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Composition and structure of composite building materials

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Abstract: In today’s industry, fiber reinforced thermosets and thermoplastics play an important role in production, engineering, usage and education. This chapter provides an overview of the materials from which a composite can be composed, and their most important properties. First we shall determine what a composite actually is.

Various definitions of composites may be used:

- 'a combination of a stronger and a weaker material'
- 'a material composed of different parts'
- 'a combination of two materials'

The third definition implies that alloys, two component adhesives and solutions are composites. The first and last definitions are restrictive, since no further materials are included. In this book, the following definition will be used:

A composite is a material structure that consists of at least two macroscopically identifiable materials that work together to achieve a better result.

This is quite a mouthful, but at least the objections raised above no longer apply. This description still requires further explanation.

When a composite product is manufactured, the material itself and the structure are often made at the same time. Usually there is no raw, unmachined material that is kneaded, deformed and assembled into a structure, but the structure as well as the material are made in one go; hence the term 'material structure'. Composites as defined in this book are manufactured of fibres mixed with a (polymer) resin or matrix. These two components do not dissolve into each other and remain visible (“macroscopically identifiable”). The favourable properties of fibres and matrix are utilised to the maximum, while the unfavourable properties of one component are compensated for by the other component as much as possible, achieving a structure that could not have been made with either of the separate components.

Composite materials are relatively unknown and are often regarded as hightech materials for modern applications. Almost every material has previously gone through this phase; even wood used for building ships was once regarded as revolutionary and later the same applied to steel.

This process was not straightforward. A certain motivation was required for adopting new materials (e.g. strength, stiffness, shortage of existing materials) and new construction methods became necessary. Shipyards, for example, disappeared or had to be completely reorganised in order to process the new material. Design methods and computational procedures changed, often through a process of bitter experience; for example, unexpected brittle fractures in American Liberty ships eventually helped improve steel ship design.

The mechanical and other properties of the composite are determined by three main parameters: the high strength of the reinforcing fibers, the rigidity of the matrix, and the strength of the bond at the matrix-fiber interface. The ratio of these parameters characterizes the entire complex of mechanical properties of the material and the mechanism of its destruction. The operability of the composite is ensured both by the correct choice of the initial components and by a rational production technology that ensures the preservation of their original properties.

The variety of fibers and matrix materials, as well as reinforcement schemes, makes it possible to precisely control the strength, stiffness indicators, as well as the level of operating temperatures

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and other mechanical and physical properties of materials by selecting the composition, changing the ratio of components, etc.

There are several classifications for fibrous composite materials, for example, materials science (by the nature of the components); constructive (according to the type of reinforcement and its orientation in the matrix). Several large groups of composites can be distinguished: those with a polymer matrix (plastics), those with a metal matrix (metal composites), those with a ceramic matrix, and those with a carbon matrix.

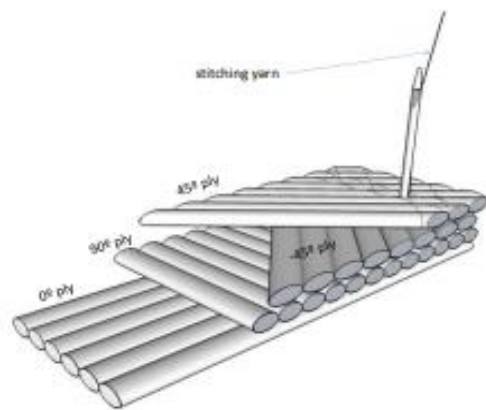
- you can find out in detail about all the work performed as part of the expertise in the section: "Construction and technical expertise. Forensic examination."

Depending on the origin of the fibers used for reinforcement, the following types of composites are distinguished, for example, on a polymer matrix: fiberglass, carbon fiber, boron plastics, organoplastics, etc. The same is true for other matrices.

Composites are also distinguished from reinforcement methods: compactly formed from layers reinforced with parallel-continuous fibers, reinforced with fabrics with random and spatial reinforcement.

Depending on the type of reinforcement, composites can be divided into two groups: dispersion-strengthened and fibrous, which differ in structure and mechanism of high strength formation.

Dispersion-strengthening composites



Dispersion-strengthening composites - are a material in the matrix of which fine particles are evenly distributed, their optimal content is 2-4%. But the effect of hardening is associated with particle sizes and their convergence, i.e. concentration. For example, when hardening with small particles (0.001-0.1 μm), the volume concentration can reach up to 15%; with particles larger than 1.0 μm, the volume concentration may be 25% or more. At the same time, strength, hardness, heat resistance increase, elasticity is preserved (for example, matrix - bitumen, rubber, artificial polymer; reinforcing particles - chalk, mica, carbon, silica, limestone). In such materials, when loaded, the entire load is taken up by the matrix.

In fibrous, structurally, composite materials, high-strength fibers perceive the main stresses under external and internal loads and provide the necessary rigidity and strength. A feature of the fibrous composite structure is the uniform distribution of fibers in the plastic matrix, their volume fraction can reach 75% or more.

Reinforcing fibers must meet a set of operational and technological requirements. The former include requirements for strength, rigidity, density, stability of properties in a certain temperature range, chemical resistance, etc.

The theoretical strength of materials increases with an increase in the elastic modulus and surface energy of a substance and decreases with an increase in the distance between adjacent atomic planes.

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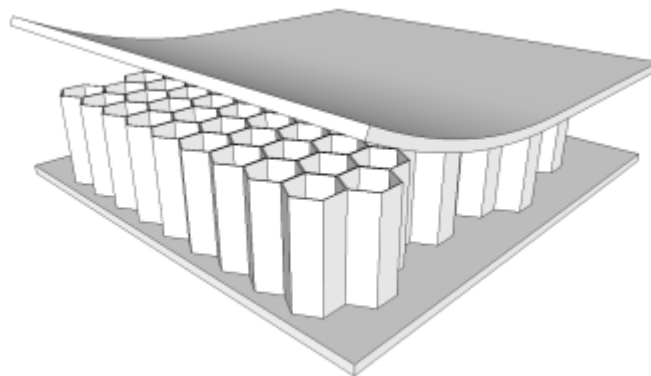
- you can learn in detail about all the work performed as part of the survey in the section: "Inspection of structures, premises, buildings, structures, engineering networks and equipment."

Consequently, high-strength solids must have a sufficiently high elastic modulus and surface energy and the largest possible number of atoms per unit volume. These requirements are met by beryllium, boron, carbon, nitrogen, oxygen, aluminum and silicon. The strongest materials always contain one of these elements, and often consist of only these elements.

When creating fibrous composites, high-strength glass, carbon, boron and organic fibers, metal wire plates, as well as fibers and filamentous crystalline components of a number of carbides, oxides, nitrides and other compounds are used. Reinforcing components in composites are used in the form of monofilaments, threads, wires, bundles, nets, fabrics, tapes, canvases.

Technological requirements include those that make it possible to create a high-performance process for manufacturing products based on them. An important requirement is also the compatibility of the fibers with the matrix material, i.e. the possibility of achieving a strong fiber-matrix bond while maintaining the initial values of the mechanical properties of the components.

Matrix materials



Matrix materials. The matrix provides a monolithic structure of the composite, fixes the given shape of the product or structure and the relative position of the reinforcing fibers, distributes the acting stresses over the volume of the material, ensuring a uniform load on the fibers and its redistribution when the fiber particles are destroyed. The material of the matrix determines the method of manufacturing products, the possibility of making structures of given dimensions and shapes, as well as the parameters of technical processes, etc. The requirements for matrices can be divided into operational and technological ones. Operational requirements include the requirements associated with the mechanical and physico-chemical properties of the matrix material, which ensure the performance of the composition under the influence of various operational factors. Technological requirements are determined by the processes of obtaining a composite, i.e. combining the reinforcing fibers with the matrix and the final formation of the product.

The purpose of technological operations is to ensure a uniform distribution of fibers in the matrix (without touching each other) at a given volume content; the maximum possible preservation of the properties of the fibers, most importantly - strength; creation of a sufficiently reliable interaction at the fiber-matrix interface.

- you can learn in detail about all the work performed as part of research and expertise in the section: "Study of structures and materials. Examination of parts, products, assemblies, elements, etc."

Section boundaries. First of all, the adhesive (gluing) interaction of the fiber and the matrix determines the level of properties of the composites and their operation during operation. Local stresses in the component reach their maximum values near or directly at the interface, where the destruction of the material usually begins. The interface must ensure efficient transfer of the load

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from the matrix to the fibers. The adhesive bond along the interface should not be destroyed under the action of thermal and shrinkage stresses, due to differences in the temperature coefficient of linear expansion of the matrix and fiber, or as a result of chemical shrinkage of the binder during its curing. The protection of fibers from the impact of the external environment is also largely determined by the adhesive interaction along the interface.

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THE HISTORY AND IMPORTANCE OF THE STUDY OF TOPONYMICS IN LINGUISTICS

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Abstract: This article describes the history of the emergence and study of toponymy, comments on the scientists and writers who conducted scientific research in this field and highlighted toponymic units in their scientific and artistic works. In addition, the importance of toponymy in the field of linguistics is analyzed.

Long term studies of toponymy scientists, such as linguistics, show that the emergence of toponymic units goes back to the long history of a certain language. The emergence of toponymic units was first recognized by the names of small tribes and communities or well-known, distinctive names and became popular from language to language. The emergence of each toponymic unit is related to a person, event or information.

The field of toponymy, like other fields, can change over time, be named by different names for various reasons. For example, we can say that the independence of the colonial countries was the reason for the change of place names.

Studying the history of toponymic units and their comprehensive analysis is one of the most important areas of linguistics. Toponymy is actively studied by many professors-scientists. Because the naming of place names and their appearance determine not only the geographical, but also the economic, political and social status of that place. In linguistic studies of toponymic units, how they are structured and how they are formed through syntactic units is an important factor. Their linguistic and cultural foundations are divided into types such as toponymic units composed of external unity and usually composed of internal unity in the studied languages.

In the field of toponymy, many scientists and writers have covered extensive and valid information in their scientific and artistic works. Among the scientists who contributed to the field of toponymy history are Herodotus "History", Strabo "Geography", Pomiponia Mela "Chorography", Pliny "Natural history", Abu Rayhan al-Beruni "Konunov Masud", "India", "Saidali", Mahmud Koshgari made a great contribution to the geographical study of place names through the works of "Devonu Lug'otit Turk", Abu Ali ibn Sina "Seashore", Zahiriddin Muhammad Babur "Boburnoma" among local scientists and Russian researchers.

Later, in the works of V. V. Bartold, V. P. Semenov-Tyanshansky, and E. M. Murzaev, among the mature scientists, the emergence of toponymy and its importance in the field of linguistics, its types, semantic and structural aspects were analyzed on a scientific and practical basis.

As mentioned above, in the works of scientists of the ancient world, several names are mentioned in Uzbekistan, including the Hyrkand Sea, Araks (Amudarya), Oxus (Oksos - Amudarya), the city of Khorasmiya (Khorazm), the state of Kang' (Kangkha, Kanguy), Yaksart (It can be seen that the oldest local name of Syrdarya), Marakand (Samarkand), Polytimet (Zarafshan) and others are mentioned.

Also, the famous Hungarian scientist and traveler Vamberi conducted separate studies in the history of toponyms in Central Asia. is engaged in. In addition, H.H. Hasanov's "Secrets of Geographical Names" contains a lot of information about toponymic units.

The formation and development of toponyms led to the emergence of various stages in science. Ya. G'ulomov, R. N. Nabiyev, A. R. Muhammadjonov, F. Abdullayev, S. Ibrohimov, H. T. Zarifov, who participated in the creation of the first toponymic card index in Uzbekistan,

ethnographers - E. Fozilov, M. Shoabdurahmonov, Kh. Doniyorov, R. Kong' Irov, the works of geographers - H. Hasanov, S. Karayev are noteworthy.

Based on the approaches in the works of Uzbek toponymy scientists, it can be said that Uzbek toponyms do not have the same importance as in countries inhabited by Slavic peoples. The most common affixes (topoformants) in the toponyms of Uzbekistan are -zor, -kat, -kent, -istan, -loq, -abad, -li, -lik, -liq, -on, -xona, -goh, go . , -chi, -cha, -ak, -ik, -kor, etc., Uzbek toponyms are mainly formed through these affixes. For example, we can say that *Olmazor* is named after a place with many apple orchards, *Toshloq* is named after a rocky area, *Gulobod* is named after a place full of flowers. you can see place names like.

It is very important that geographical names are preserved for a long period of time. For example, toponyms such as Bukhara, Samarkand, Khorezm are very ancient names. That is why opinions are still put forward that their origin has not yet been conclusively resolved. Many toponyms with a long history date back to earlier times before the appearance of writing. That is why there are toponyms that are still preserved even if the peoples have disappeared and the language has been forgotten.

The above studies show that toponyms appear based on certain laws and needs. Such regularities are based on the spiritual similarity of the words involved in the formation of names, as well as in their grammatical structure, that is, which of their parts of speech and their structure are more involved in the formation of geographical names. is also seen.

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Abstract: There is no true speaker in the world of literature who does not appreciate his country's spiritual outpourings. Of course, literature cannot be imagined without literary connections and influences. The fact is that this stage of literary connections and influences has developed from the ground up from national literary traditions. Without it, any literary experience, a unique experiment, will remain like a house built without a foundation. According to Borges, prose educates the thinking of the nation, the sense of poetry. National literary traditions are, of course, necessary for the education of national thought and feeling. From this point of view, the study of classical and contemporary literature as a whole literary process is one of the most urgent and important issues facing today's literary studies. This article examines the interpretation of symbolism in the poetry of Abduvali Qutbiddin, based on colors, expressions, and symbols.

Key words: symbol, poetic world, verse composition, individuality, Sigmund Freud's theory, consciousness, public consciousness, Sufi literature, landscape, image.

INTRODUCTION

The language of oriental classical poetry is the language of art coded with symbols, gestures, and signs. For this, it is enough to recall Alisher Navoi's work "Lisonut-tyre". Succession to these traditions is evident in today's poetry. The system of images, ideological-artistic scope, and poetic world of contemporary poetry, as well as the process of changes and renewals taking place within it, give us a reason to come to such a conclusion.

The poetry of Abduvali Qutbiddin, along with the works of Erkin Vahidov, Abdulla Oripov, Jamal Kamal, Aksar Mahkam, Sirojiddin Sayyid, Aziz Said, and Fakhriyor, can provide a rich source of factual material for studying the influence of classical word art on modern poetry.

This is reflected in the diversity of the genres and forms that the poet applied to, the maturity of his works in form, depth and weight in content, and the elegance of his individual style. The first impression of Abduvali Qutbiddin's poems is not very consistent with its essence: puzzle, crossword-like, long lines, as Ahmed Azam said, unconnected connections, rhythm, and rhyming are also appropriate... When you start reading again, you seem to understand his poetic gestures and lyrical expression. You will start to get used to it. The magic of words, the charm of the sentence, the composition of the verse, the striking speed of the thought, the unconventional compositional combinations will draw your attention from one poem to another. Because in some of his poems, you can feel a generous tone, and in some of them, you feel like listening to the heart-warming sounds of the rinds and beggars who lived in the time of Hafizu Saadi. In some poems, you can observe the style of symbolism, which is woven into colors, expressions, and symbols, and sometimes the baroque direction, which combines various styles, shows its uniqueness.

In general, Abduvali Qutbiddin's style of expression is quite complex, but some salient aspects can be pointed out. One of them is seen in the combination of unexpected and difficult to imagine ideas, images, and concepts. Also, using the word in contrast with another word that is similar to it ("Magicians spared the dawn" ("Baroque series, "Introduction"), conveying a metaphorical meaning of the word at the same time in addition to its own meaning ("We carried the gallows on the gallows,

it's strange" (the same poem), meaning: it's like I'm living on a fence, and I'm carrying a gallows for myself again. The phrase or hinting at the concept ("We bought hearts in our hearts" (the same poem), the meaning of which is the expression "trades of hearts".

Naturally, a poet who is creating does not sit thinking that he is writing in this or that style, mystical or baroque. Both the moments of creation and their result are a process related to the vital, individual worldview of the creator.

MATERIALS AND METHODS

Carl Jung, who continued Sigmund Freud's theory, focuses on three factors in the study of the human inner self: consciousness, unconsciousness, and mass unconsciousness. Consciousness is a system that coordinates a person with society. Consciousness is a layer of desires, aspirations, and impressions that often live in the inner self and do not express their identity. Mass consciousness or mass unconsciousness is imagination, dreams, beliefs, inclinations, complexes of mental and psychological conditions, etc., passed from generation to generation, from generation to generation. The works of social realism were primarily concerned with the first layer, consciousness. These interpretations presented by Carl Jung, in some ways, remind us of Sufism's shariat, tariqat, and truth status. The peculiarity of Abduvali Qutbiddin's style is that he began to draw the second and third layers into the frame of the image.

In this regard, Abduvali Qutbiddin's poem "Self-Portrait" is particularly characteristic.

I'm so lonely
As if in a well
Water up to my ribs, pain in my body,
My wrist tingles—
Like the last moan, the last sound.
I'm so lonely—
My place is a well
Worms, hide from me,
Frog, maybe you're good at it,
What if you go back to the original.
I'm so lonely—
Needle in my hand,
I pray, I will dig deep.
They throw a bucket full of stones from the hill,
It's a jewel that says to ask questions.
I'm so lonely
My pain is endless,
An ancient rusty horseshoe in my hand.
It clings to my neck,
A frog that cannot return to its original state,
I'm so lonely
The ones at the top It is a sin to hunt on horseback.
They do not understand me (understanding is not necessary),
I am a dragon
And my name is "Oh"
"Oh."

Judging from the general spirit of the poem, the loneliness here is not the loneliness of being separated from the crowd, or the loneliness of being alone at home when the people around you go on a holiday, but the loneliness of facing fate.

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In the lines of Ahmad Yassavi, there is talk about loneliness in the paths of destiny. No one will be a companion//Be a brave stranger// Live your life like a hand. This loneliness does not belong to a single person, but to the environment to which the lyrical hero belongs - a general loneliness. Because the individual description of objects, things, items, and people increases concreteness and vitality, a clear, memorable image is created. If the poem continued in the style of "We are very lonely...", that is, speaking on behalf of the whole, the reader's mind would have been led to abstraction. It has been emphasized many times that the lyrical hero speaking in the name of "I" does not always mean that he is talking about one person.

In the second stanza, emphasizing loneliness in the well, the images of "worm" and "frog" appear. It is natural to have worms and frogs in the well. The poet preserves this naturalness, that is, following the "thing in itself", associatively embeds the motif of the transformation of the princess into a frog in "The Three Brothers" into the fabric of mental experience. At first glance, the situation and placement of the lyrical hero in the well surprises the reader, it seems strange and unusual. In this place, the well is a symbol. In Sufi literature, especially in the philosophy of Attar, the well is a symbol of the world. According to him, the well is a dungeon separated from the infinite universe. If a person does not purify his identity, does not strive for theology, does not recognize his identity, he will remain in this prison. Hazrat Navoi compares this world to a bath and considers living only with stomach pain an impure exit from the bath. The "pool" in Abdulla Oripov's poem "Golden Fish" is a slightly enlarged model of this well. If you pay attention, the "horukhas, hazans" on the surface of the water, located in the shadow of the willows, make this shadow even thicker and wrap it in a veil of darkness. That is why the goldfish does not even know what light is, its world is a "pond" and its destiny is "abandoned child".

The third paragraph talks about the difficulty of digging a well with a snake. It means, in fact, being buried in the worries of living, being increasingly drowned in a vortex of meaningless trifles and trifles. On top of that, the demands of the "people of the world" will increase: "They will throw a bucket full of stones from the top, // They will ask you to give me a jewel."

By the fourth stanza, new details are added that intensify the agony of loneliness. In his own words, the "rusty ancient horseshoe" is a symbol of Abduvali Qutbiddin's "life remaining from Daqqiyunus". A frog is one of the ugliest creatures. His destination is a puddle, mud, and dirt. The poet interprets the traditional folklore image in a new way: A frog is a person who does not understand the purpose of coming into the world. In order to return to the original, a person must come out of a narrow, narrow, dark well into a wide, pure, bright world.

MAIN PART

In the story "Humanity" by Anatole Franz, one of the kings of the ancient East, when he was old, was interested in knowing the history of mankind and the meaning of people's lives, and ordered the scientists in his kingdom to write down the history of mankind. They present to the king forty camels' worth of books as a product of many years of hard work. The king says that he is old and has a lot of work, and asks them to make these books more concise. The history of humanity, written by scientists, will now be a burden on a donkey. The king asks them to put all of this into a book. And finally, the history of mankind will become one book. The king, being on his deathbed at the time, asked the greatest scholar to explain the book in one sentence. - People are born, suffer, and die," the scientist answers. - This is the history of mankind.

In the same way, the poetic idea put forward by Abduvali Qutbiddin is directed towards revealing the spiritual sufferings of a person who is limited by a narrow and rigid worldview, who sees coming into the world as a way to feed his stomach and accumulate wealth, and who is unaware of his true identity and passes away as an insect. But the uniqueness of this lyrical hero is that, unlike the "goldfish", he realizes that he is living in vain, his real life situation requires him to wake up from the sleep of heedlessness.

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It is natural that the wishes expressed in the language of symbols cause different understandings and interpretations. But the main issue is that this figurativeness, which is understood differently by readers, should be consistent with the author's point of view.

This poem, written in 1987, is called "Self-Portrait," which means a portrait. At that time, the poet was 27-28 years old. If we take into account the fact that he grew up aware of the issues of Sharia and Tariqat from childhood and was formed under the influence of literature in this spirit, this poem is an expression of protest against the lyrical hero's self-rebellion, the clash of opposite poles in his psyche, similar fruitless days, and a life spent in vain. It seems to be born. It would be more correct to say that the inconsistency between the spiritual upbringing received as a youth and the environment that surrounded him determined the mood of this poem. Usually, when a person is young, they spend a lot of time looking for answers to the questions that bother them, seeking spiritual comfort in the streets, circles, and the outside world. Later, he realizes the need to search for what he is looking for and what he cannot find from within, from the "self." So, the spiritual experiences of the lyrical hero remind us of the characteristics of Sufism in the state of repentance. Repentance in Sufism means the awakening of the soul, the spiritual suffering of a person who feels the need to purify his heart. This indicates that a person has stepped into a new quality stage.

My owner is a dealer,
Say, let the caravan stop,
A snail blowing a flute
My mother is lonely,

"Sahibdil" means the owner of his own heart, a person who works according to his will, who is aware of the mysteries of the universe and man. In Sufism, dervish is used in the sense of pir. In the poem, the lyrical hero presents his imaginary world to this world. This world has its own beliefs, rules, and status. These are fantasy, imagination, dream, feelings association... In this case, the sahibdil can stop the caravan with the power of prayer. The rabbit is not just a rabbit, it is given a soul, it "blows a pipe," and the wilderness becomes its "mother".

My owner is a dealer,
Where is the fountain crying.
My broken heart
It has dried up.

The motif of a caravan traveling through the desert is one of the themes often referred to in Eastern classical poetics. The fate of humanity is often compared to a caravan in the desert. In order for the eternal caravan to continue its journey, it must quench its thirst in the wilderness of eternity. Because the "hardened heart" was dried up by the bullets of eyes. In love poetry, "chashmigiryon" has become a stable combination. Abduvali Qutbiddin, based on the harmony and harmony of the sounds, he uses them in the style of "chashmagiryon."

My owner is a dealer,
My eyes are my lock.
When I open my eyes,
Is the cutting sword a sword?

In classical art, the snarl is the most popular, and the ring-ring is considered a hook and a trap for a lover. In this case, we see the conflict between the eyes and the soul, not the heart. In the above paragraph, the mind was mentioned, so the poet avoids repetition and gives an example of the equivalent of the mind, "eye." However, the "eye" in this verse does not mean it in its own sense, but expresses the metaphor of the eye of the heart. To put it more simply, it seems that until now I have been in the habit of heedlessness, I woke up and fell into the trap of Hear or fell on his sword.

Symbols used throughout the poem, such as "phoenix fire", "poetry", "obedience", "face", "mirage", "dream", "love", confirm that it was written in the spirit of romantic melodies. Just as the

murid, who entered the study, goes through several spiritual and spiritual stages in the hands of the teacher, the lyrical hero of the poem repeatedly turns to his spiritual master, "owner of heart". As in the case of the murid, the passion of love, which has filled his heart, increases from stanza to stanza, from stanza to stanza, and at the same time, colorful scenes of a certain state of mind appear.

My owner is a dealer,
I did a lot of math.
I went myself. On your way
I planted my obedience.

Riyozat is the hardships that must be endured by a tax payer who has entered the path of study. There is no way to return to the status and education of sects in the age of the past centuries, the continuity of changes and renewals of past times, yesterday's postmodernism, today's globalization. Because today, it has become a world of imaginary and legendary tales as far away from us as Mars. It can only be approached to a certain extent by the power of imagination and imagination. The poet himself knows very well that he cannot return to the time of Hafiz.

My owner is a dealer,
Is it a mirage or a dream?
I'm not happy in love
As if I Abduvali.

This poem was born from the synthesis of pleasure, excitement, surprise, impression, experience, poetic spirit, figurative expression, and conclusions obtained from the spiritual education of the author and the works he read and influenced. For example, Sheikh Sa'di's ghazal beginning with "O sarban...", Gulkhani's parable "The camel and the bush" beginning with the lines "Holo, my dear mother...", Ghafur Ghulam's verses such as "Like an orphaned bush from the great caravan road// There are tears in the waiting eyes" and many works in this spirit, according to the laws of the psychology of creation, were formed in the poet's memory, even deeper in his subconscious, and unconsciously turned into a new, original example of creation. It is not surprising that the poem "Sahibdilim - diloro" is so influential. The density of artistic image tools and the depth of metaphors are also among the factors that increase this emotional impact.

A thick fog in a mysterious haven, diamond anchor,
Crystal ship.
I'm the one in the dress
O flower, will you go with me?

There is not a single line in it that does not use visual aids. Any concept, object, item, state, or feeling that falls into the object of the image acquires a quality and is covered in an artistic dress. It is very difficult for a person whose outlook, character, and concepts were formed under the influence of materialistic consciousness to enter the psyche of this lyrical hero. If you give free rein to imagination and imagination, a real miracle will happen: we will see a beautiful old man coming out of the depths of fairy tales and legends, with a bird of happiness in his palm, a hyena on his shoulder, followed by sad and sad deer. It's the same in fairy tales: throw a mirror - a lake, throw a comb - a forest appears.

I'll give it to you if you want,
sorcerer Partridge
Diamond falls from when it sings from throat,
One of his wings is a rose,
one Lily.
If you want, my emerald comb for you,
When you comb your hair, half of it is emerald.
Touch your hand with your finger like

Diamond.

You will gradually enter the land of wonders, the land of magic and spells, the world of wonder and imagination. But this is not a children's fairy tale, it is a different, more complicated, more complicated, more tragic adult fairy tale. Now it will lead you to illusions. Suddenly, you fall from the sky of fantasy to the real ground:

"You say close the door,
After all, it's cold.
My head hurts, my head.
Uh pull to the mirror, cold and dry
The frost is on the door.
Marriage in the yard knocks,
Cut off from the tree
Fall - apple Gold
Gold...

The first three stanzas of the poem were a dream, the world of fantasy. The last two stanzas return the lyrical hero to the objective world. "Marriage that crowed in the yard" the crowing of the rooster breaks the magical fairy tale and means that the morning has come and the eternal worries of marriage have begun. Why does our spirit sometimes rise to the sky, and why does it sometimes become a wreck? Did you just have a crown on your head, a throne at your feet, and seven climates on your head? Why did you become a slave, who is completely equal to the feeling of the bar? What is the desire of your whimsical soul? Where is the source of suffering, joy, and grief, which comes from nothingness and turns to nothingness? Who can interpret it: an astrologer, a master or a teacher? The lyrical "I" seeks answers to these questions.

I drank, I did not have a good life,
Kayqubad has neither envy nor desire for Jamshid.
Comfort from today, help from tomorrow,
dod, dod, dod...

In the perception and expression of the world and man, the lyrical hero lives between reality and fantasy, consciousness and dream, feeling the conflict between day and night, beginning and end, soul and body, and the conflict between life and death, birth into death, the visible into the invisible, experience into deprivation, the colors and sounds of his experiences, begins to copy signs, gestures, tones, symbols.

Silently I followed my soul,
I thought it was crazy.
I said tuff to the swamp
I did Gulistan...
I made it.

Turning a swamp into a swamp without taking a single action is a characteristic of magical tales.

Willow opened the window, let in,
I chose one of the hundred and one girls.
The stick is in the castles
My brother... I made it.

In fairy tales, bringing objects and things in nature to life and addressing them as sacred, praying to the stone "Break, break, breakstone" and "open, open, reeds" is a figurative view of the worldview related to the way of thinking of a primitive person. Abduvali Qutbiddin uses such complex metaphorical forms of revitalization.

I left the world,

I went on a journey,
 I left with a feeling of half-heartedness.
 I gave a wedding for fifteen daysIn the world...
 I made
 I made
 I made it!

The conclusion of magical fairy tales always ends with the image of a wedding: "Forty nights and forty days they marry, increase their food, live their youth, and achieve their desired goals." Similarly, the lyrical hero assures himself at the end of the poem that "the fifteenth day of the month is bright." In general, the images and motifs of folk art play an important role in the poet's poetry. His poems of a different tone are also inspired by these images and motifs and reveal new aspects of his unique individual style.

In the poetry of Abduvali Qutbiddin, mystical views combined with modernism features created an original example of creativity. There are many aspects of modernism, especially symbolism, that approach mysticism. One of the distinctive features of modernism is its secularism.

The Symbolists adopted the methodology of expressing abstraction in concrete images and details from ancient literature. For example, Zeus is a symbol of rulership, and Hercules is a symbol of power. Symbolists have a tendency to emphasize a quality or symbol rather than a specific image. There are many such poems in the work of Abduvali Qutbiddin.

Happy crows cawing,
 A sparrow freezes in the sand.
 It's cold in the chain,
 A thief who lives on the roofs...

In fact, the cawing of a crow is not a sign of happiness, but of misfortune. Sparrows also line the cotton wires to keep warm, not to freeze. In the following verses, the adjectives "faithful" and "thief" are used instead of "dog" and "cat." Such poems of the poet, which are used for symbolism, are close to the problems of classical poetry and the genres of history.

In the work of Abduvali Qutbiddin, one can find many examples based on the free verse system, and this poem structure-verlibr is one of the novelties of the symbolists in literature. The poet studied the work of the symbolists well, but this is not an imitation of them, nor is it simply following them for the sake of literary excellence. It can be said that Abduvali Qutbiddin, standing on national soil, expanded the possibilities of the direction of symbolism with the oriental way of thinking and dervish spiritualit.

Horse whips the shoulders of the mountains,
 The gushing river
 The language of rocks.
 Arabs will appear on the border,
 Panting horses
 - Only one sky.
 Fiery foam that hardens into stone,
 The line is heavy.
 Sighing sorrows pour into the river,
 It floats like a ducky, and gave it
 Sufi tones.

This is how the world should be seen, listened to, and felt in order to depict the hunger pangs of the homeland's past through this kind of revival of nature. Then life will be given to inanimate objects, a heart will be given to a mountain, and a solid form will be given substance. According to the interpretation, according to the theory of metabolism, human society is the product of the

processes of transformation of four elements into a plant, a plant into an animal, and an animal into a human being. In the moments of inspiration, the poet intuitively feels the features of the process of these transformations, the inner signs of the external and external manifestations are revealed: the majestic mountains wake up, horsemen come out from the depths of the past, the wounded hopes of helmetless, naked haters resound, the women in the caves rope their masks, it's dawning... It is probably because the poetic mood, the pleasure of inspiration, the feeling lasts for a short period of time, in the poems of Abduvali Qutbiddin, the flow of time and life is absorbed into the bosom of moments, minutes, seconds and merges with the landscape scenery separated from nature.

You in branches and bushes,
In smallpox, leaves, grass if I leave...
If I laugh like a musician,
From your side, left, right, left,
if I protect you...

In this process, the lyrical personality itself is absorbed into the unity of space and time. That's why he dreams of "laughing like a musician." He imagines himself as "Stick is leafy in castles," he says, "My knees are painful, // I'm being zealous", he thinks, "If I close the moment, I'll be locked up." Lyrical "I" in most of his poems from his first collection "Nayson", such as "Suvora", "Which Day", "Promise", "Blue well", "Milk Flowed Night", "Snows Singed", "In the Morning I Came", the feeling of being a part of nature, the feeling of merging with the universe was clearly demonstrated. If it were not for this feeling, the following warm lines would not have been born:

... I said the desert behind me, Badakhshan,
It's as cheap as an ancient coin.
If I look for myself,
I don't have a target,
Peace be upon you,
Sim-sim-hey, sim-sim.
If I cheat, my hands will be broken...

There is not a single line or verse of the poem "Promise" in which this lyrical hero is deprived of the waves and pleasures of the feeling of being one with the universe. Only a person who feels this sense of unity from the heart

My nurse is a crane,
My blood is gazelle,
My liver is purple.
I am from HokiTurob,
my son is an ant, my brother is a horse,
I know - I am human,

A person can easily say... Only this person deeply realizes that the human being is also a world among countless underworlds, that he is not helpless, alien, and alone in an infinite universe, a boundless galaxy, and can express it in the language of symbols. Only this person can become a singer of universal pains and aspirations, of universal ideas, standing on the ground of national poetry traditions.

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TEXT OF THE SONG AND ITS POETICS

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Abstract. In every era, song has been the spiritual food of peoples. That's why they paid attention to the song genre even in BC. However, we cannot observe such features or aspects when it comes to its text or poetics. In this article, the poetry of Muhammad Yusuf, who has an important role in the art of Uzbek singing, is studied through on the base of this features. Muhammad Yusuf's poems became important at the end of the 20th century. The poems he created began to be sung by singers. The poet focuses on the rhythm that creates musicality in his poems. That's why his poems quickly turn into songs. In addition, the poet pays attention to the linguistic features and content of the poem, and as a result, the songs begin to sound like a work rich in artistic content. In this article, such features are researched and the place of Muhammad Yusuf's poetry in Uzbek singing is defined.
Keywords: song, text, word, sentence, sound, rhythm, poet, lyrical character, spirit, content, image.

Introduction. In today's studies, research is being carried out on the text of the work. In these studies, the text of the work is analyzed based on the views of both linguistics and literary studies. However, the text of the song is not considered in such studies. Although considered, there is a lack of complete analysis of the role of the text of the poem. In literary studies, the concepts of poetic content and song text are researched on the basis of several studies, in which the essence of the content of the text of the poem [1], its use [2], the research of creators in this regard [3]; [4]; [5]; [6]; [7]; It will be possible to follow the articles implemented in [8]. However, in these works, poetic content is studied from the point of view of a certain characteristic of its essence. In Uzbek literary studies, that is, the poetics of songs created on the basis of Muhammad Yusuf's poetry has not been researched. This shows the relevance of our research. This issue is of scientific importance as it is studied for the first time in literary studies.

- Review of literature on the topic.

M.O.Isakovskiy's study "About poets, about poems, about songs" is considered important in the study of this problem [9]. Because this research is a research conducted on this problem of Russian literary studies, it talks about the research of Russian poets in the field of singing. Although Muhammad Yusuf is the author of many songs, any research is not done in this regard.

- Research methodology.

This article uses the works of Uzbek literary experts on poetics, as well as the fundamental researches of Uzbek and Russian philologists in this direction. Historical-logical and dialectical methods are used in considering the problem on which the work is based.

- Analysis and results.

One of the unique features of the language of poetry is musicality and melodiousness. Rhythm, rhyme, stanza, word repetition, intonation, sound repetition, etc. can be cited as the main elements that create musicality.

V.G. Belinskiy "The content of a lyrical work... can neither be told nor explained... the music you hear... if you don't play a musical instrument, how can you explain another person an understanding of the tone of that music?" If you start to play it... it will express itself with its own language" [10; 45], he said.

"Poetic speech is exciting, effective, passionate, that is, unusual speech... This feature - passion - is characteristic of all works written with poetry. The poem expresses not an ordinary situation, but an extraordinary situation, a strong feeling, an exciting thought" [11; 299].

The measure, standard, laconism, vividness, exciting emotion in poetic speech create melodiousness, and rhythm appears as the main symptom. Rhythm is the presence of a noticeable melody in a literary work. Although poetic speech is close to other literary genres in terms of content, it is close to the art of music in terms of melody.

T. Boboev recognizes rhythm as one of the factors that create musicality in poetry and analyzes the issue on the example of finger-weight poems. "Such elements are divided into two groups according to their functions: a) main elements: rhythm (beat), weight, rhyme, clause; b) auxiliary elements: intonation, poetic syntax, poetic arts, movements...» [12; 196].

Melody is felt when the poem is read. Most of M. Yusuf's poems are witty and have a song-like charm, and their melodiousness and musicality are unique. U. Hamdam expresses the following thoughts about this: "The power of Muhammad Yusuf's poems can be felt precisely with the help of melody... the melody does not live in the shell of words, but first of all, it vibrates in the bosom of the experience that created the poem. To understand the poem, in fact, is to listen to this melody with our ears" [13; 47].

Therefore, "Poetry is wisdom in terms of being an extract of thought, music in terms of finding a way to the heart, emitting a harmonious sound from it" [14; 153].

Маъюс куним / кўзим тушса, 4+4=8
 Куяр осмон, / тушунмайсан. 4+4=8
 Мени само / тушунгайдир, 4+4=8
 Сен эй, инсон / тушунмайсан... 4+4=8 [15; 126]
 4+4=8 when I have a sad day / my eyes drop
 Burning sky, / you don't understand. 4+4=8
 May God understand me, 4+4=8
 You, man / do not understand... 4+4=8 [15; 126]

Each stanza of the above paragraph taken from the epic "Ancient Well" by Muhammad Yusuf has eight syllables and is divided into two stanzas. Scheme 4+4=8. This scheme is exactly repeated in the remaining stanzas of the poem. Let's focus on the last stanza of this poem:

4 4
 Губоримдир / бўйи райҳон, 4+4=8
 4 4
 Миноримдир / тилим бийрон. 4+4=8
 4 4
 Мени дунё / тушунгайдир, 4+4=8
 4 4
 Сен эй, нодон / тушунмайсан. 4+4=8

The even and consistent repetition of this scheme played an important role in the rhythm of this poem.

D. Kuronov also focuses on the issue of rhythm in Muhammad Yusuf's poetry and expresses the following points: "The number of syllables in the verses and their arrangement significantly affects the rhythmic intonation characteristics of the poem. Also, due to this, there is a variety of weights in the finger system. For example, in scales with a small number of syllables, a playful, slightly violent tone occurs:

Кейин не бўлди What happened next (2+3)
 Кейин тўй бўлди Then there was a wedding (2+3)
 Қолмади сирлар No secrets left (2+3)

It should be emphasized that rhythm is a general concept. Each poem is born with its own rhythm.

Russian literary critic S. D. Blukhatov notes the following forms of rhythm depending on its role and function in the text of the poem:

a) percussion rhythm; b) the rhythm of imagery; c) rhythm of sound; g) stanza rhythm or strophic rhythm [17; 105].

In our literature, rhythm and beat are sometimes used interchangeably. For example, T. Boboev uses beat instead of rhythm. D. Rajabov reacts to this issue in his candidate's thesis on the topic "Interrelationship between artistic image and rhythm": "A beat is a phenomenon related to a specific place and point. While repetition is an important feature of rhythm, a beat is distinguished by its single execution. A rhythm can be formed from the repeated repetition of beats. The beat falls into one place in the poetic speech and its effect "spreads" like the chain rings formed by a solid body thrown into water [18; 9].

So, means phrases, sentences, and verses that are emphasized with emphasis.

Момом сенга олов ёкқан,

My grandmother burnt you

Қора қумғон, қора қумғон.

Black pitcher, black pitcher

Бобомни ҳам ўзинг боққан,

You supported my grandfather

Қора қумғон, қора қумғон. [15; 170]

Black pitcher, black pitcher

In this poem, the beat falls on the phrase "black pitcher", as a result, the rhythm of the beat is formed. There is also a situation in the poem where a person concentrates all his strength and hits one point. In some poems, the poet focuses all his attention on one point and emphasizes that point. In the above poem, emphasizing the "black pitcher", a strange picture of the history of a family is created. This creates a certain rhythm in the poem, that is, the beat rhythm.

As an example of the rhythm of imagery, poems such as "Uzbek girls", "This cruel..." can be cited.

Бу Момо ҳаводан уларга одат:

This is accustomed to them from the Mother nature:

Ушласа Гул ушлар қўлини фақат,

If she holds, the flower holds her hand only

Куёвга чикмаган ўзбек қизларин

Unmarried Uzbek girls

Ўпса фақат шамол ўпар юзларин [15; 84]

Only the wind will blow your face

Any poetic line taken separately is a simple prosaic sentence, it becomes known that it is a poetic line only within the context of the stanza. "Unmarried Uzbek girls" gives the impression of an ordinary speech when taken separately. However, the position of this line in the stanza and the text of the poem is incomparable. Because this verse summarizes the figurative observation of the whole poem in one point.

Нозик белда қирқта кокили фақат,

Only forty braid hairs on a thin waist,

Силаса ёмғирлар силайди фақат,

The rain is only caressing

Кўрса фақат осмон кўрар кўзларин –

Only the sky can see your eyes -

Куёвга чикмаган ўзбек қизларин.

Unmarried Uzbek girls.

Each verse reveals new characteristics of the image of an Uzbek girl. From verse to verse, from stanza to stanza, the oriental national melody grows stronger. As a result, a figurative rhythm emerges around the image of an Uzbek girl. In such lines as "Smiling light falls from the cheeks of flowers//Secrets hide even from roses//After the sun sets, from lonely gardens//In vain, look for traces of secrets", if the expression does not seem to melt, the rhythm of national imagery is polished. At this point, the speech is not limited to syllables, stops, and rhymes. In addition to these, the rhythm of spiritual imagery is manifested.

Кўнгли дарёдай кенг, меҳри улуғвор,

My heart is as wide as a river, my love is glorious,

Дугонаси Ҳаё, синфдоши ор.

Her friend is charm, classmate is shame.

Айтинг, фариштадан нима фарқи бор,

Tell me, what's different from an angel,

Куёвга чикмаган ўзбек қизларин?..

Unmarried Uzbek girls

The above four verses, taken alone, would be a simple piece of speech. However, each couplet, stanza, which appears to be a fragment of this simple speech, in addition, realizes a new rhythm of figurative expressiveness in the whole text of the poem.

"A verse is not only a rhythmic-intonational unit, but also a unit of meaning" [19; 228]. A verse that is not connected in terms of musicality and melody cannot be a rhythmic piece.

At first glance, Muhammad Yusuf's poetry writing technique is relatively simpler than other poets' poetry writing techniques. For example, the whole poem revolves around the verse "Uzbek girls who have not married". We can see this in dozens of his poems, such as "Zebijan", "Wonderful world", "The cruel", "Wooden Cradle", "In the field". This ordinary and simple manner of the poet in creating a poem creates a unique musicality and melodiousness, as well as a serial, interconnected and intertwined rhythm of imagery.

Бу бешафкат, 4 *This is cruel*

Бу беозор дунёда, 7 *In this carefree world*

Бу шундай кенг, 4 *It is so wide,*

Бу шундай тор дунёда, 7 *In this narrow world*

Кимлар келиб, 4 *Who was born*

Кимлар кетар дунёда, 7 *who passed away*

Қўнғизнинг ҳам Ватани бор дунёда, 11

The beetle also has a homeland in the world,

Нега йиғлар қримтатар дунёда?.. 11 [15; 86]

Why does the Crimean cry in the world?!"

At the beginning of the poem, the poet gives the impression that one verse is divided into two. However, between the first verse and the second verse, more than a simple pause is required. The poet is trying to convey an important idea through the 4- and 7-syllable lines. He is not deliberately putting poetic verses into different syllables. The rhetorical question in the last stanza puts an end to the uneven number of syllables in the stanzas. This is the rhetorical question, that is, "Why does the Crimean cry in the world?!" after the verse, it is necessary to shorten the pause. After all, the intonation in the poem should speed up a bit now. For this reason, in the next three stanzas, we see a stair-step pattern of four- and seven-syllable verses. The poet has developed the idea he wants to

express in the above four stanzas and brought it to the highest point, now it is necessary to gradually lower that rhythm.

Ким ёлғиздир? 4 *Who is alone?*

Маскани йўқ эл ёлғиз. 7 *Nation without its country is alone*

From the fifth stanza of the poem, a change in rhythm, slowing down can be felt. By the sixth stanza, exact first stanza in the poem is repeated. Only the fifth stanza changes in the form "World is a market without a gate". The end of the poem ends with the verse "Why does the Crimean cry in the world. In this line, the words "cries" and "Crimean Tatar" can easily be replaced. Doing so would not contradict the rhyme, because the endings of both words are consonant with each other. However, the rhythm based on the 4+7 scheme was disturbed to some extent. "Why are Crimean Tatars crying in the world?" The fact is that the sentence "why Crimean Tatars" consists of 6 syllables, if it is pronounced in the form of "why Crimean Tatars are crying in the world", that is, if the Crimean and Tatar words are said with a pause, the effectiveness of the rhythm decreases. Pronouncing words by lengthening, dividing and shortening them according to the requirement of syllables is characteristic of aruz weight. The finger weight is not very good.

It can be seen that Muhammad Yusuf's poems written in joint weight have acquired a special charm from rhythm. For example, the 8+4 rhythm in the poem "Red Apple" attracts attention with its playful musicality.

Баланд шохда қизил олма 8
Пишган экан. 4
Узиб олиб қарасам, қурт 8
Тушган экан. 4 [15; 54]

*Red apple is ripe on the high horn
When I picked the apple there is worn on it*

The mixing of two groups in the poem does not break the weight, the poem does not lose its musicality, but it acquires a melodiousness, different from the previous simple weights, because there is a certain regularity in the structure of this poem: syllables 8 and 4 are constantly repeated throughout the poem.

In oral speech or performance, the same poem can be said in the form of 6+6. However, this creates a change in rhythm, requiring a reduction in the pause that occurs after the headstand.

Баланд шохда қизил 6
Олма пишган экан. 6
Узиб олиб қара 6
сам қурт тушган экан 6

*Red apple is ripe on the high horn
When I picked the apple there is worn on it*

It should be noted that there is a specific rhythm in this order as well. But in the content and text of the poem there is confusion. The continuation of the poem can also be seen in the 6+6 scheme. But when the pause that creates the rhythm is separated from the pause that comes in the pronunciation, the poem becomes fake. The poetic skill of the poet is that he chooses the 8+4 scheme he created. The scheme of 6+6 does not give the expected effect of the poem. When it was put into a 6+6 scheme, the first and third stanzas were to be sung slowly, and the second and fourth stanzas were to be sung very quickly, and a certain artificiality was felt in the rhythm. Of course, we can't show this situation in writing in the form of $2 \times 2 = 4$, but in pronunciation, oral speech, and khyrgyi, it is clearly shown, and the poet's skill in creating rhythm becomes clear.

The presence of rhythm in a poem, the emergence of musicality through it, does not mean that it is always sincere. For example, let's look at the poet's poem "Sevar Ekan" (She loves me).

Билардим деб айтди у, *She said she knew*
Билар экан қизлар ҳам. *As far as girls know*

Кулардим деб айтди у, *She said she was laughing*
 Кулар экан кизлар ҳам, *The girls are laughing too* [15; 78]

Although this poem has a unique rhythm, the poetic content is shallow and the level of impact is weak.

Above, we recognized intonation, poetic syntax, poetic art, movements as one of the factors that create musicality in poetry. The textbook "Introduction to Literary Studies" states the following points about it: "The melody often comes from the poet's mood in moments of inspiration, the way of describing life" [20; 37]. Muhammad Yusuf, like other poets, attaches great importance to the power of words in moments of inspiration. He skilfully uses conjunctions and glosses of vowels and consonants to create unique moods and tones in his poems. Sometimes, when connecting one word with another word, we feel that there is no connecting word in between. It can be seen that the giving of words in place of a separate meaning gives new power to the phrases. The speech act is perceptibly sounding like someone's conversation, rich in facial expressions and intonation decorations attract our attention. Freedom of speech and the nature of poetry, as a result of emotions rich in excitement, is of particular importance.

Muhammad Yusuf works based on the meaning power of words. Widely uses conjunctions that are not noticeable and do not have meaning power. These conjunctions make no sense in the style of other writers or in their poems. The conjunctions **Ҳам, ҳамда, гоҳ, гоҳида, ё, ёхуд** (*too, both, and, sometimes, or*) are important in the poet's poetry. These conjunctions are used in any verses of the poems created by the poet, which makes the verses more meaningful. As an example of our opinion, let's look at the poet's poem "Navoi":

Хитобларга кўмилиб ҳотам.

I'm buried in chants.

Буюк шоир дейиш-ку осон.

It is easy to say that he is a great poet.

Ҳеч кими йўқ Навоийни ҳам,

Neither has Navoiy anyone too

У ҳам мендек бир ғариб инсон... [15; 81]

He is a stranger like me too...

In this poem, the poet assigns such a responsibility to the auxiliary word **ҳам (too, as, such)** that this responsibility served to show the loneliness of the lyrical hero and Navoi in the poem. In addition to auxiliary words, the poet skillfully uses alliteration signs in his poems. In Muhammad Yusuf's poetry, it can be observed that more attention is paid to consonants than to vowels. In the poet's poetry, consonant letters m, n, q are given more and stronger emphasis than other letters. In addition, the poet pays attention to vowels. Vowels appear in different pronunciations in each verse and occur in a pattern of systematic repetitions. For example, in the poet's poem "Zebijan" this order is shown as follows:

Ой юзли ёр ойдек ўғил туккан оқшом

The moon-faced woman gave birth to a son like the moon

Мадаминбек тортиб олди отимни ҳам,

Madaminbek took away my horse too,

Дардимга дард кўшилди воҳ, ғамимга ғам –

Pain added to my pain, oh, sorrow to my sorrow

Зебижонни суяр эдим, Зебижонни!.. [15; 93]

I loved Zebijon, Zebijon!..

In the first verse of the poem, the vowel **sound o** is used 4 times, in the second verse 3 times, in the third verse the vowel **sound a** is used 6 times, and in the fourth verse the vowel **sound i** is used 5 times. A similar phenomenon can be observed in the example of consonants. This view is expressed in the poem "Devoted" as follows:

Бу шундай бевафо дунё, бу ҳаёт,
This is such an unfaithful world, this life
 Тунда туғишганинг тонгда етти ёт.
At night is your sibling, in the morning your enemy.
 Балки тақдир шудир, балки шу қисмат,
 Maybe this is fate, maybe this is fortune,
 Биздан рози бўлинг руҳи нотинч зот. [15; 73]
 Be pleased with us, restless soul

In the first couplet, the consonant letter **b** occurs 3 times. In the second verse the consonant letter **t** is used 6 times, in the third verse the consonant **b** is used 2 times, in the fourth verse the consonant letter **t** is used 2 times. In this poem, one can also observe a situation where vowels and consonants meet together. The vowel **i** is used 5 times in the third verse and 5 times in the fourth couplet.

