at the end of the experiment showed that the difference in the growth of the equilibrium retention period during the rotation of the head in the control group was only 2.2 sec.

In the experimental group, this indicator was equal to 20,4 sec. Therefore, from the results obtained, it can be concluded that not all physical and technical-tactical exercises used in training have the power to dynamically formulate a vestibular analyzer on their own.

On the contrary, as long as the rotational acceleration exercises used in the experimental group can sharply shape the possibility of this analyzer.

As the functional activity of the vestibular analyzer increases, the possibility of performing movement also increases. The correctness of this idea was determined by the following test:

"To study the accuracy of hitting the ball with a certain target tennis handle before and after turning the head."

This test was taken before and after the experiment in both groups.

The results of the study are presented in Table 2.

TABLE 2 A CHANGE IN THE ACCURACY OF HITTING THE BALL WITH A CERTAIN TARGET TENNIS HANDLE BEFORE AND AFTER TURNING THE HEAD TO THE RIGHT DURING 30 SEC IN CONTROL AND EXPERIMENT GROUPS (FROM THE OPPORTUNITY OF 10)

Groups	Before from experience		After from experience	
	Before test	After test	Before test	After test
Control group (exact beat count)	2,5	0,2	3,2	1,0
Experience group (exact beat count)	2,2	0,0	5,6	3,8

As can be seen from the table, before the experiment in the control group and before the head rotation test, the accuracy of the ball stroke was 2,5 times, the exact number of ball strokes in the test effect fell to 0,2 time.

Even in the experimental group, the pointers obtained before the experiment are explained by a big difference. Indeed, in this group, the exact number of strokes before the experiment and before the test was expressed as 2,2 times, the exact number of strokes as a result of the test effect was not recorded at all.

At the end of the pedagogical experiment conducted for 6 months, the exact ball hit before the test in the control group increased by 3 times. But, at the effect of the test, this indicator fell to 1 times.

These indicators in the experimental group were 5.6 times at the end of the experiment and 3.8 times at the end of the test.

Conclusion

While the developed and tested circular acceleration exercises can not only effectively form the vestibular stagnation, but also increase the functional activity of the vestibular analyzer in this category of exercises, as well as increase the exact number of strokes with a certain target.

It turns out that during the training period, the accuracy of evazi ball beating was demonstrated in a much more stable way, since the exercise of rotational acceleration, which was regularly used in the experimental group, increased the functional capacity of the vestibular analyzer. In other words, accurate ball hitting skills have provided their own stability compared to circulating accelerations.

The results of pedagogical experience will be the basis for recommending the introduction into the training process of rotational acceleration exercises performed in the following direction:

- Sit-down exercises that perform rotational;
- Sharp running, changing direction and abrupt stopping;
- Walking and running on the basis of rotational motion;
- Flying on the swings.

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