Or the arrangement of vowels and consonants in the poet's verses can be observed as follows.

Суйганимни бир бойвачча тортиб олди.
My love was taken away by richman
 Тилло берди, тиллога от сотиб олдим,
He gave me gold, and I bought a horse
 Тулпоримни туёғига ётиб олдим,
I lay on my horse
 Зебижонни суяр эдим, Зебижонни...
I loved Zebijan, Zebijan

Let's see it in the table below

Sentence order	1	2	3	4
Number of sound T	2	4	3	-
Number of vowels O	3	5	2	2

In this poem, the poet describes the situation of a enamored boy who exchanged his beloved girl for a horse, but this exchange did not help him overcome the pain of separation. And with the help of the sound **T**, he expresses pain of poem

If a poem has a number of syllables, a rhythmic pause, a radif, rhyme, but if there is no poetic reflection, then there will be no musicality and consonance in this verse. So, although the emergence of musicality and consonance in poetry is connected with rhythm, it is not limited to this. There are points that need to be paid attention to, such as the consistent development of poetic observation, the clarity of the image, the novelty of figurative and expressive means, sincerity and naturalness of emotional experience, expressed as a whole, musicality and consonance will not arise if they do not come to a single form and solid condition. If a poem has a number of syllables, a rhythmic pause, a radif, rhyme, but if there is no poetic reflection, then there will be no musicality and consonance in this verse. So, although the emergence of musicality and consonance in poetry is connected with rhythm, it is not limited to this. These aspects of the issue of creating musicality and melody, of course, are a separate research topic. Since our main work is the study of the poetic skill of Muhammad Yusuf, we will confine ourselves to the above comments on the issues of rhythm, musicality and melody.

Muhammad Yusuf's skill was evident not only in his epics, but also in his poems that became songs. If we look at such poems as a form of poetic skill, first of all it is necessary to understand the meaning of the word song. "Song is a poetic-musical genre in a broad sense; the most popular type of vocal music, based on the form of a band, as well as the general expression of poetic works intended for singing... the compactness of the range of the melody, the musical development based on the form of the band (or band-chorus), the commonality of word and melody intonations in the tone system, in the poetic text it is distinguished by the expression of the development of ideological-emotional content in a general way (as an artistic end). Another unique aspect of the song is the interplay between the poetic text and the melody. It consists in the fact that it is based on structures of the same size (in the poem - stanza, in the melody - period). The poetic texts of the song are distinguished by the clear composition, the expression of a certain complete thought in each clause [21; 200].

Muhammad Yusuf's poetry is distinguished by its meaningfulness, musicality, closeness to the heart, and it is recognized by many literary experts. Literary critic N.Karimov emphasizes that in the poetry of Muhammad Yusuf, along with simplicity and reflection, the colors of Uzbek national life and human qualities characteristic of simple and ordinary people like him dominate [22; 16]. The essence of the poet's poetry is the fact that they glorify and appreciate true love, the value of spiritual and moral purity, fidelity and loyalty are described naturally and sincerely. Muhammad Yusuf said in one of his interviews: "I don't write songs. I don't even think that this poem will become a song when I write it. "Samarkand", "Care remains...", "Faizulla Baba" were also poems. "It never occurred to me that they would become a song." We will try to prove the above thoughts of the poet through the poem "I am unique". This poem of the poet was composed and performed by Uzbek national singer M.Khalikov. This poem consists of five stanzas. M.Kholikov performs the song in three verses, and the chorus is not found in the poet's poem, so that he added these verses and changed the poem:

Ёнимда қол, ёнимда қол, Stay by my side, stay by my side
 Қалбимдасан гўзалим . You are in my heart, my beautiful.
 Ёнимда қол, ёнимда қол. Stay by my side, stay by my side.
 Ёнимда қол, ёнимда қол. My only love.

In addition, the poet shortens the second verse of the first stanza to "You have a lot of sparkers". The second stanza of the poem is in the form of " Хуснинг ошиқлари – адоларинг кўп» and consists of eleven syllables. A similar situation can be found in the fourth verse of this paragraph. M.Kholikov also includes the fifth line of the song "But I am unique". In the poet's poem, the stanzas consist of quatrains, and the fourth line is emphasized as "But I am one, I am unique." In addition, the third and fourth stanzas of the poem are not performed in the song. The final stanza of the poem, which is considered the climax of the performance, has also been changed. In the poem:

Суймоқ бу – гулханда куймоқ азали,
To love is to burn in a bonfire,
 Мен шаҳар эркаси, сен тоғ гўзали.
I am a city man, you are a mountain beauty.
 Эслаб юр ёдингга тушган маҳали –
Remember always in your mind-
 Шайдоларинг кўп-у, мен биттадурман!..
You have many sparker, but I am unique!

In a song:

Севмоқ бу гулханда куймоқ дегани,
To love is to burn in a bonfire,

Жонингдан оташлар туймоқ дегани.
It means to ignite fire from your soul
 Бир умр ёнингда турсайдим сени,
If I could stay by your side for a lifetime,
 Аммо мен танҳоман. In execution:
But I am lonely.

Such a change of the last clause in the performance undermined the meaning of the poem. The verse "If I could stay by your side for a lifetime," is the opposite of the song's verse "But I'm alone" and gives the listener a wrong idea. Nevertheless, this song was well received by our people and is still performed by several singers.

Muhammad Yusuf's individual style is close to the art of singing. The poet first of all pays attention to the words of his poems. As a result, simple (and at the same time deeply poetic) soft, easy and freely sung verses are created. He tries not to use long words in his poems that are difficult to pronounce (like words that are difficult to pronounce when singing, for example, kasim, taqqa). As a result, the rhythm in his poems is clear and correct. The evidence of these considerations can be observed in the poet's poem "Purple":

Сен ё сув бўйига // чўккан гулойим, 6+5
You are either by the water // my drowned girl
 Сени ё кўклардан // тўкмиш худойим, 6+5
Oh my God, who dropped you from the sky
 Булбулнинг патидай // баргинг мулойим, 6+5
Like a nightingale's feather // your leaves are gentle,
 Бинафша, бинафша, // хоксор бинафша. 6+5
Purple, Purple, // mild Purple

The poet tries to enrich each verse of his poems with new content. Sweet feelings evoked by the violet shimmer from verse to verse, attracting attention with its soft and strange freshness. Various allusions and similes with their poetic tone encourage the tired soul and clear the dust from the mirror of the soul. Each stanza forms complete, completed sentences.

Эрка кийик, майлими бир эркаласам,
 Мажнун бўлиб, саҳроларда еталасам,
 Бу дунёда бирдай ғариб мен ҳам, сен ҳам,
 Эрка кийик, майлими бир эркаласам?.. [15; 74]

The deer's eyes full of woe attract the thoughts of the lyrical hero (sparker). The sparker realizes that he is a particle of nature, that love does not make him in common with nature. In "Layli and Majnun", Majnun talks to the animals about the lack of love. Strangeness, poverty, and the passion of love create the need to depict the image of the lyrical hero (lover) and the image of a deer in parallel. The whole world of pain is reflected in the sparker's eyes, and the gaze of the deer reminds him of his identity. Although the first stanza in the quatrain is repeated in the fourth line, it serves as a molding and strengthens the emotional impact of the poem, creating the unity of "deer+mad", "desert+stranger". The location of "Deer+Majnun" is "desert", the quality is "strange". The poet chooses words so accurately that each stanza shows a new and new emotional process with short and clear words. M. Isakovsky's work "About poets, about poems, about songs" states that the same condition is the main condition of singing [9; 92].

Not only the lines and conjunctions in the poem, but also every word indicates the success or failure of the song. The word "deer" in this poem becomes "ohu" (deer in Uzbek literary vocabulary) in the song version. "Deer" is a closed syllable, "ohu" is an open syllable. The word "deer" cannot be pronounced in a long song, and "ohu" can be pronounced both short and long according to the melody

of the climax. Therefore, the national khofiz of Uzbekistan Fakhridin Umarov finds it necessary to turn "deer" into "ohu" in the performance and ensure the success of the song.

Muhammad Yusuf does not want to fill his poems with excessive details. He gives up details that are not well stored in the memory. He also tends to create eventful poems. The main reason for this is that if some event or fate is clearly shown in the poems that is read or sung, it will have an eternal place in the hearts. Such poems (or songs) are interesting to listen to or sing. Here is an example from the work of the poet:

If I go to Samarkand
I will visit Ulughbek.
He is always bleeding
Whom can I tell my feelings?..[15; 51]

We have heard this song performed by M. Azimov not once but several times. Seeing Ulugbek's life, his dreams and heartbreaks through the eyes of a poet, we are deeply saddened. The song took a strong place in our souls and became a part of our hearts. Because both the text and the melody carries something especially new. This is not only the relationship between father and son, but also the love born in the process of this song. As we listen to the song, the complexity of human life, the "sorrow and mourning" (by A. Oripov) emerges from the example of the fate of Ulug'bek. We think about life and death, destiny and fate, love and devoteness, father and son, deeds and consequences. The fate of Ulugbek teaches us about our identity, we make some conclusions from the endless vortex of thoughts, our soul is freed from the worries of livelihood and real life for a moment, clarity comes to our hearts.

In most of Muhammad Yusuf's poems, verses and stanzas are often repeated. This feature is one of the factors that motivated his poems to become songs. For repetitions (refrains), easy to acquire, clear, smooth, musically attractive words, verses, and stanzas are chosen that quickly reach the listener and reader. At this point, it is necessary to pay attention to the number of syllables. For example, verses with short syllables give speed and lightness to the tone of the poem.

Above, we expressed the opinion that the poem is as important as the melody to the song. If the poem being written is connected with folk's oral tradition (that is, using its vocabulary, speech styles, traditional images), it becomes an achievement of the creator. Because whether it is a poem that is sung or read, the course of oral tradition helps to increase its value even more.

Violet met spring by the water.
Matchmakers came to see a marriageable girl.
Violet, my violet, like maiden's braids.
Whisper in my ears if there is a girl for me.
We will have a lavish wedding party by the water,
You yourself will dance for us...

Muhammad Yusuf was able to create a song with a new melody using the core of folk art. The tone of this poem, created in the form of a joke, is in tune with the folk's oral tradition, with all its wealth and desires. In a word, a poem is written in the tradition of folk art.

"Violet" as an image detail helped to express the joyful spring mood of the hero. Muhammad Yusuf succeeds in revealing the poetic idea in this poem, as in his other poems, through a characteristic detail. Deep imagery is not characteristic of Muhammad Yusuf's style. This is the reason for the clearness and simplicity of this poem.

There is a poem "Violet" written by Mohammad Rakhmon for children. It reflects on the meaning of life under the pretext of children's search for violets. Muhammad Yusuf through Muhammad Rahman's "Violet" renews the content established in the literary mind. He brings out the national spirit and the color of folk customs ("To marriageable girls // Matchmakers have come", "We will have a big wedding // On the banks of the ditches") from the image-detail of "Violet".

Uzbek national singing creates a calm tone with its intellectual weight, while modern pop singing has an emotional impact on us with its light weight and tone. We cannot set the ghazals of our classical poets to pop music. That's why about ten musical instruments take part in the performance. As a result, the content of the text is buried under the noise of the music. Folklore samples are performed in both directions. For example, if the song beginning with the line "Sunbulayu, sunbula, orab olay gul bilan" is sung in the style of national singing, popular samples of folklore can be seen in the songs performed by Mahmud Nomozov. Another important aspect of Muhammad Yusuf's poetry is that these works can be performed both in the art of national and pop singing. Because in these poems, thought fills and saturates the feeling, and the feeling fills the thought.

In a song, unlike a poem, several art forms come together and become harmonious. a) text; b) melody; c) execution; g) dance, when all art forms are combined, a song is created. As a result of this harmony, the song relies on brevity (3-4 minutes) as much as possible, while starting to affect the audience in all aspects (melody, text, dance, performance). Otherwise, the expected effect will not occur, the opposite effect will be observed. For example, most of the poems of the singer-poet N. Narzullaev or B. Bobomurodov consist of 3-4 stanzas of four lines, which can be called Harmonic for the song. However, it is difficult to say this about Muhammad Yusuf's poems. A poet often does not take into account the performance of his poems when writing them. "He writes until he is exhausted, until the silver waves of the stream flowing from the fountain of inspiration run out" [22; 17]. Muhammad Yusuf's poem "Fifth son" performed by different singers consists of nine stanzas of six lines, i.e. 54 couplets, the poem "My motherland" consists of 80 couplets, the poem "Bobodehkhanim"(My granddad farmer), consists of 16 stanzas with 9 couplets. Of course, in this place, the artist (poet, composer, singer) created a song from the poem based on his taste, outlook, performance style. Let's say that when turning the poem "My Motherland" into a song, the artist cannot fully perform the existing text (80 lines). Otherwise, the song becomes a dull, nerve-wracking noise. True, the full-length epics performed by the Bakhshis did not seem boring to the fans. However, at this point it is necessary to look at the issue in a slightly different way. This is primarily a period-related process. The pace of today's era, the intensity of time does not allow one to sit down and listen to epics (the merit of the Bakhsh is that they performed a number of functions such as books, television, radio, singers, poets of their time) In modern singing, the syncretism that we mentioned above, that is, the gathering of a number of art forms into one point, the fact that documentary (clip) is also becoming a component of the song (television, video), creates certain complications in expanding the horizons of the art of singing. For example, in song "My Motherland" performed by S. Nazarkhonova, various scenes of life related to the history and present of our country are being edited into the song, so that the art of singing is now going beyond the stage. Every innovation entering the art of singing leaves the impression that it comes at the expense of a further shortening and compactification of the text of the poem. These aspects of the matter are related to the science of art.

Conclusion. In conclusion, the poems (songs) created by Muhammad Yusuf are characteristic of folk melodies. The poet's poems have an independent artistic value apart from music. Muhammad Yusuf's poems (songs) are works with clear poetic content. It does not detract from the meaning of these works when they are sung.

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INTERPRETATION OF THE IMAGE OF MASIH IN THE DIVAN
OF ALISHER NAVOI «BADOE UL-BIDOYA»
(«THE RARITY OF THE BEGINNING»)

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Abstract: This article examines the problem of the artistic interpretation of the image of Masih (Jesus) in Eastern classical poetry, in particular in the lyric couch “Badoyi ul-bidoya” (“The rarity of the beginning”) by the poet and thinker Alisher Navoi. In the poetry of the East, including, in the Uzbek classical literature, attention is repeatedly drawn to the problem of the artistic representation of images of historical and legendary persons, prophets and literary heroes. In this area in the world literature there are no such examples of creativity as Alisher Navoi. Images of this type are widely depicted in the poet's eight lyric couches. Especially, such images as Medjnun, Khizr, Masih, Farhad are often found in the poetry of the thinker. In classical poetry, images of personalities are called poetic handicraft. However, the interpretation of these types of images is connected by a whole poetic world of artistic text. If in the poetry of Alisher Navoi, the image of Masih was mentioned more than 200 times, then in the painting “Badoyi ul Bidoya” (“Rareness of the Beginning”) it is used about 70 times. This, in turn, shows that among the lyric sofas of the poet, the image of the Messiah is much more common in the sofa “Badoyi ul Bidoya” (“The rarity of the beginning”). Consequently, this article reveals a variety of poetic paintings and artistic functions of the Masih image on the basis of the poet’s first divan, “Badoyi ul Bidoya” (“The Rarity of the beginning”).

Key words: The lyrics of Alisher Navoi, the image of Masih, form and content, poetic function, artistic interpretation, gazelle genre, theme and idea, lyrical hero, theme of love, the motive of animation.

Alisher Navoi is considered to be a great representative of the era of the revival of Oriental literature. If the thinker with his various works continued the traditional forms of Oriental literature, then in content he revealed the world images of the art of the word. Artistic images of epic heroes, historical and legendary kings, and prophets in classical poetry of the Muslim East are repeatedly depicted. This tradition is considered a kind of literary and aesthetic law providing the classical level of poetry of the East. Therefore, classical poetry of the East is attractive artistic, aesthetic and historical-philosophical side. In this sense, these images link artistic thinking to the distant past and traditional view. Especially, in the poetic world of classical poetry, images of the prophets of these sacred sources occupy an enormous place. They perform various poetic functions as part of an artistic text. In this regard, the work of the great representative of Uzbek literature, Alisher Navoi, is a unique event not only in the literature of the East, but also in the world.

The personality of Masih (Jesus) is considered one of these images in the poetry of Alisher Navoi. He is one of the 25 mentioned number of prophets in the Quran. The story of Jesus Christ is first told in the book of Torah (Tavroth). The full content of the Gospel (Injil) is related to the activities of the personality of the Messiah. In the Quran, his name appears 25 times. As is well known, in the Qur'an the past prophets and the sacred books given to them are spoken with respect. The Koran and the collection of Hadiths have a unique place in the ideological and artistic world of classical literature of the East. Classical literature is regarded as an artistic depiction of these sacred sources. All features of these sources, including the interpretation of the personalities of the prophets in Uzbek literature,

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are deeply reflected. In this sense, the work of Alisher Navoi is considered a rich poetic source. The poet calls these holy books "Kutubi Osmonium" (the heavenly books). In particular, the poet of his biggest dastan, Sadi Iskandariy (The Wall of Iskander), says that the Most High sent down the book Tavrot (Torah) to Moses, Zabur (Psalm) David, and Injil ("Gospel") to Jesus, each word was considered a miracle "Kal" ("Koran") to Muhammad. These celestial books reported the arrival of the Prophet Muhammad.

*Чу Мусога "Таврот" этиб Ҳақ баён,
Санга ул баён ичра муъжиз аён.
Бўлуб чунки Довуд қисми "Забур",
Сенинг муъжизинг анда айлаб зухур.
Чу Исога "Инжил" нозил бўлуб,
Ҳақ анда сифотингга қойил бўлуб.
Каломеки сендин топиб интизом,
Анинг лафз бар лафзи муъжизнином.
Нечаким қутуби осмони келиб,
Борисинда сендин нишоне келиб[1.5.19].*

(Translation: God told Moses the book "Tavrot" And in her he told you the news (Muhammad). David was told a part of his "Zabur", and it reported on your miracles. Jesus sent the book "Injil" and in her talked about your quality. You sent a "feces", considered every word miracles. Thus, all the "books of heaven" reported the news of you)

In the works of Alisher Navoi, the images of the prophets are underlined in such names as "nubuvvat haili" ("a number of prophets"), "nubuvvat bustoni" ("a chain of prophets"), "nubuvvat gulshani" ("garden of prophets"), "nubuvvat bahri" ("Sea of prophets"), "nubuvvat guruhi" ("group of prophets"), "nubuvvat halkasi" ("circle of prophets"), "nubuvvat spehri" ("sky of prophets"). In this, the poet interprets prophecy as a separate degree of holiness. Alisher Navoi also wrote a work on the history of the prophets. This work is called "Tarihi anbiyo va hukamo" ("History of the Prophets and Scholars"). It depicts 12 prophets. In the work of the poet "Khamsa" ("Five poems"), separate chapters are devoted to images of prophets. In the eight lyric sofas of Alisher Navoi there are works in large numbers in the genres of "madh" (praise), "naat" (praise of the prophet), dedicated to the images of prophets. If the poet created 16 lyrical genres, then in almost all of these genres he used images of prophets, historical and legendary personalities, literary heroes. In addition, Alisher Navoi, in almost all his works, drew attention to the images or thoughts of the prophets. As is known, the gazelle is leading in the poet's lyrics and throughout the poetry of the East. In the genre of gazelle plays a special place poetic images of the prophets. In the poetry of Alisher Navoi among the prophets, the most fruitfully depicted image of Iso Masih is interpreted mainly in the gazelle genre. It is necessary to emphasize that symbolism and metaphorical images of Khizr, Iso Masih, Majnun, Farhod, Jamshid are repeatedly found in the poetry of the thinker. This, in our opinion, such concepts as blessing, rebirth-inspiration, love, justice, and perfection are reflected in these images in the works of the poet. Thus, in the poetry of Alisher, Navoi embodied blessings in the form of Khizr, Masih - inspiration, Majnun - love, Farhod - perfection, and Jamshid - justice. As mentioned above, in the lyrics, in particular, in the sofa "Badoyi ul-bidoya" ("Rarity of the beginning") by Alisher Navoi, the image of Masih is fruitfully depicted. In classical literature, it is used in such names as Iso, Masih, Ruhulloh (spirit of the Most High), Iso binni Maryam (Jesus son of Mary), Isoia Ruullo (Jesus spirit of God), Iso Masih (Jesus Christ). Especially, this image is used in the poetry of Alisher Navoi in the form of Masih and is given in the form of Masiho (inspired), Masihod (reviving), Masihnafas (reviving), Masihvash (similar to reviving). It is mainly due to the inspiration of the breath of the beloved. In the "Explanatory Dictionary of the Works of Navoi" the following is cited: "Masih, Masiho from Arabic, the name of the prophet Iso. In religious legends it is said that Jesus (Iso)

quickens the dead with his breath. In literature and poetry, the beloved and his lips are personified reviving as Masih. Therefore, the beloved is commented on Masihodam, Masixonafas, Masixoanfos, which in translation means inspiring-animating”. According to prof. H. Karamatov: “Christ in Greek has the meaning of “anointed one”. Masih - from the Arabic verb "Masah", which means "Maslen. This means that the Almighty made him a prophet and anointed his forehead”[8.23]. When it comes to the artistic image of Masih in Uzbek literature is understood the prophet Jesus, who has a great influence in world history, culture and literature. He is considered as one historical personality of the three (Judaism, Christianity, Islam) great religions. In Islam and its culture, it is highly respected. Consequently, the personality of Masih (Jesus) is portrayed as a poetic image in the literature of the Muslim East. It must be emphasized that Islam as a logical conclusion of religious views, at the same time, raised the teaching of prophecy to a high level. About this philosopher Z. Z. Shoev emphasizes: “The Quranic doctrine of prophecy is characterized by a high spirit of humanism, religious tolerance and deep respect for the prophets and adherents of other religions. These qualities found their practical implementation in the words and deeds of the Prophet of Islam - the prototype of a perfect person for every Muslim ... The Quranic teaching about prophets and prophecies had and continue to exert a tremendous creative influence on the national culture of Muslim peoples individually and on Islamic and human culture as a whole” [19.16]. From this point of view, the personality and image of Masih has a significant place in the world of the Muslim East, the poetics of Sufi and classical literature.

The image of Masih is reflected with its various poetic functions in the works, in particular, in the poetry of the great thinker Alisher Navoi. In this place the lyric sofa “Badoy ul-Bidoya” (“Rare beginning”) is of great importance. Alisher Navoi, both in other sofas and in the sofa, “Badoyi ul-bidoya” (“Rare Start”), depicts the image of Jesus mainly in the form of Masih. In this sofa, Iso Masih occurs about 70 times, of which 10 times Iso, 6 times Ruxullo and Isoia Ruxullo, 2 times Isoia Mary, 52 times as Masih. This poetic image performs various artistic and aesthetic images and displays lyrical pictures. When the image of Masih is explored, attention is first paid to the animating miracle. As is known, this miracle in the history of prophecy only applies to Jesus. When the motive of animation is interpreted in classical lyrics, the image of Masih is implied. As stated in the sources, monotheism was first founded by Judaism. Jesus receives the initial spiritual education from the source of this religion. In it, the future life, that is, the doctrine of the soul is not reported. This is stated in the work “Kissasi Rabguzi” (“The Tale of the Prophets”), by the famous 13th century writer Nosiriddun Burhanuddin Rabguzi [11.167]. Jesus feels this flaw and tries to find out. At that moment, he is presented with a miracle of animation. This means that the body cannot exist without a soul. With this, Jesus became a symbol of vivification-revival. This miracle in the poetry of the East, including in the lyrics of Navoi, is compared to the lips of a surrogate. The poet in his couch, “Badoyi ul-Bidoya” (“The rarity of the beginning”) in the fard (double) genre, writes: “Labinngni s̄ȳzga that ḡȳ k̄ilbsen, Masix̄o muzhizin and x̄e ibibsen” (Translation: Speech of your lips shows the miracle Masih) [2.615]. In classical poetry, the lips - on the inside means "divine words". Its function - to animate love in the heart of a beloved is likened to the miracles of Masih.

*Лаби лаълинг ҳалокимен, агарчи эсонфизиқда,
Масихо бирла ул гўё ўлук бирла Масиходур*[2.223].

(Translation: My sweetheart's lips ruined me. This revival is like a lover and beloved or dead and Jesus)

The poem reflects the poetic content with the help of symbolic and metaphorical images. In it, it is first necessary to pay attention to the interpretation of the image of laby laal (red lip). This image constitutes the semiotic center of the verse. “Lain” in its lexical meaning means a precious red stone. It is applied to the ratio of red lips. Therefore, in poetry, the redness of the lips means “lali lab” (“red lips”). In the poetry of Sufism, “lab” (lips) - the divine word and gift, “la'li lab” (red lips) - means the depth of these divine words. It is symbolically interpreted by the animation and revival of

human souls. Therefore, Alisher Navoi depicts the sacred books of heaven as human souls and the spirit of the world in his hamsa dastan. In the sources, the images of Khizr, Iles (Elijah), Idris (Enoch), Masih (Jesus) are considered living personalities. The cause of their eternal life is divine words. The miracle of the revival of Masih also happens on the part of the Most High. Therefore, in the verse the miracle of the beloved's lip is interpreted on the basis of the Most High and Masih or Masih and the dead. In the poet's lyrics, the miracle of the revival of Masih is depicted in a variety of styles.

*Нутқи жон бермак қилур ул лаъли хандон бирла баҳс,
Рост Исодекки қилгай оби ҳайвон бирла бас*[2.92].

(Translation: Speech lover argues with the lips about the revival. This is something like the debate of reviving Jesus with “obi hivon” (“reviving water”).

As mentioned above, the miracle of the revival of Masih is connected with the lips. In classical poetry, another such miracle of the Most High is repeatedly mentioned. This is called “obi hayvon”, that is, quickening water. It is connected with the history of Khizr. As it is told, Iskander and Khizr are looking for quickening water. She is found by Khizr, piet and turns into an eternal living person. In Sufi literature, this quickening water is symbolically interpreted as the “source of love.” From this point of view, the speech of the beloved and the lips are matched with Masih and the reviving water. As you can see, Alisher Navoi interprets the divine word, lips, Masih, animating water as a miracle. According to the poet, these miracles are granted by the Most High.

*Лаъли серобин тила, қўй исову ҳайвон суйин,
Эй кўнгулким, орзуйи умри жовид айладинг*[2.354].

(Translation: O soul, if you want eternal life, ask the lips of the beloved not seek Masih and quickening water)

The poet in this beat refers to the soul. In general, the appeal to the soul in classical poetry is considered one of the traditional method. This reflection in many places denotes the image of a lyrical hero. In this verse, a poetic picture is created using images of lips, Jesus, obi hayvon, eternity, soul. In it, the miracle of “la’li lab” (red lips) in relation to Jesus and the quickening water is put in the first place. However, the beat says: “If you want eternity, ask this lip for help, and not for Jesus and the quickening water.” It is evident that for the hero in love the main thing is the gift of the Most High. The only Supreme is considered a true miracle worker. It hints at the verses of the Quran. The Quran says that "Every living soul will taste death." This thought also applies to Idris, Iles, Iso and Khizr. Therefore, the lyrical hero of the ghazal says: "if you want eternal life, leave the other and go to your lover and then you will find peace." Alisher Navoi, in his friend gazelle, the lip depicts wonders with the grotesque:

*Лаъли бир сўз бирла юз йиллиқ ўликни Хизр этар,
Гўйиё Рухуллоҳ ушбу оби ҳайвон ичраду*[2.154].

(Translation: One-word sweetheart lips forever revive a century old dead man. This situation looks like it is reviving inside water is Masih)

It also poetic content figuratively depicts the miracle of animation. In verse, all the images are associated with the motive of animation. Lip - reviving, inspiring divine words, Khizr - a living person, obi Hayvon - reviving water, Ruhulloh (spirit of the Highest) - reviving a prophet, dead - a symbol of revival. From this it can be seen that when Alisher Navoi speaks about one specific topic, he uses the symbolic images associated with this topic in the poem. In the beat poetic pictures of images and details connected with the motive of animation were created. It says: “The lips of the beloved revive a man who died a hundred years ago. He gives life to the eternal Khizr. It looks like Masih has entered the quickening water”.

In the poetry of Alisher Navoi, the image of the sun is considered to be one of the poetic images related to the topic of Masih’s interpretation. This motif is shown in the artistic interpretations of Masih merges with the sun. This episode in Sufi literature is called "Fana." It is interpreted by

Masih as a lover, and the sun as a lover. In eastern literature, there are seven layers of heaven and earth. Prophets are reflected in the interpretation of the seven layers of heaven. This is given in the traditional creation stories and themes of the operas (the night ascension of the Prophet Muhammad). They emphasize that Iso Masih (Jesus) is in the fourth layer of the sky. About this in the classical literature there are separate stories. As the story goes, Jesus was a person who renounced worldly goods. However, when he ascended to heaven, a needle was stuck in his clothes. And the needle is considered a worldly blessing. Therefore, I could not rise higher than the fourth layer of the sky. In the literature of the East, the fourth sky layer is interpreted as a galaxy of the sun. Consequently, the sun and Jesus are portrayed in parallel in classical poetry. This picture reflects the beautiful lyrical image. It reveals the symbol of Masih (Jesus) as an image of a lover, and the sun as a lover. Classical poetry has traditional episodes that metaphorically depicts the image of a lover and lover. Of these, the most widely distributed are the episodes “buzz va bulbul” (flower and nightingale), “sham va parvona” (candle and moth), and “hum va dengiz” (jug and sea). A series of such metaphorical episodes includes the image of Jesus and the sun.

*Сариғ либос аро ул нўшлабки хандондур,
Эрур Масиҳки хуршид ичинда пинҳондур*[2.176].

(Translation: She is in yellow clothes laughing. It looks like Masih is hidden inside the sun)

It matches the yellow dress with the sun, and Masih with the beloved. The poem shows as an example the infusion of Masih with the sun. This episode in the poetry of Alisher Navoi is depicted in a variety of poetic style.

*Масиҳодин лабинг афсаҳ, қуёштин оразинг аҳсан,
Қуёшингга фалак ҳайрон, Масиҳингга қуёш маскан*[2.565].

(Translation: Your lips speak more beautifully than Masih, the face is brighter than the sun, The universe is surprised at your face, the sun is in your lips)

In the beat created a picture with images of Masih, the sun, lips, face. It means that Masih (Jesus) is infused with the sun and lips are the animating miracle of Masih. As noted, the lips are animated words, and the face is divine beauty. This beat emphasizes that the lips are better than the miracle of Masih, and the face is brighter than the sun. As the universe marvels at the color of the sun, so the world is amazed at your beauty. Thus, in a two-line verse there are four thoughts: 1. The lip master is a word than a machee (Jesus). 2. Face brighter than the sun. 3. The face is surprised by the universe. 4. The sun is located in the lip. These thoughts emphasize that the beloved is considered a symbol of beauty and quickening.

*Сафҳайи хуснунгда жонбахш ирнинг, эй сийминбадан,
Ўхшашиурким айлағай Исо қуёш ичра ватан*[2.548].

(Translation: Reviving lips sweetheart located in a beautiful face. It is likened to Iso located in the bright sun)

The poet in this poem сопоставляет beauty of the face - the sun, lips - Iso (Jesus). Therefore, the face is interpreted by perfect beauty, the lips - by a quickening word. At the same time, it is necessary to emphasize that when Alisher Navoi draws attention to a certain topic, concepts and details related to this poetic picture are mentioned. For example, when the image of Masih (Jesus) is depicted, such details as the sun, the needle, revival, solitude in the poem are reflected. Ultimately, these details reflect different symbolic and metaphorical meanings. This reflection in lyric poetry is called the art of tanosub (parallelism). According to this art, in the poem, the images and details of the same subject matter are consistent. This is observed in lyrical interpretations of images of historical and legendary persons, literary heroes and prophets.

*Ўқ оғиздин нукта айтур маҳвашимдек бўлмағай,
Гар қуёш ҳар заррасидин бир Масиҳо айласа*[2.49].

(Translation: Even if the sun invents Masih from each dust particle, It cannot be one word from the mouth of the beloved)

The poet emphasizes that every word of the beloved is a miracle of animation. In classical poetry, there is an image of “yo oz” (an invisible mouth) that clarifies the subtlety of the divine world. It is considered a type of grotesque. However, in this poem, poetic art serves to create a different picture. In the beat, such images as the nukta (divine words), the sun (the planet), and Mashih (the prophet) are interrelated in the motive of enlivening. At the same time, the internal connections of these images are taken into account. If the divine words revive the spiritual world of man, the sun objects to the universe, then Masih (Jesus) revives the dead man. This means in the works of Alisher Navoi and in the Uzbek classical literature a profound expression of the spiritual and psychological vigor of humanity. In the couch of the poet, the motive of revival is depicted not only in the image of the beloved, but also in others. One of them is considered the image of “wind” (sabot).

*Сабо дебон хабар ул гулдин, элни тиргузди,
Масиҳча деса бўлгай анинг рисолати бор[2.205].*

(Translation: The wind brought news from the beloved and quickened the lovers. Therefore, we can call the wind Masih)

In the poem in the metaphorical sense, the beloved is depicted as a flower (hum), and in love with the people (el). In classical literature, when the motive of the message from the beloved is portrayed, attention is mainly paid to the image of the wind. In Sufi literature, this image is compared to divine revelation. For example, in the “Farhad and Shirin” dastan, Farhad sends a message to his lover with the help of the wind. This message inspires, spiritually animates the lyrical hero. Therefore, this function of the wind is likened to the wonders of Masih (Jesus). In the poetry of Alisher Navoi, the motive of the message expresses various deep meanings. There is a variety of artistic interpretations of this motive. In the poet's lyrics there is a separate ghazal, called radiograph “Maddasin” (message). It says about the revival of a lover only the good news of her beloved.

*Субҳ еткурди сабо гулбарги хандон муждасин,
Ё кўнгул топти Масиҳ анфосидин жон муждасин.
Ё фалак берди йиғи, кўр айлаган Яъқубнинг
Кўзлари очилмоқ учун моҳи Канъон муждасин.
Не гули хандон, не Исодур, не Юсуф муждаси,
Топти бир маҳжур ўлар ҳолатда жонон муждасин[2.435].*

(Translation: Or the morning wind brought news from the leaves of flowers, or the soul has heard the news of life from the breath of Masih, or the universe brought news from Yusuf (Joseph), to open the eyes of Jakub (Iokova). Cannot live up in love or lead from the flowers, not from Masih, nor from Yusuf, but only the news from the beloved)

In the poetry of Alisher Navoi, the image of the "bat" plays a special role in the interpretation of the personality of Masih. The appearance of the image of the bat in the Uzbek classical lyrics is associated with the interpretation of the history and poetic interpretation of the image of Masih. As noted in the Quran, he created a bird out of clay, and this bird, with the will of the Highest, quickened. These episodes are not found in the books of the Torah and the Gospel. In artistic interpretations this bird is called “Huffosh” (bat). She does not see the day, but only flies at night. As stated in some interpretations, the bird was created with imperfections because it was created by the Messenger of the Highest, and not He himself. When depicting the image of Masih, Alisher Navoi draws attention to the image of the bat. In it, the “inability to see the afternoon” of the bat expresses various metaphorical reflections.

*Ул Масиҳанфос тарсо сайдидур кўнглум қуши,
Ким малак дайри равоқи кунжида хуффош эрур[2.227].*

(Translation: Reviving as Masih, the beloved stands ready to catch the soul bird)

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As you can see, in the poem the bat is portrayed as a metaphor for the bird of the soul. In the first line of the beith, “Masi fñfos tarsco” (Christian, animating like Jesus) is used in the meaning of the beloved. According to Alisher Navoi, she is a “bird of the soul” hunter. And the bird of the soul is considered a bat in the ruins of the ancient world. In this place, the “ancient world” metaphorically means the human body, and the “bat” is a symbol of the soul. Consequently, Alisher Navoi in his verse deeply depicted symbolic and metaphorical pictures with the help of images: Masih, tarso (Christian), hunter, soul, bird, mortal world, ruins and a bat. It contains the motive of love. An important side is that the image of the bat in the poet's lyrics is found in a variety of symbolic and metaphorical interpretations. They depict the spiritual cheerfulness of man. Although Alisher Navoi's dastan “The Language of Birds” is devoted to the symbolic interpretation of bird images, there is no image of a bat in it. Usually, the image of a bat is simultaneously presented with the image of Masih. However, in some places, this image creates separate poetic paintings. In one of his poems, Alisher Navoi uses the literary-poetic device “tanosub” (parallelism).

*Уруж оқиоми тегрангда ою кавкаблар,
Масиҳ гирдида андоққи бир неча хуффош[2.272].*

(Translation: The stars and the moon spin around you on the night of the shooting. It looks like a picture with a few bats around Masih)

Here the poet talks about the event merage. As is well known this event is considered the highest level of the history of prophecy. Interpretations of nights in classical poetry, in particular in the works of Alisher Navoi, are of particular importance. This motif is widely depicted in the lyrics of Alisher Navoi and especially in dastans. The important side is that in classical literature only the image of the Prophet Muhammad is depicted. It also depicts the passing of the prophets. However, interpretations of the image of other prophets are not found in Oriental literature. This means that the history of prophecy is recognized as a single degree of holiness. Therefore, when the night is depicted merazh in the works of Alisher Navoi is embodied in the personality of the prophet Muhammad. The above beat does not indicate the image of Muhammad, but alludes to the merage and motive motive. Event merage is the instant ascension and detour of the whole divine world by the prophet Muhammad. Therefore, the thinker exemplified the rotation of the bat around Masih, like the rotations of the moon and the stars around Muhammad. In this regard, as in the literature of the East, Alisher Navoi also praises the night merage. The poet in another verse creates a poetic picture with the help of night meraj.

*Масиҳ дам ура олмас анга уруж туни,
Магар бизинг маҳи улвийхиром қилди ҳадис[2.90].*

(Translation: If the beloved begins to speak on the night of mezhrazh, and Macih cannot revive)

It can be seen that meraj is the level of grandeur. At this time, cannot even revive Masih. Therefore, Alisher Navoi estimates the size of the universe as a mole. In the poet's lyrics, one of the poetic functions of Masih's image is the motive of loneliness. As indicated in the sources that Jesus lived alone, there was no interest in worldly goods. In the work “Kisas ul-anbiyo” (“Stories of the Prophets”) it is said that among the prophets Solomon, David had many wives. However, Jesus spent his life alone. This situation is given in the interpretation of the image of Masih. This motif is depicted in the lyrics of Alisher Navoi.

*Чиқиб бу дайрдин Исога невчун ҳамнафас бўлмай,
Биҳамдилаҳ, тажарруд бирла ҳимматдин қанотим бор[2.123].*

(Translation: I will be companion to Jesus coming out of this world. I have two wings: loneliness and generosity)

According to the poet, the elevation of Masih to the sky was his loneliness. Therefore, the lyrical hero says that he has the same qualities. In the poetry of Alisher Navoi, the elevation of Masih to the sky is connected with solitude.

*Ул қуёи васлин тиларсен, бўл мужаррад негаким,
Қўкка Рухуллоҳни етурган анинг тажридидир*[2.689].

(Translation: If you want to connect with your beloved be lonely. Because the reason for the rise of Jesus to heaven is loneliness)

In this regard, it is necessary to emphasize that the motive of Masih's solitude is an example of the state of a lyrical hero. History tells us that Jesus spent his life in solitude. However, in classical poetry this motive is interpreted by non-attachment to this mortal world. Famous representative of the Turkic-Sufi literature Khoja Ahmad Yassavi says: "Asceticism is the heritage of Iso (Jesus)." Consequently, the concept of loneliness and asceticism is interpreted as one of the poetic functions of the Masih image.

In the lyrics of Alisher Navoi, the image of Masih together with other personalities is considered a tradition. In particular, it often meets with the image of Khizr. The poet has two gazelles with a redif, which are called "Khizru Masih" ("Khizr and Jesus"). As is known, the image of Khizr in classical poetry is depicted simultaneously with the prophets and historical legendary personalities, kings and literary heroes. It is related to his eternal life. Alisher Navoi, when depicting the image of Masih, repeatedly draws Khizr. It mainly focuses on such interpretations among the images of Khizr and Masih. One of them is the interpretation of the eternal life of Masih in heaven, and Khizra on earth.

*Еру қўкта истабон пайдо эмас Хизру Масиҳ,
Қочдилар гўё дудогинг оби ҳайвонин қўруб*[2.71].

(Translation: Seeing the wonders of your lips, they did not want to be on earth Khizr, but in the sky Masih)

In the poetry of Alisher Navoi, the beloved is described as Masih. This plan implies the eternal life of Masih and Khizr. The poet interprets this eternity as a gift to the beloved.

*Умри жовид элгаким бермиш арода ул Масиҳ,
Юз туман минг Хизр аро бир чашмайи ҳайвон эрур*[2.164].

(Translation: Beloved gives eternal life. It is just like the quickening water gives Khizr an eternity)

According to Alisher Navoi, Masih is described alive and animating, and Khizr alive. This state inspires the soul and heart of the lyrical hero. Therefore, the thinker to complement it, draws attention to the image of Yusuf (Joseph). In classical literature, Yusuf (Joseph) is considered a symbol of mental and physical beauty. The beauty of the beloved is reflected in the image of Yusuf (Joseph) and his revival is compared to the miracle of Masih.

*Оламоро ҳусн ила жонбахш нутқунгму экин,
Ё Масиҳо руҳи Юсуф жисмида қилмиш ҳулул*[2.417].

(Translation: Are these your animating words or beauty striking your face? Or is Masih's soul reflected in the body of Yusuf (Joseph?))

In the interpretation of the poet, beauty is likened to Joseph, and the word to the miracle of Masih. In the lyrics of Alisher, Navoi, Yusuf (Joseph) is depicted as a symbol of beauty, Masih - a reviving miracle. In Eastern Islamic sources, Masih is exalted as the prophet of the Most High. He is the last prophet of the pre-Islamic era and the Jewish cycle. After him, the Prophet Muhammad is considered the "seal of the prophets."

In eastern sources, one of the features of the prophecy is considered to be the "sleep" motif. Therefore, the "dream of the prophet" is a revelation. In classical poetry, when images of prophets

are created, special attention is paid to sleep episodes. For example, such a picture can be seen in the work “Badoyi ul-bidoya” (“Rareness of the Beginning”) by Alisher Navoi:

*Тушумда лалю рухсоридур, уйготманг мени, гар худ
Масиҳо бирла Юсуф бошим узра етсалар ногаҳ[2.675].*

(Translation: The dream reflected the lips and face of the beloved. If the prophets Masih and Yusuf come, do not wake me)

In the dream of a lyrical hero, the beauty and revival of the beloved is reflected. In this episode, the miracles of Masih and Yusuf (Joseph) seem like a normal condition to a lover. In classical poetry, this means exalting the beauty of the beloved. In the dream of a lyrical hero, the beloved is reflected by the symbol of beauty. In order to realize this beauty, the poet draws attention to various images and poetic signs. One of them is the image of Muso (Moses) used together with the personality of Masih. Moses in the history of the prophetic cycle ranks first before Jesus. In the poetry of Alisher Navoi, the image of Moses is often found. Details related to the image of Moses, "aso" (staff), "baizo" (shining hands) perform various symbolic and aesthetic functions.

*Зулфидин, тонг йўқ, Калимуллоҳдек этса аждаҳо,
Ким яди байзодин айлабдур намудор илгини?
Сўргали келса Масиҳим бошима доманкашон,
Ул этакдин ким ола олғай бу бемор илгини?[2.682]*

(Translation: The curl of the beloved as the staff of Moses turned into a dragon, and his hands as shining. If my beloved comes to help me, who can ask him the sorrow of a lover)

It is evident that the “curl” metaphorically reflects the staff of Moses, and the “hands” reflect the shining fingers of Moses, and the beloved itself is a reviving miracle Masih. Here it must be emphasized that the image of Musa (Moses) in the poetry of Alisher Navoi is extremely rare. Whereas, in the Quran, the name Muso (Moses) is repeatedly mentioned in comparison with other prophets. From this point of view, it can be said that the images of the prophets do not depend on the mention of the number of their names in the holy books.

*Кўзни афсунсоз этиб жонбахи лабдин нукта айт,
Сомирий сеҳрин, Масиҳо муъжизин изҳор қил[2.448].*

(Translation: Eyes beloved - magician, lips - animating speech. It reflects the magic of Somyria, the miracle of Masih)

In the sources and stories of Moses Somyria is sometimes found. Somyria is mentioned by a relative of Moses. He practiced witchcraft. Therefore, in classical poetry, the image of Somyria is almost never found. Although Islamic culture negates witchcraft, it is used as a symbolic sign in lyrical poetry. In classical lyrics, if lips is a divine animating word, then eyes are mortifying witchcraft. In the poet's lyrics, Masih is portrayed as Ruxullo (spirit of the Most High). This is due to the immaculate conception of Jesus. Alisher Navoi in one of his lyrical genres, hinting at this event, says: “a child can be without a father, but there can be no mother”. Both in the biblical and in the Koranic version of the plot about the birth of the Messiah, this phenomenon is treated the same, and therefore in classical literature Masih is considered in the meaning Ruxullo. This means that Masih is the spirit of the Most High.

*Лаъли жонбахиинг эрур гўёки Рухуллоҳким,
Сочилур жон ҳар тараф қилгон сойи изҳор лафз[2.308].*

(Translation: Your lips are like Ruxullo in reviving. When he speaks the soul spreads)

* * *

*Рухум айрилмиш бадандин гар тиларсен, эй ҳабиб,
Айламак Исои Рухуллоҳ дамдин изҳор, кел[2.424].*

(Translation: Friend, if you want, the soul will leave my body. You come not to kill, but to quicken as Iso (Jesus))

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When the images of the prophets are depicted in the lyrics of Alisher Navoi and, in general, in classical poetry, special attention is paid to the “seal of the prophets”. In particular, the prophet Muhammad is given in the image of the image of Masih, because it is considered the seal of the prophets. After it ends the cycle of prophecy, and begins sacredness. Therefore, all praise to the prophets is dedicated to Muhammad. Together with him, and prophecy is improved.

*Йўқ ажаб, отингга гар муҳри нубувват бўлса хатм,
Ким нубувват халқасида йўқ сенингдек хотаме.
Сочқай эрди чашмайи хушиддин ҳайвон суви,
Ҳамдаминг бўлса эди Исойи Рухуллоҳ даме[2.681].*

(Translation: Your name is the seal of the prophets, among the cycle of prophets there is no one like you. If Masih is your companion, that Sun pours out quickening water from its rays)

In conclusion, it should be noted that in the sofa “Badoyi ul-Bidoya” (“Rarity of the Beginning”) the poet Alisher Navoi fruitfully depicts the image of Masih. This image serves to perform a variety of poetic functions. The poet with the help of this wonderful image invents various artistic and aesthetic paintings. In the lyrics of Alisher Navoi, symbolic and metaphorical images are quite attractive. Especially this image reflects in the poet's lyrics the motive of encouragement and revival. Therefore, when Sultan Hussein of Baikar assesses the work of a great thinker, he emphasizes: «турк тилининг ўлган жасадига Масиҳ нафаси билан руҳ киргизган»[5.13] (**Translation:** “the dead body of the Turkic language inspired by the miracle of Masih”). At the same time, in the lyrics of Alisher Navoi, the image of Masih proves that the poet’s work is considered an example of universal human value and a sense of high humanism.

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Abstract: This article defines the effective tools in lingua-coaching approach that can be applied in higher education. Furthermore, such tools help work cooperatively, where the learners get motivation. Identifying students' competencies in the degree of their development greatly increases motivation, self-esteem and self-confidence. Therefore, students' activities will be effective if they are responsible for the results of their studies.

Key words: Bloom's taxonomy, 'T'-Model, 'Wheel of language balance', Milton Erickson's principles, motivation.

Introduction

The essence of the coaching is the potential of the personality to maximize his/her productivity and efficiency. It helps individuals to learn more rather than teach. Timothy Gallway, the founder of coaching, considers that coaching is based on a person's ability to learn for himself, think and act creatively [1, p. 258]. Therefore, a coach, who applies this technique, sets an aim not only to transfer certain knowledge, but develop certain students' skills. They strive for revealing the internal reserves and energies of their students to direct their vectors in the right direction.

The process of learning the English language lasts long. Therefore, the learners frequently face obstacles that do not allow them to achieve the willing result. One of the obstacles is the loss of motivation which plays a fundamental importance in the learning process. When the student has already decided to learn the language, he/she often faces the lack in motivation to study systematically to continue his/her study in general. Due to the fact that motivation is an essential factor in learning the English language, it is important to connect the goals of learning the language with the specific personal goals of the student at the goal setting stage.

Furthermore, besides the mobilization of students' internal abilities, a lingua-coach works with them at a mental level. Thus, I. Firsova highlights that "the subject of teaching a foreign language is a phenomenon that closely relates to consciousness and cognitive activity of a person. The process of teaching is based on psychological and personal possibilities of not only teachers but the learners as well"[2, p.89-92]. If the student does not make a decision on a mental level about the need of learning a language, it will be hard to achieve a set goal. Despite the fact that the learner has realized the need to learn a language, there are some cases that he/she encounters with psychological obstacles, including language and psychological barriers, as well as fear of communication in a foreign language and fear of a negative evaluation of both teacher and group-mates.

Consequently, a lingua-coach helps to realize what the student thinks about him/herself and his/her capabilities, whether he/she has prejudice regarding to learning a foreign language. If the student is convinced that he/she is incompetent and never masters a foreign language, he/she will never achieve a goal. The role of the lingua-coach is to assist the learner to overcome these barriers. The language barrier, that has emerged on a mental level, does not allow the learner to move further. It has a linguistic features, that is the student has little lexical resource, does not understand the grammar, or does not comprehend the speech. As a result, it is arduous to communicate in a foreign language. It is resulted in not finding the appropriate words to convey his/her opinion, not

understanding his/her interlocutor, or not being able to grammatically construct the sentences that lead to hindering and complicating the communication.

Next factor that complicates the communication is the psychological barrier. Scholars A.V. Petrovskij and M.G. Yaroshevskij emphasize that “a mental state that occurred in an inadequate passivity of the learner can hinder the certain actions from fulfilling. The emotional mechanism of this barrier is the reinforcement of negative feelings, involving shame, guilt, fear, anxiety, low self-assessment, and etc.”[3] A student who has acquired sufficient knowledge in the sphere of linguistics, cannot overcome his/her inner limitations. These limitations can be the reason for the retardation of the communication in a foreign language. Despite the fact that he/she is aware of a language, however, uncertainty blocks his/her ability to communicate. The fear of communication is that the student is afraid of making mistakes. Even insignificant errors may cause the embarrassment, and the student avoids speaking in a foreign language. As a result, the student expects a negative evaluation or feedback due to his/her insufficient language competence. Thus, it is necessary to understand the nature of a psychological barrier, which is difficult for a student to cope with it. A lingua-coach attempts to persuade the learner, that everyone who learns a new language can make errors. The main task of a lingua-coach is to support students’ self-confidence and influence the formation of self-esteem.

With the help of a rather new approach, the instructor of the English language uses various programs and techniques, and applies specially designed psychological instrument in lingua-coaching approach while working with the students.

There are a lot of tools in coaching, such as open-ended and close-ended tests, wheel development, “T” Model, scale of assessment, pyramid of logical equations, or the pyramid of Robert Dilts. All these instruments referring to the interrelation of people are based on five principles:

1. People are okay as they are; 2. People already have all the resources within them to achieve what they want; 3. People always make the best choice they can at the time; 4. Every behavior has a positive intention; 5. Change is inevitable [4]; suggested by Milton Erickson, who was a famous psychiatrist and psychologist in America. These principles can be adopted in the lingua-coaching approach while negotiating with the learners: 1. Any learners may achieve good result in foreign language acquisition; 2. Any learner has all necessary resources and potentials in achieving the results of learning a foreign language; 3. Any learner is able to opt what to learn and how to learn from great number of variants and select the best one; 4. Any learner may learn the language positive intentions and identify the best ways of its realization; 5. Any learner obtain new information, even though they get stuck in one place as there are variety of possibilities in learning second language acquisition

In the teaching process, we have experimented several tools of coaching, that can be effective in learning the English language.

1. Open-ended and close-ended questions

In oral speech, while revising the vocabulary or while working with the text, we have been using the method of open-ended questions. In a foreign language they are called special questions. Open-ended question is the question that requires the clarification. This type of question allows the audience to give a description or to express an opinion. Close-ended questions are the types of questions that require the answer like True/False, or Yes/No.

In ordinary life, in the classroom we usually ask the leading question, ‘Is that all you wanted to say?’. This is an open-ended question that is not asked in lingua-coaching approach . In lingua-coaching approach the learners are asked the questions that require deeper addition, for example, ‘What else can you say?’, thereby stimulating the students to answer as much as possible in detail deeper perform his/her potential and knowledge.

Therefore, lingua-coaching should be based on Bloom’s taxonomy, the approach elaborated by the American scholar and psychologist Benjamin Bloom. Bloom’s taxonomy is one of the popular approach to develop the learners critical thinking that is indispensable in both study and life.

2. **The “T” Model** is a remarkably powerful tool that helps to move inside the model GROW is used for a clearer specification of the goal. In coaching ‘T’ Model can be divided into two systems of questions, including the extension questions, where the several questions are asked, and later focusing or narrowing the questions are happening. As a result, the most meaningful, intricate and crucial question is selected from the list.

‘T’ Model has significant advantages. There is a desire to solve the problem as soon as possible in the coaching process that makes the coach monitor the process, and while moving forward as quickly as possible, the coach can miss important information. Therefore, ‘T’ Model helps the coach to remain neutral, and keep the learner’s agenda. In accordance with this model, there is no word ‘problem’. The problem is substituted with the word ‘task’ that can be always solved.

In the course of our research we tested ‘T’ Model. Students were divided into groups of four, and were contributed the text about “The Land of Milk and Honey” The task of the students to create as many questions as they can in limited time. Then the students had to choose the most valuable and interesting question for their opponents basing on the given text. In addition, to make the lesson more productive and effective, we scored the students to demonstrate how well they comprehend the reading passage. Consequently, seeing each other’s points, they attempted to reveal all their potentials to gain the scores.

3. The wheel development

‘The wheel development’ or ‘Wheel of balance’ is one of the motivational instrument of coaching in decision making. According to Eric Parsloe, with the help of ‘Wheel of balance’ it is quite simple, visual and effective to clarify difficult situations, make decisions, plan the development and achieve goals [5, p.67]. Consequently, in lingua-coaching it is possible to implement ‘The wheel development’ by altering the name ‘The wheel of language balance’ [6, p.147] (Fig.1). For instance, while learning the specific grammar or vocabulary topics, the students are suggested to create their own wheel of language balance, where they point their progress in scores from one to ten. It should be noted that wheel of language balance gives students the opportunity to reveal lacunas in knowledge and direct their energies at eliminating the shortages of learning language. This leads to the effective teaching and learning process of education.

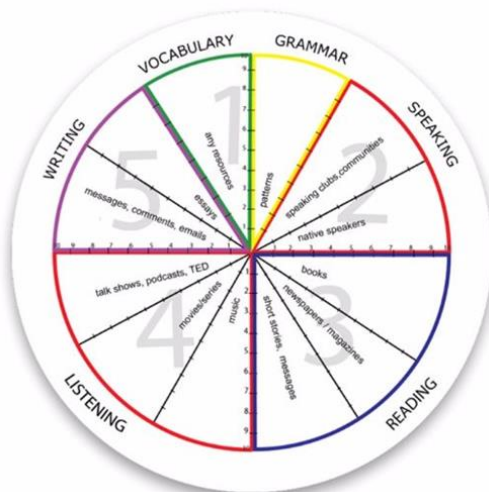


Fig.1 ‘The wheel of language balance’

The procedure of ‘The wheel of language balance’ is the following:

Students were given 'The wheel of language balance'(Fig.1) and they were asked to assess themselves from one to ten for each area. In accordance with the wheel of language balance students were able to monitor their regular progress, as it helps to assess the results of each section in scores. Assessing all the sections, students could notice which sections were high or low. Furthermore, students obtained a visual picture of the situation, where exactly they were. This coaching tool allowed not only to monitor the assimilation of each section, but also developed step-by-step actions to each instructions to fully master the studied sections. On the base of this instrument, it is easy where to start the learning, what to pay a special attention in the learning process, and what the dynamics of the progress. In addition, it is suggested to apply 'The wheel of language balance' to test each language skill before starting each section [7, p.277].

Conclusion

The main task of applying the coaching tool is to sustain self-confidence in students, to form an appropriate self-esteem, and to be aware of the learning process. One of the essential points in using coaching instruments is that the student should learn to treat their mistakes as the experience, which can assist to become proficient in their subject area. Moreover, such tools help work cooperatively, where the learners get motivation. Identifying students' competencies in the degree of their development greatly increases motivation, self-esteem and self-confidence. Therefore, students' activities will be effective if they are responsible for the results of their studies. To accomplish this, it is essential to plan the educational process together with the student, where the objectives will be outlined to achieve them.

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THE ROLE OF IDEOLOGICAL IMMUNITY IN THE FORMATION OF MORAL PERSONS IN ADOLESCENTS

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Annotation: This article talks about social factors that affect the development of moral qualities and certain aspects of adolescence. Adolescents have a great need for adult trust, and the most favorable conditions for adults to influence and educate adolescents are opportunities such as common work.

Keywords: upbringing, upbringing, good and bad, adolescent crisis, behavior, cognitive needs.

Contradictions appear in the behavior and activities of adolescents that do not depend on them. The main contradiction lies in the contradiction between the physical, spiritual and material needs, which give rise to many desires, and the rapidly growing physical, spiritual and material needs, which are extremely limited and in many ways insufficient to satisfy them. self-confidence not only forces him to emphasize that he has become an adult at all costs, but also creates a situation where he cannot adequately assess this feeling. This, in turn, causes behavioral symptoms such as rudeness and aggressiveness towards adults, as well as disobedience to the advice and demands of parents and teachers. Under the influence of his friends, a teenager can satisfy his needs and desires. If the satisfaction from this gives him great satisfaction, then in such cases his casual interest in some action or deed may first turn into passion, and then into passion or habit. In this way, students develop a passion for, for example, mathematics, physics or chemistry, carpentry, plumbing or some other occupation, but in the same way, students develop a passion for lying, hooliganism and other immoral behavior - they can get used to acting.

Teenagers have a great need for the trust of adults. The most favorable conditions for the influence of adults and the education of adolescents on common work. If younger children are satisfied with their role as helpers, then adolescents, especially older adolescents, will be satisfied that they work on an equal footing with adults and can take their place if necessary. If adults guide teenagers in a friendly, understanding and intelligent way, teenagers will look at it positively, but if this guidance overrides the adult's wishes, then they will completely resist it. This resistance can often lead to negative outcomes, sometimes depression. This situation often occurs in families of adolescents whose parents have authoritarian attitudes. It is somewhat difficult for adolescents brought up in such families to act independently in life, to realize their plans, to take on difficult responsibilities.[4]

Often difficult to overcome intellectual problems. In adolescence, the position of children in personal and labor relations with other people changes. Now teenagers spend less time on games and recreation, they begin to engage in more serious matters, and their cognitive processes begin to develop rapidly. Education plays an important role in the life of teenagers. They like independent forms of learning. Compared with children of other eras, the successful study of subjects by adolescents depends on increasing their interest and the ability of the teacher to explain the educational material. Based on the need to assimilate knowledge, a positive attitude towards academic subjects is gradually formed. During this period, new motives for learning appear. These motives are connected with the life plans of a teenager, future profession and ideal.[5]

Already from adolescence, children have a special need to expand their life, scientific and artistic knowledge and try to do this. A well-educated child will be respected among peers. Knowledge brings special joy to teenagers and develops their thinking abilities. During this period, it is difficult for students to remember or learn it by repeating it several times, because the volume of

educational material given to students is large. For this, it is important for the student to analyze the content of the educational material, to know its logical structure. During this period, children develop perception, attention and imagination, but this development goes unnoticed by the child himself and those around him. At the same time, during this period, the child also rapidly develops memory, speech, and thought processes. Already from adolescence, children have a special need to expand their life, scientific and artistic knowledge and try to do this. A well-educated child will be respected among peers. Knowledge brings special joy to teenagers and develops their thinking abilities.[6] During this period, it is difficult for students to remember or learn it by repeating it several times, because the volume of educational material given to students is large. For this, it is important for the student to analyze the content of the educational material, to know its logical structure. During this period, children develop perception, attention and imagination, but this development goes unnoticed by the child himself and those around him. At the same time, during this period, the child also rapidly develops memory, speech, and thought processes.

These changes will be visible to others. In adolescence, the level of self-awareness expands and the knowledge of other people and the world deepens. Gaming activity gradually decreases and new activities begin to appear. A new stage of mental development begins. In adolescence, self-control begins to develop and the desire for self-control increases. In a word, adolescence is a period of a sharp turning point in mental development.[4]

Positive qualities, needs and aspirations are present at any age, including a somewhat misguided teenager. Teenagers want to know everything. Many teenagers do not want to be inferior to others and strive to stand out in their environment and be different from others. All teenagers are energetic and active, but they do not always know where to direct their energy. Therefore, they should be engaged in various useful and interesting activities that will please them with immediate results. Adolescents strive for independence, although they are not always ready for it. But often they do not have the opportunity for independent activity.[4] Therefore, it is necessary to better prepare them for independent work and entrust them with independent work and ensure its successful completion at all costs. It goes without saying that there are enough positive moments in the psyche of adolescents. It is necessary to use these positive aspects and develop them in order to get rid of negative passions, inclinations, actions and behavior patterns.

Older teenagers gradually begin to anticipate the results and consequences of their actions and deeds. They develop self-control, fortitude, their decisions become somewhat firm, a will is formed. In their activities, they will be based more on common sense than on passion and desires. Their inner experiences and emotions are now subject to volitional control. But due to the development of moral and aesthetic feelings, their inner feelings and emotions are strengthened. The appearance of rude behavior towards adults, signs of unpleasant behavior are signs of character that arise in connection with the social conditions in which the adolescent lives, his peers and his position in different communities, his relationships with adults, his school and family relationships.[3] By changing these social conditions, it is possible to directly influence the behavior, spirituality and worldview of adolescents. The formation of ideological immunity is the most important task of society and is an actual phenomenon directly related to national feelings, goals and aspirations of young people, spiritual and educational and spiritual and ethical level. The difficult ideological situation in the modern world requires the intensification of the education of ideological immunity in our youth. This is the honest opinion of the President of the Republic of Uzbekistan on the need to build confidence in our youth, independent, creative thinking, instill a sense of responsibility for the fate of the Motherland and, of course, form a firm belief in customs and views that are alien to us found expression.[1]

In order to make Uzbekistan one of the most developed countries in the world, it is necessary that our children have a healthy faith and worldview, as well as national unity. It is known that the

formation of ideological immunity does not occur suddenly. It is implemented through the formation in adolescents of the idea of the priority of national interests and the acquisition of new, unbiased knowledge. This science, together with other social and humanitarian sciences, shapes the political views of young people and fosters intolerance towards manifestations of alien ideologies. Of particular importance is the use of national values. The ideological immunity of every citizen, boy and girl, circle, resident of the region can be assessed on five levels: A citizen with a high level of ideological immunity has the potential to enlighten others. He understands the interests of the nation as his own interest, and his interests as a condition for achieving the interests of the nation. The dangers that threaten the spirituality of a person, and the skills of conscious protection from them are formed in the process of education, upbringing, vision and knowledge of good and evil.[1] Each nation will have a healthy, reliable and strong immunity only if kindergarten, school, and then social education is established, based on questions of what is good, what is bad and how to respond to a child from the first age. Immunity, in turn, protects a person from being “led down” from the right path, from wandering along different paths and subsequent regret, misfortune, protects the nation from fragmentation, disintegration, class, local and other divisions. So, ideological immunity acts as an ideological shield that protects the spiritual unity and spiritual health of the state and nation.

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Communicative-pragmatic direction in the study of phraseological units and their derivatives in French and Uzbek.

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Abstract. This article discusses the communicative-pragmatic aspects of phraseological units are studied in linguistics, and they are considered as a certain tool in creating the socio-psychological aspects of the language.

Key words: phraseological units, phraseological derivation, the communicative-pragmatic aspects, linguoculturology, a pragmatic effect, semantics contains, a complex relationship.

Introduction. At present, the communicative-pragmatic aspects of phraseological units are studied in linguistics, and they are considered as a certain tool in creating the socio-psychological aspects of the language. At the same time, the science of linguistics is looking for new approaches and solutions in this area, based on the accumulated experience. In modern fields, these problems are a priority and create certain research paradigms. By the end of the 20th century, these requirements have led to the formation of a communicative-pragmatic direction in linguistics, which today has become a priority stage of research. Because research in this direction can be compared or enriched with information from the fields of social philosophy, psycholinguistics, sociolinguistics, linguoculturology and cognitive linguistics.

Literature analysis. The above mentioned areas are current areas, including the most modern research to date. In particular, the human factor is at the heart of mainstream research in the social sciences today, and areas related to the language sphere are no exception.

Analyzes and results. In connection with the increase in research within the framework of the concept of "Language, Man and the World", scientists working in the field of phraseology also focus on determining the communicative originality and pragmatic features of phraseological units. Based on the communicative-pragmatic paradigm, language is interpreted as a social phenomenon and serves as a means of establishing communication and achieving certain goals in various situations of communication. In our work, the main task is to identify phraseological units and their derivatives, to study their communicative and pragmatic analysis.

"Phraseological unit is a verbal (verbal) product of a secondary reflection of the linguistic picture of the world. This feature increases the communicative and pragmatic potential of phraseological units", - D. Dobrovolsky described the peculiarity of phraseological units [1].

At the same time, phraseological units create a pragmatic effect necessary for the speaker to perceive the emotional state of the world and implement the communicative process. It should also be noted that the phraseological fund of the language is the source of words and concepts, culture and national spirit. According to scientists, words and expressions representing national identity exist on the basis of proverbs, idioms and aphorisms containing phraseological units. The emergence of phraseological units and their derivatives is based on extralinguistic factors: the history of the people, cultural traditions, a variety of lifestyles. Changes in the system of society, economic and technical revolutions also affect phraseological units when the language changes. For this reason A.Artemyeva called phraseologisms "a linguistic and cultural reflection of society." Phraseological units are also found in the works of other linguists. The national originality of phraseological units is reflected in their structure and expression. As we mentioned above, the basis of anthropocentric research in the creation of the linguistic picture of the world is also formed by phraseological units and idioms, and

when analyzing these works, it is important to recognize the work of V. Telia. Language is inextricably linked with the personal characteristics of a person, and if it is deprived of this connection, then it will be difficult to call it a language. According to V. Telia, a phraseological unit is a kind of sign, and its semantics contains an emotional (emotional) attitude and expression of its communicative-pragmatic activity. There is a complex relationship between this sign and the person using it. In it, the main task is performed by a person who purposefully creates language units and penetrates into all spheres of human activity [2].

The communicative and pragmatic features of phraseological units and their derivatives in different languages should also be noted. In communicative and pragmatic features, it is revealed in certain situations of colloquial speech. For example, In the expression "être tiré à quatre clous" or "être tiré à quatre épingles" (dressed to the nines), we cannot replace one of its elements, because the expression would lose all its meaning [4], we cannot change one of its elements, because the expression would lose all its meaning. We can't say we're fired up. In idioms, all elements are basic. From this stems fixedness, the most characteristic property of these units (even if it manifests itself to varying degrees). This freezing results in the deviation from the grammatical or lexical norm, and the unity of form and meaning: characteristics that include idiomacy, which is related to the image that comes to mind as soon as we hear expression. In Uzbek, the expression "qo'li kalta bo'lmoq, qo'li yupqa bo'lmoq" is translated as "As long as one's arm". In this area of research, if we talk, in this case, about the works of Uzbek scientists, we can note the studies of Sh. Rakhmatullaev, A. Mamatov, M. Umarchodjaev. In their study, a phraseological unit means a linguistic phenomenon that exists in Uzbek and other languages in a ready-made and integral form [5].

Conclusion. In conclusion, noting that the main research to date is carried out in the field of anthropocentric linguistics, i.e. in relation to the problem of the human factor in language, we seek to study the reflection of its nature. In this concept, language definitions are specific means of communication in which phraseological units have a certain communicative and pragmatic meaning. In this regard, phraseological units have the ability to express the speaker's value attitude to the known world, his emotional state, to create a pragmatic effect necessary for the implementation of the communicative plan. It is generally recognized that the phraseological fund of a language is a national cultural carrier and source.

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Annotation: This article focuses on the digital health scheme to create a single electronic personal medical record that is available to any doctor. Digitization of public space is imbued with the ideas of personalization and individualization. Man and humanity have been considered as the highest value since time immemorial.

Key words: joy, security, self-confidence, self-esteem, happiness, harmony, excitement, ability, potential, access to interesting content, mobility, speed, ability to stay connected.

Introduction: Even the main difference between people in the digital world is distinguished by cultural color, moral qualities, value. Difference in culture comes from difference in social form, difference in political structure, difference in morals. But in a diverse and culturally diverse world, all people are searching for their own worth throughout their lives. Perhaps, this is one of the main characteristics of a person. The most ideal state in human existence is joy, security, self-confidence, self-esteem, happiness, harmony, excitement. The least ideal state is the opposite: sadness, depression, jealousy, anxiety, depression, low self-esteem, fear, and loneliness. People are trying to survive in this digital world as well. Because they are trying to avoid getting into a bad situation due to different levels of cyber threats. Because only in this way can people truly achieve "physical and mental health and a fulfilling life".

Literature review: Man is constantly striving for his values and his only goal is to live forever. For animals, survival is about healthy reproduction. The expansion of the family leads to the perpetuation of the species.

Human survival is similar, but with a major difference: food and clothing are plentiful, and then they start to think and find self-worth. The establishment of values lays the foundation for a person. Values for people. While there will always be groups of people looking only for food and clothing, the pursuit of true value is a timeless theme for man. Because the level of value begins with the simplest food and clothing, is divided by the social structure, extends with the curve of function to the ideal space, and in different ages approaches the unknown sphere without limit.

Discussion: "Indeed, (We) honored the children of Adam (and) and made them better than many creatures that We created. After realizing the most important part of life satisfaction for most people, they can be divided into two parts: The first is to live and work in peace and contentment, and to be satisfied with the social status that they can achieve. Abilities, potentials and matching and will derive the greatest pleasure and happiness from it. A sense of self-worth depends on the social recognition of fame and fortune.

In their eyes, one cannot realize one's worth without these achievements. Obviously, the standard of fame and fortune is different for everyone, but it is still not considered sufficient for the progress of society. Hujjatul Islam Imam Abu Hamid al-Ghazali writes in his work "Kimyoi Saadat": "Man is a creature between an angel and an animal. An animal does not develop because it does not have the capacity to mature. Even an angel does not develop, because he himself consists of pure divine light. Only humans have a sense of development, spiritual perfection.

One of the distinctive features of Eastern culture is recognition and respect for social status.

Results: The value of each individual is based almost entirely on the social status recognized by society and group. In today's world, understanding and appreciating human beauty, realizing and striving for the supremacy of love, care and love for people are gaining priority. As Najmiddin Komilov said, "A perfect person is an ideal, who possesses all worldly and divine knowledge, whose

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soul is connected to the Absolute Spirit, full of blessings, full of grace, and whose heart is full of good feelings."

Today we read Martin Heidegger's "What does it mean to be?" "What does it mean to be in the digital world?" we can change it completely. If you think about this question, the answer to it is not as simple as it seems. On the one hand, some conclusions can be drawn about the spontaneous freedom that has appeared on the Internet in the last 20 years. We have already appreciated the freedom, diversity and redundancy of the Internet space, its possibilities for new formats and methods of human activity. At the same time, we realized the price that people pay for unlimited communication, access to information and interesting content, mobility, speed, and the ability to stay connected.

Discussion: It is measured not by money, but by absolutely human values such as loss of health, freedom, privacy and security, and the lack of information. But when we ask ourselves what it means to be in the digital world, its lens is not the qualities and limitations of the digital medium, but rather the contemporaneity (in Heidegger's words) of one's digital being. We understand that this question is about the role of one person in another person's life, human actions and deeds in the "digital world". Today, it has become a question of the semantic (valuable) context of digitization, which is the basis of the information policy of the state.

This raises the question of what the purposeful digitalization of human living space brings in the coordinates of humanistic values, which form the moral basis of human existence, from the point of view of culture. Reflecting on the answers to these questions, today we would like to focus on three main aspects that are particularly evident during the pandemic: personal value, freedom and responsibility, and social values. N.D. Sagindikova describes that "responsibility is the most basic quality of character that forms a person's self-management and behavior, taking responsibility for his actions in front of himself and others, the team."

Conclusion: Man and humanity have been considered as the highest value since time immemorial. Digitization of public space is imbued with the ideas of personalization and individualization. The digital health scheme aims to create a single electronic personal medical record available to any doctor. The "Digital Window" of the Public Services website provides a personal service account. Education describes the advantage of digital resources, where you can choose a course or a teacher, determine the trajectory of individual learning tasks that correspond to age and level of preparation. But humanity is not individualism, so the individual cannot be a value. Value is expressed by each person in the diversity of its manifestations, the uniqueness of each person, his life, activities, experiences. Therefore, Kh.Sojiev said, "Considering that today every information has the characteristic of knowing no borders, preserving the national identity of the young generation, whose consciousness and outlook are just being formed, is one of the urgent problems. In Uzbekistan, the influence of informatization of the educational system on the formation of personal identity is changing radically.

The innovations introduced into the educational system are related to the effective implementation of information technologies at various levels. Because in the modern education system, not only the content of teaching, but also the methods and tools are being improved in accordance with the requirements of information and communication technologies. And the danger of "digital individualism" lies not only in the violation of the security of personal data or their collection "in one hand", but also in the universality and control of the digital space, that is, in the movement towards information culture. And the price we risk paying the most is anonymity. The personas of physician, patient, teacher, student, employee should not be overwhelmed by digitized individual diagnoses, educational trajectories and competency profiles. Behind universal algorithms, even adapted to individuality, lies the limitation of freedom (primarily freedom of thought) and diversity. In the hadith quoted by Abu Isa at-Tirmidhi, people are encouraged to be kind to each other,

saying: "Do not violate each other's relationship, do not blame each other behind your back, do not hate each other, do not be jealous of each other."

In the book of Imam Bukhari, it is said that "those who do good in this world will achieve good in the hereafter, and those who do what is considered evil in the Sharia will face evil in the hereafter."

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Annotation: In this article, the consequences of the establishment of a centralized management system in Turkestan, as well as the issues of military, household trade, post, telegraph and railway management, which are part of the country's commissariat and play a key role in management, were completely left to the discretion of the relevant agencies in Russia, as a result of which Turkestan became the executive body of the CIS. will be illuminated.

Key words: Owner, scribes, judges, joint-stock companies, Turkestan Governor-Generalship, "foreigner" ("foreign breed"), native ("landowning population").

Introduction: The Council of people's commissars of the Turkestan region was a completely different government in terms of its structure and management apparatus. The 15 commissariats, which were part of the Turkestan ISS, completely covered the territory's management work. For us, this is a special and distinctive aspect of the management system, which, as soon as it was formed, recognized its central government in Russia. On November 23, 1917, the chairman of the Turkestan ISS F. In a telegram in the name of the Council of people's commissars in Petrograd, Kolesov stated the following: "the Council of commissars set itself the task of implementing all your dekret. Local residents are calmly waiting for the Constituent Assembly. The zabastovka of the Postal — Telegraph servants was liquidated. On the basis of the exit of the population, hunger may lie. We will push you to take into account our full support." The new government of the Turkestan region did not hide its original goals even in its appeal to the population on the same day. In the appeal, as in Telegram, the following opinion was emphasized: "the Council of people's commissars carries out all the decrees of the central authorities without deviations and in its activities follows the above-mentioned decisions of the Congress. Any resistance on the way to completing these missions will be met with a struggle by the Soviets with drastic measures." Hence, from the first days of its activity, the Turkestan ISS began to carry out Soviet policy, hard and hard to strengthen the Soviet economy in the Turkestan territory. All local Soviets were offered to immediately proceed to form the Red Guard. The issues of military, domestic trade, as well as the management of Mail, Telegraph and railways, which are part of the local commissariat and play a key role in management, were completely transferred to the disposal of the relevant departments in Russia, which ultimately became the executive body of the Turkestan ISS. All responsible employees, various commissions and organizations sent from the center pursued their policies through the local ISS, which became a call body. In this place, it is worth mentioning the activities of various commissions and organizations, such as Turkomission, Turkbyuro (later formed RKP(B) MK Central Asian Bureau), which were created in Moscow by Lenin, the "genius" of the local Bolshevik Party, and sent to Tashkent. We will dwell on this in the next seasons of the guide. In Turkestan, too, the Bolsheviks, as mentioned above, pursued a policy based on the interests of the proletariat. The new regime in the country exceeded the colonial policy of Tsarism. For the second time, the Turkestan territory began to be politically and economically dependent on central Russia. The fact that power in the country remained only in the hands of workers and European elements only strengthened the distrust of all democratic forces in Turkestan towards the new government. The Bolsheviks and macro-esers denied the legal right of the Muslim population to rule the country, making it possible to settle the issue of power by agreement, thereby making it inevitable in advance that the forces in Turkestan's political life would stand in opposition in the future. The Bolshevik government in the center firmly entered the establishment of "Soviet-based autonomy" (autonomy) in remote lands, including in Turkestan. To

carry out this work, many party and Soviet employees from Moscow were sent to the Turkestan territory. By order of Lenin, the bolshevik P. A. Kobozev was sent as the extraordinary commissioner of Central Asia. In early April 1918, Kobozev arrived in Tashkent, and on April 10 he announced that he had entered the management of the Turkestan territory. Kobozev practically firmly held the reins of power throughout Turkestan in his hands. April 20 — May 1, 1918 in Tashkent, a V-territory Congress of Turkestan workers, soldat, krestyan, Muslim and peasant deputies was held.

Literature review: On April 22, the Congress received a telegram from Moscow with the signatures of Lenin and Stalin. In this telegram, the leaders of the Bolshevik government had stated that they would give Turkestan "autonomy on a Soviet basis." The Telegram begins with these words: "the Council of people's commissars supports the presence of autonomy on the basis of the Soviet procedures of your country, let yourself be disappointed in it; ...you will create an extensive network of Soviets throughout the country, work in full cooperation with the existing Soviets."

Discussion: The congress delegates adopted the "Charter of the Russian Soviet Federation on the Turkestan Soviet republic "on April 10, based on the instructions of Lenin and Stalin. This charter declared the formation of an autonomous republic in Turkestan. The first two articles of the charter looked as follows: 1. The territory of the Turkestan territory is declared the Turkestan Soviet Republic of the Russian Soviet Federation. (Unfortunately, very many historians, not paying attention to these suzes in the charter, write that on April 30, 1918, the Turkestan Autonomous Soviet Socialist Republic (Turkestan ASSR) was formed. In fact, the TCP RSF was structured. We used the term Turkestan Republic for its convenience in this article — author's comment). The Republic of Turkestan includes all the territory within the framework of the current geographical border of the entire Turkestan country, except Khiva and Bukhara. 2. The Turkestan Soviet Federative Republic is governed autonomously, Russia recognizes the Central Government of the Soviet Federation and coordinates its activities with it." The charter again states that "the legislative supreme body of the Federal Republic of Turkestan is the Congress of Soviets of workers', soldat, krestyan and Muslim peasant deputies"; the legislative permanent supreme body is the Central Executive Committee; the executive power and the management of the territory will be in the hands of the Council of people's commissars; in places it was indicated that The Congress elects the Central Executive Committee, the legislative supreme body of Soviet Turkestan — consisting of 36 people (18 of whom included bolshevik and macro-esers). Turkistan as chairman of the mic extraordinary commissioner of the government in the center P.A.Kobozev (as co-chairman A.Solkin) was elected. Also, 16 people (9 Bolsheviks and 7 macro esers) were included in the Council of people's commissars of Turkestan. F.Kolesov was elected chairman of the Turkestan ISS. For the first time, 4 people from local nationalities: S.Jo rabaev, S.Yusupav, Sh.Astanbaev, S.A.Azimboev was elected to the Central Executive Committee of the Republic. Sadulla Tursunhujaev (people's Commissariat of Health) and S.Ashurkhojaev (people's commissar of national affairs) — was included in the government as the first representatives of Indigenous Peoples. As well as Ismail Gabitov from the Tatars internal affairs and X.Ibrahimov was elected people's commissars of Justice. Unfortunately, "Soviet-based autonomy" was by nature not a national autonomy, but a territorial autonomy. On top of that, the fruits of this" autonomy " were first enjoyed by the predominantly proletarian part of the European population in the country.

Results: The V Congress of the Turkestan Soviets was also found by those who sought to correctly assess the existing situation in Turkestan. For example, in his speech, delegate Gavrilov addressed the Bolsheviks: "if you can maintain the peace of the people — we are on your side, if you can stop the fraternal war — we are on your side, if you can show your creative activity — we are on your side! If not...". From the side of the hall, where the Bolsheviks were sitting, "let him disappear counter-revolutionary, let him be a traitor!when voices are heard, Tobolin answers in his speech: "whoever is not with us, he is against us! To those who do not want to understand us, the Russian

Revolution will be in a cruel monastery. Place among us for such people!"In the Tobolin bite, the core issues of the Bolshevik Party are clearly visible. In his speech at the Congress, Kobozev, a representative of the center worried about such a transparent stigma, tries to mask Bolshevik politics: "there is no place for dictatorship in socialism. The dictatorship of the proletariat, which now exists, is only a phenomenon characteristic of the transition period to socialism."

Discussion: On June 17-25, 1918, the local Conference of the Turkestan Bolsheviks, held in Tashkent, was called the I —congress of the Turkestan Communist-Bolshevik party. Communist groups in the country first formalized in this Congress in organizational terms and founded the Turkestan Compartmentum (as part of the RKP(b)). At The Congress I.Under the presidency of Tobolin, a Central Committee of 7 people was elected. The central committee also included Nizamiddii Khodzhaev from local communists. Chairman of the Turkestan Revolutionary tribunal K. Sorokin emphasized the ideological leadership of the center in his speech at this Congress. K. who led the work of the Congress.While Votintsev (editor of the cannabis newspaper), the party Center pointed out the activities of the Central Committee as follows:" all members must be in charge of the party center. Its decisions should be an iron law for party members. He must be an expression of our steel-strong discipline and be given dictatorial powers." The Turkestan Compartmentum, which concentrated such class qualities as" iron law"," steel-strong discipline"," dictatorial powers", was subordinate to the RKP (b). Any assignment given by the Kremlin Bolsheviks was established on a solid basis by the political and economic dependence of the Turkestan region on Russia as a result of the execution of qulok, qaqmay. The decisions made at the conference of the Turkestan Bolsheviks played an extremely negative role in the further fate of the country. For example, the leader of the Armenian Dashnaks, s'ezdaa, who "liven up" at the end of the government of autonomy in the Balkans, was warmly welcomed. Tobolin said that the Communists had relied on the help of the Dashnoksutyun party in difficult situations. The movement of power over political centralization in the region, which was being transformed by the Bolsheviks into "Soviet Turkestan", intensified. In Turkestan, the political domination of the center was formed through the Soviet system of government and began to be carried out consistently. Sh thus, when the Soviet Congress declared Turkestan as a country within Russia and sealed its policy in the field of Public Administration and national economy with a "legal" act defining the Bolshevik government in the center, the I congress of the Turkestan Bolsheviks also recognized Russia's party, ideological and theoretical domination and advocated being under this state in the North. In the second half of 1918, Soviet power in Turkestan, in fact, remained on the do. The independence movement that began in the Fergana Valley had covered all of Turkestan. But the true essence of the events in which the Bolshevik propaganda took place was distorting the inhabitants of the III territory. As a result, part of the local population was drawn to the ongoing struggle to strengthen Soviet power. Soviet society needed performers who implemented their policies in national lands. The extraordinary VI Congress of Soviets of the Republic of Turkestan, which was held on October 5-14, 1918, was in the process of ideological struggle. The leaders and commissioners of the compartia, who were theoretically and politically unspoken, chala savod, clearly showed their chauvinistic mood and mania in the 50-year struggle for power. Removed from leading positions at the Congress I.Tabalin and F.A fierce struggle broke out between Kolesov — a group of "old communists" and employees from the center — a group of "Young Communists". Tobolin s'ezdda, an ardent supporter of Ulugh-Islamic politics and chauvinism, expressed his thoughts as follows: "the revolution in Turkestan was carried out by me. I also made you a bolshevik. I do not want to obey you." After long disputes, in order to resolve the dispute, Tobolin was temporarily removed from the composition of Mick sostavi and Kolesov ISS. Turkestan MIK in the new composition at the VI Congress (chairman-V.Vatintsev) and ISS (chief-V.Figelsky) was elected. In Turkestan, the government was formed for the first time from the nogul communists. But this conflict later broke out of the framework of the Congress, aggravating the political situation in the

Republic of Turkestan. Because at this time, the political and economic situation in the country was extremely fragile. In such a situation, the dispute also passed to the parts of the army. Ultimately, at the II Congress of the Turkestan Communists, this issue was specially discussed. Using military forces from the decline in the position of the Turkestan compact and the instability of the forces of Soviet power, the government's actions of requisition, confiscation and the like seemed to the peasant eye worse than the policy of Tsarism."

Conclusion: Many official documents from that period, available in the archive, also confirm that these points are correct. For example, in one of the notices "on the general condition of Soviet power in the Republic of Turkestan" sent to the people's Commissariat of internal affairs, there are the following words: "it must be said openly that in places there is neither Soviet power nor the Soviet apparatus. Instead, there are complete misunderstandings, as a result of which distrust and hostile moods of the Soviets appear in the local population." Another notice "of the authorities about the local authorities" says: "the majority of directives and orders were carried out by violence against life, sometimes by repression." In particular, tax-collecting detachments were engaged in tireless robbing of local residents. Their main "Hunar" was unparalleled violence, helplessness and invasion. The tax collector detachment in the village of Falgar in the Samarkand region, after the chairman of the village Executive Committee and the shooting of several people, will seize the property of the entire population living here. The document, in which the incident was described, says the same: "the Falgarians, seeing that people loyal to Soviet power were shot, began to openly say that they were unhappy with Soviet power. The falgarians are talking that such injustice is not done by any "presser", that if the Soviet authorities pursue such a policy, then they will not have any time after a few months." Such incidents are considered normal for the entire Republic of Turkestan, showing even more the tragedy of a nation that was raped and threatened, shot and hung, but did not sink in spirit.

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UNIVERSAL EDUCATIONAL ACTIVITIES AS ONE OF THE PRIORITIES OF
MODERN EDUCATION

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Annotation: The article provides information about the ways of developing universal educational actions that enable each student to independently carry out the activities of teaching, set educational goals, search for and use the necessary means and ways to achieve them, be able to monitor and evaluate educational activities and its results.

Key words: universal educational activities, state educational standard, primary school, education.

The state educational standard of primary general education has necessitated the creation of new approaches to the organization of the educational process at school in general, to the search and development of new models and technologies of primary school education in particular. The most important tasks of education are self-development, independence, creativity of the child, as well as the disclosure of the abilities of each student, his upbringing as a person ready for life in the modern world. In connection with this requirement, the modern education system is aimed at the formation of a highly educated, intellectually developed personality with a holistic view of the world picture. Primary school education is the foundation of all subsequent education. The State Standard defines a "portrait" of an elementary school graduate, which is focused on the formation of personal characteristics of a graduate: loving his people, his land and his Homeland; respecting and accepting the values of family and society; inquisitive, actively and interested in learning the world; possessing the basics of the ability to learn, capable of organizing his own activities; ready to act independently and be responsible for his actions in front of his family and society; friendly, able to listen and hear the interlocutor, justify his position, express his opinion; following the rules of a healthy and safe lifestyle for himself and others. The most important task of the modern education system is the formation of a set of UUD "universal educational actions", which provide an opportunity for each student to independently carry out teaching activities, set learning goals, search for and use the necessary means and ways to achieve them, be able to monitor and evaluate learning activities and its results. They create conditions for the development of personality and its self-realization. Universal learning activities are skills that should be laid in primary school in all lessons. Universal learning activities can be grouped into four main blocks: personal, regulatory, cognitive and communicative universal learning activities. Today, instead of a simple transfer of knowledge, skills and abilities from teacher to student, the priority goal of school education is the development of the student's ability to independently set educational goals, design ways to implement them, monitor and evaluate their achievements, in other words, the formation of the ability to learn.

Recommendations for the development of universal educational activities.

Personal UDS:

1. Remember that every child is an individual. We need to help find his individual personal characteristics in him.
2. It is necessary to reveal and develop in each student his strong and positive personal qualities and skills.
3. When organizing educational activities on the subject, take into account the individual psychological characteristics of each student. Use psychological diagnostics.

4. Remember that the main thing is not the subject that you teach, but the personality that you form. It is not the subject that forms the personality, but the teacher through his activities related to the study of the subject.

Cognitive skills:

1. If you want children to learn the material on your subject, teach them to think systematically.
2. Try to help students master the most productive methods of educational and cognitive activity, teach them to learn. Use schemes, plans to ensure the assimilation of the knowledge system.
3. Find a way to teach your child to apply their knowledge.
4. Creative thinking

Universal Learning Activities (UDS) are divided into four main groups:

Communicative DMS - provide social competence and conscious orientation of students to the positions of other people (first of all, a partner in communication or activity), the ability to listen and engage in dialogue, participate in collective discussion of problems, integrate into a peer group, set up productive interaction and cooperation with peers and adults.

Personal UDS - provide value-semantic orientation of students (the ability to correlate actions and events with accepted ethical principles, knowledge of moral norms and the ability to highlight the moral aspect of behavior) and orientation in social roles and interpersonal relationships. In relation to educational activities, two types of actions should be distinguished: the action of meaning formation; the action of moral and ethical assessment of the assimilated content. **Regulatory UMS** - ensure that students organize their learning activities. These include: goal setting; planning; forecasting; control in the form of comparison of the method of action and its result; correction; evaluation, volitional self-regulation.

Cognitive DMS - include general educational, logical actions, as well as actions of setting and solving problems.

Recommendations for the development of universal educational activities.

Personal DMS:

1. Remember that every child is different. Help me find his individual personal characteristics in him.
2. Help to reveal and develop in each student his strong and positive personal qualities and skills.
3. When organizing educational activities on the subject, take into account the individual psychological characteristics of each student. Use psychological diagnostics.
4. Remember that the main thing is not the subject that you teach, but the personality that you form. It is not the subject that forms the personality, but the teacher through his activities related to the study of the subject.

Cognitive DMS:

1. If you want children to learn the material on your subject, teach them to think systematically.
2. Try to help students master the most productive methods of educational and cognitive activity, teach them to learn. Use schemes, plans to ensure the assimilation of the knowledge system.
3. Find a way to teach your child to apply their knowledge.
4. Develop creative thinking by a comprehensive analysis of problems; solve cognitive tasks in several ways, practice creative tasks more often.

Communicative DMS:

1. Teach your child to express their thoughts. During his answer to the question, ask him leading questions.
2. Do not be afraid of "non-standard lessons", try different types of games, discussions and group work to master the material on your subject.

3. When organizing group work or in pairs, remind the guys about the rules of discussion, conversation.
4. Teach the child to ask clarifying questions about the material himself (Who? What? Why? What for? From where?), ask again, clarify;
5. Study and take into account the life experience of students, their interests, and peculiarities of development.

Regulatory DMS:

1. Teach the child to control his speech when expressing his point of view on a given topic.
2. Teach the student: to control, to perform their actions according to a given pattern and rule.
3. Help the child learn to adequately evaluate the work he has done. Teach me how to correct mistakes.

Personal DMS provide value-semantic orientation of students (the ability to correlate actions and events with accepted ethical principles, knowledge of moral norms and the ability to highlight the moral aspect of behavior), as well as orientation in social roles and interpersonal relationships. With regard to educational activities, three types of actions should be distinguished:

- self-determination - personal, professional, life self-determination;

meaning formation is the establishment by students of a connection between the purpose of educational activity and its motive, in other words, between the result of learning and what motivates the activity, for which it is carried out. The student should ask the question of "what meaning, meaning does teaching have for me", and be able to find an answer to it;

moral and ethical orientation is the action of moral and ethical evaluation of the assimilated content, providing personal moral choice based on social and personal values.

Personal universal educational actions reflect the system of value orientations of the younger student, his attitude to various aspects of the surrounding world. Personal universal educational actions include:

- a positive attitude to learning, to cognitive activity,
- the desire to acquire new knowledge, skills, improve existing ones,
- be aware of your difficulties and strive to overcome them,
- to master new types of activities,
- participate in the creative, creative process;
- awareness of oneself as an individual and at the same time as a member of society, recognition of generally accepted moral and ethical norms for oneself, the ability to self-evaluate one's actions, deeds;
- awareness of oneself as a citizen, as a representative of a certain people, a certain culture, interest and respect for other peoples;
- striving for beauty, willingness to maintain the state of the environment and your health.
- The following types of tasks can be used to form personal universal educational actions: participation in projects; creative tasks; visual, motor, verbal perception of music; mental reproduction of a picture, situation, video; self-assessment of events, incidents; diaries of achievements; research activities. The State Budget notes that extracurricular activities are a type of activity that is organized in the areas of personal development (sports, spiritual, moral, social, general intellectual, general cultural) in such forms as excursions, clubs, sections, round tables, conferences, debates, school scientific societies, Olympiads, competitions, etc. The main the results of extracurricular activities can be:
 - formation of ideas about social roles, rules and norms of behavior;
 - formation of realistic positive conscious self-esteem;
 - formation of a student's real idea of how he is evaluated and perceived by classmates, parents, teachers;

- development of tolerance in interpersonal communication and interaction;
- formation of an idea of work, respect for work and its results;
- familiarization with the world of professions, their social significance and content.

The integration of educational and extracurricular activities of students makes it possible to create a single educational, developing space that contributes to the emergence of favorable conditions for personal development through inclusion in its environment, that is, in the relationships that develop between children, teachers in the educational process and in extracurricular activities. Thus, the most important task of the modern education system is the formation of universal educational actions that provide students with the ability to learn, the ability to self-development and self-improvement. The main results of teaching children in primary school are the formation of universal ways of action, the education of the ability to learn — the ability to self—organize in order to solve educational tasks, individual progress in the main areas of personal development — emotional, cognitive. universal educational actions are generalized ways of actions that open up the possibility of broad orientation of students, both in various subject areas and in the structure of the educational activity itself, including students' awareness of its goals, value—semantic and operational characteristics.

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IMPROVING THE PEDAGOGICAL MECHANISM FOR DEVELOPING THE
CREATIVE ABILITIES OF STUDENTS

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Annotation: The article discusses the importance and specifics of collaborative learning in improving students' creative abilities, which is one of the main criteria for determining modern professional skills.

Keywords: creative personality, creative approach, creative ability, collaborative pedagogy, collaborative learning technology, person-centered learning.

In modern conditions of the development of society, the reform of all parts of the education system, including higher education, is of great importance. The main goal of these changes is the formation of an enterprising personality capable of creative activity. The implementation of this goal is inextricably linked with the idea of humanization of education and includes the actualization of the problem of developing the creative abilities of the future teacher as one of the target principles of higher education.

"Creative personality", "creative approach", "creative achievements", "creative thinking", "manifestation of creativity"... These concepts are one of the main criteria for determining the indicators of modern professional excellence in the preparation of highly qualified specialists. Cadres in society are the best among the best.

In the period of the new development of Uzbekistan, music education is the main link in the great creative work carried out so that the youth, who determines its future, become mature, perfect, highly cultured and spiritual in all respects. It is extremely important that employees have high scientific and methodological knowledge and high qualifications.

Decree of the President of the Republic of Uzbekistan PQ 5040 "On measures to radically improve the system of spiritual and educational affairs", Decree of the President of the Republic of Uzbekistan "Fund for the Support of Spirituality and Creativity" Decree of the Republic of Uzbekistan No. 5039 on the creation of the "Army" - Decree No. 6000, in order to search and support of talented young artists in the field of culture and art, the development strategy of New Uzbekistan for 2022-2026 - "Glorification of human dignity and In accordance with the state program for the implementation of the "year of active neighborhood": from the 2022/2023 academic year to improve musical knowledge and the ability of pupils and students in educational institutions, to form a love for national culture in their hearts, young people identify and pass on "Additional measures for the further development of culture and arts" of the President of the Republic of Uzbekistan to implement measures aimed at supporting and ensuring their analysis, research on this topic and their results. Also, the definition of a number of important tasks for higher educational institutions indicates that attention is paid to the issue of training teachers as a priority of state policy.

Creativity is an individual psychological characteristic of a student, which determines the effective performance of various creative activities. There are various forms of creativity in the student's activity, and in the process of mastering artistic and creative, specialized subjects ("Instrumental performance", "Vocal performance", "Traditional singing", "Conducting" allows you to learn effectively; "Methods of teaching music", etc.) . "Music teaching technologies and design" "Organization of music circles" and other subjects in the formation of pedagogical skills) when performing tasks related to preparation for professional activities: the creative ability of works is formed, developed and improved, expressing the content of the work, preparing slides, drawing up

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lesson plans, creating scenarios, planning musical groups, conducting musical events, using methods and technologies, improving pedagogical techniques in the course of cooperation between the professor-teacher and the student. It is important to report and track the results.

Factors in the development of students' creative activity should be the basis of learning activities in each subject and each lesson. Since creative activity covers all aspects of the activity of a teacher and a student, its effective organization serves to ensure the quality of the entire educational process.

Based on the above ideas, the strategy of preparing future teachers for creative activity can be implemented in the following areas: - drawing students' attention to the universality and complexity of the method used in solving the problem;

- the creative improvement of students is considered not as the goal of the lesson, but as a new way, an opportunity aimed at a more effective solution of the task set in the lesson;

- new ideas, from which students draw independent conclusions, should be considered as the main product of creative activities;

- in the process of professional training, when collecting, analyzing and interpreting information related to the task, is considered as an important aspect of creativity;

- considering the cultivation of creative qualities in a person as an important aspect of training conducted in educational institutions.

Thus, the pedagogical features of the formation of students' creative abilities require the use of collaborative learning technologies in teaching musical works based on a technological and creative research approach. It is important to increase the efficiency of the educational process, expand the possibilities for mastering the musical competencies of students, and systematically apply cooperative learning, based on the capabilities of the student.

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

The article reveals the prospects for the development of civil society in Uzbekistan and analyzes the problems of the development of legal consciousness and legal values in modern society, identifies important structural and material differences between law and law, which is one of the main components of law.

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Annotation: this article will talk about such topics as morality, Behavior, Good Behavior and bad behavior in the work of the famous Uzbek scientist, writer of the 20th century Uzbek jadids leader Abdullah Avlani “Turkiy guliston yoxud axloq”, the issue of upbringing in young people, Physical Education, thought education, responsibility and motivation, the relevance of the issue of Science in young people, the The article discusses each topic in detail, and the main task is to understand its content.

Keywords: morality, Behavior, Good Behavior and bad behavior, the issue of upbringing in youth, physical education, thought education, responsibility and grief, knowledge, patience and discipline.

It is not a mistake to say that the famous work “Turkiy guliston yoxud axloq” by the outstanding Uzbek writer, one of the leaders of jadid Abdulla Avlani, who lived and worked at the end of the 19th century and at the beginning of the 20th century, has not lost its relevance not only in his time, but even today. After all, in this work it is thoroughly discussed about the upbringing of the child, his self-esteem, the factors that shape him as a person.

“Har kun o’luram shomg’acha men g’amga giriftor,
Har shab yonaram otasha parvona kabi zor.
Hech kimsa emas bu meni ahvolima voqif,
Men xastayamu millatim o’lmish nega bemor.”¹

Abdullah Avloni begins his work with this rhym. With this, the writer expresses how responsible and attentive attention is to the education of his time, the upbringing of children. Every day, as his nation plunges into a swamp of helplessness, he expresses that his homeland is not indifferent to the fact that his youth from the youth of the developed countries of the world are in the meantime in terms of Science and culture. He even compares this to a flying propeller circling around a candle and eventually expresses that it was burnt and ash, like a propeller. The writer suffers from one more thing-in the anguish of the fact that the people themselves do not understand and are indifferent to this, that his homeland is mired in the swamp of ignorance. But he does not want his homeland to be a patient, despite the fact that he fell ill with this aunt. Starting the work, the writer says so with a definition of morality. “Axloq - insonlarni yaxshilikg’a chaqirguvchi, yomonlikdan qaytarguvchi bir ilmdur. Yaxshi xulqlarning yaxshiligini, yomon xulqlarning yomonligini dalil va misollar ila bayon qiladurgan kitobni axloq deyilur. Axloq ilmni o’qub, bilub amal qilgan kishilar o’zining kim ekanin, janobi Haq na uchun xalq qilganin, yer yuzida nima ish qilmak uchun yurganin bilur. Bir kishi o’zidan xabardor bo’lmasa, ilmni, ulamoni, yaxshi kishilarni, yaxshi narsalarni, yaxshi ishlarning qadrini, qimmatini bilmas. O’z aybini bilub, iqrar qilub tuzatmakg’a sa’y va ko’shish qilgan kishi chin bahodir va pahlavon kishidur. Rasuli akram nabiiyi muhtaram afandimiz: «Mezon tarozusiga qo’yiladurgan amallarning ichida yaxshi xulqdan og’irroqi yo’qdur. Mo’min banda yaxshi xulqi sababli kechasi uxlamasdan, kunduzlari ro’za tutub ibodat qilgan kishilar darajasiga yetar», – demishlar.”². Through this definition given to morality, the writer recognized morality as the most beautiful of all beautiful things in the world. Many concepts, events and phenomena in the world reduce their importance over time. But the value and value of the concept of beautiful morality has not changed at all from ancient times to today. Even today, people of high morality are respected and respected among the people, if even a thousand years ago, individuals who embody beautiful morality were highly respected and respected. The writer again continued the topic of morality in his work, giving a thorough description of good behavior and bad behavior. As long as a person comes into the world, he will never come into the world saying that he is evil and will only do evil to people. The writer explains in his work that the fact that he is a good or bad person in the future depends on the upbringing that his parent gives. Already in our people the proverb “What A Bird sees in its nest” is also remembered, the role of upbringing is great in the maturation of a person by good behavior or bad behavior in society. If a person teaches good deeds to his child by raising him well, even if the child of the gardener can

¹ “Turkiy guliston yoxud axloq”, - Abdulla Avloniy.

² “Turkiy guliston yoxud axloq”, - Abdulla Avloniy.

also be a scientist, if the wrists grow up bad-natured, the bite may be a person who oppresses people, even if the child is a doctor. The importance of upbringing for the development of good behavior in children is great. In the writer's interpretation, upbringing is "pedagogy", that is, the science of the upbringing of behavior. Some scientists call the fact that a person is good-natured or bad-natured by its origin and nature bogged down. And the writer, denying these thoughts, tries to explain it by one example. That is, it can be turned into a good tree by grafting the fruit of trees that are good in fruit and not very sweet by taking a horn from a tasty tree. It expresses the need for knowledge of upbringing of course for this. "Hukamolardan biri: – «Har bir millatning saodati, davlatlarning tinch va rohati yoshlarning yaxshi tarbiyasiga bog'lidir», – demish." As such, the future of a nation focused on youth education is great. "Emdi ochiq ma'lum bo'ldiki, tarbiyani tug'ulgan kundan boshlamak, vujudimizi quvvatlandurmak, fikrimizi nurlandurmak, axloqimizi go'zallandurmak, zehnimizi ravshanlandurmak lozim ekan. Tarbiyani kimlar qilur? Qayda qilinur? degan savol keladur. Bu savolga, «birinchi uy tarbiyasi. Bu ona vazifasidir. Ikkinchi, maktab va madrasa tarbiyasi.»³. These opinions, voiced almost 100 years ago, have retained their relevance even today. In our country, the parable of upbringing is raised to the brink of politics. In general secondary schools, the subject of "Tarbiya" from primary classes to the 11th grade is held as a school textbook⁴.

Man is made up of two things. These are: spirit and body. "Inson ruhiyati tarbiya ila qaror topadigan bo'lsa, badan tarbiyasi ham albatta inson uchun zarurdir. Badanning salomat va quvvatli bo'lmog'i insonga eng kerakli narsadur. Chunki o'qumoq, o'qutmoq, o'rganmoq va o'rgatmoq uchun insonga kuchlik, kasalsiz jasad lozimdur. Sog' badanga ega bo'lmagan insonlar amallarida, ishlarida, ibodatlarida kamchilik qilurlar. Maishatimizni rohatda bo'lmog'i jasadimizning sog'lom bo'lmog'iga bog'lidir. Biz sihatimizni saqlamak ila amr o'linganmiz, shuning uchun vujudimizi hifzi-sihatga zid bo'lgan yomon odatlar ila churitmakdan saqlanmakligimiz lozimdur. Badan tarbiyasining fikr tarbiyasiga ham yordami bordur. Jism ila ruh ikkisi bir choponning o'ng ila terisi kbidur. Agar jism tozalik ila ziynatlanmasa, yomon xulqlardan saqlanmasa, choponning ustini qo'yib astarini yuvub o'vora bo'lmoq kbidurki, har vaqt ustidagi kiri ichiga uradur. Fikr tarbiyasi

uchun mahkam va sog'lom bir vujud kerakdur. Shuning uchun ota-onalar bolalari kasal bo'lgan zamon beparvolik qilmay, tezlik ila tabib yoki do'xturga boqizmak kerak."³ In addition, playing sports not only protects the body from various diseases, but also serves to make it grow up harmoniously. But today, the attention given to youth health and sports in our country is also paid to the tax.

In addition to educating young people in a healthy and energetic way, conditions are being created for them to gain knowledge at the level of modern and developed countries of the world. Educational institutions are provided with the most modern equipment. Of course, all these reforms serve as a prop for young people to master the embers of modern science, to think based on the ideological picture of the world. "Fikr tarbiyasi eng kerakli, ko'p zamonlardan beri taqdir qilinub kelgan, muallimlarning diqqatlariga suyalgan, vijdonlariga yuklangan muqaddas bir vazifadur. Fikr insonning sharofatlik, g'ayratli bo'lishiga sabab bo'latur. Bu tarbiya muallimlarning yordamiga so'ng daraja muhtojdurki, fikrning quvvati, ziynati, kengligi muallimning tarbiyasiga bog'lidir. Dars ila tarbiya orasida bir oz farq bor bo'lsa ham, ikkisi bir-biridan oylmaydurgan, birining vujudi biriga boylangan jon ila tan kbidur."⁵ The joint conduct of thought and moral education was taken as the basis of our educational system. Already in our country, education and upbringing are not aro from each other and are conducted in a holistic way. The comparison of these two is seen by the example of the writer and the House. That is, it is not crazy to make an old and dilapidated house beautiful and dignified, just as it is not crazy to sit in a very luxurious and beautifully built house without a bed inside.

In today's rapidly changing time, educating young people as cocktail and enthusiastic has become one of the main goals. Because ambitious and enthusiastic young people bring great Uzbekistan to high heights. And with Sloth and laziness, nothing can be achieved. This is what the writer says in his work: "Dangasalik har vaqt insonni xor, tama balosiga giriftor qilur. Bir ishga mashg'ul bo'lgan kishilar vaqtning o'tganini bilmas, yalqov kishilar uchun bir soat o'tkarmak qiyomatdan qiyindur. G'ayrat vujudimizga quvvati mas'ud va baxtiyor bo'lishimizga sababdur. Shuning uchun har birimiz sa'y qilub, o'z kuchimiz ila maishatimizga kerak

³ "Turkiy guliston yoxud axloq", - Abdulla Avloniy.

⁴ Uzlüksiz ma'naviy tarbiya konsepsiyasi

⁵ "Turkiy guliston yoxud axloq", - Abdulla Avloniy.

bo'lgan narsalarni topub, boshqalarga muhtoj bo'lmay rohat-rohat yashamoq lozimdur. Sihatimiz, saodatimiz, sarvatimiz, qanoatimiz, sabrimiz, fazilatimiz, alhosil, butun hayotimiz harakatimizga bog'lidir. Harakatlik kishilar tezigina maqsudlariga yeturlar. Yalqov kishilar har narsadan mahrum, doim boshqalarning yordamiga muhtoj bo'lub xorlikda qolurlar.”. Therefore, it is our main task to encourage and teach yashlar from childhood to conquer the embers of Science and benefit society with cocktails and caresses. Article 77 of the Labor Code of the Republic of Uzbekistan states that 16 years of age are allowed to work in our homeland . In addition, young people can be allowed to work even from the age of 15 with the written consent of their parents or guardian or sponsor in order to educate them in the spirit of cocktail. Despite the fact that in accordance with the “convention on the rights of the child” adopted in 1989, young people under the age of 18 were considered children and all conditions were created for their development.

One of the most common educational shortcomings among young people is impatience. As a person tries to find his place in society , and to benefit from alabtta, it is in difficulty. And overcoming this difficulty will be with patience , with perseverance. “Inson har bir ishni sabr va matonat ila yurutsa, maqsudiga tinch va rohatda borub yetar. Hamisha saodatda yashar.”. In today's world, it is worthwhile to give an example of the life of individuals who will have a place and a word. It is worth mentioning that Thomas Edison, who invented the world's first incandescent lamp, tries more than a thousand steps to invent this lamp, or that the life of one of the most successful entrepreneurs in the world, the Chinese Jack Ma ni, also consists of difficulties, who has good patience to overcome them. One of the actions that lead a person to good luck and happiness is discipline. Everything in the world moves with discipline and order. For example, the order of the seasons . First, baxor then summer then autumn and end after winter and again baxor. Our day 24 hours it has also changed with order and discipline to move. Just as in nature, building social life in an orderly way makes it easier to achieve a good result. “Intizom deb qiladurgan ibodatlarimizni, ishlarimizni har birini o'z vaqtida tartibi ila qilmakni aytilur. Agar yer yuzida intizom bo'lmasa edi, insonlar bir daqiqa yasholmas edilar.” In the modern world, the main task of today is to educate young people in order and discipline in a time when enterprises and firms or organizations working with discipline and order are achieving success.

“Davlatni koni, manbaya tartib-intizom,

Sarvatni poydori erur iqtisodi tom.

Muhtojlig' yuzini ko'rar deb gumon qilmang,

Tartibi birla yursa, kishining ishi mudom.”

In conclusion, this work by Abdullah Avlani is an important source in raising the upbringing and morality of the children of our nation. In it, it is written in detail about the features necessary for a noble person, the child of the day, the moral normalcy, which the great Uzbek should embody. In addition, the vices that can affect young people and all of humanity have also been openly stated. This work occupies an important place in our national spirituality and enlightenment. It is the duty of the nation to bring and apply to life.

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Annotation: This article examines the issues of philosophical novel and mythological thinking. It is revealed that the development of the novel genre began with the ancient novel - it is an epic genre created in Greek and Roman literature in the 1st-4th centuries AD, the artistic creation of the Turkic peoples is related to the very ancient times of the modern age, with the creation of Orhun-Enasoy written monuments, the only work of the Arab thinker Abubakir ibn Tufail, who was born in Wadi-Ash, which was under the occupation of Arab Muslims in Spain in the 12th century, is the only work that has reached us - the novel "Yakson oglu Hai" which was of great importance in the emergence of world philosophical novels, the modern Uzbek writer Khurshid Dostmuhammed's "The Wise Sisyphus" artistic features of the novel - in the mythopoetic philosophical novel, the writer refers to the ancient myth of Sisyphus and creates his updated (neo-mythology) myth, many Uzbek proverbs and expressions are used in the interpretation process. Through the image of Sisyphus, it is revealed that it is depicted as a symbolic interpretation of human pains, thoughts and worries.

Key words and phrases: epic genre, philosophical novel, genre, mythological thinking, mythopoetic philosophical novel, ancient novel, myth, neomythology, novel image, writer's concept.

Introduction.

From the history of literary types and genres, the formation of the genre from ancient times to the 18th century can be known that the emergence of the novel genre spanned millennia. Since ancient times, the formation of the personality of mankind as a human being has been shown in the examples of art created in those times. At the same time, the epic scale of human life is interpreted in the inscriptions of artistic works.

The ancient novel is an epic genre created in the Greek and Roman literature in the 1st-4th centuries AD, and the work "Daphnis and Chloe" created by Long around the 2nd century meets the requirements of the novel genre.

No matter what problem related to science is studied, each researcher first of all studies the history of his own people. We will certainly pay attention to the history, culture, and literature of the Turkic peoples, we will look for the roots of our novelism, and of course we will pay special attention to the philosophical aspects of artistic creation.

The artistic creativity of the Turkic peoples belongs to the very ancient layers of the Maze. As early as BC, Greek historians wrote down some information about the examples of oral creativity that existed among our ancestors: fairy tales, narratives and legends. Also, Chinese historians before our era recorded in their sources that the Turks had their own songs and epics.

It is known that the Turkic peoples are one of the oldest peoples of the world that have their own state. Orhun-Enasoy monuments tell this history in an artistic way. They ruled their country in a huge area from Central Asia to the Danube. The monuments mainly reflect the events of the VI-VIII centuries. If we pay attention to the historical essence of the written monuments of Orhun-Enasoy, their meaning and essence indicate the observation and deep broad-mindedness typical of the Turkic peoples. We are sure that it is intended to enrich the thinking of members of society, especially young people, by using the priority essence of friendship and blood kinship in the education of society members, especially young people, from the ideas of love, patriotism, mutual unity in the stone inscriptions characteristic of the ancestors of the Turkic peoples: "My father as a khan, and my mother as a wife The sky, which was waiting for the sky with reverence, said: "Let the name and glory of the Turkish people not fade away, the sky that gave its tribes (under the rule of the Khan) (this time too): "Let the name and glory of the Turkish people not fade away." raised me (and made me a khan)". [14]

In these writings, it is noted with a sense of pride that the passionate Turkish people belong to eternity, that the heavenly spirits always support the Turkish leaders. increases the sense of responsibility for the fate of the people. The philosophy of patriotism is expressed through the skill of the leader of the nation: "My word to Turk Bil, who was created by God as a star: when my father, the wise Turkish khagan, sat on the throne, nine Oguz heroes, his famous begs and his people showed respect." [14]

The main part.

When we read the monograph "Myth and artistic thought" [4] by modern Uzbek literary critic Jabbor Eshonqul, we feel proud of the truths based on reliable scientific sources. Sumerians and Turks, who founded

the civilization of the whole world and are close to each other - our ancestors actually founded many fields, wars, conflicts between peoples, and disputes between peoples caused confusion, more than the series of times and places, we can also learn from the bright and dark pages in the history of world statehood. we understand that we are not Turks.

The peoples who survived the natural disasters, the people who won the struggle for survival, began to think about the philosophy of life. Someone put their thoughts into a song, someone into a picture, someone into a piece of paper. This is how philosophical works came into existence.

The novel was created as a genre, and the object of the artistic image has always been a person. Because among the creatures created by God, mankind is distinguished by its intelligence, consciousness, and understanding, it fought for survival and discovered. He thought about harmful and useful things and chose the advantages. In this way, the science of observation is born, and it is called philosophy ("love of wisdom"). Although the term "novel" was used for the first time in antiquity, to be more precise, the term "philosophy" was first used in ancient Greece by the great scientist Pythagoras, who is well known to all of us through the science of mathematics. It entered European culture through the works of the great Greek philosopher Plato. Thus, first of all, in ancient Greece, it became a separate field of knowledge, or rather, the "father of sciences", that is, the main science.

At the end of the 20th century and the beginning of the 19th century, literary critics V.G. Zinchenko, V.G. Zusman, Z.I. It is safe to say that the systematic-synergistic analysis by Kirnoze [5] and the creation of his theory showed the ways, methods and methods of answering many abstract questions specific to the source of interpretation and analysis. If the philological integrative methods (linguistic and literary methods) implemented in philological research are aimed at interpreting the features of the text, then the systematic-synergistic analysis is carried out both on the text and on the essence of the text. In this, the meaning of word art (game) hidden in the text is also revealed. While we are talking about world philosophical novels in this article, we found it necessary to refer to the fundamental foundations of this novel genre in order to clarify the issues of emergence, development, poetics formation of philosophical novels. Our question "World Philosophical Novelism" did not go unanswered: From the site <http://enoth.narod.ru/Philosophy/Philosophy.htm> we found information about the Arab thinker Abubakir ibn Tufail, who was born in the city of Wadi-Ash, which was occupied by Arab Muslims in Spain in the 12th century. The site sent us to the site: we had the opportunity to get acquainted with the researches of Artur Sagadeev, a well-known Russian orientalist of the 20th century, a mature specialist in Arabic philosophy, and the Russian translation of the philosophical novel "Yakson oglu Hai" by Abubakir ibn Tufail. [6]

It should be noted that Abubakir ibn Tufail, like Arab thinkers at the beginning of the Middle Ages, was a scientist with a broad outlook: he was interested in medicine, mathematics, astronomy, and poetry. The famous Arab astronomer al-Bitrouji also showed that Abubakir ibn Tufail created his cosmological theory "free from errors" and that it was built on "new principles than those taught by Ptolemy." However, Abubakir ibn Tufayl's main scientific interests were related to philosophy. At the same time, he focuses on issues of human cognitive activity.

The only work of Abubakir Ibn Tufail that has reached us is the novel "Yakson oglu Khay". The complete treatise "Hay, son of Yakson" is called "the genius of philosophers, the wise words of Abu Ali ibn Sina, written by the philosopher Abu Bakr ibn Tufail, who knows the secrets of Eastern wisdom", which means the sincere respect and recognition of Ibn Sina, because Abu Bakr When Ibn Tufail began to perceive the world, Abu Ali ibn Sina was recognized as an encyclopedic scholar in the world of Eastern knowledge. Abubakir Ibn Tufail considers it a great honor to be a contemporary with such a great man. He dedicates his philosophical novel to the wisdom of Abu Ali ibn Sina.

We found it necessary to pay special attention to the only work of Abubakir Ibn Tufail that has reached us - the novel "Yakson oglu Khay" created in the 12th century, which was of great importance in the emergence of world philosophical novels. This work was translated into Russian in 1988 by Artur Sagadeev, a well-known Russian orientalist, a mature specialist in Arabic philosophy. [6] Abubakir Ibn Tufail's novel "Yakson oglu Hai" has not yet been translated into Uzbek.

So, what was the reason for Abu Bakr Ibn Tufayl showing such respect to Ibn Sina? Contemporaries Ibn Sinoni "Shaykh ar-ra'is" ("leader of the wise, head of scholars"); "Sharaf al-mulk" ("reputation, honor of the country"), "hujjat al-haqq" ("evidence of the truth"); They called him "Hakim al-Wazir" ("wise, enterprising minister"). In the history of world science, Ibn Sina is recognized as an encyclopedic scientist,

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because he dealt with almost all the existing sciences of his time and wrote works about them. This work of Abubakir Ibn Tufail, which tells about the natural development of man and his thinking, was widely recognized not only by European readers and literary critics, who first got acquainted with the novel "Yakson oglu Hai" in late 1999, which was very popular in the Middle Ages. So, the novel as a large epic genre was created by Abubakir Ibn Tufail in the 12th century. The study of the genre shows that from time to time, human observations, which strive for improvement, show philosophical aspects and find their expression in artistic creation. In this way, novels with dominant philosophy are created.

A perfect world novel with a history of three centuries, E.E. The foundation of the Uzbek school of novels, which joined the ranks of the French, Russian, English, German and Indian schools of novels mentioned by Bertels in the 20s of the 20th century, was strong. We would not be mistaken if we say that beautiful examples of Uzbek folk art - Romany epics, works of epic scale of Turkic peoples were the basis of Uzbek novels that developed Romany dominants characteristic of world novels. The novels created by mature Uzbek writers such as A. Qadiri, A. Cholpon are worth comparing with the masterpieces of world novels of the 20th century. Whether it is God's fate or the greatness of the times, many of our scholars became victims of politics. The names of A.Qadiri and A.Cholpon indicate the high status of Uzbek novelists at the beginning of the century.

Did not Qadiri, who talked about "The Past Days" tell his contemporaries, "open your eyes, what awaits us in the future"?! Or did Cholponga, who interpreted "Night" artistically, actually show the writing of tomorrow?! Both the characters, the idea and the concept created by both novelists were new. Is the philosophy shown in the prose of Abdulla Qahhor, the work of Oybek, the historical improvement of Pirimkul Kadirov, the writings of O'tkir Hashimov, the shouts of Togay Murad, and the observations of Khurshid Dostmuhammad, a product of Uzbek artistic thinking? "The ability to perceive the world artistically raises human personality-perfection to extraordinary high statuses.

The artist is not a living person, his artistic world, his artistic point of view serves to educate the mentality of the whole society and humanity, to raise their quality level", [2] - wrote modern Uzbek writer Khurshid Dostmuhammad.

The writer Khurshid Dostmuhammad, who has traveled the path of artistic creativity from the small epic genre to the large novel genre, is a characteristic of every work - perception of the universe, respect for the Great Creator, understanding the secrets of the creation of the universe through artistic interpretation and conveying to others the philosophy in the styles and methods unique to the writer. appears. The writer's metaphorical philosophical novel "Bazar" and mythopoetic philosophical novel "The Wise Sisyphus" are literal achievements of modern Uzbek literature.

In the mythopoetic and philosophical novel "The Wise Sisyphus" [3, 249-359 p.], Khurshid Dostmuhammad refers to the ancient myth about Sisyphus and creates his updated (neo-mythology) myth, is described as a symbolic interpretation of his thoughts and concerns.

Since the novel is a reflection of the artistic and aesthetic thinking of the society, it is natural for it to become an object of artistic interpretation as a reflection of the real reality of a person who is evolving in order not to break spiritually, emotionally and materially in the conditions of the market economy, which is showing its complexities day by day. [7, p. 54] The artistic achievement of the novel "Market" by H. Dostmuhammad is the creation of an artistic model of real reality. In the writer's philosophical novel "The Wise Sisyphus", in the representation of the image of Sisyphus, the writer implements postmodernism styles with artistic skill. It is true that the influence of the western stream of "consciousness" is felt in the poetics of the novel, but there is a logic of thought between the source of interpretation of the work and the method of interpretation, and the interpretation of eastern thought is brought into the novel, all the methods used logically complement each other, a Greek myth, an essay by a French writer in the interpretation of an Uzbek writer acquires a new meaning.

It is not wrong to say that the novel "The Wise Sisyphus" [3] raised the modern Uzbek novel to a higher level, being new in terms of genre and style. With his artistic success, he attracted many literary experts, researchers, and readers. Controversies arose about the novel, scientific conclusions were expressed. With its artistic charm, the novel stood out as a "bright" among modern Uzbek novels. Because of this, the relationship was different.

Literary critic Y. Solijonov said, "Therefore, living in this meaningless life with a useless attempt and unfulfilled hope constitutes the philosophical essence of absurdity. Sisyphus should be an example to others

with his joyful life on earth, his terrible deeds, and his sufferings and hardships in hell. Man has to answer for his sins in the mortal world in the eternal world. Surprisingly, this conclusion, which comes from two stages of human life (living and after death - Y.S.), shows that the philosophy of the absurd is close to the rules and conditions of the Islamic religion" [8], literary critic D. Toraeв "Adib's novel "The Wise Sisyphus" was written on the basis of Greek mythology, and in terms of the artistic style, it is based on the principles of romanticism, fiction and realism. Dyula Seryon Aabye Kierkegaard (Danish: Søren Aabye Kierkegaard; 1813-1855) - Danish priest, philosopher and writer Iesh's "Prometheus Riddle " is close to the novel. Interpretation of the story of Sisyphus, famous in world literature, in this novel by the writer is also a novelty in our prose. He reworked the Greek mythology about Sisyphus in accordance with his creative idea, not reflecting it completely in its ancient form, describing only the last part - the process of punishment of Sisyphus for some of his sins and actions - with detailed, realistic details. The reason for the punishment of Sisyphus is clearly indicated in the ancient mythology, the narrative itself" [p. 9, 10], - concludes.

It is not wrong to say that the "Myth of Sisyphus", which causes different interpretations in the chronotope of millennia*, is a controversial topic addressed by writers of world literature who work in a philosophical direction. Because the myths and legends of ancient Greek mythology have been reworked by many writers in the history of world literature. Homer's "Iliad" and "Odyssey", Ovid's "Metamorphoses", Virgil's "Aeneid", Aeschylus' "Prometheus in Chains", Sophocles' "Oedipus the King", "Antigone", "Electra", Euripides' "Medea" based on Greek mythology. works, some stories from Boccaccio's "Decameron", works such as Apuleius' story "The Golden Horn" are among these.

Greek thinkers such as Aeschylus, Sophocles, and Euripides addressed the plot of the myth of Sisyphus, while mature writers of the 20th century A. Camus, R. Merle revived the character of Sisyphus in his works. Modern Uzbek writer Khurshid Dostmuhammad also refers to Greek mythology in his novel "The Wise Sisyphus" and recreates (represents) the image of Sisyphus. While reading Khurshid Dostmuhammad's novel, the image of Sisyphus comes to mind as if it were the image of a hard-working Uzbek (the image of Uncle Murad's Dehkanqul comes to your mind involuntarily). Khurshid Dostmuhammad's image of Sisyphus embodies the characteristics of the Uzbek people - the highest human feelings, hard work, endurance and submission to fate, which are different from the previous images.

The novel consists of a retrospective plot, consisting of the hero's life and his memories, as well as philosophical observations. In the novel, "Stream of Consciousness" methods and techniques are used with high artistic skill.

In Khurshid Dostmuhammad's artistic and philosophical achievement - the novel "The Wise Sisyphus", he was able to create a mythopoetics in which the art of postmodernism was fully manifested through the "stream of consciousness", and at the same time, he successfully implemented the phenomenon of transculturation through the myth characteristic of Greek mythology.

As a manifestation of absurd literature, Albert Camus commented on the work "The Myth of Sisyphus", which is the basis of the manifesto on the absurd, in his "Essay on the Absurd". Although "absurd" actually means absurdity, the main idea of absurdist literature is to find meaning in absurdity.

We draw our attention to literary critic Y. If we look at Solijonov's thoughts: "According to Camus, Sisyphus is the eternal slave of hell. The writer reacts to real life through the symbolic image and space in this legend. According to him, the life that a person lives consists of the torment of hell. A person does not know how to live in this life, who to trust, what to put his heart into. "From this it is understood that Sisyphus is an absurd hero," Camus concludes. [p. 9, 11]

The stylistics of the novel text fully shows the skill of the writer: the speech of the author and the speech of the hero are combined, Sisyphus reforms his life path, looks for the reasons for his situation, looks for ways to conquer this mountain and stone that he was built for, moves, about his future destiny. grieves, realizes that his life depends on the movement. Philosophical observation is given a wide place in the novel, even the interpreting interpreter is confused in identifying the speaker. At this point, it should be noted that giving a wide place to philosophical observation in the novel is the main dominant sign of the novel genre. Literary critics O. Eshniyazova's articles entitled "A new work about Sisyphus" [11, p. 97-98] and N. Afokova's "I have the head of Sisyphus" [1, p. 60-61] are also noteworthy.

Khurshid Dostmuhammad's novel "The Wise Sisyphus" was analyzed and analyzed in the doctoral dissertations on philological sciences dedicated to the development of the novel genre in the 21st century.

Researcher M. Kochkarova "First of all, does the work that the writer presents to us as a "novel" really meet the requirements of the "novel" genre? In our opinion, Kh. Dostmuhammad's work "The Wise Sisyphus" is not a novel, but a philosophical essay. This work, which is recommended as a novel, has neither a novelistic thought, nor a novelistic hero, nor a novelistic reality. The writer completely violates the literary canons of the "novel" genre. But if it is called a philosophical essay, this work justifies itself" [12, p. 147], he denies that the work belongs to the novel genre. In our view, Kh. Dostmuhammad assigns intelligence and wisdom to the character of Sisyphus, which he created, as a sign of humanity. H. Dostmuhammad's Sisyphus, crushed by the hard work of carrying the Kharsangtash to the top, just like Uzbek men, curses the stone, he says all the curses in his speech. But these insults gradually turn into caresses. Now he caresses the stone and hugs the stone like a puppy, like a pet cat or a pet.

Thus, with intelligence and wisdom, Sisyphus finds a way to the heart of the stone. In the image of Sisyphus created by H. Dostmuhammad, we see the image of a smart and wise man" [12, p. 148], the literary critic continues.

At this point, we should mention that the literary critic analyzes and interprets the novel "The Wise Sisyphus" widely and comprehensively, and also shows sources according to his scientific conceptual idea. Unfortunately, it denies both the novelistic thinking inherent in the work and the fact that Sisyphus is a novelistic hero. He attributes it to "absurd literature" in the essence of the novel: "Why did the writer of the 21st century Kh. Dostmuhammad refer to this image again?" - the question is standing in front of us again.

In our opinion, Camus turned to the image of Sisyphus at the beginning of the 20th century and metaphorized his absurd theory in the image of Sisyphus's life and destiny, due to the same need, Kh. Dostmuhammad also felt the need to refer to this image. Whether the writer knows it or not, he created the idea of Absurd literature in Uzbek national literature in an artistic form. The writer managed to create a symbolic image of Sisyphus, not in the genre of a novel, but in the genre of a philosophical essay, in accordance with the life and fate of a person of the 21st century" [12, p. 149]. The controversial role of the literary critic's analysis is evident in his denial of his own opinion: "The new neo-mythology of Sisyphus created by Kh. Dostmuhammad's pen, unlike the Sisyphus created before him, spends a lot of effort and hard work to get rid of his sins and conviction. In our opinion, it can be said that this news has renewed the neo-mythological image of Sisyphus of Kh. Dostmuhammad. [12, p. 149]

The artistic update taking place in the world literary process - writer Khurshid Dostmuhammad reworked the Greek myth of Sisyphus in the novel "The Wise Sisyphus", i.e. implemented a postmodernist representation. For example, literary critic I. Yakubov's doctoral dissertation devoted to the study of "Poetics of Uzbek novels of the era of independence" [13] titled "Poetic tradition and modern national novel" in the third chapter devoted to "Issues of novel-myth and mythopoetics" in the third chapter "The Wise Sisyphus" by H. Dostmuhammad the novel is analyzed, the genesis of the artistic reality, the epic plot and the series of motifs that formed the basis of the "myth novel" are revealed.

In his study, the literary critic shows "the process of transformation of the epic plot of "Sisyphus Cocktail" and "Sisyphus Stone" belonging to the Greek folklore plot system into the frame of the Uzbek novel", compares the leitmotif of the novel with the conceptual content of the Uzbek fairy tale "Yoriltosh" and "X. While moving the scale of all conflicts characteristic of external reality to the inner world of Sisyphus, Dostmuhammad solved the poetic solution of the problem on the basis of Shark-Islamic philosophy" [13, p. 3], he concludes.

In the process of interpretation and analysis, the literary critic not only reveals the artistic features of "The Wise Sisyphus" in the process of interpretation and analysis of the work that manifests the novelistic thinking of the novel genre, but also substantiates the qualities that justify calling Sisyphus a sage in the artistic interpretation of the writer Kh. and enriching the country's treasury; b) saving people from the plague of death and sharing joy; c) eliminate waste; g) rational solution of any problem with the power of thinking and the advice of close relatives; g) striving for goodness and light; d) perseverance, intelligence and strong will" [13, p. 26]

The fact that Khurshid Dostmuhammad's Sisyphus is a novel hero can be justified by the theoretical interpretation of the Spanish scientist Ortega-i-Gasset: "The strict requirement of the novel is immediacy, don't tell me what the character is like, I have to see him himself. It is not necessary to tell about the life of the heroes of the novel, it is necessary to show this life... If the things themselves stand in front of us, then there is no need to comment on them. Trying to interpret (characterize) the hero is the main mistake of the novelist" [10, p. 100]

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Conclusion.

As we get acquainted with the artistic world of Khurshid Dostmuhammad, we are sure that the writer will not be criticized in terms of skill and genre requirements. We think that the fact that both the writer and literary critic is well acquainted with the masterpieces of world literature, and at the same time that he is a mature theoretician, it is reasonable to define "The Wise Sisyphus" as a novel. its interpretation makes the work more specific to the novel genre. [13, p. 3]

In the annals of Khurshid Dostmuhammad's works, the creation of the novel "The Wise Sisyphus" as a representation of the story of the Italian writer Dino Bustati, who synthesized the East and the West, and the novel "The Wise Sisyphus" as a representation of the French writer Albert Camus's "Myth of Sisyphus" indicate not only the artistic skill of the writer, but also the breadth of his literary geography.

It is clear that the globalization process taking place in the whole world at the end of the 20th century and the beginning of the 21st century did not leave literature behind. F. Ortiz, B. Malinovsky. M. Foucault, I. Ilin, M.V. The phenomenon of transculturation, which is transferred from one culture to another, from one literature to another, was theoretically justified by philosophers-literature scholars such as Tlostanova and described as a law characteristic of the global world. Modern Uzbek writer Khurshid Dostmuhammad presented to his readers the novel "The Wise Sisyphus" in which such transculturation was fully realized.

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POVERTY REDUCTION IN THE NEIGHBORHOOD

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Abstract: The neighborhood has great potential in reducing poverty. The system introduced in Uzbekistan aims to free each citizen from poverty based on his circumstances. For this reason, the work done is giving a certain result.

Key words: Poverty, neighborhood, transformation, social life, philosophical analysis.

Although poverty appears to be an economic category, in fact its source is related to the structure of society and the nature of the interaction of institutions, individuals and groups within it. That is, a number of factors, such as equal access to resources by members of society, the level of development of human capital and civil society institutions, play an important role in the emergence of poverty.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in his address to the Oliy Majlis of the Republic of Uzbekistan on January 24, 2020, stated that "Poverty reduction is the implementation of a comprehensive economic and social policy to awaken the spirit of entrepreneurship in the population, to fully realize the inner strength and potential of a person, to create new jobs, means

Therefore, I propose to develop a Poverty Reduction Program together with the World Bank, the United Nations Development Program and other international organizations. In this regard, it is necessary to conduct in-depth studies on the basis of international standards and create a new methodology covering the concept of poverty, its definition criteria and assessment methods"[1]. It was also noted at the meeting that 12-15 percent of the population of Uzbekistan is poor, which is 4-5 million people. For the first time in Uzbekistan, the issue of poverty was recognized as an urgent social problem, and it was determined that scientific approaches are needed to eliminate it. The Ministry of Economic Development and Poverty Reduction was established to manage and coordinate work in this regard. In order to create the institutional basis for using the opportunities of the neighborhood in reducing poverty, the Agency for the Development of Neighborhood Work and Entrepreneurship under the Ministry of Economic Development and Poverty Reduction was established. Its main task was to establish neighborhood work and provide employment to the population by ensuring mutual cooperation of organizations in this regard. At the same time, the tasks of taking measures for self-employment by involving the population in entrepreneurship were defined. This created opportunities to harness the potential of the neighborhood institution in poverty reduction. At the same time, these new functions have become one of the important directions of neighborhood transformation.

Poverty reduction is not only an economic, but also a socio-political and security issue. Poverty reduction should be national and local in nature. In order to ensure effective implementation of the tasks and tasks set by the country's leadership in each neighborhood, a major administrative reform was carried out in Uzbekistan, and this process was also a great impetus for the transformation of the neighborhood. We are talking about the position of assistant mayor of neighborhoods introduced in Uzbekistan. According to the Decree of the President of the Republic of Uzbekistan dated December 3, 2021 "On the priorities of the state policy on the development of entrepreneurship in the neighborhood, ensuring population employment and reducing poverty" No. , the position of the district governor's assistant was established in each neighborhood of villages and villages for the development of entrepreneurship, provision of employment and reduction of poverty.

The main duties of assistant governors were defined as follows:

house-by-house study of the socio-economic situation in the neighborhood, including the analysis of the employment level of the population, the sources of income of the families, the state of use of farm land, and the desire and needs for profitable work;

taking into account the internal possibilities of entrepreneurship development in the neighborhood, entrepreneurship specialization and labor resources, determining the factors and directions that encourage its development, ensuring the economic development of the neighborhood by using them;

by studying the interests of the population without a permanent source of income, especially young people and women, directing them to vocational and entrepreneurship training centers and helping to ensure the employment of graduates;

by determining the available vacancies in the neighborhood and the demand of economic entities for seasonal workers, placing the unemployed, first of all, young people and women included in the "iron register",

"women's register" and "youth register" in vacant (vacant) jobs and paying involvement in paid community service;

development of family entrepreneurship of the population living in the neighborhood, including assistance in obtaining loans within the framework of family entrepreneurship programs for starting handicrafts, homemaking, efficient use of land, small production, service and other types of activities;

based on the specialization of the neighborhood, to organize preferential loans to leading entrepreneurs who express their desire to start business activities on the basis of cooperation, to connect citizens who do not have experience of independent business activities to them, so that they can start their own business;

organization of effective use of household plots, assistance in setting up activities such as farming, animal husbandry, poultry farming, rabbit breeding, beekeeping, seed breeding, nursery farming, floriculture;

in order to enable the unemployed residents of the neighborhood to engage in entrepreneurship and permanent income-generating activities, to build a greenhouse for them, to drill vertical irrigation wells for irrigating their fields, to become members of an agricultural cooperative, to purchase equipment and tools, to pay for the rent of buildings and structures, and assistance in obtaining subsidies for vocational and entrepreneurship studies;

identify empty buildings and land areas in the neighborhood and submit proposals to relevant organizations to allocate them to business entities in the prescribed manner;

organizing the solution of the problems that hinder the implementation of entrepreneurial activities (connection to engineering and communication systems and their use, obtaining permits and licenses for the establishment of various activities, allocating vacant buildings and land areas for entrepreneurship, etc.) by relevant organizations[2].

Since the introduced position is intended for the development of science-based entrepreneurship in the neighborhood, leaders with much higher knowledge and experience were transferred to this position. According to the decree, "the Ministry of Economic Development and Poverty Alleviation, the Ministry of Finance, the Ministry of Employment and Labor Relations , the Ministry of Investment and Foreign Trade, the State Tax Committee, commercial banks, other agencies that are part of the economic and investment complex, in their regional divisions) managers working in a position not lower than the head, as well as managers of local governments are appointed" [3]; This serves to perform the assigned tasks with high quality, to reduce additional burdens in the organization of work in the neighborhood.

With this decree, the Agency for the Development of Neighborhood Work and Entrepreneurship was established and tasked with coordinating the work of assistant mayors.

The Republican Commission was established to perform the tasks specified in the decree and was assigned the following tasks:

together with the first deputy of the district (city) hokim, they support the activities of centers and assistant hokims;

every day, going out to one neighborhood, he personally visits at least ten households, studies the current situation together with the mayor's assistants, explains the essence of the state policy and reforms being implemented to the residents, takes measures to solve the identified problems on the spot;

together with assistant mayors, heads of sectors for socio-economic development of regions, determines the directions of socio-economic development of each neighborhood, determines the real social situation in each neighborhood based on the household list, and develops a plan of measures to be implemented month by month;

based on the "growth point" of each neighborhood, they support the implementation of new projects proposed by leading entrepreneurs and mayor's assistants, develop the types of services necessary for the daily needs of the population in the neighborhoods;

organizes the work of training the population, first of all, unemployed young people and women in professions and entrepreneurship, and ensuring their employment;

in cooperation with district (city) mayors and the district council of farmers, peasant farms and homestead land owners, they help to establish such activities as farming, livestock, poultry, rabbit breeding, beekeeping, seed, seedling, and flower growing in the home environment by effectively using people's homesteads;

together with the district (city) hokims ensures the distribution of the funds allocated to the region in the section of neighborhoods.

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To the mayor's assistants:

in order to provide employment to the unemployed population of the neighborhood, to help them create a permanent source of income, it conducts its activities in cooperation with business entities that have achieved success in the neighborhood as a priority;

together with the representatives of the republic, develops and ensures the implementation of the "Road Map" for 2022 for the development of the neighborhood assigned to it;

carries out continuous monitoring of the effective use of allocated resources;

together with the first deputy of the district (city) mayor on the issues of finance, economy and poverty reduction, he constantly reports to the mayor on the effectiveness of the work done.

The following financial instruments were attached to the mayor's assistants based on the neighborhood work system.

a) loans allocated within the framework of family business development programs - 10 trillion soums;

b) funds allocated for ensuring the employment of the population, their self-employment, as well as the establishment of entrepreneurial activities - 1,218 billion soums, of which:

785 billion soums for subsidies, credit resources and other expenses for the unemployed population for entrepreneurship and self-employment from the state employment assistance fund, 210 billion soums for directing the unemployed population to study for professions, entrepreneurship and crafts;

222 billion soums from the public works fund for the cost of attracting unemployed people to paid public works;

v) subsidies allocated at the expense of the fund for the support of farmers, peasant households and landowners - 50 billion soums;

g) on the basis of recommendations of assistant governors, the funds intended for improving the infrastructure of the neighborhood - 250 billion soums;

d) "Generosity and Support" Fund, "Women's Book" Fund, "Youth Book" Fund - in the amount of 851 billion soums.

In accordance with the above document, the salary of assistant mayors is determined, based on it, in the neighborhood with the number of households up to 500 - in the amount of 6 times the minimum wage;

in the neighborhood with the number of households from 501 to 1,000 - in the amount of 6.5 times the minimum wage;

in a neighborhood with more than 1,000 households, he was paid 7 times the minimum wage [4].

As a result of the above measures, a nationwide poverty reduction mechanism has emerged. Determining the main driving force of this mechanism as neighborhood and mayor's assistants had a positive effect on the process of changes in the neighborhood.

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Annotation: This scientific article also provides detailed information about the culture of speech.

Keywords: Communicative speech situation, linguistic element, close, core, intimate, pantomimics, views.

In the process of communication, the importance of paralinguistic means is also great when it comes to Speech Influence. R.R.Gelhardt considers gestures, facial expressions, body States as "elements of communication behavior that accompany the act of speech"; their analysis refers to the framework of paralinguistics".¹

G.V.Kolshansky's definition, paralinguistics is a new linguistic science that accompanies verbal communication and is engaged in the study of factors involved in the transmission of information; it covers kinesics (from gestures to pantomime), phonasia (features of timbre, tempo, intonation) and the context of the speech situation.²

The phonational possibilities of facial expressions, gestures and intonation associated with the communicative speech situation can give expressive meanings that are not mentioned in the context. Sometimes kinesic components are required to achieve the meaning of a colloquial act without the use of language units in oral speech. Gestures and phonation tools in dialogues have been shown to be able to express strong expressiveness as an independent replica, as well as rich information. For the performance of some functions, paralinguistics is more suitable than language: in a simple dialogue, the main negative of factual and cognitive functions is imposed on "kinetic communication", which allows simultaneous transmission of large information due to the brevity of expression compared to linguistic elements."³

As types of social influence by some researchers, the terms nonverbal influence and paralinguistic influence are distinguished.

The meaning of the nonverbal effect is "without speech". This includes the places that the interlocutors hold in relation to each other in space, their circumstances (close, core, intimate), their swords, facial expressions, pantomimics, views, direct feelings of each other, appearance, various signals emanating from it (noise, smells).

Paralinguistic influence is the factors that disturb the speech surrounding speech, reinforcing it or weakening it. This includes the fact that speech is expressed in a high or low sound, articulation, sounds, stops, stuttering, coughing, movements performed with the tongue, exclamations.⁴

I.A.Sternin's description, nonverbal speech effect is the effect carried out by nonlinear signals (gestures, facial expressions, signals of the speaker's appearance and behavior, distance to the interlocutor, etc.), which are used together with speech. Nonverbal means of

¹ Гельгардт Р.Р. Рассуждение о диалогах и монологах: К общей теории высказывания // Сборник докладов и сообщений Лингвистического общества. Калинин, 1971. Вып. 1. Т. 2. – С.73

² Колшанский Г. В. Паралингвистика. М., 1974.- С.9

³ Гельгардт Р. Р. Рассуждение о диалогах и монологах: К общей теории высказывания // Сборник докладов и сообщений Лингвистического общества. Калинин, 1971. Вып. 1. Т. 2. – С.95

⁴ Мулоқот ва шахслараро муносабатлар // <https://elib.buxdu.uz/index>

communication accompany, complement speech and in some cases replace it (in such cases they speak - "understood without words").⁵

It seems to us that in this place g.V. With the approval of the kolshansky classification, it is advisable to summarize all these tools under the terms paralinguistic means of communication and, accordingly, paralinguistic influence.

- Brothers, - this time dad's voice trembled, - after all, today is the new year, my son is alone. I will get to your husband, who told me tomorrow morning morning.

- Can not, walk.

His dad did not lie to them again. He only asked permission to say, " say goodbye to my son."

When permission touched, he took her in his arms and pressed her face to face. Then Daddy's tear touched his face, and he also cried.

- Do not cry, my son, sit out to your comrade Djalil. (T.Malik, "Shaytanat", 1-Book, 4-p.)

According to the context, the child is strongly influenced by the strength of his dad, the "touch of tears in the face of a child" in a situation where he believes that he gives the decency of those who come, that he is not afraid of them, and the child also cries.

- Stop! Don't chew on the sentence. - Jalil hit her knee with a shap. - Even if I don't have a diploma, my brain is working. Do not torment yourself, but speak of what is going to happen. May God thank Samandar. Let's go behind you a bag-a bag of sin. And Samandar went innocent...

These statements, which Galil said out loud, made Asadbek alert as he gave strength. He hated himself. "How about that, did I ping like a mishiq boy? Will I make a tear for him now? Let him comfort me? Does qoyaver say, " there are so many of them now, " or does the parents of the girls you are with have such a burn?" Men... I'm tired... I'm stuck in power... It does not lead to good. They opened a war against me... And I'm pinging...»

- Jalil, - this time Asadbek's voice sounded bolder, - you ketaver.

What did you call "Jalil" -he, What are you driving?"he did not say. It seems to have understood. Silently stood up. (T.Malik, "Shaytanat", 1-book, 16-p.)

Rather than what Djalil(the speaker)said, the timbre of the voice, the tone of speaking, the boldness of the voice "made asadbeck (addressee), who was trying to pour out his pain," alert as he gave strength", helped him get out of the depressed mood a little earlier than the dialogue, helped him to restrain himself and dissuaded from the thought of longing.

- Haydar, now we are both left. We started together and in the end we both stayed.

- What do you say in the end?

- There will be the end of everything, brother. I lean on you, don't make me lonely. This lie, which asadbek said by wrapping it in a dress of a narrow tone, sounded as if it were true and melted Kesakpolvon. "Yes, now his death has taken on his neck," the thought shed light. (T.Malik, "Shaytanat", book 4, 42-p.) It took some more time for Asadbek (the speaker), who felt the betrayals of his interlocutor. Therefore, he managed to hide the intensiveness of communication by changing the pronunciation tone of the locomotive act, that is, sentences, to make the recipient not realize the inconsistency of expression and content.

- I do not know why he suspects. When I find out, I have a nickname called Anwar, which I will tell you, which he will convey to you without drooling. At the next time, I said, it became so.

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.

Anwar was offended by this statement. "Did I delete that as a person?"he regretted it. When he responded to his bastard now, he was silent, knowing that they could get confused. He sat with his

⁵ Стернин И.А. Риторика. Воронеж: Кварта, 2002. – С.45

head full. Elchin, realizing this state of affairs as remorse, fell from the horse of anger. One breathless silence was a dam on the path of a flood of unnecessary sentences. (T.Malik, " Shaytanat", Book 2, 104-p.) The speech situation is such a complex psychological process that verbal and non-verbal expressions may not always be understood exactly by communicants. The signals sent by the information transmitter can also be interpreted differently by the receiver. in the text above, the understanding that Anwar's head was being remembered by Elchin that he was regretting, although he did not correctly understand his friend's condition, changed perlocusia for the better.

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REFORMS AIMED AT PREVENTING CORRUPTION IN THE EDUCATION SYSTEM

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"The state in which corruption is raging, as if eroded from within it will look like a fragile tree. There is no doubt that SHak, he will be overthrown as soon as he faces the first serious test."
Teodor Drayzer

When it comes to corruption in education, a thousand unfortunately increase as much as it is fought against it. As a single example, on December 20, 2022, our President Shavkat Mirziyoyev paid more attention to the education system than any other sphere in his address to the Supreme Assembly and the people of Uzbekistan. It is necessary to think about the question of what will be the quality of education, it is necessary to work not in quantity, in the process of admission to higher education, corruption has disappeared, but corruption within it continues. Deputies asked senators for an opinion. This is what our president, who is very proud that those who are doing this work are also people inside himself, said that this is a stigma for Higher Education, for which up to 10 rectors need to be taken from work. And the reason for this is that it is observed that students make grades without coming to class, participate in exams without coming to class, while the fact that the students themselves say this is a very big tragedy. Who are we taking an example from. Where in New Uzbekistan is written to allow such cases. There will be no result unless each higher education institution fights against corruption within itself. 41 higher education institutions were granted financial and academic independence. It was noted that complens control departments, which fight corruption, began to work in them¹.

At the initiative of the head of State in the fight against corruption, a proposal to enter the magistracy and post-graduate education on the basis of a certificate in the ingiliz language in order to ensure transparency in the entrance exams was put forward, and due to its application in practice, the part of corruption cases in this area was eliminated.

Looking back at history, the ancient Greek philosopher Aristotle said: "in any state system, the most important thing is to organize work by means of laws and procedures in such a way that officials cannot make a fortune in a certain way".² Currently, one of the most primary issues that need to be addressed globally is the problem of corruption. Corruption is one of the most dangerous vices in any country in the world that undermines the foundations of peace and tranquility of citizens, democracy and the rule of law, leading to human rights violations, hindering economic market relations. That is, as long as the rule of law is not ensured in society, the economic, political potential of the state is weakened, the rights and freedoms of citizens are reduced.

¹ Xabar.uz.

² Tulenov J. "Jamiyat falsafasi" –Oltinchi bo'lim. – T., 2001 yil, 31-40-betlar.

There is a bilateral connection between corruption and the causes that generate it. The conclusion from this is that, firstly, corruption can be reduced and limited only by solving the reasons and conditions that create it; and secondly, when solving these problems, it is effective to carry out a decisive and uncompromising fight against corruption in all directions.

As we all know, corruption in recent times is one of the negative vices that is widely rooted. Against corruption, we can achieve positive results not only by the court and law enforcement agencies, but also if each of us fights as a body-it is a soul. In his address to the Oliy Majlis on January 24, 2020, President of the Republic of Uzbekistan SHavkat Mirziyoyev said that “as long as not all segments of the population, the best specialists are involved in the fight against corruption, all members of our society, so to speak, are not vaccinated with the “vaccine of honesty”, we will not achieve the high We must move from dealing with the consequences of corruption to its premature prevention.”- it was not for nothing that he noted. It should be noted that the “strategy of Action for the further development of Uzbekistan in 2017-2021”, announced by our president on February 7, 2017, is becoming important in the reform of institutional mechanisms aimed at preventing corruption.

What is corruption itself? Corruption is the unlawful use of a person's position of his career or service in order to obtain material or intangible benefits in the interests of his personal interests or other persons, as well as the unlawful provision of such a.³ Corruption activity hufyona is one of the main types of economy.

As can be seen from the above definitions, corruption seriously undermines the political and economic development of any state and society, weakens the constitutional foundations of the state and the rule of law, ultimately leads to the violation of human rights and freedoms. In order to organize the fight against this VICE on the basis of World requirements, in 2008, our country ratified the United Nations Convention on the fight against corruption of October 13, 2003, and also adopted the law “on the accession of the Republic of Uzbekistan to the United Nations Convention on the fight against corruption”. As a logical continuation of the measures aimed at combating corruption, on January 3, 2017, the law of the Republic of Uzbekistan “on the fight against corruption”and on may 27, 2019, the decree of the president of the Republic of Uzbekistan “on further improvement of the Anti-Corruption System in Uzbekistan”was adopted, and on the basis of the decree, the state anti-corruption

This tutorial is now about studying the experience of world countries in the fight against corruption in our country and www.transparency.org it is devoted to the issues of research of the legislation of the States standing in the top ten in the field of anti-corruption.

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.⁴

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THE MAIN WAYS TO INCREASE THE EFFECTIVENESS OF MEASURES TO PREVENT CORRUPTION AND COMBAT CORRUPTION IN THE FIELD OF EDUCATION

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Among the defining measures for the Prevention of corruption in the educational sphere, as a rule, are such non-legal measures as an increase in the wages of educational workers and a general increase in the financing of educational institutions. Experts argue that the effectiveness of the existing wage system for employees of the educational sphere is insufficient, which leads to a lack of interest in ensuring the quality of student training. In particular, the principle of financing educational institutions based on the number of students leads to the fact that the educational institution seeks to fill out all the vacancies in the entrance exams, while the level of training of applicants will no longer be a decisive factor in admission.

Teachers face the problem of removing students who do not complete the curriculum from the ranks of students, and this, in turn, causes dissatisfaction from the leadership (again for the above financial reasons). With a significant increase in the transparency of the provision of Educational Services, a clear combination of criteria for making certain management decisions, there is a need for a gradual transition from "quantity" to "quality" of student training.

The formation of an anti-corruption worldview among schoolchildren and students of the CPSU is one of the ways to increase the level of legal consciousness of citizens, their assimilation of patterns of legal behavior and, as a result, the formation of law and order in society. Without a high level of legal consciousness, it is impossible to create a state governed by the rule of law. It should be noted that at present, the possibility of forming an anti-corruption worldview is presented within the framework of legal education in the lessons of Social Sciences, in particular, the basics of law.

When studying these courses, students get an idea of corruption as a mass phenomenon, corruption as a crime, about the measures of existing responsibility for this crime. At the same time, the development of social and economic relations, changes in the life of society and changes in state requests create new problems that require the search for new approaches to legal education. In particular, we are talking about introducing a special anti-corruption component into it.

The anti-corruption worldview should be purposefully formed in the process of education and training. In fact, this area is becoming one of the most relevant at the present stage. Currently, corruption is seen as one of the threats to public security, along with phenomena such as terrorism and extremism. Anti-corruption education of students should become an important part of state policy for the formation of a citizen with appropriate personal qualities. When graduating from the university, it is necessary that the state has a number of state and municipal employees who have an anti-corruption outlook on the EAEU.

In the last decade, when describing the current socio-political and economic situation in the country, the negative reality of the active spread of corruption in all branches of power, as well as in many areas of the life of the state and society: Health, Science, Education, etc. tell. Corruption in education has a special and much wider resonance in society. Corruption in education reduces its level and quality, undermines the moral foundations of the younger generation and ultimately threatens the spiritual and moral health of society.

It should be noted that the organizational resources and regulatory framework for the fight against corruption are mainly aimed at combating corruption, minimizing or eliminating its negative consequences, while such an important area as prevention is not yet properly developed and requires attention from the point of view of studying the existing positive experience and developing recommendations for its organization.

Despite the development of anti-corruption legislation for more than ten years, the level of knowledge of the measures taken by the population at the state level and the personal capabilities of the fight against corruption in this area remains very low. Against the background of a serious focus on the problem of

corruption in society as a whole, there is not enough level of anti-corruption education, educational efficiency and, as a result, the formation of an anti-corruption worldview.

The anti-corruption worldview is a component of a scientific, philosophical worldview and is characterized as a simple system of views of a person on the world, on an individual and on a person's place in the world. The anti-corruption worldview can be described as a set of knowledge, views and ideas about the essence of corruption, its causes and forms of manifestation in society; skills for analyzing and recognizing corruption situations; skills and standards of behavior in accordance with legal and moral and ethical standards.

Work on the formation of the anti-corruption worldview of students at the university is an important component of the Anti-Corruption Program of the educational institution. This program provides for: the functioning of the information and legal environment within the University; diagnosis of the state of corruption at the University; Organization of educational work with students; regular training of the teaching staff on short-term anti-corruption educational programs or the development of a course on the fight against corruption. comprehensive program of professional development; the use of the anti-corruption component in various forms of educational work; minimization and exclusion of the risk of corruption at the University.

The information and legal environment of the university is a set of tools and methods for the formation and use of a regulatory framework that regulates the legal relations of participants in the educational process operating within the framework of the general university information space.

The information and legal environment of the university makes it possible to quickly and efficiently familiarize participants in the educational process with the legislative regulatory framework, internal local regulation, provides an opportunity to clarify the necessary legal norms, as well as conduct monitoring on the current situation. On the University's website there are legislative acts in the field of anti-corruption, in the section of the University's website "anti-corruption" there is a virtual exhibition "corruption: nature, scale, fight against", which contains publications reflecting the pressing problems of corruption, the main documents regulating the legal, organizational and moral foundations of the prevention and fight against corruption. Teachers of Legal Sciences, lawyers regularly organize online consultations on issues of combating corruption. The information and legal environment of the university, organized in this way, allows students and employees to quickly familiarize themselves with regulatory materials and inform about various forms of work on anti-corruption education.

The second component of the Anti-Corruption Program is the monitoring of the state of corruption and the study of the effectiveness of anti-corruption education. The purpose of these studies is to analyze the effectiveness of the work of professors and teachers on the formation of students' anti-corruption worldview. The objectives of the study are as follows: to determine the attitude of students to the problem of corruption in higher education; to analyze the level of understanding of the phenomenon and mechanism of corruption by students; identification of the main causes of corruption in higher education; analysis of the situation at the University; determination of the degree of participation of students in corruption relations or readiness to participate;

Assessment of the quality of anti-corruption work carried out at the University; the preparation and implementation of measures to prevent and combat corruption relations is of paramount importance. To conduct the survey, a questionnaire is developed, including 12 questions. Types of questions-closed, Open, semi-open.

To the question: "What does the word 'corruption' mean?" - five answers were presented in the questionnaire; you can select several answers or offer your own version. Most of the participants in the 2016 survey found that corruption is the abuse of an official position for a personal position (1036 people – 64%), money bribes (985 people – 61%), the use of budget money for selfish purposes (482 people – 30%). Then follow the options: a bribe in the form of an expensive gift (392 people – 24%), which will provide others with the necessary benefits for selfish purposes (178 people. – 11%). 43 respondents (3%) gave their definition of corruption. The results of the 2017-2018 studies did not disclose.

Significant deviation in the choice of answer options. Thus, in the course of the study, it was found that most students correctly understand the content of the term "corruption" and the mechanism of corruption relations.

The second question of the questionnaire was eaten, aimed at determining the opinion of the respondents about the reasons for making a choice in favor of people's corrupt behavior – bribery. 8 possible answers have been provided, several can be selected or your own version can be offered ate. Among the reasons

mentioned, the respondents of the studies described consider the main ones to be the complexity of the problem or the obstacles that exist in society for its positive solution (administrative, economic, legal). In our opinion, it was important to clarify the reasons for the bribery of students of educational institutions.

The analysis of the results revealed the following trends: if in the 2016 study the main reasons for student bribery were called "teacher and science factors", then in the 2018 study, firstly, the number of answers decreased. to these questions, secondly, respondents began to call subjective reasons often (ignorance studies the subject, laziness, etc..)

Then the students were asked to answer whether they themselves, in some cases, are ready to choose a model of perverted behavior and bribe.

The analysis of the distribution of answers shows a positive trend-a decrease in the share of those who are ready to bribe and an increase in the share of those who are not ready to choose a model of perverted behavior.

Two-thirds of respondents in all three studies did not get into corruption situations, the proportion of respondents

The unanimity that some students are ready to bribe is confirmed by the analysis of the answers to the question about the knowledge of legal responsibility for corrupt actions: only 66% of respondents, according to 2016, and 78% – are familiar with the norms of law in 2018 and yega to the norms of law. the idea of criminal liability for bribery and receipt. About a third (32%) of the students surveyed, according to 2016, did not plan to apply anywhere if they were aware of any cases of corruption. In 2018, this figure decreased to 24%. At the same time, only every sixth of the respondents spoke about the need to increase the level of legal consciousness of students in 2016, and in 2018 yesa spoke every second.

Answering the question of what needs to be done to minimize corruption in the educational system, yekan said that all three research respondents offered to strengthen the trust in the control of intermediate knowledge, increase the salary of teachers, dismiss employees who have exceeded their official powers, and increase the level of legal consciousness of students.

In a comparative analysis of the results of sociological surveys in 2016-2018, a slight decrease in negative indicators was found, which indicates the effectiveness of educational work on the formation of an anti-corruption worldview. At the same time, they became confirmation of the need to expand the forms and methods of work in this direction and conduct it constantly.

In the process of developing students ' anti-corruption worldview, a large role is played by a teacher who is directly involved in the implementation of educational programs and uses various forms of extracurricular work

Thus, during the study of the subjects" law", " jurisprudence", in lectures and seminars on the topic" fundamentals of Criminal Law", students discuss issues of anti-corruption legislation, which are included in the work programs of these disciplines. Within the framework of the study of the disciplines" history", " economics", " sociology", corruption is considered as a socio-historical phenomenon, the essence of which, the reasons for its emergence and spread are analyzed. Among the lectures of students at scientific and practical conferences, Anti-Corruption Research is presented. The curricula of the curricula include the facultative disciplines" business etiquette "and" professional communication", in which students, in addition to the corruption component, discuss issues related to ethical, corporate norms of business communication. The program "fundamentals of the student's corporate culture and business ethics" of the lecture hall for first-year students provides for familiarizing students with anti-corruption legislation, local regulations, the Basic Rules of the university "code of ethics", regulates the relationship between students, teachers and removes rules for the Prevention of unfair practice of staff education, determines the behavior of ways in.

Various types of extracurricular work at the University are useful in terms of involving students in the process of forming an anti-corruption worldview. It has become a tradition to hold a week of anti-corruption measures (in early December), during which a number of educational, cultural, information, entertainment and other events are organized with the participation of students, university employees and representatives of law enforcement agencies. These are social advertising contests "no corruption", a selection of videos "I am against corruption", the publication of articles in the university newspaper, Anti-Corruption leaflets, posters, the development and production of Wall newspapers'. Meetings with representatives of law enforcement agencies are organized in the form of discussions and active informal communication: their goal is not only to provide

information about the state of affairs to suppress corruption crimes, but also to discuss current issues, analyze specific situations, topics.

In the process of forming an anti-corruption worldview, an important role is played by the self-government of students. The chairman of the Student Council is a member of the University Commission on the Prevention of corruption violations, all decisions of which are made taking into account the opinion of the Student Council. Every year on the initiative of university students, the "fight against corruption"quests" corruption and the fight against it " are organized, the participants of which are university students and scientific and pedagogical workers. Quests are an interesting and effective form of anti-corruption education. The quest program was developed by the Student Council. The quest is attended by one team, experts and spectators from each faculty. According to the tasks of the quest, participants must recognize the corruption component in the proposed situations, convince the participants in these situations not to commit illegal actions. The competitive spirit of such forms of work gives impetus to further education in the field of anti-corruption.

Thus, in the educational environment, the tendency to be aware of the issues of the fight against corruption and to acquire Anti-Corruption behavioral skills is being formed popular and authoritative.

The directions of work on the formation of an anti-corruption Worldview are diverse and numerous. It is important that it is comprehensive, built on a permanent basis, scientifically based and methodologically robust. Special requirements should also be imposed on employees who are engaged in anti-corruption education. To this end, educational seminars on the fight against corruption, a test of knowledge on legislation on the fight against corruption are regularly organized at the University.

Thus, as part of the monitoring research, the university launched a frontal test project to find out the anti-corruption legislation and local documents of the University. In December 2016, frontal tests of participants in the educational process were carried out through the information and educational environment (IOS). 2,225 students and 470 university staff were tested. The respondents correctly named local regulatory documents that largely set anti-corruption standards of the behavior of university employees. However, are measures taken to protect 80% of employees and 70% of trainees " in legislative and local documents when they inform pedagogical workers and interns about corruption?". These data indicate the need to strengthen the legal consciousness of students and university employees.

The formation of an anti-corruption worldview is facilitated by the direct work of the educational institution to minimize and eliminate the risk of corruption in all spheres of university life. This means monitoring compliance with legal and ethical standards and improving the regulatory framework. At the same time, it is necessary to constantly monitor not only the local regulatory framework, but also possible changes in legislation. Thus, in order to maximize the self-government of students in the process of developing and accepting local documents of educational organizations, "the development and adoption of local regulations relating to the rights of students and employees educational organizations are carried out with the participation of representatives of student councils, parental councils, other representative bodies of students, as well as in order and

These formulas increase the importance of students 'self-government opinion in decision-making by the administration of educational institutions and strengthen the responsibility of students' self-government bodies for fulfilling and complying with the requirements of local documents. In addition to the requirement to know legislation in the professional field, we consider it appropriate to include it in professional standards, in addition to the requirement to know anti-corruption legislation in relation to professionals in the Corruption Risk Zone.

Thus, the study of the problem reveals the role of the teaching staff and students' self-government in the process of forming the anti-corruption worldview of students, shows the forms and methods of work that can be recommended for use in the organization of educational activities in order to expand and concretize knowledge in this area, to have the skills to analyze, assess.

The data of the listed sociological surveys demonstrate generally positive trends that reflect the level of effectiveness of work on anti-corruption education, include the use of various methods and forms if it is constantly organized, and include all participants in the educational process.

An analysis of the problem shows that it is necessary to create a concept and a single methodological approach to the process of forming the anti-corruption worldview of students. Based on the existing positive

experience, methodological guidelines for the organization of anti-corruption education, education should be developed to form an anti-corruption worldview.

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

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Annotation: a new spirit, a new ideological-aesthetic direction began to appear in the stories created in the 80s - the purpose was to show the process of formation of the sense of national identity in the spiritual world and psyche of the hero, which Murad We tried to show through the analysis of the story "Mustafa" by Muhammad Dost. The characters he created harmoniously embody beauty and tragedy, a process that has not yet been fully described in our literature. In this sense, the main focus of the article is the aspiration of Elomonov, Gaybarov, and Mustafa, the heroes of Murad Muhammad Dost's story.

Key words: self-awareness, spiritual transformation, creative personality, evolution, appreciation of humanity, human emotions, silence, humility, freedom, renewal.

Humanity has appeared that its soul has always lived in thirst for freedom. It is no exaggeration to say that literature is actually a building from this thirst. For centuries, in order to satisfy the thirst of our people, you say that the narrative-it did not weave legends, did not sing epics, and the owners of literature – creators-did not live with the artistic masterpieces they created, striving to satisfy the spiritual need of people! Legends such as thomaris, aphids are evidence of our long-standing dream idea, sealed in bitches. We would not be mistaken to say that this case was especially the case when the Tsar, who had been in captivity for more than a century and a half, later became the Armenian of our people, who lived in the former Shura period.

Many talented people, such as Behbudi, Qadiri, Cholpon Fitrat, who emerged at the dawn of the 20th century, devoted their entire creativity to the cause of the country's freedom. This ideological and artistic motive did not completely stop even during the time of the former Soviets. Despite all ideological pressures, our creators did not stop promoting the idea of independence in one way or another in their works through various artistic findings. Therefore, even during the time of the former Soviets, one wing of the literature was fighting for the freedom of our people and never stopped for a moment, always shouting for independence. After all, literature had no right to remain silent in this regard. After all, as Cholpon said, "If literature lives, the nation lives." Therefore, if the people of creativity, who are always on the tip of their tongues about the pain of the people and the nation, become silent, the country will undoubtedly face a crisis.

Therefore, under any circumstances, literature should always encourage the nation it serves to realize its identity, to respect its dignity, to national awakening, and to renew its thinking. Such sounds were heard in different periods in different tones, sometimes muffled, sometimes quiet, sometimes strong, sometimes resounding. In those times, when the country was in trouble and the people were silent, the sounds of revival were at their peak. After all, true literature is intolerant of oppression, hypocrisy, chauvinism, and discrimination of human rights. Despite the fact that the artistic word faced many pitfalls and obstacles on its way, it sacrificed its "soul" in the form of many free singers. They did not give up the great blessing of independence. He left us such qualities. It is natural that literature's unceasing sounds of renaissance fill the marrow of the oppressed people, stimulate their thoughts, and help restore their morale.

Hypothetical analyzes carried out in literary studies in recent years prove this¹.

It is known that each transitional period experiences its own complexities, various evolutions and conflicts. These conflicts are reflected in different aspects of social life. Every change in society is undoubtedly reflected in people's lives, first of all, in their worldview and spiritual world. There are factors that create each renewal process, and one of them is the artistic-aesthetic factor that comes into being earlier than the social factor and forms a unique literary worldview.

In this sense, it can be observed that a new spirit, a new worldview, a new ideological direction that began to emerge in most of the stories created in the 80s began to be reflected. We can summarize this literary process and call it a new type of concept. The most important of the common features of this concept, of all stories of the first step towards independence, is the artistic landscape of the process of formation of the sense of national identity in the spiritual world and psyche of the hero.

¹Nazarov B. G'afur G'ulom olami. – T.: Fan, 2004

Murad Mohammad Dost's short story "Mustafa" is also dedicated to showing the tragedies of an ordinary person in his ordinary life. At the very beginning of the writer's work, Mustafa was able to reveal the unique aspects of the logic of the character. He sits outside the yard while Ax is slaughtering his navvo for the butcher. Knowing his kindness, the butcher Ax deliberately called him to him and put a knife in his hand to skin the animal. You peel off the skin wrapped in salt to Mustafa, and he tells you to bring it home and makes fun of him. Of course, Mustafa also notices and feels that the butcher Ax is faceless and humiliates himself. He is protesting whether he will ever bring salted skin home. But he can't bring it to the surface. The ax can't make this objection by looking at the butcher's face. Such is his character trait. And the ax butcher mocks him even more because he knows this trait in him:

- Shut up!

In these places, we can see how the writer drew Mustafa's psyche in a very natural way. He wants to protest, thinking that the butcher Ax knows well that skin does not come out of the skin of the animal, and is upset with him. However, he comforts himself by saying that the scab will not come out on its own, but he can put on a boot. And the ax butcher, as if sensing his heart, makes another noise. When Mustafa brought the skin home, the old woman looked at him with surprise. Butcher's grudge against Mustafa does not end there. He is angry at Mustafa's silence and obedience, and he does not object even when he adds another ten soums to the thirty soums service fee. Even though his tongue hurts when he says that you are being chewed like a womanizer, his heart cannot protest. Only inside he decides that he will not slaughter meat for this dishonest butcher a second time. But he tells Ibodulla Makhsum and old man Guchchi about his hurt language and heartache.

They consoled Mustafa and emphasized that the butcher Ax is a hard worker and that in the old days he would become a "scarlet bandit". Such an episode at the beginning of the story was not included by the writer for nothing. The heartbroken Mustafa remembers his only son who died in the war, his first wife Mayram, who could not bear her pain and served as a servant, his daughter who was angered by his immoral behavior, and how many years he has been shoulder to shoulder with Gulsara, his current old lady. The writer describes Mustafa as a person who works tirelessly even though he is over seventy. He also sews stone boots, plants melons and watermelons in the dry season, and makes manure according to his wealth. He buried the gold jewelry inherited from his parents under a pile of dung. He thinks that this inheritance is passed down from his ancestors, and there is no time to use it, and there is no need for it. The money he earned from his work was enough for his livelihood. One of the main actions of Mustafa is the satisfaction of what is the need of excess money. His nephew Osmanali lives in his house. This guy once had a crush on the girl next door with good intentions and used to sing under her door every day. But the girl rejects him and insults Mustafa, who went as a matchmaker. After that, Usmanali stopped singing and started drinking. In the play, we see that Osmanali's pain is combined with Mustafa's pain.

It can be seen that Mustafa, the leading character in the work, is an ordinary person. His way of life is similar. But the skill of the writer is that he was able to turn into an artistic truth that even such ordinary people have a world of human pain and human heart, and that this pain and heart are the factors that decorate human life. We want to say that Mustafa, through his fate, tried to make our people aware of their identity, and tried to show simple life tragedies instead of false high-flying heroes.

A similar situation can be observed in the writer's works "Return to Galatepa", "Resignation". There is reason to call "Return to Galatepa" a tragic work to some extent. This work is also led by a unique concept. Gaybarov, the hero of the work, is an atheist scientist who was trained as a specialist during the Soviet era. According to his profession, he gives lectures against religion among people. But in the psyche of this same hero, doubts about his work and self-examination begin to appear. As a result, Gaybarov comes to certain conclusions about "Eternity and Legitimacy", he gradually begins to realize that life is fleeting and that the worries of this world are in fact trivial things. This process of understanding is the main factor that represents the emergence of a new way of thinking.

So, the concepts of self-realization have certain common points in Gaybarov as well as in Mustafa. After Elomonov in the story "Resignation" was pushed aside not only from his career, but also from life itself (his wife also separated a room and suggested an informal divorce), he began to think about his personality, "Who am I?" he began to try to find an answer to the question. As a result, this hero's bitter fate at a certain stage of life - resignation - motivates him to realize his identity.

One can judge the desire of Elomonov to get rid of the process of his mangling again, falling into this state, as the beginning of an attempt to make a new change in his worldview.

In short, the subject range of stories written in the 70s and 80s is wide, and the issues raised are diverse. The main focus was on a new approach, the reflection of ordinary people on the existence of a world of pain that cannot be understood by others.

So, as can be seen from the above, one of the common aspects in the story of the Eighties can be explained by changes in the hero's worldview, by connecting with a strong desire to realize oneself.

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ARTISTIC THOUGHT IN THE PROCESS OF GLOBALIZATION
AND LOGICAL CONSISTENCY

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Annotation : A. Nasirov's article "Artistic Thinking and Logical Consistency in the Globalization Process" analyzed the creative processes in the novels of later years, the artistic interpretation of the human concept, and the interpretations of hyot, which is a product of the novelistic thinking. In the analysis, poetic interpretation changes, artistic evolution, image, character, and psychologism interpretations in the novel genre were analyzed..

Key words: concept, interpretation, skill, individuality, character, environment, personality.

The Uzbek novel, which has a century-long history, has been incorporating various poetic interpretation changes into its composition over the years. Therefore, the epic perspective of the Romanic thought, manifested in consciousness and feeling, strives for a complex internal harmony in the form of a derivative of qualitative changes. The chronological continuity of reality in a literary text in a certain sense expands the possibilities of the artistic level. On the one hand, this situation is related to methodological research, and on the other hand, it is related to the interaction of the reader's perception and the author's point of view. The material of the current novel is concentrated not in space, but in time. The depiction of Romanbop events is enriched by the chronotope of different time dimensions. Literary scholar as U. Dzhorakulov noted in his translated works: "Also, chronotope defines the potency and nature of the most important units such as genre, composition, image, language and style of artistic work, author, reader. These chronotope forms are the only system in the composition of the work, they live in an integral relationship and form the phoneme of artistry in motion. [1, 40-page].

In fact, the poetic changes in the composition of the novel show the unique aspects of the Romani thinking along with the creative skill. This made it possible to reveal the events more deeply, to analyze the psychology of the characters more deeply. That's why the view that a one-day event cannot be the story material for an entire novel is now, at least, obsolete. The experience of the current novel, including the Uzbek novel, shows the groundlessness of such conclusions.

First of all, it is worth noting that the artistic interpretation developed in each period puts forward new creative and logical ideas that create a new world and a person. Indeed, the uniqueness of the artistic essence is based, first of all, on the system of observation that is re-creatively formed in consciousness and feeling. Because in the concept of the hero, the entire existence of the era and society - development, conflicts arising in the series of time evolutions, real problems, real scenery is expressed.

The humanist essence and direction of pure literature is expressed primarily in the philosophical-aesthetic principles of the artistic reflection of the person, in the humanistic point of view of the person's past, present and future life, in the spiritual-intellectual content of his goals and aspirations, in his position in society, in his communication and relations with people. It is the commonality of these factors that turns into an artistic interpretation of the relations between society and the universe in the personality of a true creator. "In the history of humanity, the 20th century was the century of social and political conflicts, scientific and technical progress, but also the century that showed the diversity of aesthetic and intellectual thinking. In this sense, the developments in the world of literature determined the criteria and principles of artistic and aesthetic development" [2, 26-page].

In his novels, Odil Yaqubov infuses the beauty of the universe, humanity's attitude to this beauty, the essence and value of humanism into the expression of national spirituality, which has spread throughout the artistic fabric of his work. The direction of deep philosophical depiction of the spiritual perfection of the human being and the noble goal of the writer testifies to the breadth of the writer's worldview and theoretical imagination. That is why in every work of the creator, whether it is a small genre or a large-scale artistic canvas, the interpretation of the concepts of religion, justice, truth, consequence and love occupies a central place.

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In the works of Adil Yaqubov, the artistic image of the advanced spiritual and moral aspirations of the time always leads. Because from the point of view of the creator, these problems of the society acquire a deep aesthetic value in the poetic observation - discussion. More precisely, the essence of literary poetic research is the description of human existence in the form of social and psychological improvement. The meaning expressed in the novels of the writer is related to the interests and aspirations of the people. In the poetic interpretation, the concept of the embodied author clarifies the hero's mood, the leading image centers the lines of dynamic imagination, and the image principles serve to artistically summarize the philosophical depths of the epic field:

For example, in the novel "Diyonat", the author pays special attention to the poetic interpretation of the image of Otagozi: "Otagozi barely stopped the anger that suddenly erupted like a volcano from the bottom of his heart." Soon, this anger, this rebellion against his uncle was replaced by some kind of painful feeling, and he was bitten by a long wax. He knew well why the old man was doing this - his old rival Professor Mirobidov was the reason for everything! Oh repentance! Even though he is an uncle, he does not even spare the child of his own liver to give a warning to his old rival!.. Where is the fair justice? Because of this uncle's habit, both his son Haydar and his daughter Tahira got tired of this house. Once a year they either come or they don't! If he has a father... good or bad, he will not enter the city even when the old man's pretensions have passed away, saying that he is my maternal uncle, childless, and a sensitive person! When an old man or an old woman goes to the village, he carries it on his head and releases the net of his house to them. As for this person... Otakozi comes from the same principle! But... thanks! His father does not understand such righteousness and does not want to understand" [3, 20-21-pages].

It seems that in the epic existence of the novel "Diyonat" the figure of Otakuzi is prominent. The hero, who unites socio-psychological conflicts, represents the generalized type of the leaders of the period of stagnation in both memory, discussion, and duration of activity. The chronicle of the life of the chairman is reflected in his personality and character. It consists of various contradictions. The nephew, who "does not understand and does not want to understand the truth" in the nature of the uncle, has a complex character. Normurod Shomurodov's worldview, which "comes from a good principle", makes him angry. In fact, the dominant sense of religion in the teacher's character has passed serious tests of life. The author brings the conflict between the given characters to the social stage. The famous chairman understands the principles of justice as "a conflict between old rivals". But the integrity of the faith and the purity of the profession are the decoration of the spiritual world of the scientist.

Literary scholar A. Nasirov writes about this: "Typical situations and requirements of the situation are the components that fill the hero's story, in which the level of character activity gradually expands. A poetic idea with a social meaning prepares the ground for ensuring the logical coherence of the event. [4,82-pages]. Therefore, a person whose life is devoted to honesty and goodness will always face hardships. Actions that lead to enlightened feelings prepare the vital ground for a person to achieve happiness. In fact, Otakozi is not a bad person. It has the qualities of perseverance, faith and tolerance. However, the hero does not want to stumble in life. Adaptability to the times with compromise is his characteristic feature. Adaptation and calculation with the external environment are leading in the spiritual world of Otakozi, who already know well the need for social adaptation in order to maintain their position and to survive in the times. Especially recently, the chairman has lost his temper. Both Normurod Shomurodov and district head Shukurov are seriously worried about this. Social defects that negatively affect the hero (commandism, respectability, the consequences of the cult of personality) destroy the character's spirituality. The situation that the head of the district and the uncle are afraid of occurs at the end of the play. At first glance, the chasm between Shukurov and Vahid Mirobidov acquires real weight due to the differences in the way these people perceive the world. The observed conflict between the father-in-law and the son-in-law does not escalate. As a result of social threat, the artist solves his problems along the way. Vahid Mirobidov's life is full of mistakes and bitter experiences. The lack of firmness of faith in him leads to the emergence of various conflicts. At the end of the novel, the connection of the lines of fate's tragedies is elevated to the level of the leading attribute that ensures the success of the work.

As noted by literary critic A. Nasirov: "It is known that circumstances are one of the main factors in the formation of human character. Characters in fiction are no exception. It is based on logic, artistic standards, and the truth of the historical period" [5, 13-page].

Rather, healthy faith becomes the core of the hero's character. And the accuracy of the image is explained by the strong tendency to strive from small to large, from particular events to life generalizations. In turn, the writer's ideological attitude is clarified by means of a detailed analysis of the people's psyche, the perspective of the nation. This attitude acquires a logical integrity in terms of looking confidently at the future of mankind, perceiving and understanding it. In fact, the original content of creative logic goes back to the deep assimilation of the nation's will and goals. Because this concept is fed by the commonality of searching for a characteristic sign and emphasizing it.

In fact, the environment and social existence have a significant influence on the formation of a person's character and spiritual world. The events that take place in the plot of the work of art are reflected in a certain time and place. This feature indicates that the character of a person, who is in a dialectic unity with the social environment, is formed at its core, because the hero of the work moves in time and space and takes place from the plot of the work. In a work of art, the character and mental image of the hero is revealed not only through interaction, but also the attitude of the character to the image plays an important role in the interpretation. This aspect can be in the form of live communication tension or inner world conflicts. Vahid Mirobidov in Odil Yaqubov's novel "Diyonat" becomes fake as his influence increases, loses his identity and gradually moves away from human qualities. Shukurov, who is appraising his self-interested and selfish father-in-law, is horrified. "Old belt, old coat!" phrase served to justify the psychology of the stabilized period.

The feeling of pity and regret turns into a confession of the hero, "I wish this man was as brave, tactful, pious, and a pure scientist as Professor Shomurodov." That is, the fact that the character thinks that it is possible to achieve honor not only in life, but also in science, during his whole life, shows that the dogma of self-interest has completely covered the human consciousness. Of course, this situation is a complete phenomenon arising from the essence of human nature and environment, first of all, we feel that it is impossible for a person who has been lost all his life and has lived relying on his beliefs to suddenly recover and make a drastic change in his life., secondly, the contradictions of the hero's spiritual world are observed only in strong-willed people, thirdly, the inner logic of long-term memories is nourished by the harmony of ideological and artistic principles. In fact, it is impossible to imagine the individual from the society, and the society from the individual. The formation of a person as a person is a complex process, because any person is influenced by a complex social environment, which affects his character. In this sense, we do not see in the image a typical representative of a narrow, complex life at the level of an individual. Vahid Mirobidov, who changes depending on the situation, tends to evaluate life from the point of view of benefit and selfishness, feels the power of truth when he reaches a certain age. In the social environment, the season of mental cleansing begins: mental anguish, when mistakes and shortcomings are re-emerged, both society and individual psychology are brought to scrutiny, creating a dangerous situation for the hero. The author notes that the human character is controlled by the mind through various lines of imagination.

In such places, the reader gets acquainted not only with the past life of the character, but also with their feelings and experiences. The events that happened with the direct participation of the characters are described from their point of view. In intense places where it is impossible to capture the happening processes with his eyes, the exchange of episodes and scenes is accelerated and there are more eyes that need to evaluate them, the author takes the initiative of storytelling. Because in such places, the possibility of choosing a specific reaction to events disappears.

In the novels of Odil Yaqubov, the principle of artistic and psychological research of personality psychology with society and natural phenomena is prominent. "Any perception that comes to life in the human mind, although it covers the full content of materiality, still cannot rise to the level of originality in accuracy, at the same time, "image", "copy" strives to be as close as possible to objective reality. Consciousness is able to shed light on the essence of the object, its true image. In addition to the fact that artistic interpretation is constantly reflected in the human worldview, logical thinking and emotional feelings are also actively involved in the poetic discovery of human secrets, in understanding the expression of the heart and the aspirations of the soul.

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WAYS TO INCREASE INTER-INSTITUTIONAL COMPETITION IN SOCIAL
MANAGEMENT ACTIVISM OF NEIGHBORHOOD INSTITUTIONS

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"To the representative and support of the ring in the places of the Mahalla Institute, so to speak it is permissible to become a "scales of justice", no doubt people he will further strengthen his confidence in the state."

President of the Republic of Uzbekistan: **SH.M.Mirziyoyev**

Annotation: this scientific article also provides information on the work currently being carried out and their nickname.

Keywords: neighborhood institute, family, society, spiritual development, neighborhood activity, traditions.

The whole world considers and carefully monitors the noble work carried out in our country on the way to the formation of civil society institutions. Socio-political stability in our country is widely recognized not only in our Republic, but also in the world. Non-profit organizations and other institutions of civil society are active in increasing the socio-economic activity and political and legal culture of the population, helping to ensure the balance of interests in society. Indeed, peace, peaceful life and stability are one of the great victories achieved by our people during the years of independence. After all, one of the prerequisites for building a civil society is to ensure and guarantee stability, peace, tranquility. Large-scale reforms carried out during the years of independence in our country have become an important foundation for strengthening national statehood and sovereignty, ensuring security and Law Order, inviolability of the borders of our state, the rule of law in society, human rights and freedoms, the atmosphere of interethnic harmony and religious tolerance, created the necessary conditions for the worthy life of our.

By the decree of the president of the Republic of Uzbekistan dated February 7, 2017 №. PD-4947, in 2017-2021,¹ a strategy of action on five priority areas of development of the Republic of Uzbekistan was developed and approved. It is no exaggeration to say that a new stage of the comprehensive development of the Republic of Uzbekistan has begun with this decree. Because the decree sets out measures aimed at strengthening the independence of our state, ensuring peace and tranquility, a comfortable life of our people, and in their implementation, priority tasks were set for all institutions of the state and the citizens society. Despite the fact that over the past period, a lot of work has been done in this regard, the tasks that we have in front of us are quite obvious. In particular, talking about the formation of civil society, it should be noted that along with the further expansion and enrichment of such concepts and imaginations of people as - civil society, - civil society institutions, in our opinion, clarification is also necessary. The fact is that although these concepts are often repeated at a later time, in reality they are not new concepts. Because since humanity has been a building, there have also been and have been living the elements characteristic of civil society and efforts have been made to develop it. In other words, civil society is one of the most ancient civilizations created by mankind.

However, the most important thing in this is to what extent attention is paid to the level of formation of relations inherent in civil society, and this task is accomplished. In this sense, the fact that our country treats this issue as a conceptual task is fundamentally different from other approaches

¹ Decree of the president of the Republic of Uzbekistan dated 07.02.2017 PD-4947. <https://lex.uz/docs/-3107036>

to this issue in the course of human development. The totality of such as associations and organizations, groups and associations formed on the basis of the initiative of active citizens in order to solve one or another issue in society falls into the concept of civil society institutions. Consequently, civil society institutions are organizations that encourage the population to live an active life, not to be indifferent and indifferent to the problems that exist and arise on the side, to find a worthy solution to these problems that government organizations find difficult to solve or are ignoring, thereby accelerating the prosperity and development of society as a whole. And the state is always interested in the formation and functioning of such institutions, since they closely assist the state in solving many problems associated with the development and development of society. To date, more than 9,000 non-profit organizations operate on the scale of our country, which closely support the state in solving thousands of issues.

In this case, the main tasks of the state are, firstly, to create the legislative framework necessary for the functioning of civil society institutions and to regularly improve it, and secondly, to stimulate and support them financially. In the Fergana region alone, today the total amount of non-profit organizations registered in the account is 794. They help local authorities in solving many problems in the socio-economic sphere. In particular, they carry out a number of instructive work on such issues as providing the population with clean drinking water, cleaning the streets from unnecessary waste, forming and enriching the socio-political, cultural and educational, medical, environmental consciousness and imagination of people. For this purpose, various events, meetings, educational seminars are regularly organized between different segments of the population. Speaking about the formation of civil society institutions, it is permissible to separately dwell on the activities of the institutions of self – government of citizens and issues of its further improvement. Already, the main goal of Public Administration in independent Uzbekistan is the transition from a strong state to a strong civil society. This means that as our statehood goes into development, it means the direct transfer of various management tasks to the people, that is, the development of self-government bodies by yanad. Indeed, the life of our people cannot be imagined without a neighborhood with a unique form of self-government. For centuries, our national traditions, traditions, painting and values have been found in the neighborhood and reached from generation to generation. The role of the neighborhood remains immeasurable in organizing people, motivating them towards noble goals, and uniting them around the ideas of national development. In this sense, the neighborhood is a unique space for our people to be able to fully manifest the qualities of tolerance and humanity.

On the basis of the community aspects inherent in the neighborhood, in fact, a great sense of respect for a person and society is embodied. Obviously, for the comprehensive development of the neighborhood Institute, it is important to improve the legislation in this regard. At this time, you will also face the fact that each neighborhood has a high sense of pride, pride in the qualities that are inherent in it. This in turn reflects the fact that this social institution successfully fulfills its function in the marriage of our society. Self-government bodies in the region are working in cooperation with a number of public organizations, such as ministries, local authorities and — Nurani, — Ekosan, - funds for the development of children's Sports, Youth Union of Uzbekistan, women's Committee, on-site departments of the Republican Center for spirituality and propaganda. As a result, they provide close assistance to the system staff on such issues as developing neighborhood activities, maintaining peace and quiet among citizens, promoting national ideas and ideology, spirituality and enlightenment, promoting a healthy lifestyle, protecting public health, showing kindness to citizens, developing mass sports in neighborhoods. It is known that the activities of political parties also play an important role in the formation and development of civil society. During the period of Independent Development, great attention is also paid to this issue in our country. In this, of course, it can be seen that in the speeches and speeches of the head of state, a special emphasis is placed on the fact that multiparty is an important and inevitable condition for the formation of civil society, and healthy

political competition as a result is its main factor. Introduced into practice since the beginning of 2008 - the Constitutional Law on the renewal and further democratization of Public Administration and the strengthening of the role of political parties in the modernization of the country also plays an extraordinary great role in the formation and development of civil society in Uzbekistan and the democratization of social life over the next years.

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.²

The article reveals the prospects for the development of civil society in Uzbekistan and analyzes the problems of the development of legal consciousness and legal values in modern society, identifies important structural and material differences between law and law, which is one of the main components of law.³

Multipartyavalism is also a component of civil society, since it is multipartyavism that provides the appropriate basis for the realization of the interests, goals, intentions and needs of various social political groups operating in society. The deputies of our parliament, which today are of decisive importance in the implementation of Public Administration in our country, are the most trusted representatives of our people. It can be seen that the role and importance of citizens' self-government bodies, political parties, non-governmental organizations, public associations and other democratic institutions is high in the decision-making and development of civil society, which is taking shape in our country.

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Comparative analysis of works on mineralogy of Central Asia

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Abstract: This article is highlighted a comparative analysis of important manuscripts that provides valuable information on mineralogy and geology of Central Asia from the 11th to 19th centuries, as well as it supports about the types of minerals in them, their quality levels, varieties, historical locations of mines, size, differentiation of minerals, their value, about the healing aspects and harmful aspects for human. Sources discuss the process of formation of minerals and certain ores of world-famous quality, mining methods of this ore, ways of processing metals and stones, and valuable varieties.

Keywords: minerals, mineralogist, important source of minerals, mines, turquoise, iron, silver and gold mines, copper, ruby, emerald, metals, sulphur, mercury.

Today, the attitude to the study of the heritage of the past ancestors has changed. Studying our real history based on original sources has become an urgent task. In the "Development Strategy of New Uzbekistan for 2022-2026", which was adopted on January 28, 2022, the 73rd goal of the large-scale direction plan was clearly defined as "to study deeply and advocate widely of the rich scientific heritage of our great ancestors", and 100 scholars's works from our country were set to implement the folk translation [1:21]. This, in turn, ensures the continuity of our work, such as the further development of the study and promotion of the history of Uzbekistan. In the Middle Ages, during the study of natural sciences in Central Asia, knowledge about underground minerals and mines was accumulated. Knowing how to use minerals means the development of human life and scientific knowledge. This is the criterion that determines the standard of living of these peoples who lived on this land. In this regard, several scientists who lived in Central Asia conducted deep research and wrote several works. These are Abu Rayhan Beruni "Minerology" (XI century), Umar Khayyam (1048-1123) wrote a special work on the science of gemology called "Mezon ul-hikma" ("The criterion of wisdom"). Al-Hazini (died around 1121-1122) "Kitab mizan ul-hikma", Nasriddin Tusi (1204-1274) "Tansuqnama", Muhammad ibn Mansur's "Javahirnama" (15th century), Sultan Muhammad Balkhi's "Majmua' al-gharayib" "(The complex of strange things, 16th century)", "Bahr ul-asrar fi manaqib ul-ahyor" (The sea of secrets about the bravery of noble people, 17th century) by Mahmud ibn Wali, "Ajaib at-Tabaqat" by Muhammad Tahir ibn Abulqasim (Wonders of the earth's layers, 17th century), Abulfazl Alami "Ayini Akbari" (17th century), Omonullah "Mir'at ul Jawahir" (Mirror of Jewels 17th century), Ibn Mubarak Muhammad al-Qazvini "Javahirnama", Aminaddin Khan bin Sayyid Abulmakorim Amirkhan al - Husayni al-Hirawi "About knowing the value of jewels" (XVII century), Najmiddin Ali bin Usar al-Qazvini al-Katibi's the fifth part of the fourth article of the collection "Reasons for the creation of mountains and mines" were written.[2]. Some of them are completely dedicated to minerals, while some are part of collections related to different scientific fields. Even in Central Asia, there are works on the art of distinguishing some jewels from natural minerals, artificial stones, and creating such stones and minerals by chemical means.

Muhammad ibn Mansur (15th century) wrote an important book called "Javahirnama". As written at the end of the text of the work, it was copied by a calligrapher named Muhammad Salih in 1624, followed by a calligrapher named Mulla Muhammad in 1821, and we used his copy, which was copied in Kufi ajamiya script.

Beruni's "Minerology" was translated into Russian by A.M. Belenitsky wrote: "It was not known to us that the work in which the subject we are interested in (mineralogy) was written after the

16th century. However, we can find information about the weight of precious stones at the end of the 16th century and the beginning of the 17th century in the book "Oyini Akbari" dedicated to the description of the empire of King Akbar by the Indian historian Abulfazl Alami. A special chapter on the position of treasures of this book describes the weight and value of a number of precious stones and metals. As a result, Beruni's discovery became known to all of Europe in the 19th century."

The mentioned book "Ayini Akbari" by Abulfazl Alami is written with certain practical goals in mind and is intended for experts who deal with precious stones and metals[3]. Manuals similar to "Ayini Akbari" were also written in the XVII-XVIII centuries. Such works were written mainly in Central Asia and India.

The work "Mir'ot ul Jawahir" (Mirror of Jewels) dedicated to Nuriddin Muhammad Jahangir (1605-1627)[4] by a scholar named Omonullo, and "Pamphlet on Jewels" written in Uzbek by an unknown author are among them.

A manuscript copy in Uzbekistan of the work "Mir'ot ul Jawahir" (Mirror of Jewels) by a scientist named Omonullah, dedicated to Nuriddin Muhammad Jahangir (1605-1627) from the Baburites, is shown to be Muhammad Obid as the calligrapher, and Qori Fakhridin is as the proof-reader of this work, and it is shown that the book was prepared in 1685 AD (1096 Hijri). . According to the introduction, this book consisted of 12 chapters - "salk" – threads.

In Central Asia, there were also manuals compiled for treasurers and jewelers. For example, "Javahir as-sanoi"(Jewels of Artifacts) is devoted to the creation of artificial precious stones and the art of jewelry[5]. In turn, it provides a lot of information about the science of distinguishing artificial from natural stones.

In the geo-cosmographic works of the XVI-XVII centuries, special chapters of some books, and in some cases the whole part, are devoted to the science of gemology. Here we will discuss some of these works.

One more work is "Javahirnama"[6], which is written in Persian, written in nastaliq script, and Ibn Mubarak Muhammad al-Qazvini was shown as the author of the manuscript on page 5b. In the book, each mineral is highlighted in red ink, xycycan there are 20 different levels of jewels, these are: "1. 2. ruby, 3. emerald, 4. sapphire, 5. diamond, 6. Alhar, 7. dull, 8. turquoise, 9. pozhar (animal stones), 10. aqiq, 11.-12 some stones similar to ruby, 13. magnet, 14. shanbd, 15. dahna (malachite), 16 Azure. 17. coral, 18. crystal and some of its types go up to 20 degrees in the book. The second type of minerals is the eight metals that make up this treasure. They are categorized as following: 1- Gold, 2- Silver, 3- Copper, 4- Tin, 5- Asrab (israb), 6- Iron, 7- Chinese Khorsini, 8- Metals of complex composition.

He also wrote the varieties of each mineral, their names in Arabic, Persian, Turkish, and sometimes in Greek, their characteristics, appearance, features that distinguish them from other minerals, whether they are useful for health and in which cases they can be harmful[7]. He describes metals as appearing from sulfur and mercury[8].

Another such work is an article "About knowing the value of jewels" which was written by Aminuddin Khan bin Sayyid Abdul Makarim Amir Khan al-Husaini al-Hirawi, Academy of Sciences of the Republic of Uzbekistan, Institute of Oriental Studies named after Abu Raykhan Beruni. No. 5050/ III. It is a small part of a comprehensive book on various other subjects. The work was written in Persian-Tajik, and it was not indicated when it was written. But at the end of the work, it was noted that the calligrapher copied in 1880. The article consists of pages(138 a-142a), each page contains of 13 lines[9]. This article provides information on how gemstones are priced based on their weight, size, rarity, quality, color, spotting or transparency. Most of this value is relatively cheaper where the ore is mined. But it turns out that most of the polished and worked stones were released at a fixed price for foreign trade.

The historian and geographer Sultan Muhammad Balkhi's work (1573 (died on May 3, 1574) is called "Majmua' al-gharayib" (Complex of Strange Things). This work was written by the order of Shaybani Pirmuhammad Khan (1546-1566), the governor of Balkh.[10] The work was preserved in many copies, according to estimates, 100 copies of the work are preserved in world libraries. The work contains valuable historical, geographical, as well as astronomical and gemological information. The version we know of the work consists of 16 chapters. The full name of the author of the work is Sultan Muhammad ibn Darwesh Muhammad al-mufti al-Balkhi. It was copied in 1815, and it was re-copied by Abdurahman Khoja in 1839 from the copy written by Khaybullo Khoja Domila. The fourteenth chapter of the work is devoted to the issues of jewelry science. It contains a scientific classification of stones with a range of value (ruby, emerald, turquoise, diamond, pearl) and medium value (magnotus, khajar jalib li-l matar, that's rain-calling stone, kharoz al-hayt means snake stone). Descriptive in nature, the author of the treatise has written this special chapter with a practical purpose in mind, and as the preface of the work states, it is written for "precious stone connoisseurs" (javahiryah sahib iyor) and "preciators of precious stones in today's markets" (saffaroni rozgor).

The information given by Sultan Muhammad Balkhi was largely based on the works of Abu Yaqub al-Kindi (801-866), Abu Rayhan Beruni (he is called Haja Abu Rayhan) and the above-mentioned Muhammad ibn Mansur, as well as factual materials collected by himself. The information from the works of other scientists is mainly stories about precious stones, sometimes their types and varieties, as well as materials about identifying and correcting their defects. For example, stories about a knife with a ruby handle brought to Ghazna as a gift from Khorezm, as well as valuable pearls kept in the treasury of Sultan Mahmud of Ghaznavi (988-1030) and his son Sultan Mas'ud (1030-1041) were taken from "Mineralogy" of Abu Raikhan Beruni[11]. The information about the ruby-handled knife is preserved in "Mineralogy", but the information about the precious pearls in the treasures of Sultan Mahmud and Sultan Mas'ud is not in Beruni's "Mineralogy". But surprisingly, the information about this has been preserved in the book "Majmua' al Gharayib" by Sultan Muhammad Balkhi, which we mentioned above. We give this information, "According to the narration of Khwaja Abu Rayhan, in the treasury of Sultan Mahmud there were three misqals[12] and two doniks[13] " in a weight and an experienced iyyar (a specialist who examines the fakeness or purity of stones is called "iyyar") was a piece of pearl valued at 100 thousand dinars[14]. There were 50 large pearls hanging in the treasury of Sultan Mas'ud. Each one of them is valued at 20,000 dinars by an experienced expert who checks whether the stones are fake or pure.

The description of precious and medium-value stones is similar to the description given in the works of Muhammad ibn Mansur. First, a description of the stones, then information about their types and varieties, their value, deposits, and properties. But the varieties, types and value is discussed in more detail. For example, Sultan Mahmud gives information about five types of turquoise, namely Nishapuri, Ghazni, Ilahi, Kirmani and Khorezmi varieties. According to the scientist, the best of them is Nishapouri, which in turn has seven varieties: Obi ishaqi, Azhari, Sulaimani, Zarkhuni, Khoki, Abdulmajid and Andalusian varieties. The best of them are the Ishaqi and Azhari varieties, the price of which is somewhat higher. [If the turquoise] weighs half a misqal, it is said by Sultan Muhammad Balkhi - it was valued at 7-10 dinars. If it weighs one misqal, it is valued at 20-30 dinars, if it weighs two misqals, it is valued at 50-70 dinars, and if it weighs three misqals, it is bought for 100-150 dinars.

Sultan Muhammad Balkhi also mentioned the healing (for example, it makes the eyes clear) and magical properties of turquoise. For example, he says: "It is said that in ancient times, scientists used to look at turquoise on the day of the new moon. [Therefore] whoever has a turquoise, he has gained respect in the eyes of people and won over his enemy. The kings brought turquoise to their meetings when the sun was equal day-night in the sky, and [the people of the meeting] look at it in turn. Then those who threw it into a glass of may, which has the quality of a drink of heaven, and those who took a sip of it, considered this custom sacred to the owners of the throne.

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Let's remember another story about ruby types, properties and price: "There are six types of ruby: red, yellow, black, white, magenta (green), clear blue. The best is red, then yellow, zardoli(apricot) colour, then carrot colour and black. The price of a white ruby is equal to the price of a crystal... The price of a ruby is three dinars per tasuj[15] weight, half a piece - 7-10 dinars. Three tasuj weights - 20 dinars, one grain - fifty dinars. The price of a pure red ruby weighing one misqal is 5 thousand dinars... and a yellow ruby, if it is of good quality, is also valued at 5 thousand dinars."

The property of the ruby is that if it is carried by a person, it protects against plague and other diseases. If it is held in the mouth, it strengthens the heart. It keeps sadness away, [a person] does not feel thirsty, he is always happy.

Another work on the science of jewelry is "Ajayib at-Tabaqat" ("Wonders of the "Earth's layers)" by Muhammad Tahir ibn Abulqasim[16]. The book was written by order of Nadir Muhammad Khan (1606-1642), governor of Balkh. "Ajayib at-Tabaqat" is widespread but understudied. "Ajayib at-tabaqat" is in many ways a compilation, a collection in different fields of science. It is based on the works of Muhammad Zakariya al-Qazvini (1203-1283), Hamidullah Qazvini (1281-1349) and the above-mentioned Sultan Muhammad al-Balkhi and other geographers. But the material about jewels and metals (fillizzot) is accompanied by information about the countries that are in the inhabited quarter of the world.

For example, in the chapter about Tashkent, it is said that the surrounding mountains have deposits of oil, turquoise, iron, silver and gold, and important information about the deposits is given.

There is another important feature of the work - it contains more information about precious stones than "Majmu' al-ghayib". In addition to the description of precious, medium-grade and other characteristic stones, "Ajayib al-tabaqat" also provides important information about metals, alloys, their extraction, properties and prices.

The important point of Muhammad Tahir's work is that thanks to him, it is possible to learn about the general situation of the mining industry in the 16th-18th centuries. The information presented in the work indicates that the land of Mavoraunnahr is rich in various natural minerals. For example, gold, silver, copper, iron, mercury, turquoise were found in Andijan and Fergana at that time; in Osh - ganch and iron, in Ustrishon (Oratepa) - turquoise; in Tashkent - oil, turquoise, iron, silver, gold; in Turkestan - gold and silver; in Samarkand - Nashvadil (Nashatir); in Qubodiyon - healing salt; gold, silver, ruby, lapis lazuli and natural crystal were mined in Badakhshan[17].

In this work of Muhammad Tahir, information is given about many types of turquoise, different from other works related to the science of jewelry, in particular, "Majmuai al-gharaib" by Sultan Muhammad Balhi. "It should be remembered," writes the scientist, "there are different varieties of turquoise (in particular) Nishapuri, Tusi, Ghazni, Ilaqi, Kirmani, Khorezmi, Ustrishani and Farghani." But the varieties of turquoise are not limited to this, its varieties are more than what Sultan Muhammad and Muhammad Tahir thought. The reason for this largely depends on where the author is from and where the work was written. For example, Sultan Muhammad Balkhi knew the varieties known only in Balkh, and Muhammad Tahir in Ferghana.

In Muhammad Tahir's work, we find some passages taken from Abu Rayhan Beruni's "Javahirnama", but which are not found in his surviving copies.

For example, Abu Rayhan said that a piece of pure red ruby without cracks was sold for 5 thousand dinars, a dark red ruby was sold for one third of the price of a pure red ruby, a peacock colored one was sold for one tenth of its price, and a green ruby was sold for one twentieth of a pure red ruby. If the ruby is smooth, clear and beautiful, they sold it for 50 dinars. Other types of rubies are sold based on this price.

In fact, there are a number of fragments taken from Beruni's work, but preserved only in the pages of "Ajaib at - tabaqat". It seems that he used a complete copy of Beruni, which has not come down to us.

In this work of Muhammad Tahir, we also find very valuable information about the healing properties of jewels and metals. Here are some examples: "A crushed emerald repels poison. A person who carries a piece of it with him and often looks at it will have clear eyes. Crushed copper mixed with antimony and poured into the eyes stops water coming from the eyes and makes the eyes clear. If copper powder is sprinkled on the wound, it will stop the bleeding. Copper is a cure for cancer, spleen, liver and stomach diseases. "Lead also cures cancer."

We will stop at another work that shows the general state of the science of gemology in Central Asia in the 17th century.

This work belongs to encyclopedist Mahmud bin Vali who was from Balkh (He was born in 1597 and his death is not known). The work is called "Bahr ul asrar fi manoqib ul-aher" (Sea of secrets about the bravery of noble people).[18]

It was written in Balkh between 1631-1641 by the order of the above-mentioned Nadir Muhammad Khan. The work is multi-volume, and a large part of the first volume is devoted to the science of jewelry. The advantage of the mineralogy of Mahmud ibn Vali from the above-mentioned work is that it is distinguished by its size and the abundance and importance of useful information.

The mineralogy of Mahmud ibn Vali differs somewhat in the arrangement of the material of Abu Rayhan Beruni and Muhammad ibn Mansur. For example, in the work of Beruni and Muhammad ibn Mansur, after a large introduction, after giving a description of precious, transparent, and moderately valuable stones, then metals are described in the second part of the work. In the work of Mahmud ibn Vali, it is the opposite. Brief introduction, it is said that the basis of all existence and creation is composed of four elements (Ansari Arba'), that's earth, water, air and fire. The first part of the work describes metals and various compounds, the second part describes the ratio of metals to precious stones by weight, and the third part presents the scientific description of more than 180 stones of average value and characteristics. In our opinion, this was caused by the development of commodity-money relations in the 17th century, and the increased need for metal, especially gold and silver.

Mahmud ibn Vali used many sources in writing this work, including Aristotle (384-322 AD), Jolinus (130-200 AD), Abu Rayhan Beruni and Ibn Sina, Muhammad Zakariya al-Qazvini, Hamidullah Qazvini and Muhammad ibn Mansur, as well as many explanatory dictionaries ("Kutub - i farhang"). He also used the information he gathered during his travels to Khurasan, Badakhshan, India and Movaraunnahr in his many years. At this point, it should be said that Mahmud ibn Vali supports Mahmud ibn Mansur's theory that sulfur and mercury form the basis of minerals. That's why alchemists (persons of science and chemistry) consider metal to be the mother of the soul, and sulfur to be the moisture of the body.

"Minerology" by Mahmud ibn Vali consists of an introduction and two main parts. In the introduction, the basis of any metal is considered to form sulfur with mercury.

In the first part, there is a detailed description of seven metals: gold, silver, copper, lead, tin, iron and kharchinium, that is, Chinese iron (a detailed description of the mixing of the zinc with another metal. In this, the scientist informs first one or another metal or precious stone's the Arabic, Persian, Turkish, and in some cases Greek and Indian names, followed by information on its composition, types, and varieties as Beruni and Muhammad ibn Mansur. It is important that famous mines are told about mining methods of this ore, methods of metal and stone processing[19].

Experience was considered the main criterion for determining the quality of precious stones and metals, both for Beruni and for Mahmud ibn Vali. For example, Mahsud ibn Vali recommends two simple and proven methods for the quality of gold. 1) if the gold is pure it can withstand any test

and will not lose its quality, if it is not pure, it will not withstand the test and will crumble. 2) pure gold is heavier than mercury, if it is placed in a vessel containing mercury, it will precipitate.

And also, in the first part of the same "Bahr ul-asrar", a brief description of artificial alloys is given about **white copper (sufri safidro'i), birch, tali, talikun, haftjosh, dararo and solid copper (simi sakht)**. The information of the scientist, in particular, about their (artificial mixtures) composition is important. For example, pyrite is an alloy of refined copper and is called brass; the best varieties of brass are Andalusian and Syrianiy. And thallium was formed from a mixture of lead and copper, from which they cast durable pots. There is no detailed information about this in the works of Beruni and Mahmud ibn Mansur. Beruni calls this mixture only digroy. The composition of the dorunu was especially complex. It is formed from a mixture of bronze (an alloy of copper, lead tin and aluminum), copper and baranja (pyrite). "From Daroru," writes Mahmud ibn Vali, "they often make rang bells." Solid silver was formed from an alloy of lead, silver and copper and it was used in the production of various paints.

Mahmud ibn Vali, when describing metals, especially gold and silver, pays special attention to their role in monetary and commodity circulation. These metals have been minted as money in most countries. The scholar notes that coins minted have sacred words (kalimai tayyiba) on one side, and the name of the supreme ruler on the reverse side in Islamic countries. In European countries, the image of a person is printed on one side of gold and silver coins. Mahmud ibn Vali calls this kind of money "budagiy".

In the second part of Mahmud Ibn Vali's book, he gives information about precious stones with certain properties. The scientist first divides these stones into three categories - high, middle, and low. According to the information provided during the period of Mahmud bin Vali, gold and silver mining decreased somewhat. Although there were many mines. There were two types of gold mines. One of these was pure gold. That is, gold deposits that were not mixed with other minerals. These were mostly located in the countries of the Maghreb, Egypt, and were at a location between 30 degrees north latitude and 65 degrees east longitude. Thus, the purest sort of gold is dahdahi (that's 100 percent pure gold) which Indians call "dahyon". Our contemporaries call him "jafari". This type of gold is rare nowadays. The second type of gold was found mixed with other minerals. It had many mines.

Mahmud ibn Vali writes about silver: "Silver deposits are so numerous that they are found in all climate countries. Some of them are working, the rest are abandoned." According to the information provided by the scientist, such deposits are found in Khutalon and Kandihor. While gold and silver decreased, iron mining continued at a steady rate. In this regard, the information provided about the iron deposits in Badakhshan is noteworthy. He points out that the increasing need for iron was the main reason for this. Because work tools and many household items were produced from it.

In the 17th century, mining of precious stones also developed somewhat. Mahmud ibn Vali writes the following in the chapter on the ruby description: "Nowadays, Nadir Muhammad Khan, the patron of Islam, who was vigilant in the affairs of kingship and khanate, may God increase his greatness, during his reign, the merchants of his highness (who are going for buying precious stones) were engaged in the mining of ruby and resembled ruby." They are looking for precious stones weighing 3-4 miskal [20].

Mahmud ibn Vali also gave important information about the value of precious and special stones found at that time. As an example, let's take the emerald and the ruby. When talking about emerald, first of all, he said that there are seven varieties of it: Zubbabiy (the color of a field rat), Raykhaniy (the color of basil), Silkyy (the color of a beet leaf), Zanjaroj (green color), Kurosaniy (the color of a mountain onion), Ohuiy (gazelle-colored) and Sabuniy (in the color of Iraqi soap). The best of them was the zubbabi variety. If it was free from various defects, one dirham was worth 50 dinars, three dirhams - 200, and five dirhams - 1000 dinars. Its basil variety is three-fourths the price

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of Zubbani. Sobuniy was half the price of one-sixth of that zubbabi[21]. The price of other types of emeralds is between Sabuni and Rayhani varieties. This information is repeated verbatim in the 15th-century work "Javahirnama" by Muhammad ibn Mansur[22]. This work was also written in Persian, and it was re-copied that it was copied by the calligrapher Muhammad Salah in 1624, and by another calligrapher Mulla Muhammad in 1821. The work was written in Nashi- Kufic script. The work is completely written up to 170 pages - 246 pages. This work also provides information about the mining of precious stones of the peoples of Central Asia, which is not found in several other works. In particular, Lojuvard's information about the knowledge of two methods of extraction[23] and 3 methods of extraction of turquoise is noteworthy[24].

As for lapis lazuli, the price of a clean piece of it in the color of scorpion (hajdumi) is estimated as follows. One bone - 2 dinars, two grains - 5 dinars, half a misqal - 10 dinars. The price of four grains is 20, five grains - 30, one misqal - 50 dinars, two - 200 dinars. There was no general valuable of the five misqals[25].

Some fragments of Beruni's "Mineralogy" have been preserved in "Bahr ul asrari" of Mahmud ibn Vali. For example, "some people say that the best kind of natural gold is the one that is not mixed with anything else (zarmushti afshor), that's soft. According to others, gold that is not mixed with other things is not natural (madani), but artificial (masnu'). In any case, these days it is gold without equal (zarmushti aphshor). Abu Rayhan Beruni said "I saw such gold in the mine of Zabulistan." This passage from Abu Raikhan Beruni is found in the surviving copies of Mineralogy, especially which A.M. Bilinetsky's translation is based on the critical text published by Krenkov is absent. It mentions only gold mines in Khuttalon and Shugnan from the gold mines in Central Asia and Afghanistan.

In Central Asia, the accumulation of scientific knowledge related to the study of natural sciences, the recognition and differentiation of underground minerals, ores has a deep history. A number of works have been created on mineralogy, methods of mining, precious stones, types, their utility properties, value, and historical locations of mines. But these works were studied poorly, even some of them are in manuscript form and have not been fully translated into the vernacular language that the people understand. During our research, we tried to analyze some parts of these works related to precious stones, metals and minerals. But this cannot be fully disclosed in the scope of one article, and within the framework of the issue, we have set ourselves the task of publishing more extensive special literature. The remarkable thing about the works of medieval mineralogists is that they gave the names of any mineral in Turkish, Arabic, Persian, Greek, and Indian languages, and in explaining the information about some minerals, they researched the opinions of Eastern and Western scientists as well as Greek scientists. In the works of the Middle Ages, the famous hakim(doctor) Abu Rayhan, Sheikh Abu Ali Ibn Sina, Farabi, Tayfashi, Abu Yaqub Isa al-Kindi Abdul Majid, Muhamad Zikriya as well as Greek scholars Aristotle, Jolinus, Bilinus, Disquidus and similar famous scholars' opinions and quotations were also given. It is understood from this that Central Asian jewelers tried to collect scientific knowledge and experience about minerals collected from all over the world. Our ancestors tried to further develop knowledge about minerals by conducting special research in this regard. The information in the works on Central Asian mineralogy includes information about mining in its period, these works complement each other, provide unique information in fully revealing the development of the branch, have their own traditions of succession, and also provide information about the content of the works created before their time as well as this knowledge develops.

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Annotation: From the second half of the last century, a period of radical change in the field of information security began in the United States. Since then, serious efforts have been made in the field of state computer and information security. In particular, legal-regulatory documents and legislation related to the field have been improved. The article discusses and analyzes the same issues.

Keywords: information, information security, computer security, cyber security, information attack, cyber terrorism, cyber crime, cyber space, cyber threat, cyber security, information confidentiality

From the second half of the 20th century, a period of radical change began in the field of information security in the United States. During this period, the development of a special communication system designed to ensure the confidentiality, integrity, and ease of obtaining information in emergency situations has intensified. The National Communications System, established in 1963, began to perform the task of providing uninterrupted communications under all conditions, including emergency situations and various international crises[24]. Initially, it covered voice communications. Later, he began to perform the task of ensuring the continuous operation of computer networks and Internet networks. It was terminated in 2012, its functions were divided between state agencies, and maintenance of government communication networks was transferred to the Ministry of Internal Security (ISM) and the Ministry of Defense[29].

During this period, the IXV began to deal with the activities of state authorities, emergency preparedness systems, non-military communications, security of important infrastructures, and communication networks. The Ministry of Defense began to perform the function of ensuring the functioning and security of the system of interaction between the president, vice president, heads of state and government of other countries, the management system of nuclear forces, as well as the executive, judicial and legislative bodies.

With the increase of information threats, the need to improve and strengthen the information security system began to appear. Also, the need to facilitate access to information, to ensure its confidentiality and integrity in new conditions opened the way for the creation of a new and high-quality system of communications. In 1958, the Advanced Research and Development Agency (ARPA) was established by the directive of the US Department of Defense. It was rebuilt in 1972 and renamed the Defense Advanced Research and Development Agency (DARDA).[5]

The main task of this new structure was to create promising projects in the field of completely new future technology. One of the directions of DARPA's activities was to carry out research on the creation of new types of computer and network technologies, their development and their introduction into the field of telecommunications. ARPANT (the ancestor of today's Internet) formed by this agency was created to provide stable distributed communications, which had the ability to continue to operate even if part of the network went down.

During this period, only the concept of "information protection" had just appeared. Therefore, the issue of forming a separate structure responsible for cyber security has begun to be resolved. That is why the US Congress has developed separate legislation on computers and information systems.

Passed in 1965, the Brooks Act gave the National Bureau of Standards (now called the National Institute of Standards and Technology (NIST) under the Department of Commerce) the authority to develop processing standards and thereby protect information in government computer systems. By 1987, the Brooks Act had been replaced and supplemented by the Computer Security Act. Accordingly, NIST was assigned to coordinate the production of security standards for systems

not yet connected to national security support[15]. At the same time, it was decided that NIST would cooperate with the National Security Agency, which has extensive experience in the protection of information systems and cryptography.

With the development and improvement of ICT, as a result of the introduction of computers and networks, the processes have been expanding and improving year by year, and they have started to be considered as sources of various threats. Although the concept of "cyber security" did not exist since the 80s of the XX century, approaches to information security in computer networks and systems began to change seriously. In 1984, the regulatory document "National Policy on Telecommunications and Automated Information Systems" was adopted, which called for the following security: "With the introduction of new technologies, the traditional boundaries between telecommunications and automated information systems are disappearing. Nevertheless, these principles will greatly improve efficiency, productivity, and safety in the future.

Telecommunications and automated information systems are not resistant to information theft, illegal access to the information system, its destruction, intelligence by hostile countries. Hacking technologies are widely used and spread by other countries, terrorist groups and criminal elements. Government and corporate information systems that store information about US citizens and businesses may become targets of hostile countries" [26]. The document identified three threats recognized by the international community in this area: cyberterrorism, cybercrime, and the use of ICT by states for hostile purposes. A new policy in this area was formalized in the Computer Security Act of 1987. The law set the goals of developing and implementing computer security standards to ensure the security of computer systems used by state enterprises[19].

The principles of coordination of the ICT sector of the economy were embodied in the Law "On Telecommunications" adopted in 1996[22]. In accordance with it, the goal of strengthening competition between them was envisaged in order to encourage consumers who are widely using ICT and communication infrastructures. US economist Dale Jorgenson noted in his book Pushing the Speed Limit: US Economic Growth in the Information Age that "computers accounted for one-tenth of the percentage growth of the US economy from 1959 to 1973". At the same time, from 1995 to 1998, the price of computers decreased by 28 percent[6].

By this time, "cyberspace" emerged, globally connected to the digital information communication infrastructure. The rapid development of the commercial environment, the increase in the total amount of digital transactions and the increase in the volume of confidential information have led to the increase of organized criminal structures in the networks.

If in the 90s of the 20th century ICT was considered as some kind of auxiliary tools, by the beginning of the 21st century it has become a separate field of activity. The boundaries between telecommunication and automated information systems have disappeared and they have merged. The concept of cyber security has been formalized and it began to mean "the ability to protect or secure against cyber attacks in the use of cyber space"[14]. Cyber security has been differentiated from protecting information on systems and networks since before the advent of computers and computer security. The cyberspace is a unique environment, characterized by a number of features: networks and systems are interconnected and interconnected, and there are no boundaries between them - therefore, the issue of cyber security does not fall within the scope of information protection in an isolated system. The characteristics of the cyberspace create new dangers and threats through the virtual world, which affect the objects of natural existence.

The United States is the first country to consider cyber security as an important strategic task. The terrorist attacks of September 11, 2001, as well as the growing threats to the economy related to ICT, have put the task of modernizing the security of cyber security and critical infrastructure facilities. The order of the President of the USA on October 16, 2001 (PATRIOT ACT), in 2003, the

order on the "National Strategy for the Defense of the Cyberspace" was announced. They were expressed more widely in the adopted "National Security Strategy" [13].

In line with this strategy, cyber security has been divided between agencies and federal ministries[25]. It has been established that each institution has common interests in information protection, and another part of them deals with the protection of their own information infrastructure. An important aspect of such approaches has been the establishment of a coordinating body for cyber security. This task was assigned to the US Department of Homeland Security. Its main tasks were defined as follows:

- assumes special responsibility for elimination of damages, detection of illegal access to the network and failure of infrastructures;
- solves the issues of ensuring confidentiality, integrity, ease of obtaining information and restoration of information networks and systems;
- Participates in international negotiations, procedures, and information exchanges with the US State Department and other ministries and agencies, as well as the private sector, to develop solutions to cyber security issues in different countries.

The National Cyber Security Department of the Department of Information Analysis and Infrastructure Protection of the Ministry of National Security was established. He heads the Monitoring Center, which performs the tasks of researching cyber threats and vulnerabilities in the system, pre-detecting potential cyber threats, responding to them, and restoring damaged parts of the infrastructure. In addition, cyber threat warning and information networks have been launched at 50 points in the country [3].

In January 2004, the National Cyber Security Office launched the National Cyber Attack Alert System, a network where subscribers receive up-to-date information on new vulnerabilities and cyber threats.

The US Intelligence Community and the Federal Bureau of Investigation (FBI) are tasked with developing counterintelligence doctrine to counter the illegal and unauthorized access to confidential information of federal government, commercial, and educational institutions.

The Department of Defense and law enforcement agencies develop a system to find the sources of threats and attacks to ensure a timely and effective response. At the same time, the task of the US Department of Defense includes conducting information warfare and radio-electronic warfare. It is run by the Joint Information Processing Center, which is managed by the US Strategic Command. The US State Department is tasked with promoting international cooperation on all cybersecurity issues.

The next stage of the development of the cyber security system in the USA began in 2008, and from this period, the document "National initiative of cyber security" began to be implemented [27]. It defined a number of measures to solve the problems that arose in the cyber security system:

1. In order to eliminate damage to the computer system and to take timely measures to counter the enemy's capabilities, it was proposed to establish "lines of defense" to protect the data banks of American bases from attacks by enemies and to provide the specialists of the federal government with the necessary information.
2. Ensuring information security on all possible fronts by expanding the technical and operational capabilities of counter-intelligence agencies.
3. Implementation of a comprehensive expansion of the system of training specialists in information security, coordinating and objectively directing research in this area, as well as developing the necessary strategic approaches in order to ensure an effective fight against hostility or criminality in the US cyberspace.

By 2009, US President Barack Obama declared cyber security as the most important state task. At the same time, the task of implementing new developments related to ensuring security in

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the cyberspace and using them effectively for national interests has also risen to the level of state policy.

By 2009, the "Cyberspace Policy Review" was developed. It included not only an analysis of the existing system in the field of cyber security, but also a plan for the comprehensive development and transformation of US cyber security[20]. By J. Bush's presidency, the state policy in this area was further improved and developed based on the "National Cyber Security Initiative" document.

The infamous terrorist acts of September 11, 2001 in the USA, as well as the growing threats to the ICT-connected economy, forced the J. Bush administration to reconsider the tasks of ensuring the security of sensitive and critical infrastructures. There is a need for integrated approaches to this area. Therefore, in 2003, the "National Strategy for the Protection of the Cyberspace" was adopted. In accordance with this strategy, ensuring the security of the cyberspace was divided between agencies and federal ministries, and the coordination of all directions was entrusted to the US Department of Homeland Security (DHS), which was established in 2002. IXV was determined to participate in international negotiations on the development of principles of international relations with the ministry, agencies and the private sector, as well as on the elimination of unauthorized intrusion into networks and infrastructure failures [7]. (Meaning of abbreviations in the table: IXA - Internal Security Agency; MV - Ministry of Defense; MXA - National Security Agency; MRB - Central Intelligence Bureau; FVV - Ministry of Emergency Situations; NASA - US National Aerospace Agency; AIC - Information Storage System)

Further development of the US government's strategy in the field of cyber security was expressed in the US President's Secret Security Directive No. 54 of January 8, 2008, and Homeland Security Directive No. 23. These directives announced the "Comprehensive National Cybersecurity Initiative" (Comprehensive National Cybersecurity Initiative), and also set priorities in the cyberspace.

The "Comprehensive National Initiative on Ensuring Cyber Security" has united the main areas related to ensuring cyber security, 20 decisions have been adopted to implement urgent tasks[28].

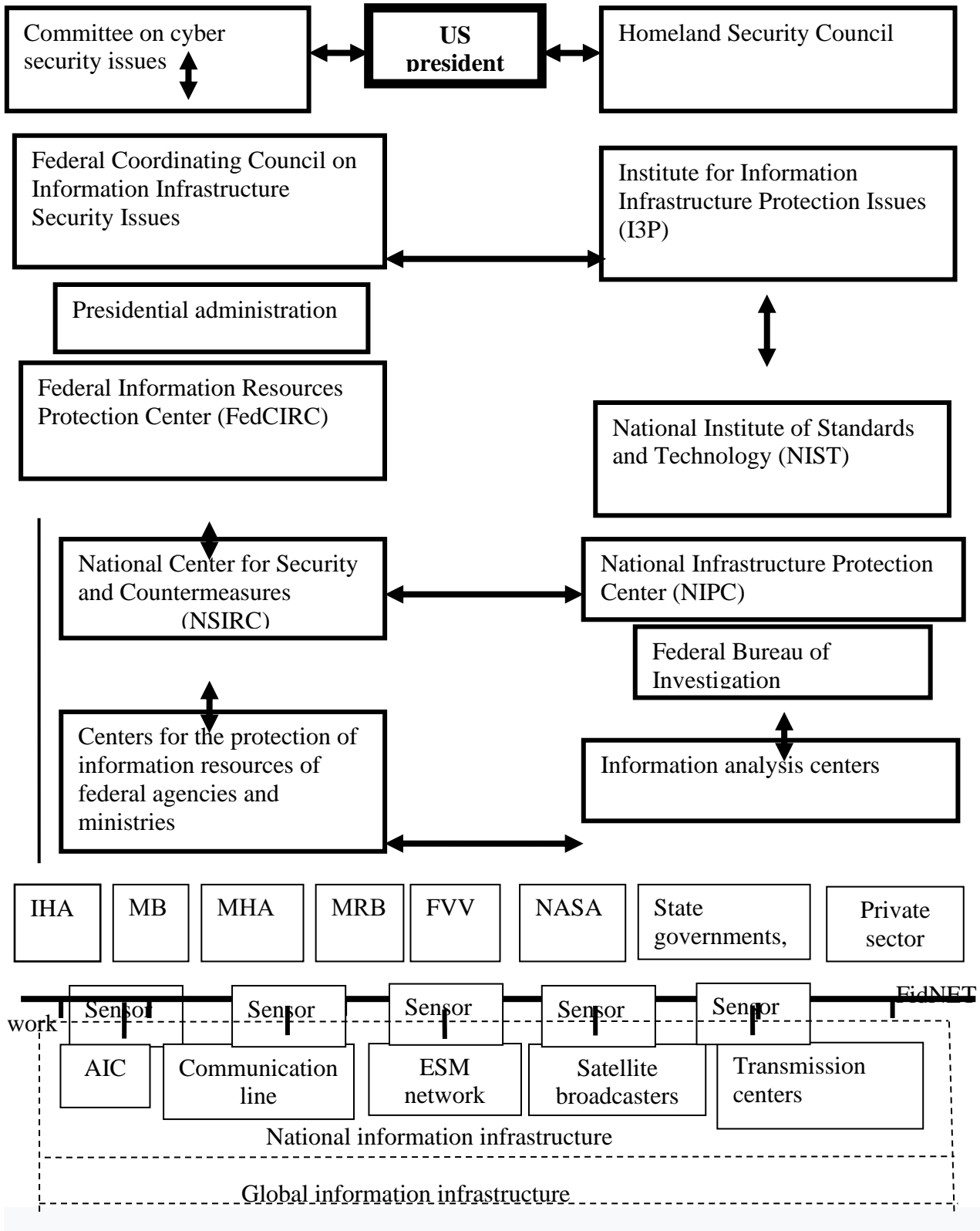
The President's directive redefined the functions of law enforcement agencies in ensuring the cybersecurity of federal systems and networks. In particular, the National Security Agency (NSA) is responsible for monitoring the computer systems of all federal ministries and institutions, the Ministry of Internal Security (ISV) is responsible for ensuring the security of federal information networks, and the Ministry of Defense (MV) is responsible for developing a strategy to combat cyberattacks[4].

The tasks set out in the "Comprehensive National Cyber Security Initiative" became the basis of Barack Obama's cyber policy. He has made cyber security a top policy priority during his campaign. His first step in this field began with an analysis of US cyber security policy. The special commission prepared a report in December 2008. According to it, the development of a comprehensive national security strategy was announced as an urgent task[17].

In May 2009, a group of experts presented the president with the Cyberspace Policy Review, which included proposals for changes in the cyber security system. Based on this view, B.Obama indicated five priority directions in the field of cyber security. As the most important of them, the development of a new nationwide strategy for ensuring security in American information and communication networks initiated by J. Bush was put forward. Based on the legacy of other directions established during the presidency of Bill Clinton and J. Bush, the following were defined in the field of cyber security:

Table 2.1.1

US National Information Security Management Framework[9]



- development of mechanisms for cooperative actions of federal and local authorities, as well as the private sector, in order to ensure uniform and coordinated approaches in response to cyber attacks;
- strengthening the cooperation of the public and private sectors to provide the security sector with technical factors;
- implementation of the most advanced developments and researches in the field of ICT;
- increase the level of information and education of the population, investments in scientific research and test-construction work (ITSKI), programs related to information security in schools and universities[16].

Based on the conclusions and recommendations of experts regarding the activation of mutual cooperation with foreign partners on issues of security in the cyberspace, the "International Strategy for Actions in the Cyberspace" was adopted in May 2011, which embodied the main principles implemented in the cyberspace, the priorities of the US global cyber policy. The document also stated that the main goal of the United States is to provide leadership in the process of creating a peaceful and stable cyber space. In this regard, it was announced that the United States will focus on the implementation of two levels of cooperation: interstate - on the basis of bilateral and multilateral (based on the focus on partnership with developing countries), as well as public-private (network users, Internet providers, software with supply manufacturers and computer hardware manufacturers[32].

By 2012, the "National Strategy for Information Protection and Exchange" was adopted. This document defined three main principles of the US information security policy: information as a national asset; exchange and protection of information as common risks necessitate sharing; making better decisions due to increased flow of information. Of course, the main reason for this was the result of the president's administration trying to find new and innovative ways to protect information security due to the excessive number of information attacks against the United States [12].

On April 24, 2015, the US Department of Defense adopted an updated national cyber security strategy. According to him, the task was to strike against any cyber attacks, to protect the United States as perfectly as possible from any enemy or criminal.

In this strategy, the most powerful adversaries of the United States in the cyber field are clearly shown, and three groups of threats are defined:

1) some countries (Russia, China, North Korea and Iran):

By 2015, Russia and China have achieved great results in the development of cyber capabilities. China's theft of intellectual property for the benefit of Chinese companies has greatly damaged US competitiveness. Russian hackers are distinguished by their stealth, making it impossible to consistently expose them. Although North Korean and Iranian hackers have smaller capabilities, according to US experts, they are in a hostile situation for the US and its interests.

2) non-state actors (Islamic State):

Non-state actors such as the Islamic State are using cyberspace to recruit militants and spread terrorist propaganda. Logically, the US included them in the list of enemy countries.

3) Cybercriminals:

In information networks, many cybercriminals, regardless of the affiliation of any country, have been increasing their behavior year by year, mainly for their own interests. Often, the behavior of criminals in information networks makes it difficult to find the sources of threats, and errors in this area are increasing. Thus, in order to reduce these specified risks and increase the national security of the United States, the following tasks and objectives were announced in the strategy:

- creation of tools necessary for cyberspace management;

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- Protection of information networks and information of the Ministry of Defense, reduction of threats to it;
- protecting the country and its vital interests from disruptive and destructive cyberattacks;
- creation and support of strong international alliances and cooperation of partners to increase international security and stability and stop common threats[23].

On December 19, 2017, President Donald Trump's administration released its National Security Strategy. It described China as an opponent of the United States and emphasized that it is trying to change the global distribution of forces in the interests of its interests, to subjugate it to its own interests, and this situation was assessed as a threat to the United States[31].

According to some experts, this strategy was in some sense a return to the Bush doctrine based on the principle of "peace based on strength". However, during the presidency of B.Obama, an attempt was made to use "soft power". When D. Trump came to power, the policy of "Peace through strength" was given priority[10]. According to Michael Salmeyer, a well-known US expert, cyber security is carefully considered in the new strategy, but the main national security problems are that "the new strategy deviates from the established goals, and at the same time, it pays little attention to the retention and sharing of information" [18].

On January 19, 2018, the US Department of Defense announced an updated version of the National Defense Strategy. In it, the strategy of restraining Russia and China in the field of information and cyber security was included in the military plan of the general strategic directions of the ministry [2]. In the fall of 2018, President D. Trump signed the "National Cyber Security Strategy" document. Based on this document, the US cyber security strategy included:

- Strengthening of state security - protection of information, database and system;
- The current digital economy should grow in all aspects of social life, which allows the development of the state;
- strengthening the capabilities of the United States in the field of peace and prosperity support; prevent criminals from using modern cyber weapons;
- Strengthening the US influence in the international arena in the field of information technologies and networks, ensuring stable and safe operation of the Internet[8].

By 2019, the US Department of Defense will increase spending on cyberspace to \$8.5 billion. delivered to the dollar. In 2020, the annual budget of the US Ministry of Defense is 750 billion. reached the dollar, the main part of it was directed to the strengthening of national security, and this situation was caused by the strengthening of competition with China and Russia. Also, the US Department of Homeland Security will receive 1 billion dollars to strengthen information security. was provided with funds in the amount of dollars. 12.2 billion to the US Department of Commerce to provide rural areas with high-speed internet. USD amount was allocated[21].

With the election of Joe Biden as president in 2021, the focus on cyber security has increased. In May 2021, he signed an executive order "Strengthening Cybersecurity and Protection of Federal Government Networks." The order aims to address barriers to government and private sector information sharing created by cyber security threats, while providing measures to protect US companies from increased hacking attacks from the outside world.

In accordance with this decree, a special standardized guideline for combating attacks in the cyber sphere was developed for the country's authorities, which included a number of recommendations. It also made a number of recommendations to the private sector [1].

President J. Biden expressed the policy in the field of cyber security as follows: "The policy of my administration is to protect the important and critical infrastructures of the nation. Emphasis will be placed on ensuring resilient systems and cyber security that support critical national functions across government and the private sector. Also, mistakes, corruption or improper performance of

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functions in this area lead to the weakening of national security, economic security, health or safety of the population” [11].

The above analysis shows that the state information security policy and strategy developed by the United States in order to ensure the stability of the society in the next half century is to develop international standards in this field, increase the security of global information networks, strengthen the ability of the armed forces to repel any cyber attacks, and establish effective Internet management structures. , focused on expanding security capabilities, improving the system of rights and freedoms in relation to private property on the Internet.

Most of the world's countries invested in this sector. This situation increased its political and military power and increased its chances of living as a state that determines world politics.

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Annotation: this scientific article describes in detail about the judicial and legal systems that are being carried out at the present time. As such, the rule of law has been brought.

Keywords: Justice, Law, Society, Youth, Strategy, national legislation.

In 2017-2021, the second of the strategy of Action for the development of the Republic of Uzbekistan — work carried out on the priority areas of ensuring the rule of law and further reform of the judicial and legal system.

Based on the initiative of President Shavkat Mirziyoyev, five years ago, the strategy of actions with our people in five priority areas of development of the Republic of Uzbekistan was adopted in bamaslahat 2017-2021. Over the past period, on the basis of this strategy, large-scale reforms were carried out in all spheres of our country's life, including the judicial and legal system.

"Ensuring the inevitability of responsibility for interference in constitutional norms on the independence of judicial power and in the activities of the implementation of justice is an important guarantee of achieving the goals set before us. It is time to put an end to the practice of making various decisions, seeing the case several times in a court of one instance, in order to improve the quality of viewing cases in courts, especially to prevent preoccupation in civil cases," said the head of our state.

Over the past 5 years, more than 50 laws, decrees and resolutions have been adopted on priority issues in this direction. Normative legal acts on the judicial system were updated in accordance with the reforms.

In particular, 3 codes were adopted anew, and a number of other codes were seriously amended. New laws "on courts", "on the Supreme Council of judges of the Republic of Uzbekistan" and "on the Constitutional Court of the Republic of Uzbekistan" were adopted. On this legal basis, the judicial system was radically improved.

Reforms aimed at further reforming the judicial system serve, first of all, to ensure the genuine independence of the judiciary, to protect human rights and freedoms, the legitimate interests of individuals. The effectiveness in this regard was clearly demonstrated by the example of institutional reforms aimed at improving the structure of courts in accordance with the requirements of the time, ensuring the openness and transparency of courts, strengthening human rights protection.

In particular, on the basis of the five-year-old initiative of our president on the extension of the term of office of judges, the formation of a Corps of highly qualified court employees who are able to make fair decisions in court cases, new procedures for the selection and appointment of candidates for judicial positions have been introduced.

In ensuring that the courts are independent and subject only to the law, it has become important to establish a five-year, then ten-year and then indefinite period for the first time to be in the position of Judge. At the same time, the re-election or appointment of judges to the post for the next term, after the exemplary performance of their duties, their subsequent election or appointment for ten years and even for an indefinite period, also serve as a source of encouragement.

The judicial financing system has been harmonized with international standards. In accordance with the decree of the president of our country dated January 13, 2021 "on measures to radically improve the system of financing the activities of judicial authorities", salaries and additional payments of the judge and employees of judicial bodies are fully funded by the state budget.

The social protection of judges was strengthened. This is also, of course, one of the important guarantees that ensure judicial independence.

Of particular importance is also the issue of ensuring the genuine independence of judges and increasing the effectiveness of the Prevention of corruption in the judicial system. Consequently, in accordance with the decree of the president of our country dated December 7, 2020 “on measures to ensure the genuine independence of judges and increase the effectiveness of the Prevention of corruption in the judicial system”, in order to prevent any interference in the activities of the judge in connection with Justice:

first of all, the introduction of submissions by the chairman of the council to the prosecutor's office on cases of violation of the inviolability of judges and interference in their activities in the implementation of Justice;

secondly, a procedure has been established to allow the convening of judges as witnesses or suspects to law enforcement agencies with the consent of the relevant qualification boards.

In order to establish a single judicial practice before the reforms, the Supreme Court and the Supreme economic Court were united into a single supreme body of judicial power in the field of civil, criminal, administrative and economic judicial proceedings — the Supreme Court.

In this regard, on the basis of the regional and equivalent civil cases, criminal courts and economic courts, while maintaining a strict specialization of judges, all-Russian courts of the regional level were established. It should be noted that this practice serves to eliminate excessive bureaucratic barriers to ensuring judicial protection, to align the current structure of judicial bodies with the requirements of the Times and international standards.

- Large-scale work has also been carried out to ensure guarantees of reliable protection of the rights and freedoms of citizens. Today we have the opportunity to analyze these and other reforms when it comes to ensuring the protection of the rights and freedoms of citizens. Therefore, if you also tell in detail about the content of impressive measures in this regard.

— This was a very important reform that our people have been looking forward to for many years. The main task of the courts was to ensure guarantees of reliable protection of the rights and freedoms of citizens through the implementation of Justice.

In this regard, complex measures were taken in the past period. In particular, for the first time, administrative courts were established that serve to ensure the guarantee of the right of citizens to appeal to the court over the decisions of state bodies and the unlawful actions or inaction of their officials.

For example, during the period of 2017-2020 and 9 months of 2021, 67 thousand 990 applications were received by the Administrative Courts, of which 44 thousand 388, that is, 65 percent were satisfied. The 5 thousand 478 decisions of the governors were found to be invalid, achieving the restoration of the violated rights of citizens and legal entities.

Another important reform in ensuring human rights was the expansion of the sphere of application of the habeas corpus Institute, the liberalization of criminal penalties, the implementation of consistent measures to further strengthen the guarantee of citizens' rights and freedoms in judicial and investigative activities.

In particular, the Institute for the return of the criminal case to additional investigation was canceled. The type of criminal punishment in the form of imprisonment has been liquidated, and instead the possibility of applying alternative types of punishment that are not related to imprisonment has been expanded, and the Institute for evidence assessment has been radically improved.

This, in turn, laid the foundation for the fact that all circumstances in the case were comprehensively investigated by the court and objectively assessed the evidence, as a result of which the acquittal sentences increased.

In particular, in the past 5 years, 3 thousand 513 people were issued, and only in 9 months of 2021, an acquittal sentence against 743 citizens was issued. Also, 18,026 persons were released from

the courtroom and substances unjustified against 33,515 citizens were removed from the charges or modified.

At first glance, these indicators may seem simple numbers. But if we take into account the return to the bosom of the family of so many unjustly accused people, their release, then, of course, we clearly imagine how the effect of reforms was reflected in the fate of an ordinary person.

All this is undoubtedly a clear result of reforms in the judicial and legal system. After all, freedom is the highest blessing for a person.

Another important reform in this regard is the improvement of the Institute for the revision of court decisions in order to ensure reliable protection of human rights. Note that by 2017, court decisions were revised in 7 judicial instances, while in the next three years the number of these instances was reduced to 3.

What does the reduction of judicial Instances mean? This, of course, means that the violated right will be effectively restored in the faster term without excessive fuss and spending.

Thus, it turned out that it is wrong to copy a simple copy of the political experience of the Western world.

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.

Therefore, in accordance with international standards, a three — stage judicial system was created: the principle “one court — one instance” was introduced, consisting of the courts of the first instance (District (City), on complex cases of certain categories-regional courts), an appellate instance (regional-level courts) and a cassation instance (Supreme Court).

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Annotation: *This article will study the fiction of Khairiddin Sultanov's stories. In a number of his stories, the image of domestic life is truthfully illuminated, and Uzbek national traditions have found a vivid expression of Mother homesickness, the fact that the peace of the country was sung in high pathos has been thoroughly studied.*

Keywords: Khairiddin Sultanov, H. Boltaboev, dramatic situations, vital content.

Introduction

Khairiddin Sultanov was able to make a name for himself as a unique artist who has made a unique contribution to the development of Uzbek prose in every way, in the perfection of modern Uzbek prose, in the enrichment of color with emotions, in his pride, in his way of living, in the expression of his spirit, national identity, poetess.

H. Boltaboev, who in his time subtly advanced the skills of the writer, writes in his article “in search of his word”: “the story that Khairiddin Sultanov takes on a pen is not an extraordinary or eye-catching phenomenon that he did not hear, he does not pay much attention to the events that we face every day, only because we have encountered them, we do not rush to draw conclusions from them”¹.

Indeed, In the stories of X.Sultanov, the image of secrecy, emergency events, situations of holding dramatic situations until the moment of his wife are not observed. In what mood, psyche the reader is in the reading of the story, in the solution of the work, this psychological state does not change. However, how many fates, Emblems exist in a whole twenty-page story. One reason for this is due to the fate of the heroes in the hikos. As you know, a small story, an image of a phenomenon is given in the story. On this basis, character is created. The ultimate goal is to bring an instructive, vital content through images. In the stories of X.Sultanov, the heroes move in such a way in the development of events as to what kind of smoke, character they have in life. They will not be refined in the contradictions of the fan World. They do not draw conclusions from their bitter lives, do not change their way of living. It gives the impression as if the writer cut off an image of an impetuous life and included it in the book of this kind.

A book was also published under the title of the story “absence and satiety”². The story was not in vain released to the title of the collection. It talks about the Genesis and plagiarism of human life. Both absence and satiety can happen to all human beings. It is quite natural that even children of rich, wealthy, self-peaceful people live hard for a certain period of time. Except that the life of the absent is long, and the wife of the dark – lust, lust for property-ends in tragedy in many cases even today does not seem abstract to anyone. After all, Satan himself is nothing, when he enters the blood, a person begins to act in his own name only after I land in his body.

Rahmatulla and Nozimahan got married and lived in the “neutral zone”. Rahmatulla, who ended his studies as in modern fairy tales and continued his career in scientific work, is determined to “live like person” to accumulate material wealth. The couple studied together for five years. The reason for their marriage was also the desire for this science. Both built a family mansion with consent. They took their first steps towards an independent life of their own free will. Parents did not resist. Smooth life, chaste mornings, sweet-sugar children's joy, life built from Love Without Borders was being built on top of goodness, knowledge. Young people chose the path “if they go risk”. “He did not put science in the tongue, shul bois he did not save, science was impregnated with a coin, it turned out to be a snake” (J. Romiy).

¹ Сўз латофати. Илмий тўплам. Т. Ф.Фуллом номидаги Адабиёт ва санъат нашриёти. 1986. 88-б.

² Султонов Х. Йўқчилик ва тўқчилик. Т. Маънавият. 2000. 223 б.

At first, Nozimakhan from the Land of Silverbibi resisted the decision of his “Otabeg”. Rahmatulla did not return from his intentions. After that, there will be no more resentments in this house “dreams”, hot tea in the time of reading books like a pillow, candy-worms, fragrant flowers with farangi perfume, and feminine femininity, which will become a support for the strength of the family with flirting, was replaced by envy, envy, devilish lust. The figures of the sect preferred a woman who had overcome her lust and achieved spiritual perfection to be equal to Malacca, even above Malacca. And in the opposite case, the woman was considered equal to the devil and considered the personification of lust. The reason for the marriage of nozimakhon as the personification of the devil was the decision issued by Rahmatulla. Nozimahan, with the ambition of wealth, property, forgot about his feminine grace, his flirtation. In his eyes, all “beliefs”, except for money, turned into a secondary habit, an item.

...I wonder where people find money? This is also a family like us, a couple works... - he put it.

- E, with worked... Although it will try, " said Nozimahan in a meaningful pinch.

"Do not throw away your scientific work, we are hungry at one when we have a dark belly. The change of 180 degrees before the betrayal of the woman who comforted thank God that God would give us too touched the self-esteem of the earth very hard. He could not sleep thinking at night. Having multiplied his work by one more, working in three places, he began to eat the fruit of the mistake he made. Although nozimakhon's desire to rent a house without asking her husband, especially to leave her children for a weekly kindergarten without receiving the advice of a spouse, caused serious objection, the devil's temptation, the desire to “live like person” again forced her to choose compromise Street. Rahmatulla was broken up as a man. “Lust is an inner, but very big enemy. He breaks the whole in man. Spiritual tranquility will end from his commandments” (I.It was not for nothing that he said that after all. With knowledge, the family tree, the foundation of which was restored, began to creep away to the bottom. Such an abyss does not require sacrifices. Rahmatulla goes out of one job and does his second job, goes to the guard, goes to bed. Hayhotdek home says swallow. And to nozimakhon it is not known. She sews clothes to order on a sewing machine. “Optima” writes a novel with a release on his car. It doesn't matter to her when it's day and when it's night; it seems more interesting, more important to her husband, how much her money has increased than the condition of her children.

Nozimahan also achieved the days of his dreams – a home wedding. The house, in the words of his father-in-law, had become a store for the sale of expensive furniture and other household goods. What his father said when he left, made Rahmatulla a little upset.

“Hey, survive”, said the father at the station, saying goodbye, do not walk along the Forbidden Road, my child. Does not prescribe dirty.

- E, What are you saying Father! - said Rahmatullah Ranjib.

“Now the times are full”, the father said, as if he had not heard what he said, there is everything. You have not seen the absence, and do not see any god. But he will endure the absence, and he will be full... I don't know, baby.

After that, a slight change in the character of Rahmatulla is felt. She began to give birth to everyone from the inside that she missed the affection in her early family life. He expressed his consent on the condition that he would take one Mashu when he told Nozimakhon of his intention. Unfortunately, the fact that “consent” is just a deceptive act was known from the eyes.

Rahmatulla dies exactly in a car accident, fulfilling his wife's car and many more dreams. Rich, wealthy people, officials, great people are buried on their birthday, while poor, honest, hard-working people leave the world when they are praised in the Mareka mavruti. So it happened. Nozimahan did not draw conclusions from all the annoyances he had done to himself and his life

partner. Trying to infuse 200 kg of rice into her husband's mansion, calling the whole El-Ulus and giving soup to seven climates, she began to continue her previous work more successfully.

As we noted at the beginning of the analysis, the reader felt from the inside that this would happen and completed the story in a depressed mood. His condition remained unchanged. But the pressure in the artistic discovery can hold him in this mood for several times and place the tragedy of the next victim of bullying in his consciousness with all his Might and main.

In the story "Yo, Jamshid" one can see the interpretation of tragedies, not the tragedy of one person. The Hypocrite, Gafurov: "X. Sultanov in his story, Stories, does not give the reader a decisive and sharp solution conclusions. In his works, light and shadows dance very gently, very gently. Such a soft clarity of colors and tones will attract your attention, "as rightly recognized, tragedies will not put you in a depressed mood"³. In them, pride in men is laid in parallel with the tragedy of feminine men. The Life of Islamboy, who, being a woman, is the one who puts honor above the family chance and is a man, shares the fate of his brother with the peace of the family, does not leave the reader indifferent. After the death of her husband, she herself did not eat and brought up two children and wanted her dead to leave this house, the tragedy of a mother, four children, a mother, a wife, who lost twenty thousand, the tragedy of Yaratboy, the girl reached the age of release, master-toparmon, a good attitude, but so far the tragedy of Islambek, whose behavior, the tragedy of amma and uncles, who spend money on one nokas minced from the child's sustenance, shows the reader that the social harm of this act is extremely sad.

In fact, there is no fault in the gang of criminals, gamblers. They hunt those who fall into their own kind, like a teacher. Goethe has a wise saying: "among all thieves, the worst are fools: they both steal your time and spoil your mood". The warboy stole both their mood and their wealth.

There is no guilt in the mother. Like a hedgehog, he says that I soften his child. In addition, they were raised by hand alone. Pride in the place, and pride, and meanness make him enter this scourge. It is not the first time that he swallows gambling. Pride can become a virtue, when it is able to make a difference between black and white, having earned to earn bread by honest labor, fatherhood in front of its children, childhood in front of its mother, and not forgetting the duty of humanity before elu yurt. In the settlement, a non-public opinion was formed, remaining from the daki Yunus. The upbringing of this category of people is called by hazrat Navoi "let him be a debon" not to take Labor and hard work to the neck.

His uncles, the bitter-reserved remarks of his uncle do not affect his psyche at all. He keeps sitting as a gland. The writer's skill is to quickly understand the outcome in an elegant spear, admonitions about the gentle nature of the Orif shouts, masculinity in health, Vajahat who can do what he says, fighting with his shadow in Islamboy, lack of pride in masculinity, blood-brotherhood are poured out of every behavior of the characters. The reader will also realize through his inner senses what decision they can now make. Feel the position of the writer's dedication to the artistic and aesthetic idea.

For a person, it is more profitable to recognize his qualities until he constantly peshes his flaws, writes A. Kamyu. The mummification of islamboy, the Solemnity of Health to him, causes the opposite impressions, devilish eurilish in the wild worldview of the Urinboy. It seems to me that if he had qualities to this day, then I remember them, from all sides to society, to live, if his children were interested in the next day, but the way back would have a good end. The path that our president has taken today is a much more correct and reliable path, as Mix runs away from the hammer and goes into the board. I believe that it is possible to achieve certain success by being forgiven, sincerely regret what he has done, and by sending free repentant young people, influencing their upbringing through lectures by officials of various religious departments, Imam Khatib, psychologists.

³ Гафуров И. Ўттиз йил изхори. Т. Ғуллом номидаги Адабиёт ва санъат нашриёти. 1987. 237-6.

The consequences that caused the tragedies that we said above were not considered in this family in time. If this is the case of one brother, this oil is known to everyone. A person who has a spiritual influence should be able to provide for his material side if necessary. Only then will the weight of his exhortations set a stone. Otherwise, it will fall into such a helpless state as Islambek.

The story “my friend Esonboy” tells about a wonderful person, one of our ancestors who lived peacefully, calmly, happily in the 70s in a remote area of Uzbekistan. The language of the work is very simple, the sentences are short, simple, sarcastically sharp, touching. Esonboy is, in fact, the writer's own friend in society. Otherwise it would not have been written like that. “This tiny grain of the universe nechun? Bari passing, bari nokerak. Beun on the ground of Millet, a great heart of Shun who has lived” (A.Aripav). Indeed, there has come a time for those who are like Eson, the owners of a great heart, to set an example for the people, in chamam. In a time when the interests were fighting, two high-ranking neighbors who were racing on them, while taking hostages of their lives, money like cotton wool in the fields, and the world was accumulating, and digging each other out of order, the Esonboy and the like of him are a rare find. As a symbol of kindness in our history, it is necessary to promote and encourage them to the general public-to publish the books of Khairiddin Sultanov.

While thinking about the stories and stories of Khairiddin Sultanov, the researcher of the stories – munaqqid Umarali Normatov, it seems as if they are in essence focused precisely on the story “my friend Esonboy”: “these works have become a kind of phenomenon in our national prose with the art of person's juggling, elegant, mysterious, magical nature in human nature, psyche”⁴. This story is a phenomenon that is ignored in our literature. In the work, the writer did not soften the conflicts based on the spirit of the era. The Esonboy behavior is worthy of himself, played its own role. It is never possible to describe both Esonboy's speech and his characteristic “empty” (in fact, it cannot be called empty, in the people they are called by the phrase “gentle ugly”), and the fact that he lives with a compromise among the “sorbets” in a different way. Only an Esonboy can speak popularly as an esonboy. His way of life is very simple. In the spring, the vine opens, cuts, grows grapes. And in autumn it comes to cotton when it goes “for ten days” and cotton ends.

Let's pay attention to its colloquial details.

- The cow is also old.
- Can't you sell?

“Masturahan is not unamak”, said Esonboy khomush. - then my own eyes are not squinting, although the butcher slaughters...

- ...(asking your puppy) did you go? - I said to Esonboy.

"I wanted to go, “said Esonboy”, aunt boya Halima comes out, says, putting a mirror in two eyes of my window.

Did you say, after all, that Zinedine had stolen?

“No”, said Esonboy. - now, though it was uncomfortable...

The writer draws his character in two barcodes. “well itself-you can say whatever secret you want”, “reliable, loyal as a shield will never give a pand”. In addition to him, self-control brings about family conditions in a delayed exposition. He speaks salobat, like Yusufbek Khoji in the movies. It did not hurt someone in the light. His job is to reconcile those who are at war, to provide his best service to his neighbor... Esonboy lives by doing good to everyone. He performs good, goodness, indiscriminately. It was he who made these works his daily profession, an excellent one. Sorbets call it loose, rag. Relax, while the rag man does not have a whole neighborhood, he manages a circle of friends-“talk”. Such a circle is ruled by his sincerity. Navoi by the way, it would seem that a person who did not do evil to someone, who did not want, did good.

⁴ Normatov U. Ижод сеҳри. Т. Шарқ. 2007. 180-6.

God did not pinch him on one side. Although his parents are more than 80, he is hardy, energetic. The brothers shay, have two sons, a gentle, discerning wife. No one has yet heard that a talk has escaped between the couple, but always walks in a gloomy look like hermits. So what is the reason for her sad, listening to her inside? This is what our wise people say. “The one who knows does not speak – the one who speaks does not know”. What, in a time when sorbets, Hammers, Foxes are overflowing, to pull himself into a pan and live peacefully with his children, parents, friends. In fact, this is also a rebellion. The opposite of a transparent rebellion. It seems to me that K.Yazef in Esonboy “process”. It is quite true when we understand that the appearance of Uzbekistan in the East.

The story “Mother's land” was also released in the name of the collection. In this story, the writer put forward an important philosophical idea. The concept of the Native Land is embedded in the idea. The story, when our mothers are used not in relation to the place where they were born and raised, but in relation to the place where we ourselves were born – the umbilical cord blood was feathered. In Uzbekistan itself, the region, district, Village, neighborhood is the birthplace of every person. The dwelling, where his immaculate childhood passed, will pull him to himself for a lifetime. The desert biobony of the place with the blood of the navel, the garden of another place, the remote village will look more beautiful and more beautiful than the city of another place. As the poet said, there is no change of scenery. And he who lives, and has written down a palak, and has been in kamarbasta on a good day and a bad day, and has tied his fate to these people, he will live above them the people of his land. Their qualities are kept by a bot. There is a saying that “the dead praise the living to hit the ground”. There is a similar goal at the bottom of the expulsion of the Born and raised compatriots to the angel.

My mother's land!..

What if my mother has passed away without finding a definition for the rest of her life to these yaydaq barefans, these places without knowledge? Is it not for nothing that Ovul believed in the fact that he was a legend, but also convinced us?

River-River means Waters - is this porridge a ditch?

Hur winds mean-is this rabid garmsel?

A clear evening means-fly full nights?

Is the garden of a nephew the old nephew of three bushes that have turned into firewood?

Asqad Mukhtar writes: “a truly artistic work is an unanswered question, although bordiyu adib raised a problem in it, it is a problem that cannot be solved in practice. If Avtor puts a task that he will solve in practice, it will be basically an essay and an article. And the writer must be a poet, not a campaigner”⁵.

In the stories of khairiddin Sultanov, a fragment of social life is depicted in pure realistic paints. The writer does not put problems. The search for some logic in a mature work of art is also actually irrational. From the reading of a work of Art, everyone enriches the world of feelings depending on their mood, psychological state, level, potential. The heroes of khairiddin Sultanov live not in order to fulfill the writer's dreams, but in such a way that he lived until then, living a life corresponding and characteristic of the traditions of his ancestors, his places in society.

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Annotation: This article talks about the arrangement of the lyric chronotope in real and non-real images. At first glance, the essence acquires an immutable value. In fact, in the nature of the lyrical genre, its changeability is proven, for this reason, the importance of time and space in metaphorical images is also proved. Analysis shows how the images expressed in hidden codes acquire meaning in the atmosphere of the real world. The presentation of time and space in metaphorical images on the scale of lyrical genres, the poetic metaphors of the eye, soul, and heart in places outside of traditional spaces, and how they express meaning, are highlighted by the examples of Rauf Parfi and Fakhriyor's poems.

Key words: Metaphorical images, real and unreal images, dream image, nature of lyrical experience, space and time, lyrical character, poetic expression, metaphorical thinking, symbolism, stream of consciousness.

In the literature of the current period, unconventional typical expressions of space, with metaphorical images that make the reader think a lot, began to gain special importance. Accordingly, the reader's consciousness is also changing in front of the perspective of the society, which is on the threshold of today's global updates, both political and social, various secrets of the virtual world, fast information, operative exchange of messages. Naturally, the range of topics of poets and writers who are inspired by social life, who reflect the problems of today's era, who bring thoughtful subjective and objective relations of today, and observed dreams about the future into fiction, is becoming clear through me. "The results of artistic thinking are manifested, first of all, in the development of the student's thinking through the aesthetic impact, raising the level of the artistic value of his feelings, and the development of the aesthetic feeling. In this process, the culture of emotional thinking, based on universal human values, takes a priority place" [1. 12]. In this sense, the changes in form and content of Uzbek poetry in the 70s and 80s serve as a basis for the poetry of the period of independence. The reality seen behind a single metaphorical image, the search for meaning from the symbolic symbols in the layer of human meaning, forms the enjoyment of these symbols in the thinking that is interested in the nature of existence. Contemporary poetry is a strong metaphorical tradition, associativeness is not only by transferring a subject to another subject, a psychological state, an experience to phenomena that exist in the natural landscape and can be seen by the human eye, or to processes that do not progress in general, but to pay attention to its internal similarity while fully understanding the essence of its content. In fact, "metaphorical" means "the tendency of an artistic image to reveal the essence of something through something else, the way of thinking characteristic of art. A true artist's gaze is focused on the essence, he thinks based on the inner similarity of things in reality, hidden from our gaze, and not on the external similarity that is visible to all of us. The artist develops an internal similarity that is unexpected for us, as a result of which the thing we know is depicted before our eyes in a completely new way, showing its invisible aspects to us. [2. 94]. The combination of these "invisible edges" with the inner essence reveals the typicality of the space, which is reflected in the consciousness. For example, "The song of love is white, // you wear it every day in my dreams. // On my right... // "I cry because of the whiteness of the stone" verses do not condemn someone, but express a fragment of a momentary experience (in a metaphorical image, each verse refers to the beginning of a large work). The beloved side of the lyrical hero enters his dreams. He experiences happy moments only in his dreams. As a result, the dream acts as a temporary artistic

space. This is the first. Secondly, the lyrical hero feels very unhappy in front of him. Three dots represent his deep sigh. Deep sighing occurs only in a sad person, and during mental stress, from a psychological and biological point of view, the breathing of a thoughtful person slows down, oxygen deficiency occurs in the body, and as a result, he takes a deep breath. The stone is a symbolic image and is considered to be a hard and cold body by nature. This hardness (heart, soul) and coldness (attitude, unkindness) are transferred to the image of a lover. The white stone on it is not the same everywhere. That's why the second space is the place where the stone stands. During one poem, both the dream space and the place where the poet stands on the ground of real existence are taken as a space. One space is symbolic, the other is traditional. Metaphorical images in non-traditional poems are usually distinguished from metaphorical images in traditional poems. First of all, the use of words, rhyme, rhythm, that is, musicality is clearly visible in traditional poems. Secondly, in poetic observation, the entire poem is concentrated around one idea. Thirdly, verses and clauses are aimed at revealing the main idea, regardless of the number of successive syllables, and the experience is told through the development of reality in one rhythm. Fourth, a strong metaphor or symbolism is not expressed in every stanza, where it is often continued in a simile style. A non-traditional (modern) lyric cannot be put into a tune, the flow of thought is more important to it than musicality. Words starting with hard frontal consonants "d", "t" and back consonant "q" can be expressed consecutively in one line. The multi-layered poetic observation, the images formed in the sense of metaphorical thinking express a separate meaning in each stanza, but there are also cases where auxiliary ideas are summarized and the main idea is illuminated through the stanzas at the beginning and end of the poem. In this sense, metaphor in modern poetry is defined by M. Kholova tries to explain as follows: "Metaphor, which by its very nature reveals illogical connections, began to play an important role in art by becoming a principle of world perception. In modernist lyrics, the somewhat "grown-up", multi-subject, and therefore multi-level metaphor took on a new task - the function of text organization. Such a structure creates ambiguity and resists one-way interpretation." [3. 67]. With these aspects, the symbolic and metaphorical aspects of the image differ from each other. Metaphoric imagery represents a broader concept than symbolism. If symbolism forms one or two meanings in the mind of the reader with signs of reality, the metaphorical image acquires continuity. The representation of symbolic symbols in the work of art is described on the basis of pre-prepared conditionality and connected with a real existence that does not acquire abstraction. For example, "a snake lying on a treasure", "a snake is a shirmoy kulcha", "pomegranates crack like a pain", "the middle road is equal to a cotton field" there are cases where an object is compared to another object or connected with a reality closer to it. In lyrical works, space and time can be expressed through symbolic images from the perspective of chronotope. However, polyphonic images in the product of metaphorical thinking do not arise on the basis of conditionality. It comes directly from the worldview and level of the poet. Perception of the world, description of the inner landscape of a person, bringing out various problems of society is carried out through the "discoveries" of the poet. The lyrical hero walks in the vast, boundless borders of space, sometimes he walks on the ground, sometimes he flies into the sky. Lives in the limitless space and time of imagination. For example, Fakhriyar's poem "In front of the mirror" is also a product of boundless imagination and strong metaphorical image. "I stare into my eyes, // eroding shores, // faces begin to sink into my eyes // the more I stare. // They will rise to the level of the eyes. Here, not symbolism, but through the metaphorical imagination of the lyrical hero, his fantasy comes to life. Coping with that imagination (N. Eshonqul) seems a bit difficult for the reader. The title of the poem "In front of the mirror" makes its essence clear. Although it is a bit unusual for the face to sink into the eyes, if you think about it with a little thought, it actually makes sense. If the nose is a "mountain", the cheeks are "mountains", the forehead and eyebrows are "width, the road", the hair is "forest", the lips and mouth are "a bottomless chasm in the rocks", the eyes are compared to the vast ocean and represent infinity. The poet's metaphorical imagination sums it all up.

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The solution that leads to the main idea is connected with the "leveling up" of the eyes, the tears that accumulate in them. It is seen in the transience of life, in the ups and downs of fate and life, in the leadership of pity. In this case, the space becomes typical. The eye "Ocean" becomes a typical place. The entire fate, history, present, and future of the lyrical hero is hidden in its secret. As a person ages, his external structure changes. But the eyes never change. In the nature of lyrical works, the eye is often chosen as a metaphorical image because of its ability to fully perceive the external object, to discover new landscapes, and most importantly, to be able to see and feel beauty. Rauf Parfi said, "He became an impressive sight... // It flows from it. // He is chasing, wearing a red and green shirt // It chases the air" - he says in a metaphorical image that the human body turns into an eye, that it is a universe, even that several destinies live in it, Fakhriyor says "My eyes, your skies are so dark, // Why are you injured from the last night? // Straw maker from the edges of fate // The fallen stars were lost in it" – pointing to the width of the eye, he places the whole universe in it. In the work of poets, in addition to the typical space of the eye, which is a product of metaphorical thinking, there is also the space of the "heart", which, in turn, performs the functions of a friend to someone who has lost his way from the paths of fate, and often a traitor.

As if it's all good and bad,
Heart, the streets are open to you...
You're going to burn, you're not going to be,
Bitterly for fleeting sorrows.
Heart, I stand in your ways again,
I was singing about you.
Who knows how many times I thought of you
How many times have I spoken about you? [4. 127].

The poet creates an impression on the reader as if he is talking about the heart from afar, about a friend or relative. In the metaphorical imagination of the poet, hurting a person's heart by saying good and bad things indicates that "his streets are open", "splashing" and "not ending" represent that he can bear all sorrows and that they are all transient. In the next four stanzas, the lyrical hero writes about how many times he stood in "her" ways (acting on his heart's desire) and how many times he spoke in his absence (relying on his mind) is his tragedy, but he is still right.

You say it's great, my dear, no problem
You are the abode of joy and sorrow.
Vote, let your voice be heard
At least they will remember

The poet compares the heart to a wonderful place, the land. Joy and sorrow live side by side in it. The heart rises to the level of space. In fact, each person has an external and internal world. Treachery, lies, wickedness, disloyalty reign in the external world. According to philosophers, there is no evil in the world, only truths that are not properly understood. Because he claims that everyone always puts their own interests first. That is why humanity, unable to come to terms with the external world, hides in its heart. This is characteristic of works written in a modern direction, and the tradition that began in the 20th century began to fully manifest its characteristics in the 21st century. This was caused by several factors (the First and Second World Wars, famine, poverty, the policy of re-partitioning the world, human free will, etc.), mainly issues such as the determination of a person's place in society. In the first place, there are situations where a person hides from himself due to the loss of confidence. Writers and poets tried to bring out the psychological processes of a person in this case in symbolic images or with the help of metaphorical (multilayered) thinking. In a sense, they succeeded. There is no deception or betrayal in the inner world of a person. Because everything is true for him. That is why the lines "You are right, my heart is still" come out of the poet's heart. All this serves as a basis for raising the heart to the level of a typical space.

"Current Uzbek poetry has entered the stage of affecting the heart in ways other than the ears. Poets try to enter the psyche of the reader not through his ears, but through his heart. This situation makes it possible to abandon the formal requirements of the mold, which make it necessary for the poem to contain elements that give the listener a rest. Due to this, poetry has become thinner and more internal. [5. 99]. In the following poem by Fakhriyar, one can feel the stream of consciousness, the hateful reflection of feelings, and some kind of allegation to someone in the impression. However, when the experience in it compares the heart to a dungeon, we witness that the lyrical hero has assumed all responsibility. He does not condemn fate or anyone, he does not find fault with anyone, he analyzes himself and judges himself. This judgment leads to the purification of a person.

Now I will not enter the dream of a dream,
Hope you lose hope in me.
I will make the bird of the heart white
Without words.
My longing goes wild
My pains are over.
There are prohibitions beyond the prison of the heart
I release the word "love". [6. 82].

At the beginning of the stanzas, by not entering into the dream, the poet seems to tell the reader that the whole poem is a dream, and that the impression in it belongs only to him. Various puns return to themselves through "Let hope give up on me", "I will whiten the bird of my heart", "My sorrows are my own pains". Metaphorical images lead the reader to a clear poetic observation. The poem is not supposed to be heard and experienced with the ears, but directly penetrates the heart through the eyes and expresses the feeling of the pain of the lyrical hero. The reader is treated to a one-character, over-the-top, five-act play with slightly sped-up music. As you directly observe the actions of the hero of the work, this vivid scene creates a second dramatic reality through your impression. That is why the metaphorical images and realities in the poet's metaphorical thinking end with the lyrical hero liberating love from the prison of the heart in many difficulties, pulling out the words from the nerves, not warming the frozen heart with the moonlight, hiding it between the ribs, and finally the heart turns out to be a traitor. Each metaphorical image does not express only one meaning. Although the main meaning is clear from its inner essence, there are also shades of additional meaning, which do not directly depart from the main core. The metaphorical image is definitely born first in the nature of the creator. Rather, it depends on how the poet sees the sun or the moon, and what metaphor he uses to describe it. For example, the following meanings come from the lines "To the distant moon, I don't heat my icy heart":

- 1) The lyrical hero is not warm to the moon because of his enmity with the heart;
- 2) the moon is the symbol of the girl, the heart is the lyrical hero himself. The lyrical hero complained about the girl's reluctance to go to her;
- 3) because the moon is far away, it cannot warm the cold heart;
- 4) because the heart was accused of treason, he imprisoned him and deprived him of seeing the face of the moon, etc.

A different meaning can be inferred from the metaphorical images in each similar stanza in this poem or from each sentence itself. Most importantly, the learner, based on his level, determines the comparison that is only relevant to him.

From the point of view of the chronotope, each stanza contains separate spatial (symbolic) expressions, and the space that summarizes them is the poet's imagination. Because metaphorical images are formed in his mind. Consciousness is directly related to the society in which he lives, the knowledge and skills he has acquired, his family environment, and his upbringing.

In general, from the point of view of each work in metaphorical thinking, there are additional spaces, and they lead to a common unified space, that is, the space is typified. Such uniqueness in the nature of modern poetry, as well as its distinguishing feature from the permanent spaces in traditional poetry, can be seen in this. The main characteristic of metaphors that distinguishes them from symbols is their polyphony or multiple meanings. Metaphor complements and explains each other in the sequence of verses throughout the poem. And symbolism appears only around one concept.

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ACTIVITIES OF EPIC SCHOOLS IN SOUTH UZBEKISTAN.
(IN THE EXAMPLE OF THE 20-30s OF THE 20th-CENTURY)

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Abstract. This article describes the specific aspects and mentor-apprentice systems of the Kamay, Sherbod, Chirakchi, Boysun, Guzor schools of epics that operated in the southern regions of Uzbekistan. Information about the life activities of prominent representatives of these epic schools is provided.

Key words: Epic schools, bakhshi, dumbira, dutor, kobiz, "Alpomish", "Gorogli", "Guli khiromon", "Kironkhan", "Saydimkhan", "Kuntugmish", the master-disciple traditions.

Art is a component of the spiritual culture of mankind, and it began to appear at the first stages of the development of society. Types of art such as fine art, architecture, music, theater, cinema, and fiction reflect past, present, and future events and events based on their own methods. In the southern regions of Uzbekistan, bakhshis, hafiz, and dancers performed their art at weddings, parties, Navruz, and harvest festivals. National singing, which is a creative product of the musical art of the Uzbek people, has been passed down from generation to generation in the oral tradition and developed in the teacher-disciple system. In Uzbek national singing, the Surkhandarya-Kashkadarya oases are distinguished by their epicness.

Bakhshi schools operated in Sherabad, Boysun, Qamashi, Chirakchi and Guzor regions of Kashkadarya and Surkhandarya oasis. A number of research studies have commented on epic schools in the oasis of South Uzbekistan. For example, folklorists such as H.Zarifov, M.Afzalov, M.Saidov, T.Mirzayev, M.Murodov, A.Kahhorov, A.Yergashev, in their research, schools of Sherabad, Beshkuton, Kofrun, Chirakchi, Kamay, Bakhsh poets in epic writing provides information about the preservation of the tradition of mentor-apprenticeship [1:72]. The Kamay school of epic poetry has gained special importance in the art of the Southern oases in its development. More than 60 Bakhshi-poets created in the Kamay epic school, and they had their own styles. Abdukarim Juyruq from Qamay, Mulla Kholnazar, Aynazar, Jora Bakhshi, Tolak Shair, Shamir, Elmorod and many other Bakhshis are representatives of this school [2:44].

One of the unique aspects of the Kamay epic school is that the Bakhshis mostly performed epics of the "Alpomish" and "Gorogli" series. The method of performance of representatives of each epic school was different from each other. While the authors of Kamay (Kamashi) have a characteristic of bookishness, the representatives of Guzor, Dekhkanabad bakhshis and Sherabad schools prefer to sing based on antiquity. Representatives of the Kamay school were in constant contact with the Bakhshis of Guzor, Dekhkanabad, and Karshi districts.

The second epic school in southern oases is related to Chirakchi district. It is recognized in the researches that the inhabitants of this district have been engaged in animal husbandry and agriculture since time immemorial. Therefore, we can say that among the people who lived in this area, singing epics by Bakhshis was a tradition. Because the art of epic writing and giving is more popular among the population engaged in cattle breeding and agriculture. Bakhshi poets such as Rajab poet, Mardon poet, Togay poet, Shomurod Togayev are representatives of the Chirakchi epic school. Abdullah, one of the talented representatives of this school, is a poet. Folklorist H. Zaripov, who specially observed the work of Abdulla poet, admits that he heard the epic "Alpomish" performed by him during the folklore expedition in 1929 and that he performed it with great skill. The services of

Rajab poet, Kholnazar poet, Iskandar poet, Tora poet, Hamro poet Ergash oglu were great in the development of Chirakchi epic school.

The work of Kashkadarya and Surkhandarya Bakhshi-poets became an integral part of the all-Uzbek epic. Sherabad, Qamay, Chirakchi schools of epics produced such talented artists as Khonnazir, Iskandar, Khidir, Abdukarim, Baba poet, Kozim Yuzbashi, Ernazar Gobon [3:28].

Bakhshis performed a certain service in the preservation and development of masterpieces of folklore by singing epics and thermals with dumbira, dutor or kobiz. While the Bakhshis of Kashkadarya and Surkhandarya oasis continued the tradition of teacher-apprenticeship, they sang epics such as "Alpomish", "Gurug'li", "Rustamkhan", "Kuntug'mish", "Hasankhan", "Avazkhan" from generation to generation. those who gave spiritual nourishment to the people. At the beginning of the 20th century, Alim Yuzbashi, Shernazar, Mardon, Rajab, Bobonazar, Kholiyor created folk dances. In the 1930s and 1940s, Abdullah was the son of the poet Nurali, Umir was the son of Safar, Rajab was the poet, Togay was the poet, Bazar was the poet, Chori Bakhsh was the son of Koldosh, and Daniyor was the son of Murad the poet. 'li, poet Kozi, son of Tom poet Chorshanbi, son of Bazar Sherqul, son of Khudoyqul poet Yakhasboy, Heydar Hafiz, talented drum player Yusuf Torayev, son of poet Hazratqul Khudoyberdi Many poets served the people. One of such epic poets is Abdulla, the son of the poet Nurali. In 1936, the title of "People's Poet of Uzbekistan" was awarded to the son of Abdulla, the poet Nurali (1874-1957) from Kashkadarya [4:417]. In 1937-1938, folklorist scholars Abdulla poet Nurali son of "Alpomish", "Khush Keldi", "Malikai Ayyor", "Guli Khiromon", "Kironkhan", "Saydimkhan", "Kuntug'mish" wrote more epics. Chirochilik Togay poet (1893-1976) memorized 100 epics from the "Gurugli" series, loved to sing "Alpomish" and "Yusuf Ahmad" epics. The poet Togai, whose creativity is on the rise and is becoming more and more close to the hearts of the people, was unjustly accused by the Soviets, and the poet, who fled to North Kazakhstan in 1930 and to his own country in 1932, was enslaved and exiled to Siberia with all his family members [5:48]. In the late 50s, Togai poet was acquitted like many other victims of repression and returned to his country. Among the bakhshis that have entered the language of the people of Uzbekistan, Bazar Bakhshi Amon son (1908-1970) from Kamay has a worthy place. He created more than a thousand thermas and songs and enthusiastically sang epics such as "Malikai Ayor", "Alpomish", "Shirin va Shakar", "Kelinoy" among the people. Heydar Hafiz, a skilled performer of folk songs, was born in Beshkent district in 1874. He loved singing the ghazals of classic poets such as Navoi, Mashrab, Mukimi, and the epic "Zaynul-Arab". In 1937, Haidar Hafiz was imprisoned as an enemy of the people. Initially, he was imprisoned in the building of Abdulazizkhoja madrasa, which was converted into a prison in Karshi. Then he was sent to Tovoqsoy prison in Tashkent. In 1938, Hafiz died in prison at the age of 63 [6:65].

Another epic school with a unique methodological direction is the Sherabad epic school. In the epic of Sherabad, the school of Sherna, named after the poet "Surkhan nightingale", took a special place: this school was the son of Mardonkul Avliyokul, Umir Safarov, Normurod bakhshi, Akhmad bakhshi, Jora Eshmirza's son, Nurali Boymat produced about 20 epic poets like his son [7:36]. M. Afzalov in the article "Poets of the Uzbek people" paid particular attention to the epic skills of the son of Shernazar Berdinazar and the teacher-student relationship. "Sherna is one of the most eloquent and eloquent artist-poets of her time, and she claims that there was no teacher who was equal to her in training students. The poet Shernazar went to Surkhandarya, Kashkadarya, and even to some cities and villages of Turkmenistan, telling stories and surprising the audience. The poet Sherna is one of the famous representatives of the Sherabad school of epics, which trained many epic writers.

In 1945, employees of the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan carried out a folklore expedition in Sherabad district. In the course of this event, many bakhshi-poets are identified and epic variants are recorded from their repertoires [8:46]. The most talented representative of the Sherna school, Mardonqul Bakhsh Avliyqul, created

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more than 20 traditional epics and hundreds of modern poems. In 1937, he was imprisoned as an enemy of the people. One of those who took a special place among the scholars of the Sherabad school of epics is Khudoykul. He lived and worked in 1871-1964. During the years of the rule of the Soviets, the ideology of the Soviet state plays a leading role in the work of the Bakhshis. Because in these periods, the epics performed by the Bakhshis show exaggeration of the policy of the Shura state. Bakhshis who did not support the policy of the Soviets were banned. They were given various trainings. For this reason, in the works of the Bakhshis, collections and olans were created that glorified the Shura state. Writers such as Bobomurod Daminov, Shamsi Oston, Bahrom Sharif, Oston Urak, Jabbor Makhsumov, born in 1913, created as much as possible in the field of literature.

So, in the 20s and 30s, epic schools occupied a special place in the spiritual and cultural life of the people of the southern regions of Uzbekistan. Many Bakhshi poets created in Sherabad, Qamay, and Chirakchi epic schools. Epics were sung in them based on the tradition of mentor-student. Each epic school developed based on its own style and traditions. Although under the influence of communist ideology, many bakhshis were active in the years under study. In the national singing of the Uzbek people, the work of Bakhsh poets has been preserved to this day, even though they were under difficulties and pressures.

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THE VARIETY OF LANGUAGE SOCIAL NETWORKS AND THEIR APPLICATION IN LEARNING FOREIGN LANGUAGES

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Abstract. The purpose of this article is to study the educational potential of social networks in the process of learning foreign languages. Considerable attention is paid to the diversity of mobile applications and language sites for communication in the modern world. The article discusses the advantages of using these networks to solve a number of problems of teaching a foreign language.

Keywords: *foreign language, social network, learning foreign languages, online learning.*

Everyone who learns a foreign language knows that the best way to learn a language is to immerse yourself in the language environment and, accordingly, communicate with native speakers. But, unfortunately, not everyone can afford to travel abroad. However, the Internet gives us the opportunity to immerse ourselves in a foreign language environment without leaving home by visiting language exchange sites.

Language social networks have a positive effect on the motivation to learn a foreign language, contribute to the growth of students' interest in this language. These sites were created specifically to enable speakers of different languages to help each other learn them. It is no secret that the materials presented on these sites are often many times more interesting than those printed in our textbooks. Audio materials are relevant and read by native speakers. In addition, a variety of topics and problems for discussion contributes to the improvement of the ability to maintain dialogue and conduct discussions. All these factors speed up the learning process, improve the quality of learning and make language networks popular not only among young people, but also among the older generation.

Today, on the Internet, you can get acquainted with a huge number of various resources, choose the most suitable one for yourself and learn the language, working according to an individual program and at your own pace.

One such resource is the **Busuu** International Community.

Busuu is an international educational project aimed at learning foreign languages. The project allows you to practice with real native speakers, learn their culture, make new friends. In total it has more than 80 million listener-users. Online courses in 12 languages, including Chinese, Arabic and Japanese, which are almost impossible to find in other language social networks, are available on the web version and mobile application. The materials presented on the site contribute to the improvement of all speech skills: reading, writing, listening and speaking. Each lesson is dedicated to a specific topic, the user is provided with a dictionary of necessary words and expressions, a set of written exercises to consolidate the material covered, a knowledge test and a mandatory dialogue with a native speaker of the language being studied. The works of students are redirected to each other, everyone can become a teacher and adviser for those who study their native language. Once they get a job, "teachers" correct mistakes and help their "students" understand the language.

Most of the materials presented on the site are free. If you want to access the video tutorials, or you need a certificate of completion of the course, then this can be done by purchasing a premium account. In addition to the above languages, here you can learn English, Russian, French, Italian, German, Spanish, Turkish, Polish.

You should also pay attention to the **My Language Exchange** project [1].

The users of this social network are more than 3 million people. If you want to find a pen pal and improve your foreign language, this is the site you should pay attention to. This project features 115 languages, including major European and Asian languages, as well as a variety of language games

and a library. Like any social network, it provides the ability to exchange text messages, as well as agree on communication via Skype.

Duolingo.com – is a free international language network launched in 2011. The learning system is built in the form of interesting lessons using game elements, as they progress, students help to translate websites, articles, etc.

In addition to the web project, Duolingo has a mobile application. Duolingo features not only the most popular European languages such as English, German and French, but also Spanish. Swedish language courses are planned to be launched next year. At present the Duolingo program is widely used by school teachers for a long time, as it provides excellent exercises aimed at developing and improving listening and translation skills. This project motivates for the regularity of classes (daily reminders come to the mail), and you can set the rhythm yourself.

Lang8, Ling, Livemocha, Interpals, Lingualeo – sites that help learn foreign languages, which are on everyone's lips. However, there is still a huge number of little-known, but by no means less useful social networks and applications.

Babbel.com – is a social network for learning foreign languages founded in Germany in 2008. It provides an opportunity to learn 14 languages. Target audience - students with an intermediate level of language proficiency and beginners. In addition, there is an opportunity to improve your knowledge of a foreign language in the field of marketing, advertising, etc. Each course consists of short lessons, which, in turn, contain new words and phrases, exercises for memorizing them and practicing grammar. The repetition manager helps you practice vocabulary skills. A mobile application is actively used; it is possible to work offline [4].

Es.coffee.com – is an interesting site for language exchange and language games. This site offers several language games that can be played online. For example, "Word Explainer" (the goal of the game is to guess the words from the description of other participants and offer a description of your own words), "Make a Phrase" (the goal is to make the correct phrase or phrase from the suggested words). The site features 183 languages.

Verbling – is an online resource that provides students with the opportunity to find tutors for online classes. Lessons are given individually and in small groups, maximum 9 people. The choice of a teacher (mandatory native speaker) is provided to the student himself. After reading information about the teacher and student reviews, you can book a trial lesson and test your knowledge. All classes are conducted through the Google Hangout app. In the lesson, studies can be carried out both on pronunciation, vocabulary or grammar, and on listening, speaking or writing.

Conversationexchange.com – Thanks to this resource, you will have a great opportunity to chat with other users, improve your foreign language skills, and, among other things, get to know the culture of the country of the language you are learning. Depending on what skills you prefer to develop and improve, your communication can take place both in the form of correspondence and "live communication" using Skype. For listeners who are more confident in their knowledge, this language platform provides an opportunity to learn about native speakers who live in your city and are ready to communicate live, in a public place. However, we should not forget that according to the rules of this social network, your communication should be a "reciprocal exchange", that is, you are both a student and a teacher, helping your interlocutor in mastering a new foreign language for him.

FluentU – is all about learning with TV shows, videos, cartoons, and more. The video library is huge. You can click on a word at any time to see different examples of how it is used, including examples from other videos. The teaching methods here are entirely up to you. This is a universal content suitable for any level of language proficiency. In total, the site offers 12 languages for learning.

Speaky.com – is the next social network for language practice. The site was developed in 2014 and at first was called "Gospeaky". Later it was renamed Speaky, the design was changed, making it brighter and more lively. The site is designed for written language practice.

There are two details in the chat that distinguish this platform from many others: “tips” and “corrections”.

"Corrections" allows you to correct a message written by you or the interlocutor. After that, two options will be shown: incorrect (before correction) and correct (corrected) [2].

For those who have difficulty communicating with strangers, the developers have compiled a list of phrases that are appropriate to use in such a conversation.

Tandem – is a network that currently exists only as a mobile application, currently available in English, French, German Spanish, Portuguese, Japanese and Chinese.

English, Baby! – is a social network and online course for learning American Conversational English. The service has over 1.6 million subscribers, making it one of the largest and most successful online English learning communities for both students and teachers. "English, baby!" is very popular in China, where about a quarter of its users live. A wide interest is shown in other countries, such as the USA, Brazil, Turkey, Egypt and India [3].

English, baby! contains several thousand ready-made English lessons. In the videos presented on the site, popular actors, musicians and athletes clearly explain how to use a particular word or phrase; and those who are not native speakers share their learning experiences. Video lessons are shot in different styles, for example, in the style of a soap opera or reality show, and the audio lessons are based on scenes from modern life performed by native English speakers. Lessons include English grammar, tests and vocabulary building.

This platform will be of interest not only to foreign language learners, but also to teachers, as "English, baby!" provides an opportunity to create your own English lessons or use in your classes the materials that already exist on the site.

Memrise is a unique social network that uses the most advanced mnemonic techniques to help users memorize information faster and more efficiently than any other method. Students can either use the courses already available on the site (and there are over 6,000 of them) or create their own. Words for memorization are issued in certain portions (you can choose how many words you want to learn per day) and each course includes several levels. The number of Internet resources dedicated to the study of foreign languages is large and constantly growing. Most sites are designed for people who have mastered the initial level of the language and who want to practice "live" communication with a person for whom this language is native.

Such social networks are an excellent help in the educational process, as the teacher can organize the work of his students in the classroom or outside of school hours. The use of language social networks in learning a foreign language helps to diversify the learning process, make it interesting and exciting. Thus, we can conclude that linguistic social networks are an effective way of teaching a foreign language.

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CULTURAL LIFE OF THE CITIES OF SOUTHERN UZBEKISTAN IN THE YEARS OF INDEPENDENCE (1991-2022)

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Annotation: This article describes the cultural life of the cities of southern Uzbekistan during the years of independence. Kashkadarya region is considered one of the southern regions of the Republic of Uzbekistan, and during the years of independence, cultural and educational reforms accelerated in the cities of the region, folklore and folklore ensembles were organized under the departments of culture, events were held. In order to popularize Uzbek folklore, libraries in the city area worked in a new way, and also in subsequent years, information was cited and analyzed that the introduction of new technical means into the life of society expanded the possibilities for obtaining information by the population.

Basic words: Southern Uzbekistan, Kashkadarya, region, city, settlements, house of culture, folklore ensemble, theatrical performance, library, club institutions.

During the years of independence in Uzbekistan, cardinal changes have taken place in all areas in a short period of time. The results of significant work can be seen in the cities and villages of the Kashkadarya region, which is one of the southern regions of the republic.

There are 12 cities in the Kashkadarya region, if you turn to the pages of history, the city of Karshi received the status of a city in 1926, the city of Shakhrisabz in 1929. Small and medium-sized cities of the oasis received the status of modern cities in the 70s and 80s of the 20th century.

As mentioned above, a number of settlements in the region received the status of cities in the 70s and 80s of the last century, and over the years of independence, certain changes have occurred in the cultural life of these cities.

Thanks to independence, a new era began in the spiritual life of Uzbekistan. Our people have been freed from moral restrictions, our national identity and values have been restored. During the years of independence, serious reforms were carried out in the sphere, special attention was paid to educating the younger generation in the spirit of patriotism, educating and educating a comprehensively mature, intellectual personality.

Every year the amount of funds allocated to the cultural centers of the city increases. In 2003 only the department of culture in the city of Kitab was allocated 44,483 soums, in 2004 - 47,790 soums, in 2004 the department of culture in the city of Guzor - 58,200 soums, in 2005 - 70,300 soums [1].

Folklore ensembles were organized in the departments of culture, their activities were provided with material support. For example, in 1996, the folklore ensemble "Nozigul" began its activity, newly created in the department of culture of the city of Yakkabog. National clothes worth 86,000 soums were sewn into this knot [2].

Folklore ensembles, singing and dancing groups have achieved a number of successes at the Houses of Culture. In particular, the ensemble "Chiragi lanterns" from Chiragi took part in the competition "Chashma-94" among folklore ensembles, held in the city of Tashkent in 1994, took 1st place and was awarded the status of "People's Ensemble". The vocal and dance group "Humo" performed at the House of Culture in Koson. In 1995, this group was awarded the title of "People's amateur group" [3].

Art lovers of the culture department exhibited their art not only in our country, but also abroad. For example, in September 1998, the group "Kichik makomchilar" of the department of culture of the Kitab district visited 6 cities of Germany and performed oriental classical songs. Video footage of the trip to Germany was shown on television "Uzbekistan". This group was invited to Colombia in April 1999[4].

Communities of the DC took an active part in regional and republican events. The Song and Dance Ensemble "Nargiz" operated in the Guzgor District House of Culture. At the celebration of the 6th anniversary of independence, the singer Z. Sherkulova participated through the "Kashkadarya Song". In 1997, the vocal and dance group "Nargiz" took part in the song festival of Uzbekistan and took 1st place in the region and 2nd place in the republic.

A number of competitions, spiritual and educational events were held in the district houses of culture. In 2000, such contests, evenings, face-to-face conversations, various carnival events, such as "Daredevils defend the Motherland", "Do you know the law?" were held only in the House of Culture of the city of Kamashi. , "Initiative-2000", "Proximity, Homeland begins with the family". During the year, 15 lectures, meetings, discussions, theme evenings were held, in which more than 7,000 people took part. In 2003, in the palace of culture "Umid" in the city of Kitab, a big holiday dedicated to "March 8 - International Women's Day" was held[5].

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In the spring of 2005, the traditional competition of folklore and ethnographic groups of the Kashkadarya region was held at the Art College of Karshi. It was attended by the teams of Chirakchi region, "Momogul" of Karshi region (Beshkent), "Egachim" of Kamashinsky region, "Zanjirsaroy" of Mubarak region. Performances, traditions, national folklore houses and stage performances were presented. The Kamashin folklore-ethnographic group "Egachim" was recognized as the "Most skillful team" at the competition. The first place was awarded to the folklore-ethnographic collections "Chirakchi Lanterns" of the Chirakchi region and "Momogul" of the Karshi region [6].

During the years of independence, the Chirakchi Lantari and Golden Hands folk song and dance ensembles operated in Chirokchi. In 1996, the Golden Hands Folk Song and Dance Ensemble became the winner of the regional level Barhayot Symmolar competition and took 2nd place at the same republican level event. In 1996, the folklore-ethnographic troupe "Chirakchi Lantari" took 1st place in the competition of performers "Alla", held in the region, and took part in the traditional republican competition of performers "Alla", held in the city of proud 2nd place. In 1997, the team successfully participated in the celebration of the 2500th anniversary of the city of Khiva [7].

In January 2015, together with the Scientific and Methodological Center of Folk Art and Cultural and Educational Work of the Ministry of Culture and Sports and the TV channel "Culture and Education", a republican TV festival "Express your individuality" was held. The folklore ensemble "Chirakchi Lantari" took part in the festival. A group of 20 people aged from eighteen to ninety successfully performed such numbers as "Momo Chirakchi", "We came from Chirakchi", "Wedding Ceremony" in forty minutes allotted to them. The ensemble "Lights of Chirakchi" collected more than a thousand samples of folk songs and actively participated in the festive events that took place in almost all regions of the republic, performing many songs[8].

During the years of independence, a number of works were written by the creative intelligentsia, they were seen by the world and they found their fans. For example, Zh., who worked

as a teacher of her native language and literature in the 4th comprehensive school of Talimarjon. Goyibov's poetry collections "Pearl of the Heart", "I Sing to You", "Talimarjon Boychechagy", "Glow of Emotions", "Armanly Dunya", "Yurak Chashmasi", "Khayal Daryosi", "The Man Who Resurrected from the Dead"., "People who returned from the other world", "stories" and stories "What I saw and experienced"[9].

Also, M. Elmurodova, who worked as a teacher at the Gafur Gulyam school in Kamashi, wrote "Swallow", "Women's love", "Long way of dreams", "Needles pricked in the heart", "Letters not sent to My mother", "I went to guests to your heart", "The most beautiful" Poetry books like "Perhaps". The poetess was awarded the titles of "Outstanding Worker of Public Education of Uzbekistan", "Honored Worker of Public Education of Uzbekistan" and became a member of the Union of Writers of Uzbekistan. Dilrabo Bobokulova from Kamashi published collections of poems and prose entitled "Dilga sikmas dardym bayani", "Khasratli died", "Not one, a thousand kam dunya", "Dilnaboga dilmomat". In 2005, D. Bobokulova was accepted as a member of the Union of Writers of Uzbekistan. His book "The Song of Faith" was named the "Best Work of the Year" in 2011[10].

During the years of independence, libraries at the houses of culture functioned and provided spiritual food to the population. In particular, exemplary work was carried out in the central libraries of the cities of Kamashi, Guzor, Koson and Yakkabog. As a result of interviews with readers in the local libraries, reading descriptions were created, and with the help of these methods, their interest in books increased even more.

In 1996 there were 498 libraries in the Kashkadarya region. In the same year, one central library, two children's libraries, one special library for the blind and 36 network libraries belonging to the Koson House of Culture were established. There were a total of 355,923 books in the libraries. In order to replenish the book fund in 1996, 6,007 new books were brought to the amount of 266,232 soums.

In 1996, there were 41 libraries in Guzor, 55 in Kamashi, and 40 in Chirokchi. This year, 8377 units of new literature were brought to the libraries of Guzor, 8917 units to the libraries of Kamashi, 6652 units to the libraries of Chirakchi, respectively, there were 366877. 430912 and 272087 book collections [11].

There are children's libraries in regional cities, exemplary work is being carried out. For example, in 2004, in the children's library of the city of Chirakchi, on the occasion of the Defender of the Fatherland Day, a literary evening "My army is my guard" was held. A book exhibition titled "My Brave and Courageous Army" was released and reviewed. In the children's library of the city of Guzor, local history work is in full swing, book exhibitions entitled "Kashkadarya is my country", "Uzbekistan facing the world", stories about the history of Guzor on the topic "Legends of the Past" are constantly operating. ", "Guzor is an ancient, historical land" [12].

However, due to the financial difficulties of the transition period, the number of libraries in the cities of Uzbekistan has decreased, and the number of books and magazines in them has decreased. If in 1995 there were 5284.2 million books in the regional libraries, then in 1996 it decreased to 5077.0 million books. Also in 1997, there were 1,152 libraries in the cities of the republic, and in 2005 their number decreased to 984. In 1997, they had 33.5 million copies of books and magazines, and in 2005 they decreased to 29.3 million copies. . The number of book readers also fell from 2.0 million to 1.8 million.

In the cities of Uzbekistan, the number of clubs has decreased. In 1997, there were 626 clubs in the cities of the republic, and in 2007 their number decreased to 308 [13].

A number of factors led to the occurrence of such cases. The 21st century is the century of technology, the standard of living of the population has risen, computers, various means of video and mobile communication have become widespread, and through them a lot of information has entered

the consciousness of the population. This situation is typical not only for Uzbekistan, but also for the whole world.

In conclusion, it can be noted that although there are works devoted to the history of the cities of Uzbekistan, especially the cities of the Kashkadarya oasis [14], the topic of the cultural life of the cities of southern Uzbekistan during the years of independence was not studied as a separate object of study. While covering this topic mainly on the basis of primary sources, scientific literature and periodicals, reforms in the cultural and educational sphere have accelerated over the years of independence in the cities of southern Uzbekistan. At the departments of culture, folklore and folklore ensembles were organized, events were held to popularize Uzbek folk art. Works of the creative intelligentsia were published. Libraries in the city area worked in a new way. Also, in the second decade of independence, the introduction of new technical means into the life of society raised the possibility of obtaining information by the population to a new level.

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ATHEROSCLEROSIS

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Abstract: *This article deals with Atherosclerosis disease, diseases of internal organs related to it, non-modifiable risk factors, modifiable risk factors, pathological anatomy, degrees of the disease, stages of severe and mild course.*

Key words: *Atherosclerosis , risk factors , aortic, coronary, cerebral, atheromatous wounds, thrombo -necrotic and sclerotic lesions .*

Enter.

Atherosclerosis (from the Greek " *athere*" - porridge and " *scleros*" - hard) is a chronic disease, which is caused by the formation of a fibrous plaque that narrows the vessel opening and changes the physiological function of the affected artery as a result of the infiltration of lipids into the walls of the arteries and the growth of connective tissue. development is typical. The disease accounts for 1/3 of all deaths among people aged 35-65, and about half of all deaths. Atherosclerosis and related diseases of the internal organs (CHD, MI, circulatory disorders in the brain, legs and abdominal organs, etc.) are one of the main causes of morbidity, disability, disability and death among the population of most developed countries.

Atherosclerosis polyetiological disease being , him formation and on the rise row internal and external risk factors important importance occupation is enough

Currently, more than 30 risk factors are known, of which the following are of great importance:

1. Unchangeable risk factors : people over 50-60 years old, gender (men), heredity.

2. Modifiable risk factors: dyslipidemia (increased blood cholesterol (XS), triglycerides (TG) and atherogenic lipoproteins and/or decreased antiatherogenic high-density lipoproteins (HDL), arterial hypertension (AG), hypertension, obesity, carbohydrate metabolic disorders (hyperglycemia, diabetes), lack of movement, poor nutrition, hyperhomocysteinemia and other factors.

Each of the above should be considered not as the main cause that directly affects the occurrence of atherosclerosis, but as an important factor that creates conditions for its development and aggravation. Therefore, preventing their occurrence and eliminating existing ones significantly slows down the development of atherosclerosis.

Pathological anatomy. The disease mainly occurs with morphological changes in large elastic vessels . It is observed in aorta , coronary , cerebral , kidney and leg arteries . The main morphological process continues with the development of the vascular system. Atherosclerotic platelets are eroded , wounds are formed , fibrin fibers fall into wounds again, as a result , embolism occurs . Sometimes the cells are burned and calcium salts fall out.

Atherosclerosis morphogenesis: changes in 4 macroscopic stages are observed:

In the 1st stage - lipid stains or drawings are formed, which appear only when the intima of the vessels is damaged, and in the branches of the vessels that are damaged by the bridge, they are observed in a red color with the surface of the intima.

In the 2nd stage, fibrous cells are formed, which are oozing from the intima, oval in shape, some of them are joined. It is characterized by the reactive growth of fibrous tissue in relation to lipid infiltration .

At the 3rd stage, atheromatous wounds are formed , when the vessels are narrowed , the surface of the fibrous cells is split , and the atheromatous detritus mass in the cavity is spread to the vessel cavity , and the resulting cavity is filled with blood , premural thrombi are formed , sometimes aneurysms burst when the wounds are deep .

In the 4th stage, calcification is observed - dystrophic calcification is observed in areas of atheromatous changes, as a result, the vascular wall becomes brittle and loses its elasticity. In atherosclerosis, large and medium- caliber arterial blood vessels with a strong base and twisted branches are damaged .

The consequence. There are 3 stages of atherosclerosis: ischemic, thrombo - necrotic and sclerotic stages .

I blood supply of the organs is disrupted , irreversible dystrophic and functional changes occur .

II As a result of blood circulation in the organs, thrombi are formed and undergo degeneration , necrosis occurs . is formed.

Degenerative-necrotic changes in organs in stage III scarring connective tissue will be Each stage has its own symptoms .

Clinic. Clinical signs of the disease depend on the location of the disease (coronary arteries, aorta, brain, kidney, pulmonary atherosclerosis, etc.) stage of the disease .

For example: if the coronary arteries of the heart suffer from atherosclerosis, ischemic heart disease develops, which manifests itself in the area of the heart with pain, shortness of breath, heart rhythm disturbances, etc. In atherosclerosis of the cerebral vessels, headaches, dizziness, memory loss, point and letter disorders, etc. are observed.

Atherosclerosis in the blood - hypercholesterolemia, increase in the amount of phospholipids, increase in the amount of prothrombin, etc.

The cure. Atherosclerosis is treated with general hygiene measures . For this, it is necessary to pay attention to the conditions of work and rest , the rules and order of meals . In the treatment of patients , it is necessary to reduce the calorie intake (fat and cholesterol - containing foods). It is necessary to use vegetable oil instead of animal fat , reduce carbohydrates , salt , and medicine . The game must have enough unsaturated fatty acids . A patient with atherosclerosis should take vitamins and mineral salts . If the patient is prone to obesity, it is recommended to eat light meals 1-2 days a week.

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Abstract: In this article, the reforms implemented and the initiatives put forward by our country's president for the spiritual development of young people, who are the future of Uzbekistan and its future, are discussed. It talks about the level of state policy regarding youth in our country.

Keywords: UN, New Uzbekistan, parliament, strategy, youth, concept, digital technologies,

"We see the meaning of our life, the main result of our life in the form of young people. We will build a new Uzbekistan together with determined young people!"
Shavkat Mirziyoyev

It is known from the historical development of any country that the rapid development of the country, the achievement of certain achievements, and the well-being of the people depend on the level of attention paid to the education and future of the youth in that country. In this sense, the issue of youth in Uzbekistan is one of the most priority areas of state policy.

A strong legal framework has been created in the country to protect the rights and interests of young people, to create the necessary conditions and opportunities for them, and this system is being improved in line with the requirements of the times. In particular, more than 40 legal documents related to youth have been adopted by the parliament, and more than 30 international legal documents have been ratified.

Taking into account that we are living with the largest group of young people in the history of mankind, President Shavkat Mirziyoyev's proposal to adopt the UN Convention on Youth Rights was warmly welcomed by the international community. Based on this, the head of Uzbekistan justified the fact that today the number of young people in the world has exceeded two billion, and the need to protect young people at a time when international terrorism and extremism are growing rapidly, as important factors. In this regard, the head of our country said at the 72nd session of the UN, "The future of our planet and its well-being depend on how our children grow up to be human beings. Our main task is to create the necessary conditions for young people to show their potential." ¹- he said. Most notably, he was able to show high attention to the youth from the very first day he took office.

The first legal document signed by Shavkat Mirziyoyev as the President of the Republic of Uzbekistan is the Law "On State Policy Regarding Youth" of September 14, 2016. Consequently, in a country where more than half of the population consists of young people, it is necessary to consistently implement the state policy on youth, to make the young generation mature and mature in all respects, with intellectual potential, who has its own firm position, and is indifferent to the reforms implemented in the country. to educate them as individuals who are ready to contribute to the worthy future of the country, goal-oriented, energetic, patriotic, loyal and perfect individuals

The head of the country and the government are well aware that it is an important factor for Uzbekistan to become one of the most developed countries in the world.

It should be noted separately that this issue is also highlighted in the "Strategy of Actions on Five Priority Areas of Development of the Republic of Uzbekistan in 2017-2021". One of the aspects

¹From the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 72nd session of the General Assembly of the Republic of Uzbekistan, September 19, 2017

directly related to the prosperity of our country and the improvement of the quality of life of our people is undoubtedly the state policy regarding youth. In particular, the following priority tasks aimed at protecting the rights of young people have been defined²

firstly, raising physically healthy, spiritually and intellectually developed, independent-thinking young people, loyal to the Motherland, with a firm outlook on life, deepening democratic reforms and increasing their social activity in the process of civil society development;

secondly, employment of graduates of secondary special, vocational and higher education institutions and involvement in the field of private entrepreneurship;

thirdly, to support and realize the creative and intellectual potential of the young generation, to form a healthy lifestyle among children and young people, to involve them in physical education and sports.

In this regard, our late president said, "Our children must be stronger, more educated, wiser and of course happy than us." ³- it is correct to say that it has become a huge slogan and the main goal for many people. The Decree on the State Program "Youth is our future" signed by the President of Uzbekistan on June 27, 2018 was an important document aimed at increasing the efficiency of work in this regard. By decree, the "Youth - our future" fund was established and this fund provides preferential loans and property leasing through commercial banks at an annual rate of 7 percent for the implementation of business initiatives, startups, ideas and projects of young people. year. If you pay attention to this document, you can see that the tasks of comprehensive development of youth entrepreneurship and initiative are clearly and systematically defined.

In turn, fundamental reforms are being carried out in the educational system, which is the basis of all changes in Uzbekistan. At the same time, the amount of expenses for education, including the social sphere, is more than half of the total cost of the state budget.

Naturally, not every country can bear such huge costs, but no matter how difficult it is, the necessary funds and resources are being sought for this. The head of Uzbekistan considers these costs to be not an expense, but the most effective investment for the future, emphasizing that the level and quality of education is an important factor that determines the prospects of any country. In fact, the fate and outcome of the reforms depends, first of all, on the level of personnel, how well they can respond to the requirements of the times and development.

For this purpose, the Ministry of Preschool and School Education was established in the country, the school education system was fundamentally reformed, and 11-year general secondary education was introduced. New higher education institutions, scientific and creative centers are being established in the regions. Admission quotas to higher educational institutions have been significantly expanded. Correspondence and evening forms of higher education were restored. In the following years, as a result of contacts with prestigious universities of developed countries, branches of more than 130 higher education institutions in our country were opened on the basis of joint programs with prestigious universities of foreign countries, corresponding to more than 30%.

In Uzbekistan, the state policy on youth is being pursued consistently, based on step-by-step, complex measures, with specific goals in mind. In this regard, by Shavkat Mirziyoyev, on establishing efforts in the social, spiritual and educational spheres on a systematic basis

The promotion of 5 important initiatives started another new stage in the history of Uzbekistan in terms of youth education.

First initiative - serves to increase the interest of young people in music, painting, literature, theater and other types of art, and to reveal their talent.

Second the initiative is aimed at physical training of young people and creation of necessary conditions for them to show their abilities in the field of sports.

² Decree of the President of the Republic of Uzbekistan, No. PF-4947 dated 07.02.2017. Lex.uz

³Sh. Mirziyoyev "We will build a free and prosperous Uzbekistan together." Tashkent 2006

Third the initiative is aimed at organizing the effective use of computer technologies and the Internet among the population and youth.

The fourth the initiative is aimed at organizing systematic work on raising the morale of young people and widely promoting reading among them.

The fifth the initiative refers to issues of employment of women.

This noble idea of the head of state was received with great interest by the people of Uzbekistan, especially by the youth, and in a short time, it spread throughout the country. Digital technology training centers are being established in all regions on the basis of advanced international experiences in protecting young people from malicious attacks on the Internet and teaching them to use information technologies effectively. In these places, electronic commerce and programming are taught free of charge, innovative business skills are formed in the field of information technologies, and "startup" projects are supported. Also, a plan of measures to provide computer classes in all schools with modern technologies and a high-speed Internet network by 2021 has been developed and is being implemented step by step. In general, newly established computer game centers are provided with tests, quizzes, development strategies and other useful programs aimed at expanding the knowledge and worldview of the younger generation.

In order to strengthen the reading skills of young people, no less than 1 million copies of books were delivered to the Republic of Karakalpakstan and all regions within the framework of the new initiative. At the same time, one exemplary bookstore will be established in the center of each city and district, mobile book pavilions will be placed, and library services will be provided to the residents of villages and villages through "Bibliobuses".

In general, Uzbekistan is using all its strength and capabilities to create modern, advanced and innovative conditions for young people to get an education, acquire a profession, and grow into mature people.

Because the more attention is paid to supporting the young generation in every way, raising them to be spiritually mature, physically healthy, patriotic and selfless, protecting their rights and interests, the more effective it will be. Therefore, Uzbekistan considers the youth group, which is recognized as an active layer of the society, not as a "problem", but as a great force that ensures the development of the country, a strategic resource of the state. As a result, today highly educated, modern thinking, determined young people are increasingly becoming a decisive force in the future development of the country. In today's dangerous times, systematic organization of spiritual and educational work in our country, increasing the effectiveness of the measures implemented in this regard, raising the intellectual potential of the population, especially the youth, their thinking and worldview, strengthening their ideological immunity, feeling of patriotism, love and loyalty to the people. Special attention is being paid to raising a well-rounded generation that lives with us. At the same time, in the present era, when ideological and ideological struggles are going on sharply in the world, moral threats are increasing, disrespect for national values among young people, being influenced by harmful foreign ideas, becoming mistakenly involved in criminal and extremism activities. cases still occur. Therefore, in order to increase the effectiveness of spiritual and educational work, to fight effectively against internal and external threats and dangers in the field of spirituality, to strengthen ideological immunity in society, and to closely support the activities of state and public organizations in this regard, our president " "On additional measures to increase the efficiency of spiritual and educational work" was ⁴adopted. In order to ensure the execution of the decision

⁴ Decree of the President of the Republic of Uzbekistan, No. PQ-4307 of 05.03.2019

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of the Cabinet of Ministers of the Republic of Uzbekistan "On approval of the concept of continuous spiritual education and measures for its implementation"⁵ accepted. In the decision, the concept of continuous spiritual education was developed and approved. According to the concept, Uzbekistan implements a new development strategy based on the principle "From national recovery to national growth".

The concept of continuous spiritual education covers the following stages:

the first stage — in families

second stage — preschool education

the third stage — in the general secondary education system (on the basis of two periods: the first period is elementary school, the second period is middle and upper classes);

the fourth stage — young people who are active in production and are not employed, as well as students of secondary special vocational and higher educational institutions

It is no secret that in our country, the attention paid to raising the morale of youth has always been at a high level. A number of legal documents, presidential decrees, and government decisions that we mentioned above are examples of this. In particular, when we think about the concept of continuous spiritual education, we see that such a strong attention is paid to the spiritual development of young people. Because in most developed countries, there is no question that education should be carried out by family members and from the period of preparation for motherhood. But it is not an exaggeration to say that in the concept mentioned above, taking care of a child's spirituality from the moment before it is born is actually one of the important aspects of today's state policy. The fact that this concept, which consists of 70 points, includes the representatives of the strata from early childhood to the modern age is also a proof of how important the spiritual education of young people is in New Uzbekistan and that high attention is being paid at the level of state policy. .

conclusion

As we conclude our thoughts, we feel once again how happy today's youth are. At the moment, the attention paid to young people, the ability to use the created opportunities wisely should become one of the most important tasks in the lives of us, young people. The President of the Republic of Azerbaijan has repeatedly emphasized the permissibility of paying special attention to the study of the heritage of our ancestors from the point of view of improving spiritual and educational education. Confirming these thoughts, I would like to end the article with the great wisdom of Abdulla Awlani: "Education is a matter of life, death, salvation, destruction, happiness or disaster for us."

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Annotation. This article provides an overview of the religious views of Fergana valley craftsmanship Saints. The main focus is on demonstrating the reasons for the beliefs of Fergana valley regarding craftsmanship Saints. The views of a number of religious views on craft Saints are reflected.

Key words: Fergana valley, handicraft, custom, belief, craftsmanship saints, archaic form, saints, symbol, sacrifice, worshipping to spirits.

Research into the history of traditions and rituals, which are among the spiritual values of the Uzbek people, has always been one of the most important tasks facing researchers. Carrying out scientific research especially on the social relations of the artisan community, internal order rules, traditions and rituals associated with the production process have a special place in solving this task.

To date, the traditions of the crafts of the peoples of Central Asia have found its ethnographic confirmation in a number of studies [1:195-201; 121-141;48-53]. But it is permissible to admit that the traditions associated with the Fergana Valley craft have not been studied to a sufficient extent. Therefore, in this scientific article, traditions and rituals on crafts in Fergana Vo-diysy, which have long been a kind of historical and ethnographic territory, are analyzed on the basis of field ethnographic materials.

At this point, it should be noted that the basis of all ritual, traditions in the craft network is the religious views associated with the patroness of crafts. According to these imaginations, the field of crafts was given to people, through the patrons of crafts with supernatural qualities. It was interpreted as a patron-pirs symbol the founder of this network, a keeper, a source of existence [2:11;34-36].

According to the Prospectors, the first theological views associated with the patron-piers of crafts arose in the ancient times of mankind. Most of them were Islamized with the entry of the Islamic religion into our country and in this form reached our times [3:324;196]. This process is a product of a long historical tradition, it is difficult to show its noble content. But the existing historical data, field materials analysis of religious views associated with the image of patrons-pirs indicate that it has not completely lost its archaic forms, the religious views associated with it are also associated with the ancient religious values of mankind.

For example, the images of Adam, Prophet Abraham, David, Prophet Noah, Prophet Job, Bibi Fatima, who were consecrated in Islam and are generally recognized as patrons of craft branches, were not so common in areas where Islam entered relatively late in Turkestan. In such regions, on the contrary, the roots of the belief in the ancient patron-piers were preserved. In particular, the recognition of not the image of “Adam”, which was generally widely popular at the beginning of the 20th century as a sponsor of farming in the Remote Lands of Turkestan, but the image of “Grandfather peasant”, and in women's textiles-not the embodiment of “Eve”, or “Bibi Fatima”, but the embodiment of “Bibi Tuesday”, “Bibi Wednesday”, “textile Momo”, “Charkhchi Bibi” confirms the above points [4:324-325]. It is much more difficult to research this aspect on the example of Fergana Valley crafts. Because Islam is widespread in the region, the forms of archaic beliefs associated with crafts have already been supplanted. Nevertheless, an analysis of the available ethnographic data shows that some manifestations of ancient forms of faith in the images of patrons-pirs of preserved and strongly Islamized crafts in the Valley have come down to our time.

As in other regions of Central Asia, Fergana Valley blacksmiths recognize the image of David as their patron. According to views in Islam, he is a divine figure who lived in the Middle East

and taught the secrets of blacksmithing to people for the first time. However, a certain part of the Fergana Valley Artisans imagined that he lived in Turkestan and was engaged in crafts here. For example, blacksmiths report that part of David lived in the ashoba area of Tajikistan or in the Stork District of Kyrgyzstan, where later a shrine appeared near his grave. This is why, until recently, these shrines were believed by part of the blacksmiths in the Valley, who performed various rituals here. On the noteworthy side, these two shrines also occurred near ancient ore deposits. An analysis of the available data shows that these shrines arose on the basis of the ancient religious views of blacksmiths. The image of the local patrons, who caused the appearance of these shrines, was later Islamized and exchanged with the image of David.

Based on the beliefs of the Fergana Valley blacksmiths, the motive lies in the fact that a craftsman can engage in his craft only by relying on the support of a sponsor-pir. That is, it was imagined that various technical processes in the craft take place with the support of the sponsor-pir. Therefore, the blacksmiths carried out various rituals to achieve the support of the patron-pir. Chunonchi, the cast iron smelter degreases in the valley, held a special sacrificial ceremony by calling the sponsor-Pir in order to prevent the release of a defective product in the cast iron. All who can participate in such sacrificial rituals. Because part of the technical processes in degreasing remained unknown to the Masters. Malfunctions in metal melting are associated with divine imagination. These views in the imagination of the Fergana Valley degrees can actually be shown to be related to the ancient beliefs of the peoples, through a comparative analysis of information on the ethnography of the Ethnos of another region. Chunonchi, some Kyrgyz on the banks of the Syrdarya called on the patron-Pir, wishing that only lead metal would melt in melting metal ore [5:122-123].

According to the imagination among blacksmiths, the spirit of David was always considered to live in a blacksmithing store. [6:73-74]. Such cross-sections in crafts are also common in other tarmac [7:73-74;318]. For this reason, there was also a strong belief in a craft workshop among the population. Chunonchi had a habit among the population to turn to the blacksmith shop for healing in the treatment of many diseases. In particular, there was a special belief in the metal-cooled water in the blacksmithing store. He was seen as being strengthened by David. This is why it is consumed as a cure for thirst sickness. In Chust, this water was called "Obi pure", in Shahrikhon - "Obi nav". According to the imagination, it was considered a healer who was harvested and consumed from seven blacksmithing stores. Although the basis of this custom was the cult of the blacksmith udumi, but the formation of udum was caused by the property of water containing iron in its composition. Usually those who have vowed a white handkerchief to the store where they received the last water. It is known that an item of white color expressed in our people a sign of purity, deliverance from disease. Also in ancient times, items of white color were considered as a means of witchcraft that ensured the continuity of life [8:38-45]. Also, in the imaginations of the peoples of Central Asia, there was the udumi of accepting the blacksmith as the Savior, who repelled the evil forces that affected the woman with her eyes and the diseases that came to the cattle. Hence the patroness-piers of crafts were interpreted not only as craftsmen, but also all categories of the population as an asrovchi emblem from various evil spirits.

At this point, it is important to determine what factors have firmly taken these habits and rituals from the spiritual worldview of craftsmen. As the most important reason in our opinion can be considered the views associated with ensuring the development of crafts. Because it ensured that the craftsmen strictly adhered to these necessary rules and habits. The full implementation of the internal rules of the craft strengthened the artisan economy, ensuring greater economic benefits.

In conclusion, it can be said that the theological views of various forms, embodied in the traditions of artisans, actually arose on the basis of the ancient religious representations of our ancestors. The image of craft pies in these religious views was later consecrated under the influence of Islam,

changing its early manifestations. Some manifestations of worship of these emblems have survived to this day the Customs and rituals of the Fergana Valley Artisans.

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ANALYSIS OF MIGRATION PROCESSES
ON THE GREAT SILK ROAD

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Abstract. This article describes migration processes on the Great Silk Road in the middle ages, which has an analysis of the migration of Central Asian nations. Also studied historical geographical problems, caravan routes, and trade sales processes related to migration.

Keywords: migration, process, Great Silk Road, Central Asia, Sogd, Khutan, middle ages, Tokharistan.

The southern regions of Central Asia, in particular, the lands of Sogd and Khutan (East Turkestan), due to their geographical position, occupied a place at the crossroads of trade routes on the Great Silk Road, and most of them were located along the "Southern Network", which was an ancient and an important route of this trade route in the early Middle Ages. At the same time, a number of cities in the land of Sogd, in particular, Southern Sogd, were inextricably linked with this network, and merchants from Syg'd played an important role in trade on the Silk Road [1: 105-116]. Among researchers, there are also different opinions about these networks, according to which in the early Middle Ages there was a 3rd network of the Great Silk Road - the Steppe (Northern) Route, the Central Route and the Southern Route [2: 139-139, 142].

It is known that the oasis of Sogd was located between both branches of this trade route - the Northern and Southern routes, and the second one - the neighboring Tokharistan - was one of the main destinations of the Kuprok second route. Trade caravans of North Africa, East Asia and Europe left the shores of the Mediterranean Sea and went to Khorasan through Syria, Iraq, Sasanian Iran in two directions - along the upper reaches of the Amu Darya, from Badakhshan to East Turkestan (Khutan) or India, and from there to China. And if he goes to Tibet, then the caravan of merchants, which set off from India and the Persian Gulf to the north, will go through Tokharistan to Sogd, and from here to the north, northwest and northeast - the Eurasian steppes: Eastern Europe, the north of the Black Sea region, the North Caucasus, the Volga -Ural, Ettisuv, reached Altai, South Siberia, China and the Far East through East Turkestan (Koshgar, Turfon) [1: 11-32; 3: 21-28; 4: 38-41].

According to researchers, by the time of antiquity, important changes had taken place in the system of communications in Central Asia. [5: 124-144; 2: 132]. This is explained by the fact that the political situation and socio-political changes that arose during this period had a significant impact on the specifics and directions of economic and cultural relations in different regions of the region. Starting from the 4th century, the nomadic Khionians and Kidaris penetrated into the central and southern parts of Central Asia through Altai, East Turkestan, Ettisuv and Badakhshan, the emergence of the Ephtali state from the second half of the 5th century and the inclusion of these territories into the possessions of the Turkish Khanate in the 60s of the 6th century. , will create a new land ownership and geopolitical situation. According to historiographic data, such a political situation has an impact on the directions of traditional economic and cultural relations that have developed in previous periods.

In the period of late antiquity, especially during the reign of the Hephthalites, the political and economic status of Southern Sogd increased even more, the city of Nakhlab was one of the political centers of this state[6: 313-315], the city of Kesh became the political center of the entire Sughd region for a certain period of time[7: 316], the main factors in the rise of the situation adjacent to Tokhariston of the Sogd districts in this period had enough. The caravan routes that passed through these areas converged here in the large city of Nakhlab, and from here they went south through the

Darband gorge (along the Iron Gates - Baysun - Guzor road) to Tokhariston, and those that went southwest led from there to Khorasan adjoining this country[8: 94-101]. The first route led through Khuzar (Guzor) through Derband to Chaganyan and Termez, and the second - the caravan route that passed through the cities of Kelif, Kerki, Burdalik in the middle part of the Amu Darya, which were on the transit route through Tokhariston to India, and through Khorasan to Iran and Ancient Asia[2: 133-134].

In antiquity and the early Middle Ages, the activities of Sogd and Tokharistan in the networks of the Great Silk Road and the roads passing through it can be concluded mainly on the basis of Southern Sogd and Northern Tokharistan[9: 29-32] that during this period international trade played a large role in the economic and cultural life of the inhabitants of these regions. This led to deep migration processes in both regions. Written sources and archaeological data indicate that during this period mutual ethnocultural processes took place between Sogd and Tokharistan, along with the migration of some nomadic peoples from the northeastern regions of the region to the Zarafshan oasis (Central Sogd) and Kashkadarya (South Sogd), as well as historical and geographical areas located in the upper reaches of the Amu Darya. The location spread widely across the regions[10: 235-245; 4: 11].

Migration processes in Tokharistan and Sogd lands intensified in the early Middle Ages, and the factors and results that caused it are more noticeable in migrations to both regions from the northeastern regions of the region - Altai, East Turkestan and Etti-suva.

From ancient times to the early Middle Ages, the southern borders of Central Asia attracted a large number of peoples due to a number of factors, among which economic reasons were the leading ones. First of all, the southern branch of the Great Silk Road was located in more developed areas and was rich in economic opportunities. These countries were not bypassed by the "Great Migration of Peoples", which took place in the Eurasian steppes in the 3rd-4th centuries of our era. During these migrations, the Chionians and Kidarians, who moved to the south of Eurasia, to a certain extent left their mark on the political history of this land, but did not have a significant impact on the demographic composition of the population. However, the Hephthalites and the Turkic Khaganate laid the foundation for ethnocultural processes, which occupied a special place in this issue[11: 119-132; 12: 206-207].

One of the Turkic clans that took an active part in the migration processes in Sogd are the Karluks. They retained their ethnic identity under ethnonyms such as "Turkic Karluks" and "Karluk" from the period of the Turkic Khanate until the end of the 19th century and the beginning of the 20th century[13: 8-15; 5: 158-161]. In the early Middle Ages, there is a lot of evidence that there was a certain ethnic connection between the Hephthalites of Suga and the Karlu Turks. Gardizi wrote in his work "Zayn al-Akhbar" (XI century) about the close relations between the Haytals of Sogd and Takharistan and the Halluks (Karluk): "When he saw that Turkestan was weakened, he was afraid of the consequences of his country" 172. From this information it can be seen that the Karluks had a military force capable of resisting the Turkic Khagans, and significantly outnumbered them. Moreover, as a result of their alliance with the Elats of Sogd Tokharistan, especially with the Hephthalites, they reached the level where they threatened the Khaganate. Today, in the southern regions of the region - Southern Tajikistan, Southern Uzbekistan, Northern Afghanistan and around the Hindukush mountains, many settlements of people who consider themselves belonging to the Karluk family are a product of the migration processes of the early Middle Ages. Age[13: 20-35].

The ancient people actively participating in the ethno-cultural processes of Sogd and Tokharistan, in ancient times and the early Middle Ages, were considered the Kumedi, a mountainous region in the upper reaches of the Amu Darya, and its inhabitants, the Kumedi or Kumiji. According to Arabic sources, there is some connection between the Tajik tribes of Badakhshan and the neighboring "Kumiji Turks", and the Kumidji, whose area of residence is between Vashgird and

Badakhshan in Takharistan, were residents who lived here for a period that is not far from extimola, which is a language. It should not be obvious that these are not other peoples, but the Turks. The first information about the area of Kumeda comes from Greek sources. On the map of Ptolemy (2nd century), the toponym Komedy is found, and its location corresponds to the outskirts of the Pamirs. According to Ptolemy, caravans heading north from Bactria passed through the mountainous region of Kumed and reached Sigdiana. The Chinese monk Xuan Tsang (639-645) writes that a mountainous region called Kyumito or Kyumiche adjoins Kedulo (Khuttal) and the Sughd region from the south[14: 5-7]. The land of Kumed, bordering Shikini (Shugnon) in the south and Fochu (Panj) in the southwest, was sometimes subject to Khuttal.

Some sources contain information about the city of Varvaliz, one of the central possessions of Tokharistan - one of the administrative centers of the Hephthalites in the vicinity of Balkh-Varvaliz. Although the name of this city occurs in various forms in Chinese chronicles, traces of the Avar ethnonym can be seen when their local form is restored. During the period of the Turkic khanate, the Badjis khanate in the south was ruled by a dynasty whose origins date back to the Hephthalites, and one of the representatives of this dynasty, Nizak Tarkhan, as the governor of the khanate, fought against the Arabs[15: 127, 129, 256-258].

Another nomadic people who took an active part in the migration processes in the south of Central Asia in ancient times were the Khalaj, and such settlements as Khalaj, Khalajon in the Surkhandarya region, Khalaj, Khalajon in the Bukhara and Samarkand regions associated with them[16: 144, 155, 179, 180]. The “Tang-shu” chronicle contains the following information about the Khalajs of the second half of the 7th century: “This dominion is southwest of Tukholo (Tokharistan). His names are Caoguizhi and Caogui (Zabul). During the reign of Khankin (656-660 AD) it was called Khedaloji (Khalaj), its ruler sits in Hosin (Razni)[17: 33].

Therefore, the study of migration processes in the southern branch of the Great Silk Road, as well as the causes and consequences of these processes, using the example of the ancient and early Middle Ages, shows that during this period the southern regions of Central Asia - the historical Sogd region are rich in political realities, but one of the ethno-cultural processes is evidenced by the historical period full of migrations. One of the main causes of migration processes is connected with the natural and geographical position and climatic conditions of this country, and on the other hand, with the fact that dozens of economic centers - cities located along the Great Silk Road, have attracted different nations and peoples since ancient times.

Migration processes were carried out by nomadic Turkic clans living around the Altai and Tien Shan, and as a result of their settlement in the south of Central Asia, the ethnic appearance of Sogd and Tokharistan somewhat changed, and the processes of interethnic interaction intensified. . In these areas, an increase in population appeared in the upper and lower reaches of the Ainiksa, Zeravshan and Kashkadarya. This causes dynasties such as the Khionids, Eftalids and Yabgu of Takharistan to seek to expand their territories at the expense of northern India, Afghanistan and Khorasan.

Migration processes in antiquity and the early Middle Ages are expressed by the example of the movement of regions of Central Asia from the northeast to the southwest, and the same situation is observed in the example of the region from the southeast. west to northeast. In particular, the role of the Sogdians in the migration processes in these regions is great. Although the northern part of the Choch oasis and the middle basins of the Syr Darya were inhabited by the Sughdians, who moved and founded their cities and villages on these lands, there are some facts that justify the high influence of the Turkic language. For example, the Chinese monk Xuan Tsang, who was in these regions in 630s, wrote about the existence of a settlement founded by the Chinese among the villages on the northern borders of Zhe-shi (Choch), and the Chinese inhabitants of this land , although they kept their own language, their clothes and he informs that other customs are similar to those of the

Turks[18: 117]. This situation indicates that they began to Turkify in a politically dominated and linguistically superior Turkic environment. Mahmud Kashgari also spoke about the fact that the people living in the area from Isfijab (Sayram) to Taroz and Balosogun (Ettisuv) in the north of Choch speak both Sugdian and Turkish, i.e. two languages, and emphasized that they migrated from Samarkand and Bukhara[19: 66]. Although this information refers to a much later period - the 11th century, considering that the period when the Sugdians fell into the strong Turkic circle and entered the process of Turkification coincides with the early Middle Ages, mainly during the period of the Turkish khanate, the evidence provided by Kashgari may also be related to these periods. Some Chinese chronicles also contain information confirming the intensification of the process of Turkization of the Sogdians in the early Middle Ages[20: 40-43; 21: 52-61].

The migration of part of the inhabitants from the central part of the region, in particular from the small provinces of the Sughd region, to the east and settled in the Ferghana Valley at the beginning of the 8th century is recorded in the work of Abu Jafar at-Tabari "Tarikh ar-rasul va-l-muluk". The paper provides information that after the occupation of Sogd by the Arabs, part of the population of Ishtikhan and Failik sought refuge with the king of Fergana¹⁸⁵, and this information also helps to understand the nature of migrations at that time.

Therefore, through the Great Silk Road and its branches, in the southern regions of the region, as a result of a mixture of different cultures - Eastern Iranian, Turkish and Indian traditions, a unique ethnic diversity arose, and this situation has survived to this day. to one degree or another for about one and a half thousand years it is important how it goes.

In our time, the coexistence of Eastern Iranians, such as Tajiks, mountain Badakhshans, Pashtuns, and Turkic peoples, such as Uzbeks, Turkmens and Kyrgyz, in the southern regions of Central Asia in the foothills of the Pamirs, Badakhshan, Hisar, Hindukush and even the Himalayas can be considered a product of those times.

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Description, history and origins of content analysis analysis in online journalism

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Abstract

This article explores the unique content analysis in the analysis of journalistic content. The history, development factors and uniqueness of mediometric analysis are revealed. The practice of content learning is also covered in case studies.

Keywords: *content, analysis, strategy, research, programming.*

Content analysis (sontent analysis) is a standard research method in the field of English content analysis. It is also mentioned as a way of studying text composition and communicative correspondence. The analysis is mainly based on the theme of the idea and the composition of the text. The main purpose of the analysis is to positively grow and improve the activity of online content, various analyzes are carried out. New strategies and proposals are developed based on content analysis in order to study quality indicators. Based on the results of the analysis, various problems and main shortcomings are identified, and necessary strategies are developed.

Depending on the content and format of the text, it can be analyzed on the basis of various programs or logical mediometric evaluation based on its general content.

Current content analysis techniques are becoming increasingly popular, especially in the age of globalization. Technical analysis of the text has been carried out for a certain period of time. In this, specially adapted programs are widely used. But prior to these programs, the practice of content analysis existed historically. We can give several theoretical examples of this. For example, most printing houses in Sweden in the 18th century had a special team that studied the quality and content of books¹ However, the full content analysis methodology belongs to US scientists (B. Matthew, A. Tenney), and according to their developed methodology, a special analysis method was invented in the 30s. It is known in history as a special methodological method of mediometric evaluation of contents of the 19th century. The practice of learning content is actually a simple and intuitive phenomenon. When studying texts, our partial understanding of their content, content, and various components to varying degrees is also a part of analysis. The main task of the methods of content analysis is focused on increasing the effectiveness of the text based on the integration of this ideological logic.

The practice of text analysis exists not only in journalism, but also in politics, economics, and a number of other fields. But in each field, the methods of its application and implementation are different. For example, G. Lasswell developed a technique for analyzing all published sources during World War II. According to its methodology, the main practice of propagandizing texts was studied. Or more statistical practice steps are taken into account in the analysis of economic content. That is, to summarize our opinion, each analysis is carried out based on the originality of this field.

Another interesting fact!

In 1952, the American researcher B. Berelson developed 17 main ideas of text analysis. That is:

- ✓ Study of communication processes in society;
- ✓ Mutual comparison of different communication tools;
- ✓ Comparison of media interaction;
- ✓ Use of various propaganda methods;
- ✓ The degree of connection between the object and the subject;
- ✓ Authenticity of propaganda methods;

¹ <https://ru.wikipedia.org/>

✓ It includes several components, such as determining the psychological state of individuals and groups.

Based on these analyses, hundreds of different analyzes were performed.

1. So content analysis is an ancient method of information analysis. Historically, the development trend of existing content analysis methods can be distinguished based on three stages:

2. 1. The period of the late 30s and early 20th century. In this period, the composition of documents of a certain political significance was studied.

3. 2. G. Lasswell and B. Analysis methods based on Berlson's theory. It has been used in practice since the 50s of the 20th century.

4. 3. From the end of the 20th century until the development of the Internet global network, an example can be automated software content analysis².

It should be noted that, according to some theoretical sources, the practice of content analysis also came from the activities of the USA in the analysis of press releases. According to this practice, press publications are consistently studied and their periodic development trends are formed. For example, D. Wilcox analyzed more than 240 newspaper publications and developed a strategy for their development in various ways. That is:

- Military news;
- Political news;
- International news;
- Economic news;
- Literary correspondence;
- Divided into comments and letters.

In 1926 D. Willi developed 3 criteria during the analysis of the press release of "Viloyat Gazetalari":

1. Subject criteria; thematic and ideological coherence based on the politics, economics, literature, etc. reflected in the text.

2. Format criterion; this is mostly explained by the genre or genre of the text.

3. Idea criterion; ideological coherence based on existing processes in society.

This study by a number of other American researchers³ Another group was based on practical work. That is, the content study should be applied to all general press publications, not focusing only on specific publications. It is important that mediometric studies, which are usually specialized in the study of a certain publication or content, have a formula of universal comparison. The most basic analyzes should give the most accurate conclusions. The reason is that it is impossible to develop a specific plan based on general information.

Based on various demands and proposals, new methods of analysis regarding the development of the press have been invented. 49 categories were included in the main analysis, from the internal system to the policy of foreign relations.

By the beginning of the 20s and 30s, all studies were studied in general theory and applied in practice as sociological directions. In particular, political campaigning began to be widely used in pre-election campaigns.

² <https://studfile.net/preview/3494907/page:53/>

³ 1. Алексеев А.Н. Контент-анализ, его задачи, объекты и средства: Социология культуры. М., 1974. Вып.; 2.Бородкин Л.И. Рабочая книга социолога. М., 1976; 3. Дэвид Д., Джери Дж. Большой толковый социологический словарь. М., 2001 г; 4. Зиновьева Т.В. Основные социологические термины. Учебное пособие. Изд-во ЮУрГУ, 2006.

The methods of studying content for other national security purposes, including intelligence, have also been refined.

Although content analysis has been adapted to different processes and eras as a historical practice, it has become the most popular method in media research, especially in the analysis of the Internet global network. The need to use this method quickly became even more acute during the period of more ideological struggles and propaganda.

To date, the study of this type of texts is the basis of sociological observations and various scientific studies. Studying the texts or observing the content of a particular mass media is very useful in assessing the general atmosphere of existing trends and in developing universal models.

American scientist F. in sociological direction. Znanetsky and William Thomas's five-volume study *The Polish Peasant in Europe and the United States (1918-1921)* laid the empirical ground for mediometric analysis.

Thematic content analysis is often used in the media, sociology, marketing and psychology. It allows you to highlight popular topics, establish the relationship between them and the current patterns. In contrast to the qualitative analysis of content based on numbers, there are connections and relationships between topics. Often this type of analysis is used before investigative journalism, scientific research and other important tasks. Imagine that you are researching advertising integrations. You've found that speakers and writers often talk about payback and virality. To fully cover the topic and prepare high-quality analytics, you need to devote time to the knowledge sections of this topic.

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CAN SMM DETERMINE THE SUCCESS OF A BUSINESS?

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Annotation

This article discusses the importance of social networks in the promotion of personal brands, goods, products and services through social networks, their success, the number of subscribers and buyers.

Keywords: *social media marketing, expert social networks, personal brand, brand, service, product, Twitter, YouTube, LinkedIn, Google, business, marketing, strategy, content.*

"If your business isn't online, know you're not in business!"

Bill Gates

15-20 years ago, when a human being bought a product from a store, it was done in a completely different way. For example, it was common for a person to go to a store to buy clothes, choose the clothes he liked, wear them, and then buy them. A dress could only be ordered if it was seen on another person's shoulder. Now, even without going to the store, you have the opportunity to order a dress or another product through photos posted on the social network page of the same store.

In this way, any type of business seeks to be in the public eye, to advertise itself from all sides, and most importantly, to get into the language of the people, to be in the spotlight. If a product, brand, service is needed by people, the interest in it will be just as high. And the types of businesses that humanity doesn't know they need, are slowly disappearing, no matter how hard they try to be active on social media.

The virtual home of the product is its social media pages. This is the reason why if they are not constantly developed and maintained, they will be left out of people's attention and business will not be able to find its place in society. Always tracking and using trending situations and events leads to the creation of a professional-level account.

Many business owners now try to acquire the basic knowledge of the SMM specialty on their own when they start a business and run the product's social media pages themselves. Initially, they plan to post up to 3 times a week. But it doesn't take long before they realize that it's not possible to do that, or that they have to do business or engage in its SMM activities. In this way, the SMM-related activities of the product are transferred to another person, another SMM specialist. Usually, many business representatives, business owners, entrepreneurs also say that "if the product is high quality and necessary, it does not need SMM." But I can say without fear that this is a completely wrong idea. If you remember, at a press conference before the match between Hungary and Portugal in the first round of Euro 2020, Cristiano Ronaldo pulled away a bottle of Coca-Cola, the player advised him to give up the drink and drink water. According to reports, Coca-Cola has lost nearly \$ 4 billion as a result of the Portuguese and Juventus striker's scams. Shares of the company, one of the sponsors of Euro 2020, fell 1.6 percent on the stock exchange in the 30 minutes following Ronaldo's call to give up cola. Coca-Cola fell from \$ 242 billion to \$ 238 billion, bringing the company's total loss to \$ 4 billion. The same data proves once again that any type of business and service can be skyrocketed or shattered through social media, right? In the eyes of many, the job of an SMM-specialist is just to post. There are also quite a few who know that they are professionals who make good money by posting multiple posts. If there is an SMM-specialist who conducts several projects at the same time, then he is considered to be a person who is immersed in all the money. SMM-specialist creates a brand strategy, searches for how to present the product to the public on the chosen social network platform, engages in content management (writing texts of posts, visually appealing, targeted use of hashtags), community-management (brand owner and buyers, establishes communication between subscribers, improves, answers questions from them, connects with them when needed, engages in

performance analytics, and on the basis of these indicators determines which products should be introduced to the public, which topics are of interest to people. Manages multiple platforms of a product or commodity available on social networks at the same time, on a sequential basis. It studies competitors, takes steps not to repeat their mistakes and to attract public attention while adhering to healthy competition. Organizes interviews, briefings, interviews at the right time to improve the brand's reputation and strengthen people's trust in it. Learns the target audience. Creates posts with a unique approach to each.

Organizing an offline sale online is not an easy task. Most of the shops for rent in different parts of the city are priced depending on the location, square. Among them are shops located across the street, with no stairs at the exit, with open windows at the front. To open an online store, you do not need rent and other payments, paperwork. What if you need to open an online store of an offline store? Much research is needed in this regard.

If you look closely, you can see thousands of accounts of any type of business. There are a number of examples of clothing alone. But being different from everyone else is not the same as creating consumer content. From a cell phone screen, this simple clothing account may seem like beautifully embellished content, but real SMM professionals know exactly how much work goes into that content and the dozens of posts. Maintaining a certain product, product, type of service, personal block requires a great deal of responsibility. It would be a mistake to think that running a brand's social media page is only for the public. This is very important, first of all, for the brand owner, the person. Because the appearance, color, visual appearance of the product "virtual home" on the social network determines your identity and the quality of your product. Of course this idea is relative. The appearance of the best product's social media pages will naturally be beautiful enough to attract buyers. If the product is not a buyer, if it is of poor quality, no matter how beautiful the page on the social network, it will not be recognized and followed by people. No matter what business you are in, whether you are a teacher or an electrician, a social network can help you become a demanding professional. A brand is what people say about you when you're not in the room. Brand promotion is when a series of actions you take through social media to promote yourself get your name or brand name into people's mouths. In other words, Telegram became famous because it was created by Pavel Durov, not Petya Ivanov. The Tesla project was somehow noticed because it involved Snake Mask, not John Smith. Didn't anyone create messengers before Pavel Durov created Telegram? Perhaps the diploma project of a gifted student of a technical higher education institution was even better. Is that so? But no one knows about him, and everyone knows Durov. The same can be said about the Snake Mask. It can be said that a brand is a specific image that is not created in a day. This is achieved through time and experience. When people hear your name or the name of your brand, they imagine exactly that image. Specialization and experience are important for people. They are willing to pay more in return. The price of peace of mind and confidence is high, of course. In order for a customer to want to pay, they have to work hard to create a certain image of a specialist in their brain. Let's talk about what aspects of social media attract people and what makes a product popular.

If you want to run a personal brand, your actions must be clear and set your path to the goal. There are many professions that a personal brand needs: from hairdresser and stylist to doctor and builder, from lawyer and sales manager to copywriter, designer and SMM specialist, teacher, veterinarian, cook, artist. None of this can fully exist without a personal brand. If people don't know you, your business won't last long.

A personal brand achieves a certain level through public trust. A personal brand is like a rating book at an institute: first you work for it, then it works for you. Everything is very simple. Most

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people who have their own brand make a lot of money by advertising other people's products and services.

If you're bringing a product, product, or service to people's attention, opening up their page on social media is itself lacking. It is necessary to constantly introduce the product to the public, show it, share information about it, give the necessary advice. To do this, you need to work together with a designer, photographer, copywriter, SMM-specialist on each post and photo.

In any case, there is a need for SMM and SMM-specialist. Using digital tools, an SMM specialist can take a business from 0 to a certain level in a few months.

After the same thoughts, "Where can you find such SMM-specialists, where are they trained?" The question naturally arises. Today, there are private training centers, digital studios and specialized universities that train SMM specialists. It is also grown by a narrow range of specialists.

When hiring such specialists, it is good to know the direction in which he worked before, to review his cases, to get acquainted with his diplomas and certificates. However, in some cases, there are SMM specialists who do not have a certificate or diploma, who can think more creatively than certified professionals.

Almost every business that emerges in the world needs one or more SMM specialists. According to statistics, this figure has increased by 40 percent over the past few years. The number of times a product enters the world market through its English-language social network page has increased almost 10 times.

A number of multi-storey houses of Murad Nazarov, the founder of Murad Buildings, have found their owners through social networks.

The fame of Turkish chef Nusret Gokce restaurant has spread widely on social media. The world began to recognize him through the dishes he cooked, the videos he took with the guests coming to the restaurant, and the videos of the waiters waiting their turn behind the door.

The songs created by the American singer Billie Eilish also became popular on social networks, and now she has a lot of fans in Uzbekistan. In the past, we only knew Michael Jackson when we heard his songs presented on TV and radio, didn't we?

There are many business owners who are known through social networks and have found their buyers, subscribers, customers. If you know how to use them properly and effectively, you too will be on their list.

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ESP AND STUDENTS' NEEDS IN LEARNING ENGLISH FOR PHARMACY

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Abstract: *This article aims to discover the needs of pharmacy students at IPER as an input to design an ESP syllabus. The needs analyses were conducted by distributing questionnaires to and interviewing the respondents. The responses were analyzed based on a comprehensive concept of need analysis proposed by scholars. The findings showed that most students consider themselves poor in vocabulary and weak in speaking, listening, writing, and pronunciation. Hence, it is crucial to improve their skills to enable them from communicating effectively with foreign patients and avoiding misunderstanding which may happen when interacting with foreign patients. Therefore, developing an appropriate ESP syllabus for pharmacy and industrial pharmacy course could be possibly developed based on these findings and the theory of material development.*

Keywords: *needs analysis; pharmacy students; ESP; syllabus design, IPER*

Introduction. English has been evolving as the working language in context. The specified learning focus of English in workplace context is under the umbrella of English for specific purposes (ESP). ESP is getting more popular since more English language programs are intended for the individuals who might want to learn English, which is applicable to their occupations. One of such occupations is pharmacy and industrial pharmacy at IPER. English mastery is badly needed to cope with the global change of the healthcare system. In this case, pharmaceutical science instruction should always be adjusted with the recent condition in society. As with the global Covid-19 pandemic, pharmacists belong to the front line to fight against the virus, and they are doing their best to support the patients despite their backgrounds and origins. Lack of English mastery will seriously affect their ability to provide service to their patients. Given the situation above, an area of specialized English learning should be well-arranged for pharmacy students. The scholar stated three differences between general English and ESP. Those are (1) objective-oriented learning activity, the students learn English is not because the language itself but also for specific goals in an academic and professional field, (2) the course content is designed and developed based on students' need analysis, and (3) it is especially proposed to adult learners. Besides, ESP is an effort or program which facilitates learners' needs in English to run a specific role. The examples are English for engineering, English for pharmacy, English for the nurse, English for midwifery, English for management, English for tourism, English or accounting, and other related English subjects. It does need appropriate and much-related content to a particular field. Based on the author's experience, the teaching of English for pharmacy as one of the English for Specific Course presents some challenges. Not only do the teachers have to deal with an extensive area of content knowledge, but it also deals with students' lack of English ability since typical classes consisted of mixed-abilities students. Another challenge is related to the course syllabus. Not many schools have provided the teachers with a complete syllabus with learning material and evaluation criteria. Several schools even left it for the teachers to arrange all the syllabus, methods, and evaluation. This practice will eventually present some problems since the schools cannot measure the expected learning outcomes for the students. In this view, the course evaluation should be conducted.

The primary goal of ESP classes at IPER is to provide targeted language instruction fulfill the students' real communicative needs in various professional situations, in this case, teacher's task to assist students to engage with their professional communities by providing the linguistic needs and they can be such as valuable feedbacks for syllabus design and improvements. Research investigating about this roles are many. The innovation was implemented as like kahoot, quizlet, hemis and moodle in order to improve the current syllabus and more effectively to accomplish the goals of English language teaching in this Institute. Although the current syllabus is relatively sufficient, according to the lecturers involved, it is not entirely practical in terms of topic arrangement and is apparently difficult to implement in classroom teaching. It is, therefore, essential for improvements on the syllabus to be made, so that a lack of suitability between the learner's needs and the items taught can be avoided, and both teachers and learners can work together towards mutual goals. Much research on needs analysis have been devoted on the area of pharmacy workers, science students, public and environment health, nurses all ground staffs, and tourism industry. In local context, needs analyses were used to investigate the language needs in travel agencies, maritime education, vocational college students. In addition, some concerns on ESP teaching in Uzbekistan were reflected in some research such as challenges in ESP in Uzbekistan, ESP teacher education model, issues and prospects of ESP, and ESP material development, and teacher identity in ESP material development.

Despite the various research on needs analysis in ESP and the crucial roles of healthcare professional in terms on pandemic, little attention has been given on needs analysis for English for Pharmacy. A study on this area is essential as it provides empirical data on students' English competence, topics, and preferred learning activities. The data serve as the basic consideration for designing effective syllabus which can guarantee the achievable learning outcomes. This study aims to investigate the students' need analysis on English for the Pharmacy course, covering their personal information, current strength and weakness of English proficiency, the degree of importance of pharmacy skills/activities, and identification of topics that would interest them. In terms of investigating students' need analysis on English for pharmacy course, the followings are research questions proposed: a. How are the students' current strengths and weaknesses of English proficiency? b. How is the degree of importance of pharmacy skills/activities? c. How is the identification of topics that would interest pharmacy students?

English at pharmacy institute. The study was conducted at IPER in Tashkent. In this article, the respondents are only from the pharmacy department. The vision of this institute is to manifest qualified national education, to create an academic culture which supports the adequate graduations in the health field with high morality, to have competent graduations as needed by the community, to produce research which contributes to the national development, to get contributive cooperation on developing knowledge in health field globally. This institution provides an English course in the even semester with two credits. This is a general basic course served to complete students' English skills, which emphasizes recognizing pharmaceutical terms. During the class, language aspects are integrated comprehensively due to the improvement of students' skills. The aspects are vocabulary, grammar, listening, reading, writing, and speaking. The learning objectives of this class are (1) students are able to enrich their knowledge in the pharmaceutical field, (2) students are able to improve their English skills by integrating language aspects completely, (3) students are able to implement their English skills for daily life.

Scholars stated that English for Specific Purposes (ESP) is defined to fulfill the specific needs of students. It uses both methodology and activities which underlie a particular field of study. It is also centralized to language activities such as lexis, grammar, passage, and genre. ESP for adults commonly has Basic English skills, and they are learning to communicate in relation to professional and career demands. The characteristic of ESP is to fulfill specific learning needs. Besides, ESP teaching methodology is appropriate with another language teaching model. In other words, ESP

shapes input, motivates students' desire in learning, manages learning strategy, and promotes its practices and uses in context.

ESP is defined as "an approach to language teaching in which all decisions as to content and method are based on the learner's reason for learning". ESP has a long history in the field of language teaching, in which it was started in the 1960s when the general English course could not meet the needs of language learners. There are three common to the emergence of ESP courses: the demands of Brave New World, a revolution in linguistics, and focus on the learner.

Scientists claimed that ESP is a movement based on the proposition that all language teachings should be tailored to the specific learning and language use needs for an identified group of learners and also sensitive to the socio-cultural context in which these learners will use English. ESP is generally known as a learner-centered approach, since it meets the needs of (mostly) adult learners who need to learn a foreign language use in their specific fields, such as nursing, pharmacy, science, technology, hospitality, academic learning, and other fields.

Linguist stated that the most prominent feature in ESP course design is that the syllabus based on an analysis of the students' needs because, in ESP, language is learned to equip the learners to enter a more specific linguistic environment.

Due to the above description, English for pharmacy is designed to provide students' knowledge of the pharmacy field. It is in line with the syllabus arranged by the lecturer. It covers English skills, such as speaking, reading, writing, and listening. However, it is not limited to them, because the learning activity is formulated also to improve their critical thinking and vocabulary mastery.

Needs analysis is generally considered the cornerstone of ESP course design. It is the basis of language learning programs, which leads to a focused language learning course and aid the development and improvement of the programs.

Scholars viewed needs analysis as a systematic collection and analysis of all relevant information that meets the language learning requirements of learners within the context of particular institutions involved in the learning situations. A needs analysis includes all the activities used to collect information about the students, learning needs, wants, etc. However, an issue in the students' needs analysis is that sometimes the students do not know what they actually need. Linguists pointed out that students often find it difficult to distinguish between the needs (the skills seen as being relevant to himself/herself) and wants (the desired competence). One of the ways to find the students' needs is by taking a survey or interviewing the teachers involved, as the teachers are more experienced than the students, and they also know better what the students' needs in order to be a professional English-speaking pharmacist. The process of needs analysis may also involve looking at the expectations and requirements of other interested parties such as administrators, patients, employers, and other people who may be impacted by the language program. Moreover, having an expert in ESP area as a consultant would also be very helpful to decide which the best is for the students. The information gained from a needs analysis can be used to help the curriculum or syllabus developer to define program goals. These goals can then be stated as specific teaching objectives, which in turn will function as the foundation to develop lesson plans, materials, tests, assignments, and activities. Basically, a needs analysis serves as an aid to clarify the purposes of a language program. The syllabus, which is designed based on the students' needs, will have high relevance to what the students studied.

Conclusion

The conclusions of this article were (1) most of the students had already studied English for pharmacy since they finished from public school. However, following their English skills, they made some efforts to improve them, such as watching YouTube videos, reading English articles, and using English application to have autonomous learning. (2) Pronunciation and speaking skills seemed to be very weak among all. Based on these findings, it can be inferred that the expected curriculum to suit

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the students' lack should focus more on how to improve their speaking skills. The suitable methods which can boost students' speaking is communicative methods where students utilize the language in a real context which is adjusted based on their expected future jobs. Regarding students' weaknesses in pronunciation, there should be specific section in the textbook/module about pronunciation drills. This can be integrated in the content and syllabus where students need to be able to speak with Received Pronunciation. (3) Communication activity looked to be very interesting for them to master. It was based on the rank of activities that they considered very important. It was actually in line with the previous finding.

Since the most challenging English skill and students' activity was speaking and communication, again the appropriate method to implement was communicative approach. Sometimes the activity was not only by practicing dialog or conversation in pairs; it was possible to use some speaking applications on their smartphone to practice. Thus, the real and virtual situations could possibly assist and improve their communication activity. (4) There were twenty-three topics ranging from 50% and above as students need and want to be included in the English course syllabus. Since a semester only had 15 meetings, the teacher should determine the order of the topics. It could be taken from the highest rank to the lowest as seen in table English teacher could use these findings as a starting point to develop the innovative syllabus. It matched with students' needs and their expectation toward the learning process. To perfect this article, the researcher also recommended further observation on another perspective from the teachers' side and professional pharmacist. After getting multiple perspectives on this needs analysis, the basis for developing an innovative syllabus will be excellent.

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